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near, under. This by many is meant of that place of the right side, where the liver lieth, or neer the breast-bone, and where is the use or root of the liver-vein: where (as learned and experienced Physicians do affirm, and the same was likewise not unknown to the ancient heathens) the wound that is there given, bringeth speedier death to a man, then any other wound whatsoever. Some understand it of the left side, where the heart lieth, or the hypochondries under the short ribs which are five in number, which seemeth to be confirmed by the effusion or pouring out of the bowels, hapned by the same wound, whereof below chap. 20.10. Compare below chap. 3.27. and 4.6. and 20.10.] *that the spear came out behind him; and he fell* (down) *there, and died on his place?* [*i.e.* he lay dead on the place, where he had stood, or where he was thrust thorow.] *And it came to passe, that all that came to the place, where Asahel fell* (down) *and died, stood still.*

24 *But Joab and Abishai pursued after Abner, and the sun went down when they were come to the hill of Ammah, which is before Giah, by the way of the wilderness of Gibeon.*

25 *And the children of Benjamin gathered themselves together after Abner, and became one heap:* [Or, *close joyned together troop.* Heb. properly *bundle*] *and they stood on the top of an hill.* [They put themselves in battel-aray upon the top of an hill, the better to defend themselves.]

26 *Then Abner called to Joab, and said; Shall the sword devour for ever?* [*i.e.* without ceasing] *knowest thou not that it will be bitternesse in the latter end?* [*i.e.* that it will yeeld at last a bitter and sorrowfull event] *and how long wilt thou not say unto the people, that they return from pursuing their brethren?* [Heb. *from after their brethren.*]

27 *And Joab said; (As true as) God liveth, unlesse thou hadst spoken, surely then from the morning the people had been conveyed away, every one from pursuing his brother.* [Heb. *from after his brother.* As if he should say, if thou hadst not at first let them on to fighting, and so occasioned the battel; See above vers. 14. I would have caused the people to retire betimes to day.]

28 *Then Joab blew with the trumpet, and all the people stood still, and pursued no more after Israel, and proceeded no further to fight.*

29 *Abner then and his men went all that night over the plain field: and they passed over Jordan, and walked thorow all Bithron,* [Or, *all the Land-partition, the separated*, or, *divided part of the Land,* which lay over or beyond Jordan; and thereby was severed or divided from Canaan. Thus *Cant.* 2.17. they are called *Hills of Bather*; *i.e. of separation*, because they lay in Gilead, and were separated or divided from Canaan by the river Jordan] *and came to Mahanaim.* [From whence they went forth, or, set out, vers. 12.]

30 *Joab also returned from after Abner, and gathered all the people together: and there were lacking of Davids servants, nineteen men, and Asahel.*

31 *But the servants of David had smitten of Benjamin, and among Abners men:* (so that) *there died three hundred and threescore men.*

32 *And they took up Asahel, and buried him in his fathers sepulchre, which was at Bethlehem: now Joab and his men went all night,* (so) *that the light arose to them at Hebron.*

CHAP. III.

The war between the house of Saul, and the house of David, ver. 1, &c. *A list of Davids sons, that were born to him at Hebron,* 2. *Abner being had in great respect in Sauls house, is incensed against Isboseth for some affront offered him, and treateth with David for an agreement,* 6. *He bringeth Michal Sauls Daughter, again to David, according to his desire,* 13. *And having communed with the Eldest of Israel, visiteth David at Hebron, becometh friends with him, and departeth in peace,* 17. *Joab coming from abroad, and hearing of this, blameth David for it, overtaketh Abner without Davids privity, and murdereth him treacherously,* 22. *For which David is greatly incensed and declareth publickly his innocency, buryeth Abner in a stately manner, proclaimeth his valour, lamenteth over him, and excuseth himself for not punishing at present the authors of this murther,* 28.

AND *there was a long war between the house of Saul and between the house of David:* [This war seemeth to have lasted five years. For at the time of the first battel (whereof chap. 2.12. &c.) David and Isboseth, both of them, had reigned two years, as appeareth from chap. 2. 10. compared with v. 4. and 9. of the same chapter: from whence may be gathered, that they both began to reign at one and the same time. Now David reigned at Hebron seven years and six moneths, chap. 2.11. untill such time that Isboseth being slain, (below chap. 4.6, 7.) he was anointed King over all Israel, chap 5.3. So that this war seemeth to have lasted the five remaining years and certain moneths] *but David went and grew stronger,* [Heb. *was going, and growing strong*: *i.e.* grew stronger and stronger] *but those of the house of Saul went and grew weaker.* [Heb. *the house of Saul were going and growing weak*, or, *thin, exhausted*: *i.e.* those of the house of Saul grew smaller and smaller, or lesse powerful. See *Gen.* 26. on v. 13. *Jon.* 1. on v. 11.]

2 *And unto David were sons born at Hebron: Now his first-born was Amnon, of Ahinoam, the Jezreelitesse,*

3 *And his second was Chileab,* [Otherwise called *Daniel*, 1 *Chron.* 3.1.] *of Abigail, the wife of Nabal,* [See above chap. 2. on vers. 2.] *the Carmelite: and the third Absalom,* [Heb. *Abshalom*] *the son of Maacha* [Being converted to the true Religion] *the Daughter of Thalmai, King of Gesur:* [Heb. Geshur, as below, chap. 13.37, 38. & 14.13. & 15.8. A city lying in the North, on the frontiers or borders of Gilead, in the fore-part of the division of Syria, called *Trachonites.* See *Deut.* 3.14. *Jos.* 12. 5. below chap. 15.8. There were also Gesurites on the South-side of Canaan, toward Egypt, 1 *Sam.* 27.8. from whom David, being at Ziklag, fetched great store of prey.]

4 *And the fourth Adonia, the son of Haggith: and the fifth Sephatia,* [Heb. *Shephatia*] *the son of Abital:*

5 *And the sixth, Ithream, by Egla, Davids wife:* [There be divers opinions concerning the question, Why this woman only is called in this place Davids wife, whereas all the rest before mentioned were his wives likewise? Some conceive that she was the most excellent and chiefest of all Davids wives; others, that she was the meanest, and of lowest condition among them all, and known by nothing peculiar and special, but that David had taken her to wife. But the truest and most probable opinion seemeth to be this, that it's possible there might have been another woman of the same name, and that this was distinguished from that other by this appellation, or addition] *these were born to David at Hebron.*

6 *While that war was between the house of Saul, and between the house of David, it came to passe, that Abner made himself strong in the house of Saul.* [Getting by his great courage, and valiant acts, special power, authority, and respect, even with King Isboseth himself, as appeareth in the following verses. Oth. *behaved himself valiantly for Sauls house.*]

7 *Now*

7 *Now Saul had a concubine, whose name was Rizpa, the Daughter of Aija:* [Of this woman, see below, chap. 21.8,10,11, &c.] *and* (*Isboseth*) *said unto Abner, Wherefore hast thou gone unto my fathers concubine?* [*i.e.* hast layen with her. It seemeth that Isboseth had a shrewd suspition of Abner, as if he aspired after the Crown.]

8 *Then Abner was much incensed* [Heb. *kindled to Abner greatly*; *viz.* anger, wrath. See *Genes.* 4. on vers. 5.] *for Isboseth's words, and said; Am I a Dogs head,* [*i.e.* base and contemptible, of no worth, value, esteem. Compare 1 *Sa.* 24.15. and *Deu.* 23.18. below c. 9.8. and 16.9.] *I who against Juda do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends,* [Oth. *that I should be of, with*, or, *for Juda? should I this day, &c.* *i.e.* as if I held with Juda, or had revolted to Juda, or, belonged to Juda? whereas on the contrary I have done thus and thus, and yet still do, &c.] *and have not delivered thee into the hand of David* [Heb. *have made to be found*; *i.e.* have made to fall, or, delivered into Davids hand] *that thou searchest on me the iniquity of a woman?* [*i.e.* committed with a woman, or with this woman. Or, *thou layest to my charge, visitest me to day* (for, or, because of) &c. or, *visitest upon me*: *i.e.* thou wilt examine me, and bring me to a trial, and punish me, for a fault which I should have committed toward this woman? Whereas thou should have connived and winkt at it: or reprovest me, as if it were true: Is this my reward for all my true and faithful services? So intolerable was this reproof unto him.]

9 *Let God do so to Abner, and let him so adde thereunto,* [Of this manner of swearing, see *Ruth* 1. on v. 17. and 1 *Kings* 19. on v. 2.] *surely, according as the LORD hath sworn to David,* [Notwithstanding that he knew this full well, yet nevertheless he had assisted the house of Saul, and resisted or opposed David. See also v. 18.] *even so will I do to him;*

10 *Transforming the Kingdom from the house of Saul, and setting up* [Or, *establishing*] *the throne of David over Israel and over Juda, from Dan to Berseba.* [These were the uttermost borders of Canaan. *Dan* in the North, and *Berseba* in the South. See 1 *Kings* 4. on v. 25.]

11 *And he* [*viz.* Isboseth] *could not answer Abner a word more, because he feared him.* [Fearing, if he should be roughly dealt withal, he would do that in good earnest, which he only seem'd to threaten in his passion: and that in regard of his power, and the authority which he had, above vers. 6.]

12 *Then Abner sent messengers to David in behalf of himself,* [Or, *in his stead*; *i.e.* in stead of coming himself, or, in his own name, but not in the name of King Isboseth, or of the Kingdom. Oth. *in stead of that*: *i.e.* therefore, in that respect, regard] *saying; Whose is the Land?* [As if he should say, the Kingdom of Israels Land, belongeth indeed to no man, but to thee, to whom it was promised by God] *saying* (*further*;) *Make thee a league with me, and behold, my hand shall be with thee, to turn about all Israel unto thee.*

13 *And he* [*viz.* David] *said, well,* [Or, *'Tis well, 'tis good*: *i.e.* thy project pleaseth me well; I accept of it] *I will make a covenant with thee: but one thing I require of thee, saying;* [*i.e.* to wit this, &c.] *Thou shalt not see my face,* [Compare *Genes.* 43.3.] *unless thou first bring in Michal, Sauls Daughter,* [Davids first wife, of whom the Scripture witnesseth, that she loved him, and had been faithful to him, 1 *Sam.* 18. 20, 28. and 19.11, 12.] *When thou comest to see my face.*

14 *David also sent messengers unto Isboseth, the son of Saul,* [Thus to give occasion to Abner, to fulfil his promise without the least suspition of Isboseth] *saying: Give* (me) *my wife Michal, whom I have espoused unto me, with a hundred foreskins of the Philistines.* [According to Sauls bargain, who by that means thought to have destroyed David by the hands of the Philistines. See 1 *Sam.* 18. 25, 27.]

15 *Then Isboseth sent forth,* [Without doubt, being over-ruled and perswaded by Abner, whom through fear he durst deny nothing] *& took her* [*i.e.* caused her to be taken by the messengers sent by him] *from* (*her*) *husband, from Paltiel,* [called also *Palti*, to whom Saul gave this Michal to wife, after David was fled, 1 *Sa.* 25.44.] *the son of Lais.*

16 *And her husband went with her, going and crying after her unto Bahurim:* [Lying in Benjamin, below cha. 19.16. hard by the borders of Juda, as the Maps do shew] *Then said Abner unto him, Depart, return; and he returned.*

17 *Now Abner had words with the eldest of Israel* [Heb. Abners word, (or, *dealing, advice*) *was*, or, *had been with*, &c. Compare 1 *Kings* 1.7. and *Numb.* 31.16.] *saying: Ye desired David long ago* [Heb. *also yesterday, also ere yesterday*] to (be) *King over you.*

18 *Therefore do it now: for the LORD hath spoken unto David, saying, By the hand of my servant David I will deliver my people of Israel from the hand of the Philistines, and from the hand of all their enemies.*

19 *And Abner also spake before the ears of Benjamin,* [As he had done with the Eldest of Israel] *moreover, Abner went also his way, to speak before the ears of David at Hebron, all that was good in the eyes of Israel, and in the eyes of the whole house of Benjamin.* [Meaning the greatest part: for as yet many were addicted to the house of Saul, because Saul came of the tribe of Benjamin. See 1 *Sam.* 16. and 10.20, 21. 1 *Chron.* 12.29. Compare this phrase with *Matth.* 3.5. and *Phil.* 2.21, &c. *To speak before the ears of David, &c. i.e.* to report unto David all that Israel, and especially Benjamin had found good and declared]

20 *And Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that were with him, a feast.*

21 *Then said Abner unto David; I will get me up, and go my wayes, and gather all Israel together unto my Lord the King, that they may make a league with thee, and that thou mayest reign over all that thy soul desireth:* [Or, *according to all*, or, *altogether as, &c. i.e.* according to thy hearts wish, and desire] *So David let Abner go, and he went in peace.*

22 *And behold Davids servants, and Joab came from a band,* [Or, *a troop, a company of roving Souldiers*, whom they had overtaken and plundered] *and brought with them a great prey: now Abner, he was not with David at Hebron; for he had let him go, and he was gone in peace.*

23 *Now when Joab, & all the host that was with him, were come, then they told Joab, saying; Abner, the son of Ner, is come to the King, and he hath let him go, and he is gone in peace.*

24 *Then Joab went in to the King, & said; what hast thou done? behold, Abner is come unto thee; now why hast thou let him go, that he is gone so free away?* [Heb. *going is gone.*]

25 *Thou knowest Abner, the son of Ner that he is come to thee;* [*i.e.* To seduce thee with sweet flattering words. See *Judg.* 14. on v. 15.] *and to know thy going out, and thy coming in,* [*i.e.* thy dealing & conversation, thy managing of affairs both at home & abroad, within doors and without doors. See *Deut.* 28. on vers. 6.] *yea to know all that thou doest.*

26 *And Joab went forth from David, and sent messengers after Abner,* [As if the King had yet something further to say to him: although it was without the Kings privity, as followeth] *which brought him again from that well of Sira:* [Or, fountain, or, well; pit, or pool of Sira: laying Northward off from Hebron, close by the way that goeth from Hebron to Jerusalem and Benjamin, as the Maps do shew] *but David knew it not.*

27 *Now when Abner returned to Hebron, then Joab led him aside in the midst of the gate, to speak with him quietly:* [Or, *peaceably*, as if he had something to tell him in a con-

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confident manner, secretly and in private] *and he smote him there on the fifth rib,* [As above chap.2.23.] *that he died for his brother Asahels blood.* [*i.e.* slaughter, which he had committed on his brother Asahel: above chap.2.23. and below v.30. See *Gen.*4.9,10.]

28 *Afterward when David heard that, he said;* I *am guiltless, and my Kingdom, with the* LORD, [Heb. *From, with the* LORD: as if he had said, I am free from punishment before the Lord, who will not impute this murder to me, nor to my Kingdome] *for ever from the blood* [Heb. *bloods*: as *Gen.*4.9,10,&c.] *of Abner the son of Ner.*

29 *Let it* [*viz.* Blood: see *Judg.* 9. on ver.24.] *rest on the head of Joab, and on all his fathers house; and let there not be cut off from the house of Joab, that hath an issue,* [*sect. ev.* 15.2,&c.] *and is leprous, and that leaneth on the staff,* [*i.e.* that is crafie, weak, feeble, or lame] *and falleth by the sword, and lacketh bread,* [*i.e.* let there be ever in Joabs house some person that is subject and liable to these plagues, or some of them.]

30 *Thus Joab and Abisai his brother slew Abner,* [Hence it appeareth, that Abisai was privie to this murther, although he be not named in the foregoing verses] *because he had slain their brother Asahel at Gibeon in the battel.* [and consequently in a murderous way, as Joab had done Abner: see above chap. 2. 20, 21, 22, 23.]

31 *Then David said unto Joab, and to all the people that was with him, Rent your garments,* [See *Gen.*37.on v.24.] *and gird you with sacks,* [see *Gen.*37.on ver.34.] *and mourn before Abner:* [*i.e.* before the corps, as is declared in the following words. Compare *Luke* 7.14.] *and King David went after the Bier.* [or, *Corps*, Heb. *Bed*; *i.e.* wherein Abner lay and was carried.]

32 *Now when they buried Abner at Hebron, then the King lift up his voice, and wept at Abners grave; also all the people wept.*

33 *And the King made a lamentation over Abner, and said;* Did *then Abner die, as a fool dieth?* [As if he had said, Is it not a sad thing that such a valiant champion hath been fain to lose his life in such a pitious way, as if he had been one of the vileft persons that are living, or some one person, that shall foolishly suffer himself to be murthered without any opposition at all. But (as if David should say) that shall in no wise obscure his military praise.]

34 *Thy hands were not bound, nor thy feet put into fetters,* [Intimating, that Joab should have found, that he had to deal with a souldier, that could use both hands and feet, if he had fought with him hand to hand] *(but) thou art fallen, as they fall before the face of children of perverseneſs:* [or, *sons of perverseneſs, iniquity, craftineſs*: as below chap.7.10. *i.e.* most perverse men; whereby David openly hits Joab and his brother thorow, and upbraids them with that base and shameful murder. Touching the phrase (*children*) or, *sons of perverseneſs*) the same is often elsewhere used in Scripture. Also *children of Belial*; *i.e.* of vice, or looseness, stiffneckedness, *Deut* 13.13. *children of transgression, Isa.* 57.4. *children of disobedience, Ephes.* 2. 2. *children of darkneſs*, 1 *Thes.* 5. 5. as on the contrary, *children of courage*, or, *valour*, above chap.2.7. *children of light, Ephes.*5.8. and the like. Compare below chap. 12. on ver. 5.] *then all the people wept yet more* [or, *again*. Heb. *all the people went on*, or, *added to weep*] *over him.*

35 *After that all the people came to cause David to eat bread,* [*i.e.* To exhort, or perswade him, to take some victuals to refresh and strengthen himself with meat] *while it was yet day: but David sware, saying, Let God do so to me, and let him so adde thereunto* [as above verse 9.] *if I taste bread, or ought else before Sun-setting!* [For so was the manner of a right Fast, that they abstained from all manner of food whatsoever until evening: so above chap.1.12,&c.]

36 *When all the people perceived this, it was good in their eyes:* [*i.e.* It pleased the people well] *all, so as the King had done, was good in the eyes of all the people.*

37 *And all that people, and all Israel, observed that day, that it was not of the King,* [*i.e.* That it was in no wise the Kings counsel and will] *that they had slain Abner, the son of Ner.*

38 *Moreover, the King said unto his servants: Know ye not, that a Prince, yea a great* (man) *is fallen this day in Israel?* [And that consequently, the murderer of such a person, for the example and terrour of others, ought to be secretly punished?]

39 *But I am this day tender,* [*i.e.* I am yet mean in power: a comparison taken from a young child] *and anointed King*; [*i.e.* I am yet weak and young in my Kingdome; I am indeed anointed by Samuel King over all Israel, but yet have indeed and in truth no tribe under me, but Juda only,] *and these men, the sons of Zeruiah, are harder then I,* [*i.e.* Mightier, stronger, or firmer, that I should dare, or be able to punish them, according to desert, in regard of the great sway and respect they bear among the souldiery. Thus David (who had so many experiences of Gods gracious help and assistance) seemeth to have yielded too much to humane policy, and carnal respects, putting off the punishment till further opportunity, which notwithstanding in his life-time he found, or (at least) leaving at last the vengeance to his son Salomon, 2 *King.*2.5.] *the LORD shall reward the evil-doer according to his wickedneſs.* [as if he should say, Because I for the present do want power, therefore the Almighty God shall punish him, or grant me yet the power to do it, or to cause it to be done. See the beginning hereof, below chap.1.9.14. the progress, 1 *King.* 2. 5, 6. and that full and perfect execution or accomplishment, 1 *King.*2.34.]

CHAP. IV.

Isboseth and his party are astonished at Abners death, v.1. Two Captains murder Isboseth, and bring his head unto David, 2. Who caused them to be put to death, and hanged up; but Isboseths head to be buried, 9.

NOw *when Sauls son* [*viz.* Isboseth] *heard, that Abner was dead at Hebron, his hands grew feeble,* [*i.e.* He fainted, and left all courage to war against David. Compare below chap.17.2. *Ezra.*4.5. *Isa.*13.7. and 35.3. *Jer.*38.4. & 47.3. & 50.43. *Zephan.*3.16] *and all Israel was terrified.* [or, *troubled*; because Abner having treated with them, to bring the Kingdome unto David, was now dead, so that they knew not what would become of the matter. The rest that sided with Sauls house, were astonished at the loss of this great Commander, on whom Sauls house relied.]

2 *And Sauls son had two men, Commanders of Bands:* [Of plundering, ranging, and roving souldiers; as above chap.3.22.] *the name of the one was Baena,* [Heb. *Baanas*] *and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin: for Beeroth,* [see *Jos.*18.25.] *also was reckoned to Benjamin:*

roth, [see *Jos.*18.25.] *also was reckoned to Benjamin:* [although the Benjamites after Sauls defeat (as is related in the sequel) were fled thence, and possibly the Philistines had taken this place, as they had done others, see 1 *Sam.*31.7.]

3 *And the Beerothites were fled to Gittbaim,* [*Neh.* 11.33. There is a city of this name mentioned to be in Benjamin. Some conceive that there was yet another place of the same name by the South-borders of Juda, whither they were fled for safety, and found themselves so well there, that they thought not at all of returning, untill the affairs of Sauls house were thus transacted, and this here mentioned was written at such time when it was but newly done] *and were strangers there unto this day.*

4 *And Jonathan, Sauls son,* [Who died in the battel with his father Saul] *had a son that was smitten* [*i.e.* lame; as followeth: so below chap.9.3.] *on both feet: he was five years old,* [Heb. *he was a son of five years*] *when the rumour came of Saul and Jonathan* [*i.e.* the tidings came of the defeat of Saul and Jonathan] *out of Jizreel, and his nurse took him up, and fled; and it came to paſs, when she made haſt to flee, that he fell, and became cripple, and his name was Mephibosheth* [Heb. *Mephibosheth*: otherwise called *Merik-baal*, 1 *Chron.*8.34.]

5 *And the sons of Rimmon the Beerothite, Rechab and Baena, went their ways, and came to the house of Isboseth* [Perceiving that Isboseths affaires, after Abners death, were grown low, and of small appearance, and that David undoubtedly should come to the Crown, because Mephibosheth being lame (as in the former verse is related) was unfit to succeed, and so no cause to fear his vengeance, therefore they attempted this murder, to curry favour with David] *when the day was grown hot:* [or, *about the heat of the day*] *and he lay on the Couch at noon.* [To rest himself, or to take an afternoons sleep. Compare below chap. 11.2.]

6 *And they came in thither, into the midſt of the house* (*as*) *intending to fetch wheat;* [Feigning and demeaning themselves, as if they had been Corn-merchants, or Corn-porters] *and they smote him on the fifth rib:* [as above on chap.2.23. & 3. 27.] *and Rechab and Baena his brother escaped.*

7 *For they came into the house when he lay on his bed, in his bed-chamber, and smote him, and slew him, and cut off his head:* [Heb. *Put away*, or, *off his head*] *and they took his head, and went their way on the plain field* [of Mehanaim (where Isboseth kept Court, above chap. 2.8, 29.) having passed Jordan, they went speedily over the plain fields of Jericho to Hebron] *all night.*

8 *And they brought the head of Isboseth unto David to Hebron, and said unto the King;* Behold, *there is the head of Isboseth, the son of Saul, thine enemy, who sought thy soul:* [*i.e.* Who sought thy life, who attempted to take away thy life. See *Exod.* on ver.19. 1 *Sam.*20.4. and 23.15. 2 *Sam.*10.11. *Psal.* 63. 10, &c. Elsewhere this phrase signifieth also, to seek to preserve a mans life, *Prov.* 29.10.] *thus the* LORD *hath given vengeances to my Lord the King this day, of Saul, and of his seed.*

9 *But David answered Rechab and Baena his brother, the sons of Rimmon the Beerothite, and said unto them:* (*As truly as*) *the* LORD *liveth, who hath delivered my soul out of all distresse;*

10 *Seeing I took hold of him, that told, saying;* Behold, *Saul is dead*; [Adding withall, that he himself had holpen to slay Saul at his request, above chap. 1. 10.] *whereas he was in his* (*own*) *eyes,* [*i.e.* he thought so, he perswaded himself so, he had such a good opinion of himself] *as one that brought good tidings; yet not withstanding I took hold of him, and slew him* [*i.e.* I caused him to be apprehended and put to death. See above chap. 1.15.] *at Ziklag: although he* (thought) *that I would have given him a reward for his messengers reward:* [Oth. *which was the messengers reward, which I ought to give him.*]

11 *How much more* [*viz.* Ought I to do it] *when wicked men have slain a righteous man* [That had no way deserved it at their hands] *in his* (own) *house upon his bed? now shall I not require his blood of your hands, and take you away from the earth?* [By punishing you, because ye have shed his blood; and are not able to restore it, as like wise unto the man his life. See *Gen.*9. on v.5. *Psal.*9.12,13. *Ezek.*3.18,20. & 33.8.]

12 *And David commanded his youths,* [*i.e.* Servants, Ministers, Courtiers, Officers, Pages] *and they slew them, and cut off their hands and their feet, and hanged them up by the pool at Hebron: but they took the head of Isboseth, and buried it in Abners Sepulchre at Hebron.*

CHAP. V.

David is anointed King over all Israel, vers. 1, &c. The years of his reign at Hebron and Jerusalem, 4. He subdueth the strong hold of Zion, and dwelleth there, 6. Horam maketh a league with him, and sendeth him wood and work-men to build an house, 11. David taketh more wives, and getteth more children, 13. The Philistines march up against him, and are twice smitten by him, 17.

THen *all the tribes* [Understand Ambassadours sent from all the tribes: see ver.3.] *of Israel came to David to Hebron: and they spake, saying;* Behold, we are *thy bone, and thy flesh.* [*i.e.* we are of one blood, both descended from the Patriarch Jacob, and consequently brethren: such a person God had commanded them to chuse for their King, *Deut.*17.15. concerning the phrase, see *Gen.*29.on v.14.]

2 *Besides, heretofore,* [Heb. *Yesterday, also ere yesterday,*] *when Saul was King over us, thou wast leading out, and bringing in Israel:* [*i.e.* He that led the souldiers, and brought them off from the enemy, went every where before them, and had the chief command and managing of War, and in that respect, as an experienced Commander, is most for the Kingdome. See 1 *Sam.*18. 5,16. and compare *Numb.*27.on v.17.] *Also the* LORD *said unto thee;* [*viz.* At the time of thine anointing by Samuel, described 1 *Sam.* 16. vers.11,12,13. although these words be not there mentioned] *thou shalt feed my people Israel,* [*i.e.* govern them with such care, affection, and faithfulnesse, as a good shepheard (as thou art) leadeth, feedeth, governeth, taketh care of, and protecteth his sheep: see *Psal.* 78. 70, 71. and below chap.7.7.] *and thou shalt be a Guer before* [or, *thou shalt be Leader, Duke*, see above chap. 6.21.] *over Israel.*

3 *So all the Elders of Israel* [See *Exod.* 3.16. and compare *Lev.*4. 15. & 9. 1.] *came to the King to Hebron*; and *King David made a league with them* [whereby they were bound on both sides by oath to perform their duties to each other] *at Hebron before the face of the* LORD: [*i.e.* in the presence of the Priest clothed with the Ephod, or in a stately Assembly, and solemn meeting, with calling upon the Name of the Lord. Compare *Judg.*11. on ver. 11.] *and they anointed David King over Israel.* [This was Davids third anointing. See above chap.2.on v.4.]

4 *David was thirty year old,* [Heb. *A son of thirty year*] *when he was King; he reigned fourty year.* [And six moneths, as appeareth from the following verse. Of such an use of a round and compleat number, see *Judg.* 11.on v.26. Others understand six moneths lesse then fourty years. But the verse following, and 1 *King.*2.11. (where the same years of Davids reign at Hebron are only mentioned without the six moneths) seem to import, that the six moneths of his reign at Hebron, are over and above the fourty years.]

5 *At Hebron he reigned over Juda seven years, and six moneths; and at Jerusalem he reigned three and thirty years over all Israel and Juda.*

6 *And the King went* [Without doubt by the advice and counsel of God, and with the consent and approbation of the Ambassadors and Eldest of Israel, that had been with him, vers.3.] *with his men,* [*i.e.* souldiers; as often in the former chapter is declared] *to Jerusalem,*

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[formerly called *Jebus*, *Judg.* 19. 10. and *Salem*, *Gen.*14.18. *Psal:* 76. 2, 3. being the place chosen by God, to set his Name there, and to erect the throne of the Kingdome over all Israel, belonging to Juda (Davids tribe) and Benjamin] *against the Jebusites*, [who hitherto had had possession of Jerusalem, or at least of the greatest and strongest part thereof, to wit, of the strong hold, or castle. See *Judg.* 1. on ver. 8. and 19. on vers. 12.] *who dwelt in that land: and they spake unto David, saying; Thou shalt not come in hither, but the blind and cripple shall drive thee away*, [to whose custody and protection (according to the opinion of some) they had committed the strong hold, to the spite and scorn or disgrace of David & had given the strong hold to keep; intimating thereby, that the place of it self was so firm and strong, that even cripple and blind persons were able to keep and defend it against David. Oth. *Except thou take away*, or, *put away those blind and cripple ones*: whereby some understand the idolatrous images of the Jebusites, whom they as Protectors entrusted with the keeping and guarding of the strong hold, calling them *blind* and *cripple*, according to the opinion of David and the Israelites; but imagined, that they would finde them otherwise then so. Others understand by the *blind* and *cripple* the souldiers of David, whom they so upbraidingly reviled; as if they had said, They must be other kind of souldiers that must do it then thy men are] *that is to say, David shall not come in hither.*

7 *But David took the strong hold of Zion, the same is the city of David.* [See verse 9. & 1 *King.* 2. on verse 10.]

8 *For David said on that day; Whosoever smiteth the Jebusites*, [Meaning, he that shall be the first and foremost in smiting the Jebusites: see 1 *Chron.*11.6.] *and getteth up to that gutter*, [or, *channel, pipe, water-course, fluce*; that is, within the strong hold, wherein this gutter, together with the blind add lame lay, or where the Idols were set up,] *and* (to) *those cripple, and those blind* (ones), *that are hated of Davids soul*, [because of the scorn and contempt offered by the Jebusites, above verse 6. Or, it may be meant of the Idols of the Jebusites, whom Davids soul hated and abhorred. Oth. *for the cripple and blind are hated of Davids soul. i. e.* David loveth no lame and blind people, but valiant and stout souldiers] *(he shall be an Head, and a Commander:)* [These words are here inserted out of 1 *Chron.*11 6. to fill up Davids speech or saying. Some conceive that it may be here so taken, as that the promise of reward may be concealed, as is most usual in swearing and otherwise] *therefore its said: [i. e.* in remembrance of this remarkable passage doth this Proverb remain] *a blind and cripple* (person) *shall not come into the house.* [Or, *there is a blind and lame* (one), *i.e.* there are blind and lame (ones) *he shall not enter therein*; That stout and jeer a careless person, or those who being proud and bragging of idle and vain help, find themselves deceived as the Jebusites did, in their boasting of the blind and cripple against David. Some are of opinion that it was concluded at that time for remembrance hereof, to suffer no blind and lame persons to come any more into the strong hold of Zion. Some conceive this to be the meaning, that they must be stout and valiant souldiers, that shall take or subdue a strong place.]

9 *Thus David dwelt in the fort, and called that city, The City of David: And David built round about from Millo*, [Of Millo, see 1 *King.*9. on verse 15. & *Judg.* 9. on verse 6.] *and inward.* [And Joab built the rest, 1 *Chron.*11.8.]

10 *Now David went on constantly, and became great:* [Heb. *Went going and growing great*; *i. e.* grew from time to time the longer the stronger] *For the LORD, the God of Hosts*, [see 1 *King.*18. on verse 15.] *was with him.* [See *Gen.*21. on verse 22. and 26. on verse 24. *Num.* 14. on ver. 9.]

11 *And Hiram* [Heb. *Chiram*] *the King of Tyrus*, Heb. *Tsor*: a very famous, mighty, royal, merchantable city, lying at and in the Sea by the Western borders of the tribe of Aser. See also *Jos.*19. on ver. 29.] *sent messengers to David, and cedar-wood, and carpenters*, [Heb. *masters*, or, *artificers of wood*] *and masons*; [Heb. *artificers*; or, *masters of stone of the wall*, or, *wall-stone*] *and they built David an house.*

12 *And David perceived, that the LORD had established him King over Israel:* [*i. e.* He was by experience of Gods gracious blessing and assistance both in spiritual and corporal things, more and more strengthened, and assured to his calling to the Kingdome over Israel] *and that he had exalted his Kingdome, for his people Israels sake.* [*i. e.* for the good of his Church.]

13 *And David took more concubines*, [Of Concubines, see *Gen.*22. on verse 24.] *and wives from Jerusalem, after that he was come from Hebron: And (there) were more sons and daughters born to David.*

14 *But these are the names of those that were born at Jerusalem; Schammua*, [Called also Schima, 1 *Chron.* 3. 5.] *and Schobab, and Nathan, and Salomo*; [Heb. *Schelomoh.*]

15 *And Ibhar, and Elisehua*, [Called also *Elisehuas*, 1 *Chron.*3.6.] *and Nepheg, and Japhia:*

16 *And Elisehama, and Eliada*, [Called also Beeliada, 1 *Chron.*14.7.] *and Elipheler.*

17 *Now when the Philistines heard, that they* [viz. The Israelites] *had anointed David King over Israel: then all the Philistines marched up to seek David:* [*i.e.* To fall upon him betimes, as upon a dreadful and terrible enemy, and with united strength and power to smite him. Compare herewith the repetition of this passage, 1 *Chron.* 14. 8, &c.] *and David hearing that, marched down*, [viz. with his souldiers, forces] *to the Fort.* [To abide with his Camp by the Fort; until he should have determined some certain thing upon a sure ground.]

18 *And the Philistines came and spread themselves in the valley of Rephaim.* [Or, *Of the Giants.* See *Genes.* 14. on verse 5. This valley lay in Juda, *Jos.*15. 8. or on the Northern borders of Juda, in Benjamin, Westward from Jerusalem.]

19 *So David enquired of the LORD*, [Compare 1 *Sam.*23.9. & 30.7. & 2 *Sam.* 2. 1, &c.] *saying; Shall I march up against the Philistines? wilt thou deliver them up into mine hand? and the LORD said unto David; March up, for I will surely deliver* [Heb. *giving give*, or, *delivering deliver*] *the Philistines into thine hand.*

20 *Then David came to Baal-Perasim*; [Afterward so called by David, as in the following words is declared] *and David smote them there, and said; The LORD hath rent mine enemies before my face, as a rent of waters;* [or, *the LORD hath broken forth upon mine enemies, before my face, as a water-breach*, or, *incursion, breaking thorow of waters.* The sense seemeth to be, that God by his power, and Davids service (1 *Chron.*14.11.) had fallen upon the Philistines, and overthrown them, as waters do with force and violence break thorow, and over-run all things, and cast them down: or as easily as water passeth away, or is divided and scattered, so easily hath God scattered the Philistines one from another] *therefore he called the name of that place Baal-Perasim.* [*i.e.* Lord, or, *Master, Possessour of rents, breaches, breakings thorow: i.e.* the *plain*, or, *even* (ground) *of rents, the place of rents*]

21 *And they* [viz. The Philistines, who had taken their Idols along with them, imagining by their presence surely to get the victory] *left their Idols* [the Hebrew word signifieth *pains, smarts, griefs*, because these are the fruits of Idolatry, see 1 *Sam.*31. on ver. 9.] *there: And David and his men took them up*, [to burn them with fire, according to Davids order, and Gods command, *Deut.*7.25. as expresly is mentioned, 1 *Chron.*14. 12. Otherwise, *burnt them, let them ascend* (*in the fire.*]

22 *After that the Philistines marched up again:* [Heb. *Added*, or, *went on again*, or, *more times to march up*,] *and they spread themselves in the valley of Rephaim.* [as before; see above v. 18.]

23 *And David enquired of the LORD*, [See above on ver. 19.] *who said; Thou shalt not march up: (but) fetch a compass behind them, that thou mayest come upon them over against the Mulberry-trees.*

24 *And let it be, when thou hearest the sound of a going*; [*i.e.* (as some understand it) a noise as it were of marching: whereby may be understood the presence of the holy Angels] *in the tops of the Mulberry-trees, then bestir thy self*: [get thee up with the souldiery, to fall upon the Philistines] *for then is the LORD gone out:* [see *Judg.*4.on ver.14.] *before thy face, to smite the host of the Philistines.*

25 *And David did so, according as the Lord had commanded him: And he smote the Philistines from Geba*, [Otherwise, ever called *Gibea*, lying in Benjamin. See *Judg.* 19. on verse 13. and 20. on verse 10. 1 *Chron.* 14. 16. it's called *Gibeon*] *until thou come to Gezer.* [Lying in Ephraim, in the West toward the sea: see *Jos.* 16.10.]

CHAP. VI.

David fetcheth the Ark of the Covenant with much people and great joy out of the house of Abinadab, ver. 1, &c. *Uza presumptuously laying hold of the Ark, is slain of God*, 6. *At which David being grieved, causeth the Ark to be set in the house of Obed Edom*, 8. *Afterward fetcheth it most solemnly from thence, danceth before it, and is despised for it by Michal*, 12. *He causeth the Ark to be put in its place, offereth unto God, blesseth the people, and giveth them Presents*, 17. *is mocked by Michal, and pleadeth with a holy zeal against her in his own defence*, 20. *Michals barrenness*, 23.

AFter that David gathered again together [It seemeth that he had made the like gathering before, when he was to go forth to battel against the Philistines, above chap. 5.7, &c. Some conceive that this hath relation to the former gathering; whereof above chap. 5.1,3.] *all the chosen* (men) *in Israel, thirty thousand.* [Compare this History with 1 *Chron.*13. where the same is repeated.]

2 *And David got him up*, [viz. When he was come from Jerusalem to Baalim Juda, *i. e.* Kiriath-Jearim] *and went his way with all the people that were with him, from Baalim Juda*, [see 1 *Chron.*13.6. & 1 *Sam.* 7. 1. & *Jos.* 15. 10, 60.] *to bring up from thence the Ark of God*, [*i. e.* which was ordained of God for his peoples comfort,] *by which the Name is called upon, the Name of the Lord of hosts* [compare *Levit.* 24. on ver. 11. and *Deut.*28. on ver. 58. Oth. *whose* (viz.) Gods *Name is called*, *the Name*, &c. See further 1 *King.*8. on ver. 13, & 2 *King.*8.29.] *that dwelleth thereupon* [viz. upon the Ark] *between the Cherubins*: [see *Gen* 3. on ver. 24.]

3 *And they carried the Ark of God on a new Cart*, [Having forgotten, or not thinking on the command of the LORD, who had commanded the Priests to bear the Ark, *Numb.*4.14. & 7.9. It seemeth that they herein followed the Philistines example: see 1 *Sam.*6. 7, 8; &c.] *and fetched it* [Heb. *Ufted it, took it up*] *out of the house of Abinadab, which is upon an hill*, [upon an high place which was by or in Kiriath-Jearim. Heb. *Gibea*, so 1 *Sam.* 7.1.] *And Uza, and Ahio, which* [Heb. *Achio*,] *Abinadabs sons, led the new Cart.*

4 *Now when they carried it away out of the house of Abinadab, which is upon the hill, with the Ark of God, then Ahio went along before the Ark*; [viz. To lead the Oxen that drew the Cart: see ver. 6. Some take the former words thus: *Now when they carried it* (viz. the Ark) *away out of the house of Abinadab, which was upon the hill with the Ark of God.* Some understand the word *him*, of Uza, that they took him to go next to the Ark.]

5 *And David, and all the house of Israel played before the face of the LORD, on all manner of* (*Stringed instruments*) *of fir-wood; as on Harps, and on Lutes, and on Tabrets, also on Spels*, [otherw *Trumpets, Cornets*] *and on Cymbals.*

6 *Now when they came to Nachons threshing-floor*, [Heb. *Goren Nachon*, 1 *Chron.*13. 9. called *Chidons threshing-floor*] *then Uza stretched forth* (*his hand*) [these words are mentioned, 1 *Chron.* 13. 9.] *to the Ark of God, and held it* (*fast*), *for the Oxen* [that drew the Cart with the Ark that was in it] *stumbled.* [or, *trod side-ways, but glided.* Oth. *shaked* (the Ark) that it seemed to be in danger of falling down.]

7 *Then the anger of the LORD kindled against Uza, and God smote him there, for this inconsiderateness*: [Or, *This fault, errour, imprudence, transgression, presumption*: for God had expresly commanded, that no man but the Priests should touch the holy Vessels, on pain of death, *Numb.* 4. 15.] *and he died there by that Ark of God.*

8 *And David kindled, because the LORD had rent a rent on Uza*: [Heb. *Unto David it kindled*, viz. his mind, or anger with grief, for the sinne and punishment of Uza, whereby his publick joy was as it were rent and interrupted: see further, 1 *Chron.*15 23.] *and he called that place Perez-Uza*, [*i.e.* the rent, or, breach, gap of *Uza*] *unto this day.* [viz. that name continueth.]

9 *And David was afraid of the LORD that day:* [Being terrified, and standing in awe of Gods Majesty, holinesse, righteous severity, and jealousie, he durst not proceed any further, being solicitous and troubled, how he might accomplish and finish this work; so as the same might be well-pleasing unto God] *and he said; How shall the Ark of the LORD come unto me?* [As if he had said, It seemeth as yet not to be the LORDS will, (in regard of this sad rent) that I should fetch it unto me: or, there must needs be yet something lacking, which I am ignorant of, and whereof I must be fain to expect Gods revelation]

10 *David then would not* (*suffer*) *the Ark of the LORD to be brought unto him in the city of David: but David caused it to turn aside into the house of Obed-Edom.* [Who was a Levite, one of the Porters and Singers, see 1 *Chron.*15.18,21.] *the Gethite.* [From *Geth*, or, *Gath*, a Royal Metropolis, or chief City of the Philistines, distinguished (according to some Maps) from Gath-Rimmon, lying near it, and allotted to the Levites, *Jos.*21.24,25. Some are of opinion, that Obed-Edom fled thither with David in Sauls time, 1 *Sam.*21. 10. Others, that he was born there in banishment] Others, that he was born at Gath-Rimmon.]

11 *And the Ark of the LORD continued in the house of Obed-Edom, the Gethite, three moneths: and the LORD blessed Obed-Edom, and all his house.*

12 *Then they told King David, saying; The LORD hath blessed the house of Obed-Edom, and all that he hath for the Ark of Gods sake: So David went his way, and brought up the Ark of God out of the house of Obed-Edom into the city of David, with gladness.* [Gathering

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ring and consiging both from this, and other blessings of the LORD, set down in order, 1 *Chron.* 14. that the LORD was appeased with him and his people. The manner of this fetching in of the Ark is described more at large, 1 *Chron.* 15.]

13 *And it came to passe, when they that bare the Ark of the LORD,* [Meaning the Priests and Levites, see 1 *Chron.* 15. 2, 12, 13, 14.] *had gone on six paces,* [see 1 *Chron* 15. 26. oth. *had gone six goings*] *that he* [viz. David, by the Priests] *offered Oxen and fatted (cattel).* [to praise God both in general, and also in particular, for his grace and mercy, that there was no rent made as formerly, and that the bearers of the Ark were strengthened of God, and preserved from all disaster or sad accident that might have befallen them. This Offering possibly was performed upon some Altar cast up in haste, according to the command, *Exod.* 20. 24. compared with 1 *Chron.* 15. 26.]

14 *And David skipped* [The Hebrew word cometh from *ar*, signifying a Lamb, which in going onward skippeth, and leapeth, Understand this not carnally, or, according to the manner of the children of this world: but out of meer holy, spiritual joy, or gladnesse, which the Holy Ghost kindled in his heart, at the seeling of the pure worship of God, and the divine (or godly) types and tokens of the saving grace of our Lord Jesus Christ, who should proceed from his seed, according to the flesh] *before the face of the LORD* [who was present above the Ark, and manifested himself there: see 1 *Sam.* 4. 4.] *with all* (his) *might: And David was girt about with a linnen upper-garment.* [Heb. *Ephod. i. e.* he had a light linnen upper garment on; see 1 *Sam.* 2. 18. And this, to evidence his humility and abasement before the LORD See ver. 21, 22.]

15 *Thus David, and all the house of Israel* [See 1 *Chr.* 15. 3, 25. and above verse 1.] *brought up the Ark of the LORD; with shouting, and with the sound of the trumpets.* [see 1 *Chron.* 15. 24.]

16 *And it came to pass, when the Ark of the LORD came into the city of David, that Michal, Sauls daughter,* [See above ch. 2. 13, &c.] *looked out at the windows Now when she saw King David leaping* [or, *strengthening himself*, or (as we say) *composing himself for it with his utmost might*] *and skipping* [*i.e. skipping with all* (his) *might*, as verse 14.] *before the face of the LORD,* [as above ver. 14. and below ver. 17, 21.] *she despised him in her heart.* [Judging unholily and carnally of Davids holy and spiritual work.]

17 *Now when they brought in the Ark of the LORD, they set it in its place, in the midst of the Tent, which David had pitched for it:* [viz. Before he went forth to fetch the Ark. See 1 *Chron.* 15. 1. This he did by inspiration and instinct of the Holy Ghost, to serve till such time that another house of the LORD should be built, which he intended to have done, but by Gods command and appointment was performed by Salomon. The other Tent set up by Moseh, was at Silo, 1 *Sam.* 1. 3, &c. and 14. 3. at Nub 1 *Sam.* 21. 1, &c. and at Gibeon, 1 *Chron.* 16. 39. 40. *and David offered burnt-offerings, and thank-offerings before the face of the LORD.*

18 *When David had made an end of offering the burnt-offering, and the thank-offerings, then he blessed the people* [As a Prophet and godly King he wished unto the people from God all corporal and spiritual welfare, or happiness] *in the name of the LORD of hosts.* [See above v. 2.]

19 *And he dealt out to all the people, to all the multitude of Israel, from the men to the women, to every one a cake of bread, and a fair peece (of flesh).* [The Hebrews understand this of such a portion, or part of the beast, as friends use to entertain one another withall at great Feasts, or Banquers. Some conceive that the Hebrew word *Eschpar* is a compound, signifying fire and leck; but that is *waste-beef*] *and a bottle (of wine): Then all the people went away, every one to his house.*

20 *Now when David returned to bless* [See on ver. 18.] *his house, Michal, Sauls daughter, went forth to meet David, and said; How was the King of Israel glorified to day, who uncovered himself to day before the eyes of the hand-maids of his servants, as one of the vain fellows,* [*i. e.* Of the basest and vainest people, see *Judg.* 9. 4.] *shamelesly uncovereth himself?* [Heb. *uncovering uncovereth himself*, or, *being uncovered is uncovered.* She speaketh this in a flouting and jeering way; intimating, that David had as it were prostituted and exposed it himself to shame and disgrace, behaving himself not as a King, but as one of the vilest and contemptibleſt among the people.]

21 *But David said unto Michal, Before the face of the LORD,* [As above ver. 14, 16, 17. intimating, that he did all this to the honour of God, and to manifest his thankfulnes for Gods incomprehensible mercy and favour, both spiritual and corporal; yea, that he (as it followeth) was yet much more bound to do it, and would do it] *which chose me before thy father, and before all his house, passing by thy father, and thy fathers house* [instituting me a Leader; as 1 *Sam.* 9. 16. & 10. 1. & 13. 14. & 25. 30. Heb. *Commanding*, or, *enjoyning me a Leader*, understand, to be, *i.e.* appointing, or ordering me a Leader. Compare below chap. 7. on ver. 11. and 1 *Sam.* 13. 14.] *over the people of the LORD, over Israel; yea, I will play before the face of the LORD.*

22 *Also I will behave my self yet meaner then thus, and I will be low in mine* (own) *eyes, and with the hand-maids, of which thou hast said, with the same shall I be glorified.* [Accounting it to be no disgrace for me (as thou imaginest) but an honour in the sight of God, when I do honour and glorifie him with the least and meanest of his people, and make my self therein equal with them.]

23 *Now Michal, Sauls daughter, had no child, unitll the day of her death.* [*i.e.* As long as she lived, never. Compare 1 *Sam.* 15. 35. *Mal.* 1. 25, &c.]

CHAP. VII.

David having attained to rest, is desirous to build the LORD an house, which the Prophet Nathan commandeth, ver. 1, &c. But God straightway forbiddeth him by the same Prophet to do it, annexing a relation of the great mercies and favours bestowed on him in time past, and a Promise of yet greater for time to come, to wit, a son, Salomon, that should build God an house, and of the Messiah, that should proceed of his seed, according to the flesh; 4. Whereat David much admiring and rejoycing, maketh a very hearty and solemn thanksgiving unto the LORD, 17.

AND *it came to pass when the King* [Compare this whole Chapter with 1 *Chron.* 17.] *sat in his house* [dwelling quietly, and being at rest, as followeth] *and the LORD had given him rest from all his enemies round about;* [who were so afraid of David, that they durst not make any more war against him: although David afterward of his own motion, made divers wayes, to put Israel in possession of the right and freedome, that was promised them by God. See below chap. 8. ver. 11, 12, 13, 14. 1 *Chron.* 18. 3. & *Gen.* 15. 18.]

2 *Then the King said unto the Prophet Nathan; Behold now, I dwell in an house of Cedar,* [See above chap. 5. 11.] *and the Ark of God dwelleth in the midst of Curtains.* [According to Gods command, *Exod.* 26. 1, &c. intimating, that it became not him to have better dwelling

ling, then the Ark had; and that therefore he purposed to build God an house of Cedar. See verse 7.]

3 *And Nathan said unto the King; Go thy wayes, do all that is in thine heart: for the LORD is with thee.* [Nathan speaketh this in haste of his own accord, thinking no otherwise, but that Davids purpose pleased God, without expecting revelation from him in this weighty matter. See the like concerning Samuel, 1 *Sam.* 16. 6.]

4 *But it hapned that night, that the Word of the LORD came unto Nathan the Prophet, saying:*

5 *Go, and say unto my servant, unto David; Thus saith the LORD: Shouldest thou build me an house,* [God speaketh thus, because he manifested himself in this house, and above the Ark, by his gracious presence] *for my dwelling?*

6 *For I have not dwelt in any house, since that day that I brought* [Understand thereupon, thou shalt not do it] *the children of Israel out of Egypt, unto this day, but I have walked* [Heb. *I have been walking*] *in a Tent, and in a Tabernacle.*

7 *Whithersoever I have walked with all the children of Israel, spake I indeed a word with one of the tribes of Israel, whom I commanded to feed my people Israel.* [See above chap. 5. on verse 2. Out of which I now and then took, or raised a Judge or Ruler] *saying, Why build ye not me an house of Cedar?* [The meaning is, that the LORD never complained, that the Rulers of Israel built him no house of Cedar.]

8 *Now then, thus shalt thou say unto my servant, unto David; Thus saith the LORD of hosts;* [As above chap. 6. on ver. 2.] *I took thee from the sheep-coat, from after the sheep, to be a Leader over my people, over Israel.* [The following rehearsal of Gods special favours manifested unto David, and to be manifested in time to come, served to prevent the scruple and doubt, which David might have drawn thence, that God would have no house for himself built by him: whereby he might have fallen into this surmise, as if he were not accepted of God, or that he esteemed him not worthy to do it.]

9 *And I have been with thee whithersoever thou wentest, and have destroyed all thine enemies before thy face: and have made thee a great name, as the name of the great* (ones) *that are on the earth.*

10 *And I have appointed* [Oth. *I will appoint*] *a place for my people, for Israel, and planted him, that he may dwell in his* (own) *place,* [*i.e.* in his own peculiar land] *and be no more driven to and fro; and the children of perverseneſs* [see above chap. 3. on verse 34.] *shall no more oppress him,* [Heb. *shall not adde, or go on to oppress him* (Israel) understand all this, on condition of obedience, see *Deut.* 28.] *according, as at the first.* [this may be understood of the oppression in Egypt.]

11 *And from that day, that I commanded* [*i.e.* By my command, counsel and word raised and appointed. See above chap 6. verse 21.] *Judges to be over my people Israel; But I gave thee rest from all thine enemies:* [since that Israel being brought into and planted in the land of Promise by Josua, was served and protected by Judges, and also oppressed and plagued by divers enemies, unto this time, that I have given you rest, &c. See of the word *Judges*, *Judg.* 2. on verse 16.] *Also the LORD maketh known to thee, that the LORD will make thee an house.* [Instead, that thou purposest to build the LORD an house, he giveth thee to understand that he will build thee an house; *i. e.* establish and continue thy Kingdome in thy Posterity, and (that which is far more) raise up out of thy seed (according to the flesh) the Messiah, who shall be an everlasting King over his people. This Prophecie is so to be understood, that it partly looketh at Salomon, as a type of the Lord Christ, partly at Christ himself, whose type he was; and that some things suit or agree to Salomon onely, some onely and properly to Christ, some to them both.]

12 *When thy dayes shall be fulfilled, and thou shalt be fallen asleep with thy fathers,* [See *Deut.* 31. on verse 16. *Act.* 13. 36.] *then I will cause thy seed* [*i.e.* thy son, or one of thy sons, meaning *Salomon*, and the Messiah out Lord Jesus Christ, whole type and figure Salomon was. See 1 *Chron.* 28. 6. & *Heb.* 1. 5. & *Act.* 13 22, 23. *Rom.* 1. 3, &c.] *to arise after thee, that shall proceed out of thy body,* [Heb. *out of thy bowels*] *and I will establish his Kingdome.*

13 *He shall build an house* [Salomon the Temple of the Lord, Jesus Christ the spiritual house, that is, the Church of God] *for my name, and shall establish the throne of his Kingdome for ever.* [The Kingdome of Salomon and David continued indeed a long time, but this is properly to be understood of the spiritual Kingdome of Jesus Christ, forasmuch as the same above is properly everlasting: so below verse 16. See *Luke* 1. 32, 33.]

14 *I will be to him a father,* [*To him*; *i.e.* to Salomon, by grace, *viz.* through adoption in Christ; but to the Lord Christ himself by nature, he being mine own, eternal, onely begotten son. See *Joh.* 1. 18. *Act.* 13. 33. *Heb.* 1. 3, 5. *Rom.* 8. 3. 1 *Joh.* 4. 9. &c.] *and he shall be to me a son: Who when he offendeth,* [viz. Salomon, for the Lord Christ was altogether without sinne. See *Isa.* 53. 9. *Heb.* 4. 5. 2 *Cor.* 5. 21. 1 *Pet.* 1. 19. although he hath taken our sins upon him, and as our surety paid for them] *then I will punish him with a rod of men, and with plagues of the children of men.* [*i. e.* Fatherly and moderately, as a man useth to chasten his child: but will not cast him off, as in the following verse is set forth.]

15 *But my loving kindneſs shall not depart from him; according as I have taken* (the same) *away from Saul, whom I have taken away from before thy face.*

16 *But thine house, and thy Kingdome shall be established for ever,* [See above on verse 13. and compare *Luke* 1. 32, 33.] *before thy face:* [*i.e.* Thou shalt live to see the beginning of the accomplishment of these Promises in thy son Salomon: from whence thou shalt be confident of the rest, as if thou now beheldest the accomplishment with thine own eyes. See 1 *King.* 1. 48. & 2. 4.] *thy throne shall be stablished for ever.*

17 *According to all these words, and according to all this vision; so did Nathan speak unto David.* [*i.e.* Nathan delivered faithfully unto David, all that was revealed to him from the LORD, without diminishing from, or adding any thing thereunto.]

18 *Then King David went in,* [viz. Into the Tent, which he had caused to be made for the Ark of the Covenant, above chap 6. 17.] *and continued before the face of the LORD:* [see above chap. 6. on ver. 13] *and he said, Who am I, Lord LORD, and what is mine house, that thou hast brought me hitherto?*

19 *Moreover, this* [Which thou hast hitherto done by me] *was yet little in thine eyes, Lord LORD, but thou hast spoken also over thy servants house for a great while to come:* [*i.e.* of things which shall not happen till after a long time; and this (accordingly) the law of men, *i.e.* as men are wont to dispose their house, goods, and posterity. Oth. *according to an institution of men, i.e.* very freely, familiarly, and friendly, as men are wont to speak with men, and to teach and instruct them. Oth. *Is this a manner of men?* *i. e.* thus to deal with men? The meaning will be thus: Are men worthy, that thou shouldest speak to them in such a friendly and familiar way of such great and weighty things to come, which are determined in thy counsel? 'Tis too much, and too great!] *Lord LORD.*

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20 *And what shall David speak yet more unto thee? for thou knowest thy servant, Lord LORD.*

21 *For thy words sake.* [*i.e.* For thy promise sake. Or, understand by the WORD the eternal Son of God, who is the substantial Word of the Father, in whom all the Promises of God are Yea and Amen: see 1 *Chron.* 17. on verse 19. *Hag.* 2. on verse 6.] *and according to thine heart,* [*i.e.* gracious good pleasure, counsel, or favourable affection toward me] *hast thou done* [David speaketh by Faith, and according to the manner of the Prophets, of things to come, as if they were already fulfilled, by reason of the certainty of Gods promises] *all these great things* [Heb. *all this greatnesse*] *to make (them) known to thy servant.* [or, *making (them) known to thy servant*]

22 *Therefore thou art great, LORD God; for there is none like thee, and there is no God then thou alone,* [Or, except, or, besides thee] *according to all that we have heard with our ears.* [*i.e.* according to the demonstration of all, &c.]

23 *And who is like thy people, like Israel, an onely people upon earth, which* [Or, *that, because*] *God went forth* [Heb. ELOHIM *went forth.* See of this phrase *Gen.* 20. on ver. 13.] *to redeem for a people to himself, and to make himself a Name,* [*i.e.* to the honour of his holy Name] *and to do for you* [to wit, O Israel] *these great and terrible things,* [Heb. *these greatnesses and terriblenesses*, or, *fearfulnesses*] *to thy land* [O God] *before the face of thy people, which thou redeemedst to thee from Egypt,* (expelling) [this word is here inserted from 1 *Chron.* 7 21.] *the heathen, and their gods.* [oth. thus: *before the face of thy people, which thou redeemedst to thee, from Egypt, from the Nations, and their gods.*]

24 *And thou hast established to thy self thy people Israel* (to be) *a people unto thee for ever:* [Understand Israel, according to the flesh, till the coming of Christ, but the spiritual Israel (that is, the Church of God, consisting of believing Jews and Gentiles) to all eternity] *and thou, LORD, art become,* [or, *hast been*] *a God unto them.* [See *Gen.* 17. on verse 7. *Levit.* 18. on verse 2.]

25 *Now then, LORD God, establish for ever, which thou hast spoken over thy servant, and over his house; and do according as thou hast spoken.*

26 *And let thy Name be magnified for ever, that it may be said; The LORD of hosts is God over Israel, and the house of thy servant David shall be established before thy face.*

27 *For thou LORD of hosts, thou God of Israel, thou hast revealed (before) the ear of thy servant,* [*i.e.* Thou hast caused me to hear, revealed to me, made known, that which formerly was hidden from me. See the like phrase, *Ruth* 4 4. & 1 *Sam.* 9. 15. see there] *saying: I will build thee an house: therefore thy servant hath found in his heart to pray this prayer unto thee.* [Heb. *hath found his heart,* or, *found with,* or, *by his heart,* &c. *i.e.* he found himself so moved in his heart at it, that he purposed to utter this prayer before thee, as an evidence of his faith and thankfulness.]

28 *Now then, Lord LORD, thou art that God, and thy words shall be truth: and thou hast spoken this good unto thy servant.*

29 *So let it now please thee, and bless the house of thy servant, that it may be for ever before thy face: for thou Lord LORD hast spoken (it), and with thy blessing shall thy servants house be blessed for ever.* [By these words David testifieth his Faith, whereby he received these promises of God, being strongly confident, that they shall be fulfilled.]

CHAP. VIII.

David subdueth the Philistines, ver. 1. *as also the Moabites,* 2. *Smiteth likewise Hadadezer King of Zoba,* 3. *and the Syrians of Damascus that came to help him,* 5. *placeth a Garrison in Syria of Damascus,* 6. *is honoured with sumptuous Presents by King Thoi, which he dedicateth to God, with a great prey,* 10. *Smiteth the Edomites, and placeth a Garrison in their Land,* 13. *A relation of Davids Government, and his chiefest Officers,* 15.

AND it came to pass after that, that David smote the Philistines, and subdued them: And David took Metheg-Amma [*i.e.* The bridle of Amma, or, of the Ellbowe. It seemeth altogether, that hereby is meant *Gath*, which was the Royal City, or Metropolis of the Philistines, expressly mentioned, 1 *Chron.* 18.1. and (as some conceive) lying upon a mountain called *Amma*, and here called *a bridle*, because by its strength and power it bridled and kept in aw the circumjacent places, and hindered the inroad of the enemies] *out of the Philistines hand.*]

2 *He smote also the Moabites, and measured them with a line,* [*i.e.* He divided their Land by measuring it, which was done at that time with lines or cords, destroying by lot two parts of the Inhabitants, but saving one full part alive: or, he divided the people into three equal parts, by casting lots so equal, as if they had been measured with lines, &c. God indeed had commanded to spare Ammon and Moab (the Posterity of Lot) *Deut.* 2. 9, 19. but because they had exercised bitter enmity against the people of God, and had combined with their enemies, therefore David dealt in an hostile manner with them. See *Numb.* 22. 2, 3, 4 &c. & 24. 17. & 25. 17, 18. & 31. 2. *Judg.* 3. 14, 21, 28, 30. 1 *Sam.* 14 47. and below chap. 10. 4, 7, &c.] *causing them to lie down on the ground;* [in a contemptible manner casting them down to the ground: or, so beating and bruising them, that they bowed (as it were) down to the ground, being wearied out, and conquered] *and he measured (with) two lines, to put to death, and (with) one full line to keep alive: thus the Moabites became servants to David, bringing Presents.* [In token of subjection. So below verse 6.]

3 *David smote also Hadadezer* [Called also Hadarezer: 1 *Chron.* 18. 3.] *the son of Rechob, the King of Zobah* [see 1 *Sam.* 14. 47. This is thought to have been that part of Syria, which is called *Saphene*: these words *Zoba*, or *Zova*, and *Sophene*, agreeing very neer together. See also below chap. 10. 6.] *when he* [*viz.* David; or, as some conceive, Hadadezer] *went his way to turn his hand to the river Phrat.* [*i.e.* to stretch out his hand, &c.] Oth. *to set, or recover his borders,* (Heb. *to cause to return, or, to bring back*) *at the river Phrat: i.e.* Euphrates, which border was promised Israel by God, and consequently was to be allotted to them: compare 1 *Chron.* 18. 3. and see *Gen.* 15. 18. &c.]

4 *And David took from him a thousand (Chariots;)* [This is here inserted from 1 *Chron.* 18. 4. where this History is repeated] *and seven hundred horsemen,* [understand (as some take it) troopes or companies of horsemen, each troop or company consisting of ten, which make together seven thousand horsemen, which number is expressly set down, 1 *Chron.* 18. 4. Compare below chap. 10. on v. 18.] *and twenty thousand foot-men: and David houghed all* [except the hundred, which he kept, as followeth] *the chariot-horses,* [or, *chariots*: see *Jos.* 11. 6.] *and reserved thereof an hundred chariots.*

5 *And*

5 *And the Syrians of Damascus* [Heb. *Aram*; *i. e.* Syria: see *Gen.* 10. on ver. 22. & 22. on ver. 21. whereby the Syrians are understood. Syria of Damascus was indeed the chief part or Kingdome, among all the parts, Lands, Provinces, or Kingdomes (whereof some are rehearsed below, chap. 10. 6.) which were comprehended under Syria: being for difference sake called *Syria of Damascus*, from the name of the Metropolis, or chief City of this Kingdome] *came to succour Hadadezer, King of Zoba; but David slew of the Syrians two and twenty thousand men.*

6 *And David put Garrisons in Syria of Damascus, and the Syrians became servants unto David, bringing Presents:* [As above ver. 2.] *and the LORD preserved David* [or, *gave David salvation, or conquest, victory:* for which the Hebrew word may be fitly taken in Martial, or warlike affairs: so below v. 14. and 22. on v. 51. and 23. v 10, 12. *Psal.* 20 6. *Prov.* 21. 31. &c.] *whithersoever he went.*

7 *And David took the golden shields, that were with the servants* [*i.e.* Officers] *of Hadadezer, and brought them to Jerusalem.*

8 *Besides, King David took exceeding much Copper from Betah, and from Berothai,* [Called Tibchat, and Cun, 1 *Chron.* 18. 8.] *Cities of Hadadezer.*

9 *Now when Thoi* [Called also Thoii, 1 *Chron.* 18. 9.] *King of Hamath* [see *Numb.* 13. on v. 22.] *heard, that David had smitten all the host of Hadadezer,*

10 *Then Thoi sent his son Joram* [Called *Hadoram*, 1 *Chron.* 18. 10.] *unto King David, to ask him concerning (his) welfare,* [Heb. *concerning the peace*; *i. e.* to salute him in a friendly manner: see *Gen.* 43. on v. 27.] *and to bless him,* [*i. e.* to salute him, and to bid him joy, in regard of the victory obtained, that is, to congratulate him, as we use to say] *because he had warred against Hadadezer, and smitten him;* (*for Hadadezer made war continually against Thoi:*) [Heb. *was a man of wars of Thoi*: *i.e.* he made continual war against him, was his enemy, and fought against him, who never left him unmolested: see *Gen.* 9. on v. 20. & compare *Judg.* 12. on v. 2. below chap. 18. on v. 20. & 2 *Chron.* 35. on v. 21. *Psal.* 41. 10.] *and in his hand were silver vessels, and golden vessels, and copper vessels;* [*i. e.* Joram the son of Thoi had these Gifts or Presents by him ready at hand, as we use to say: see the like phrase, 1 *Sam.* 9. 8. 2 *King.* 5. 5. &c.]

11 *Which also King David hallowed unto the LORD; with the silver, and the gold, which he had dedicated, of all the Nations which he had subjected* (unto himself.)

12 *Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the prey of Hadadezer, the son of Rechob, the King of Zobah.*

13 *Also David got (him) a name, when he returned, after that he had smitten the Syrians in the valley of salt,* [*viz.* Got him a name, or (smiting) *in the valley of salt,* &c. whereof 2 *King.* 14. 7. The Valley lay at the south-end of the salt-sea, at the East end of the mountain of the Edomites, or Seir] *eighteen thousand.* [of the Edomites: see 1 *Chron.* 18. 12. whereunto agreeth the following verse: compare also *Psal.* 60. on v. 2.]

14 *And he put Garrisons in Edom, in all Edom put he Garrisons, and all the Edomites became servants to David:* [And his Posterity, until the time of Joram, the son of Josaphat: see 2 *King.* 8. 22.] *and the Lord preserved David* [as above v. 6.] *whithersoever he went.*

15 *Thus David reigned over all Israel; and David did* [Heb. *was doing*] *right and justice* [see *Gen.* 18. on v. 19.] *unto all his people.*

16 *Now Joab, the son of Zeruja, was over the host* [*i.e.* Captain General, or Commander in chief] *and Josaphat, the son of Achilud, was Chancellour.* [see 1 *King.* 4. on v. 3.]

17 *And Zadok* [Of Aarons line or race, by Eleazar, 1 *Chron.* 6. 4, 8. & 24. 3. see of this man below chap. 15. 24. & 20. 25. 1 *Chron.* 16. 39. & 24. 3. & 29. 22. also 1 *King.* 1. 8, 32, 38. & 1 *King.* 2. 35.] *the son of Ahitub, and Abimelech,* [of Aarons line or race, by Ithamar, and Eli, 1 *Chron.* 24. 3.] *the son of Abiathar, were Priests:* [of the orders of the Priests: see *Numb.* 3. on v. 32. & 2 *King.* 23. on v. 4.] *and Seraja was the Scribe.* [see 1 *King.* 4. 3.]

18 *There was also Benaja, the son of Jojada, with the Crethi, and the Plethi:* [Over whom Benaja was Commander or Governour: see 2 *Sam.* 20. 23. 1 *Chron.* 18. 17. Of the Crethi and Plethi, see 1 *King.* 1. on v. 38.] *but Davids sons were Princes.* [or, *head-officers, chief Rulers.* Of the Hebrew word (which otherwise generally signifieth Priests) see *Gen.* 41. on v. 45. Here it cannot signifie *Priests*, because Davids sons were of the tribe of Juda, not of the tribe of Levi. This word is thus expounded, 1 *Chron.* 18. 17. *Davids sons were the first on the Kings hand:* or, ready at hand for the King, as we use to say.]

CHAP. IX.

David, calling to mind his promises made to Jonathan, causeth Mephiboseth, the son of the said Jonathan to be sought for, and brought before him, ver. 1, &c. *Giveth him all Sauls estate, and appointeth Ziba to be Governour over the same, but ordereth Mephiboseth to sit at his table,* 7.

AND David said, *Is there yet any one, that is left of the house of Saul; that I may shew kindness to him, for Jonathans sake?* [See above chap. 1. 26. & 1 *Sam.* 20.]

2 *Now the house of Saul had a servant,* [A Purveyor of the house; as Steward, Gen 15. 2, 3. Compare below v. 10.] *whose name was Ziba;* [Heb. *Tsiba*] *and they called him unto David: and the King said unto him; Art thou Ziba?* and he said, *Thy servant,* [*i. e.* I am Ziba, at thy service, or ready to do thee service.]

3 *And the King said; Is there not yet any one of the house of Saul, that I may shew the kindness of God* [See 1 *Sam.* 20. 14, 15, 16, 17.] *unto him? Then said Ziba unto the King; There is yet a son of Jonathan, that is smitten on both feet.* [as above chap 4. 4. *i.e.* lame, cripple, as below v. 13.]

4 *And the King said unto him; Where is he?* and Ziba said unto the King, *Behold, he is in the house of Machir, the son of Ammiel at Lodebar.* [Lying beyond Jordan, in the land of Gilead, not far from Mahanaim: see below chap. 17. 27.]

5 *Then King David sent forth;* and *he took him* [*i.e.* Sent for him, caused him to be fetcht] *out of the house of Machir, the son of Ammiel from Lodebar.*

6 *Now when Mephiboseth, the son of Jonathan, the son of Saul, came in to David, he fell on his face, and bowed himself down;* and *David said, Mephiboseth!* and *he said, Behold, thy servant is* (here.)

7 *And David said unto him, Fear not; for I will surely shew kindness unto thee,* [Heb. *I will doing do, &c.*] *for Jonathan thy fathers sake; and I will restore* [Forasmuch as Isboseth, and others of Sauls house had warred against David, their estates therefore were forfeited to the King, who restoreth them now unto Mephiboseth] *unto thee* [and thy son, below v. 9 & 12.] *all the fields,* [or, *all the ground, land*] *of Saul thy father; and thou shalt eat bread at my table continually.* [*i. e.* daily eat and drink with me; board, or table with me: see above chap. 3: 35.]

8 *Then*

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8 *Then he bowed himself, and said; What is thy servant, that thou hast looked about toward such a dead Dog,* [A Proverb among the Jews, whereby a mans nothingness and contemptibleness is expressed: see 1 *Sam.* 24. 15. and below, chap. 16. 9. Compare above chap. 3. on verſ. 8.] *as I am?*

9 *Then the King called Ziba, Sauls servant,* [i.e. Who had been Sauls servant] *and said unto him; I have given unto thy Lords son,* [viz. Mephibosheth, or, as some conceive, Micha (ver. 12.) to live upon: but by this the Father was not excluded, or shut out; as ver. 7.] *all that Saul hath had, and all his house.*

10 *Therefore thou shalt till the land for him, thou, and thy sons, and thy servants, and shalt bring in* (the fruits,) *that thy Lords son may have bread to eat; and Mephibosheth thy Lords son, shall eat bread at my table continually: now Ziba had fifteen sons, and twenty servants.*

11 *And Ziba said unto the King; According to all that my Lord the King commandeth his servants, so shall thy servant do: Also Mephibosheth should be eating at my table, as one of the Kings sons.* [Intimating, that he himself also (if it had been the Kings pleasure) would have entertained and feasted Mephibosheth at his own table, as well as if he had been at Court. Others take them to be the Kings words, thus: *but Mephibosheth* (said the King) *shall eat at my table, as one of the Kings sons.*]

12 *Now Mephibosheth had a little son, whose name was Micha; and all that dwelt in the house of Ziba,* [Heb. *all, the whole dwelling of the house of Ziba*] *were Mephibosheths servants.*

13 *Thus Mephibosheth dwelt at Jerusalem, because he did eat continually at the Kings table: and he was cripple* (or lame) *on both his feet.* [Or, *although he*, &c.]

CHAP. X.

David sendeth Ambassadors to the King of the Ammonites, with presentation of his favour. ver. 1, 2, &c. *But the same King entreateth the Ambassadors most shamefully, 3. And gathereth a great Army together against David, 6. Against whom David sendeth forth Joab and Abisai, who smite the Ammonites, and the Syrians that came to succour them, and return to Jerusalem, 7. The Syrians gathering themselves again together against David, are smitten and subdued by him, 15.*

AND *it came to passe after that, that the King of the children of Ammon* [See of this King, 1 *Sam.* 11. where he is called Nahas, as also here in the following verse] *died: and Hanun* [Heb. *Chanun*] *his son was King in his stead.* [Compare this Chapter with 1 *Chron.* 19.]

2 *Then said David: I will shew kindneſs unto Hanun the son of Nahas,* [Heb. *Nachaſch*] *according as his father shewed kindneſſe unto me;* [When and wherein this was done, is not mentioned in the holy Scripture. It's possible that he shewed the like kindneſſe to David at the time of his banishment, as the King of the Moabites did, 1 *Sam.* 22. 4.] *So David sent forth to comfort him by the Ministery* [Heb. *hand*] *of his servants,* [i.e. his Officers, or Courtiers, whom as Ambassadors he sent unto him] *touching his father:* [i. e. his fathers death] *and the servants of David came into the land of the children of Ammon.*

3 *Then said the Princes of the children of Ammon unto Hanun their Lord: Doth David honour thy father in thine eyes,* [i. e. In thy opinion or judgment: the meaning is, thinkeſt thou, or ſeemeth it unto thee, that David doth this to honour thy father?] *because he hath sent comforters unto thee? hath not David therefore sent his servants unto thee, to search this city, and to spie it out, and to ruine it?* [intimating, that he did it for that very end and purpose: see of such kind of queſtions, *Judg.* 4. on ver. 6.]

4 *Then Hanun took Davids servants, and shaved their beard half off,* [Heb. *The moiety*, or, one half of their beard] *and cut their garments half off,* [or, *through the half*, or, *midſt*] *unto their buttocks, and he let them go.*

5 *When they let David know this, then he sent to meet them; for these men were greatly ashamed: and the King said; Tarry at Jericho,* [Meaning the place, or thereabouts, where Jericho had formerly been built: for Jericho was not built up again till Ahabs time, 1 *King.* 9. 24.] *untill your beard shall be grown,* [Heb. *shall grow, bud forth.* A comparison taken from herbs and trees, that sprout forth, green, bud, bloſſom] *then return.*

6 *Now when the children of Ammon saw, that they had made themselves stinking* [See *Gen.* 34. on ver. 30.] *with David, the children of Ammon sent forth, and hired* [viz. To serve them as ſouldiers in this war. This is the firſt Hiſtory in the holy Scripture, wherein we read of mercenary ſouldiers that were hired for money, to serve other Lords and Masters in the Wars] *of the Syrians* [see above chap. 8. on verſe 5.] *of Beth-Rechob, and of the Syrians of Zoba, twenty thousand foot-men, and of the King of Maacha a thousand men, and of the men of Tob* [see *Judg.* 11. on verſe 3.] *twelve thousand men.*

7 *When David heard this, he sent Joab forth, and all the Hoſt, with the Champions;* [See of Davids Champions, or Worthies, below chap. 23. 8, &c.]

8 *And the children of Ammon marched forth, and put the Battalias before the door of the gate:* [Of the City Medela, see 1 *Chron.* 19. 7. This they likewiſe did to ſecure the City, and (if need were) to retire in thither: (below verſe 14.) leaving the ſuccour by themſelves apart in the field, to ſet upon Joab on the other ſide] *but the Syrians of Zoba, and Rechob, and the men of Tob, and Maacha, they were by themselves in the field.*

9 *Now when Joab saw that the field* [Heb. *face*] *of the Battel-aray was against him, before and behind, then he chose out of all the choice* (men) *of Israel, and put them in aray against the Syrians:* [Heb. *in the meeting of Syria:* and ſo in the following verſes, 10, 17.]

10 *And the reſt of the people he gave under the hand of Abisai his brother, who put them in aray against the children of Ammon.*

11 *And he said; If the Syrians shall be too ſtrong for me; then thou shalt come to deliver me,* [Heb. *be a Deliverer*] *and if the children of Ammon shall be too strong for thee, then will I come to deliver thee.*

12 *Be ſtrong,* [i. e. Be of good courage, and play the men] *and let us be ſtrong for our people, and for the cities of our God: now the LORD do* [or, *will do*] *that which is good in his eyes.* [that which pleaſeth him.]

13 *Then Joab drew nigh, and the people that were with him, unto the battel against the Syrians: and they fled before his face.*

14 *When the children of Ammon saw that the Syrians fled, they fled also before the face of Abisai, and came into the city: and Joab returned from the children of Ammon; and came to Jeruſalem.*

15 *Now when the Syrians saw that they were smitten before the face of Israel, then they gathered themselves* (again) *together.*

16 *And*

16 *And Hadarezer sent forth, and caused the Syrians to come out, that are on the other ſide of the River,* [viz. Euphrates] *and they came to Helam:* [Heb. *Ghelam.* This place is no where mentioned in the Holy Scripture, but in this Hiſtory] *and Sobach,* [called alſo *Shophach*, 2 *Chron.* 19. 16.] *Hadarezers Commander in chief, (marched) along before their face.*

17 *When that was told David, he gathered all Israel together, and went over the Jordan, and came to Helam: and the Syrians put* (the battel-aray) *against David,* [Heb. *in the meeting, &c.* as above verſ. 9, 10.] *and fought with him.*

18 *But the Syrians fled before the face of Israel, and David slew* [Heb. *smote dead*] *of the Syrians seven hundred charets* [understand with their horſe-men, which fought from the charets, on which they were carried. And hereby may be underſtood ſeven hundred troops or companies of horſe-men, each troop or company on a charet, conſiſting of ten horſe-men, which make together ſeven thouſand: which number is expreſſly ſet down, 1 *Chron.* 19. 18. See above chap. 8. on v. 4.] *and fourty thousand horse-men:* [for this is put, 1 *Chro.* 19. 18. *foot-men*, or *foot*: which may be thus compared, that beſides the afore-mentioned charets and horſe-men, the great part of the army, both horſe and foot were ſlain, ſo that here the number of horſe, and 1 *Chron.* chap. 19. a like number of foot is mentioned, that theſe nations were wont to go forth to battel with huge multitudes (as alſo *David* himſelf therefore went forth with all Iſrael) is clear and evident by the Holy Scripture. Others underſtand in this place ſeven hundred great and eminent charets, and the whole number of charets together, both great and ſmall, to be ſeven thouſand, 1 *Chron.* 19. 18.] *Besides, he smote Sobach, their Commander in chief, that he died there.*

19 *Now when all the Kings that were Hadarezers servants* [i.e. which were ſubject to him, or under his protection, or which he had uſed for his ſervice in this war] *saw, that they were smitten before the face of Israel, they made peace with Israel, and served them:* [i.e. were ſubject and obedient unto them. Compare 1 *Sam.* 4. 9. and elſewhere often] *and the Syrians were afraid to deliver* [i.e. to aſſiſt, aid, help, ſuccour, come to deliver] *the children of Ammon any more.*

CHAP. XI.

While Joab at Davids command beſiegeth the city of Rabba, v. 1. David at home committeth adultery with Bathsheba, 2. and believing that she was big with child, he sendeth for Uria her husband out of the camp to cover his shame, 5. which miſcarrying, he sendeth Uria again into the camp, with a letter unto Joab, whom he commandeth to order the matter ſo, as that Uria may fall by the Enemies hand, 9. which ſo happeneth; and word being ſent unto David by Joab, David marrieth the ſame Bathsheba, 17.

AND *it came to paſs with the return of the year, at the time when Kings go forth,* [i.e. when the year was expired or gone about, and the ſummer time of the enſuing year came on, when Kings were wont to march into the field to make war: the weather then ſerving to get proviſion and neceſſaries both for men and beaſts. See 1 *Kings* 20. 22, 26. and 1. *Chron.* 20. 1. and 2 *Chron.* 36. 10.] *that David sent away Joab and his servants,* [i.e. his officers, or commanders with the ſouldiers] *with him, and all Israel, to destroy the children of Ammon, and beſiege Rabba;* [the metropolis, or chief city of the Ammonites, lying beyond Jordan on mount Gilead, by the houſe of the brook Jabbok. See alſo below chap. 12. 26, &c.] *But David tarried at Jerusalem.*

2 *So it came to paſs towards evening-tide, that David aroſe from off his bed;* [Whereon he had taken his after-noons reſt. Compare above chap. 4. 5, 7.] *and walked upon the roof* [see of the ſituation of roofs, *Deu.* 22. on v. 8.] *of the Kings house, and beheld from the roof a woman waſhing of her ſelf: now this woman was very beautifull of countenance.*

3 *And David sent forth, and inquired after the woman: and they said,* [Hebr. *he said*, i.e. ſome one of his family, court] *is not that Bathsheba,* [otherwiſe called *Bathſua*, 1 *Chron.* 3. 5.] *the daughter of Eliam,* [otherwiſe called *Ammiel*, 1 *Chron.* 3. 5.] *the wife of Uria the Hethite?* [but converted to the true Religion, and being therein zealous, as appeareth below v. 11. Compare 1 Sam. 26. 6. Some think that he was called an Hethite, becauſe he had dwelt among the children of Heth. Of this people, ſee *Gen.* 23. 3, &c.]

4 *Then David sent forth meſſengers and caused her to be fetcht;* [Heb. *took her*; i. e. cauſed her to be taken and brought. Although he had underſtood that ſhe had a lawfull husband] *and when she was come in unto him, he lay with her; (now she had purified* [Hebr. *hallowed*, i.e. purified, cleanſed. See hereof *Lev.* 15. 19, 20, 21, &c.] *her ſelf from her uncleanneſs:) after that she had returned to her house.*

5 *And the woman conceived: ſo she sent away, and let David know,* [Perceiving that ſhe was with child by *David*] *and said,* [i.e. ſent him word] *I am with child.*

6 *Then David sent to Joab, (saying); Send Uria the Hethite unto me: and Joab sent Uria unto David.*

7 *Now when Uria came to him, then David asked after the welfare* [Heb. *after the peace*; and ſo in the ſequel, ſee above chap 8. on v. 10. and *Gen.* 43. on v. 27.] *of Joab, and after the welfare of the people, and after the welfare of the war.*

8 *After that David said unto Uria; go down to thy house, and waſh thy feet;* [See *Gen.* 18. on v. 4.] *and when Uria departed out of the Kings houſe,* (there) *followed after him a meſs of the King.* [Hebr. *a meſs of the King went forth after him.* Meaning a meſs from the Kings Table, whereby *David* would ſtir up *Uria* to make merry with his wife, and to lie with her: thus to make the world believe that *Uria* was the childes own father, and ſo to hide his adultery from the eyes of men.]

9 *But Uria laid himself down before the door of the Kings houſe, with all the ſervants of his Lord: and he went not down into his house.*

10 *And they made it known unto David, saying; Uria is not gone down into his house: then said David unto Uria; comeſt thou not from the journey?* [Heb. *way*] *why art thou not gone down into thine house?*

11 *And Uria said unto David; The Ark,* [Which they were wont to take along with them in great wars, to enquire of the Lord in time of need, as appeareth *Num.* 31. on v. 6. 1 *Sam.* 4. 4. and 14. 8. although the ſame was vain and fruitleſs in reſpect of hypocrites, who being unfaithfull, do in vain rely on the outward tokens of grace] *and Israel, and Juda, abide in tents; and my Lord Joab, and the servants of my Lord are camped in the open Field,* [Heb. *face of the Field*] *and should I go into mine house, to eat and to drink, and to lie with my wife? (As true as) thou liveſt,* [ſee *Gen.* 42. on v. 16.] *and thy ſoul liveth, if I ſhall do this thing,* [whereupon muſt be underſtood, *then God do this and that to me.* Of ſuch abrupt phraſe uſed in ſwearing, ſee *Gen.* 14. on v. 23. Theſe zealous and Religious ſpeeches of *Uria* ought to have moved *David*, to ſin no more againſt this godly man.]

12 *Then said David to Uria; tarry here also to day,*

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so I will send thee away to morrow: Thus Uria tarried at Jerusalem that day, and the next day.

13 And David invited him, so that he did eat and drink before his face, [i.e. in Davids presence at his table] and he made him drunk, [David made Uria drunk, all this tending to the same end, whereof mention is made v. 8.] after that he [viz. Uriah] went forth in the evening, to lay himself down on his bed, with the servants of his Lord, [viz. David] but went not down to his house. [Though he was drunk, yet he continued stedfast in his resolution and purpose, mentioned, verse 11.]

14 Now it came to pass in the morning, that David wrote a letter to Joab, [When he perceived that the first assay, to hide and cover his adultery by Urias lying with Bathsheba, miscarried, he attempted to cause the good man to be destroyed in such a way, as that the carriage and practise (as he thought) should no waies be perceived: falling thus, being blinded by his own flesh, and seduced by the Devil, from one grievous sin into another] and he sent (it) by the hand of Uria.

15 And he wrote in that letter, saying; [i.e. thus in this manner] Set [Heb. give, bring] Uria before over against the strongest battel, [Heb. over against the face of the strongest battel, i.e. where the stoutest and valiantest souldiers of the Enemy are, as is mentioned in the following verse, that being forsaken by you, he may without fail be slain and perish] and retire from him that he may be smitten and die.

16 So it came to pass, when Joab had observed [viz. to perceive where the besieged imployed their valiant souldiers, and to set Uria in the front against them. Others, had set watch against] the city, [viz. Rabba, which he had besieged, above v. 1.] that he put Uria in the place, where of he knew that there were warlike men.

17 Now when the men of the City marched forth, and fought with Joab, there fell of the people, [i.e. there were some slain] of Davids servants: And Uria the Hethite died also.

18 Then Joab sent away, and let David know the whole transaction of this battel.

19 And he charged the messenger, saying; When thou shalt have made an end of uttering the whole managing of this war unto the King,

20 And it shall be, if the Kings wrath arise, and he say unto thee; wherefore approached ye so nigh unto the City to fight? Know ye not, that they would shoot [viz. with arrowes, or other instruments of war, as was usual in those times, see v. 24.] from the wall?

21 Who smote Abimelech, the son of Jerubbeseth? [Otherwise called Jerubbaal, i.e. Gideon. See Judg. 7.1.] did not a woman cast a piece of a mil-stone upon him from the wall, that he died at Thebez? [See Judg. 9. 52, 53.] why went ye nigh the wall? Then shalt thou say; Thy servant Uria the Hethite is dead also.

22 And the messenger went his way, and came in, and made known to David all that Joab had sent him forth for.

23 And the messenger said unto David; Those men [Of the besieged City of Rabba] were surely too strong for us, and marched out unto us into the field: but we were against them unto the [or because the men (of the city) behaved themselves manfully or valiantly against us, and marched out against us into the field, therefore we, &c.] door of the gate. [i.e. we beat them back to the very entrance of the City gate, insomuch that through the fierceness of the battel, we coming somewhat too near, lost some of our men.]

24 Then the Archers shot from off the wall upon thy servants, (so) that there are (some) of the Kings servants dead: and thy servant Uria the Hethite is dead also.

25 Then David said unto the messenger, thus shalt thou say unto Joab; let not this thing be evill in thine eyes, [i.e. let not this displease thee, let it not seem strange to thee] for the sword devoureth aswell this (man) as that; [Heb. according to that and according to this: or so as thus] strengthen thy battel against the City and overthrow it: strengthen him thus. [David chargeth the messenger to strengthen Joab thus, and in the Kings name to bespeak a good courage in him. His History is prosecuted, chap. 12. 26.]

26 Now when Uria's wife heard that her husband was dead, then she mourned for her Lord. [Or husband. Compare Gen. 20. 3. and see Exod. 21. 3.]

27 And when the mourning was past, David sent thither and took her [Heb. gathered her. See Judg. 19. on v. 15.] into his house, and she became his wife, and bare him a son? But this thing, which David had done, was evil in the eyes of the LORD. [i.e. this whole business of David displeased the Lord exceedingly.]

CHAP. XII.

The Prophet Nathan, by Gods command, setteth before Davids eyes his grievous sins, under a certain parable, sharpely reproving his unthankfulness, and threatning heavy judgements against him, v. 1. &c. David confesseth his sins, and obtaineth pardon of God for them, yet with the addition of sharp chastisement, 13. he prayeth and fasteth, and mourneth grievously for the sick child, while it yet lived, but is cheared again, when it was dead, 15. of which being demanded, he giveth a reason, 21. Obtaineth after that by Bathsheba the promised son Solomon, who is called Jedidja, 24. David subdueth Rabba, and punisheth the Ammonites grievously, 26.

AND the LORD sent Nathan [The Prophet, as above cha. 7. 2.] unto David: When he came in unto him, he said unto him; there were two men in one city the one rich, and the other poor. [by means of this parable and the exposition thereof it pleased God first to bring his servant David to this, that he ignorantly passed sentence against himself, and in the next place awaked out of the sleep of his sins, laid to heart the abomination and odiousness thereof, and obtained and manifested true sincere repentance for the same.]

2 The rich (man) had exceeding many sheep and oxen.

3 But the poor (man) had nothing at all, save one only small ewe-lamb, which he had bought and had nourished it up, that it was grown great with him, and with his children like wise: it did eat of his (own) morsell, and drink of his (own) cup, and slept in his bosome, and it was unto him as a daughter.

4 Now when (there) came a traveller unto the rich man, he spared to take of his (own) sheep, and of his (own) oxen, to dress (something) for the way-faring-man, that was come to him: and he took the poor mans ewe-lamb, and dressed that for the man, that was come to him.

5 Then Davids anger kindled greatly against that man; [Meaning the rich man] and he said unto Nathan; (as true as) the LORD liveth, that man that hath done that, is a child of death. [i.e. he is guilty of death, he hath deserved death: in regard of the circumstances of the mercilesse cruelty used toward that poor man. Compare with this phrase, Deu. 25. on v. 2. Gen. 20. 3. Eph. 2. 3 and above chap. 3. on v. 34.]

6 And he shall restore that ewe-lamb four fold, [According to the Law of God, Exod. 22. 1.] because he did this thing, and because he hath not spared.

7 Then said Nathan unto David; thou art that man! [i.e.

[i.e. thou art like that man, having committed so much the grosser, and more abominable fact; as it is a far greater crime to take any mans wedded wife from him, then to take from any man an only lamb: and yet besides to put the guiltless man to death] Thus saith the LORD, the God of Israel; I anointed thee King over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy Lords house, [i.e. Sauls house, Heb. the house of thy Lords, in the plural number, which in the Holy Scripture is wont to be used for the singular number. See Gen. 39. on v. 2. Some retain in the translation the plural number thus: of thy Lords; that is, of those that were greater and mightier then thou: and so in the following words; understanding that the match or marriage between David and Sauls wives (in respect of the affinity) was unlawfull. Some understand by Sauls wives, not his wedded wives, but other Ladies of honour] besides thy Lords wives [not that God approved of the plurality of wives, but tolerated or suffered it in the old Testament, without punishing the same] into thy bosome [see Gen. 16. 5. Deu. 13. on v. 6. Others understand, into thy bosome, that is, into thy power: yet so, as that he might not abuse them against the Law of God. Compare 1 Sam. 24. 11.] yea I gave thee the house of Israel and of Juda, [i.e. the Kingdome of all my people] and if it be little, I would do moreover such and such (things) for thee, [or if (this had seemed too) little (for the), I would moreover have done such and such (things) for thee. Heb. as, or, according to those and according to these things. Intimating that God who had done him so much good, was able further to provide for him according to his own hearts desire, if any thing should be lacking unto him: So that he had no cause at all to provoke his to good and gracious God in such a manner as he had done; and to satisfie his wicked and sinfull lusts by such base and shamefull means.]

9 Wherefore (then) hast thou despised the word of the LORD, [viz. the sixth, seventh and eighth commandement of the Law of the Lord] doing that which is evill in his eyes? Thou hast smitten Uria the Hethite with the sword, [procuring him by Joabs means, to be slain by the Ammonites, as in the following words is declared. See above chap. 11. 14, 15, 16, 17.] and thou hast taken thee his wife to wife: and thou hast slain him with the sword of the children of Ammon. [which were uncircumcised, and Enemies of God and his people.]

10 Now then the Sword shall not depart from thine house for ever; [i.e. in a long time, or all thy lifetime, as 1 Sam, 1. on v. 22. See also Deu. 15. on v. 17.] because thou hast despised me, and hast taken the wife of Uria the Hethite (to be) thy wife.

11 Thus saith the LORD, behold, I will raise up evil against thee out of thine (own) house, [Meaning by Davids own sons, Amnon, Absalom and Adonia, as in the following chapters, and 1 Kings 1. is related. By their wickedness did God, in his just and unrebukable judgement, severely punish and chasten David for his sins. See on the following verse] and will take thy wives before thine eyes, [i.e. in thy life-time, that thou shalt be sain to hear and believe it to thy grief and sorrow of heart, as if thou hadst beheld it with thine own eyes, aswell as all Israel. See below chap. 16. 22.] and will give them unto thy neighbour: [namely, Absolom] he shall lie with thy wives before the eyes of this Sun, [i.e. in broad day-light, even while the Sun shineth. Thus often mention is made of these creatures, as if they had hearing, sight and understanding. See Deu. 32. on v. 1.]

12 For thou didst it secretly; but I will do this thing [Mentioned in the former verse, viz. that God would take Davids wives, and give them unto Absalom, &c. Is God then the Author of Absaloms abominable sins? God forbid. Yet he saith here expressly, that he will do this thing, &c. Did he then not pour this sin and wickedness into Absalom. But he so ruled and ordered Absalons, Achitophels, and the drivers wilfull wickedness, (which they had of themselves) by his holy providence, that they practised and used the same to Davids grief and sorrow, which so little favoureth the Devil, Absalom, and Achitoppel (who fought to fulfill their own hatred and wicked lusts) as Gods counsel of delivering up to death his well beloved Son for our salvation, did or could favour Judas the traytor, the Jews and Pilate. The work of Absalom, &c. is wicked and devilish, but the work of God is holy and good: for he intended to chasten his servant David by evil instruments for his own glory and Davids good, to discover Absaloms and Achitophels wickedness, and to punish the same to the glory of his own righteousness. The holy Scripture every where aboundeth with such examples of Gods over-ruling providence in and concerning evill. And this David knew and acknowledged full well, and therefore did heartily humble himself before God. See Gen. 45. on v. 5.] before all Israel, and before the Sun.

13 Then said David unto Nathan; I have sinned against the LORD; [See the declaration of this confession in the 51. Psalm] And Nathan said unto David; the LORD hath also taken away [Heb. caused to pass over, pass thorow, pass by, i.e. forgiven, pardoned, remitted. So below chap. 24. 10. Job 7. 21. Compare Mich. 7. 18. and 1 Chron. 21. 8. Prov. 19. 11. Amos 7. 8. Zach. 3. 4.] thy sin, thou shalt not die. [i.e. I will not punish thee with death for this sin, either temporally, or eternally, although thou hast well deserved it, according to thine own sentence, v. 5. and my justice.]

14 Yet, because by this thing thou hast caused the Enemie of the LORD greatly to blaspheme, [Heb. blaspheming hast caused to blaspheme. First, the Ammonites, who having slain Uria and others of thy servants, have praised their Gods, after the manner of the heathen, and blasphemed the God of Israel, as void of power; and in the second place, generally all Enemies round about, who speak evill of God and his people, making much of such a King, who committed such foul acts upon his good subjects. Or thou hast given them occasion to speak blasphemously, when they shall hear of this, compare Rom. 2. 24. and elsewhere] also the child that is born unto thee, shall die the death. [Heb. dying die.]

15 Then Nathan went unto his house; and the LORD smote the child, which the wife of Uria [i.e. which had been Urias wife. Compare above chap. 2. on v. 2.] had born unto David, (so) that it was very sick.

16 And David sought God for the child: [That is to say in this place, he prayed fervently unto God for the childs health. See 2 Chron. 20. 3, 4. Psa. 27. 8. and 34. 5. and 77. 3. Isa. 26. 26. and 31. 1. Jer. 50. 4, &c.] and David fasted a fast, and went in, [i.e. into his inner chamber, or closet] and lay all night on the ground. [Heb. he over-nighted, and lay on the ground.]

17 Then the Eldest of his house [i.e. his chiefest Officers and Courtiers, who in the following verses are called his servants] got them up to him, to make him rise up from the ground; but he would not, and did eat no bread [see above chap. 3. on v. 35. and elsewhere often] with them.

18 And it came to pass on the seventh day, that the child died: and Davids servants feared to tell him that the child was dead: for they said, behold, when the child was yet alive, we spake unto him, but he hearkned not to our voice, how shall we then say unto him, the child is dead? for it might hurt. [i.e. this might vex and grieve him yet more then formerly.]

19 But David saw that his servants whispered; so David perceived that the child was dead: therefore David said unto his servants; Is the child dead? and they said; It is dead.

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20 *Then David arose from the ground, and washed, and anointed himself,* [See *Ruth* 3. on ver. 3.] *and changed his apparel, and went into the house of the* LORD, [Meaning the Tent, which David had caused to be made for the Ark 3 five above chap. 6. 17.] *and worshipped; after that he came into his house, and required* (bread), *and they set bread* [as above ver. 7. and in the following verse] *before him, and he did eat.*

21 *Then said his servants unto him; What thing is this, that thou hast done? For the living childs sake thou didst fast and weep; but after the child is dead, thou doest rise up and eatest bread.*

22 *And he said; When the child yet lived, I fasted and wept: for I said* [viz. By my self; I thought] *Who knoweth, the* LORD *might be gracious to me, that the child might remain alive.*

23 *But now it is dead, wherefore should I now fast? Shall I be able yet to fetch him again* [viz. Into life] *I shall indeed go to him,* [viz. to the child, to the body into the grave, to the soul into heaven] *but he shall not return* [into this life] *to me.*

24 *After that David comforted his wife Bathsheba, and went in unto her, and lay with her: And she bare a son, whose name he called Salomon,* [Heb. *Schelomoh.* This name David gave him according to Gods command. See 1 *Chron.* 22. 9.] *and the* LORD *loved him.*

25 *And sent forth,* [viz. The LORD. Oth. *he* (viz. David) *sent* (him) *under the hand of Nathan the Prophet, (i.e.* to be taught and directed by Nathan in the fear of the Lord) *who called his name Jedidjah* [by the *hand* [i.e by the Ministery] *of Nathan the Prophet, and called his name Jedid Jah, [i. e.* beloved of the Lord. Heb. *Idjde-Jah*] *for the* LORDS *sake.* [*i.e.* because the Lord loved him, as is said ver. 26. and because he should be a type and figure of the Lord Christ, who is the well-beloved Son of God, the builder of his Church, and the right King of peace. See above chap. 7. 13, &c. 2 *Chron.* 22. 9, 10. *Psal.* 45. *Canticles, Matth.* 3. 17. *Luke* 1. 32, 33. *Heb.* 3. 6. *Isa.* 9. 5, &c.]

26 *Now Joab wared against Rabba of the children of Ammon:* [Here is now prosecuted the History, which was begun above chap. 11.] *and he took the Royal City.* [Heb. *the City of the King dome.* Whereby may be understood that part of the City, where the Kings Court was, which perhaps lay by the water side, or was compassed about with waters. See the following verse.]

27 *Then Joab sent messengers to David, and said;* [*i.e.* Sent him word] *I have warred against Rabba, I have also taken the Water-city.* [See on the former verse.]

28 *Now therefore gather the rest of the people together, and besiege the City, and take it; lest if I should take the City, my name be called out upon it.* [or, *named upon it*, *i.e.* that thou mayest have the honour, and not I, who should have the honour, if they should say, Joab hath taken Rabba.]

29 *Then David gathered all that people* [*i.e.* The rest of the people, as was said in the former verse] *together, and marched to Rabba: and he warred against it, and took it.*

30 *And he took their Kings Crown from off his head, the weight* [Oth. *price, value, worth,*] *whereof was a talent of gold,* [See *Exod.* 25. on ver. 39. a civil talent amounted to threescore and two pound and an half, the pound consisting of twelve ounces, which maketh six and fourty pounds (each pound consisting of sixteen ounces, haver de pois) and fourteen ounces] *with precious stones, and it was (set) upon Davids head: he carried also a very great booty out of the City.*

31 *Now he brought forth the people,* [Meaning as many of them as were needful to be exposed to exemplary punishment. Below chap. 17. 27. mention is made of one Sobi, whom some conceive to have been the King of Rabba's son, and not onely to have been kept alive, but also crowned King by David in Hanun his brothers stead] *and he put them under saws, and under iron harrows, and under iron axes,* [*i. e.* he caused them to be sawed asunder, to be bruised in pieces (like corn) with iron-harrows, or threshing-carts tackt together, and to be cut in twain with axes, or hatchets] *and made them pass thorow the brick-kiln:* [*i.e.* to be burnt in brick-kilns, or brick-ovens. Oth. *thorow the furnace of Malchen,* (that is, *of Molech*) unto which Idol they were wont to offer up their children, causing them to passe thorow the fire. See 2 *King.* 16. 3. & 23. 10. *Item, Levit.* 18. 21. & 20. 2, &c. David inflicted these hard and grievous punishments usual and common (as it is conceived in those Eastern Countreys) upon the Ammonites, because they had so basely misconstrued his friendly intent and act, and so disgracefully entreated his Ambassadors against the Law of Nations. See above chap. 10. 2, 3, 4. and moreover were abominable Idolaters, Blasphemers, and enemies of God and his people, who without all question had tyrannically inflicted such kinds of deaths upon the people of God. Compare above chap. 8. on ver. 2. *Amos* 1. 3. & *Heb.* 11. 37. and see of the tacked iron harrows, or threshing-carts, *Deut.* 25. on ver. 4.]

CHAP. XIII.

Amnon loveth his sister Thamar, *and deflowreth her, by means of Jonadabs crafty counsel, but presently driveth her away, vers. 1, &c. Which Absalom Thamars own brother, both by father and mother, some two years after, cruelly avengeth, causing his brother Amnon to be treacherously murdered, 23. These things trouble and grieve David exceedingly, 21, 36. Absalom fleeth to Gesur, 37.*

AND *it came to passe after that, Absalom, Davids son,* [By Maacha, the daughter of Talmai, King of Gesur, above chap. 3. 3. By this woman David had also Thamar: Absalom and Tamar, being both born of one father, and of one mother] *having a fair sister, whose name was Thamar, that Amnon, Davids son,* [by Ahinoam, above chap. 3. 2.] *loved her.*

2 *And Amnon was so troubled, that he fell sick for his sister Thamars sake, for she was a virgin;* [And consequently so narrowly look'd to, that it seemed impossible for Amnon to talk with her in private, and to prevail with her. Compare *Prov.* 30. 19.] *so as that it was grievous* [or, *impossible.* Heb. properly *wonderful, hidden.* Compare *Gen.* 18. 14.] *in Amnons eyes to do any thing to her.*

3 *But Amnon had a friend, whose name was Jonadab a son of Simea,* [See 1 *Sam.* 16. 9. and below chap. 21, 21.] *Davids brother: and Jonadab was a very wise man,* [*i.e.* in this place, very crafty and cunning, to invent evil counsel, as he here did; whereas he ought rather to have reproved, and dissuaded Amnon from this fact; and, if need required, to have told the King of it. Compare below chap. 14. 2. *Psal.* 58. 6.]

4 *The same said unto him, Why art thou so lean* [Heb. *so thin, consumed, wasted away*] *from morning to morning,* [Heb. *in the morning, in the morning,* or, *on the morning, on the morning;* *i. e.* every morning, every day from day to day. As if he should say, What aileth thee, that thou lookest daily so lean?] *thou King's son, will thou not make it known to me? Then Amnon said unto him; I love Thamar, my brother Absalems Sister.*

5 *And Jonadab* [Heb. *Jehonadab*] *said unto him; Lay thee* (down) *upon thy bed, and make thy self sick:* [Or, *feign thy self sick;* that is, behave thy self so, as if thou were sick] *when therefore thy father shall come to see thee, then thou shalt say unto him; I pray thee, let my Sister Thamar come, to feed me with bread,* [*i. e.* as followeth, to dress me some meat, or victuals] *and dresse the meat before mine eyes, that I may see it, and eat it at her hand.*

6 *Then Amnon laid himself down, and made himself sick: Now when the King came to see him, Amnon said unto the King; I pray let my Sister Thamar come, that she may dresse two cakes* [or, *make pancakes.* There be two words in the Hebrew, both derived from one word, which signifieth *the heart*; as if he should say, *heartily make*, or, *dresse heartily* (cakes) *i. e.* bake some cakes (for which the Hebrew word is taken) so, as that the baking and dressing may please me, and cherish my heart, as well as the meat it self] *before mine eyes, that I may eat at her hand.*

7 *Then David sent home to Thamar, saying: Go thy wayes now* [*i.e.* He sent her word] *into thy brother Amnons house, and dresse him some meat.*

8 *And Thamar went her wayes into her brother Amnons house, (he was now laid down)* [viz. upon his couch, or bed; as above verse 5.] *and she took dough, and kneaded it, and dressed cakes before his eyes, and did bake the cakes.*

9 *And she took a pan, and poured them out* [Or, *flaked them*] *before his face; but he refused to eat: and Amnon said: Cause all* (or, every) *man to go forth from me: and all* (or, every) *man went forth from him.*

10 *Then said Amnon unto Thamar; Bring the meat into the chamber, that I may eat of thine hand: So Thamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.*

11 *Now when she brought them nigh unto him to eat, then he took hold of her, and said unto her; Come, lie with me, my sister.*

12 *But she said unto him; Nay, my brother, do not force* [See *Gen.* 34. on ver. 7.] *me, for thus they do not do in Israel:* [Being an holy people, and making profession of Piety] *do not this folly.*

13 *For I, whither should I bring my shame? and thou, thou shouldest be as one of the fools in Israel: now then, I pray thee, speak unto the King; for he will not with-hold me from thee.* ['Tis conceived, that she spake this to get away from Amnon for the present, not doubting but that the King would afterward finde out meanes to hinder such marriage, which was forbidden in the Law of God, *Levit.* 18. 9, 11.]

14 *But he would not hearken to her voice; but being stronger then she, he forced her, and lay with her.*

15 *After that Amnon hated her with a very great hatred, for the hatred, wherewith he hated her, was greater then the love, wherewith he had loved her: and Amnon said unto her, Go thee up, go away.*

16 *Then she said unto him; There be no causes to drive me away; this evil would be greater than the other, which thou didst unto me:* [Oth. *let there be no causes;* that is, give no cause for a new evil to arise, whence more evil would ensue then from the former: for the thing as yet might be kept secret, but if thou dostt onely thrust me away from thee with shame and disgrace, Gods name will be blasphemed by the enemies, his people offended, thou and I publikely disgraced, the King angered, and my brother Absalom provoked to be avenged on thee for this fact. Unto this request of Thamar, the words following do fitly agree, where Amnon rejecteth her suit] *but he would not hearken to her.*

17 *And he called his youth that served him, and said; Put now this* (woman) [*hatefully and shamefully spoken*] *forth from me, and bolt the door after her.*

18 *Now she had a coat on of many colours;* [See *Gen.* 37. on ver. 3.] *for so were the Kings daughters, that were virgins, apparelled with mantles: and his servant brought her forth, and bolted the door after her.*

19 *Then Thamar took* [*i. e.* She took and cast, and strewed] *ashes upon her head,* [compare above chap. 1. on ver. 2.] *and rent the coat* [see *Gen.* 37. on verse 29.] *of many colours, which she had on: and she laid her hand on her head,* [after the manner of mourning women: see *Jerem.* 2. v. 37.] *and went fast away,* [Heb. *went going*] to wit, to her brother Absalom, as followeth] *and cried:* [*i. e.* going and crying. Compare below chap. 16. 5.]

20 *And her brother Absalom said unto her: Hath Aminon* [Some conceive that Absalom here thus changeth his mothers name out of scorn and contempt: for his name was Amnon] *thy brother* [*i.e.* half brother: see above on verse 1.] *been with thee? now then, my sister, hold thy peace,* [for the honour of our house] *he is thy brother; set not thy heart upon this thing;* [*i.e.* take it not too much to heart, do not vex at it] *thus Thamar remained, and was desolate* [as being ashamed, shunning the company of men, and being visited by none: or, *dismayed in her brother Absaloms house.*]

21 *When King David heard all these things, then he kindled greatly.* [Heb. *it kindled greatly to him, viz. anger:* see *Gen.* 4. on ver. 5.]

22 *But Absalom spake not with Amnon, neither evil or good* [Heb. *from the evil to the good.* Compare *Gen.* 24. 50. & 31. 24. The meaning is, that although Absalom was exceedingly incensed against Amnon, yet he did not let it appear, but waited for an opportunity of revenge] *but Absalom hated Amnon, because he had forced his sister Thamar.*

23 *And it came to passe after two full years,* [Heb. *two years of dayes*] *that Absalom had* (sheep-) *shearers at Baalhazor,* [Heb. *Baal-Chatsor.* Oth. *in the level.* or, *plains of Hazor, lying on the borders of Ephraim and Benjamin,* where also the City of Ephraim lieth, otherwise called Ephren, as the Maps do shew] *which is by Ephraim: so Absalom invited all the Kings sons.* [As in those times they were wont to make great feasts at the shearing of sheep. See 1 *Sam.* 25. 2, 4. 7. 36. & *Gen.* 38. on ver. 12.]

24 *And Absalom came to the King, and said; Behold now thy servant hath* (sheep-) *shearers: let the King, I beseech thee, and his servants* [i.e. Officers, Courtiers] *go with thy servant.* [i.e. with me]

25 *But the King said unto Absalom; Nay, my son, let us not go now altogether, lest we be burdensome to thee:* [For the presence of the King, and his Officers, or Courtiers, would have been very chargable and burdensome unto Absalom]: *and he* [viz. Absalom] *was instant with him, howbeit he* [viz. the King] *would not go, but blessed him,* [i.e. wished him all happiness; as above chap. 6, 20. &c.]

26 *Then said Absalom; If not, I pray let my brother Amnon go with us: but the King said unto him, Why should he go with thee?*

27 *When Absalom was instant with him, then he let Amnon and all the Kings sons go with him.*

28 *Now Absalom commanded his youth, saying; Mark now, when Amnon heart is merry* [Heb. *good.* See *Judg.* 16. on ver. 25.] *of wine, and I shall say unto you, Smite Amnon, then ye shall kill him, fear not: is it not, because I have commanded you (to do) it?* [or, *is it not (to) that I have commanded,* &c. *i.e.* ye do it not of your own accord, but by my command and appointment: therefore I

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shall answer for it, and not you: therefore fear not] *be strong and be valiant.* [Heb. *children*, or, *sons of courage*, or, *valour*. See above chap. 3. on v. 34.]

29 *And Absaloms youths did unto Amnon according as Absalom had commanded: then all the Kings sonnes arose, and rode every one upon his Mule, and fled.*

30 *And it came to passe, when they were upon that way, that the rumour came to David, that they said Absalom hath smitten all the Kings sons, and there is not one of them left.*

31 *Then the King arose, and rent his garments,* [As above ver. 19.] *and laid him down on the ground;* [as above chap. 12. 16.] *likewise all his servants stood with rent garments.* [or, *all his servants, that stood there, had rent garments*, or, *all his servants, that stood there, rent* (their) *clothes*. Heb. *were rent in clothes.*]

32 *But Jonadab, the son of Simea,* [See above vers. 3.] *Davids brother answered,* [i.e. spake, began to speak. See *Judg.* 18. on ver. 14.] *and said; Let not my Lord say,* [viz. with himself; *i. e.* let him not think, imagine] *that they have slain all the young men, the Kings sons; for Amnon onely is dead: for it was intended by Absalom,* [or, *it was done at*, or, *by Absaloms command*: or, *it was appointed, determined, set on foot by Absaloms command*: or, *it was an appointment of Absalom.* Oth. *by Absaloms mouth*; *i.e.* word, saying, or, command] *from the day that he forced his sister Thamar.* ‖

33 *Now therefore let not my Lord the King take* [Heb. *lay, put, set,*] *the thing into his heart, thinking;* [Heb. *saying*, to wit, by himself; *i. e.* thinking; as vers. 32.] *all the Kings sons are dead: for Amnon onely is dead.*

34 *Now Absalom fled; and the youth that kept the Watch,* [And when he perceived any thing, gave a token thereof with the Trumpet, or came and told it, or told him that asked him, that which he saw,] *lift up his eyes, and looked; and behold, there came much people by the way, on the side of the hill behind him.* [viz. Absalom, who was gone that way to Baal-hazor, and now fled thence to Geshur.]

35 *Then said Jonadab unto the King: Behold, the Kings sons come; according to the word of thy servant, so it came to passe.* [*i. e.* As I said, so it is. See verse 32.]

36 *And it came to passe, when he had made an end of speaking, behold, then came the Kings sons, and lift up their voices, and wept: and the* King *also, and all his servants wept with a very great weeping.*

37 (*Absalom then fled, and went to Thalmai, the Son of Ammihur,* [Heb. *Ammichur.* This Thalmai was Absaloms Grandfather by the Mother side. See above chap. 3. 3.] *King of Gesur:*) [See above chap. 3. on verse 3. and below chap. 15. 8.] *and he* [viz. David] *mourned for his son, all those dayes.* [*i. e.* many dayes, viz. the three years that Absalom was at Gesur, as followeth. For after that the King left mourning. Oth. this is generally understood *of all the dayes of* (his) *life*; which words of (his) *life*, are oftentimes added thereunto.]

38 *So Absalom fled, and went to Gesur, and be was there three years.*

39 *Then the* (*soul*) *of King David lingred* [Or, *fainted, was consumed. Heb. the desire of lusting*, or, *longing consumed David.* The Hebrew word is put in the feminine gender, so that it agreeth not to David, but rather to his soul: which word is here inserted out of *Psal.* 84. 3. & 119. 81. where the like phrase is found thus full and entire. See also *Job* 19. on v. 27.] *exceedingly to go forth unto Absalom:* [This may be understood of *causing to go forth*, that is, to send some body forth to bring Absalom back again] *for he had comforted himself concerning Amnon that he was dead,* [*i. e.* he had given over, or, laid aside mourning for Amnons death. See *Gen.* 37. 35. & 38. 12.]

CHAP. XIV.

Joab bringeth Absalom again into favour with David, by meanes of a wise woman of Thekoa, verse 1, &c. David giveth Joab leave to bring Absalom back again to Jerusalem, but will not consent that he should come in to his sight, 21. Absalom's beauty, long hair, and children, 25. At last he compelleth Joab to get leave for him, to come into his fathers presence, 29.

NOw *when Joab the son of Zeruja, perceived, that the Kings heart was toward Absalom,* [*i. e.* That his heart was so enclined toward him, that he would fain see him brought back again, but that he might want a fit opportunity, or honest pretence, therefore he plotteth or contriveth a cunning way for it, which is mentioned in the sequel.]

2 *Then Joab sent away to Thekoa,* [A City lying upon an hill, on the Northern borders of Juda, not far from Jerusalem. See 2 *Chron.* 11. 6.] *and took thence a wise woman* [compare above chap. 13. on v. 3.] *and he said unto her; I pray thee, feign thy self, as if thou didst mourn, and put on now mourning-apparel, and anoint not thy self with oil,* [see *Ruth* 3. on verse 3.] *and be as a woman that now hath mourned many dayes for a dead* (person):

3 *And go in unto the King, and speak unto him, according to this word: and Joab put the words into her mouth.* [i.e. He told her the very words, which she afterwards should utter, or speak to the King. Compare *Exod.* 4. on v. 15.]

4 *And the Thekoitish woman said unto the King, when she was fallen on her face to the ground,* [In token of humble reverence; as *Ruth* 2. 10. 1 *Sam.* 20. 41. & 25. 23, 24. below v. 22. 1 *King.* 18. 7, *&c.*] *and bowed her self down:* [see *Gen.* 18. on vers. 2.] *then she said; help* [or, *deliver, give salvation*] O *King.*

5 *And the King said unto her, What aileth thee? and she said; Surely, I am a widow woman, and my husband is dead.*

6 *Now thine hand-maid had two sons, and these both strove* (together) *in the field, and there was no Parter,* [*Deliverer*: and consequently none could witnesse of the case of the offence, or what the offence was. See *Deut.* 19. 15, &c.] *between them; so the one smote the other, and killed him.*

7 *And behold, the whole family is risen against thine hand-maid,* [To execute the Law of revenge of bloud against the slayer. See *Numb.* 35. 19. *Deut.* 19. 12.] *and have said; Deliver here him, that hath smitten his brother, that we may put him to death for the soul* [i.e. life, or person] *of his brother, whom he hath slain, and destroy the heir also: thus shall they quench my cole that is left,* [i.e. put mine onely son that is left to death, whereby the family might be planted and preserved, as from a coal a fire may be raised and preserved] *that they may leave* [Heb. *put*] *mine husband no name nor remainder upon the earth.* [Because this son was onely to bear his fathers name, and to be their heir. See *Deuteronomy* 25. 6. *Ruth* 4. 5, 10.]

8 *Then said the King unto this woman; Go to thine house, and I will give charge for thee* [Over thee, or, about thee, *concerning thee.* The meaning is, I will give charge, that no hurt come to thy son. Or, (as some would have it) I will cause the matter to be examined by Judges.]

9 *And the Thekoitish woman said unto the King: My Lord (O) King, the iniquity,* [If there may be any in this sentence of thine] *be on me,* [*i.e.* I take the same upon me, as being assured of my sons innocency, or the equity of thy sentence] *and on my fathers house: on the contrary, the King and his throne be guiltless.*

10 *And the King said; If any man speak against thee, then bring him to me, and he shall not touch thee any more.* [Heb. *not adde*, or, *proceed to touch thee*; *i.e.* To vex thee, trouble thee, molest thee.]

11 *And she said, I pray let the King remember the LORD thy* [*i.e. His*] *God,* [It seemeth, that she lookes at the Law given by God, *Numb.* 35. 11, 12. Some conceive, that by these words she requireth an Oath of the King. Others, that she looketh on the example of Kain that murdered his brother, whom God spared] *that the revenge of bloud may not be multiplied to destroy, lest they destroy my son:* [The meaning is, seeing there be many next Kinsmen and avengers of blood, it would be requisite, that the King should not only give charge to one, but to all: Otherwise one or other having received no charge to the contrary, might easily slay my son] *then said he; (As true as) the LORD liveth.* [Understand withall; I which also do that which I have said] *If there shall one of the hairs of thy son fall on the earth.* [Understand withall: Then let God do this and that to me. See of such kind of Oath, *Gen.* 14. on ver. 23. The meaning of the words is this, as if David had said, I will take order, that thy son shall not be damnified in the least. See 1 *Sam.* 14. 45. 1 *King.* 1. 52. *Act.* 27. 34. & compare *Mat.* 10. 30.]

12 *Then said this woman; I pray let thine hand-maid speak one word unto my Lord the King: and he said, speak* (on.)

13 *And the woman said; Wherefore then hast thou thought such a* (*thing*) [viz. Which thou hast but even now condemned in the sentence thou passedst; as being unjust and unbefeeming] *against the people of God?* [which long for Absaloms return, that he may joyn for their good in his old fathers stead] *for thence, that the King hath spoken this word,* [*i. e.* the former speech or sentence in my sons case] *he is as a guilty* (person), *seeing the King doth not fetch back again his banished.* [namely, Absalom, whose case (she would say) is like her sons case: although there was great difference between both, in that Absalom had not slain his brother in the fight, nor unawares, but had caused him to be treacherously murdered: see above chap. 13. 28.]

14 *For we shall die the death* [Heb. *dying die*: to wit, if Absalom return not. Others understand this and the words following, of the natural death; as if he had said, Do not hasten Absaloms death, he will yet die soon enough, as all of us must die once, and not rise again till the last day] *and be as water, which being poured forth on the ground, is not gathered up again:* [*i. e.* cannot be brought together again, when it is once poured forth on the ground] *God then* [for his peoples sake, lest being deprived of Absalom, we should after thy death be without an head and Protector; and become a prey unto our enemies] *will not take away the soul,* [or, *hath not taken away* (his) *soul*; *i.e.* Absaloms life. Oth. and God *will not accept any persons* viz. that any man should avoid death] *but he will think thoughts,* [*i. e.* and he (to wit, the King) *will think thoughts*, &c. devise, or find out meanes, order the matter, meaning, so as that after his death the Kingdome may be provided of a successor] *so as not to expel the expelled* [viz. Absalom] *from him.* [So that he should not return to Gods people.]

15 *Now then, that I am come, to speak this word unto my* L. *the King, (it) because the people* [Speaking daily in the former verse is related, for fear that Absalom should tarry quite away] *made me afraid: so thine hand-maid said;* [viz. by her self; *i.e.* thought: so ver. 17.] *I will now speak unto the King; peradventure the King will perform the word* [*i. e.* the counsel, advice, fore-cast] *of his hand-maid.*

16 *For the King will hear, to deliver his hand-maid out of the hand of the man (that intendeth) to destroy me and my son together from Gods inheritance.* [*i. e.* from Gods people, they being as dear unto him, as any mans inheritance can be unto him: and consequently in like manner must do to his son Absalom, in regard of the likeness of both these cases.]

17 *Moreover thine hand-maid said;* [*i.e.* Thought - as v. 15.] *the word* [*i.e. the sentence*, the judgment passed] *of my Lord, the King be for rest;* [spoken in a desiring, or, wishing manner: or, *shall now be for rest*; *i. e.* shall serve for comfort and rest; not onely to me and my son, but also unto Absalom, the King himself, and all the people, that long for Absalom] *for as an Angel of God;* [so wise, as, &c. see v. 24.] *so is my Lord the King, to hear good and bad;* [*i.e.* to understand, to discern, to judge what is good, or what is bad: so below chap. 19. 27.] *and the LORD thy God will be with thee.* [or, *be with thee*]

18 *Then the King answered, and said unto the woman; Hide not now the thing from me, which I shall ask thee: and the woman said; Let my Lord the King speak, I pray.*

19 *And the King said; Is not the hand of Joab with thee in all this?* [i.e. Doest thou not all this by Joabs order and direction] *and the woman answered, and said; (As true as) thy soul liveth, my Lord (the) King, if any man could turn away to the right hand, or to the left, from all that the King hath spoken;* [Oth. *If there be* (any) *turning away to the right hand, or to the left, &c.* Intimating, that it was impossible to couzen the King with lies, seeing he straightway perceiveth the meaning of the thing] *for thy servant Joab he bade me* (do) *it, and he put all these words in the mouth of thine hand-maid:* [as above v. 3.]

20 *That I should thus turn about the form* [Heb. *face*] *of this thing,* [first speak of mine own case, and having had the Kings sentence or judgment passed upon it, then fetch the matter about, and apply it to Absalom] *thy servant Joab hath done this: but my Lord is wise, according to the wisdome of an Angel of God* [as above vers. 17.] *to perceive all, that is upon the Earth.* [or, (that happeneth or passeth) *in this land.*]

21 *Then the King said unto Joab; behold now, I have done this thing:* [I have granted the request, which thou hast made unto me by the woman of Thekoa: Or, *thou hast done this thing*; that is, so ordered or managed it] *Go thee thy wayes, fetch the young man* [Heb. *Lad*: although he was a man. See of the Hebrew word *Gen.* 22. on ver. 5.] *Absalom again.*

22 *Then Joab fell on his face to the ground, and bowed himself, and humbled* [Heb. *blessed*] *the King: and Joab said; to day thy servant* [i.e. I] *hath perceived, that I have found grace in thine eyes, my Lord,* (O) *King, because the King hath done that word* [i.e. the request, the counsel, advice] *of his servant.* [oth. *of thy servant.*]

23 *So Joab gat him up, and went to Gesur:* [See above chap. 3. on v. 3. and chap. 13. 37.] *and he brought Absalom to Jerusalem.*

24 *And the King said; let him* [viz. *Absalom*] *turn to his* (own) *house, and let him not see my face* [see *Gen.* 43. on v. 3. This served partly to put *Absalom* the more in mind of his fault, and partly to avoid the offence and trouble that might have risen among the godly, and the Kings children, if *Absalom* had been straightway put again into equall degree with his brethren] *so Absalom turned into his own house, and saw not the Kings face.*

25 *Now in all Israel there was no man so beautifull, as Absalom, much to be praised: from the sole of his foot unto the crown of his head there was no default in him.*

26 *And*

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26 *And when he shaved* [*i.e.* caused to be shaved or shorn, and so in the following words] *his head, (now it hapned at the end of every year* [Heb. *from the dayes to the dayes*; *i.e.* from year to year, or every year. See *Lev.* 25. on v. 29.] *that he shaved it: because it was too heavy for him, therefore he shaved it;*) *then the hair of his head weighed two hundred shekels, according to the Kings weight.* [*i.e.* according to the common civil shekel, and not the shekel of the sanctuary. See *Gen.* 20. on v. 16. Heb. *according to the Kings stone, i.e.* according to the Royal weight. See *Lev.* 19. on v. 36. and *Deu.* 25. 13.]

27 *Also unto Absalom (there) were born three sons, and one daughter, whose name was Thamar: this was a woman fair of countenance,*

28 *Thus Absalom remained two full years* [Heb. *two full years of dayes.* See *Gen.* 41. on v. 1.] *at Jerusalem, that he saw not the Kings face.*

29 *Therefore Absalom sent unto Joab, to send him to the King, but he would not come to him: so he sent again the second time, neverthelesse he would not come.*

30 *Then he* [*viz. Absalom*] *said unto his servants; behold the parcel of Joabs Field is at the side of mine,* [Heb. *at mine hand, i.e.* side. The meaning is, at the side of my field] *and he hath barly upon it; go your wayes, and set it on fire: and Absaloms servants set that part of the field on fire.*

31 *Then Joab gat him up, and came to Absalom into the house, and said unto him; why have thy servants set the parcel of the field, which is mine, on fire.*

32 *And Absalom said unto Joab; behold, I sent unto thee, saying; come hither, that I may send thee to the King, to say; wherefore am I come from Gesur? it were good for me, that I were there still: now then let me see the Kings face: (Absalom* speaketh this now unto *Joab*) *and if there be any faults in me, then let him kill me,* [he speaketh so boldly, because he well knew the Kings gracious goodnesse.]

33 *Then Joab went in unto the King, and acquainted him with it;* [*viz.* that which *Absalom* had given in charge] *then he called for Absalom, and he came in unto the King, and bowed himself before him on his face to the ground, before the Kings face: and the King kissed Absalom.* [in token of perfect reconciliation and favour. Compare *Gen.* 27. on v. 26.]

CHAP. XV.

Absalom having stolen the hearts of the people by subtile practises, ver. 2. &c. *goeth under pretence of a vow, with his fathers leave, to Hebron; but maketh there, with Ahithophels aid, a great conspiracy, aspiring to be King,* 7. *David hearing thereof, flyeth in haste with all his men out of Jerusalem, leaving there only some of his concubines,* 13.

AND it came to pass after that, *that Absalom caused to be prepared for him a chariot and horses; and fifty men running along before his face,* [Which were his footmen, life-guard, pages, lackeys, &c, as 1 *Kings* 1. 5. See also 1 *Sam.* 8. 11. Thus *Absalom* assayed to put himself in a new kind of way, to make the people believe, that he carried himself as the heir apparent to the crown: *Amnon* the first born being dead, and perhaps *Chileab*, the second son likewise, or at least of no account. It's possible also, that he intended hereby to prevent *Solomon*, of whose succession (it may be) he had understood Gods counsel, and his fathers intent and purpose.]

2 *Also Absalom gat him up early in the morning, and stood beside the way of the gate:* [Of the Kings court] *and it came to pass, that Absalom called all* (or every) *man, that had a controversie, to come to the King for judgement, unto him, and said; of what city art thou? when he then said; thy servant is of one of the tribes of Israel;* [*i.e.* of this or that city, lying in this or that tribe.]

3 *Then said Absalom unto him; behold, thy matters are good and right,* [Or *consider thy matters, they are good and right*] *but thou hast no hearer* (deputed) *of the King.* [*i.e.* there is no man deputed or appointed of the King, to examine thy cause duely, and to help thee to right.]

4 *Moreover Absalom said; O that they would appoint me Judge in the Land,* [Heb. *who will make me, &c.* A manner of wilhing. Compare *Judg.* 9. on v. 29.] *that all* (or every) *man, which hath a suit or cause might come unto me, that I might do him justice.*

5 *Also it came to pass, when any man drew near, to bow himself before him, then he reached forth his hand, and took hold of him, and kissed him.*

6 *And according to that manner* [Hebr. *according to this word, or according to this thing, i.e.* thus on this manner] *did Absalom to all Jerusalem, that came to the King for judgement: thus Absalom stole the hearts of the men of Israel.* [*i. e.* he won and drew to him the affection of the Israelites. Compare *Gen.* 31. on vers. 20.]

7 *Now it came to pass at the end of fourty years,* [How or from whence these fourty years are to be counted, is very uncertain, seeing the Holy Scripture maketh no mention of it, and divers opinions there are touching the same] *that Absalom said unto the King, I pray thee let me go my waies, and pay my vow,* [hereoverth his mischievous conspiracy with a shew of holinesse, to deceive his Father, and to hide his ambition from the common people] *which I have vowed unto the LORD, at Hebron.* [a place very well known in Israel by reason of many remarkeable things. See *Gen.* 32. 2. above chap. 2. 4. and 5. 1, &c.]

8 *For thy servant* [*i.e.* I] *hath vowed a vow, when I dwelt at Gesbur* [See above chap. 13. 37, 38.] *in Syria; saying; If the LORD shall surely bring me again,* [Heb, *bringing again shall bring again*] *then I will serve the LORD.* [*i. e.* perform a special service unto God, in offering offerings, and praising God for his mercy shewed to me, as my vow importeth.]

9 *Then said the King unto him; go in peace; so Absalom gat him up, and went to Hebron.*

10 *Now Absalom had sent forth spies* [To prepare and encourage the people that were enclined to *Absalom*, v. 2. to fall off from *David*, and to follow *Absalom*] *to say: when ye shall hear the sound of the trumpet, then ye shall say, Absalom is King* [or *reigneth*] *at Hebron.*

11 *And there went with Absalom out of Jerusalem two hundred men, being invited* [To be present at Absaloms feast of thanksgiving, without being in the least privy to his conspiracy, as followeth] *but going in their simplicity; for they knew not (of) any thing.*

12 *Absalom sent also Achitophel the Gilmite, Davids Counsellor out of his city, (to fetch him) out of Cilo,* [A city in Juda, *Jos.* 15. 51.] *when he offered offering: And the combination grew strong, and the people went, and increased with Absalom.*

13 *There came also a messenger unto David, saying; The hearts of every one in Israel (followeth) after Absalom.*

14 *Then David said unto all his servants, that were with him at Jerusalem; get ye up, and let us flee, for there will be no escaping for us from Absaloms face:* [If we should tarry long here, he will surprize us? we shall not be able to escape his hand] *make haste to depart, lest peradventure he make haste and overtake us, and bring* [Heb. *bring on*] *evill upon us, and smite this city* [*i.e.* the inhabitants of Jerusalem] *with the edge* [Heb. *at the mouth*] *of the sword.*

15 *Then the Kings servants said unto the King; according to all that my Lord the King shall chuse, behold,* (here) *thy servants are.* [*i.e.* we are ready and willing to follow thee, and to do what pleaseth thee, what thou commandest. Compare below chap. 19. 38. and *Psa.* 25. on v. 12. See also *Gen.* 22. on ver. 3.]

16 *And the King went forth with all his house, on foot:* [Heb. *upon, or with his feet*; and so in the following verse. Compare v. 30. Oth. *at his feet, i.e.* after him, or following him] *but the King left ten concubines* [Heb. *ten women, concubines*] *to keep his house.*

17 *Now when the King was gone forth with all the people on foot, then they tarried in a remote place (that was) far off* [Heb. *in an house (i.e.* place) *of remoteness.* The meaning is, when they were gone a good way of from the city, then they stood still to place themselves in order, and so to march over the brook *Kidron.*]

18 *And all his servants* [*i.e.* Officers and Courtiers as often] *marched on beside him, also all the Crethi, and all the Plethi* [his life guard. See 1 *Kings* 1. on v. 38.] *and all the Gethites, six hundred men, which were come on foot* [Heb. *upon his feet.* The meaning is, that every one of them came on foot] *from Gath,* [See above chap. 6. on v. 10 and chap 8. on v. 1.] *marched on before the Kings face.*

19 *Then the King said unto Ithai the Gethite* [The chief Commander of the six hundred men that were come from Gath unto *David*, who kept Garrison (as some conceive) in the city of Gath, which *David* had taken from the Philistines. See above chap. 8. on v. 1. This man was also used by *David* as a commander, below chap. 18. 2.] *why shouldest thou also go with us? return, and abide with the King;* [*viz. Absalom*, who was now held by the people to be their King] *for thou art a stranger,* [so that *Absalom* can have no cause to suspect thee, and consequently thou shalt, with *Absaloms* leave, have free liberty to return to Gath; whereas thou, abiding with me, wilt hazard thine estate and the people that are with thee] *and also thou shalt return to thy place.*

20 *Thou camest yesterday,* [*i.e.* lately] *and should I lead thee about to day to go with us? seeing I must now go, whither I may go: return, and bring back thy brethren; kindneſs and faithfulneſs be with thee.* [*i.e.* the like kindnes and faithfulnes happen to thee, as thou hast shewed to me. Oth. *reward thy brethren, that are with thee,* (with) *kindneſs and faithfulneſs.*]

21 *But Ithai answered the King, and said: (as true as) the LORD liveth, and my Lord the King liveth; surely in the place, where my Lord the King shall be, be it for death, be it for life, there also shall thy servant be.*

22 *Then said David unto Ithai; come then and pass over* [Over or thorow the brook Kidron, as is related in the sequel] *so Ithai, the Gethite, passed over, and all his men, and all the children that were with him.*

23 *And all the Land* [*i.e.* all the inhabitants of the land, lying about Jerusalem] *wept with a loud* [Hebr. *great*] *voice, when all the people passed over: (or, passed thorow;* as some conceive that there were shallow places, where they might pass thorow on foot] *the King also passed over the brook Kidron,* [running East-ward by Jerusalem, along the foot of the mount of Olives. Our Saviour Jesus Christ himself went also over this brook, when he was to be apprehended and to suffer for us, *Joh.* 18. 1.] *and all the people passed over straight toward the way* [Heb. *toward the face of the way*] *of the wilderneſs.* [lying between Jerusalem and the Jordan, otherwise also called *the plain field.* See below v. 28. and ch. 16. 2 and 17. 16. Item above chap. 29.]

24 *And lo, Zadok* [See above chap. 8. on v. 17.] *was there also, and all the Levites with him, bearing the Ark of the covenant of God, and they set down the Ark, and Abjathar* [see of this man, 1 *Sam.* 22. 20. &c. and 30. 7, 8. below chap. 28. 25. 1 *Kings* 1. 7. and 2. 26, 27.] *went up,* [it may be, to spy from the top of the mount of Olives, when all the people that followed *David* out of Jerusalem, were passed over the brook Kidron, and that there were none more to be expected. Compare *Jos.* 3. 17.] *untill all the people of the city had made an end of passing over.*

25 *Then the King said unto Zadok; bring back the Ark of God into the city: if I shall find grace in the eyes of the LORD, then he will bring me back again, and will let me see it, together with his habitation.* [Oth. *with her habitation*, namely, the Arke. Understand the Tabernacle, wherein the Ark was placed at that time, and consequently where God in a special manner was present with his grace. See above chap. 6. 17.]

26 *But if he shall say thus, I have no delight in thee, behold,* (there) *am I,* [See *Gen.* 22. on v. 3.] *let him do to as it is good in his eyes.* [*i.e.* so as it shall please, or seem good unto him. As if he had said; if on the contrary it please him to chastise me further, I am ready to submit to his will.]

27 *Moreover the King said unto Zadok the Priest; art not thou a Seer?* [*i.e.* a Teacher, that must look to the people? Oth. *thou art the Seer, i.e.* as a Prophet: (See 1 *Sam.* 9. 9.) becaufe he enquired of the Lord by *Urim* and *Thummim*, and received answer from him: it may be also that he was a Prophet besides. Some take it thus: *seest thou not, viz.* how affairs go, and what is needfull] *return into the city in peace: also both your sons, Ahimaaz, thy son, and Jonathan, Abjathars son.*

28 *Behold, I will tarry in the plain fields of the wilderneſs, untill there come a word* [*i. e.* some intelligence of what hapneth at Jerusalem, or is attempted by *Absalom*] *from you, to be certified to me.*

29 *So Zadok and Abjathar brought the Ark of God again to Jerusalem: and they tarried there.*

30 *And David went up to the ascent of the Olives* [That stood in great quantities upon the mount of Olives] *going up and weeping,* and his head was wound about, *and he himself went bare-foot,* [these were tokens of mourning, shame and humiliation. See also of covering the head, below chap. 19. 4. *Ejth.* 6. 12. *Jer.* 14. 3, 4. and chap. 31. 15. and of going bare-foot, or unshod, *Isa.* 20. 2, 3, 4. *Jer.* 2. 25.] *and all the people that was him, had every man his head covered, and went up, going up and weeping.*

31 *Then they told David, saying;* [Oth. *then David declared, saying*] *Achitophel is among those, that have conspired with Absalom: therefore David said; O LORD I pray turn the counsel of Achitophel into foolishneſs.* [Heb. *make foolish, besot.* Compare below chap. 16. 23.]

32 *And it came to pass, when David came to the top,* [*viz.* of the mount of Olives, from whence he might behold the city, and the habitation of the Lord, where-in the Ark (a type of the Messiah Jesus Christ) abode, and whither Believers of the Old Testament, being absent or in banishment, were wont to direct their faces in praying, in token that they grounded their prayers on the merits of the Messiah. Compare 1 *Kings* 8. 44, 48. *Dan.* 6. 10.] *that he worshipped God there, behold, then Husai, the Archite, met him, having his coat rent, and Earth upon his head.* [See chap. 1. on v. 2.]

33 *And David said unto him, if thou passest on with me, then thou shalt be a burden unto me.* [Heb. *be a burden upon me.*]

34 *But if thou return into the city, and say unto Absalom; thy servant,* [An abrupt speech, as we now also use to say, for I am thy servant, I will be thy servant]

was there also, and all the Levites with him; bearing the Ark of the covenant of God, and they set down the Ark, and Abjathar [see of this man, 1 *Sam.* 22. 20. &c. and 30. 7, 8. below chap. 28. 25. 1 *Kings* 1. 7. and 2. 26, 27.] *went up,* [it may be, to spy from the top of the mount of Olives, when all the people that followed *David* out of Jerusalem, were passed over the brook Kidron, and that there were none more to be expected. Compare *Jos.* 3. 17.] *untill all the people of the city had made an end of passing over.*

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32 *And it came to pass, when David came to the top,* [*viz.* of the mount of Olives, from whence he might behold the city, and the habitation of the Lord, where-in the Ark (a type of the Messiah Jesus Christ) abode, and whither Believers of the Old Testament, being absent or in banishment, were wont to direct their faces in praying, in token that they grounded their prayers on the merits of the Messiah. Compare 1 *Kings* 8. 44, 48. *Dan.* 6. 10.] *that he worshipped God there, behold, then Husai, the Archite, met him, having his coat rent, and Earth upon his head.* [See chap. 1. on v. 2.]

33 *And David said unto him, if thou passest on with me, then thou shalt be a burden unto me.* [Heb. *be a burden upon me.*]

34 *But if thou return into the city, and say unto Absalom; thy servant,* [An abrupt speech, as we now also use to say, for I am thy servant, I will be thy servant]

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I will be the King's: I have been indeed thy Fathers servant heretofore, [Heb. *from that time*] *but now I will be thy servant:* [oth. *O King: I will be thy servant, as I have been formerly thy fathers, so will I now be thy servant*] *then thou shalt defeat for me the counsel of Achitophel.*

35 *And are not there with thee Zadok and Abjathar the Priests?* [*i.e.* they are surely there. Of such kind of questions see *Judg.* 4. on v. 6. and elsewhere often] *So therefore it shall come to pass, that what thing soever thou shalt hear out of the King's house, thou shalt make known to Zadok and Abjathar the Priests.*

36 *Behold, both their sons are there with them, Ahimaaz Zadocks* (son), *and Jonathan Abjathars* (son): *so by their hand* [*i.e.* ministry] *ye shall send to me what thing soever ye shall hear.*

37 *So Husai Davids friend, came into the city: And Absalom came to Jerusalem.*

CHAP. XVI.

Ziba by presents and false information, getteth of David all his master Mephibosheths estate. v. 1, &c. *since revileth and curseth David,* 5. *Abisai would revenge it but David taketh it very patiently,* 9. *Absalom cometh with Achitophel to Jerusalem,* 15. *Husai complyeth prudently with Absalom, and Absalom lyeth with his Fathers concubines, in the sight of all Israel, according to Achitophels counsel,* 20. *which in those dayes was highly esteemed,* 23.

NOw *when David was a little past the top,* [Of the mount of Olives] *behold, then Ziba met him, Mephibosheths lad,* [*i.e.* servant or minister. See of this man above chap. 9. 2. &c.] *with a couple of saddled* [oth. *girt,* or *loaden*] *asses, and upon them two hundred* (*loaves of*) *bread, with an hundred pieces of raisins, and an hundred* (*pieces*) *of summer-fruits: and a leather-sack of wine.*

2 *And the King said unto Ziba: what wilt thou* (do) *with these?* [Heb. *what* (*shall*) *these* (*do*) *to thee?*] *And Ziba said: the asses are for the Kings house to ride on,* [there being some women, and also friends and courtiers of the King, besides the King himself, that went on foot, above chap. 15. 16, 17, 30.] *and the bread, and the summer-fruits, for the youths to eat, and the wine, that those that be faint in the wilderness* [see above ch. 15. on v. 23. and below chap. 17. 29.] *may drink.*

3 *Then said the King where is then thy Lords* [*viz. Jonathans*] *son?* [*viz. Mephibosheth*] *and Ziba said unto the King, behold, he abideth at Jerusalem, for he said: to day shall the house of Israel restore me the Kingdome of my Father.* [a flamefull disloyalty to word his Lord with a bold lie, which *David*, without further search or inquiry, too soon believed. See above chap. 19. 26, 27.]

4 *Then said the King unto Ziba: behold, all that Mephibosheth hath:* [See above chap. 9. 7, 9.] *shall be thine* [a rash judgement of so wise a King. See below chap. 19. 27, &c.] *and Ziba said: I bow my self down,* [in token of reverence and thankfulness, as above chap. 14. 22. This was all that *Ziba* aim'd at, to make *Davids* necessity serve his own particular profit] *let me find grace in thine eyes, my Lord,* (O) *King.*

5 *Now when King David came to Bahurim:* [See above chap. 3. on v. 16, and below chap. 19. 16.] *behold, there came thence out a man of the family of the house of Saul, whose name was Simei,* [Heb. *Schimi*] *the son of Gera: he went still on, and cursed.* [Heb. *he went,* or *came forth, going forth,* or *coming forth, and cursed,* *i.e.* going and cursing. Compare above chap. 13. 19. and below v. 13.]

6 *And he cast stones at David: and likewise all the servants of King David: although all the people, and all the champions were at his right hand and on his left.* [He attempted so bold a fact, notwithstanding that all these marched by *Davids* side.]

7 *Now thus said Simei in his cursing:* [Or *when,* or *while he cursed him,* to wit, *David*] *come out, come out, thou man of blood,* [Heb. *man of bloods,* *i.e.* thou murderer, thou blood-thirsty person, see *Psa.* 5. on v. 7.] *and thou man of Belial.* [see *Deut.* 13. on v. 13.]

8 *The LORD hath caused to return upon thee all the blood* [See *Judg.* 9. on v. 24.] *of the house of Saul, in whose stead thou hast reigned:* [he reviles *David*, as the Author of *Abners* and *Isbosheths* murder, intimating, that by that means *David* came to the Crown & Kingdome of all Israel] *now the LORD hath delivered the Kingdome into the hand of Absalom, thy son: behold, now thou art in thy mischief,* [Heb. *evill,* *i.e.* misery, punishment of thy sins] *because thou art a man of blood.*

9 *Then said Abisai, the son of Zeruja, unto the King, why should this dead dog* [see above chap. 9. on v. 8.] *curse my Lord the King? let me go over, I pray thee, and take off his head.*

10 *But the King said: what have I to do with you,* [Heb. *what* (*is*) *to me and to you?* or *what have I and ye?* *viz.* to do one with another. As if he had said: why do ye alwaies vex me with your wrath and hastiness, whereby ye are prone to be straightway smitten with the sword. So below chap. 9. 22. and *Judg.* 11. 12, &c.] *the sons of Zeruja? yea, let him curse: for the LORD hath now said unto him, curse David:* [understand this not properly, as if God had commanded it either outwardly by his word, or inwardly by his holy Spirit: but by comparison from the secret guidance and providence of God, whereby he delivered up this same *Simei* unto Satan, and to his own wicked lusts, and so over-ruled his wickedness, which he had of and from himself, that he now exerciseth it against *David*, to chastice and humble him as a gracious and loving father, and then justly to punish *Simei's* wickedness. Compare 1 *Sam.* 18. 10, 11. 1 *Kings* 22. 21, 22. 1 *Chron.* 21. 1. and above ch. 12. 11, 12. below chap. 24. 1.] *who shall then say* [*viz.* unto the Lord. Although God at this time did *David* no wrong, yet *Simei* committed a grievous crime, who judged *David* to be worthy of punishment. See 1 *Kings* 2. 9.] *wherefore hast thou done so?*

11 *Moreover, David said to Abisai, and to all his servants: behold, my son which came forth of my body, seeketh my soul:* [*i.e.* hunteth after my life. See above chap. 4. on v. 8.] *how much more then this son of Jemini?* [*i.e.* this Benjamite, as *Judg.* 19. 16. *Simei* was of *Sauls* family, above v. 5. and *Saul* was of the tribe of *Benjamin*. See above chap. 3. on v. 19. and below chap. 19 16.] *let him alone, let him curse, for the LORD hath said it to him.* [see on the former verse.]

12 *It may be the LORD will look on my misery:* [Oth. *mine eye,* *i.e.* my tears] *and the LORD will recompense good unto me, for his curse, this day.* [*i.e.* wherewith *Simei* curseth me this day, or it may be God will also even this very day allot me out some good for this curse.]

13 *So David with his men went on the way: and Simei went on* [Heb. *went, going*] *along the hills side over against him,* [*viz. David*] *and cursed, and threw with stones from over against him,* [or *at him*] *and dusted with dust.* [*i.e.* he raised dust and kickt it up, and cast it upon *David* and his men: or he threw lumps or pieces of Earth, so that *David* and his men were all bedusted with it.]

14 *And the King came in, and all the people that were with him, being weary: and he refreshed himself there.*

15 *Now*

15 *Now Absalom and all the people, the men of Israel, came to Jerusalem, and Achitophel with him.* [*viz. Absalom.*]

16 *And it came to pass, when Husai, the Archite, Davids friend came to Absalom, that Husai had said unto Absalom; let the King live, let the King live.* [*i.e.* I wish the King health and happiness with a long life.]

17 *But Absalom said unto Husai: is this thy kindness to thy friend? why wentest thou not with thy friend.*

18 *And Husai said unto Absalom: nay, but whom the LORD chuseth, and all this people, and all the men of Israel, his will I be, and with him will I abide.*

19 *And again, whom shall I serve? should I not be before the face of his* [*viz. Davids*] *son? as I have served before thy Fathers face, so will I be before thy face.*

20 *Then said Absalom to Achitophel? Give counsel among you, what shall we do?*

21 *And Achitophel said unto Absalom: go in unto thy Fathers concubines,* [*i.e.* lie with them, see *Gen.* 6. on v. 4.] *which he hath left to keep the house: then all Israel shall hear, that thou art become stinking before thy Father,* [see *Gen.* 34. on v. 30. *i.e.* hearing that, they will understand and perceive, that thou goest in good earnest against thy father, and carest not for him, so that they need not fear that thou wilt be reconciled to thy father, and they then be in danger of punishment] *and the hands of all that are with thee shall be strengthned.* [*i.e.* they will take heart and courage, to go on stoutly and without fear with thee against thy father. As on the contrary, *the hands growing slack,* signifieth to lose all courage and valour. See above chap. 4. 1.]

22 *So they spread Absalom a tent upon the roof:* [See *Deut.* 22. on v. 8. and above chap. 11. 2.] *And Absalom went in unto his fathers concubines, before the eyes of all Israel.* [without either shame or fear of God or men did he follow this shamefulness and detestable counsel, because it proceeded from *Achitophel*, whose counsel was so highly esteemed, as followeth. And thus is that fulfilled which God had foretold *David* by *Nathan*, above chap. 12. 11, 12.]

23 *And the counsel of Achitophel, which he had counselled in those dayes, was as if they enquired at the word of God;* [*i.e.* so much and so highly esteemed, as if the counsel came from God himself. So that *David* had cause enough to pray unto God, as he did above ch. 15. 31. Now how God heard *David*, and commended both Achitophel and his counsel, see thereof in the following chapter.]

CHAP. XVII.

Achitophels counsel to invade David with all speed, is by Gods disposal rejected, and Husai's counsel followed v. 1. &c. *Husai certifieth David thereof, and adviseth him forthwith to march on,* 15. *So David passeth over Jordan,* 22. *Achitophel taketh this so to heart, that he hangeth himself,* 23. *David cometh to Mahanaim, and Absalom passeth over Jordan, making Amasa his commander in chief,* 24. *Davids good friends furnish him at Mahanaim with all kinds of necessities,* 27.

MOreover *Achitophel said unto Absalom: let me now chuse out twelve thousand men, that I may get me up, and pursue after David this night.*

2 *So I will come upon him, where he is weary and feeble of hands* [See above. chap. 4. on v. 1.] *and will make him afraid, and all the people that are with him shall flee: then will I smite the King only.*

3 *And I will cause all the people to return unto thee, the man whom thou seekest, is as the returning of all: so all the people shall be in peace.* [Heb. *shall be peace.* Compare 1 *Sam.* 25. 6. below chap. 29. *Job* 21. 9, &c. As if he should say, thou only aimest at *David*; thou wouldst fain draw the people to thee. Now when I shall have made *David* away, there will be an end of the business, then i'le easily bring the people to thee: yea his death is in every degree the returning of all the people, which will be quiet, and embrace thee for their King, when *David* is dispatch. Oth. *when they all return,* (*he is yet*) *the man whom thou seekest* (so) *all the people shall be quiet.*]

4 *Now this word* [Or, *this thing, this advice*] *was right in Absaloms eyes,* [*i.e.* pleased *Absalom* well, seemed to him to be right and good] *and in the eyes of all the Eldest of Israel.*

5 *But Absalom said: call now Husai the Archite also: and let us hear what he likewise saith.* [Heb. *what he likewise* (hath) *in his mouth.*]

6 *And when Husai came in to Absalom, then spake Absalom to him, saying: thus* [Heb. *according to this very word:* that is, thus in this very manner] *hath Achitophel spoken:* [hath he counselled, advised] *shall we do his word? if not, speak thou.* [give thou also thine advice.]

7 *Then said Husai unto Absalom: the counsel that Achitophel hath counselled at this time, is not good.* [As if he had said: he is otherwise a wise counsellour, but herein he hath failed.]

8 *Further Husai said: thou knowest thy Father and his men, that they be champions, that they be bitter of mind,* [Heb. *soul,* as *Judg.* 18. 25. *i.e.* bitterly incensed] *as a bear that is robbed of* (her) *whelpes in the field: Besides thy Father is a man of war, and will not overnight with the people.* [but sequester himself from them, and hide and secure himself somewhere in some secret and unknown place, as he often did in his banishment in *Sauls* time.]

9 *Behold, he hath now hid himself in one of the holes, or in one of the places:* [Which have been known to him since the dayes of *Saul*] *And it shall come to pass when there shall fall some among them* [*i.e.* among those that pursue *David*. Oth. *by them, i.e.* might be slain by *Davids* souldiers] *at the first, that every that shall hear it, will then say,* [Heb. *the hearing shall hear, and say*] *there is a slaughter made among the people which follow Absalom.* [Heb. *are after Absalom.*]

10 *Then shall he that is also a valiant man* [Heb. *a son,* or, *child of valour, courage.* See above chap. 3. on v. 34. so in the following words] *whose heart is as the heart of a lion, quite melt:* [Heb. *melting, melt,* *i.e.* be quite discouraged and disheartened. See *Deut.* 1. on v. 28.] *for all Israel knoweth, that thy father is a champion, and that they are valiant men that are with him.*

11 *But I counsel, that all Israel be in all haste gathered* [Heb. *being gathered be gathered*] *unto thee, from Dan to Berseba,* [the two uttermost borders in the North and South] *as the sand that is by the sea in multitude: and that thy person* [Heb. *face*] *go along with them into the battel.*

12 *Then we will come to him in one of the places, where he is found, and easily fall upon him,* [Or, *besiege him:* or, *be against him*] *as the dew falleth on the ground: and of him and of all the men that are with him, there shall not also be left one.*

13 *And if he shall get into a city, then shall all Israel bring ropes to that city, and we will pull it down into the brook,* [*i.e.* into the ditch] *until* (there) *be not also one small stone* [*viz.* lying upon another] *found there.* [as if he should say, we will easily and wholly destroy the city.]

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14 *Then said Absalom,and all* (or,every) *man of Israel* 3 *The counsel of Husai,the Archite, is better then the counsel of Ahitophel: But the LORD had commanded* [i.e. So willed, ordained, appointed, and by his divine providence so ordered and disposed for the good of David: compare above chap.16.10, 11, 12. and see *Levit.* 26.on ver.21. *Amos* 6.11. & 9.3. *Nahum.*1.14. *Item, Psal.*33.9. & 111.9. & 148.5.] *it, to defeat the good counsel of Ahitophel,* [as more useful or serviceable for Absalom, to surprize David, and to give him no breathing time at all: although this counsel in it self was most unjust] *that the LORD might bring evil* (i. e. the deserved punishment, whereof mention is made in the following chapter) *upon Absalom.*

15 *And Husai said unto Zadok, and to Abiathar, the Priests; Thus and thus hath Ahitophel counselled Absalom, and the Elders of Israel: but thus and thus have I counselled.*

16 *Now therefore,send away quickly, and tell David, saying; Lodge not this night in the plain fields of the wilderness,and also speedily passe over:* [viz. Over the Jordan, as is shewed in the following verses, Heb.*passing over passe over*] *lest the King be swallowed up,and all the people that are with him.*

17 *Now Jonathan and Ahimaaz stood by the fountain Rogel;* [i.e. They hid themselves there,and waited for tidings,to carry over unto David.See of this place,*Jos.*15. 7. & 18.16.] *and a maid servant* [that without the least suspition might be sent to a fountain, to wash something, or to fetch water] *went her wayes,and told them,and they went their wayes,and told King David:* [See above ch.15. 27,28.] *for they might not be seen to come into the city,* [i.e. they durst not come into the city, and then go out again to David,for fear of giving any suspition.]

18 *Nevertheless a lad saw them,and told Absalom: But they went both of them away quickly, and came into a mans house at Bahurim, which had a well in his Court,* [meaning an open place by his house] *and they went down into it.*

19 *And the woman took and spread a covering over the open* (place,or mouth) [Heb. *face*] *of the well, and strewed ground corn thereon: Thus the thing was not known.*

20 *Now when Absaloms servants came to the woman into the house,they said; Where are Ahimaaz and Jonathan? and the woman said unto them; They be gone over the water-brook:* [O,*water-ferry*] *and when they had sought and not found them, they returned to Jerusalem.*

21 *And it came to passe, after they* [viz. Absaloms servants] *were departed: then they came up out of the well,and went their wayes,and told King David: and they said unto David; Get you up,and passe quickly over the water,* [viz. The Jordan,as followeth] *for thus* [as is mentioned above] *hath Ahitophel counselled against you.*

22 *Then David gat him up,and all the people that were with him,and they passed over the Jordan: By the morning light there lacked not one,that was not gone over the Jordan.* [They all passed over by night, so that by morning there was not one left on the other side.]

23 *And when Ahitophel saw, that his counsel was not done,he saddled his ass,and arose,and went to his house into his city* [Called *Gilo*,above chap 15.12.] *and gave command to his house,* [or,*gave order, put in order, took order, settled his house in order, disposed of it*; i. e. his houshold, goods,or estate: which is as much to say, as he made and declared his last Will and Testament: compare 2 *King.*20.1. *Isa.*38.1.] *and hanged himself: Thus he died, and was buried in his fathers Sepulchre.*

24 *Now David came to Mahanaim;* [See above chap. 2.on v 8.] *and Absalom marched over the Jordan, he, and all the men of Israel with him.*

25 *And Absalom had put Amasa over the host in Joabs stead: now Amasa was a mans son,whose name was Ethra,the Israelite,* [Heb. *Ithra* the Israelite, otherwise called Jether,1 *Chron.*2.17. where he is called an *Ismaelite*: From whence is gathered by some, that he was an Ismaelite by descent: but being converted, was embodied with the people of God, and in that regard called an Israelite. Others think that he was an Israelite by descent, but that he had dwelt and conversed among the Ismaelites, and from thence likewise was so called] *that was gone to Abigal,*[i.e.that had lain with her: see *Gen.* 6. on v.4. *Abigal.* 1 *Chron.*2.16,17. she is called *Abigail.* This woman was Davids sister,as also *Zeruja* was] *the daughter of Nahas,*[as some conceive, the wife of Jisi, Davids Father. Others are of opinion, that Jisi himself was otherwise called *Nahas.* Heb.*Nachasch*] *sister of Zeruja, Joabs mother.*

26 *Now Israel and Absalom camped themselves in the Land of Gilead.* [Where also Mahanaim lay,to compasse David about on all sides, according to Husai's counsel.]

27 *And it came to passe, when David was come to Mahanaim,that Sobi,* [Heb. *Sobhi.* Some conceive that this was a brother of *Hanun*, whereof mention is made, chap.10.1,&c.and that David having deposed *Hanun*, or it may be also put him to death, when he took Rabba, (above chap, 12.30,31.) made this brother of his King in his stead,who shewed his thankfulnes there unto David for it] *the son of Nahas, of Rabbah,of the children of Ammon,and Machir,* [See above chap.9 4.5.] *the son of Ammiel of Lo-Debar,and Barzillai,* [See below chap. 19. 31,32.&c. 1 *King.*2.7.] *the Gileadite of Rogelim,*

28 *Brought beds,and cups,and earthen vessels,* [Heb. *Vessels of the maker*; i.e. *of the Potter*] *wheat, and barley,and meal, and parched* (corn)*, and beans, and lentils,*

29 *And honey,and butter,and sheep, and cheese of kine unto David,and unto his people, that were with him, to eat: for they said,* [viz. within themselves, that is, thought] *this people is hungry,and weary, and thirsty in the wilderness.* [or, *from the wilderness.* Hearing of Davids flight from Jerusalem, and speedy passage throw the wilderness, that without doubt they must needs have wanted all things there: therefore they brought this provision to them,to refresh them.]

CHAP. XVIII.

*David mustereth his men, and putteth the battel in aray, but himself (at the peoples request) tarrieth at Mahanaim,*ver. 1, *&c. giveth order to favour Absalom,* 5. *Absaloms men are smitten,and Absalom himself hanging on an Oak by his long hair,is thrust throw by Joab, and cast into a pit, a great heap of stones being laid upon it,* 7. *Of Absaloms Pillar, which in his life-time he had caused to be set up for his Monument;* 8. *Ahimaaz and Cushi bring David tidings,* 19. *Who maketh great moan for Absalom,* 33.

AND *David mustered the people,that were with him: And he set Commanders of thousands, and Commanders of hundreds over them.*

2 *Moreover,David sent the people forth, a third part under the hand of Joab,and a third part under the hand of Abisai,the son of Zeruja,Joabs brother,* [See above chap. 15.on v. 19.] *and a third part under the hand of Ittai,* [See above chap.15.on ver.19.] *the Gethite: And the King said unto the people; I; I will surely go forth with you my self also.*

3 *But*

3 *But the people said, Thou shalt not march forth; for if we should quite flee* (away)*, they would not set the heart upon us,* [i.e. Not care for it, be much troubled at it,make much ado about it; for they do not mind or regard us,but thy person onely] *yea if thy* (one) *half of us should die,they would not set the heart upon us; but* (thou art) *now as ten thousand of us:* [i. e. thy person is of more concernment,then many thousands of us. Compare herewith the words of Achitophel, above chap. 17. 2,3. Oth. *Though* (there were) *ten thousand times more of us,according as we* (are) *now*] *so it will be now better, for thee to be a succour to us* [Heb. *for thee to help*, or, *succour*: when we should be in a strait] *out of the city.* [viz. Mahanaim; as above chap.17.24.,27.]

4 *Then said the King unto them; I will do that which is good in your eyes:* [i.e. That which pleaseth you, or seemeth good unto you] *now the King stood by the side of the gate;* [or, *on the place*, between the two gates, below ver.24.Heb.properly *hand*: but of such use of this word, see *Deut.* 23. on verse 12. and below verse 18. and elsewhere] *and all the people marched forth by hundreds, and by thousands.*

5 *And the King commanded Joab, and Abisai, and Ittai, saying; (Deal)* me gently with the young man,*with Absalom:* and all the people heard it,*when the King charged all the Commanders concerning the matter of Absalom.*

6 *So the people marched forth into the field, to meet Israel:* [i.e.Absalom and his men, who are constantly called *Israel* in this place, in regard the far greater part of Israel were joyned with him] *and the battel hapned by the wood of Ephraim.* [this wood lay not far from Mahanaim,or the East-side of the Jordan, in Gilead, in the tribe of Gad; but received the name of Ephraims wood (as some conceive) from the defeat of Ephraim, in the time of Jephte the Gileadite: see *Judg.*12.1,4,5. The Land of Ephraim was on the West side of the Jordan, in the Land of Canaan.]

7 *And the people of Israel were smitten there before the face of Davids servants; and there hapned that day a great slaughter of twenty thousand.* [Of the Israelites, which were smitten by Davids men.]

8 *For the battel was there spread over all that Land: And the wood devoured more of the people that day, then the sword devoured.* [i. e. Those that fled into the wood, or were driven thither, perished in the wood, intangling and wounding themselves in one bush or other,and falling into pits and bogs, perhaps also being rent of wild beasts,and dying of hunger and thirst. Heb. *The wood multiplied,to devour*,&c.]

9 *Now Absalom met before the face of Davids servants; and Absalom rode upon a Mule, and when the Mule came under the thick* [Heb. *The thickness*] *boughs of a great Oak, his head was fastened to the Oak,* [in regard his long hair (whereof above chap.14.26.) *slipped about the thick boughs of the Oak,and caught hold thereon*] (so) *that he continued* [Heb. *was given*] *hanging between the heaven,and between the earth; and the Mule that was under him,went away.*

10 *When a man saw that,then he certified Joab thereof, and said, Behold, I saw Absalom hanging on an Oak.*

11 *Then said Joab unto the man that certified him thereof; Behold now, thou sawest it, why then didst thou not smite him there to the ground? seeing it* (appertained) *to me,to give thee ten silverlings,* [See *Gen.*20. on v. 16.] *and a girdle.*

12 *But that man said unto Joab; And though I might weigh a thousand silverlings on mine hands,* [i. e. Being weighed unto me, receive them in mine hands, or tell them] *I would not lay mine hand on the Kings son; for the King charged thee,and Abisai,and Ithai, before our ears, saying; Beware, whoever* (thou art) *of* [meaning,touching or hurting] *the young man, of Absalom,* [Heb.properly *keep thy self,consider,lay hold of,take it into consideration,look to it,* (as we say) *whosoever,to*, or, *toward the young man,to Absalom.* The meaning is,whosoever,or he that hurteth him, him will I,&c. 'Tis an abrupt kind of speech or sentence, much in use even among us; or look to it,that no man hurt him. Oth. *let every man consider the young man, Absalom.*]

13 *If I should have dealt falsly against mine* (own) *soul,yet nothing would be hid from the King:* [i.e. If having slain Ablalom,I should falsly deny it, yet it would not be hid from the King, and then should I go in danger of my life. oth.*his soul*, i.e.toward, or against Abialoms life or person] *also thou thy self wouldest set thy self against* (me)*.*[i.e.thou wouldest forsake me, and stand aloof off,without helping me.Compare *Psal.*38.12. oth. *oppose.*]

14 *Then said Joab,I will not tarry thus here with thee* [Heb. *Before thy face*: as if he should say, 'Tis no time to stay long here with you.I'le do as I please] *and he took three arrows,* [meaning darts, javelings, small lances, or any such like sharp weapon, used in war in those times] *and thrust them into Absaloms heart,* [i.e.into the midst of his body,about the heart; for it appeareth v. 15. that he lived yet a while] *where he was yet alive in the midst of the Oak.* [Heb.*in the heart of the Oak.* See *Deut.* 4. on v.11.]

15 *And ten Lads, Joabs armour-bearers, compassed* (him) *about, and they smote Absalom, and killed him.*

16 *Then Joab blew with the trumpet, and all the people turned away from pursuing after Israel: for Joab held the people back.*

17 *And they took Absalom,and threw him into a great pit in the wood, and laid a very great heap of stones upon him:* [An other kind of Monument, set up by Gods righteous judgment, then that which he had caused to be set up for himself in his life-time: see the following verse] *and all Israel* [viz.which had followed Absalom] *fled every one to his tent.*[i.e. dwelling place.]

18 *Now Absalom in his life-time had taken,and reared up for himself a Pillar, which is in the Kings dale;* [See *Gen.*14.17.] *for he said,I have no son,* [hence appeareth that Absaloms sons (whereof mention was made above chap.14.27.) were dead at this time] *to cause my name to be remembred: and he called that Pillar after his* (own) *name, therefore it is called unto this day, Absaloms hand.*[i.e. Monument,or,*hand*; i.e.his work: some conceive that it was a Pillar,so called from the fashion of an hand.Oth *place*,or,*room*: see above on v. 4, compare 1 *Sam.*15.on v.12.]

19 *Then said Ahimaaz,the son of Zadok; Let me, I pray thee,run,and bear the King tidings, that the LORD hath done him right,*[i.e.Doing right,hath delivered him: so below v. 31. compare the annotat. *Judg.*2.on v.16.] *from his enemies hand.*

20 *But Joab said unto him; Thou shalt be no bringer of tidings* [Heb.*No man of errand*,or, *tidings*: compare above chap.8.on v.10.] *this day, but thou shalt bear tidings another day: now this day thou shalt not bear tidings, because the Kings son is dead.* [As if he should say, Thou wilt carry such newes or tidings, which will not please the King. Oth. *for it would be of the Kings dead son.*]

21 *And Joab said unto Cushi;* [Or, *the Blackamore*,or Arabian: (see *Numb.* 12. on v. 4.) being also one of Davids servants,as appeareth by v. 29. Joab seemeth to have made choice of this man, because he was a stranger. Some conceive it to be a proper name] *Go thy wayes,and tell the King what thou hast seen; and Cushi bowed himself before Joab,and ran his wayes.*

22 *But Ahimaaz,the son of Zadok, proceeded yet on, and said unto Joab; What ever it be,* [As if he should

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say,be it what it will: Let there issue from, what will issue: so in the following verse. It seemeth, that he imagined a better thing then Joab had said] *let me, I pray thee,run also after Cuſchi: and Joab ſaid; Wherefore ſhouldeſt thou now run,my ſon,*[i.e.good young man, whom I love, as my son. Thus persons that are elder and greater, are wont to speak in a loving and friendly way to the younger and meaner sort: see *Gen.*43.on v. 29.] *ſeeing thou haſt no fit tidings.* [Heb. *finding tidings*: i.e. pleasant,fit,well agreeing,suitable: compare *Numb.*11.22. Oth.*ſeeing it would be no profitable tidings for thee*; or, *ſeeing it would bring thee nothing in*: i.e. no messengers reward or favour,but the contrary. Or thus: *ſeeing no good tidings is offered unto thee*, or, *offers it ſelf unto thee.*]

23 *Whatever it be, (ſaid he)* [viz. Ahimaaz] *let me run my wayes*; *then he* [viz. Joab] *ſaid unto him, Run thy wayes*: *and Ahimaaz ran the way of the plain field,and outwent Cuſhi.*

24 *Now David ſat between the two gates*: *And the Watch-man went up to the roof of the gate unto the Wall, and lift up his eyes,and ſaw, and behold, there ran a man alone.*

25 *So the Watch-man cried, and told the King*; *and the King ſaid*; *If he be alone,then there is tidings in his mouth*: *and he* [viz. Ahimaaz, whom the Watch-man saw first] *went on and drew neer.* [Heb. *he went going.*]

26 *Then the Watch-man ſaw another man running,and the Watch-man cried to the Porter,and ſaid,Behold,there runneth (yet) a man alone*: *Then ſaid the King, he is also a bringer of tidings.*

27 *Moreover,the Watch-man ſaid*; *I ſpie the running of the foremoſt, is the running of Ahimaaz, the ſon of Zadok.Then ſaid the King*; *That is a good man, and will come with good tidings.*

28 *Then Ahimaaz called, and ſaid unto the King, Peace,* [i.e. All is well; as if he should say, I bring good newes] *and he bowed himſelf before the King with his face to the ground*; *and he ſaid,Praiſed* [Heb. *bleſſed*] *be the LORD thy God,which hath delivered up* [or, *ſhut up,viz.* in the hand of Davids men; so 1 *Sam.* 24. 19 & 26.8. and elsewhere] *the men that lifted up their hand againſt my Lord the King.*

29 *Then ſaid the King*; *Is it well with the young man,with Abſalom?* [Heb. *Hath the peace?* so below v. 32.] *And Ahimaaz ſaid*; *When Joab ſent away the King's ſervant,* [viz.Cuſchi] *and (me) thy ſervant, I ſaw a great tumult* [or, *a great multitude*] *but I know not, what.* [Having further considered of Joabs words, he concealeth the newes concerning Absalom.]

30 *And the King ſaid, Turn aſide, ſet thy ſelf here*: *ſo he turned aſide,and ſtood ſtill.*

31 *And behold, Cuſchi came, and Cuſchi ſaid*; *Tidings is come to my Lord the King, that the LORD hath done thee right,* [as above v.19.] *this day of the hand of all them that roſe up againſt thee.*

32 *Then ſaid the King unto Cuſchi*; *Is it well with the young man,with Abſalom?* [As ver.29.] *and Cuſchi ſaid,Let the enemies of my Lord the King, and all that riſe up againſt thee for evil, be as that young man.*

33 *Then the King was much troubled,and went up to the upper room of the gate, and wept, and in his going he ſaid thus*; *My ſon Abſalom,my ſon, my ſon Abſalom! O that I, I, had died for thee,* [Heb. *Who will give*, or, *O that any man would give,that,&c.* See of such phrase or manner of speaking in wishing, *Exod.*16. on verse 3. *Deut.* 5. on verse 29, &c.] *Abſalom my ſon, my ſon!* [David had sundry causes or occasions to be heartily grieved for his mishap, especially when besides his sons temporal death, he might fear his eternal ruine and destruction.]

CHAP. XIX.

*Joab, by hard threatnings, moveth David to give over mourning for Abſalom, and to ſhew himſelf to the people,*ver.1,&c. *David is reſtored unto his Kingdom, and maketh Amaſa Commander in chief in Joabs room,* 13. *Simei ſueth to David for mercy, and obtaineth it*; 16. *David reſtoreth back unto Mephiboſeth,upon proof of his innocency,the half of his eſtate,* 24. *Is deſirous to have good old Barzillai with him at Court, but he deſtring to be excuſed, he taketh his ſon Chimham in his room,* 31. *The other tribes contend with them of Juda, for their haſtineſs in bringing back, and conducting the King*; 41.

AND *it was told Joab: Behold,the King weepeth,and mourneth for Abſalom.*

2 *Then the deliverance* [Or,*Salvation, Conqueſt,Victory*] *became that day mourning unto all the people.* [i.e, The joy which the people should have shewed for the Victory, was turned into sorrow and mourning] *for the people had heard ſay that day*; *How the King is very much grieved.*]

3 *And the people came that day by ſtealth* [Heb. *The people ſtole themſelves to come*,or,*coming*] *into the city:* [viz. Mahanaim] *according as people ſteal away, that are aſhamed,when they fled in battel.*

4 *Now the King had his face wound about,* [Or, *covered.*In token of great mourning: see above chap.15. on v.30.] *and the King cried with a loud voice: My ſon Abſalom, Abſalom my ſon,my ſon!* [See above chap.18. on v.33.]

5 *Then Joab came into the houſe to the King,and ſaid, Thou haſt ſhamed this day the face of all thy ſervants, which have this day freed thy ſoul,* [That is here, thy life,or person,as elsewhere often] *and the ſoul of thy ſons,and of thy daughters, and the ſoul of thy wives, and the ſoul of thy concubines.*

6 *Loving them that hate thee, and hating them that love thee: for thou declareſt this day, that Commanders and ſervants are nothing with thee*; *for this day I perceive, that if Abſalom lived, and all we were dead this day, that it would then be right in thine eyes.*

7 *Now then ariſe, go forth, and ſpeak to the heart of thy ſervants:* [See *Gen.*34. on ver.3.] *for I ſwear by the LORD, when thou goeſt not forth, if there over-night one man with thee this night!* [Understand withall, *then God do this and that to me*; a kind of oath as often] *and this will be worſe unto thee, then all the evil that hath befallen thee from thy youth,until now.*

8 *Then the King aroſe, and ſat himſelf (down) in the gate: and they let all the people know,ſaying: Behold, the King ſitteth in the gate: Then all the people came before the Kings face,but Iſrael* [viz. who had followed Abſalom] *was fled,every man to his tents.* [i.e. dwelling places.]

9 *And all the people, in all the tribes of Iſrael, were contending among the ſelves,* [With shame and shame condemning themselves] *ſaying*; *The King hath delivered us from the hand of our enemies,and he hath ſpeed us from the hand of the Philiſtines, and now he is fled out of the Land from Abſalom!*

10 *And*

10 *And Abſalom,whom we had Anointed over us,* [i.e. Whom we had chosen to be King,and intended to cause him to be anointed] *is dead in the battel: Now then, why do ye hold your peace* [or,*are ſtill quiet*: see *Judg.*18. on verse 9.] *of bringing the King* [viz.David, our lawful and bountiful King] *back.*

11 *Then King David ſent to Zadok, and to Abiathar, the Prieſts, ſaying*; [i.e. To send word to them] *Speak unto the Eldeſt of Juda,ſaying: Why ſhould ye be the laſt, to bring the King back into his houſe?* [i.e.into the Royall Court or Palace at Jerusalem] (*for the ſpeech of all Iſrael* [related in the former verses] *was come to the King in his houſe.*) [viz.at Mahanaim.]

12 *Ye are my brethren, ye are my bone,and my fleſh.* [See above chap.5.on v.1.so in the following verse] *Wherefore then ſhould ye be the laſt to bring back the King?*

13 *And ye* [Priests, Zadok and Abiathar] *ſhall ſay unto Amaſa*; *Art thou not my bone and my fleſh?* [For he was Davids fistlers son: see above chap.17. on v 25.] *Let God do ſo to me, and let him ſo adde thereunto,* [Of such kind of swearing,see *Ruth* 1. on v.17.& 1 *King.*19. on v 2.] *if thou ſhalt not be chief Commander before my face,all dayes,in Joabs room.* [See above chap. 3. on verse 39.]

14 *So he* [viz. David; some apply it to Amasa] *bowed the heart of all the men of Juda, as of one man*; [That they were so unanimous, of one accord, as one man: see *Judg.*20. on v. 1.] *and they ſent forth to the King, (ſaying)*; *Return, thou and all thy ſervants.*

15 *Then the King returned, and came to Jordan*; *and Juda came to Gilgal,to go to meet the King,to conduct the King over the Jordan.*

16 *And Simei,the ſon of Gera,a ſon of Jemini,* [i. e. a Benjamite: see above chap 16.on v.11.] *which was of Bahurim* [see above chap.3.on verse 16. & chap. 16.5.] *made haſte,and came down with the men of Juda, to meet King David.*

17 *And a thouſand men of Benjamin with him*; *alſo Ziba the ſervant* [Heb.*Lad*: so above chap.2.9.on vers. 1. & chap.16.1.&c. This man feared that David would come to know (as indeed he did) of his deceitful dealing with Mephiboseth: therefore he sought by this ſerviceable,ensle of his to mollifie and soften the Kings heart against it by way of prevention; which also hapned unto him] *of the houſe of Saul, and his fifteen ſons,and his twenty ſervants* [as above chap.9.10.] *with him*; *and they went readily over the Jordan,*[or,*they made the Jordan ready*; i.e. they made all things fit and ready for the King his houshold, to passe over] *before the King.* [i.e. before the King was come to the Ferry of Jordan, to pass over, they were all got over, and had got all things ready.]

18 *Now when the Wherry* [Or,*Hulk, Ferry-boat*] *went over,to fetch over the Kings houſe,* [i.e. the King with his household] *and do that which was good in his eyes*; *then Simei, the ſon of Gera, fell down before the Kings face,when he went over the Jordan:* [Oth. *when he was come over*, or, *ſhould go over.*]

19 *And he ſaid unto the King*; *Let not my Lord impute the iniquity unto me, neither remember, what thy ſervant did perverſly that day,when my Lord the King went out of Jeruſalem, that the King ſhould take it to heart.* [i.e. Regard it,mind it,and cause me to be punished according to my desert. Heb. *put it in*, or, *to his heart.*]

20 *For thy ſervant* [i.e. I] *knoweth aſſuredly,* (that) *I have ſinned: but behold, I am come this day the firſt of all the houſe of Joſeph,* [Hereby he underſtandeth not only Ephraim and Manasseh, but also Benjamin (of which tribe he was,ver.16.) because Joseph and Benjamin were entire brethren,both of one father and mother; so that Benjamin also marched up under the standard of Ephraim, *Numb.*10.22,23,24. Some understand, that he would say, that he came sooner then any man of the ten tribes,or Ephraim and Manasseh; but it seemeth that here by the house of Joseph, are meant the Israelites in general,opposed to the house of Juda] *to go down to meet my Lord the King.*

21 *Then Abiſai,the ſon of Zeruja,anſwered,and ſaid*; *Should then Simei not be put to death for this?* [That he useth for mercy, and is come to meet the King] *ſeeing he hath curſed the LORDS anointed.* [Compare 1 *Sam.* 24.7. of Davids anointing King, see 2 *Sam.* 5. on v. 3.]

22 *But David ſaid*; *What have I to do with you,* [See above chap.16.on ver.10.] *ye ſons of Zeruja, that ye ſhould this day be Sathan* [i.e. adversary, opposer, that hinders me,and crosseth me in mine intent and purpose; compare *Matth.* 16. 23. see further, *Job* 1.on verse 6.] *ſhould any man be put to death this day in Iſrael? [*Compare 1 *Sam.*11.13.] *for do not I know, that I am this day made King over Iſrael?* [as if he should say again, as it were anew,&c.]

23 *And the King ſaid unto Simei,Thou ſhalt not die*: [Meaning this day, and so onward during my reign, I will not cause thee to be punished: yet in regard Simei's fault was very scandalous and grosse, and did likewise much concern the Publike, therefore David would not that he should altogether, or for ever go unpunished; see 1 *King.* 2. 9, 10.] *and the King ſware unto him.*

24 *Mephiboſeth, the ſon of Saul,* [i.e. His Grandchild. For Mephiboseth was Jonathans son,above chap. 9.3,6,&c.] *came alſo down to meet the King: and he had not made his feet clean, nor ſhaved his muchato-beard,* [Heb. *had not made his feet, nor made his muchato-beard*: that is, (as this word elsewhere is oft taken) dressed himself,fitted,or ordered. Compare especially *Deut.* 21. on ver.12.] *nor waſhed his clothes,* [these were all tokens of great grief and sorrow, that Mephiboseth took at Davids misfortune, who had done him so much good. Compare above chap. 12. 20.] *from that day, that the King was departed,* [viz. from Jerusalem, fleeing from Absalom] *until that day that he came again in peace.*

25 *And it came to paſſe,when he came to Jeruſalem to meet the King*, [After the King was come into Jerusalem: It seemeth he found no opportunity by the way, or was afraid to speak to the King. Oth. *when Jeruſalem* (that is,the inhabitants of Jerusalem) *came to meet the King*, among whom Mephiboseth joyned himself, to meet the King at the Jordan] *that the King ſaid unto him*; *Wherefore wenteſt not thou with me, Mephiboſeth?*

26 *And he ſaid*; *My Lord (O) King,my ſervant* [viz. Ziba] *deceived me: for thy ſervant ſaid*; *I will ſaddle me an aſs,and ride thereon,and go to the King, for thy ſervant is cripple.*

27 *Beſides, he hath falſly accuſed thy ſervant unto my Lord the King*: [See above chap.16.3.] *but my Lord the King is as an Angel of God*; [as above chap. 14. 17.] *do then that which is good in thine eyes.*

28 *For all my fathers* [i.e. My Grand father Sauls] *houſe was nothing,but as men of death* [i. e. they had all deserved death: compare *Gen.* 20. on ver.3. & 2 *Sam.* 12. on ver.5.] *before my Lord the King, yet thou didſt ſet thy ſervant among them that eat at thy table*: [see above chap.9.7,10,13.] *what have I then more to cry for juſtice unto the King?* [to complain of the wrong that my servant hath done me.]

29 *Then ſaid the King unto him*; *Why ſpeakeſt thou more (of) thy matters? I have ſaid*; [viz. When I called to minde, that Ziba had done thee wrong: or

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I say, that is, ordein, and appoint. So much had Ziba by his cunning plots and devices prevailed with this, otherwise moſt wiſe King, that he obteineth a reward or gratuity, in ſtead of a puniſhment, which he had moſt juſtly deſerved, by reaſon of his ſhameful unfaithfulneſſe ſhewed towards Mephiboſeth, and his lying and falſhood whereby he had coaſened and cheated the King.] *Thou and Ziba divide the Land.*

30 *And Mephiboſeth ſaid unto the King; Let him alſo take all away: foraſmuch as my Lord the King is come in peace into his* (own) *houſe.* [As if he had ſaid, It ſufficeth me, that the publick thriveth: As for mine own particular, I weigh it not; or, I'le bear that loſſe patiently, conſidering the publick proſpereth ſo well.]

31 *Barzillai the Gileadite* [See above chap. 17. 27. and 1 *Kings* 2. 7.] *came down alſo from Rogelim;* [Before the King paſſed over the Jordan] *and he went with the King over the Jordan, to conduct him over the Jordan.*

32 *Now Barzillai was very old, a man* [Heb. *a ſon*] *of fourſcore years: and he had ſuſtained the King, when he abode at Mahanaim; for he was a very great man.* [In power or means. As 1 *Sam.* 25. 2.]

33 *And the King ſaid unto Barzillai, Come thou over with me, and I will ſuſtein thee with me at Jeruſalem.*

34 *But Barzillai ſaid unto the King. How many will the dayes of the years of my life be, that I ſhould go up with the King to Jeruſalem?* [As if he had ſaid: I have now but a little time to live, why then ſhould I undergo that trouble?]

35 *I am this day fourſcore years old;* [Heb. *a ſon of fourſcore years*] *ſhould I be able to diſtinguiſh between good and evill? ſhould thy ſervant be able to taſte what I eat, and what I drink? ſhould I be able to hearken* (any) *more to the voice of ſinging-men, and ſinging-women? and why ſhould thy ſervant be* (any) *more a burden unto my Lord the King?* [Intimating that he was too old, to take delight in al the ſe things; that it befitted him better to be near his grave, and to prepare himſelf for his dying day.]

36 *Thy ſervant ſhall go but a little* (way) *over the Jordan with the King: why now ſhould the King make me ſuch a recompenſe?* [for a ſmall courteſie give ſo great a reward.]

37 *I pr ay thee, turn back again, that I may die in mine* (own) *city, by my fathers and my mothers grave: but behold, there is thy ſervant Chimham,* [Called *Chimban*, below verſ. 40. One of Barzillai's ſons, as appeareth by 1 *Kings* 2. 7.] *let him go over with my Lord the King, and do to him, that which is good in thine eyes.*

38 *Then ſaid the King; Chimham ſhall go over with me, and I will do to him, that with is good in thine eyes:* [That which ſhall be acceptable and well-pleaſing unto thee] *yea all that thou ſhalt deſire of me* [Heb. *ſhalt chuſe*, to wit, for to deſire of me, or, whatſoever ſhall pleaſe thee, whatſoever ſhall be delightful and acceptable unto thee. See above chap. 15. on verſ. 15.] *will I do unto thee.*

39 *Now when all the people had paſſed over the Jordan, and the King alſo had paſſed over,* [With the wherry or ferry-boat. As v. 18.] *the King kiſſed Barzillai,* [Taking his leave of him, with thankſgiving and wiſhing him all happineſs. See *Geneſ.* 29 on verſ. 11.] *and bleſſed him; ſo he returned unto his* (own) *place* [*i. e.* Barzillai returned to Rogelim]

40 *And the King went on to Gilgal, and Chimham went on with him: and all the people of Juda had brought the King over,* [Or, *conducted the King*: and ſo in the following verſe] *as alſo one part* [Heb. *the half*: which is ſometimes taken for a part] *of the people of Iſrael,* [*i. c.* Of the other tribes]

41 *And behold, all the men of Iſrael came unto the King: and they ſaid unto the King; Why have our brethren, the men of Juda, ſtolen thee,* [*i. e.* going alone by themſelves as it were by ſtealth, without ſending for us] *& have brought* [Or, *conducted*] *the King and his houſe, and all Davids men with him* [*i. c.* Davids Officers and ſouldiers were all with David, and held with them of Juda, who had moved David himſelf to it, above v. 11. 12, 14. Therefore thoſe of Juda ſpake the bolder. Or, *All Davids men* (were) *now by him*; to wit, by the King, who had all his officers and ſouldiers by, or, about him] *over the Jordan.*

42 *Then all the men of Juda anſwered the men of Iſrael, Becauſe the King is near of kin to us:* [Heb. *me*; *viz.* the tribe of Judas] *and wherefore are ye now angry for this matter? have we eaten at all* [Heb. eating eaten] *of the Kings* (coſt,) [Heb. *of the King*] *or hath he given us a gift?* [As if they ſhould ſay, Do ye think that the King hath bought or bribed us with good chear, or with gifts and preſents to do it?]

43 *And the men of Iſrael anſwered the men of Juda, and ſaid; We* [Heb. *I*; to wit, Iſrael: and ſo in the following words] *have ten parts* [Heb. *hands*. They ſay this, becauſe they were ten tribes, and in that regard had ten voices] *in the King* [*i. e.* in the King in general, or in the Kingdom, and alſo in this King David, whom we with our common vote have choſen, 2 *Sam.* 5. 1.] *and we have alſo more* (right) *in David then ye: why then did ye diſ-eſteem us, that our word was not the firſt, to bring our King back again?* [*i. e.* that we had not the firſt voice, or led on the van in this buſineſſe] *But the word of the men of Juda, was harder then the word of the men of Iſrael.* [*i. e.* it was ſtronger, mightier, more powerful, ſo that thoſe of Iſrael could not prevail, but were fain to deſiſt.]

CHAP. XX.

Wicked Seba, by occaſion of this ſtrife, ſtirreth up Iſrael to ſedition and revolt from David, verſ. 1, *&c. How David dealt with the Concubines, that were abuſed by Abſalom,* 3. *David ſendeth forth Amaſa, to aſſemble Juda againſt Seba,* 4. *But while this man lingred awhile, he diſpatcheth forth Abiſai with forces &* men, 6. *Amaſa meeteth them by the way, and is treacherouſly thruſt thorow by Joab,* 8. *Joab and Abiſai purſue after Seba, and beſiege him in Abel Beth-Maacha,* 13. *Where the Citizens by the advice of a wiſe woman, cut off Seba's head, and caſt it over the wall unto Joab, whereby this ſedition and war is ended,* 16. *A Catalogue or liſt of the chiefeſt Officers, and Commanders in Davids Kingdom,* 23.

THen was there by chance a man of Belial, [See *Deut.* 13. on verſ. 13.] *whoſe name was Seba,* [Heb. *Seb. bi*] *a ſon of Bichri, a man of Jemini:* [See above chap. 16. on verſ. 11.] *he blew with the trumpet, and ſaid; We have no part in David, neither have we any inheritance in the ſon of Iſai; every man to his tents,* [Underſtand withal, depart, get him] *O Iſrael.* [He ſpeaketh to thoſe of Iſrael, that were at ſtrife with Juda, and complained, that they were wronged. See chap. 19. 41, 43.]

2 *Then all* (or, every) *man of Iſrael went up from after David, after Seba, the ſon of Bichri* [*i. e.* they left David, and followed after Seba] *But the men of Juda clave unto their King, from Jordan to Jeruſalem.* [*i. c.* They left him not, as the other tribes had done, but continued with him, conducting him on to Jeruſalem]

3 *Now*

3 *Now when David came into his houſe at Jeruſalem; the King took the ten women,* (*his*) *concubines, whom he had left to keep the houſe* [See above chap. 15. 16.] *and put them in an houſe of cuſtody,* [the cauſe hereof ſee above chap. 16. 22.] *and maintained them, and went not in unto them:* [See *Gen.* 6. on v. 4.] *and they were ſhut up* [Heb. *bound*, that is ſo ſhut up, as if they had been impriſoned and bound: It may be they had conſented to *Abſalom's* fact] *unto the day of their death, living as widowes,* [(in) *a widow-eſtate*, that is, living as widows, or being as widowes all their life long, or widowes whoſe husbands were yet alive.]

4 *Moreover, the King ſaid unto Amaſa; call me the men of Judah together, againſt the third day:* [Or, within three dayes. Heb. *the third of the dayes*] *and thou, ſet thy ſelf* (then) *here;* [that is, come in then, and keep by me, to receive charge from me; for *David* had made him Captain General in *Joabs* room, above chap. 19. 13.]

5 *And Amaſa went his way to call Juda together: but he ſtayed behind above the ſet time,* [Others he cauſed (them) namely, thoſe of Juda, *to tarry*, that is, he gave them longer time] *that he* [*David*] *had appointed him.*

6 *Then ſaid David unto Abiſai;* [*Joabs* brother, being alſo a commander. See above chap. 18. 2. whom *David* herein uſeth, that he might give no occaſion to *Joab* (who otherwiſe ſhould have been the next) to intrude himſelf into the place of *Amaſa*, with the offence of *Amaſa*, to whom the King had promiſed and confirmed by oath the Generals place] *Now ſhall Seba, the ſon of Bichri, do us more harm then Abſalom: Take thou thy Lords ſervants,* [that is, my officers and ſouldiers. Some underſtand here *Amaſa*, who at this preſent, as General, is called *Abiſai's* Lord] *and purſue after him, leſt peradventure he find fenced cities before him and withdraw himſelf from our eyes.*

7 *Then* (there) *went out after him Joabs men,* [That is, *Joabs* ſouldiers, as alſo *Joab* himſelf] *and the Cherethi and the Plethi* [See 1 *Kings* 1. on verſ. 38.] *and all the champions: Theſe marched forth from Jeruſalem to purſue after Seba, the ſon of Bichri.*

8 *Now when they were by the great ſtone, which is by Gibeon,* [See *Joſ.* 10.] *then came Amaſa before their face;* [*i.e.* he came directly to meet them, returning from the journey whereon the King had ſent him; or he came before or beſide them, or along the way, where it may be they baited] *and Joab was girt about upon his garment* [or, ſouldiers coat, caſſock, ſouldiers cloak; a garment (as ſome conceive) much uſed in war, and well known in thoſe times] *which he had on* [Heb. *of his doubling*] *and upon it was a girdle, where the ſword was faſtned upon his loines in its ſheath; and when he* [to wit, *Joab*] *went on,* [ſtepping aſide from his rank, or the place where they bolted to ſalute *Amaſa*] *then it fell out,* [to wit, the ſword: ſo that *Amaſa* having ſeen the ſword fall, ſuſpected not that *Joab* had taken it with his left hand, as ſome do gather from the next verſe.]

9 *And Joab ſaid unto Amaſa; is it well with thee* [Heb. (*art*) *thou peace*, as 1 *Sam.* 25. 6. and above ch. 17. 3.] *my brother?* [that is, couſin, kinſman; they were two ſiſters children, 1 *Chron.* 2. 16, 17. See alſo above chap. 17. 25.] *and Joab took hold of the beard of Amaſa with* (the) *right hand* [Heb. *Joabs right hand took hold of the beard of Amaſa*] *to kiſs him.* [as was uſual in ſalutings, *Gen.* 29. on v. 11.]

10 *And Amaſa took no heed to the ſword that was in Joabs hand, therefore he ſmote* [That is, ſtabbed] *him therewith in the fifth rib* [See above ch. 2. on v. 23.] *and he ſhed out his bowels to the ground, and he ſmote him not the ſecond time,* [Heb. *he doubled*, or repeated not on him, to wit, the blow, *i.e.* he ſtabbed him not the ſecond time, becauſe he died preſently of the firſt ſtab as followeth. Com. 1 *Sam.* 26 8. *Job* 29. 22.] *and he died: then Joab and his brother Amaſa purſued after Seba the ſon of Bichri.*

11 *But a man of Joabs lads* [That is, ſervants] *ſtayed by him: and he ſaid; who is there that hath a mind to Joab; and who is there that is for David; Let him follow Joab.* [Heb. (let him be) *after Joab*: as above often, and in the ſequel. The meaning is, let all thoſe that ſide with *Joab* and *David* follow *Joab*. Compare *Deut.* 20. 5. Thus *Joab* by means of the the ſouldiery thruſteth himſelf ſtraightway into the office or place of General in *Amaſa's* room, whom for that very intent and purpoſe he had murdered.]

12 *Now Amaſa lay wallowing in blood, in the midſt of the ſtreet, when that man* [Mentioned in the former verſe] *ſaw that all the people* [that paſſed by that way, as in the end of this verſe is declared] *ſtood ſtill, then he removed Amaſa out of the ſtreet into the field, and caſt a cloth upon him, becauſe he ſaw, that all* (or very one) *that came by him, ſtood ſtill.*

13 *Now when he was removed out of the ſtreet, all* (or every) *man marched on after Joab, to purſue after Seba, the ſon of Bichri.*

14 *And he* [*viz.* *Joab*] *marched on thorow all the tribes of Iſrael unto Abel,* [He purſued *Seba* fleeing thorow Ephraim, Iſſaſchar, Zebulon and Nephtali, unto Abel, where he now was] *to wit, Beth-maacha,* [by this ſir-name was this city of Abel called, to diſtinguiſh it from another city of the ſame name, this city lay in the tribe of Naphtali, on the North-end of Canaan, over againſt Syria, where was a part of Syria called *Maacha*. See alſo 2 *Kings* 15. 29. and here the following verſe] *and all Berim:* [a countrey lying by Abel] *and they* [*viz.* the Iſraelites] *gathered themſelves together and went alſo after him.* [of the fore-mentioned places followed *Joab* likewiſe.]

15 *And they came and beſieged him* [*viz.* *Seba* the rebel] *in Abel Beth-Maacha, and they caſt up* [Heb. *they poured out*] *a wall* [an earthen bank raiſed up high: that is, a bulwark or wall. So 2 *Kings* 19, 32. *Jerem.* 32. 24. and 33. 4.] *againſt the city,* (ſo) *that it ſtood on the outward wall: and all the people that were with Joab, ſpoiled the wall, to throw it down.* [Heb. *were ſpoiling, to throw the wall down*, *i.e.* hewing, puſhing, breaking, battering, perhaps alſo undermining; for from the Hebrew word here uſed, is derived another, which alſo ſignifieth a *ditch*.]

16 *Then there cryed a wiſe woman out of the city:* [From the wall of the city] *here, here, ſay, I pray unto Joab; come near hither, that I may ſpeak to thee.*

17 *Now when he came neer unto her, the woman ſaid; art thou Joab? And he ſaid, I am:* [and] *ſhe ſaid unto him; hear the words of thine hand-maid, and he ſaid, I hear.*

18 *Then ſhe ſpake, ſaying; they ſpake commonly* [Heb. *ſpeaking they ſpake*] *in former time, ſaying; they ſhall unfoubtedly enquire* [Heb. *enquiring they ſhall enquire, or asking counſel they ſhall ask counſel*] *at Abel, and ſo they accompliſhed it.* [*i.e.* when the counſel of this city was followed, things went well. Or *ſo they ended the difference*, or controverſie. Oth. *ſo they ſhall accompliſh*, or, *end* the matter. It ſeemeth to have been an old proverb, uſed to the honour of the inhabitants of this city, becauſe wiſe and underſtanding people were found there, as appeareth here by the example of this woman.]

19 *I am one of the peaceable of the faithfull* (ones) *in Iſrael* [She ſpeaketh in the name of the city of Abel] *and thou ſeekeſt to ſlay a city, which is a mother in Iſrael;* [Heb. *a city and a mother*, *&c.* *i.e.* a metropolis or chief city, having under it other ſmall townes and villages. Or underſtand by the *mother*, the inhabitants of a city, which is as it were a mother of others, which ſhe is wont to go before good and wiſe counſel, as a mother doth her children] *why ſhouldſt thou ſwallow up the inheritance of the LORD?* [*i.e.* his people, whom he loveth as a man doth his inheritance.]

20 *Then Joab anſwered, and ſaid; far be it, far be it from me, that I ſhould ſwallow up, and that I ſhould*

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destroy! [Hebr. *if I shall swallow up, &c.* Understand withall, *then let God do this and that to me:* as is used in swearing.]

21 *The matter is not so; but a man of the mount of Ephraim, whose name is Seba the son of Bichri;* [As if he should say, I am not come for that intent, but to have *Seba*] *hath lift up his hand* [hath risen up, and raised rebellion] *against the King, against David; deliver him only, then I will depart from this city; Then said the woman unto Joab; behold, his head shall be thrown to thee over the wall.*

22 *And the woman came in to all the people with her wisdome,* [Moving the inhabitants with wise and solid sound arguments, to perform that which she had promised *Joab*] *and they cut off the head of Seba the son of Bichri, and threw it unto Joab: Then he blew with the trumpet, and they* [viz. the besiegers] *scattered themselves from the city, every one to his tents; Joab returned to Jerusalem unto the King.*

23 *Now Joab was over all the host of Israel;* [After *Amasa's* death he was restored to his former place. See above on v. 4.] *and Benaja the son of Jojada, over the Crethi and over the Plethi.* [See above v. 7.]

24 *And Adoram was over the tribute:* [Oth. *leavy.* See 1 *Kings* 4. on vers. 6.] *and Josaphat the son of Ahilud was Chancellour.* [See 1 *Kings* 4. on v. 3.]

25 *And Seja* [Heb. *Sheja:* called above chap. 8. 17. (according to the opinion of some) *Seraja*] *was Scribe: and Zadok and Abjathar were Priests.* [See *Num.* 3. on v. 32. and 2 *Kings* 23. on v. 4.]

26 *And also Ira the Jairite, was Davids chief Officer.* [Heb. *Coben.* See above chap. 8. on ver. 18. These Officers are here the second time, because *David* was now as it were anew restored to his Kingdome, above chap. 19. 22. and because there seemeth to have hapned some alteration, and likewise some addition. Compare above chap. 8. 17, 18.]

CHAP. XXI.

David enquireth of God concerning the cause of the three years famine, and understanding that it was because Saul had persecuted and slain the Gibeonites, he delivereth the Gibeonites at their request, seven persons of Sauls family, (sparing the son of Jonathan) whom they hung up, v 1 &c. Rispa preserveth the dead bodies, 10. David causeth the bones of Saul and Jonathan, as also the bones of them that were hung up, to be buried in Sauls sepulchre, 12. A relation of four wars of David against the Philistines, wherein four of the Philistines Giants are slain by Davids champions, 15.

AND *there was a famine in the dayes of David, three years; and David sought the face of the* LORD: [To know of God by *Urim* and *Thummim* the cause of this dearth, and then to use convenient means to pacify Gods wrath. See *Num.* 27. 21.] *and the* LORD *said; it is for Sauls, and for* (his) *bloody house sake, because he slew the Gibeonites.* [contrary to the promise made to them, and ratified by oath, as followeth. See *Jos.* 9. 15, 18, *&c.* For this offence all the land is punished, because the people had commended *Sauls* perverse zeal, or at least (as it often hapneth) had not hindred it, nor any satisfaction was hitherto made to the Gibeonites for the same. Of this fact of *Saul* the holy scripture hitherto is altogether silent.]

2 *Then the King called the Gibeonites, and said unto them: (now the Gibeonites they were not of the children of Israel; but of the remnant of the Amorites,* [i.e. remaining of the former heathenish inhabitants of the land of Canaan, whom God had commanded to destroy, and are also generally called Amorites. Otherwise they were *Hivites, Jos.* 9. 7. and 11. 19.] *and the children of Israel had sworn unto them,* [See *Jos.* 9. 19.] *but Saul sought to smite them in his zeal for the children of Israel and Juda*). [understand an irregular and feigned zeal, whereby he thought to mend that which by *Josua* and other godly Governours (according to his opinion) was neglected, or ill done. But it was directly against the oath, made by Gods name, by his special providence. For which thing God was now greatly provoked, as by this plague upon the land, and Gods answer appeareth.]

3 *Then David said unto the Gibeonites; what shall I do for you? and wherewith shall I make the atonement, that he* [Heb. *that they*; to wit, your husband-men] *may bless the inheritance of the* LORD. [i.e. that ye may no more complain to God, but that ye may help to deprecate, or pray away this judgement from the people of God, (as chap. 20. 19.) and pray for all good to happen unto thee.]

4 *Then said the Gibeonites unto him; we* (require) *not silver nor gold of Saul, nor of his house, neither* (do) *we* (require) *any man to be killed in Israel:* [excepting *Sauls* house, as followeth] *And he* [viz. the King] *said; what do ye say then that I shall do for you.*

5 *And they said unto the King; The man* [i.e. *Saul*, so disdainfully they speak of him] *that reduced us to nothing, and devised* [intended, purposed, plotted, practised] *against us, that we should be destroyed, without being able to subsist in any border of Israel;*

6 *Let seven men of his sons,* [i.e. of his posterity, children, or childrens children, &c. pertaining to *Sauls* bloody house, mentioned ver. 1.] *be delivered to us, that we may hang them up unto the* LORD [i.e. to his honour, by whose name the oath was made to spare us, or to pacify him] *at Gibea of Saul, O thou chosen of the* LORD: [as in the former verse they spake contemptibly of *Saul*, so on the contrary in this verse they speak very reverently unto *David*. Oth. *of the chosen of the Lord*, understanding it of *Saul* whom they so called, to aggravate his offence committed on them against the oath of God] *and the King said; I will deliver them.*

7 *But the King spared Mephiboseth the son of Jonathan, the son of Saul, because of the* LORDS *oath that was between them, between David, and between Jonathan, the son of Saul,* [See 1. *Sam.* 18. 3. and 20. 15, 16, 17, 42. and 23. 18.]

8 *But the King took the two sons of Rispa* [*Sauls* concubine: above ch. 3. 7. and below v. 11.] *the daughter of Aja, whom she had born unto Saul, Ammoni and Mephiboseth: besides the five sons of Michals* (sister), [viz. *Merab*, who had been married to this *Adriel* here mentioned, 1 *Sam.* 18. 19. Thus the word *brother* is inserted below ver. 19. and *son, Jerem.* 32. 12. Some understand here by *Michals sons*, her sister *Merabs* sons, whom *Michal* bred up, and in that respect was called their mother. Compare *Ruth* 4. 17.] *Sauls daughter whom she had born unto Adriel the son of Barzillai the Meholathite.* [Heb. *Mecholathite*; of Manasseh on the west-side of Jordan, where *Abel-mehola* lay. See *Judg.* 7. on v. 22. to distinguish him from *Barzillai* the Gileadite, *Davids* friend, above chap. 19. 31, &c.]

9 *And he delivered them into the hands of the Gibeonites, who hanged them upon the hill* [At Gibea of *Saul*, as above v. 6. not far from Silo, Gibeon and Nob in which places the tent of the congregation was. See above chap. 6. on v. 17.] *before the face of the* LORD, *and those seven fell* [i.e. perished] *all together: And they were put to death in the dayes of harvest, in the first (dayes), in the beginning of barley-harvest.*

10 *Then Rispa the daughter of Aja, took a sack,* [i.e. course cloth, like a tent, to abide under it both by night and by day, out of a motherly affection, by the dead bodies of the children, which otherwise by the Law, *Deut.* 21. 23. were usually taken down, and burned the same day. But it seemeth, that these were fain to hang still, until God shewed by the rain, that he was appeased with the Land, forasmuch as God had occasioned the dearth or famine by immoderate drought] *and stretched it out* [oth. *spread it*] *for her upon a rock, from the beginning of harvest, until there dropped water upon them* [i.e. the dead bodies] *from out of heaven; and she suffered not the fowls of heaven to rest upon them by day, nor the beasts of the field by night.* [to preserve the dead bodies entire and unviolated for burial.]

11 *And it was told David, what Rizpa, the brother of Aja, Sauls concubine had done.*

12 *Then David went his wayes, and took the bones of Saul, and the bones of Jonathan, his son, from the Citizens of Jabes in Gilead, who had stollen them from the tree of Beth-San, where the Philistines had hanged them, when the Philistines had slain Saul on Gilboa.* [viz. Mount-Gilboa. See the story, 1 *Samuel* 31. 10, 11, 12, 13.]

13 *And he brought up from thence, the bones of Saul, and the bones of Jonathan, his son;* [After that their bones were burnt, as may be gathered from 1 *Sam.* 31. 12. see there] *they also gathered the bones of them that were hanged.*

14 *And they buried the bones of Saul and his son Jonathan in the Land of Benjamin at Zela,* [See *Jos.* 18. 28.] *in the Sepulchre of his Father Kis,* [See 1 *Sam.* 9. 1, 2.] *and did all that the King had commanded: Thus after this God was intreated for the Land.* [i.e. the Israelites, the inhabitants of the Land, that he took away the judgment of famine, and gave rain again with fruitfulness. Compare below chap. 24. 25.]

15 *Moreover, the Philistines had yet a war against Israel:* [Oth. *had had, &c.* meaning that these wars against the Philistines are here onely related as a conclusion of Davids Victories, but were transacted long before] *and David marched down, and his men with him, and fought against the Philistines,* (so) *that David waxed weary.*

16 *And Ishi Benob, who was of the children of Rapha;* [Oth. *of the Giant*, that dwelt at Gath, below ver. 22. so in the sequel] *and the weight of his spear,* [or. of the iron sharp, or, *the head of his spear*] (was) *three hundred weight of copper,* [See 1 *Sam.* 17. on verse 5.] *and he was girded with a new* [or, *anew*; i.e. armed in a new manner, or fashion, not used heretofore in War] (*sword*) *This* (was) *thought* [Heb. *said*, viz. by himself; i.e. thought; as elsewhere] *to smite David.*

17 *But Abisai, the son of Zeruja, succoured him, and smote the Philistine, and killed him: Then Davids men sware unto him,* [i.e. Davids Officers and souldiers sware unto David] *saying; Thou shalt no more march forth with us to battel, lest thou quench the Lamp of Israel.* [or, *candle, light, lanthorn of Israel*; i.e. left thou, who beareth the light before Israel, perish. See more of this excellent comparison, 1 *King.* 11. on v. 36.]

18 *And it came to pass after that, that there was again a war at Gob,* [Lying by Gezer, where this hapned, 1 *Chron* 20. in Ephraim, by the borders of Benjamin, toward the Philistines Land] *against the Philistines: Then Sibbechai, the Husathite,* [Heb. *the Cushatite*] *smote Saph,* [called also *Sippai*, 1 *Chron.* 20. 4.] *who was of the children of Rapha.*

19 *Moreover, there was yet a war at Gob, against the Philistine: and Elhanan* [Heb. *Elchanan*] *the son of Jaare Oregim,* [called *Jair*, 1 *Chron.* 20. 5.] *smote Beth-Halachmi, (who was) with Goliath* [whom David slew, 1 *Sam.* 17. Oth. (brother) of Goliath: which some insert here out of 1 *Chron.* 20. 5. where he is called *Lachmi*: which place the Reader may compare with this] *the Gethite, the wood of whose spear was, as a Weavers beam.*

20 *There was also yet a war at Gath:* [A known city of the Philistines, lying neer the mid-land sea] *and there was a very tall man* [Heb. *a man of measure*; i.e. great above, or, beyond measure. Compare *Numb.* 13. 33.] *that had six fingers on his hands, and six toes on his feet, four and twenty in number,* [Heb. *the fingers of his hands, and the fingers of his feet* (were) *six and six, four and twenty* (in) *number*] *and this* (man) *was also born to Rapha.*

21 *And he defied Israel,* [Compare 1 *Sam.* 17. 10.] *but Jonathan, the son of Simea,* [Heb. *Shima*, called also *Schamma*, 1 *Sam.* 16. 9.] *Davids brother, smote him.*

22 *These four were born to Rapha at Gath; and they fell by the hand of David,* [As Goliath also was formerly slain by David, 1 *Sam.* 17. who was also here their Head and Leader; whereof that is likewise ascribed to him, which his servants did. Otherwise, *and*; i.e. to wit] *and by the hand of his servants;* [i.e. his Officers and Champions.]

CHAP. XXII.

A very excellent Song of praise and thanksgiving made by David, wherein he with all the strength of his spirit, extolleth his God to the big'est, setting forth very lively his extreme necessities and dangers, wherein he was, by reason of the bitter persecution of all his enemies who hated him, wrongfully and continually sought his ruine and destruction: besides, describing in very lofty terms, the incomprehensible mercy and almighty power of God, who ever most wonderfully delivered his, (that were innocent, and walked in uprightnesse before him) and lifted him up, quelled and subdued all his enemies, and at length brought him to rest and peace. In the mean while he foreseeth by the Spirit of Prophecy, at the stable, everlasting, and unconquered Kingdom of our Lord Jesus Christ, whose type or figure he was, witnesseth the future calling of the Gentiles to the obedience and fellowship of the Lord Christ and his Church.

AND *David spake unto the* LORD *the words of this Song, in the day when the* LORD *had delivered him out of the hand of all his enemies, and out of the hand of Saul.* [i.e. Especially out of the hand of Saul, whose persecution was the most dangerous of all unto David: compare *Mark* 16. 7.]

2 *He said then: The* LORD *is to me my Rock,* [See *Deut.* 32. on ver. 4. and 31. So below ver. 47.] *and my fortresse, and my helper.* [Compare the 18. Psalm with this Song.]

3 *God is my rock,* [Heb. *The God of my Rock*] *I will trust in him:* [or, *go to him for refuge*; so verse 31. compare *Ruth* 2. on verse 12.] *my shield, and the horn of my salvation,* [i.e. who by his power fighteth for me, defendeth and taveth me. A comparison taken from horned beasts, that defend and protect themselves with their horns: compare *Numb.* 23. 22. & 24. 8. *Deut.* 33. on ver. 17.] *my high retiring place,* (Heb. *my safety height, high place*: as a height, where I hide my self, and am secure and safe. These and other comparisons are borrowed from the meanes, which they used in those times to hide and defend themselves from the violence

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of the enemies,as on Rocks, Heights, Towers, Fortresses,strong Holds &c.] *and my refuge, my deliverer, thou hast delivered me from violence.*

4 *I called on* [Heb.properly *will call on*; and so in the following verses. The Hebrews use many words in relating of former passages,or things already past & done, which otherwise do properly signifie the time to come: as they do also sometimes use them for the present time, or something that continually and commonly hapneth] *the LORD, who is to be praised,* [or, *that is praised,*] *and I was delivered from mine enemies.*

5 *For Waves of death had compassed me about; brooks of Belial* [*i. e.* Of wretched and vicious crew, or of the Devil and his instruments: see *Deut.*13.on v.13.] *made me afraid.*

6 *Bands of hell* [Or,*of the grave*: *i.e.* anxieties, that threatned death. oth. *pains of hell*] *environed me: snares of death encountred me.* [David doth intimate by these elegant and often flourishing speeches, that his necessities were such, that without Gods wonderful and powerful deliverance, he had been a lost and undone man for ever.]

7 *When I was in distresse, I called upon the LORD, and cryed to my God: and he heard my voice out of his Palace,* [*i.e.* Out of Heaven, from whence he sent the following Wonders for Davids deliverance. Others, *Temple*; *i. e.* Tabernacle: see *Psal.* 5. on v.8.] *and my cry* (entred) [this word is here inserted out of *Psal.* 18.7.] *into his ears.*

8 *Then the earth shook and trembled,* [This is a figurative description of the Earth-quake and fearful Tempests,whereby God, being called upon by David, fought for him and his people against their enemies. Compare *Judg.*5.on ver.20,21. *Psal.*29 5,6,7,&c.& 144.5,6,7.] *the foundations of heaven moved,and shook,* [of the *foundations*,*pillars*,and *powers* of heaven, see *Job* 26.on ver. 11.] *because he was kindled.* [Heb. *because to him was kindled*,to wit,anger.]

9 *Smoak went up out of his nose, and a fire out of his mouth devoured,coals were kindled by it.* [Or,*by him*,to wit,the Lord.]

10 *And he bowed the heaven,and came down,* [Spoken of God after the manner of men, in regard of his workings in the air,whereby he doth manifest his special presence, in stormy windes, sweeping rains, thunder, lightning,hail,&c.as followeth] *and darknesse was under his feet.*

11 *And he rode upon a Cherub,*[*i.e.*Angel, (see *Gen.* 3 on verse 24.) whereby the Angelical Hests are understood, which God useth for his service, according to his good pleasure] *and flew: and was seen upon the Wings of the Winde.*

12 *And he made darknesse for tents round about him; a binding together of the waters,clouds of heaven.* [God holdeth the waters in the thick black clouds, as if it were bound up together, loosening and pouring down the same at his pleasure: see *Job* 26.8.]

13 *Through the brightnesse of him were coales of fire kindled.* [A description of the Lightning; as verse 10.]

14 *The LORD thundered from heaven, and the most High uttered his voice.* [The sound of the Thunder-claps: see *Psal.*29.on v.3.]

15 *And he sent forth arrowes, and scattered them; lightning, and made them afraid.* [Or, *discomfited them, undid them, destroyed them*, to wit, the enemies.]

16 *And the deep gulphs of the sea were seen,*[Through the terrible tempests,as followeth] *the foundations of the world was discovered, by the rebuking of the LORD,* [see *Psal.*9.on v.6.] *from the blast of the wind of his nose.* [or,*of his anger*. Gods anger,or wrath,is so described by a comparison taken from men: compare *Job* 4.9. *Psal.* 74.on v.1.]

17 *He sent from on high* [*viz.* His help, or his holy Angels: or,*he put forth*, to wit,his right hand, when a man taketh hold of any one that is in danger of drowning,and pulleth him up out of the water] *he took me; he drew me out of great waters.* [or, *many violent waters*: *i.e.*out of deep dangers and distresses, into which I was as it were sunk, which overwhelmed me as a strong flood,and threatned to swallow me up,or carry me away. See likewise this comparison,*Job* 22.11. *Psal.*32.6. and 66.12.& 69.2,3.& 124.4. *Isa.* 43.2. *Ezek.* 26. 19, &c.]

18 *He delivered me from my strong enemy; from my haters,because they were stronger then I.*

19 *They had encountered me in the day of my disaster,* [compare 1 *Sam.*23.24,25,26. The Hebrew word signifieth ruine,destruction,deadly danger. See *Dan.*3.2.35. It signifieth otherwise *damp*. *Gen.* 1.6.whereunto (as also unto *darknesse*) miseries and perils are not unfitly resembled]*but the LORD was a stay unto me.*

20 *And he brought me forth into the large place, and pulled me out: for he had a delight in me.*

21 *The LORD rewarded me according to my righteousness*; [*i.e.* The innocency or righteousnesse of my cause. For Davids enemies were in the wrong, hating and persecuting him wrongfully, or without cause: Whereas on the contrary, he was careful not to sinne in any wise,even against his most bitterest enemies, or for their sakes, as notoriously appeareth in his carriage and dealing towards Saul,and in the sequel is related. Otherwise David knew full well,that he was a sinner, and was to obtain his salvation from God,out of Free-Grace, by the Promised Seed, the Messiah, according to his own manifold acknowledgments and confessions,even here in the 24.ver.of this Chapter. See above chap.11,& 12. and *Psal.*51,&c.] *he recompensed me according to the cleannesse of mine hands.*[see *Gen.*20 on v.5.]

22 *For I have kept the wayes of the LORD, and have not wickedly departed from my God.* [Oth. *I have not dealt wickedly* (in departing) *from my God.*]

23 *For all his judgments were before me,and* (as for) *his Statutes, I departed not from them.*

24 *But I was upright before him; and I kept my self from mine iniquity.* [That I might not be seduced by the corruption and wickednes that is in me, to do any unrighteous thing.]

25 *So the LORD recompensed me according to my righteousnesse,according to my cleannesse, before his eyes.* [Which he knew full well, which was known to him]

26 *With the bountiful thou behavest thy self bountiful, with the right valiant* (person) *thou behavest thy self upright.*

27 *With the pure thou behavest thy self pure, with the perverse thou behavest thy self as*(one)*turned about.*[Or, *as a Wrastler*; by wonderful, unlookt for, and incomprehensible wayes,ensnaring,catching,casting down,and so justly punishing the wicked, who walk in wicked and perverse wayes against thee and those that be godly. oth. *unsavoury*; *i. e.* wayward, unpleasant, according to the opinion of those that understand, that here is used another word in the Hebrew,then in *Psal.* 18.27. compare further,*Lev* 26.24,27,28.]

28 *And thou deliverest the afflicted people; but thine eyes are against the haughty,*[*i.e.*Proud,lofty persons]*thou wilt bring them down.*

29 *For thou art my Lamp,* [Or,*Candle, Light, Lantern*: *i.e.* the cause and author of all my prosperity, joy, and comfort] *O LORD; and the LORD causeth my darknesse* [*i.e.* adversity,sorrow,grief, misery. See *Gen.* 15.on ver.12.] *to clear up.* [Heb.properly he causeth my darkneſs *to shine, he maketh it shining*, or, *glistering.*]

30 *For with thee* [*i. e.* By thy mighty, powerful help] *I do run thorow* [oth. *I break*, or, *break thorow*] *a band,with my God, I leap over a wall.*

31 *Gods way* [See *Gen.*18.on ver.19.] *is perfect*; [Heb. *God,his way is perfect.* oth. *God is perfect* (in) *his way*] *the word of the LORD is refined*: [as metal, that by the Goldsmiths art is purified and refined from all droſs and filth.See *Psal.* 12.7.& 119. 140. *Prov.*30. 5.] *he* [*viz.*the LORD] *is a Buckler to all that trust in him.*

32 *For who is God, save the LORD?* [See *Deut.*32. 39. 1 *Sam.* 2. 2. *Psal.*86. 8. *Isa.* 45. 5.] *and who is a rock, save our God?* [as above ver.1,3.]

33 *God is my strength* (and) *power*; [Or, (*in the*) *hast*] *and he hath perfectly opened* [Heb. *loosened*] *my way.*[my passage, that I could pass in spite of mine enemies,whereas I seemed to be shut up]

34 *He maketh my feet as the Hindes* (feet), [*viz.* Swift and light in running: compare above chap. 1.23.] *and setteth me upon mine high places.* [whereunto I retired,to be safe and secure from mine enemies; as in Sauls time he was fain to do often. Otherwise this may be compared with *Deut.*32.13.& 33.29. understanding it of the Forts and strong holds,which God enabled David to subdue.]

35 *He teacheth mine hands to fight,*[*i. e.* Maketh them fit for battel] *so that a bowe of Steel* [or *copper*] *is broken by mine arms,*

36 *Thou hast also given me the shield of thy salvation*; [*i.e.*Thy saving, conquering, delivering shield; or thy salvation which was as a shield unto me] *and* (*by*) *thine humbling,thou hast made me great.*[*i.e.*by that adversity, which otherwise would have destroyed me, hast wonderfully exalted me,made me great and mighty. Oth. *by thy hearing,&c. i.e.* in that thou hast heard my prayer. For this it's said,*Psal.*18.36. *by thy gentleness*,or,*meekness.*]

37 *Thou hast made room for my foot-step* [Or, *going, treading*] *under me*; [So that I went on my way freely and firmly to smite mine enemies, and to put thy people in safety; as in the following words is declared] *and my ancles have not wavered.*.

38 *I pursued mine enemies,* [Oth.I will pursue, &c. and so in the following verse] *and destroyed them, and turned not again until I had destroyed them.*

39 *And consumed them,and thrust them thorow, that they rose not again*; *but they fell under my feet.*

40 *For thou girdedst me about with strength for battel; thou madest them bow down under me, that rose up against me.*

41 *And thou gavest me the neck of mine enemies,of my haters;*[That they fled before me; or,thou hast as it were held forth their neck unto me, that I might cut it off. See *Genes.* 49. on verse 8. *Exod.*23.27.] *and I destroyed them.*

42 *They looked out, but there was no deliverer*; *unto the LORD,but he answered them not.*

43 *Then did I beat them* (as) *small,as the dust of the earth*; *I stamped them,I spread them abroad, as the mire of the streets.*

44 *Thou hast also helped me out from the strivings of my people,* [Which Israel had,partly with the Heathen enemies lying round about, which now are ended by my Victories; partly (whereto this seemeth chiefly to look) with my self,in the time of Saul,Isboseth, Absalom, and Seba, who all perished miserably, and Israel did submit themselves with one accord unto me] *thou hast kept me* (to be) *an Head of the Heathen*: [*i.e.* in so many dangers preserved me for the Kingdome] *the people* (*which*) *I knew not,hath served me.*

45 *Strangers* [Heb. *Sons*,or,*children of a stranger*: so in the following verse] *have dissemblingly submitted unto me:* [Heb. *have lied unto me, feigned, dissembled; played the hypocrites*, as hypocrites are wont to do in the prosperity of the godly; see *Deut*,22.on v. 29. The meaning is, strange Nations, that are estranged from God and his people, have vowed obedience and serviceablenes unto me out of fear, although they meant it not from the heart] *As soon as* (*their*) *ear heard* (*of me*), [Heb. *at the hearing*,or, *with the hearing of the ear*: as soon as they had heard what God had done for me] *they obeyed me.*

46 *Strangers did fade away,* [As leaves and flowers do wither and fall off] *and did gird themselves out of their strong holds.* [To encounter me out of their fences, or forts, or came *trembling* with their weapons out of their close places,being dismayed,and doubting. Oth. *did quake*; as *Psal.*18.46. *i.e.* ran away with quaking and trembling.]

47 *The LORD liveth, and praised* [Heb. *Blessed*] *be my rock,and exalted* [*i.e.* highly praised] *be God, the rock of my salvation:*

48 *The God that giveth me perfect vengeance,* [Heb. *Vengeances*; *i.e.* perfect vengeance] *and casteth down the Nations under me.*

49 *And that bringeth me forth from mine enemies; and thou exaltest me above them that rise up against me, thou deliverest me from the man of all violence.* [Heb. *of violences*, to wit, from Saul, who hath continually hunted after me with wrong and violence; and from others, who with malicious and bold attempt rose up against me. See *Psal.*5.on v.7.& 140.2,5.]

50 *Therefore, O LORD, I will praise thee among the Heathen,and I will sing Psalms unto thy Name.* [Here David prophesieth of the calling of the Gentiles to the fellowship of the Lord Christ,*Rom.*15.9.as undoubtedly many other things in this Psalm of praise do look at the Kingdom of our Lord Jesus Christ,whose type,or,figure David was.]

51 *(He is) a tower* [Oth.*That maketh great*, as *Psal.* 18.51.] *of salvations* [or,*victories*,see above chap. 8. on v.6.] *of this King,*[*i.e.*of David] *and he sheweth mercy to his anointed,*[compare *Psal.*2.2.] *to David, and to his seed* [*i.e.* to David,who was a type and ancestor (according to the flesh) of our Lord Jesus Christ, who is also called *David*, *Jer.*30.9. *Ezek.* 34.23,24. *Hos.* 3. 5. and sprung from his seed,*Act.*13.23. *Rom.* 1. 3. having also his own spiritual seed, that is, the children, whom God hath given him,*Heb.*2. 13.] *for evermore.* [Compare 2 *Sam.*7. 12.13.]

CHAP. XXIII.

The last words of David, wherein he testifieth of his Calling by God,to the Kingly and Prophetical Office, vers. 1,2. *He prophesieth of the Messiah Jesus Christ, and the happinesse under his Government,with the acknowledgment of the faults of his house, and a confession of his confidence in Gods everlasting Covenant of Grace,* 3,&c. *Lastly,denounceth everlasting destruction to the Wicked,*6. *A Relation of Davids Worthies, and their valour,* 18.

MOreover,*these be the last words of David*: [Before his death: according to the example of *Jacob*, *Gen.*49. and of Moseh, *Deut.*32.and 33.] *David, the son of Isai, saith*; *and the man that was raised up on high,the anointed of the God of Jacob,* [Lifted up out of low condition,and anointed King over Gods people]*and pleasant* (*in*) *Psalms* [which by the inspiration of the Holy Ghost he endited for the Church of God]*of Israel, saith*;

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2 *The Spirit of the LORD hath spoken by me, and his speech hath been upon my tongue.*

3 *The God of Israel hath said, the Rock* [As above chap. 22. 2. Compare 1. *Cor.* 10. 4.] *of Israel hath spoken unto me:* [oth. *of me*, meaning that *David* here relateth the Prophecies, which God had related concerning his person, kingdome and house, partly to *David himself*, partly to the prophets, *Samuel, Nathan, &c.*] *(there shall be) a Ruler over men, righteous* (person), [See *Isa.* 53. 11. *Jer.* 23. 5, 6. and 33. 15, 16. *Zach.* 9. 9. with the annotat.] *a ruler (in the) fear of God.* [compare *Isa.* 11. 2, 3. Understand by this ruler our everlasting spirituall King and Lord Jesus Christ. whose type *David* (as also *Solomon*) was, and of whom God had revealed to him, that he should proceed from his seed, according to the flesh. See *Psalm* 2. 8. and 72. 8. *Jerem.* 30. 21. *Mich.* 5. 1. Others take it as a description of the vertues and duties of Rulers, or Governours, applying thereunto also the following resemblance, ver. 4. as whereby is signified the graciousness and usefulness of such Rulers, as *David* and *Solomon* were, though defective in many things.]

4 *And he shall be as the light of the morning, (when) the Sun riseth: of the morning without clouds, (when) by the clear shining after the rain, the* (tender) *grass-plants (spring) out of the Earth.* [*i. e.* the coming of the Messiah, and the executing of his soul-saving office, will be so pleasant, acceptable, profitable and fruitfull for his church, as the things specified in this resemblance, are for the Earth and her increase. Compare herewith *Hos.* 6. 3. *Psl.* 110. 3. *Item Mal.* 4. 2. *Isa.* 60. 1, 2. *Luke* 1. 78. and also *Isa.* 44. 3, 4. *&c.* and 55. 10, 11, *&c.*]

5 *Although my house is not so with God, yet he hath made with me an everlasting covenant,* [In these words, and the rest of the verse, *David* confesseth his own sins and unworthiness, and also the sins and unworthiness of his house. Compare 2. *Sam.* 7. 18, 19, *&c.* and see 2. *Sam.* chapters 11. 12, 13, 15, *&c.* and extolleth on the contrary Gods undeserved bounty shewed to him in the everlasting and unchangeable covenant of grace, being founded on the Messiah, whose day *David* (as also *Abraham*) having seen by faith, thereupon comforteth and joyfully fell asleep in the Lord. Compare 2 *Sam.* 22. 51. and *Psl.* 72. 20 with the annotat.] *which is well ordered in all things: (i.e.* which in Gods everlasting counsel is determined and fore-ordained, to his own glory and the salvation of his people, with all means thereunto belonging, and shall be so firmly kept and preserved to the finall fulfilling thereof, that the very gates of hell shall not be able to prevail against it. Compare *Mat.* 16. 18. and *Acts* 17. 23, 32, 33, *&c. Eph.* 1. 3, 4, *&c.* 1 *Pet.* 1, 5, 10, 11, *&c.*] *surely all my salvation is (in it), and all* (my) *desire, although he make it not (yet) to spring forth.* [although the promised *sprout or sprig* of *Jesi* and *David*, the mediatour of the covenant, the Messiah be not yet come. Compare *Isa.* 4. 2. and 11. 1. *Jer.* 23. 5. and 33. 15. *Zach.* 3. 8. and 6. 12. Some conceive that *David* in the fourth and fift verses opposeth one against another, the transitorinesse of things related vers. 4. and the everlastingness of his Kingdome and House in the Messiah, that should sprout forth from his seed: and translate these two verses thus: 4 *And as a light of the morning, (when) the Sun riseth* 5 *in the morning (it) being without clouds, by the brightness, by the rain, the grass-sloots (spring) out of the Earth* 5 *That my house will not be so with God: for he hath made me an everlasting covenant, in all things well prepared and kept: surely all my salvation and delight is, that he will not cause it to spring forth,* (as which is now already sprouted forth, and shall never perish.)]

6 *But the (men) of Belial,* [*i.e.* reprobate, wicked wretches, despisers and Enemies of the kingdome of Christ. See of this word *Deu.* 23. on v. 13.] *they shall be all as thornes that are cast away; because they cannot be taken hold of with the hand:*

7 *But every man that shall touch them, furnisheth himself with iron and the wood of a spear;* [Heb. *is filled, &c.* that is, he filleth his hand, he furnisheth himself first with some instrument, whereby he may handle the thornes without hurting himself] *and they shall be utterly burnt* [Heb. *burning be burnt*] *with fire in the same place.* [where they grow, or were cast, where they lie. Heb. properly *in the sitting place*, or *place of abode*; or *seat.*]

8 *These are the names of the champions,* [Thus are *Davids* chiefest Officers and Commanders here called, in respect of their special valour, stoutness, undauntedness in the wars. The order appointed by *David* among them according to their valour and deservings, is very remarkeable. *See* 1 *Chron.* 11. 11.] *whom David had: Josebeh Bashebeth* [1 *Chron.* 11. 11. he is called *Jashobeam*] *(the son of Tachkimoni* [the word *son* is here inserted out of 1 *Chron.* 11, as also *thachmoni* is there put for *Tachkimoni*] *the chiefest* [Heb. *the head*] *of the commanders. This was Adino the Eznite, (who set himself) against eight hundred,* [oth. (*who had the upper hand*) *over*, or *against*, *&c.*] *which were slain (by him) at one time.* [compare 1. *Chron.* 11. 11. Some conceive that of these eight hundred there died but three hundred upon the place, because this number is only mentioned in the book of Chronicles. Others hold it to be two several victories.]

9 *And after him was Eleazar, the son of Dodo, the son of Ahohi:* [1 *Chron.* 11. 12. *the Ahohite*] *(this man) was among the three champions with David, when they mocked the Philistines* [or *spited*, *defied* them by daring, challenging them, &c. Oth. *when they ventured themselves*, or *despised*, or *contemned* (their souls) *against the Philistines*, *i.e.* when they ventured, or hazarded their lives or persons. See *Judg.* 5. 18. where that phrase is found so full and entire] *(that) were there gathered together to battel, and the men of Israel were gone away.*

10 *This* (man) *arose, and smote among the Philistines, until his hand grew weary, yea his hand clave to the sword; And the LORD wrought a great salvation* [Or *a great victory*, so v. 12. and above chap. 22. on v. 51. See there] *that day; and the people returned after him, only to plunder.* [*i. e.* the people that readily run away, turned back again, and followed him, not to fight, (for he had fought and gotten the victory himself alone) but to rob and plunder.]

11 *After him was Sammer, the son of Age the Hararite: when the Philistines were gathered together in a village,* [Oth. *in an heap*, or *troop*, as below v. 13. or *for forrage, provision*, to fetch in provision] *and there was a piece of ground full of lentiles,* [as also *barley*, 1 *Chron.* 11. 13. which it may be the Philistines would carry away, or set on fire] *and the people fled before the face of the Philistines.*

12 *Then he put himself into the midst of the piece, and delivered that,* [Or, *kept that in*] *and smote the Philistines; And the LORD wrought a great salvation.*

13 *Also three of the thirty heads,* [Or, (these) *three the chiefest above the thirty*] *went down and came to David in the harvest-(time), into the cave of Adullam:* [See 1 *Sam.* 22. 1.] *And the Philistines heap* [for this is put *camp*, 1 *Chron* 11. 15. Of the Hebrew word see *Psl.* 68. on v. 11.] *had camped themselves in the valley of Rephaim.* [or, *of the Giants*. See above chap. 5. on v. 18.]

14 *And David was then in a strong hold;* [See 1 *Sam.* 22. 4, 5. Some understand here the foot or tower of Zion, from whence *David* (having taken it formerly) marched forth to Adullam against the Philistines] *And the*

Garrison of the Philistines was then at Bethlehem.

15 *And David, longed, and said; who will give me to drink water out of the well of Bethlehem, which is in the gate?* [*i.e.* Oh. that any man, *&c.* a manner of wishing in use among the Hebrews, as elsewhere often.]

16 *Then those three champions brake thorow the camp of the Philistines, and drew water out of the well of Bethlehem, which is in the gate, and carried it, and came unto David; but he would not drink the same, but poured it out before the LORD;*

17 *And said, be it far from me, O LORD, that I should do this; should (I drink)* [This is here inserted out of 1 *Chron.* 11. 19.] *the blood of the men, that went in jeopardie of their lives?* [Heb. *with*, or *on their souls*. Oth. thus: (*Is it not*) *the blood of the men, that went in jeopardie of their lives*] *And he would not drink it: This did those three Champions.*

18 *And Abisai the brother of Joab, the son of Zeruja, he was also an head of three:* [*viz. Commanders*] *and he lift up* [or *tossed, wielded, shook, threw, cast, &c.*] *his Spear against three hundred, who were slain (by him) and he had a name among those three.* [whose head he was, but not of the three first that are named verse 8. 9.]

19 *Was he not the most honourable of those three? therefore he was their Chiefiain: but he attained not to the (first) three.*

20 *Moreover, Benaja, the son of Jojada, the son of a valiant man, great in deeds, of Kabzeel:* [Heb. *Kabseel.* A city lying in the South-end of Juda, *Jos.* 15. 21.] *he slew two strong lions* [Heb. *Ariel, i.e. lion of God* Some understand by this word properly lions; some men like lions. Others *two strong places*, called *Ariel*, which he took, and smote the Garrison thereof] *of Moab: he went down also, and smote a lion in the midst of a pit in snow time.* [when the wild beasts are most hungry and cruel.]

21 *Besides, he smote an Egyptian man, a man of regard* [In respect of great stature, and otherwise eminent, See 1. *Chron.* 11. 23.] *and in the Egyptians hand was a Spear,* [See 1 *Chron.* 11. 23.] *but he went down to him with a staff; and he plucked the Spear out of the Egyptians hand, and killed him with his (own) Spear.*

22 *Those things did Benaja, the son of Jojada: therefore he had a name among the three Champions.*

23 *He was the most honourable of the thirty, but he attained not to those (first) three, and David set him over his guard.* [Heb. *for his hearing, over his hearkening, or obedience*; that is, over the men of his obedience. Understand the guard that were to be continually with and about him, to hear and obey his commands. Some understand here the Kings guard, called the Crethians and the Plethi. See above chap. 8. 18. and 20. 23. Compare 1. *Sam.* 22. 14.]

24 *Asahel, the brother of Joab, was among the thirty: Elhanan, the son of Dodo, of Bethlehem.*

25 *Samma the Harodite,* [See *Judg.* 7. on v. 1.] *Elika the Harodite.*

26 *Halez, the Paltite. Ira, the son of Ikes; the Thekoite.* [See above chap. 14. on v. 2.]

27 *Abiezer, the Anethothite.* [See *Jos.* 21. 18. 1 *Kin.* 2. 26. *Jer.* 1. 1. and 11. 21.] *Mebunai, the Husathite.*

28 *Zalmon, the Ahohite. Maharai, the Netophathite.*

29 *Heleb, the son of Baena, the Netophathite: Ithai, the son of Ribai, of Gibea* [See *Judg.* 19. & 20.] *of the children of Benjamin.*

30 *Benaja, the Pirhathonite.* [See *Judg.* 12. on v. 13.] *Hiddai, of the brooks* [or, *dales, valleys*] *of Gaas,* [A mountain lying in Ephraim, where *Josua* was buried, *Judg.* 2. 9. and one or more brooks springs, which ran into the midland sea, as the Maps shew.]

31 *Abi-Albon, the Arbathite, Azmaveth, the Barhumite.*

32 *Eliahba, the Saalbonite; of the sons of Jasen, Jonathan.*

33 *Summa, the Hararite, Ahiam the son of Sarar, the Hararite.*

34 *Eliphelet, the son of Ahasbai, the son of a Maachathite: Eliam, the son of Achitophel, the Gilonite.* [See above chap. 15. 12.]

35 *Hezerai, the Carmelite. Paari, the Arbite.*

36 *Jigal, the son of Nathan, of Zoba. Bani, the Gadite.*

37 *Zelek the Ammonite: Naharai the Beerothite,* [See above chap. 4. 2.] *the armour bearer of Joab, the son of Zeruja.*

38 *Ira, the Jethrite. Gareb the Jethrite.*

39 *Uria the Hethite, seven and thirty in all.* [*Joab* who was Captain General, and the next man to the King, being likewise comprehended in this number (according to the common opinion of Expositors) although it hath not pleased the Holy Ghost to set down his name among them. 1 *Chron.* 11. a greater number is mentioned then here, because it may be some are placed in the room of the deceased, or also otherwise added.]

CHAP. XXIV.

By a just judgement of God David is stirred up through pride to number the people, v. 1. 2. *Joab and other dissuade him from it, but in vain,* 3. *After that David is sensible of, and acknowledgeth his sin,* 10. *God by the Prophet Gad propoundeth three judgements to him, to chuse one,* 11. *At which being greatly distressed, but chuseth the pestilence, which sweepeth away a great number of the people,* 14. *God commandeth the destroying Angel to cease, wherefore also David, seeing the Angel, humbleth himself and prayeth most devoutly,* 16. *Gad chargeth David in Gods name, to rear an altar and offer sacrifice on the threshing-floor of Arauna,* 18. *David buyeth the threshing-floor, and furniture for the offering of Arauna, and offereth there, so the plague ceaseth,* 19.

AND *the Anger of the LORD went on* [This seemeth to look at the fore-mentioned three years famine, whereof above chap. 21. 1. &c.] *to kindle against Israel, and he* [*viz.* the Lord] *stirred up David against them* [to wit, against the Israelites, *i.e.* for a punishment of the Israelites. Not that he inspired it into *David*, but because in his just judgement, by his secret over-ruling providence, he suffered Satan to do it, and used him as an instrument to punish the Israelites deservedly, and to chastise and humble his servant *David*, as appeareth by comparing 1 *Chron.* 21. 1. where this History is repeated. Oth. *among them*] *saying;* [See above chap. 16. on ver. 10. and compare 1 *Sam.* 26. 19. and 1 *Kin.* 22. 22.] *go, number Israel and Juda.*

2 *The King then said unto Joab the Commander in chief, who was with him: go now about thorow all the tribes of Israel, from Dan to Berseba* [The two uttermost borders of Canaan, *Dan* in the North & *Berseba* in the South] *and number the people,* [thou and thy company, which thou shalt take along with thee, shall number all that are fit for battel, from twenty years old and upward. See *Num.* 1. 3. and below v. 9. But some conceive that *Davids* sin consisted chiefly therein, that *David* also gave command to number those that were under the age of twenty years and were fit for war: from whence also (according to their opinion) ariseth the difference of the number, mentioned here v. 9. and 1 *Chron.* 21. 5.] *that I may know the number of the people.* [hereby *David* seemeth, that he was led hereunto by meer curiosity and pride, which *Joab* and other Officers perceiving, laboured to draw and dissuade *David* from it. Compare 1 *Chron.* 21. 3, 6. and 27. 23.]

3 *Then said Joab unto the King; Now the LORD thy God adde unto this people so as those and these now are,*

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So as every tribe now is] *an hundred times more, that the eyes of my Lord the King may behold it: But why doth my Lord the King a desire to this thing?*

4 *But the Kings word prevailed against Joab, and against the commanders of the host: So Joab went out with the commanders of the host, from the face of the King, to number the people Israel.*

5 *And they passed over the Jordan, and camped themselves by Aroer, on the right hand of the city, which is in the midst of the brook of Gad,* [*Aroer* lay in the tribe of Gad, in the midst between the two brooks of Arnon, whereof the one ran down into the Jordan, the other into the dead sea. See also *Deu.* 2.36.] *and at Jazer.*. [lying on the brook Arnon, where it runneth from the North to the South.]

6 *They came also into Gilead* [Extending from the brook Arnon unto the Northern borders of Canaan] *and in the low land of Hodsi* [Heb. *the land Tachtin Chodschi*; which some translate, *the land of them that dwell in the low grounds, lately* (inhabited, or gained) to wit, in *Sauls* time as some conceive. See 1 *Chron.* 5. 10. Others apply it to the land of the Ammonites and Moabites, whereof above chap. 8. 2. and 12. v. 29, 30, 31. Some hold it to be a proper name of a certain countrey] *they came also to Dan-Jaan* [this is held to be the city of *Dan*, the Northern border of Canaan, mentioned v. 2. formerly called *Luis*, and *Lesechem*, *Jos.* 19. 47. *Judg.* 18.29.] *and round about by Zidon.* [See *Judg.* 18. on v. 7.]

7 *And they came to the strong hold of Tyrus,* [See *Jos.* 19. on v. 29.] *and all the Cities of the Hevites, and of the Cananites: And they went out of the South of Juda at Berseba.*

8 *Thus they went about thorow all the Land; and they came to Jerusalem at the end of nine moneths and twenty dayes.*

9 *And Joab gave (up) the sum of the people that were numbred* [Heb. *of the numbring*] *unto the King: And in Israel were eight hundred thousand warlike men,* [*viz.* (according to the opinion of some) besides the number of those that were ordinary and known souldiers, which amounted to 288000 with their Officers and Commanders, each Commander having under him 24000 as is related, 1 *Chron.* 27. 1, &c. These being likewise reckoned or cast up among this number, we find there or thereabout the greater number specified, 1 *Chron.* 21. 5. See further on v. 2.] *that drew the sword,* [see *Judg.* 8. on v. 10.] *and the men of Juda were five hundred thousand men.* [the ordinary appointed souldiery of Juda (as some conceive) being also reckoned among them, which are left out, 1 *Chron.* 21. 5. (because they were already reckoned among the eleven hundred thousand) and whose Commanders are mentioned above chap. 23. 8, &c. 'Tis also worthy of observation, that *Joab* would not number the tribes of *Levi* and *Benjamin*, and perhaps neither the city of Jerusalem. See 1 *Chron.* 21. 6. and 2. 24.]

10 *And Davids heart smote him,* [For grief and sorrow, when he thought on his sin committed. See the like phrase 1 *Sam.* 24. 6. with the annotat.] *after that he had numbred the people: And David said unto the LORD, I have greatly sinned (in) that which I have done, but now O LORD, I beseech thee take away* [see above chap. 12. on v. 13.] *the iniquity of thy servant, for I have done very foolishly.*

11 *Now when David rose up in the morning, then the word of the LORD came unto the Prophet Gad,* [See of this man, 1 *Sam.* 22.5. 1 *Chron.* 29.29.] *Davids Seer,* [see 1 *Sam.* 9. 9.] *saying;*

12 *Go thy wayes, and speak unto David; thus saith the LORD; I offer thee* [Or lay upon thee] *three things: chuse thee one of them, which I may do to thee.* [*i. e.* I offer or propound three judgements unto thee, that which thou shalt chuse, I will lay upon thee, or send thee.]

13 *So Gad came to David, and made him acquainted with it, and said unto him: Shall a famine of seven years* [The former three years (whereof above ch. 21. 1.) and the fourth (wherein this hapned) being reckoned therewith, are the seven years: withall comprehending here under the time, in which the famine ceased; otherwise but three, which number is specified 1 *Chr.* 21.12. Some take seven years for a long time, for which three years are mentioned in the *Chronicles*. Some conceive that God in dealing with *David* at first, propounded seven years, and after that mitigating the same, propounded fewer, to wit three] *come unto thee in thy land? or (wilt) thou flee three moneths before the face of thine Enemies, that they may pursue thee?* [Heb. *that he* (to wit, every one of thine enemies) *may pursue thee*: Understand withall, & overtaking thee, deal cruelly with thee. See 1 *Chr.* 21.12.] *or that there be three dates pestilence in thy land? now consider and look to (it) what answer I shall carry back to him, that sent me?*

14 *Then said David unto Gad: I am in agreat strait, let us fall I pray into the hands of the LORD,* [So that he himself may chastise us without the intervening of men] *for his mercies are many,* [or *great*] *but let me not fall into the hand of men.* [Heb. *of a man*, to wit, of mine enemies, with whom I have found no mercy at all.]

15 *Then the LORD gave a pestilence in Israel, from the morning unto the time appointed:* [Which God had specified by the Prophet *Gad*, to wit, for three dayes together. Some understand by the appointed time, the time of the Evening-offering of the first day: so that the time of *Davids* repentance and prayers (whereof mention is made in the sequel) was shortned by God] *and there died of the people, from Dan to Berseba,* [that is, thorow out the whole land; as v. 2.] *seventy thousand men.*

16 *Now when the Angel* [Whom God had sent forth for that intent, 1 *Chr.* 21.15.] *stretched out his hand upon Jerusalem to destroy it,* [*viz.* by the pestilence] *it repented the LORD* [see *Gen.* 6. on v. 6.] *of that evil, and he said unto the Angel that made the destruction among the people, it is enough, withdraw now thine hand: now the Angel of the LORD was by the threshing-floor of Arauna* [called below v.18. *Araunja*, and 1 *Chro.* 21.22. *Ornan*] *the Jebusite.* [but converted to the true Religion. Jerusalem was formerly called *Jebus*, and inhabited by the heathenish Jebusites. See *Judg.* 19. 10, 12. and 1. 21. and above chap. 5. 6.]

17 *And David when he saw the Angel* [For the Angel appeared in the shape of a man, between heaven and earth, having a drawn sword in his hand, 1 *Chr.* 21.16.] *that smote the people, spake unto the LORD, and said; behold, I, I have sinned,* [in numbring the people] *and I, I have dealt unjustly, but what have these sheep done?* [the meaneth the people, who indeed were innocent as touching this sin of *David*, but otherwise had justly deserved this punishment] *Let thine hand I pray be against me, and against my fathers house.* [*i. e.* my kinsmen, that have also advised me, or at least not dissuaded me.]

18 *And Gad came that day to David, and said unto him; go up* [Out of thy strong hold, to the mount called Morija, where *Arauna* dwelt, where *Abraham* was commanded to offer up his son, *Gen.* 22. v. 14. and afterward the temple was built. See 2 *Chron.* 3.1. and 1 *Chron.* 22. &c.] *rear an altar unto the LORD, on the threshing-floor of Araunja* [above and below called *Arauna*] *the Jebusite.*

19 *So David went up according to the word of Gad, according as the LORD had commanded.* [By the Angel whom God had charged to inform the Prophet *Gad* thereof, 1 *Chron.* 21. 18.]

20 *And Arauna looked and saw the King and his servants coming over to him; so Arauna went out and bowed himself before the King with his face toward the ground.*

21 *And Arauna said; wherefore cometh my Lord the King unto his servant?* [*i.e.* unto me] *and David said; to buy of thee this threshing-floor, to build an altar unto the LORD, that this plague may cease* [compare *Numb.* 16. 48.] *from the people.*

22 *Then*

22 *Then said Arauna unto David; Let my Lord the King take and offer* (up) *that which is good in his eyes,* [That which pleaseth him] *behold there* (be) *the oxen* [for Aurana was buse with threshing, whereunto oxen were used, that drew about the threshing-cart, or sledge over the corn: see *Deut.* 25.on ver.4.] *for burnt-offering and the sledges, and the instruments of the oxen for wood,* [to set the offering on fire.]

23 *All these things did Arauna the King* [Some think that he is called a *King*, because he behaved himself here so bountiful, as if he had been a King. Others conceive, that he was a King of the Jebusites, before David took the hold of Zion. Others think, that his surname was King] *give* [as much as concerning him: but David would not accept of it] *unto the King: moreover, Arauna said unto the King; The LORD God take delight in thee,* [*i.e.* Manifest, that he doth graciously behold and accept thee, and also thy ways and offerings in the Messiah: whereof a clearer evidence appeared by the fire, which God sent from heaven upon the Altar of burnt-offering, 1 *Chron.* 21.26.]

24 *But the King said unto Arauna; Nay, but I will surely buy* [Heb. *buying buy*] *it of thee for the price, for I will not offer burnt-offerings unto the LORD my God for nothing:* [Which are given me by another for nothing, but of that which is mine own] *so David bought the threshing-floor, and the oxen for fifty shekels of silver.* [This is to be understood of the price of the Oxen, and of the other furniture: for he bought the whole place or parcel of ground for six hundred shekels of gold, 1 *Chron.* 21.25. Some conceive that here is spoken of the bargain of the threshing-floor, and of the Oxen; but 1 *Chron.* 21. 29. of the bargain of the whole place, or plat of ground, whereon the Temple was built. Of shekels of gold, see *Gen.* 24. on v. 22.]

25 *And David built there an Altar unto the LORD, and offered burnt-offerings and thank-offerings; So the LORD was intreated for the Land,* [*i.e.* Reconciled to the inhabitants of the Land, by the means of Prayers, made in Faith on the Messiah, and his onely Propitiatory sacrifice, whereof these Offerings were a Type and Figure.]

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KINGS.

The Argument of this Book.

IN this, and the following Book, is described the History of the Kings that governed the people of God, from David's time, unto the Babylonish Captivity. Therefore they are called the first and second Book of the Kings. The first beginneth with the sickness, and death or departure of King David: whereupon followed the Reign of his Son Solomon, who after that he had received of his Father good instruction, to order his life aright; and wise direction his person, with wisdome, riches, and honour; and in his Land, with peace, trading, and abundance of all things, having settled his Court and house in order, he buildeth and halloweth a Temple unto the Lord, and besides reareth certain royall buildings: he groweth so famous, that he is solemnly visited, and honoured by the Queen of Scheba, and of the Nations round about, with offer of friendship, and with Gifts and Presents. But afterward being fallen to Idolatry, by marrying with many Heathenish wives, he provoketh God to wrath, who raiseth up enemies against him, and denounceth by his Prophet Achia, the rending of his Kingdome. This now hapned when his son Rehabeam by foolish counsel, estranged ten tribes from himself; who accepted of Jeroboam, the son of Nebat, for their King. Rehabeam kept nothing to himself, save onely Juda, and a part of Benjamin. He likewise is forbidden by God to bring back to himself the revolted tribes by force of arms, as he intended. For his and his peoples sins the Temple of Jerusalem is robbed by Sisak the King of Egypt. His son Abiam succeedeth him in his Kingdom, and in his sins: but Asa and Josaphat being godly, reformed the Worship of God. As for the Kings, who after the dividing of the tribes, reigned over Israel, of whom mention is made in this first Book; they were all Idolaters, who corrupted the true Religion by idolatrous abominations. For Jeroboam, besides the rearing of two golden Calves, changed almost the whole Worship of God, and ordained Priests according to his own phansie: whereby he drew aside the ten tribes from the true Religion, and from true Godliness. His successours followed his foot-steps; but especially Achab. For besides the Idolatry, wherein he exceeded the former Kings, he exercised great tyranny against the true Believers that yet remained in his Kingdom. By reason whereof the Scepter of Israel continued not in one family, as it did in Juda, but by terrible commotions, and cruel blood-shedlings was now and then transported to others. Although now the admonitions of the Prophets Achia, Semaja, Adda, Azaria, Jehu, Amani, Elia, and Micah, sent by God, to call those back-sliding Israelites to repentance, were not wanting; yet amongst the greatest part they were fruitless and unprofitable, even when they were backed also with eminent and powerful Miracles. In Juda the Faith of Doctrine, and the Purity of Worship, was stronger rooted and grounded, because there the godly Kings joyned hand in hand with the Prophets, and with singular zeal raised up that which was fallen. Of this we have in this Book, as also in the following, a very fair Map, wherein is lively pourtrayed unto us the changeable condition, which the visible Church is subject to in this world: and the unchangeable faithfulness, which God never ceased to shew toward his chosen remnant, for the most part invisible to the eyes of men. This Book containeth the passages of 118. years: whereof 40. belong to the Reign of Salomon, and 78. to the reign of the following Kings of Juda, and Israel; to wit, whose History is described in this Book.

Chap. i.

I. KINGS.

CHAP. I.

David being old, is ministred unto by Abisag, verse. 1, &c. *His Son Adonia usurpeth the Kingdome,* 5. *Which is hindred by Bathsheba, by the advice of Nathan the Prophet,* 11. *David reneweth his promise, of leaving the Kingdome to his Son Salomon,* 28. *Who is anointed King,* 32. *Tidings thereof is brought to Adonia, and his party, who leave him,* 41. *Adonia is afraid of Salomon, who pardoneth his fault, and so sendeth him home to his own house,* 50.

NOw King David was old, [*viz.* About 70. years, for in his thirtieth year he began to reign, and he reigned 40. years; 7. in Hebron, and 33. in Jerusalem] *stricken in years*; [Heb. *come into dayes*; *i. e.* was of a good age: see *Gen.* 18. on ver. 11.] *and they covered him with clothes, but he gat no warmth.* [Heb. *to him was no warm.*]

2 *Then said his servants* [*i. e.* Counsellors, Officers, chiefest Courtiers, see *Gen.* 20. on v. 8.] *unto him; Let my Lord the King seek* (out) *a Damsel, a Virgin, that may stand before the face of the King,* [*i.e.* Minister unto him: see this phrase, *Deut.* 1. on v. 38. & 10. 8. & 1 *Sam.* 16. 22. 1 *King.* 12. 6. and compare below vers. 4. and 15.] *and cherish him; and let her lie in thy bosome,* [see this phrase also, 2 *Sam.* 12. 3. & *Mich.* 7. 5. and compare *Deut.* 13. 6. together with the annotat. It's thought that this was done after that he had married her] *that my Lord the King may grow warm.*

3 *So they sought* (for) *a fair damsel in all the borders of Israel; and found Abisag, a Sunamite;* [So called, because she was of the city of *Sunem*, lying in the tribe of Issachar, on the south side of mount Gilboa: see *Judg.* 19. 18. & 2 *King.* 4. 8.] *and brought her unto the King.*

4 *And the damsel was exceeding fair, and cherished the King, and ministred to him; but the King knew her not.* [See *Gen.* 4. on v. 1.]

5 *Now Adonia* [Who was now the eldest of Davids sons: for Amnon and Absalom were dead; as also Chileab, as is conceived: see of these 2 *Sam.* 3. 2, 3, 4, 5.] *the son of Haggith* [see also of this woman 2 *Sam.* 3. 4.] *exalted himself, saying; I shall be King: and he prepared him charets, and horsemen, and fifty men running before him,* [to have a Kingly Retinue, and train, as Absalom also had done, 2 *Sam.* 15. 1. Compare below chap. 14. the annotat. on the 27. verse.]

6 *And his father had not grieved him,* [*viz.* To rebuke him for it] *from his dayes,* [*i.e.* all his life long, or at any time] *saying; Why hast thou done so? and he was also very fair of feature,* [see *Gen.* 6. on v. 2.] *and* (*Haggith*) *had born him after Absalom.* [who was born of another woman named *Maacha*, 2 *Sam.* 3. 3.]

7 *And his consultation* [Heb. *words*, which is likewise so taken, *Numb.* 31. 16. *Ezek.* 38. 10.] *were with Joab* [*i.e.* he conferred, or advised with these men, the better to attain to his design] *the son of Zeruja, and with Abiathar the Priest: they helped, following Adonia,* [Heb. *and helped after Adonia*: *i. e.* helped and followed Adonia: so 2 *Sam.* 2. 10. & below chap. 16. 1, &c.]

8 *But Zadok the Priest, and Benaja the son of Jojada, and Nathan the Prophet, and Simei, and Rei, and the champions which David had, were not with Adonia.* [Heb. *Adonihu*: so below, ver. 29, &c.]

9 *And Adonia slew* [*viz.* To keep a stately feast at his installing. The word slaying is likewise so taken, *Gen.* 31. 54. 1 *Sam.* 28. 24.] *sheep and oxen, and fat cattel* [*i.e.* both small and great cattel: see *Gen.* 26. on v. 14.] *by the stone of Zoheleth, which is by the fountain of Rogel;* [or, *En-Roget*: see of this fountain, *Jos.* 15. 7. & 18. 26. & 2 *Sam.* 17. 17.] *and invited all his brethren the Kings sons, and all the men of Juda the Kings servants.*

10 *But Nathan the Prophet, and Benaja, and the Champions, and Salomon his brother he invited not.*

11 *Then spake Nathan unto Bathsheba, the mother of Salomon, saying; Hast thou not heard that Adonia the son of Haggith is King? and David our Lord knoweth that not.*

12 *Now then, come; let me, I pray, give thee counsel* [Heb. *Let me counsel thee counsel*] *that thou mayest de-*

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liver thine (own) soul, and the soul of thy son Salomon. [i. e. Save thy own life, and thy son Salomons life, which is in danger of Adonia the King. Compare below v.21. And of the word soul taken in this sense, see Gen.19.on v.17.]

13 Go thy wayes, and enter in unto King David, and say unto him; Didst thou not, my Lord, (O) King, swear unto thine hand-maid, [So she calleth her self out of humility of heart, and reverence toward the King: Otherwise she was his wife, 2 Sam.11.27.] saying; Surely, Salomon thy son shall be King after me, and he shall sit upon my throne? [i.e. Be King, and reign as King. See Exod.11.5. Deut.17.18. and below ch.16.11. 1 Chr. 29.23.] why then is Adonia King?

14 Behold, when thou shalt yet speak there with the King; then will I come in after thee, and will fulfill thy words. [viz. By adding somewhat thereunto, if thou shalt be too short in thy relation: and by confirming thy sayings with my testimony, and exhorting the King to execute the Will of God, who hath determined that Salomon shall inherit the Crown. See below on verse 17.]

15 And Bathsheba went in unto the King into the inner-chamber; but the King was very old: and Abisag the Sunamite ministred to the King.

16 And Bathsheba bowed the head, [See Gen. 24. on v.26.] and bowed her self down before the King: [understand it of a civil reverence; and see Gen.18.on ver.2. also, below vers. 23.] and the King said, What ailest thou?

17 And she said unto him: My Lord, thou hast sworn by the LORD thy God [Salomon to be thine heir in the Kingdome, adding withall thereunto glorious promises, see 1 Sam.7.13. 2 Chron.2.8. & 29.1.] unto thine hand-maid, Surely Salomon thy son shall be King after me, and he shall sit upon my throne.

18 And now behold! Adonia is King: and now, my Lord, (O) King, thou knowest it not.

19 And he hath slain oxen, and fat cattel, and sheep in multitude, and invited all the Kings sons, and Abjathar the Priest, and Joab the Commander in chief, but Salomon thy servant hath he not invited.

20 But thou, my Lord, (O) King, the eyes of all Israel are upon thee, that thou should'st make known to them, who shall sit upon the throne of my Lord the King after him. [i.e. All Israel wait and depend upon thee, that thou would'st publickly before thy death declare thy Successour in the Kingdom. See the like phrase, 2 Chron. 20. 12. Psal.145.15.]

21 Otherwise it shall come to passe, [Heb. And it shall, or, should, &c.] when my Lord the King shall be fallen asleep [Heb. properly lie down; i. e. be dead according to the body, and according to the soul taken up into the rest of heaven, to expect there the blessed resurrection of the dead. Death is compared unto a sleep, because it hapneth with the remaining of the souls life, and endeth with the resurrection of the dead body: see hereof also Deut. 31. on v. 16.] with his Fathers, that I and my son Salomon shall be (as) sinners: [or, be counted as sinners: i. e. as guilty persons, and worthy of death, as malefactors, or such as had unjustly aspired after the Crown. See Gen. 43. on v.9. Thus innocent, or guiltless persons are called, that have deserved no punishment at all, Gen.44.10. Jos.2.19.

22 And behold, she spake yet with the King, when Nathan the Prophet came in.

23 And they acquainted the King, saying; Behold, Nathan the Prophet is there; and he came before the face of the King, [viz. After that Bathsheba was gone out of the chamber, as may be gathered from v.28.] and bowed himself before the King on his face to the ground.

24 And Nathan said; My Lord, (O) King, hast thou said, Adonia shall be King after me; and he shall sit upon my throne?

25 For he is gone down [viz. To the stone of Zoheleth, by the fountain of Rogel. See above ver.9.] this day, and hath slain Oxen, and fat cattel, and sheep in abundance, and hath invited the Kings sons, and the Commanders of the host, and Abjathar the Priest, and behold, they eat and drink before his face, and say; Let King Adonia live. [i.e. We wish, that the King may have a long and prosperous life in his reign. So below v.34. and 39.2 Sam. 16.16.]

26 But me that am thy servant, and Zadok the Priest, and Benaja the son of Jojada, and thy servant Salomon hath he not invited.

27 Is this thing done by my Lord the King? and hast not acquainted thy servant therewith, who should sit upon the throne of my Lord the King after him?

28 And King David answered, and said, [viz. To the Grooms, or Ministers, that waited upon him in the chamber] Call me Bath-Seba; and she came before the face of the King, [viz. After that Nathan the Prophet was gone out of the chamber, as may be gathered from ver.32.] and stood before the face of the King.

29 Then the King sware, [David reneweth the Oath which he had made unto Bath-Seba, not out of lightness, or rashness, but, 1. By this resolute and zealous stedfastness to oppose the practise and bold attempt of Adonia. 2. To comfort Bath-Seba. 3. To leave to all men after his death a sure testimony, that he had kept close, as in this, so also in all other things, to the word, and will of the Lord, even to the end of his life] and said: (As true as) the LORD liveth, who delivered my soul out of all distresse.

30 Assuredly, as I sware by the LORD the God of Israel saying: Assuredly, Salomon thy son shall be King after me, and shall sit upon my throne in my stead: assuredly so will I do this day.

31 Then Bathsheba bowed her self with the face to the ground, and bowed her self down before the face of the King; and said, Let my Lord King David live for ever. [i.e. A very long time: intimating, that she wished not for the Kings death, when she petitioned, that the right of succession might be setled in her son; but prayed unto God, notwithstanding her petition, for the Kings long life. So is the word Olam taken for a long and unlimited time, below chap.2.33. Dan.2.4. This is a manner of salutation or greeting, wherewith Kings and Princes were spoken to. Of which see also Dan. 2.4. and 3. 9.and 5.10. & 6.6.]

32 And King David said, Call me Zadok the Priest, and Nathan the Prophet, and Benaja the son of Jojada: [Heb. Jehojada] and they came before the face of the King.

33 And the King said unto them; Take with you the servants of your Lord, [i.e. My servants, who have hitherto faithfully served me. Otherwise, of your Lords, in the plural number: that is, mine and Salomons servants; understand by these the Kings Foot-men, Lifeguard, and who in the war fought round about his person] and cause Salomon my son to ride upon the mule which is for me; [This was a token of Kingly dignity and honour, unto which the King would advance a man. Compare Gen.41.43. Esth.6.8.] and bring him down to Gihon. [The name of a Fountain flowing on the West side of Mount Zion, 2 Chron.32.30. and is to be distinguished from a River of Paradise: so likewise called, Gen.2.13.]

34 And let Zadok the Priest, with Nathan the Prophet, anoint him there King [Thus were the Kings, whose choice had somewhat extraordinary in it, installed into their office, 1 Sam.10.1. & 16.12,13. 1 King. 19. 15,16. 2 King.9.3. This ceremony of anointing, signified, that they are called by God to their office, and should receive from him gifts needful thereunto] over Israel: and after that ye shall blow with the trumpet, and say, Let King Salomon live.

35 Then

35 Then ye shall come after him, and he shall come and shall sit on my throne, and he shall be King in my stead: for I have commanded him that he should be a Leader, [Or, Conductor, Prince, &c. so below chap.14.7. and 16.2.] over Israel, and over Juda.

36 Then answered Benaja, the son of Jojada, unto the King, and said, Amen: The LORD God of my Lord the King say so, [i.e. Well, let him, and do so to: for his saying is his doing: see Gen.1. on v.3.]

37 According as the LORD hath been with my Lord the King, so be he with Salomon; and make his throne greater then the throne of my Lord King David.

38 Then Zadok the Priest went down with Nathan the Prophet, and Benaja the son of Jojada, and the Crethi, and the Plethi, [Meaning men, and Guard-men of War, which ordinarily, in time of peace, or war, attended upon the Kings person, who above ver. 33. are called his servants. See likewise of these, 2 Sam.8.18. & 15.18.] and caused Salomon to ride upon King Davids Mule, and conducted him to Gihon.

39 And Zadok the Priest took the horn of oil out of the Tent, [viz. In which David had set the Ark of the LORD, 2 Sam.6.17.] and anointed Salomon: [Understand this of the first anointing of Salomon, which was onely done before the men of Jerusalem; not of the second, which was done afterward in a more solemn manner before all Israel: see 1 Chron.29.22.] and they blew with the Trumpet, and all the people said, Let King Salomon live. [see 1 Sam.10.25.]

40 And all the people came up after him, and the people piped with pipes, and rejoyced with great joy: so that the earth rent with the sound of them. [This is an Hyperbolical expression. Compare Genesis 13. on verse 16.]

41 And Adonia heard it, and all the guests that were with him, who now had made an end of eating: Joab also heard the sound [Heb. voice] of the trumpets, and said, Wherefore is the noise [Heb. voice: and so in the sequel] of the city, that is in an uproar?

42 As he yet spake, behold, then came Jonathan the son of Abjathar the Priest, and Adonia said; Come in, for thou art a valiant man, [Heb. a man of courage, or, valour] and wilt bring tidings of good. [Or, that which is acceptable and well-pleasing: to below chap. 12.7. & 22.8. 2 King.25.8. 2 Chron. 20.7. Jer.12.6. & 52. 32.]

43 And Jonathan answered, and said unto Adonia: Yea but my Lord King David hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaja the son of Jojada, and the Crethi and the Plethi, and (they) have caused him to ride upon the King's Mule.

45 Besides, Zadok the Priest, and Nathan the Prophet, have anointed him King in Gihon, and are come up [viz. Into the City of David, which was the hold of Zion. 1 Chron.11.5. 2 Chron.5.2.] from thence rejoycing, so that the City is in an uproar: this is the noise that ye have heard.

46 And also Salomon sitteth [Or, Hath sat: which served as a publick Evidence, that he was made King: see above on v. 13.] upon the throne of the Kingdome.

47 So likewise the Kings servants came, to bless our Lord King David, [i.e. To bid him joy with the installment of his son Salomon into the Kingly Office] saying, Thy God make the name of Salomon better (i. e. more excellent, more glorious, more renowned) then thy name, and make his throne greater then thy throne, and the King worshipped [understand this of a religious worship, which he performed to give God thanks, that he had fulfilled his promise toward Salomon, and to beseech him to bless him in his Government: compare Gen.47.31.& see Gen.24. on v.26.] upon the bed-stead.

48 Yea also the King said thus: Praised [Or, blessed: see Gen. 14. on v.20.] be the LORD the God of Israel, who hath given this day, one sitting on my throne, that mine eyes have seen it. [or, do see it.]

49 Then all the guests, that were with Adonia, were afraid, and rose up, and went every man his way.

50 But Adonia feared before Salomon, and he arose, and went his way, and caught hold on the horns of the Altar. [Which was at Gibeon, where the Tent of the Congregation was at that time: see 1 Chron.1.3,5. The taking hold of the horns of the Altar was an ancient custome, whereby those that were guilty of any crime or fact, and feared immediately to be punished, betook themselves to both places for refuge, to find mercy and favour, and to escape the punishment of death: which sometimes succeeded well, as here in Adonia; sometimes ill, as in Joab: below chap.2.28. for that against some sins there was a Law to the contrary, Exod.21.14.]

51 And they told Salomon, saying; Behold, Adonia feareth King Salomon: for behold, he hath caught hold on the horns of the altar, saying; Let King Salomon swear unto me as this day, that he will not slay his servant [Thus Adonia calleth himself, to declare, that he now acknowledged his brother for his Soveraign, and was ready to serve and obey him. Compare below chap. 18. 12,13. & 20.32. 2 King. 5.15, 17.] with the sword. [Heb. If he shall slay his servant with the sword!]

52 And Salomon said; If he will be a worthy man, [Heb. a son of worthiness, or, honesty. The Hebrew word signifieth not onely strength, and worth, or valour of body, but also vertue and valour of mind or spirit, as here; and Ruth 3.11. Prov.31.10.] there shall none of his hair fall on the ground: [i. e. the least harm shall not be done to him: see this proverbial phrase, 1 Sam. 14.45. and 2 Sam.14.11.] but if evil shall be found in him, then he shall die.

53 And King Salomon sent forth, and they made him depart from the Altar; and he came, and bowed himself down before King Salomon: And Salomon said unto him, Go thy wayes to thine house. [i. e. Live a private life, busie thy self with thine own affairs, and rest satisfied therewith, without intermedling with, or causing any disturbance in the Government.]

CHAP. II.

David lying on his death-bed, exhorteth Salomon to a godly life, and to courageous governing, verse 1, &c. He enjoyneth him to punish Joab, for his murders, 5. Recompense Barzillai his kindness, 7. And to punish Simei, 8. David dieth, 10. Salomon reigneth, 12. Adonia sueth to have Abisag to wife, 13. Is denyed, and put to death, 22. Abiathar deposed, 26. Joab put to death, 29. and Simei, 36.

NOw when Davids dayes were near that he should die, then he charged his son Salomon, saying;

2 Depart in the way of all the earth: [This phrase is also found, Jos. 23.14. and signifieth the departure of man out of this world, by bodily death, which none can escape, Heb.9.27.] so be strong, and be a man. [Heb. for, or, to a man: although thou art yet but young, 1 Chron. 22. 5. nevertheless labour to get the vertues of a man; consisting chiefly in wisdome and understanding, a courageous mind, and stedfastness.]

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3 *And take heed to the guard of the* LORD *thy God,* [This phrase is elsewhere used of the service of the Tabernacle, as *Lev.* 8. 35. *Numb.* 3. 7. but here and in some other places of the civil Duties, which Princes and other Governours were to minde and observe, according to the order prescribed them by God. See *Jos.* 22. 3. 2 *King.* 11. 5. But the word *guard* is also translated *command*, or, *charge*, signifying in general all that the Lord hath prescribed us, either to do, or to omit. See *Genes.* 26. on ver. 5.] *to walk in his ways, to keep his statutes, and his commandements, and his judgments,* [These three first words are thus distinguished, that the first is taken for the ceremonial, the second for the moral, the third for the judicial, or civil lawes. See *Genes.* 26. on ver. 5. *Deut.* 5 on ver. 31.] *and his testimonies,* [understand the doctrine of salvation, which fully testifieth of Gods will toward us, and of our duty toward him. See *Deut.* 4. on ver. 45.] *as it is written in the Law of Moseh* : [See *Deut.* 17 18.] *that thou mayest deal understandingly in all that thou shalt do, and whithersoever thou shalt turn thy self.* [or, *make all prosper*, &c. See this phrase, *Deut.* 29. 9. *Jos.* 1. 7.]

4 *That the* LORD *may confirm his word, which he spake concerning me, saying: If thy sons keep their way,* [i.e. Order themselves in affections, purpose, words and works, according to my will: fo below chap. 8. 25. 2 *King.* 20. 3. 2 *Chron.* 6 16. This Moses calleth keeping of the soul, *Deut.* 4. 15.] *to walk faithfully before my face,* [i.e. to live uprightly, as in the presence of God, (who knoweth the heart) according to all the commandements: see 2 *King.* 20. 3. & 2 *Chron.* 6. 18.] *with all their heart, and with all their soul:* [i. e. to obey God uprightly, and without dissembling, not according to some, but according to all his Commandements, which obedience he looketh on, not in its own nature, (according to which it is here yet defective and wanting) but according to his grace in Christ, in whom it is perfect, *Colos.* 2. 10.] *then shall not a man, said he, be cut off unto thee from the throne of Israel.* [The meaning is, that none of his Posterity should fail to govern; to wit, until the Messiah shall come, whose Kingdom shall be everlasting.]

5 *So thou knowest also what Joab the son of Zeruja did to me,* [viz. Bing ever most proud and spiteful against me, because he was very gracious with the souldiers: see 2 *Sam.* 3. 39. & chap. 19. of the same book] (*and*) *what he did to the two Commanders of Israel, Abner the son of Ner, and Amasa the son of Jether, whom he slew,* [see 2 *Sam.* 3. 27. & 2 *Sam.* 20. 10.] *and shed the blood of war in peace:* [Heb. *set bloods of war*, &c. that is, committed murders. Now that is called the *blood of war*, which is shed in war; but Joab had shed blood in time of peace] *and he put the blood of war upon his girdle,* [viz. putting up his bloody sword into the scabbard, after that he had murdered those two men] *that was on his loines, and upon his shoes,* [on which some of the blood of the parties that were stabbed fell] *that were on his feet.*

6 *Do thou according to thy wisdom,* [viz. According to which thou shalt surely finde occasion to punish him, he being a man inclined to changes and commotions,] *that thou let not his gray hair,* [Heb. his *hoariness*, or *grayness*, i.e. his gray age] *go down into grave in peace.* [The meaning is, that Salomon should not let Joab die his natural death, but cause him to suffer a violent death, or inflict a violent death upon him. See the Exposition below vers. 8. & compare *Gen.* 42. 38. & 44. 29. and 31.]

7 *But thou shalt shew kindnesse unto the sons of Barzillai the Gileadite,* [See 2 *Sam.* 17. 27. & 19. 31.] *and they shall be among those that eat at thy table:* [Heb. *among thy table-eaters*: i. e. that eat of the meat of thy table] *for so they drew near to me,* [viz. Bringing to me, and setting before me all manner of provision, which I indeed lacked in a dry and desert place; see 2 *Sam.* 17. 27, 28, 29.] *when I fled before the face of thy brother Absalom.*

8 *And behold, Simei, the son of Gera, the son of Jemini* [Oth. *Benjamite*: see *Judg.* 19. on ver. 16 & 2 *Sam.* 16. on ver. 11.] *of Bahurim, is with thee, who cursed me with a grievous curse,* [see 2 *Sam.* 16. 5. & 19. 19.] *in the day when I went to Mahanaim:* [a city lying beyond Jordan in the Land of Gilead, in the tribe of Gad, by the brook Jabbok. Why it was so called, see *Gen.* 32. on verse 2.] *but he came down to meet me at the Jordan, saying; If I slay him with the sword!* [Heb. *If I slay thee with the sword*, (let God punish me, or, do this, or that unto me:) for the Hebrews in Swearing are wont to conceal the punishment: see *Genes.* 14. on verse 23.]

9 *But now, hold him not guiltlesse* [i. e. Let him not go unpunished: fo *Exod.* 20. 7. & 34 7. & *Job* 9. 28.] *for thou art a wise man; and thou shalt know what thou shalt do unto him,* [viz. according to the wisdome which the Lord hath given thee, leaving to him the manner how thou shalt put him to death: compare above ver 6.] *that thou mayest cause his gray hair to go down into the grave with blood.*

10 *And David fell asleep* [See above chap. 1. on verse 21. & *Deut.* 31. on verse 16.] *with his fathers, and was buried* [See *Act.* 2. 29. & 13. 36.] *in the City of David.* [Leaving the field, where David's house was: fo below chap. 3. 1. see 2 *Sam.* 5. 7. 1 *Chron.* 11. 5. 2 *Chron.* 5. 2.]

11 *Now the dayes* [i.e. The time] *that David reigned over Israel, were forty years; seven years reigned he in Hebron,* [the name of a city; of which see *Genes.* 23. on verse 2.] *and thirty and three years reigned he in Jerusalem.* [see 1 *Chron.* 29. 23.]

12 *And Salomon sat upon the throne of David his father, and his Kingdom was established greatly.* [See 1 *Chr.* 29. 23. 2 *Chron.* 1. 1.]

13 *Then came Adonia, the son of Haggith, unto Bathsheba the mother of Salomon, and she said;* [*Is thy coming peace?* [Heb. *Is thy coming* (a verb of the infinitive mood) *peace?* she speaketh out of fear, that he would raise some trouble or commotion, because he had aspired after the Kingdom. 'Tis as much as if she had said; tendeth thy coming to the welfare of the Kingdom, and of the Common-wealth? What *Peace* signifieth with the Hebrews, see *Genes.* 37. on verse 14.] *and he said Peace.*

14 *After that he said, I have a word to thee; and she said, Speak.*

15 *Then he said, Thou knowest that the Kingdome was mine,* [viz. Because I am the eldest of my fathers sons; see above chap. 1. on ver. 5.] *and all Israel had set his face on me, that I should be King:* [i. e. all the men of Israel had kept their eyes on me, expecting that the Kingdome should be mine, and wishing the same with all their heart. Compare *Jer.* 42. 15. with the annotat.] *howbeit, the Kingdome is turned about, and is become my brothers, for it became his from the* LORD. [He feigneth, as if he desired with all his heart that the Kingdom might be his brother Salomons, to this end taking Gods name in vain, and very cunningly hiding his sinister intent and design, which was by means of the Sunamite to make a party, and so to draw the Kingdom to himself: which King Salomon straighway perceived; as appeareth by v. 22.]

16 *And now I ask one Petition of thee, refuse not my face,* [i e. Reject not my Petition. so v. 17, & 20. 2 *Chron.* 6. 42. *Psal.* 132. v. 10. contrary to this phrase, *to accept a mans face*: see *Gen.* 19. on v. 21.] *and she said to him, Say on.*

17 *And*

17 *And he said, Speak, I pray, unto Salomon the King, for he will not refuse thy face, that he give me Abisag the Sunamite to wife.*

18 *And Bathsheba said, It is good, I will speak for thee unto the King.*

19 *So Bathsheba came unto King Salomon, to speak unto him for Adonia; and the King rose up, to meet her, and bowed himself before her, after that he sat upon his throne, and caused a seat to be set for the Kings mother,* [i.e. For his mother; it is an Hebrew phrase: fo below chap. 8. 1. & 9. 1. & 11. 9 Compare *Gen.* 5. 5.] *and she sit on his right hand.* [Being thus honoured with equal dignity and worship, as her son, and that according to the custome and practice of the great ones, who are wont to place them on their right hand, to whom they will give equal honour with themselves, or the next honour to themselves: compare *Mat.* 20 21.]

20 *Then she said, I desire one small Petition of thee,* [viz. Small in her opinion, but not in the Kings judgment; as appeareth by his answer] *refuse not my face, and the King said unto her, Ask on, my mother, for I will not refuse thy face.*

21 *And she said, Let Abisag, the Sunamite, be given to Adonia, thy brother, to wife.*

22 *Then King Salomon answered, and said unto his mother; And why dost thou ask Abisag the Sunamite for Adonia? ask for him the Kingdom also,* [Salomon perceived whither Adonia's Petition tended, viz. to a new tumult and commotion, by means of the desired match the better and easier to attain to the Crown. Hence those that aspired to be great, have frequently used this course: see 2 *Sam.* 3. 7. & 16. 21.] (*for he is my brother, who is elder* [Heb. *greater*, or, *bigger*, viz. of age] *then I am*) *yea for him, and for Abiathar the Priest, and for Joab the son of Zeruja.* [Who were addicted to Adonia, doubtless they might continue in their offices and places, and be free from danger.]

23 *And King Salomon sware by the* LORD, *saying, Let God do so to me, and let him so adde thereunto, assuredly Adonia shall have spoken that word against his* (own) *life.* [Heb. *against his* (own) *soul*: that is, to the endangering of his life. The word soul is oftentimes taken for life. See *Gen* 19. on v. 17.]

24 *And now* (as true as) *the* LORD *liveth, who hath established me, and hath caused me to sit on the throne* [i. e. Caused me to reign as King. So 2 *King.* 10. 3. and 2 *Chron.* 23. 20. Compare above chap. 1. the annotat. on verse 13. *Joy David my father, and who hath made me an house* [i. e. a Family, and Court according to the seat and dignity of a King: for the word *House* signifieth often the whole Court, and the whole train or retinue of Courtiers. See *Gen.* 34. on ver. 19.] *according as he had promised: Assuredly Adonia shall be put to death this day.* [as being guilty of High-Treason against the King.]

25 *And King Salomon sent by the hand of Benaja, the son of Jojada,* [i.e. Sent Benaja, commanding him with his own hand to slay Adonia. See *Gen.* 12. on verse 15.] *the same fell upon him, that he died.* [viz. he fell upon him with a weapon, fit to kill. So also ver. 31, 32, 34, 46. the 32. verse speaketh of two fallings on that were done with the sword.]

26 *And the King said unto Abiathar the Priest; Go to Anathoth,* [The name of a city belonging to the Priests, lying in the tribe of Benjamin, where Abiathar the Priest, and Jeremia the Prophet were born. See of this city, *Jos.* 21. 18. *Jer.* 1. 1.] *unto thine* (own) *fields, for thou are a man of death;* [i.e. guilty of death, or, that is worthy of death. So 2 *Sam.* 12. 5. *Item, sons of death,* 1 *Sam.* 25. 16.] *but I will not put thee to death this day,* [Which may be thus understood, that Salomon was for the present satisfied with inflicting a lesser punishment upon him then death, keeping him in the mean while still under the guilt of death, so that if in time to come he should commit the like offence again, he should be sure to die for it] *because thou bearest the Ark of the Lord the* LORD, *before the face of David my Father, and because thou hast been afflicted in all wherein my Father was afflicted.* [see 1 *Sam.* 22. 20, &c.]

27 *Then Salomon thrust out Abiathar, that he should not be the* LORDS *Priest:* [Heb. *From being Priest unto the Lord*, or, *of the Lord:* Not that Salomon properly deposed, or removed him from his Priestly Office; for he was already deposed in Davids life time, for his offence committed against the Kings Majesty, when Zadok was anointed Priest in his room, 1 *Chron.* 29. 22. but he thrust him out, that is, banished him to his own house at Anothoth; from whence it must needs follow, that he could not administer the office of Priest at Jerusalem, being as it were dead in law] *to fulfill the word of the* LORD, *which he had spoken* [which indeed was thus performed by Salomon, but by the secret over-ruling providence of God, which it may be Salomon thought not of at that time. See the fore-telling of this fulfilling, 1 *Sam.* 2. 33. and compare *Matth.* 13 35. and 27. 5. *Joh.* 12. 38. and 19 25. which places shew that the Prophecies of God are very often fulfilled by men without their knowledge] *concerning the house of Eli* [viz. that the house of Eli, which descended from Ithamar, should be removed from the Priesthood, and that another house should come into its room: which was fulfilled in Zadok, who descended from the family of Eleazar. See 1 *Sam.* 2. 35. and compare *Ezek.* 44. 15.] *at Silo.* [a city in the tribe of Ephraim, where the Ark of the Lord was a long time, *Jos.* 18. 1. *Judg.* 21. 19. *Psalm* 78. 60.]

28 *When tidings came to Joab, (for Joab had turned after Adonia, though he had not turned after Absalom) then Joab fled to the tent of the* LORD, *and caught hold on the horns of the Altar.* [see above chap. 1. on verse 50.]

29 *And it was told King Salomon, that Joab was fled to the tent of the* LORD; [Which together with the altar, being made in the Wilderness by Gods appointment, *Exod.* 36. 1, 2. 3. &c. & 38. 1. &c. were at this time in Gibeon, 2 *Chron.* 1. 3, 5.] *and behold he is by the altar: Then Salomon sent Benaja, the son of Jojada, saying, Go thy ways, fall upon him.*

30 *And Benaja came to the Tent of the* LORD, *and said unto him, Thus saith the King, Come forth; and he said, Nay, but I will die here: and Benaja brought the King answer again, saying; Thus spake Joab, and thus he answered me.*

31 *And the King said unto him; Do according as he* [viz. Joab] *hath spoken,* [Understanding this according to the Law, *Exod.* 21. 14.] *and fall upon him, and bury him, that thou mayest take away from me, and from my fathers house, the blood which Joab hath shed without a cause.*

32 *So the* LORD *shall cause his blood to return upon his own head,* [viz. Which he hath shed unjustly. God returneth the blood of another man upon a mans own head, when he recompenseth the death of another wilfully procured by him, with own death; and that either immediatly by himself, *Gen.* 4. 11. or mediately by the means of man, *Gen.* 9 6. fo below ver. 44. *Judg.* 9. 24, 27. 2 *Sam.* 15. 8] *because he fell upon two men more righteous and better then he, and slew them with the sword, whereas my Father David knew it not,* [i.e. My Father not being privie thereunto before it was done, nor consenting thereunto after it was done: see 2 *Sam.* 3. 28, 29. and above v. 5.] *Abner the Son of Ner, the Commander in chief of Israel, and Amasa the son of Jether, the Commander in chief of Juda.*

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33 *So shall their blood* [Heb. *bloods.* The word *blood* is put in the plural number, not only because *Joab* had murthered two men, but because this word being often so put, signifieth the guilt and punishment of death, which the murderers bring upon themselves, *Exod.* 22. 2, 3. *Psa.* 51. 16. Although sometimes also in the singular number, *Gen.* 42. 22.] *return upon the head of Joab, and upon the head of his seed for ever: [i.e.* a long time, so long as *Joabs* posterity shall continue. See 2 *Sa.* 3. 39. and compare above chap. 1. 31. with the annotat.] *but David, and his seed, and his house, and his throne shall have peace from the LORD for ever.* [understand in respect of the outward welfare a long time, as immediately before; and in respect of the spiritual prosperity in Christ, time without end.]

34 *And Benaja the son of Jojada went up, and fell upon him, and slew him, and he was buried in his house in the wilderness.*

35 *And the King put Benaja the son of Jojada in his room over the host: and the King put Zadok the Priest* [Who before while *David* yet lived, was anointed with the general consent of all the congregation. See 1 *Chron.* 29. 22. which *Solomon* here approveth and ratifieth in deed] *in the room of Abjathar.*

36 *After that the King sent and called Simei, and said unto him: build thee an house in Jerusalem, and dwell there; and go not forth thence, hither, or thither.*

37 *For it shall come to pass in the day of thy going out, when thou shalt go over the brook Kidron,* [It was a brook running between Jerusalem and the mount of Olives thorow a dark valley Eastward from the city. See of this brook, 2 *Sam.* 15. 23. 2 *Kings* 23. 4. *Jos.* 18. 1.] *know assuredly* [Heb. *knowing know.* So below v. 42.] *that thou shalt die the death:* [Heb. *dying shalt die.* So below v. 42.] *thy blood shall be upon thine head.* [See *Lev.* 20. on v. 9.]

38 *And Simei said unto the King; that word is good, according as my Lord the King hath spoken, so will thy servant do: and Simei dwelt at Jerusalem many daies.*

39 *But it came to pass at the end of three years, that two servants of Simei ran away to Achis,* [See of this man, 1 *Sam.* 21. 10.] *the son of Maacha,* [otherwise called *Maach*, 1 *Sam.* 27. 2.] *the King of Gath,* [the name of a city in the tribe of *Dan*, inhabited by Giants that descended from the Philistines, *Josh.* 11. 22. So likewise the Giant *Goliath* was of this city, 1 *Sam.* 17. 4.] *and they told Simei, saying; Behold, thy servants be in Gath.*

40 *Then Simei gat him up, and saddled his asse, and went his wayes to Gath to Achis, to seek his servants: So Simei went his waies, and brought his servants from Gath.*

41 *And it was told Solomon, that Simei had gone from Jerusalem to Gath, and was come again.*

42 *Then the King sent and called Simei, and said unto him. Did I not make thee to sweare by the LORD, and protested unto thee, saying; in the day of thy going out, when thou shalt go hither, or thither, know assuredly that thou shalt die the death? and thou saidst unto me, that word is good, (which) I have heard.*

43 *Why then hast thou not kept the oath of the LORD;* [Understand the oath made by the name of the Lord, which *Solomon* had added to his threatnings uttered against *Simei.* See the foregoing 42. verse] *and the commandment which I had charged upon thee.*

44 *Moreover the King said unto Simei, thou knowest all the wickednesse which thine heart is privy to, that thou didst to David my father:* [See 2 *Sam.* 16. 5, 6, 7.] *therefore the LORD hath caused thy wickednesse to return upon thine own head.* [See above on v. 32.]

45 *But King Solomon is blessed, and the throne of David shall be established before the face of the LORD for ever.*

46 *And the King commanded Benaja the son of Jojada, who went out, and fell upon him, that he died: so the Kingdome was established in the hand of Solomon.* [See 2 *Chron.* 1. 1.]

CHAP. III.

Solomons marriage with the daughter of Pharao, v. 1, &c. his worship; 2. The LORD appeareth to him in a dream, to whom he prayeth for wisdom, 5. he obtaineth it, together with riches and honour, 10. and giveth evidence of his wisdome by the sentence passed upon the two women that were at variance about a child. 16.

AND *Solomon made affinity with Pharao the eleventh King of Egypt, and took Pharaos daughter,* [viz. to wife. See 1 *Kings* 7. 8.] *and brought her into the city of David.* See above chap. 2. v. 10. Here *Solomon* had his Royal Palace or Habitation, from whence he removed, when he had built another dwelling-place in Jerusalem. See below chap 7. ver. 1. and 8.] *untill he had made an end of building his* (own) *house, and the house of the LORD,* [See below chap. 6. Understand an house set apart to the outward worship of God, wherein the Ark, a token of God presence, was to be placed, and wherein God would dwell by his spirit and word. Hence the temple is called the *Lords habitation,* or *dwelling,* 2 *Chron.* 6. 2.] *and the wall of Jerusalem round about.* [See below chap. 9. v. 15, 19.]

2 *Only the people offered on the high places:* [*i.e.* although things went generally well in *Solomons* reign, yet there was this default against the lawfull worship of God, that they offered upon the high places, and on strange altars; and not only in the tent of the congregation, and on the altar of the Lord. In this case they took too much liberty, chusing yet other places and altars to offer sacrifice unto the Lord; which was expressly forbidden them, *Lev.* 17. 3, 4. against which they likewise often sinned at other times. See below chap. 22. 44. 2 *Kings* 14. 4. and 2 *Chron.* 33. 17. What these high places were, see *Lev.* 26. on v. 30. Although there be spoken of the high places, on which they offered unto Idols, but here of those, on which they offered sacrifice unto the Lord; so 2 *Chron.* 33. 17.] *for* (there) *was no house built unto the name of the LORD, untill those dayes.* [See *Deu.* 12. 5.]

3 *And Solomon loved the LORD, walking in the institutions of David his father,* [*i.e.* according to the prescript and institution which he had given him in his life-time, and especially when he lay on his death-bed] *only he offered and burnt incense upon the high places,* [*i.e.* he followed the common abuse of his people; and though God did in some sort wink at it, as long as the temple was not yet ordained for the outward worship of God, yet we read not that ever *David* did it, who without doubt offered by the Ark, and on the altar of *Moses.* For in that he offered sacrifice in the threshing-floor of Arauna, the same was done by Gods extraordinary command, 2 *Sam.* 24. 18.]

4 *And the King went to Gibeon,* [A city belonging to the Levites, lying in the tribe of *Benjamin, Jos.* 9. 3. and 18. 5. and 21. 17. where the tent of the Congregation was, as also the altar which *Bezaleel* had made in the wilderness, 2 *Chron.* 1. 3, 5. for which cause they had made there an high place on which they offered. So they had likewise an high place at Jerusalem, where the Ark of the Lord was, below v. 15. and 2 *Chron.* 1. 4.] *to offer there, because that high place was great: [i.e.* of great esteem, and very famous, because the tent of the congregation, and the altar of burnt-offering were there]

there] *a thousand burnt-offerings did Solomon offer upon that altar.*

5 *At Gibeon the LORD appeared to Solomon in a dream* [Understand not a natural, but a divine dream, which remained firm in his memory, with an assurance, that he was extraordinarily raised up by God: whence arose an actual experience and feeling of the singular wisdome, which God in a wonderful manner had poured out upon him. Compare *Gen.* 28. on ver. 12.] *by night:* [*viz.* the same night, after that he had sacrificed: compare 2 *Chron.* 1. 7.] *and God said, Ask what I shall give thee.*

6 *And Salomon said, Thou hast shewed great kindnesse unto thy servant David my father, according as he walked before thy face, in truth, and in righteousnesse, and in uprightnesse of heart with thee:* [*i. e.* In beleeving, professing, and defending the true doctrine, and in leading a godly and vertuous life, as well in his person, as in his office: and all this out of an upright zeal, without hypocrisie of spirit] *and thou hast kept for him this great kindnesse, that thou hast given him a son sitting on his throne, as at this day.*

7 *Now then,* (O) *Lord my God, thou hast made thy servant King in stead of David my father:* [See 2 *Chron.* 1. 8.] *And I am (but) a little lad, I know not* (how) *to go out, nor to come in.* [See *Deut.* 31. on v. 2.]

8 *And thy servant is in the midst of thy people, which thou hast chosen: a great* [Or, *manifold*] *people, that cannot be numbred, nor counted, for multitude.* [See 2 *Chr.* 1. 9.]

9 *Give then thy servant an understanding heart,* [Heb. *An hearing heart: i. e.* which can apprehend wisdome: so *hearing* is often taken for *understanding:* see *Genes.* 11. on v. 7. and the Exposition here below v. 11.] *to judge thy people understandingly, discerning between good and bad: for who is able to judge this thy heavy people,* [*i.e.* many in number, and great in power: compare *Gen.* 50. 9. and see the annotat.]

10 *Now that thing was good in the eyes of the Lord,* [*i. e.* Pleased the Lord well: see *Gen.* 19. on verse 8.] *that Salomon had asked this thing.*

11 *And God said unto him: Because thou hast asked this thing, and hast not asked for thy self many dayes,* [*i.e.* Long life: so below verse 13.] *all thy dayes,* [for all thy life: so a long life is called *lengthning of dayes,* below verse 14. also, *multiplying of dayes, Job* 29. 18, &c.] *neither hast asked riches for thy self, nor hast asked the soul of thine enemies:* [*i. e. their life,* to deprive them of it] *but hast asked for thy self understanding, to hear causes.* [*i.e.* to be able to discern between good and bad, right and wrong, when he should hear causes, that should be brought before him to judge and determine.]

12 *Behold, I have done according to thy words: behold, I have given thee a wise, and an understanding heart,* [2 *Chron.* 1. 10, 12. *wisdome and knowledge.* Understand here by *wisdome,* a firm and grounded knowledge of all divine and humane Laws, according to which a King ought to live, and reign, to please God, and to preserve his people. *Knowledge,* or *Understanding,* is a faculty of the spirit, infused into him by God in an extraordinary manner, to use wisdome aright, and to practise the same according to the Laws and Statutes, or Judgments. Compare *Job* 12. 12. & 28. 12. *Prov.* 1. 2.] (so) *the like unto thee,* (there) *hath not been* (any) *before thee: neither after thee shall any arise like unto thee.* [Understand this in respect, 1. Of Kings, Princes, and Potentates, among whom he was exceeding eminent in wisdome. 2. Of natural, politick, and civil things, whose properties, workings, and casualties, he wonderfully reached. 3. Of the manner how he attained to so great a wildome, *viz.* not barely by humane institution, and industry, but by divine instinct, and secret inspiration of the spirit.]

13 *I have also given thee even that which thou hast not asked,* [See *Matth.* 6. 33. *Ephes.* 3. 20.] *both riches and honour:* (so) *that there shall not be any among the Kings like unto thee all thy dayes.* [*i. e.* In all thy life-time, or as long as thou livest.]

14 *And if thou shalt walk in my wayes, keeping my Statutes, and my Commandements, according as David thy father walked: then I will also lengthen thy dayes.*

15 *And Salomon awaked, and behold it was a dream: and he came to Jerusalem, and stood before the Ark of the Covenant of the LORD,* [Which David had set in the Fort of Zion, 2 *Sam.* 6. 17.] *and offered up burnt-offerings, and prepared thank-offerings,* [*viz.* to thank God, 1. For that favourable apparition, wherein he offered him the choice, of asking any thing of him. 2. For the liberal promise, which he there made unto him. 3 For the sense and apprehension of the fulfilling thereof. 4. For the prosperous confirmation of his Kingdome] *and made a feast to all his servants.* [see *Genes.* 20. on verse 8.]

16 *Then came there two women that were harlots,* [See of the Hebrew word, *Jos.* 2. on v. 1.] *unto the King, and they stood before his face.*

17 *And the one woman said, O my Lord, I, and this woman dwell in one house: and I was delivered of a child with her in that house.*

18 *Now it came to passe the third day after that I was delivered, that this woman was delivered also: and we were together,* (there) *was no stranger with us in the house, save we two in the house.*

19 *And this womans son died in the night, because she had lain upon him,* [Or, *overlaid him: viz.* So that she had pressed her child dead in her sleep.]

20 *And she arose at midnight, and took my son from by me, when thine hand-maid slept, and laid him in her bosome, and she laid her dead son in my bosome.*

21 *And I arose in the morning, to give my son suck, and behold, he was dead: but I considered* [The Hebrew word signifieth often, to consider and observe a thing very diligently, *Job* 37. 14. *Psal.* 119. 95. *Isa.* 43. 18.] *had born.*

22 *Then said the other woman, Nay, but the living* (childe) *is my son; and the dead is thy son; on the contrary that said, No, but the dead is thy son, and the living is my son: thus they spake before the face of the King.*

23 *Then said the King;* This (woman) *saith, This is my son that liveth, but thy son is that which is dead: and that* (woman) *saith, Nay, but the dead is thy son, and the living (is) my son.*

24 *Moreover the King said, Fetch me a sword:* [Heb. *Take me a sword; i.e. Taking* (*bring*) *me.* See of this phrase, *Gen.* 12. on ver. 15.] *and they brought a sword before the face of the King.*

25 *And the King said, Divide the living childe asunder in two; and give half to the one, and half to the other.*

26 *But the woman whose son the living* (child) *was, spake unto the King, (for her bowels yerned upon her son)* [Understand hereby the natural affection, and stirring, that a motherly heart hath, when she sees her child in any distress or danger. See this phrase, *Gen.* 43. verse. 30. and the annotat.] *and said, O my Lord, Give her that living child, and in no wise slay it:* [Heb. *slaying, slay it not:* so in the following verse] *this on the contrary said, Let it be neither thine nor mine, cut it asunder.* [Heb. *also mine, also thine let it not be, cut it asunder.*]

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27 *Then the King answered, and said, Give unto that* (woman) *the living child, and in no wise slay it: she is his mother.*

28 *And all Israel heard that judgment which the King had judged, and feared before the face of the King: for they saw that the wisdome of God* [A most excellent, and extraordinary wisdome, given him of God] *was in him* [Heb. *in the midst of him.* See *Job* 20. on ver. 14.] *to do right.*

CHAP. IV.

Salomons chiefest Princes, and Officers, ver. 1, &c; *The largeness of his Kingdome,* 20, 24. *His daily provision for his Court,* 22. *The stables for his horses,* 26. *His great wisdome,* 29.

SO *King Salomon was King over all Israel.* [*i.e.* Over the twelve Tribes: which is affirmed of Salomon, to distinguish him from the succeeding Kings: whereof some (namely those who after him descended from the house of David) reigned onely over two tribes, *viz.* Juda and Benjamin. Others over the ten other tribes.]

2 *But these were the Princes* [Meaning chief Officers, or Commanders] *which he had: Azaria the son of Zadok was supream Officer.* [Or, *Deputy, viz.* of the King, in the whole government of the Kingdom. This Zadok is not held to be the High Priest mentioned in the foregoing Chapters, but another of that name, sprung from another tribe, and that he was chief President in the Government of all the Land next to the King, and therefore named first of all. For the Hebrew word signifieth not onely *a Priest*, but also *a civil Governour.* See *Gen.* 41. on v. 45. and below v. 5. Others think that he was Zadoks Nephew, or the son of Ahimaaz, of whom mention is made, 2 *Sam.* 15. 27. and that son called Azariah was a particular Priest, to minister unto Salomon and his family in divine things.]

3 *Eliboreph, and Ahia, the son of Sisa, were Scribes:* [Or, *Secretaries.* See likewise of such Officers, 2 *Sam.* 8. 17. *Esth.* 3. 12.] *Josaphat, the son of Achilud, was Chancellour.* [Or, *Registrer, Master of the Rolls,* or, *Recorder*: see of this office, 2 *Sam.* 8. 16.]

4 *And Benaja the son of Jojada was over the host: and Zadok and Abjathar* [Who kept the name of Priest while he was alive, without the deed or actual Ministery: see above chap. 2. on v. 26, 27.] *were Priests.*

5 *And Azaria, the son of Nathan, was over the Surveyors:* [Heb. *Appointers,* or, *appointed.* Understand the twelve Officers hereafter named from the 7. verse to the 19. who were appointed and ordained, every one in his moneth to furnish the King and his Houshold with a set quantity, or provision of meat and drink. The Hebrew word is elsewhere taken for a Kings *Deputy,* or, *Lieutenant,* who supplyeth the Kings place in the Government of the Land: below chap. 22. 48. *Item,* for any other *Governour,* or, *Commander,* below chap 5. 16. 2 *Chron.* 8. 10.] *and Zabud, the son of Nathan, was principal Officer,* [Or, *President, viz.* in the Kings Privie Councel; for which cause he had daily accesse to the King, as his familiar and special friend. He is to be distinguished from the supreme Officers, mentioned verse 2. Compare the annotat.] *the Kings friend.*

6 *And Ahisar was a Steward;* [Heb. *Was over the house; i.e.* over all the Kings Court-Houshold, as the word *house* was so used above chap. 2. ver. 4. See *Gen.* 34. on ver. 29.] *and Adoniram, the son of Abda, was over the tribute,* [*i.e.* over the Kings Moneyes, Treasures, yearly Revenues, Tolls, Customes, Taxes, Tributes, &c. So that this Officer might well be called the Kings Receiver General, Cash-keeper, Treasurer, or Master of the Kings Treasure. Others understand here, him that is set over the Leavie of the chosen men, which were given to the King as a tribute to minister unto him: so below, chap. 5. 13, 14.]

7 *And Salomon had twelve Purveyors over all Israel, which provided* [*viz.* Meat and drink] *for the King* [*i.e.* for him] *and his houshold: each man had a moneth in a year* (allotted to him) *to make provision.*

8 *And these be their names, the son of Hur* [Oth. *Ben-Hur*; and so in the following verses] *was in the mountain of Ephraim.*

9 *The son of Deker in Makaz, and in Sarabbim* [These Cities, and those which follow, are mostly in the tribe of Dan: see *Jos.* 19. 41, 42, 43.] *and Beth-Semes* [called *Ir-Semes, Jos.* 19. 41.] *and Elon-Beth-Hanan.*

10 *The son of Hesed in Aruboth,* [This was a part of the Land of Juda] *he had (besides) Socho,* [see of this City, *Jos.* 15. 35.] *and all the Land of Hepher,* [see *Jos.* 12. 17.]

11 *The son of Abinadab all the Region of Dor* [Which was in the tribe of Manasseh beyond Jordan, *Jos.* 17. 11. *Judg.* 17. 27.] *this* (man) *had Taphath the Daughter of Salomon to wife.*

12 *Baana the son of Achilud had Taanach, and Megiddo, and all Beth-Sean,* [These belonged to the tribe of Manasseh, *Jos.* 17. 11.] *which is by Zartana* [see of other Zartans, *Jos.* 3. 16.] *beneath Jizreel;* [a city in the tribe of Issachar, *Jos.* 19. 18.] *from Beth-Sean* [see *Jos.* 17. 11. & *Judg.* 1. 27.] *to Abel-Mehola;* [see *Judg.* 7. 22.] *unto the other side of Jokneam:* [which was in the tribe of Zebulon, *Jos.* 19. 12.]

13 *The son of Geber was at Ramoth,* [See *Deut.* 4. 43. & 1 *King.* 22. 20.] *in Gilead:* [see *Gen.* 31. on ver. 21.] *he had the villages of Jair* [see of these *Numb.* 32. 41.] *the son of Manasseh, which are in Gilead; he had also the region* [see *Deut.* 3. 4.] *of Argob,* [see *Deut.* 3. 14.] *which is in Basan, threescore great cities, with walls, and copper bars.*

14 *Abinadab the son of Iddo, was at Mahanaim.* [See *Gen.* 32. on v 2.]

15 *Ahimaaz was in Naphtali: this man took also Basmath, the daughter of Salomon, to wife.*

16 *Baana the son of Husai, was in Aser, and in Aloth.* [Some take this word not for a proper name, but interpret it *upper parts,* lying in or on the mountains, and belonging mostly to the tribe of Dan, and Aser.]

17 *Josaphat the son of Paruah, in Issachar.*

18 *Simei the son of Ela, in Benjamin.*

19 *Geber the son of Uri, was in the land of Gilead* [understand the remaining part of this Land, of that which was mentioned before v. 13.] *the Land of Sihon, King of the Amorites, and of Og King of Basan, and was the onely Purveyor which was in that Land.*

20 *(Now) Juda and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and being chearful.*

21 *And Salomon reigned over all Kingdoms, from the River* [*viz.* Euphrates: see *Gen.* 2. on v. 14. This River was the Israelites border North-Eastward] (*unto*) [this word is here inserted out of 2 *Chron.* 9. 26.] *the Land of the Philistines* [which was their border Westward] *and unto the border of Egypt,* [understand the River Sichor the South-border of their Land. Here we have the fulfilling of the promises heretofore frequently made; as *Genes.* 15. 18. *Exod.* 23. 31. *Deut.* 11. 24. *Jos.* 1. 4.] *they brought Presents, and served Salomon all the dayes of his life.*

22 *Now*

22 *Now Salomons meat* [Heb. *Bread*] *for one day was thirty Cor* [Understand by this word the great measure of the Hebrews of dry Wares, containing ten Epha's, one Epha 432. common egge-shels, and consequently one *Cor* 4320. egge-shels. This measure is also called an Homer, *Lev.* 27. 16.] *of meal-flower, and threescore Cor of meal.*

23 *Ten fat oxen, and twenty pasture-oxen, and an hundred sheep; besides the Harts, and roe-Bucks, and wilde oxen, and fatted fowls.*

24 *For he had dominion over all that was on this side the river* [*viz.* Euphrates. See above v. 21. See the annotat.] *from Tiphsah* [the name of a city lying on the north-east border of the Kingdom of Israel. See of this also, 2 *King.* 15. 16.] *unto Gaza,* [Heb. *Hazza,* a city lying on the South-west-border of the Land of Canaan, *Gen.* 10. 19. *Deut.* 2. 23.] *over all the Kings on this side the river; and he had peace on all his sides* [Heb. *passages*] *round about.*

25 *And Juda and Israel dwelt safely,* [See *Lev.* 26. 5.] *every man under his vine, and under his fig-tree;* [a phrase, signifying a time of great peace, plenty, and prosperity in all things, not onely in temporals, as here, but also in spirituals; as *Mich.* 4. 4. *Zach.* 3. 10.] *from Dan to Ber-Seba,* [*i.e.* from the North-border of the Land of Canaan, to the South-border. So *Judg.* 20. 1. Of Dan, see *Gen.* 14. on v. 14. Of *Berseba, Gen.* 21. on v. 31.] *all the dayes of Salomon.*

26 *Salomon had also fourty thousand stalls of horses,* [Understand this of places for horses, in each whereof one horse stood. Now Salomon had also four thousand stalls for horses, 2 *Chron.* 9. 25. whereof each had ten partitions for horses, making together the number of fourty thousand] *for his chares,* [the number of these was a thousand and four hundred, below chap. 10. 26.] *and twelve thousand horsemen.*

27 *Now those Purveyors,* [Which were named above, ver. 7, &c.] *every one in his moneth, made provision for King Salomon, and for all them that approached to King Salomons table; they let nothing be wanting.*

28 *Now they brought the barley and the straw for the horses, and for the swift camels,* [Called Dromedaries. Others interpret the Hebrew word Post-horses, *Swift-horses,* or *Mules,* who were likewise very swift in running. See *Esth.* 8. 10, 14.] *to the place where he was,* [*viz.* King Salomon. Oth. *unto the place where it was* (*appointed*) or, *where they were,* or, *where every man was, according to this charge*] *every man according to his charge.*

29 *And God gave Salomon wisdom, and understanding exceeding much,* [See above chap. 3. on ver. 12.] *and a large capacity of heart,* [Heb. *wideness,* or, *breadth of heart*; which is sometimes taken in a bad sense, signifying loftiness, or pride of heart, *Prov.* 21. 4. sometimes in a good sense, as here, and signifieth a great measure, or capacity, not onely of knowledge, discerning, and memory, but also of boldness, courage, and desire to effect and perform every thing most bravely and nobly] *as the sand which is on the sea shore.* [Heb. *lip of the sea.* The meaning is, he had as much of the aforesaid things, as the sand, &c. an hyperbole, or excessive kind of speech, as above chap. 1. ver. 40.]

30 *And the wisdom of Salomon was greater then the wisdom of all those of the east,* [Heb. *Children of the East.* See *Gen.* 29. on v. 1. These, as also the Egyptians, were renowned for their great wisdome and skill in all manner of Arts and Sciences, although afterward they declined to vain and superstitious arts, *Isa.* 2. 6.] *and then all the wisdom of the Egyptians:*

31 *Yea, he was wiser then all men; then Ethan the Ezrahite, and Heman, and Chalcol, and Darda the sons of Mahol:* [See of these men, 1 *Chron.* 2. 6.] *and his name was among all the Heathen round about.*

32 *And he spake three thousand sentences* [Whereof a part are in the books of the Proverbs, Ecclesiastes, and Salomons Song. The Hebrew word translated Proverb, signifieth a speech or sentence, which for its brevity, wise, and deep learning, exceedeth all the rest, *Prov.* 1. 1.] *besides, his songs were a thousand and five.*

33 *He spake also of trees;* [The Writings hereof are not now extant, and that without diminishing the holy Scripture, or hinderance of our salvation] *from the Cedar-tree,* [see *Judg.* 9. on v. 15.] *which is on Libanon,* [an excellent mountain, lying on the North border of Palestina. See *Deut.* 3. 25. & 11. 24. *Jos.* 9. 1. *Psal.* 92. 13. *Isa.* 35. 2.] *unto the hyssop that groweth out of the wall:* [the Hebrew word *Ezob*, the Greek Translators have translated it *Hyssopos*, which word the Apostle retaineth, *Heb.* 9. 19. although some hold it to be wilde *marjoram*, others, wilde *savourie*; others, *Rosemary*, or, *Pariet aria, i.e. Pellitory of the wall*: so that it is uncertain what kind of hearb it was among the Ancients: see *Exod.* 12. 22.] *he spake also of cattel, and of fowl, and of creeping* (*beasts*), *and of fishes.*

34 *And there came of all people, to hear the wisdome of Salomon; from all Kings of the earth, which had heard of his wisdom.*

CHAP. V.

Hiram maketh friendship with Salomon, ver. 1, &c. *He requesteth of him materials for the building of the Temple,* 2, &c. *Hiram praising God for such a Successor of David, sendeth them to him, together with order touching the conditions,* 7. *The number of labourers, and workmen imployed about the Temple,* 13.

AND *Hiram* [He is also called *Hirom*, below v. 10 & 18. also *Haram*, 2 *Chron.* 2. 3. and is to be distinguished from another Hiram, who was a skilful artificer, a widows son; of whom see below chap. 17. 13, 14. & 2 *Chron.* 2. 14.] *King of Tyrus,* [the Metropolis or chief city of Phœnicia, lying in the midland sea, seven hundred paces from the Continent or firm land, before Alexander the Great his time, very rich, mighty and renowned for their Navigation and Merchandise. See *Isa.* 23. *Item*, chap. 26, & 27, & 28.] *sent his servants unto Salomon* [to declare his joy, that Salomon was made King in his Fathers room, to obtain his friendship, and to enter into a Covenant with him; as it came to pass also: see ver. 12.] *(for he had heard that they had anointed Salomon King in the room of his Father,) because Hiram had ever* [Heb. *all the dayes*] *loved David.* [or, *been Davids friend*, See 2 *Sam.* 5. 11. 1 *Chron.* chap. 14. verse 1.]

2 *After that, Salomon sent to Hiram, saying:*

3 *Thou knowest that David my father could not build an house* [Compare *Gen.* 28. on v. 27. and 22.] *unto the name of the LORD his God,* [*i.e.* unto the LORD himself, who revealed himself in his word and works: so below, and *Psa.* 20. 2. and 52. 11. &c. See *Deut.* 28. on v. 58.] *because of the war, wherewith they* [*viz.* the enemies that made war against him] *compassed him about; until the LORD gave them under the soles of his feet.* [*i.e.* subdued and brought them under his dominion. See the like phrase, *Psal.* 8. 7. 1 *Cor.* 15. 27. *Eph.* 1. 22.]

4 *But now the LORD my God hath given me rest round about: there is no adversary, nor entreating of evil:* [Or, evil occurrent: *viz.* which might hinder me from building the Lord an house.]

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5 *And behold, I purpose* [Heb. *I say, viz.* In mine heart, as such saying is expounded, *Gen.*17.17. *Psal.* 14. 1. & 36.2. *Rom.*10.6. *saying in his heart*, is as much as thinking, pondering, conceiving, purposing, concluding; see *Gen.*20.on v.11. And the meaning here is, that Salomon not onely thought, but also purposed, and firmly determined to build an house unto the Lord] *to build an house for the Name of the LORD my God: according as the LORD spake unto David my father, saying; Thy son whom I will set upon thy throne in thy room, he shall build that house unto my Name.* [see 2 *Sam.* 7.13. 1 *Chron.* 22.10.]

6 *Now then command that they hew me Cedars* [See above chap.4.on v.33.] *out of Lebanon, and my servants shall be with thy servants, and I will give the hire of thy servants unto thee, according to all that thou shalt say: for thou knowest, that* (there) *is none among us, that knoweth to hew wood, like unto the Sidonians.* [*i. e.* the Natives and Citizens of the city of Zidon: of which see *Gen.* 10.on v.15.]

7 *And it came to pass, when Hiram had heard the words of Salomon, that he rejoyced greatly: and said, Blessed* [See *Gen.*14.on v.20.] *be the LORD this day, who hath given unto David a wise son, over this great people.*

8 *And Hiram sent unto Salomon, saying; I have heard where of thou hast sent unto me: I will do all thy will concerning Cedar-wood, and concerning Fir-wood.* [Of a sort of Cedars, of which they made Arches, Lances, Chests, Musical Instruments, &c. Oth. *Poplar-wood*: see of this 2 *Sam.*6.5. below chap.6.15,34. 2 *King.*19.23. 2 *Chron.*3.5.]

9 *My servants shall bring them down from Libanon* [See above chap.4.on v.33.] *unto the sea,* [*viz.* of Japho, or Joppe, 2 *Chron.*2.16.] *and I will cause them to be carried over the sea in floats* [Heb. *cause them to be laid, &c. i.e.* I will lay them on floats, and cause them to be transported by the sea. It is an Hebrew phrase, which often occurreth, see *Gen.*12.on ver.15.] *unto the place that thou shalt signifie unto me,* [Heb. *that thou shalt send me*: by sending, acquaint me, or let me know] *and will loosen* [or, *undo, untie.* The Hebrew word signifieth properly to scatter, divide, loosen one thing from another: as this also is done with the floats] *them there, and thou shalt take them away; thou shalt also do my will, that thou give food.* [Heb. *bread*: under which other food is likewise comprehended, as the 11. verse sheweth: see *Gen.*3 on verse 19.] *for my house.* [Although Tyre and Zidon were rich cities, in respect of navigation, yet they had but a dry and barren countrey that yeelded not much fruit, for which cause they were to be furnished with provision of food out of other countreyes, and especially out of the Land of Israel, *Act.*12.20.]

10 *So Hiram gave Salomon Cedar-wood, and Fir-wood* (*according to*) *all his will.*

11 *And Salomon gave Hiram twenty thousand Cor* [See of this measure above chap.4.on ver.22.] *of Wheat, for food of his house, and twenty Cor of beaten oil*: [It appeareth by this place, as also by *Ezek* 45.14. that this measure was likewise used in liquid wares, although it was properly of dry wares, 2 *Chron.* 2.10. mention is made of twenty thousand baths of oil: *Item*, hereunto are yet added twenty thousand Cor of Barley; and twenty thousand baths of wine. But it's conceived, that both here, and 2 *Chron.* 2.10. is spoken of divers deliverings in: here, of that which belonged to the yearly maintenance of Hirams housholl; and there, of that which the work-folks and labourers had need of] *such gave Salomon to Hiram year by year.*

12 *The LORD then gave Salomon wisdom, according as he had spoken unto him*: [See 1 *King.*3.12.] *and there was peace between Hiram, and between Salomon, and they both made a Covenant.*

13 *And King Salomon raised a Leavie out of all Israel, and the Leavie was thirty thousand men.* [By Leavy here is meant a Tax, not of goods, or monies, but of persons and men; that were chosen and taken up, to hew wood, &c. upon mount Libanon, for the building of the Temple. Compare below chap.9.21. and the annotations.]

14 *And he sent them to Libanon ten thousand a moneth by turns,* [Heb. *with changes*] *a moneth they were in Libanon, two moneths every man in his* (own) *house; and Adoniram was over this Leavie.* [*i.e.* He had a charge to raise this Leavie, or to be an Overseer thereof, after it was raised, or he was put in trust for both. See likewise of this Adoniram above chap.4.6.]

15 *Besides, Salomon had threescore and ten thousand that bare burdens*: [These were strangers, as appeareth 2 *Chron.*2.17.18.] *and fourscore thousand hewers* [The Hebrew word signifieth as well hewers of stone, 1 *Chron.* 22.2. as hewers of wood, *Ezek.* 3.7.] *on the mountains.*

16 *Besides the Commanders of Salomons appointed men* [*i.e.* Officers, Commissioners, Overseers. Compare above chap.4.5. and the annotat.] *which were over that work, three thousand and three hundred* [2 *Chron.* 2.2. is mentioned *six hundred*, which is thus understood, that the three hundred here omitted, were the overseers of these Commanders. Some conceive that there were three thousand and three hundred over those that carried burdens, and hewed stone, and three hundred over those that were employed in mount Libanon] *which ruled over the people that did that work.*

17 *Now when the King commanded, then they brought great stones, costly stones,* [Understand, not precious stones, which are likewise so called below chap.10. ver.2, 10. but such as were eminent for size and greatness] *hewed stones, to lay the foundation of that house.*

18 *And Salomons builders, and Hirams builders, and the Giblites* [The opinion of some is, that these were the Inhabitants of the city of *Gebal*, which lay by *Zidon* in Phenicia: of which see *Psal.*83.8. & *Ezek.* 27.9. It's conceived likewise that *Giblin* was the name of famous Artificers in stone-works] *did hew them, and prepared the wood, and the stones, to build that house.*

CHAP. VI.

The time of the building of Salomons Temple, ver. 1, &c. *The form and largeness thereof,* 2. *The Windowes, Chambers, and Materials,* 4. *The Promise pronounced by God concerning the Temple,* 11. *The covering of the Walls and Floor,* 14. *The Oracles place,* 16. *The Cherubims,* 23. *Divers Ornaments,* 28. *Doors,* 31. *The inner Court,* 36. *The time how long the Temple was in building,* 37.

NOw it came to passe in the four hundred and fourscore year, [Some count these years thus; the children of Israel were fourty years under Moseh in the Wilderness, seventeen under Josua, and two hundred ninety nine under the Judges, eighty under Eli, Samuel and Saul, fourty under David. These being summed up together, with four years of Salomons Reign, make in all four hundred and eighty years] *after the departure of the children of Israel out of Egypt, in the fourth year of Salomons reign over Israel* [see 2 *Chron.* 2.2.] *in the moneth Zibu,* [almost agreeing with our April, and partly with our May. See of this moneth also below v. 37. *Item, Numb.*1.on v.1.] (*this is the second moneth*) [according to Gods appointment, *Exod.*12.2.] *that he built* [*i.e.* begun to build: so *Gen.*5. 22. See hereof further

further below v. 37,38. 2 *Chron.* 3.1.] *the house of the LORD.* [see *Acts* 7.47.]

2 *And that house which King Salomon built unto the LORD, was threescore ells* (*or cubits*) [*viz.* of the sanctuary. See of this measure, *Gen.* 6. on ver. 15.] *in the length thereof,* [this extended from the East to the West] *and twenty in the breadth thereof,* [this was from the South to the North] *and of thirty ells in the height thereof.*

3 *And the Porch before the Temple of that house,* [See *Jos.* 10. 23; *Acts* 3.11. and 5.12.] *was twenty ells in the length thereof, according to the breadth of the house,* [*i.e.* this porch was just as long as the Lords house, or the Temple was broad. Compare the foregoing verse] *ten ells in the breadth thereof, before the house.* [here is only spoken of the length and breadth thereof: but 2 *Chron.*3.4. we find also the height thereof, which was of a hundred and twenty ells.]

4 *And he made windowes to the house of close lookings out.* [*i.e.* which were partly narrow, and as it were shut against the looking in and inconveniency of the weather, partly broad; and so consequently fit to let in the sunbeames, and to look out. Thus according to the opinion of some, the windowes in the wall, (which was very thick) were narrow without, and wide within. Others think that they were wide without, and narrow within: others, that they were wide both without and within, but by degrees narrow on both sides, entring to the middle of the wall, where they were shut close with glass, against foul weather. Oth. *which might be opened and shut.*]

5 *And round about,* [*viz.* on the South, West and North-side of the house, and not on the East-side, which was filled up with the entry or porch] *at the wall of the house* [*i.e.* at the wall of the Temple; and that so, as that the beames of the chambers here mentioned, were not wrought into the wall of the Temple, but lay upon the buttresses of the same wall, where it was narrowed from without. This narrowing hapned three times at each, with the raising of it five ells or cubits, and then upon those sticking out were buttresses laid and fitted for the beams of the chambers, which were three stories high] *he built chambers.* [Heb. *floors, i.e.* chamber-buildings and with-drawings, rooms without the Temple for the Priests use, when they executed their office, and to lock up in them the first fruits, tenths, Priestly garments, offerings and other things appertaining to the service of God, &c. See 2 *Kings* 11.2. and 1 *Chron.* 28.12. and *Ezek.*42.13,14.] *against the walls of the house round about* (*both*) *of the Temple,* [understand the formost part of the Temple, otherwise called *the holy place*, into which the Priests daily entred to burn incense, and to dress the Lamps] *and oracles-place:* [or *answering-place.* The Hebrew word hath its name from *communing*, or *speaking to.* Understand the innermost place of the Temple, otherwise called *the holy of holies*, from whence God gave his oracle and answer. Compare below ver. 16. and 20.] *So he made side-chambers* [Heb. *ribs.* Understand the same chambers, whereof was spoken in the beginning of this verse, or certain passages of galleries, which were before, all along the second and third story of these chambers] *round about.*

6 *The lowermost chamber was five ells in the breadth thereof, and the middlemost six ells in the breadth thereof, and the third seven ells in the breadth thereof*: [The wall of the Temple having three narrowings, the lowermost, the middlemost and the uppermost, the lowermost storie of the chambers was an ell narrower then the middlemost, and the middlemost was again so much narrower then the uppermost] *for he had made narrowed rests round about at the house,* [he each time had made the thickness of the wall an ell narrower, to lay the beams of the chambers without upon the rests. This narrowing or shortning was in the top of the wall of 5 and 10 and 15 ells] *that they* [*viz.* the chambers] *should not be fastned in the walls of the house.* [*i.e.* that they might not with their beams be fastned in the wall of the temple by boring thorow or breaking the wall. Compare *Ezek.* 41.6.]

7 *Now the house when it was built with perfect stone,* [*i.e.* which was before perfectly prepared and fitted for the work, which is likewise affirmed of the wood or timber, above chap. 5.18.] *as it was brought thither* [Heb. *of bringing thither, i.e.* as it came (being brought) thither] *so that no hammers, nor ax* (*or*) *iron tool was heard in the house, when it was built.*

8 *The door of the middlemost side-chamber,* [*i.e.* thorow which they went up to the middlemost side-chamber] *was on the right side of the house:* [Hebr. *shoulder, &c.* The right side of the Temple as they went forth, was the south, for the entrance of the Temple stood in the East, and the most holy place in the West] *and they went by winding stairs to the middlemost* (*side-chamber*), *and from the middlemost to the third,* [*viz.* side-chambers. By the plural number here may be understood that every story had divers chambers and corners. See 2 *Kings* 11.2.]

9 *So he built the house, and perfected it: and covered the house* [*viz.* within on its roof] *with arches,* [Heb. according to the opinion of some, *backs*] *and rowes of Cedars,* [Hebr. *orderings in*, or *with Cedars*, *i.e.* with orderly fastening or joyning together of Cedar-beams, planks or boards.]

10 *He built also the chambers against all the house, five ells in the height thereof: and joyned them fast to the house,* [*i.e.* he joyn'd and fitted them on the narrowings of the wall of the Temple. See ab.v.6.] *with Cedar-wood.*

11 *Then came the word of the LORD unto Salomon, saying;*

12 *Concerning this house that thou buildest, if thou walkest in my statutes, and executest my judgements, and keepest all my commandments,* [How these three words, *statutes, judgements*, and *commandments* are distinguished, see above chap. 2. on v. 3.] *walking in the same: then will I confirm my word with thee, which I spake unto David thy Father.* [see 1 *Kings* 2.4. and 9.4. 2 *Sam.* 7.13. 1 *Chron* 22.10, 19.]

13 *And I will dwell in the midst of the children of Israel:* [See *Lev.* 26. on v. 12.] *and I will not forsake my people of Israel.*

14 *So Salomon built that house,* [*i.e.* he went on in the building of the Temple, to perfect and adorn the same within] *and finished it.*

15 *He also built the walls of the house within with Cedar-planks;* [Heb. *sides*, and so in the following verse, *i.e.* he covered the walls with Cedar-planks, &c. so in the following word] *from the floor of the house to the roof of the walls,* [Heb. *to the walls of the roof*; *i.e.* to the uppermost part of the wall, on which the roof resteth] *he covered it within with wood: and covered over the floor of the house* [understand this not of the innermost part of the house, but of the foremost, called *the holy place*] *with planks of fir.*

16 *Besides he built twenty ells* [The length of the Temple was threescore ells, above v. 2. whereof the foremost part had forty, and consequently the innermost twenty] *with planks of Cedar, on the sides of the house,* [the meaning is, that he covered the partition-wall (whereby the holy place was distinguished or divided from the holy of holies) with planks of Cedar] *from the floor to the walls: i.e.* the whole floor from one wall to another] *he built this for him* [*viz.* for the Lord, of whom was spoken immediately before ver. 13.] *within for an oracles-place for the holy of holies.*

17 *Now that house was fourty ells* (*namely*) *the Temple,* [Called, the *holy place*. This was as long again as

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the *holy of holies*, which had but twenty ells in length below v. 20.] *that was before it.*

18 *And the Cedar on the house within was carved with knops,* [Others, *wild gourds,* so below chap. 7. 24.] *and open flowers:* [Heb. *opening of flowers.* So in the sequel] *it was all Cedar,* (there) *was no stone seen.*

19 *And the Oracles-place he prepared in the house* [Heb. *in the midst of the house.* The word *house* signifieth here the whole fabrick or building of the Temple] *within* [*viz.* the place where the holy of holies was: in the outermost part of the Temple] *to set there the Ark of the covenant of the LORD.*

20 *And the Oracles-place in the forepart* [*i.e.* which as a man entred in from the East to the West, lay before him in the end of the holy place. Oth. *the space,* (or *the faces*) *of the Oracles-place*] *was twenty ells in length, and twenty ells in breadth, and twenty ells in the height thereof,* [indeed above v. 2. is mentioned concerning the whole house that it was thirty ells high: but seeing they were to go up by steps or staires from the first court into the second, and from the second into the holy place, and from this into the holy of holies, as may be gathered from *Ezek.* 41. 6. It's no wonder that the floor was certain ells higher, and nigher to the roof] *and he over-laid it with close gold;* [*i. e.* plate-gold, fine, pure gold. See 2 *Chron.* 3. 4. or so called, (as others conceive) because it was lockt up and kept by *David* for the building of the Temple, 1 *Chron.* 29. 3, 4. where it is also called gold of *Ophir,* which for its worth and value was ever held in great esteem, *Job* 22. 24. but the costliest and most precious gold was likewise generally so called, because they were wont to lock it up very close, *Job* 28. 15.] *he likewise over-laid the Cedar-altar.* [Meaning the altar of incense; of which also mention is made below v. 22. and 23. This *Solomon* likewise over-laid with gold, and is therefore called the *Golden altar,* below chap. 7. 48.]

21 *And Solomon over-laid the house* [Meaning, the *holy of holies,* as is expounded in the end of this verse] *within with close gold: and he drew* (*a vail*) *thorow it with golden chaines before the Oracles-place,* [the meaning is, that *Solomon* caused a veil to be made, which he drew all along to the partition, which divided the holy from the most holy place, hanging on golden chains. See of this veil, *Exod* chap. 26. vers. 31, 32, 33.] *and over-laid it with gold.*

22 *So he over-laid the whole house with gold, untill all the whole house was finished: besides, he over-laid with gold the whole altar,* [See above on ver. 20.] *which was before the Oracles-place.*

23 *Now in the Oracles-place he made two Cherubims* [See Gen. 3. on v. 24.] *of oily wood:* [The Cherubims which *Moses* caused to be made, were of beaten-gold, *Exod.* 25. 18. Now some hold these oily trees not to be olive-trees, but some other trees, that also yield oil, as Cedar-trees, and Pine-trees, *&c.* for the Olive-trees are sometimes distinguished from the oily-trees, as *Neh.* 8. 16.] *the height of each was ten ells.*

24 *And five ells was the one wing of the Cherub, and five ells the other wing of the Cherub: from the end of his one wing, to the end of his other wing,* [Heb. *from the ends of his wings to the ends of his wings*] *were ten ells.*

25 *So the other Cherub was ten ells: both Cherubims had one kind of measure, and one kind of cutting.* [*i.e.* shape.]

26 *The height of the Cherub was of ten ells, and so of the other Cherub.*

27 *And he set these Cherubims in the midst of the innermost house,* [*i.e.* the holy of holies, so the holy place is called the Temple, *which was before it,* above v. 17.] *and the Cherubims spread forth the wings, so that the wing of the one touched this wall, and the wing of the other Cherub touched the other wall, and their wings in the midst of the house reached wing to wing.* [the meaning is, that the two Cherubims ending in the holy of holies, each with their one wing touched the wall, the one the wall that was on the South side; the other, on the North-side; and that they then touched one another with their other wings: so that with the same they reached over the whole breadth of the place: for as this was twenty ells broad, above ver. 20. so was every wing five ells long, above ver. 24. and consequently both the Cherubims stood ten ells distant one from another, and each five ells distant from the wall of his side, making together twenty ells. Compare 2 *Chron.* 3. 11, *&c.*]

28 *And he overlaid these Cherubims with gold.*

29 *And he carved all the walls of the house round about, with carved ingravings of Cherubims, and of Palm-trees, and of open flowers; within and without.* [Some understand by this the wall which parted the holy of holies from the holy place, which he adorned not only within, on the side, which was in the most holy place, but also without on the side, which stood in the holy place. Others understand it of the walls in general both of the most holy and holy place.]

30 *He also overlaid the floor of the house with gold within and without.* [*i.e.* in the most holy and in the holy place.]

31 *And at the entring of the Oracles-place he made doors of oily wood; the lintel, (with) the posts was the fifth part (of the wall).* [*i.e.* it was as broad and high, as the fifth part of the wall; to wit, four ells: for the wall of the Oracles-place was twenty ells broad and high. See above v. 16. Others interpret this thus, that the lintel and posts were five square, or five-corner'd.]

32 *The two doors also were of oil-trees, and he carved upon them carvings of Cherubims, and of Palm-trees, and of open flowers, which he overlaid with gold: he also spread gold upon the Cherubims, and upon the Palm-trees.* [Hereby the making might ever be discerned from the carved work.]

33 *And he also made at the door of the Temple posts of oily trees: out of the fourth part (of the wall).* [For the posts (the door being also counted) were five ells broad, and high, which is the fourth part of twenty. Others understand this of the posts, that they were four-square, or four-corner'd. Compare above the 31 verse with the annotat.]

34 *And the two doors were of fir-wood,* [See above chap. 5. on v. 8.] *the two sides of the one door were turning about, so the two carved (sides) of the other door were turning about.*

35 *And he carved them with Cherubims, and Palm-trees, and open flowers; which he overlaid with gold; fitted to the carved work.*

36 *Then he built the innermost Court* [Meaning the Court that was next to the Temple, and was called the *Priests court,* 2 *Chron.* 4. 9. because none but they and the Levites might enter into it, and because the Priests offered there upon the Altar of burnt-offering, and observed the worship of God] *of three rowes of hewed stones, and a row of Cedar-beams.*

37 *In the fourth year was the foundation of the house of the LORD laid in the moneth Zif:* [See above on ver. 1.]

38 *And in the eleventh year the in moneth Bul, which is the eighth moneth,* [This moneth answereth partly to our *October*, and partly to our *November*] *was this house finished according to all its parts,* [Heb. *things,* or *words, i.e.* according to all that was said and ordered concerning it] *and according to all its appurtenances; so was he seven years in building it.*

CHAP.

CHAP. VII.

The building of Solomons house, v. 1. &c. *Of the house of Libanon,* 2. *Of the porch of pillars,* 6. *of the porch of judgement,* 7. *of the house of Pharaohs daughter,* 8. *Of Hiram the skilfull artificer,* 13. *Of the two copper pillars,* 15. *The molten sea,* 23. *The ten copper bases,* 27. *The ten copper Lavers.* 38. *Briefly, all work-tools, and vessells, copper, and golden,* 40. *The dedicated things are brought into the Temple,* 51.

BUt *Salomon was fifteen years* [Almost as long again as in building the Temple, above v. 6. 38. The same requiring more haste, both in regard of Gods command, and of his worship, and wherein more workmen were imployed, and for which more provision of materialls was made] *in building his* (own) *house;* [serving him and his Court-houshold for a dwelling place. See below v. 48. and chap. 9. 10.] *and he finished all his house.*

2 *He built also the Forest of Libanon* [So called (as some conceive) because it was built in a very pleasant and exalted place in Jerusalem, or without the city, and was beautified with many fair and high trees, like the forest of Libanon, serving the King for an house of pleasure, and recreation. Compare below chap. 9. 19.] *an hundred* [understand common ells: and see concerning this length, Gen 6. on vers. 15.] *and fifty ells in the breadth thereof, and thirty ells in the height thereof; upon four rowes of Cedar-pillars,* [this house being six stories high, and having three dwellings one above another, this is to be understood of the lowermost] *and Cedar-beams* [which made the floor of the middlemost dwelling] *upon the pillers.*

3 *And it was covered with Cedar above* [Whence arose the third or uppermost flooring] *upon the ribs* [or, *beams, lofts, chambers*] *which were upon five and fourty pillars, fifteen in a row.* [understand the uppermost part of this house, which (because it had a less burden or stress to bear then the lowermost) had only three rowes of pillars, whereas the lowermost had four, above v. 2. each row consisting of fifteen pillars.]

4 *There were three rowes of lookings out:* (so) *that the one window was against the other window in three ranks.* [As the house was three stories high, so it had likewise three rowes of windowes, in every story one row, whereof the uppermost stood right against the lowermost.]

5 *Also all the doors and posts were four square of (one manner of) looking out: and window was over against window, in three ranks.* [Heb. *three times.* The meaning is, the windowes and gates of both sides, were in each lott raised up just one above another, so that a man could extend his sight from the one to the other being over against it. Others interpret it thus, *all the doors and posts were four square with the lookings out, &c.*]

6 *Then he made a porch* [Here three porches are mentioned, whereof this is the first, and was in the forepart of the house of the forest of Libanon. See of the second, v. 7. and of the third, v. 8.] *of pillars;* [*i.e.* consisting of many pillars, and from the roof resting upon them] *fifty ells was the length thereof,* [according to the breadth of the house. Compare above v. 2.] *and thirty ells the breadth thereof: and the porch was over against them,* [*viz.* the doors, of which mention is made in the former verse, or the pillars, or house of the forest. The meaning is, that this porch was before the house of the forest; so that the pillars and beames, of which this porch consisted, were right against the doors, and consequently in the sight of the fore-mentioned house] *and the pillars with the thick beams over against the same.*

7 *He also made a porch* [*viz.* in Jerusalem, before his house, very convenient for the people, which came for judgement, to be sheltred there against the intemperateness or foulnes of the weather] *before the throne, where he judged,* (to be) *a porch of judgement, which was covered with Cedar, from floor to floor.* [*i.e.* from the one end of the floor to the other. Some understand this of the walls, *viz.* that they were covered with Cedar, from below on the floor, to the ceiling above which is a floor likewise.]

8 *And (at) his house where he dwelt, there was a Court more inward then that porch, which was like unto the same work;* [The third porch, which was between the porch of judgement and the Kings house] *he made also for Pharaos daughter, whom Salomon had taken (to wife) an house,* [distinct from the strong hold of *David*, where he first dwelt. See above chap. 3. 1. and 2 *Chron.* 8. 11.] *like unto that porch.* [understand the third porch which was more inward, mentioned immediately before, unto the porch, the Queens house is said to be *like,* not so much in regard of the form, as of the matter, as appeareth by the following verse.]

9 *All these things* [Meaning all the buildings mentioned in this and the former chapters. Compare below v. 12.] *were of costly stones, hewed according to measures,* [*i. e.* according to the measures, which skilfull masons or stone-cutters follow, to finish a work in the neatest and handsomest fashion that may be. So below v. 11.] *sawed with the saw within and without; and that from the foundation unto the rests an hand-breadth,* [*i.e.* the rests sticking out, at the uppermost part of the wall, whereon the vault of the roof rested, and stook out an hand-breadth without the wall] *and so without unto the great court.* [where the people met.]

10 *The foundation was also laid with costly stones, great stones; with stones of ten ells, and stones of eight ells.*

11 *And above,* [*viz.* upon the foundation-stones] *upon costly stones, hewed after the square, and Cedars,* [*i.e.* planed planks of Cedar-wood, wherewith the hewed stones were covered over.]

12 *And the great court* [See above on v. 9.] *was round about of three rowes of hewed stones, with one row of Cedar-beams: So it was with the inner court* [see above chap 6. on v. 36.] *of the LORDS house, and with the porch of that house.*

13 *And King Salomon sent forth, and caused Hiram* [See above chap. 5. on v. 1.] *to be fetcht* [Heb. *took,* or *took on.* See Gen 12. on vers. 15.] *out of Tyrus.* [see above chap. 5. on v. 1.]

14 *He was the son of a widow-woman* [By the descent of the tribe of *Dan,* 2 *Chron.* 2. 14.] *of the tribe of Naphtali,* [understand this of the widowes son, whose descent by the Fathers side was of the tribe of Naphtali] *and his father had been a man of Tyre,* [*viz.* in respect of the city where he dwelt, and not in respect of his descent, according to which he was an Israelite. Oth. this may be also understood, that this Father was likewise Tyrian by pedigree and descent, that is, an heathen, but that his wife was both of Dan and Naphtali; to wit, of one tribe by the Fathers side, and of another by the Mothers side, which might be done by the mixtures of the tribes one with another; for the Israelites did not alwaies follow the rule of Gods law, which forbade them to marry out of their own tribe. See further 2 *Chr.* 2. on v. 14.] *a worker* (in) *copper, who was filled with wisdom, and with understanding, and with knowledge, to make all* (kind of) *work in copper,* [see *Exod.* 31. 3.] *this* (man) *came unto King Salomon, and made all his work.*

15 *For he formed* [Or *cast*] *two copper pillars,* [See *Jer.* 52. 21. 2 *Kings* 25. 16, 17.] *the height of the one pillar was eighteen ells,* [Counted after the measure of the

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the sanctuary, which were again as long as the common ells: see *Gen.*6.on v.15. and hence 2 *Chron.*3.15. there are thirty five ells (after the common measure of ells) ascribed to these pillars, to which one ell more being allowed to the foot, or basis, each pillar was just thirty six common ells high, that is, eighteen holy ones, or ells of the Sanctuary] *and a fillet of twelve ells compasse of the other pillar about.* [*viz.* the compass and roundness of its body: understand the same likewise of the first pillar.]

16 *He made also two* [*viz.* For each pillar one] *Chapiters*, [understand here by the Chapiter, an Ornament, made above on the top of the body of a pillar, consisting of three parts, *viz.* the Foot or Basis, the plaited work of the Pomegranates, and the Crown] *of molten copper, to set upon the heads of the pillars: five ells was the height of one Chapiter, and five ells the height of the other Chapiter.* [meaning the whole Chapiter being measured altogether with all the three parts thereof: for the foot or batis was an ell high, the pomegranate work an ell also, and the crown three ells: so many ells are attributed to the crown alone, 2 *King.* 23.17. and being counted with the pomegranates four ells: see below verse 19.]

17 *The nets were of net-work*, [Or, of twisted, or of grated work] *the wreaths of chain-work, for the chapiters, which were on the head of the pillars:* [The meaning is, that the uppermost part, or the crown of the Chapiter consisted of a most artificial twisting together of leaf, flower, and fruit-work, in certain rowes fastened with wreaths most curiously one to another: compare 2 *Chron.* 3. 16.] *seven were for the one Chapiter, and seven for the other Chapiter.* [some understand this work of the rows of the leaf-work, and of the strings or wreaths that tied the work close together: Others, of the strings or wreaths alone.]

18 *So he made the pillars; as also two rowes* [*viz.* Of pomegranates that compassed the middle part of the knop about] *round about upon the one net, to cover the Chapiters,* [*i.e.* the crowns, the uppermost part of the Chapiters: see above on v.16.] *that were upon the head of the pomegranates; he did likewise so to the other Chapiter.*

19 *And the Chapiters, which were upon the head of the pillars, were of Lilie-work* [*i.e.* Had the form, fashion, and resemblance of Lilies] *in the porch;* [*i.e.* to be set in the porch] *four ells.* [understand this of two parts of the Chapiter, the uppermost, and middlemost, namely the crown, and the pomegranate work both together: see above on v.16.]

20 *Now the Chapiters* [The Chapiter here signifieth the uppermost part of a whole chapiter, called the *Crown*, which was round like a bowl, either in bulk like a ball, or in oval length] *were upon the two pillars, yea upon it over against the belly.* [understand the middlemost, or the middest part of the bowl, that which sticketh most out. Others understand by the belly, the hole that was above in the midst of the pillar, into which the Chapiters were put, to stand fast] *which was by the net, and two hundred pomegranates were in rowes round about, (also) upon the other Chapiter.*

21 *After that he reared up the pillars in the porch of the Temple; and having reared up the right pillar, he called the name thereof Jachin,* [*i.e.* He (*viz.* the Lord) *will establish*] *and having reared up the left pillar, he called the name thereof Boaz.* [*i. e. Power is in him.* These two names intimated, that the spiritual Temple, which is the Church of true Believers, and of the Elect, resting on the pillar of the Almighty power of God, should be able to stand against all outward and inward violence whatsoever, so that the gates of hell should never prevail against it, *Matth.*16.18.]

22 *And upon the head of the pillar was Lilie-work:* [See hereof above ver.19.] *so the work of the pillars was finished.*

23 *Moreover, he made the molten sea* [Called likewise so, 2 *Chron.*4.2. but 2 *King.*25.13. *copper-sea.* Understand a huge great vessel, or kettle, containing great store of water, and in that regard called a *Sea*, according to the instance of the Hebrews, who were wont to call the gatherings of many waters together, *Seas.* This water served for the washings of the Priests and Levites: compare *Exod.*30. ver.18,19,20. & 40. ver.30, 31, 32. & *Lev.*8. on ver.11. 2 *King.*16,17. 2 *Chron.*4.6.] *it was ten ells from the one brim direct* [Heb. *lip* so in the following verse] *thereof, to the other brim thereof* [*i. e.* measured overthwart in a direct thorow, from the one brim to the other] *round all about, and five ells in the height thereof, and a measuring-line of thirty ells did compasse it round about.* [*i. e.* this which being measured in the roundness without was thirty ells wide: for the roundness containeth twice as much room as the direct line doth: compare 2 *Chron.*4.2.]

24 *And under the brim thereof* [*viz.* At the outside of this molten sea] *were knops,* [The Hebrew word signifieth properly *wilde gourds*, or the pictures and draughts, or representations thereof, as above chap.6. v.18. & 2 *King.*4. 39. but it seemeth that it signifieth also in general all manner of pictures of leaves, flowers, fruits, and beasts wrought upon, or in any thing for ornament: for 2 *Chron.*4.3. for further expounding of this place is put the resemblance or picture of Oxen] *compassing the same round about, ten in an ell,* [the meaning is, that in a cubit, or ell, were ten knops. And it being said in the former verse, that one row of these knops was thirty Ells in compass, it followeth, that the number of knops in one row was three hundred; and in two together six hundred] *compassing that Sea round about: two rows of these knops were cast in the casting of it.* [*viz.* of the sea: for they were not carved or engraven in this copper sea, but cast together with the same: so 2 *Chron.* 4.3.]

25 *It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East, and the Sea was above upon them: and all their hinder parts were inward.* [*i.e.* the hinder parts of these Oxen were inward hidden under this copper sea, that they could not easily be seen. So 2 *Chron.* 4. 4.]

26 *Now the thickness of it was an hand-breadth, and the brim thereof as the work of the brim of a cup: (or) of a Lilie-flower: it contained two thousand Baths.* [Meaning that ordinarily so much water was put into it: but being brim-full, it held three thousand Baths, 2 *chr.* 4.5. A Bath was a great measure of the Hebrews of liquid or moist Wares, containing as much as an Epha did in dry Wares, *Ezek.* 45. 11. an Epha held ten Gomers, *Exod.*16.36. and *Lev.*5. on ver. 11. a Gomer contained fourty three common Egge-shels: six of these shels contain the measure of a Log: see *Levit.* 14. on verse 10. threescore and twelve Logs make about a Bath.]

27 *He made also ten Copper-bases,* [Or, undershoarings, feet, under-proppings, which stood foursquare, or four-corner'd, upon which was set a Laver, or Wash-vessel, containing a great quantity of Water, wherein the Offerings were washed; for which end they had also Wheels, by which they were carried from one place to another] *four Ells was the length of one basis, and four Ells the breadth thereof, and three Ells the height thereof.*

28 *And this was the work of the bases; they had borders;* [Heb. *Shuttings in.* Understand wide spaces inclosed or shut in between two ledges, wherein Pictures of Beasts and Cherubims were made for ornaments. See the following verse, and below verse 36.] *and the borders were between the ledges.* [Heb. *steps.* These were borders sticking out, or bands, or brims made round about each seat, which followed one upon another like steps or stairs, and enclosed the afore-mentioned borders or spaces both above and below. The uppermost were as the roof of the pictures and images, the lowermost as their ground and bottom.]

29 *And upon the borders, that were between the ledges, were Lions, Oxen, and Cherubims, and upon the ledges (there) was a foot* [Meaning an even place or space, serving for the under-propping of the Laver, that rested thereon] *above: and beneath the Lions and Oxen, additions of extended work.* [*i. e.* adjoyned ornaments of work twisted thorow and drawn out, which were at the neck of the laver, an half ell below it: see below ver. 35.]

30 *And one base had four copper wheels, and copper-plates;* [Wherein the axle-trees of the Wheels stuck, for the under-propping of the bases, that lay thereon] *and the four corners thereof had shoulders:* [*i. e.* tenons, or stayes, like unto shoulders, that came above out of the hollowness at the four corners of the base; not made then on without, but from thence issuing, and being cast therewith to hold the laver fast that lay thereon, that it might not wag or glide off from the base, when it was carried or transported from one place to another. Compare below v.34.] *under the Laver* [see hereof below on v. 38.] *were these molten shoulders at the side of every ones additions.*

31 *And the mouth* [Understand an equal and like hollowness in the plate, which was above upon the base, and which even filled the laver that was let into it about an half ell deep] *of it was within the ledge,* [*i. e.* the circumference of the mouth, or of the hollowness into which the laver was let in] *and above it an ell, and the mouth thereof was round of foot-work* [conformable unto the work which is made to support or underprop any thing, and must every way fit the same. Therefore as the laver was round, so was it likewise requisite that this hollowness of the mouth should be round] *an ell and half an ell:* [*viz.* according to the measure of the laver which was let into the seat] *and also upon the mouth of it* [*i.e.* upon the plate, or the covering wherein the mouth was, which comprehended the laver] *were coverings, and the borders thereof* [*i. e.* the outermost compasses or circumferences, which concluded the uppermost covering of the base] *were four square, not round.*

32 *Now the four wheels were under the borders, and the axle-trees* [Heb. *hants*] *of the wheels at the base: and the height of a wheel was an ell and half an ell.*

33 *And the work of these wheels was like the work of a chares wheel: their axle-trees, and their naves, and their strakes, and their spokes were all molten.*

34 *And there were four shoulders* [Some conceive that these shoulders differed from these mentioned above ver. 30. for that those came out of the hollowness into which the laver is let, but these in the outside of the hollowness of the laver supported the middlemost part thereof] *upon the four corners of one base: the shoulders thereof were of the base.* [*i.e.* they were not fastened to it without, but one work issuing out of the base: see above on ver.30.]

35 *And upon the head of one base* [*viz.* above the face, and the shoulders thereof] *was a round height of half an ell round about: also upon the head of the base the handles thereof* [Heb. *the hands thereof*: so in the following verse. Understand the uppermost part of the shoulders, wherewith as with hants the laver was supported: or, understand hereby little pillars, which issued above out of the four corners of the base, having four square borders, wherein were curious gravings] *and the borders thereof were of the same.*

36 *Now he carried upon the plates of the handles thereof, and upon the borders thereof,* [See above on ver. 31.] *Cherubims, Lions, and Palm-trees: according to every ones empty place, and additions round about.*

37 *Like unto this he made the ten bases; they had all one kind of casting, one kind of measure, one kinde of size.*

38 *He made also ten copper Lavers:* [Standing upon the copper bases, which might be transported from place to place, described in the former verses beginning at the 27. These vessels were filled with water, which the Priests were to use in their ministration. See 2 *Chron.* 4. 6. and compare *Lev* 8. the annotat. on verse 11.] *one laver contained fourty Baths,* [*viz.* of water: see of this measure above on verse 26.] *one laver was four ells; upon every base, of those ten bases, was one laver.*

39 *And he set five of those bases on the right side of the house,* [*viz.* In the Court of Priests, where the Offerings were prepared] *and five on the left side of the house; but he set the sea* [see above on verse 23.] *on the right side of the house Eastward* [where the entering of the house was] *over against the South.*

40 *Moreover, Hirom* [Straightway called in this verse *Hiram*, and elsewhere also *Huram*: see above on verse. 13. the same name the King of Tyre had] *made the lavers, and the shovels, and the sprinkling basins; and Hiram made an end of doing all the work, that he made King Salomon for the house of the LORD.*

41 *(To wit) the two pillars, and bowls of the Chapiters* [Understand hereby Crowns, which were the uppermost part of the Chapiter, of which see above verse 19, and 20.] *that were on the head of the two pillars: and the two nets, to cover the bowls of the Chapiters, which were on the head of the pillars,*

42 *And the four hundred Pomegranates* [See above verse 20.] *for the two nets: (namely) two rowes of Pomegranates for one net, to cover the two bowls of the Chapiters, that were above upon the pillars.*

43 *Also the ten bases,* [See of these above ver. 27.] *and the ten lavers* [see above ver. 38.] *upon the bases.*

44 *Moreover, one sea:* [See above ver. 23.] *and the twelve oxen under that sea:* [see above verse 25.]

45 *Also the pots* [To seeth the flesh in of certain sacrifices, that was eaten by the Priests, and by these that brought the beasts to be offered. Some pots were also to gather the ashes of the sacrifices in, and to carry them forth: see *Exod.*27 3.] *and the shovels, and the sprinkling basins, and all these vessels which Hiram made for King Salomon for the house of the LORD; (all) of polished copper.*

46 *In the plain of Jordan did the King cast it in close earth:* [*i.e.* Clayie, fat, and tough ground: so 2 *Chron.* 4.17.] *between Succoth,* [lying in the tribe of Gad beyond the Jordan: see *Gen.*33.on ver.17.] *and between Zarthan.* [see *Jos.*3.on v.16.]

47 *And Salomon left all these vessels (unweighed) because of the exceeding great multitude:* [Heb. *For the multitude greatly greatly*] *the weight of the Copper was not searched.*

48 *Salomon likewise made all the vessels, that were for the house of the LORD: the golden altar,* [*i.e.* Overlaid with gold, *Exod.*30 3. but otherwise made of Cedar-wood, above chap. 6. 20. which is called *Sittim-wood. Exod.*30.1.] *and the great table,* [understand tables in the plural number: for there were ten in Salomons temple, 2 *Chron.*4 8. They were of gold, *viz.* being therewith overlaid without, but within they were of wood:

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compare *Exod.* 25. ver. 23, 24.] *upon which the shew-bread,* (loaves) [Heb. *bread*-(loaves) *of faces:* so called, not because they had faces, but because they lay before the face of the Lord, that is, before the Holy of Holies: see *Exod.* 25.30.] *were.*

49 *And the candlesticks of ineloſed gold,* [See above chap 6.on ver.20. Of such kind of gold were these candlesticks made, being not onely overlaid therewith, but wholly consisting of it, as Moseh's candlestick did, to which, with its appurtenances, a whole talent of gold went, *Exod.* 25.31,39.] *five on the right hand, and five on the left hand* [that is, on the North and South side of the holy place] *before the Oracles place; and the flowers and the lamps, and the snuffers* [see of these three, *Exod* 25.v.31,37.and 38.] *of gold.*

50 *Likewise the cups, and the ſleſh-hooks,* [Or, *Forks*, or, *chopping-knives.* Oth. *musical inſtruments*] *and the ſprinkling baſons,* [of which there were an hundred in number, 2 *Chron.*4.8.] *and the incenſe cups,* [others *ſpoons*] *and the cenſers of ineloſed gold:* [see above chap. 6.on ver. 20.] *beſides the hinges, the hinges of the door of the inner moſt houſe, of the Holy of Holies, (and) of the doors of the houſe of the Temple of gold.*

51 *So all the work was finiſhed that King Salomon made for the houſe of the LORD: After that Salomon brought the dedicated things of David his father; [i. e.* Which were dedicated unto the Lord by David for an holy use: see 2 *Sam.*8.7,11. & 2 *Chron.*5.1.] *the ſilver and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.*

CHAP. VIII.

*Salomon aſſembleth the chiefeſt of the Iſraelites, to dedicate the Temple,*verſ.1,&c. *The Ark of the Covenant with the holy inſtruments are brought into it,* 4. *The LORD giveth a token of his preſence,*10.*Salomon bleſſeth the Congregation, and giveth God thanks,*14,*and* 54. *He maketh an excellent prayer unto God,* 22. *He offereth with the Congregation,*62. *They keep the Feaſt of Leaſ-huts,*65.

THen *Salomon aſſembled the Eldeſt of Iſrael,* [See *Levit.*4. on ver. 15.] *and all the heads of the tribes,* [see *Numb.*1. on ver. 4,and 16.] *the chief of the Fathers among the children of Iſrael,* [each tribe of the Israelites consisted of certain Houſholds or Families, which had each in particular their chief Fathers. Besides these, there were in every tribe Captains of hundreds, of thousands, &c. whose chiefeſt and moſt principal are here to be understood. Compare *Exod.*18.21. *Numb.* 3.24,30,35. 1 *Chron.*4.38.] *unto King Salomon* [*i.e.* unto him, according to the Hebrew phraſe. See above chap.2.on ver.19.] *at Jeruſalem, to bring up* [*viz.* Into the Temple, into which, because it was built upon mount Morija, they were to ascend by steps or stairs] *the Ark of the Covenant of the LORD out of the City of David,* [*viz.* Which David had taken, built, and inhabited. See above chap.2.on v.10.] *which is Zion.* [see 2 *Sam.*5.9. & 6.12,17.]

2 *And all the men of Iſrael aſſembled themſelves unto King Salomon at the Feaſt,* [Meaning the Feast of dedication, going before the Feast of Leaf-huts. See below ver.65. and of the Feast of Leaf-huts, *Levit.* 23.34. *Deut.*16.13. 2 *Chron.* 5.3.] *in the month Ethanaim:* [This month agreeth moſtly with our *September.* It is called *Ethanim, i.e.* of *ſtrong*, or of *ſtrengths*; because (as some conceive) in it the fruits of the Land were gathered in, which are as the ſtrength of the earth, ordained by God to preserve and ſtrengthen the life of man] *the ſame is the ſeventh moneth:* [*viz.*, according to the account of Eccleſiaſtical moneths ordained by God, *Exod.*12.2. otherwise, before the departure of the Israelites out of Egypt, this moneth was the first, *viz.* of the civil year.]

3 *And all the Eldeſt of Iſrael came; and the Prieſts took up the Ark.* [Which was at this time at Jerusalem 2 *Chron.*1.4.]

4 *And they brought up the Ark of the LORD, and the Tent of the Congregation,* [Which with the Copper Altar made by Bezaleel in the Wilderneſs, was at this time at Gibeon, 2 *Chron.* 1.3, 5.] *together with all the holy veſſels,* [Heb. *veſſels of holineſs*; that is, which are ordained for an holy use. See *Levit.*16. on verse 4.] *that were in the Tent, and the Prieſts, and the Levites brought the ſame up,* [*viz.* With this difference, that the Priests carried the Ark, and the holy vessels, but the Levites the Tent of the Congregation, with its appurtenances. Compare *Numb.* 4. the annotat. on verse 15.]

5 *Now King Salomon, and all the Congregation of Iſrael that were aſſembled with him, were with him before the Ark,* [*viz.* With King Salomon. Otherw. (*went*) *with him before the Ark.*] *offering ſheep and oxen,* [understand, that the offerings here mentioned, were here and there offered by the way, which the Ark was carried. Compare 2 *Sam.*6.13.] *which could not be numbred nor counted for multitude.*

6 *So the Prieſts brought the Ark of the Covenant of the LORD unto its place, unto the Oracles place of the houſe,* [*i.e.* Of the Temple] *to the Holy of Holies, even under the wings of the Cherubims.* [which Salomon had caused to be made, and were much bigger then those which Moseh had caused to be made in the Wilderneſs. See above chap.6.v.27. *Exod.*25.20.]

7 *For the Cherubims ſpread (forth) both wings over the place of the Ark; and the Cherubims covered the Ark, and the hand-beams thereof* [By which the Ark was carried] *above.*

8 *Then they ſhoved the hand-beams further out,* [Heb. *Lengthened them*; *viz.* by drawing them longer and further out: for to take them quite out, was forbidden by God, *Exod.*25.15. See *Numb.* 4. on v. 6.] *that the heads* [*i.e.* the ends] *of the hand-beams were ſeen forth of the holy place* [*i. e.* by those that were in that part of the Temple which was more outward, called the *holy place.* 2 *Chron.*5.8. it is said, that they were seen out of the Ark: which is not so to be understood, as if the Ark had been seen; but the meaning is, that the outmoſt ends of the hand-beams, which came forth out of the Ark, shewed themselves in the holy place, *viz.* not bare, but covered with the veil] *before the Oracle place, but were not ſeen without:* [*viz.* the holy place] *and are there unto this day.* [*viz.* when this book was written.]

9 *There was nothing in the Ark, but onely the two tables of ſtone,* [The Apostles words, whereby he seemeth to say, *Heb.*9.4. that there were also in the Ark the golden pot with manna, and Aarons rod that budded, must thus be understood, that they were in the same place of the Tabernacle, where the Ark stood, yea were by it, *Exod.* 16.34. *Numb.* 17.10. as the word *in* is often taken for *by* 3.28 *Joſ.*5.13.& 10.10,&c. yea even here in this verse *in horeb*, for, *by horeb*] *which Moſeh put in it* [see *Deut.* 10.5.] *by Horeb, when the LORD made (a covenant)* [the like phrase, wherein this word is concealed, yet to be understood, we find, 1 *Sam.*20.16.& 22. 8. 2 *Chron.*5.10.] *with the children of Iſrael,* [see *Exod.*34.27.] *when they were come forth out of the land of Egypt.*

10 *And it came to paſs, when the Prieſts came forth out of the holy place,* [*i.e.* The fore-part of the Temple, *Exod.* 26. 33. & 28. 43.] *that a cloud filled the houſe of the LORD:*

11 *And*

with the children of Iſrael, [see *Exod.* 34. 27.] *when they were come forth out of the Land of Egypt.*

10 *And it came to paſſe, when the Prieſts came forth out of the holy place,* [*i. e.* The fore-part of the Temple, *Exod.*20.33. & 28.43.] *that a cloud filled the houſe of the LORD.*

11 *And the Prieſts could not ſtand to miniſter, becauſe of the cloud; for the glory of the LORD* [*i.e.* The Cloud, wherein God appeared to the Israelites. Compare *Exod.* 16.10. & 24.16. & 40.34.35. *Numb.*16.19. 2 *Chron.* 15.13,14. & 7.1,2,3.] *had filled the houſe of the LORD.*

12 *Then ſaid Salomon, The Lord ſaid, that he would dwell in darkneſs.* [*i.e.* He declared, that he would manifest his presence by such a visible token as the Cloud, or the darkness was. See *Levit.* 16. 2. which he also oftentimes did. See the annotat. on the former verse; also *Exod.*13.22.& 14.19.& 19.16.& 20.21. *Numb.* 9. 15. *Deut.*4.11. & 5.22.]

13 *I have ſurely built* [Heb *Building built*; that is, I have surely, or certainly, or wholly built, or I have fully built] *an houſe, for a dwelling place for thee;* [*viz.* wherein thou wilt dwell with thy people by thy Word, and by the visible tokens of thy grace: so 2 *Chron.*6.2.] *a ſeated* [or, *prepared*] *place, for thine everlaſting dwelling.* [understand this everlastingness of the time of the Law; and see *Gen.* 13. on verse 15. Here is to be added the condition of obedience, which the Israelites did owe unto God, that this Word might continue firm and stedfast. See above chap.6.12,13. and below chap.9.4. *Pſal.*89.29,30,31.]

14 *Then the King turned his face about, and bleſſed all the Congregation of Iſrael;* [*i.e* Wished them from the Lord all happiness both in soul and body. So below verse 55. Compare *Numb.* 6. 23. *Pſal.* 118.26. Others understand this thus; that the King with all the Congregation blessed God, that is, thanked and praised him: to this end taking in the Word *God* into the text] *and all the Congregation of Iſrael ſtood.*

15 *And he ſaid, Praiſed be the LORD the God of Iſrael, who ſpake with his mouth,* [*i.e.* By the Prophet Nathan, 2 *Sam.*7.6. 1 *Chron.*17.4. The Prophets are as it were the mouth of God, because his Word is in their mouth, *Exod.*4.12. 1 *King.*17.24. *Iſa.* 51. 16. *Jer.* 5.14.] *unto David my father, and hath fulfilled it with his hand, ſaying:*

16 *From the day that I brought forth my people Iſrael out of the Land of Egypt, I choſe* [*i.e.* I did not manifest nor put in practice my choice. So the word *chuſing* is taken for the execution of the choice, *Deut.*12.1. 2 *Chr.* 6.5. *Zach.*2.12. for unto God all his works are known from eternity, *Act.*15.18.] *no city, out of all the cities of Iſrael, to build an houſe, that my name might be there:* [*i.e.* that my doctrine might be heard and published, the worship instituted by me might be admiaistred, the people, that is called by my Name, might meet together, and my spirit might likewise powerfully work there. Compare *Deut.*13.11. below ver.29. & 14.21. 2 *Kings* 21. 4. 2 *Chron.*6.6. *Pſal.* 132.13,14.] *but I choſe David to be over my people Iſrael.*

17 *It was alſo in the heart of David my father,* [*i. e.* He purposed. See the like phrase, 1 *Sam.* 10. 7. & 14. 7. 2 *Sam.*7.3. 1 *King.*10.2. 1 *Chron.*27.2. & 22. 7. also compare above chap. 5. the annotat. on ver. 5.] *to build an houſe for the Name of the LORD the God of Iſrael.* [See 2 *Sam.*7.2. 1 *Chron.*17 1. 2 *Chron.* 6. 7.]

18 *But the LORD ſaid unto David my father, ſeeing it was in thine heart to build an houſe unto my Name; thou didſt well, that it was in thine heart.*

19 *Nevertheleſſe, thou ſhalt not build that houſe; but thy ſon that ſhall come forth out of thy loines, he ſhall build that houſe unto my Name.*

20 *So the LORD hath eſtabliſhed his word, which he had ſpoken: for I am riſen in the place of David my Father, and I ſit upon the throne of Iſrael, according as the LORD hath ſpoken; and I have built an houſe for the Name of the LORD, the God of Iſrael.*

21 *And I have appointed there a place for the Ark wherein is the Covenant* [*i.e.* The Tables of the Covenant, or of the Testimony; understand the Laws of the Covenant, according to which the Covenant was made, which were written in two Tables of stone. Compare *Deut.* 31. on verse 26.] *of the LORD, which he made with our Fathers, when he brought them out of the Land of Egypt.*

22 *And Salomon ſtood* [*viz.* Upon the Copper and exalted Scaffold, which was in the peoples Court, over against the altar of burnt-offering, which he could behold from his seat. See hereof, 2 *Chron.* 6. 13. also, 2 *King.*11.14. and 23.3.] *before the altar of the LORD, over againſt all the Congregation of Iſrael, and ſpread forth his hands toward heaven:* [In token that he lifted up his heart unto God, upon whom he called, and from whom alone he expected all good things. Of which Ceremony used by the Ancients in prayers, see likewise, *Ezra* 9.5. & *Job* 11.13. *Pſal.* 44. 2. & 63. 5. 1 *Tim.*2.8.]

23 *And he ſaid; LORD God of Iſrael, there is no God like thee, in heaven above, nor on earth beneath; keeping Covenants, and bounty with thy ſervants, that walk before thy face* [See *Geneſis* 17. on verse 10.] *with all their heart.* [see above chap. 2. on verse 4.]

24 *Who haſt kept with thy ſervant David my Father, that which thou hadſt ſpoken unto him, for with thy mouth thou haſt ſpoken, and with thine hand fulfilled,* [*i.e.* begun to fulfill] *as it is this day.*

25 *And now LORD God of Iſrael; keep unto thy ſervant David my Father, that thou haſt ſpoken to him, ſaying: No man ſhall be cut off unto thee before my face,* [Otherwise, *no man ſhall be lacking unto thee before my face*] *to ſit upon the throne of Iſrael:* [the meaning is, that there should be ever some in Davids family, to succeed him in the Kingdom: which promised was fully accomplished in Christ, whose Kingdom is without end; *Luke* 1.53] *onely if thy ſons keep their way* [see above chap.2.v.4.] *to walk before my face* [see *Gen.* 17. on ver. 1.] *according as thou haſt walked before my face.*

26 *Now then, O God of Iſrael, let thy word* (I pray) *be verified, which thou haſt ſpoken unto thy ſervant David my father.*

27 *But will God indeed dwell on the earth?* [He denieth not that God is on the earth, but he implies that he is not there circumscribed or shut up, in regard of his essence, or being; although he manifested himself in the Temple, a visible token of his presence, in respect of his grace] *Behold, the heavens, yea the heavens of the heavens* [so *Pſal.* 148. 4. understand the highest or uppermost heaven, which is the most spatious, or, the most capacious heaven, called by Paul the *third heaven*, 3 *Cor.*12.2. And see this phrase, *Levit.* chap. 2. verſ. 3. and in the annotat.] *cannot contain thee, how much leſs this houſe, that I have builded?* ['Tis as if he had said; although this house be not fit to contain thee, who filleſt heaven and earth, yet notwithstanding let it please thee to dwell therein, and to hear prayers therein. See 2 *Chron.*2.6. *Iſa.*66.1. *Jer.*23.24. *Act.*7. 49.]

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28 *Yet notwithstanding turn thee unto the prayer of thy servant,* [*i.e.* Unto my prayer] *and unto his supplication, O LORD my God; to hearken to the cry, and to the prayer which thy servant this day prayeth before thy face.*

29 *Let thine eyes be open* [Spoken of God after the manner of men; whose eyes are said to be open toward his, when he hath compassion on them, heareth them, and doth them good. Compare below ver. 52. & *Psal.* 33.18. & 34.16. *Zach.* 12.4.] *toward this house, toward this place, of which thou hast said, My name shall be there:* [See above on ver. 16. *Deut.* 12.11.] *to hearken to the prayer, which thy servant shall pray in this place.* [Otherwise, *toward this place; viz. turning himself toward this house, and looking on the promises of thy presence;* see *Dan.* 6.10.]

30 *Hearken then to the supplication of thy servant, and of thy people Israel, which shall pray* [Otherw. *Which they, &c.*] *in this place; and thou, hear in the place of thy dwelling, in heaven, yea hear, and forgive.*

31 *When any man shall have sinned against his neighbour, and he* [*viz.* The Neighbour against whom the sinne is committed] *shall have laid upon him an oath of the curse,* [Heb. *curse*, or, *execration, imprecation.* Understand an oath imposed by the Judge, or was made in weighty and doubtful matters, with cursing of a mans self, if he did swear falsly, and that most solemnly before the altar, to stir up the swearer to more attention, and fear. Compare *Exod.* 22.8. *Numb.* 5.15,16,17,18, *&c.*] *to curse himself; and the oath of the curse shall come before thine altar in this house;*

32 *Then hear thou in heaven, and do, and judge thy servants, condemning* [See of this word, *Deut.* 25. on verse 1.] *the unrighteous, giving his way upon his head,* [by punishing his sins with deserved judgments. See the like phrase, 2 *Chron.* 6.23. *Ezek.* 9.10. and compare below ver. 39.] *and justifying the righteous,* [*i. e.* clearing him, counting him free and innocent, and pronouncing him just or righteous: see of this word *Gen.* 44. on verse 16. & *Deut.* 25. on v. 1.] *giving him according to his righteousness.*

33 *When thy people Israel shall be smitten before the face of the enemy, because they have sinned against thee; and shall turn again unto thee, and confess thy Name,* [*i. e.* Ascribe unto themselves the guilt of the punishment, and unto thee the glory of justice: so below verse 35. See *Jos.* 7.on v.19.] *and pray unto thee in this house, and make supplication.*

34 *Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again into the land, which thou gavest unto their fathers.*

35 *When heaven shall be shut up,* [See *Deut.* 11. on v.17. which otherwise is called, making the heaven as iron, or as copper, *Lev.* 26.19. *Deut.* 28.23.] *that there is no rain, because they have sinned against thee, and they shall pray in this place, and confess thy Name, and turn again unto thee, when thou shalt have plagued them:* [Otherwise, *because thou shalt have rectified against them; viz.* by thy Prophets, or, by the judgment of drought: so 2 *Chron.* 6.26.]

36 *Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou shalt have taught them the good way,* [Called so likewise, 1 *Sam.* 12. 23. Otherwise, *the way of the Lord*, *Psal.* 27. 11. *of truth*, *Psal.* 119. 30. *of understanding*, Proverbs 9. 6. *Of holiness*, *Isa.* 35. 8. *Of righteousness*, 2 *Pet.* 2. 21. *Of life*, *Proverbs* 6. 23, *&c.*] *wherein they should walk; and give rain upon thy Land, which thou hast given thy people for an inheritance.*

37 *When there shall be famine in the Land, when there shall be pestilence, when there shall be blasting, mill-dew, Locusts, Caterpillars, when his Enemy shall besiege him in the Land of his Gates,* [*i. e.* In his own Land and Cities. The word *gates*, is here taken for Cities. See *Genesis* 22. on verse 17. Now the *Land of his Cities*, signifieth *the Cities of his Land.* So 2 *Chron.* 6. 28.] (or there) *shall be any plague, (or)* [this particle is expressed in the original text, 2 *Chron.* 6. 28.] *any sickness.*

38 *What prayer soever, what supplication soever that shall be made by any man, by all thy people Israel:* [*i.e.* by every one in particular, or by the Congregation of the people in general] *when they shall acknowledge every man the plague of his* (own) *heart,* [*i.e.* which goeth to their very heart, and doth inwardly so afflict them, that they are forced unto prayer, by confidence in God, with true repentance of heart] *and* (*every man*) shall) *spread forth his hands in this house;* [or, *towards this house.* See below on v.44.]

39 *Then hear thou in heaven, the sure place of thy dwelling, and forgive, and do, and give to every man, according to all his wayes,* [See *Genes.* 6.on ver.12.] *as thou knowest his heart;* [*for thou onely knowest the hearts of all the children of men.* [*i. e.* Of all men. So *Numb.* 23.19. *Job* 16.21. *Psal.* 8.5 *Eccles.* 3.21.]

40 *That they may fear thee* [*i. e.* Walk in thy wayes; as is explained, 2 *Chron.* 6. 31. for the fear of the Lord exciteth a man to cease from evil, and to do good, *Prov.* 1.7. and 8.13. and 16.6.] *all the dayes, that they shall live in the land, which thou gavest unto our fathers.*

41 *Yea also concerning the stranger,* [Understand those that should be converted from their Idolatry to the true God] *that shall not be of thy people Israel; but shall come out of* (a) *far land for thy Names sake:* [*i. e.* for the glory and praise which thou hast, as well in regard of the Creation, Sustentation, and Government of all things in general, as in regard of the providing, keeping, and delivering of thy Church in particular. See the following verse, and 2 *Chron.* 6. 32.]

42 (For *they shall hear of thy great Name, and of thy strong hand,* [*i.e.* Power, might; so *Deut.* 3.24. *Psalm* 136.12. See *Numb.* 11. on ver.23.] *and of thy stretched out arm*) [so *Psal.* 136.12. *Jer.* 32.17.] *when he shall come, and pray in his house.*

43 *Hear thou in heaven the sure place of thy dwelling, and do according to all that that stranger shall call unto thee for: that all the Nations of the earth may know thy Name, to fear thee, as* (do) *thy people Israel, and to know that thy Name is called upon this house,* [Which hath its name of thee. Compare above the annotat. on v.16.] *which I have built.*

44 *When thy people shall go forth to war against their enemy,* [*i .e.* In a just and lawful war, which shall be commanded by thee] *by the way which thou shalt send them; and shall pray unto the LORD toward the way of this City, which thou hast chosen;* *and toward this house, which I have built for thy Name:* [*i. e.* turning themselves in prayer toward this place, in token that they acknowledged that God to be the onely true God, and called upon him, who was worshipped in the Temple at Jerusalem according to his Word. So below verse 48. And see hereof an example in *Daniel*, chap. 6. verse 10.]

45 *Then hear in heaven their prayer, and their supplication; and execute their right.* [Or, *Maintain their right.* Heb. *do their judgment*, or, *right.* Now God doth execute his peoples judgment or right, when as a Judge he maintaineth and defendeth their cause, and deservedly punisheth their enemies. So below v.40. *Item*, 2 *Chron.* 6.35,39. *Psal.* 9.5. & 140.13.]

46 *When*

46 *When they shall have sinned against thee,* (*for there is no man that sinneth not*) [See 2 *Chron.* 6.36. *Prov.* 20. 9. *Eccles.* 7.20. 1 *Joh.* 1.8,10.] *and thou shalt be incensed against them, and shalt deliver them before the face of the enemy, that they that have taken them; carry them away captive into the enemies Land, which is far, or near.*

47 *And they shall bring again to their heart, in the Land, whither they were carried away captive, that they repent, and make supplication unto thee in the land of them, that carried them away captive, saying, We have sinned, and have done perversly, we have dealt wickedly:*

48 *And they return unto thee with all their heart, and with all their soul* [See 1 *Kings* 2.on v. 4. *i.e.* out of a true sense and feeling of their sins, and sorrow for them, have an unfeigned purpose, with stedfast faith and confidence in thy mercy, to cease from evil, and to do good: so 2 *Chron.* 6.37.] *in the land of their enemies, that carried them away captive: and shall pray unto thee toward the way of their land, (which thou gavest unto their Fathers) toward this City which thou hast chosen, and toward this house* [see above on v.44.] *which I have built for thy Name;*

49 *Then hear in heaven, the sure place of thy dwelling, their prayer, and their supplication, and execute their right;* [Hebr. *Doe their judgement*; as verse 45.]

50 *And forgive thy people, that they have sinned against thee, and all their transgressions, wherewith they shall have transgressed against thee: and give them mercy before the face of those that detain them captive, that they may have compassion on them,* [Heb. *Put them*, or, *give them to mercies, &c. i. e.* to have compassion shewed them, or, to obtain compassion. See almost the like phrase, *Genes.* 43. 14. The meaning is, that God would give the captive Israelites, to find grace and compassion in the eyes of their enemies, in stead of cruel miseriages, and oppression. See some fulfilling hereof, *Nehem.* 2. 2, &c. *Esth.* 10. 2, 3. *Dan.* 1. 9, 10, &c.]

51 *For they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the iron furnace:* [The Hebrew word signifieth properly *a place*, or *a vessel*, in which all kind of metal is melted by the fire: whereunto Egypt is compared, because they endured there many oppressions, and grievous tryals: see *Deuteronomy* 4. on verse 20. and compare *Isa.* 48. 10.]

52 *That thine eyes may be open, unto the supplication of thy servants, and unto the supplication of thy people Israel:* [See above on ver.29.] *to hearken unto them, in all their calling unto thee.*

53 *For thou didst separate them from all the Nations of the earth,* (to be) *an inheritance unto thee; according as thou spakest by the Ministery* [Heb. *Hand*] *of Moseh thy servant, when thou broughtest forth our Fathers out of Egypt, Lord LORD.* [See *Exod.* 19.5. *Deut.* 4.20. & 7.6. & 9.26,29. & 14.2.]

54 *Now it came to passe, when Solomon had made an end of praying all this prayer, and this supplication unto the LORD,* (*that*) *he arose from before the altar of the LORD, from kneeling on his knees,* [The Saints used that Ceremony of bowing the knee in prayer, in token of humility of heart, wherewith we are to appear before God: see 2 *Chron.* 6. 13. *Daniel* 6. 10. *Luke* 22. 41.] *with his hands spread forth toward heaven:* [See v. 22.]

55 *Then he stood, and blessed all the Congregation of Israel,* [See above on v.14.] *saying with a loud* [Heb. *great*] *voice.*

56 *Praised be the LORD, that hath given rest unto his people of Israel, according to all that he spake: there is not one word fallen* (to the ground), *of all his good words,* [Heb. *Of all his good word*] *which he spake by the Ministery* [Heb. *hand.* See *Exod.* 4.on v.13.] *of Moseh his servant.* [the meaning is, he hath fulfilled all his promises, and broken not one of them: so likewise *Jos.* 21.45. & 23.14. 2 *King.* 10.10.]

57 *The LORD our God be with us,* [See *Gen.* 21. on vers. 22. & 26. on ver. 24.] *according as he was with our fathers: let him not leave us, nor forsake us:*

58 *Inclining our heart unto him; to walk in all his wayes, and to keep his commandements, and his statutes, and his judgments,* [See the difference of these three words above, chap. 2. on vers. 3.] *which he commanded our fathers.*

59 *And that these my words, wherewith I have made supplication before the LORD, may be nigh before the LORD our God, day and night: that he may execute the right of his servant,* [He understandeth hereby himself, as above ver. 28, 29, 30, 32.] *and the right of thy people Israel, every man daily on his day.* [Heb. *the word*, or, *the thing of the day on his day: i.e.* every day, according as daily any need shall happen. The like phrase is found, *Exod.* 5.13. *Lev.* 23.37.]

60 *That all the Nations of the earth may know, that the LORD is that God;* (*and that there is*) *none else.* [See *Deut.* 4.35,39.]

61 *And let your heart be perfect* [Understand the perfection of this life, consisting in all the parts of godliness, and not in the full increase thereof, which is the perfection of the life to come: so below chap. 11. 4. and 15.3,4. 2 *Kings* 20.3. 1 *Chron.* 28.9. & 29. 9, 19. 2 *Chron.* 15.17. & 19.9. Compare *Philip.* 3. 12,15.] *with the LORD our God: to walk in his statutes, and to keep his commandements, as at this day.* [understand henceforth for ever, as ye do this day.]

62 *And the King and all Israel with him offered slay-offerings before the face of the LORD.* [Before the Temple; see *Lev.* on v.3.]

63 *And Salomon offered a thank-offering, which he offered unto the LORD, two and twenty thousand Oxen, and an hundred and twenty thousand Sheep.* [See 2 *Chron.* 7. 5, &c.] *Thus they dedicated the house of the LORD, the King, and all the children of Israel.*

64 *The same day did the King hallow* [See *Lev.* 8. on v. 10.] *the middlemost* (*part*) *of the Court,* [understand this of the Priests Court, whose middlemost part he, being led by the spirit of God, used in that extraordinary work, to offer sacrifices there, and for that end to rear altars, because the altar of burnt-offering was not able to bear all the offerings, by reason of their multitude] *which was before the house of the LORD,* [*i. e* close before the forepart of the Temple, called the *holy place*,] *because he had prepared there the burnt-offering, and the meat-offering, together with the fat of the thank-offerings: for the copper altar, which was before the face of the LORD,* [See ab on v. 62.] *was too little to contain the burnt-offerings, and the meat-offerings, and the fat of the thank-offerings.* [See 2 *Chron.* 7. 7.]

65 *At that time also Solomon held the feast,* [Understand the Feast of Leaf-huts which was to be kept seven dayes. See hereof, *Lev.* 23.34.] *and all Israel with him, a great Congregation, from the entering in of Hamath* [see hereof *Numb.* 13.22. This was the uttermost border of Canaan toward the North] *to the river of Egypt* [called Sichor, *Jos.* 13.3. and was the uttermost border toward the south: see *Gen.* 15. on v. 18.] *before the face of the LORD our God seven dayes, and seven dayes:* [understand seven dayes toward the dedication of the altar and temple, and seven dayes more toward the keeping of the Feast of Leaf-huts, 2 *Chron.* 7.9.] *being fourteen dayes.*

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66 *On the eighth day he let the people go,* [Understand that he gave the people leave to go home on the eighth day, which was the 22. of the seventh moneth; but in regard that day was likewise to be kept holy, therefore they departed the day following, which was the 24. See 2 *Chron.* 7. 10. and the annotat.] *and they blessed the King: after that they went to their tents, joyful, and full of courage,* [Heb. *good of heart*] *for all the good that the* LORD *had done for David his servant,* [*i.e.* for the house of David, and his posterity in the Kingdom] *and Israel his people.*

CHAP. IX.

God appeareth to Salomon the second time, ver. 1, &c. *Salomon giveth certain Cities unto King Hiram for his good service,* 10. *A relation of the buildings and strong holds built by Salomon,* 15. *Of the distinction or difference of his subjects,* 20. *Of his yearly Offerings,* 25. *Of his Navie that went to Ophir, for gold,* 26.

NOw it came to passe, *when Salomon had made an end of building the house of the* LORD, *and the house of the King:* [See 2 *Chron.* 7. 11.] *and all the desire of Salomon,* [*i. e.* all his desire] *which he had a minde to make,* [*i.e.* all that came into Salomons heart to make, as is explained 2 *Chron.* 7. 11.]

2 *That the* LORD *appeared to Salomon the second time,* [*viz.* After the building, and dedication of the Temple, but not after the building of the Kings house, which was finished thirteen years after the Temple was built. Some conceive that this appearance hapned after that both houses were finished] *according as he had appeared unto him in Gibeon.* [See above chap. 3. 5.]

3 *And the* LORD *said unto him; I have heard thy prayer, and thy supplication, which thou hast made supplicating before my face; I have hallowed that house;* [*i. e.* separated it to an holy use: so *Gen.* 2. on v. 3.] *which thou hast built, to set my Name there,* [See above chap. 8. on ver. 29. and on v. 16.] *for ever:* [See above chap. 8. on ver. 13.] *and mine eyes, and mine heart shall be there* [understand by the *eyes* of the Lord, his providence in keeping and preserving the Temple, and in protecting, and maintaining the Worship of God, which was to be performed there, understanding withall, according to the condition that is here annexed. And understand by his *heart*, his mercy, and love toward those that should serve him uprightly in this house] *at all dayes.*

4 *And if thou shalt walk before my face,* [See *Gen.* 17. on ver. 1. and above chap. 8. 23.] *according as David thy Father walked with perfectness* [*i. e.* unfeignednesse, truth, simplicity; see *Gen.* 6. on v. 9.] *of heart, and with uprightnesse, to do according to all that I have commanded thee,* (*and*) *shalt keep my statutes, and my judgments:*

5 *Then I will establish the throne of thy Kingdom over Israel for ever: according as I spake concerning David thy Father,* [See 2 *Sam.* 7. 12, 16. above chap. 6. 12. 1 *Chron.* 22. 10. *Psal.* 132. 12.] *saying;* (There) *shall not a man be cut off unto thee from the throne of Israel.* [See above chap. 2. on v. 4.]

6 *But if ye shall wholly turn away,* [Heb. *Turning away, shall turn away*] *ye, and your children, from* (following) *after me,* [Heb. *from after me*, namely, coming, or following, that is, from hearing, believing, fearing, and serving me according to my Word. So 1 *Sam.* 12. 20. 2 *King.* 18. 6. Compare 2 *Sam.* 2. 21.] *and shall not keep my Commandements, (and) my Statutes, which I have given before your face: but shall go, and serve other gods, and bow your selves down before them:*

7 *Then will I destroy Israel out of the Land which I have given them, and this house, which I have hallowed unto my Name,* [See *Jerem.* 7. 15.] *will I cast away from my face:* [*i.e.* out of my sight, and out of mine heart; see above on v. 3.] *and Israel shall be a Proverb, and a By-word among all Nations.* [See *Deuteronomy* 28. 37.]

8 *And concerning this house,* (which) [This word is here inserted out of 2 *Chron.* 7. 21.] *shall have been exalted,* [namely by the declaration of my word and works] *whosoever shall passe by it, shall be astonished, and whistle:* [as at those, whom they scorn and deride. See also such kind of phrase, *Jerem.* 19. 8. & 49. 17. & 50. 13. Sometimes unto this word is also added the *nodding of the head, the clapping, and moving of the hands*, which are all outward tokens and gestures of scornful division. See *Lament.* 2. 15. *Zephan.* 2. 15.] *they shall say, Why hath the* LORD *done thus unto this Land, and to this house?* [See *Deuteronomy* 20. 24. *Jerem.* 22. 8.]

9 *And they shall say, Because they forsook the* LORD *their God,* [*viz.* By a faithless wretchednesse, at which the very Heathens themselves did blush, that would not part with their feigned gods, *Jerem.* 2. 10, 11.] *who had brought forth their Fathers out of the Land of Egypt, and have taken hold upon other gods, and bowed themselves down before them, and served them: therefore the* LORD *hath brought upon them all this evil.*

10 *And it came to pass at the end of twenty years, in which Salomon had built those two houses; the house of the* LORD *and the Kings house;* [*viz.* the house of the Lord in seven years, above chap. 6. v. 38. and the other houses in thirteen years, above chap. 7. v. 1.]

11 (*Whereunto*) *Hiram the King of Tyre, had furnished Salomon with Cedar-trees, and with Fir-trees, and with gold, according to all his desire*) *that then King Solomon gave unto Hiram twenty cities* [Which lay in the North-border of the Land of Canaan, about the Syrians and Sidonians, and bordering upon the tribe of Aser, but (as some conceive) not belonging unto that tribe: because otherwise *Salomon* might not have given them away. Others are of opinion, that he gave him only the use, and not the propriety thereof] *in the land of Galilee.* [which bordered West-ward upon the Country of Tyre. For Galilee is a land, having East-ward the Jordan, South-ward the land of Samaria, North-ward the land of Libanon, West-ward Phœnicia, wherein Tyre lay. Galilee is divided into the upper and lower Galilee. Of the upper Galilee surnamed the *Galilee of the Gentiles* is here spoken, and *Mat.* 4. 15.]

12 *And Hiram came out from Tyre, to see the cities, which Salomon had given him; but they were not right in his eyes.* [*i.e.* they pleased him not. So *Judg.* 14. 3. 1 *Chron.* 13. 4. for which cause Hiram gave them to King *Solomon* again, as may be gathered out of 2 *Chron.* 8. 2. for there the word *give* must be taken for *giving again.*]

13 *Therefore he said; What Cities are those, my brother, which thou hast given me? and he called them the Land of Cabal,* [*viz.* Because it misliked him, for this word signifieth so in Phœnicia (unto which Tyrus belonged) as some hold. Others interpret this word, *mire, sandy,* or, *moorish*] *unto this day.*

14 *And Hiram had sent the King an hundred and twenty talents of gold.* [Understand this of common talents, and see the value hereof, *Exod.* 25. on v. 39.]

15 *Now this is the cause of the Leavie,* [See hereof above chap. 5. on v. 13.] *which King Salomon raised to build the house of the* LORD, [the meaning is, forasmuch

asmuch as Salomon had such a stock of money, and other furniture for the building of the Temple, he caused a certain Leavy of men, that were to be employed in this work, to further the same with all speed and diligence, until it should be finished] *and his* (own) *house, and mills,* [it's thought that this was some great Fort or Bulwark, about the Kings Palace, where the people at their first entring in were received; serving for a place of retreat, or Watch-house for the Kings Guard. See hereof, 2 *Sam.* 5. 9. & 1 *King.* 11. 27.] *and the Wall of Jerusalem; as also Hazor,* [a city lying in the tribe of Naphtali, at the Jordan: see *Jos.* 11. 10. & 19. 36.] *and Megiddo,* [lying in the tribe of Manasseh, on the side of the Jordan. See *Jos.* 12. 17. & 17. 15. *Judg.* 1. 27.] *and Gezer,* [lying in the tribe of Ephraim: see *Jos.* 10. 33.]

16 *For Pharao the King of Egypt was come up, and had taken Gezer, and burnt the same with fire, and slain the Canaanites that dwelt in the city, and had given it for a Present unto his daughter, Salomons wife.*

17 *So Salomon built Gezer, and the nether Beth-Horon:* [Lying in the tribe of Benjamin. Adde hereunto out of 2 *Chron.* 8. 17. the upper Beth-Horon, lying in the tribe of Ephraim. *Jos.* 21. 22.]

18 *And Baalath* [Lying in the tribe of Dan, *Jos.* 19. 44.] *and Tamor,* [or, *Tadmor*] *in the Wilderness, in that Land:* [*i.e.* in the Land of Israel. Some hold this place to be a city lying in the Wilderness of Juda, not far from Engedi: Others to be the city of *Palmyra*, lying in the Wilderness of Syria.]

19 *And all the cities of store,* [In which all manner of store, provision, and furniture for war, and likewise of victual, was stored and laid up: otherwise called *Magazines*, or, *houses of ammunition and provision.* Compare *Exod.* 1. 11.] *which Salomon had, and the chariot-cities,* [where the arms that were used in war were kept] *and the cities of the horsemen; and what the desire of Salomon desired to build, in Jerusalem, and in Libanon,* [see above chap. 7. on ver. 2. & 2 *Chron.* 8. 6.] *and in all the Land of his Dominion.*

20 *Concerning all the people that were left of the Amorites, Hethites, Perezites, Hivites, and Jebusites, which were not of the children of Israel.*

21 *Their children that were left after them in the Land, which the children of Israel were not able to ban:* [See *Deut.* 2. on ver. 34.] *those Salomon brought to a slavish Leavie* [*i.e.* he taxed them as his own slaves, or bond-men. They dwelt among the Israelites, and were called *the slaves*, or, *servants of Salomon*, *Ezra* 2. 55. *Nehem.* 7. 57. because Salomon had made the Ordinance or Law concerning these slaves. The bond-men were sirm to embrace the true Religion first, otherwise Salomon might not have shewed them this kindness, *Deut.* 7. 2. Of the word *Leavie*, see also above chap. 5. 3.] *unto this day.*

22 *But of the children of Israel did Salomon make no bond-men:* [See *Levit.* 25. ver. 39.] *but they were men of war, and his Servants, and his Princes, and his Captains, and Rulers of his Chariots, and of his Horsemen.*

23 *These were the chief of the appointed that were over Salomons work, five hundred and fifty:* [2 *Chron.* 8. 10. there are mentioned two hundred and fifty; but know, that these were in all five hundred, as is mentioned here, but taking the charge of overseeing by turns upon them, they were every time two hundred and fifty] *which bare rule over the people that were busied in the work.* [*i.e.* which by turns executed the office of ten men, to excite and pull on the rest to the work. See 1 *King.* 5. 16. and the annotat.]

24 *But Pharaohs daughter came up from the city of David* [See above chap. 8. on v. 1.] *unto her house, which he* [*viz.* Salomon] *had built for her: then he built Millo.* [See above on v. 15.]

25 *And Salomon offered thrice in a year* [*viz.* At the Passover, Pentecost, and Feast of Leaf-huts, 2 *Chron.* 8. 13.] *burnt-offerings, and thank-offerings, upon the altar which he had built unto the* LORD, *and burnt incense upon that, which was before the face of the* LORD: [*i. e.* in the sanctuary, or holy place, just before the most holy place, in which the Ark was, a token of Gods presence] *when he had finished the house.*

26 *King Salomon made also ships at Ezion-Gebers,* [This was the 32. camping-place of the Israelites, *Numb.* 3. 35. It was a city with a haven or port lying on the Reed-sea, or Red-sea] *which is by Eloth* [otherwise called *Elath*, 2 *King.* 14. 22. a city lying in the Land of Edom, on the shore of the Reed-sea. See *Deut.* 2. 7. This city Azan, called otherwise Uzzia, the King of Juda took, and restored or brought it again to Juda, and re-edified or built it again, 2 *King.* 14. 22. but under the reign of Achaz the King of Juda, Rezin the King of Syria took it again from the Jews, 2 *King.* 16. 6.] *on the shore of the Reed-sea in the Land of Edom.*

27 *And Hiram sent with those ships his servants, ship men,* [Heb. *men of ships*; *i.e.* that lived by Navigation] *knowing the Sea, with the servants of Salomon.*

28 *And they came to Ophir* [This is held to be an Island in the East-Indies, and is called by Josephus, *Lib.* 8. *Antiquit. cap.* 2. *Aurea Chersonesus*, which we now call *Malacca*. Some will have this to be *Peru* in the West-Indies] *and fetcht from thence of the gold four hundred and twenty talents:* [compare this with 2 *Chron.* 8. 18. with the annotat.] *and brought it to King Salomon.*

CHAP. X.

The Queen of Scheba cometh to Jerusalem, vers. 1, &c. *She admireth Salomons wisdom and glory,* 3. *Giveth God thanks,* 9. *Giveth Salomon Presents,* 10. *Salomons riches,* 11. *Targets, and Shields,* 16. *Ivorie Throne,* 18. *Vessels,* 21. *Presents which he receiveth,* 24. *Chariots and horses,* 26. *Silver, Cedar-wood, and Tributes or Customes of Horses and Wares,* 27.

AND *when the Queen of Scheba* [A countrey lying southward of Canaan, *Matth.* 12. 42. and *Luke* 11. 31. having its name from Scheba, the son of Cus. See *Gen.* 10. on ver. 7.] *heard* (of) *the fame of Salomon, concerning the Name of the* LORD; [or, *for, of the Name, &c.* Hereby is shewed the cause of Salomons great renown, which was not onely his transcendent wisdom, whereby he surpassed all men, above chap. 4. verf. 30, 31. but especially the wonderful manner, forasmuch as he had even the same of the LORD very speedily by an infused gift of illumination, without his own labour, and humane instruction] *she came to prove him with riddles.* [*Enigmatibus.* The Hebrew word signifieth dark sayings, wherein somewhat is asked and propounded, which hath a secret and hidden meaning. So *Numb.* 12. 8. *Judg.* 14. 12. & *Matth.* 13. 35. out of *Psal.* 78. 2. it is translated *hidden things.*]

2 *And she came to Jerusalem,* [See *Matth.* 12. 42. *Luk.* 11. 31. 2 *Chron.* 9. 1.] *with a very heavie hoste* [*i. e.* with a very great Retinue and stately Train: see *Gen.* 50. on vers. 9.] *with camels, bearing spices, and very much gold, and precious stones; and she came to Salomon, and spake to him all that was in her heart.* [*i.e.* all that she had purposed in her heart to commune with him of: see above chap. 8. on v. 17.]

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3 *And Salomon explained to her all her words:* [*i. e.* The dark Questions, and deep Riddles, which she propounded to the King] *there was nothing hid from the King, which he explained not to her.* [*i.e.* There was nothing so dark, acute, or subtile, where in his wisdome should have come too short to have explained it.]

4 *Now when the Queen of Sheba saw all the wisdom of Salomon, and the house, which he had built.*

5 *And the meat of his table, and the sitting of his servants, and the standing of his Ministers,* [Understand the well-disposed, and glorious order; according to which his Princes and Counsellours sat at the Table, and the Courtiers stood to wait at the Table. Others understand this of the Kings sitting in counsel, or judgment] *and their apparel, and his cup-bearers, and his ascent, by which he went up into the house of the LORD:* [understand this of the curious Galleries, by which the King went up from his own house into the house of the Lord, or also of the stately train, that accompanied him therein. Others interpret this thus: *And his Offering which he offered in the house of the Lord*] *then there was no more spirit in her.* [*viz.* by reason of the astonishment, which the exceeding great admiration wrought in her.]

6 *And she said unto the King; The word was truth which I heard in my Land, of thy matters,* [Heb. *words*] *and of thy wisdom.*

7 *And I believed not those words, until I came, and mine eyes have seen* (*that*)*; and behold the half was not told me, thou hast in wisdome, and good, excelled the fame which I heard.* [Heb. *thou hast added wisdom and good to the fame which I heard.* Understand *by wisdome* the gift of understanding, wherewith the King was adorned, and by good, his vertues and excellent works, whereby he benefitted his subjects.]

8 *Happy are thy men,* [*viz.* that dwell with thee] *happy these thy servants, that stand continually before thy face,* [*i.e.* that do ordinarily minister unto thee. See *Deu.* 1. on v. 38.] *which hear thy wisdom.*

9 *Praised be the LORD thy God, who delighted in thee, to set thee on the throne of Israel: because the LORD loveth Israel for ever, therefore he made the King to do judgement and justice.* [This phrase being ascribed to Magistrates, signifieth as much as in judgment to condemn and punish the wicked, and to absolve and defend the good; or to take notice of occurrent matters, and to judge aright, and then to execute that which is just and right, by punishing the wicked, and protecting the good, 2 *Sam.* 8. 15.]

10 *And she gave the King an hundred and twenty talents of gold, and of spices very great store, and precious stones: There came never spices in greater abundance then these, which the Queen of Sheba gave to King Solomon.*

11 *Moreover, the ships also of Hiram, that brought gold from Ophir, brought from Ophir very much Almug-wood,* [What kind of wood the Hebrew word signifieth, is uncertain, 2 *Chron.* 2. 8. and 9. 10. it is called *Algum-wood.* Some think that it was *Thyne-wood*, of which mention is made, *Rev.* 18. 12. Others take it to be *Brasil-wood.* So much we may conceive of it, that it was a very costly and precious wood, and such, as at that time was unknown in that land. See the following verse and 2 *Chron.* 9. 11.] *and precious stones.*

12 *And the King made of this Almug-wood, stayes* [Understand herewithall bars, under-setters, or handleanings at the galleries, by which they went from the Kings house into the Temple. Compare above vers. 5. 1 *Chron.* 26. 16, & 18 1 *Chron.* 9. 11.] *for the house of the LORD, and for the Kings house, as also harpes and lutes for the singers: the Almug-wood came not, nor was seen* [*viz.* in the land of Juda before this time. 2 *Chron.* 9. 11.] *so,* [*viz.* so costly, or in such abundance] *unto this day.*

13 *And King Solomon gave unto the Queen of Sheba all her desire, what she desired; besides that which he gave her, according to King Solomons* [*i.e.* his. Compare above chap. 8. 1. and 9. 1.] *ability:* [Heb. *according to King Salomons hand, i.e.* of his own accord, according to his royal ability and munificence] *so she turned and went to her* (*own*) *land, she, and her servants.*

14 *Now the weight of the gold that came in to Salomon in one year,* [*i.e.* every year. See *Numb.* 8. on v 13.] *was six hundred threescore and six talents of Gold,* [see of the value of a talent of gold. *Exod.* 25. on vers. 39.]

15 *Besides that which was of the Chap-men,* [Heb. *of the men that spie-out, search, ransack every corner,* Understand such as are sent forth by great Merchants into divers countries, to sell their wares and commodities at the dearest rates, and to buy other commodities for them at the lowest prices, and to send and convey them over to their masters. Others understand this of the farmers of the custome, or Toll, or, Tribute-gatherers, which were wont to look very narrowly, to entrap the merchants, if they should hide or conceal any of their wares, without paying toll or custome for the same] *and of the traffick of the spice-Merchants:* [or *druggsters*] *and of all the Kings of Arabia,* [as well East-ward as South-ward] *and of the mighty men of the same land.* [understand those that were near at hand.]

16 *King Salomon also made two hundred targets of beaten gold: he caused six hundred* (*shekles*) *of gold* [Understand common shekles, of whose value, see *Gen.* 24. on v. 24.] *to be weighed* [Heb. *to ascend*, or *go up*] *for every target.*

17 *Likewise three hundred shekels of beaten gold: he caused three pound of gold* [Heb. *Manin, &c.* One *mina* or pound made ordinarily an hundred common shekels: and consequently every shield was worth three hundred shekels of gold. See 2. *Chron.* 9. 16.] *to be weighed for every shield: and the King laid them in the house of the forest of Libanon,* [see hereof above chap. 7. on vers. 2.]

18 *Moreover, the King made a great Throne of Ivory;* [Heb. *a throne of the tooth;* *viz.* of Elephants, whereof the Ivory cometh, of which divers things are made for ornament, as appeareth here, and below chap. 22. 39. *Psa.* 45. 9. *Amos* 3. 15. and 6. 4.] *and he overlaid the same with gold.* [*i. e.* which was well purified and refined: and therefore also very close and solid.]

19 *This Throne had six steps, and the head of the Throne was round behind* [*i.e.* like a bow, or of the shape and fashion of a bow] *and on both sides* [Hebr. *hence*, and *thence*, or *to*, and *fro.* So in the following verse] *were stayes* [Heb. *hands*] *unto the seat, and two lions stood by those stayes.*

20 *And twelve lions stood there on the six steps on both sides: the like hath not been made in any Kingdomes.*

21 *Also all King Solomons drinking vessels were of gold, and all the vessels of the house of the forest of Libanon were of close gold:* [see above chap. 8. on v. 20.] (*there*) *was no silver on them:* (*for*) *it* [*viz.* silver] *was nothing accounted of in the daies of Salomon.* [an hyperbole, or excessive manner of speaking. Compare below v. 27. and the annotat. thereon.]

22 *For the King had at Sea ships of Tarsis,* [Some understand by this word the great sea, called the *Ocean*, and by the ships of *Tarsis*, the ships that sailed in that sea, Others take *Tarsis* to be *Cilicia*, whose metropolis or chief city, called *Tarsus*, had a very well known port or haven, in which they found opportunity to sail into Africa, Juda, and other remote countreys. Compare *Gen.* 10. on v. 4. Others conceive Tarsis to be Africa, and by the ships of Tarsis to be understood a fleet or navy, fitted and prepared for to sail unto the African sea] *with the ships of Hiram: these ships of Tharsis came home once in three years, bringing gold, and silver, ivory, and apes,* [or munkies] *and peacocks.* [or parrats.]

23 *So King Solomon waxed greater then all the Kings of the Earth, in riches, and in wisdome.* [See chap. 3. 13.]

24 *And all the Earth* [Understand not all the men of the whole world, but the chiefest, as the Kings, Princes, Lords, *&c.* of all the countreys round about. See 2 *Chron.* 9. 23.] *sought the face of Solomon, to hear his wisdom, which God had put in his heart.*

25 *And they brought every man his present, vessels of silver, and vessels of Gold, and garments, and armour, and spices, horses, and mules, every thing from year to year,* [Heb. *the thing of the year in the year, i.e.* every yeer yearly.]

26 *Besides, Salomon gathered together charets, and horsmen, and he had a thousand and four hundred charets, and twelve thousand horsmen:* [see above chap. 4. 6. and 2 *Chron.* 1. 14. and 9. 25.] *and bestowed them in the charet-cities, and with the King* [*i.e.* with him. Compare v. 16.] *in Jerusalem.*

27 *And the King made* [Heb. *gave*] *silver to be in Jerusalem as stones,* [An hyperbole, or excessive manner of speaking, intimating exceeding great abundance. See *Gen.* 13. on v. 13. and above v. 21. & 2 *Chron.* 9 27.] *and he made the Cedar-trees to be as the wild fig-trees,* [or, as the *Sycamore-trees*, *i. e.* fig-mulberry-trees] *in multitude.*

28 *The bringing forth of Horses, was that which Salomon had out of Egypt;* and *concerning the linen yarn,* [See *Gen.* 41. on v. 42.] *the Kings Merchants* [understand the Publicans or Farmers of the customes, and tolls, or tributes] *took the linen yarn* [as also the horses] *at the price* [*i. e.* at a certain set price. Egypt abounded with exceeding goodly horses, fine flax, and linen called *Byssus*: which were exceedingly well vented in the neighbouring countries, but were not suffered to be transported without paying the set tribute or custome. Now Pharao made over unto *Salomon*, that had married his daughter, the right and intereſt of the the tribute or custome, who by his Merchants or Farmers gathered the same, and received great profit or revenue thereof.]

29 *And a charet came up, and went out of Egypt, for six hundred* (*shekels*) [See of the value of the shekel, *Gen.* 20. on v. 16. and 23. on v. 15.] *of silver, and an horse for an hundred and fifty:* [understand this of a charet, or waggon loaden with linen yarn, and also of horses that were loaden, yea of the horses themselves. Now a charet or waggon paid four times as much custome as a horse did, because they were wont to fasten four horses to a charet or waggon. The custome or tribute of a loaden charet or waggon, being six hundred shekels, the tribute or custome of a loaden horse was an hundred and fifty shekels] *and so for all the Kings of the Hethites,* [dwelling East-ward from Palestina] *and for the Kings of Syria* [north-ward of Palestina] *did they bring them out by their hand.* [*viz.* by the hand of the Merchants & Farmers mentioned in the former verse. The meaning of the words is this; that *Salomon* laid not only a tax or custome upon the wares and commodities, when they came into his land, but also when they were carried unto the Lands of the Hethites and Syrians, of whom *Salomon* also received custome or tribute by this means, because the horses and wares were to pass thorow his countrey or jurisdiction. Others understand this thus, that the Kings of the Hethites and Syrians did likewise take custome or toll of the wares, or commodities brought into their lands.]

CHAP. XI.

Salomons wives and concubines, ver. 1. &c. *which seduce him to Idolatry,* 4. *wherat God is angry and threatneth him,* 9. *Salomons adversaries are, Hadad an Edomite, fled into Egypt,* 14. *Reson, who reigned in Damascus,* 23. *and Jeroboam the Ephratite,* 26. *to whom the Prophet Ahia foretelleth that he should have the Kingdome of Israel,* 29. *Salomon seeketh Jeroboams life and dieth,* 40.

AND King *Salomon loved many strange* [Or, *outlandish*] *women,* [*viz.* according to the opinion of some, after that he had reigned five or six and twenty years. These years are counted thus: three years before the building of the Temple; seven years bestowed in the building thereof; thirteen years in the building of his own house, and other fabricks; lastly, two or three years more, wherein the Queen of Scheba visited him] *and that besides* [so is the Hebrew word taken below v. 25. and 2 *Chron* 11. 18.] *the daughter of Pharao: Moabitish, Ammonitish, Edomitish, Zidonitish, Hethitish:*

2 *Of those Nations, concerning which the LORD had said unto the children of Israel; ye shall not go in to them,* [*i.e.* unite your selves with them by marriages. See *Gen.* 6. on v. 4.] *neither shall they come in unto you, they will surely incline your heart after their Gods:* [see *Exod.* 34. 16. and *Deut.* 7. 3, 4.] *Salomon clave unto these with love.*

3 *And he had seven hundred wives, Princesses, and three hundred concubines;* [Which were of meaner or lower condition then the wives, and held in less esteem. See *Gen.* 22. on v. 24.] *and his wives inclined his heart.* [*viz.* to depart from the true God, and to cleave unto Idols, as the following words declare.]

4 *For it came to pass in the time of Solomons old age,* (*that*) *his wives inclined his heart unto other Gods: that his heart was not perfect* [see above chap. 8. on v. 61.] *with the LORD his God, as* (was) *the heart of David his Father.*

5 *For Salomon walked after Astoreth the God of the Zidonians,* [*Astoreth* is the name of an Idol, whether male, or female, of the Zidenians. See further thereof, *Judg.* 2. 13.] *and after Milcon* [an Idol called also *Molech*, below v. 7. See of this Idol, *Lev.* 18. on v. 21.] *the abomination* [*i.e.* which is very loathsome and abominable in the sight of God, and to be abhorred of all godly and truly religious persons. So below v. 7.] *of the Ammonites.* [to go or walk after Idols, is to cleave unto them, and to follow after them, in whole, or in part, yea even by permitting and furthering or advancing the same: In which last manner *Salomon* to please his wives made himself guilty of this sin. Compare below chap. 18. 18. and 21. 25, 26. *Jerem.* 2. 23.]

6 *So Salomon did that which was evill in the eyes of the LORD:* [Understand especially the idolatry, and the false worship of God. Compare herewith, *Gen.* 38. v. 7.] *and continued not to follow the LORD,* [Heb. *fulfilled not after the Lord.* See *Num.* 14. on v. 24.] *as David his Father (did).*

7 *Then Salomon built an high place* [See *Lev.* 26. on v. 30.] *for Camos,* [the name of an Idol of the Moabites and Ammonites, of which see also *Num.* 21. 29. and *Judg.* 11. 24. and *Jerem.* 48. 7. This, with the two Idols mentioned v. 5. did good King *Josias* take away, 2 *Kings* 23. 13.] *the loathsomeness of the Moabites,* [who are therefore called the people of *Chamos*, *Nu.* 21. 29.] *on the mount* [*viz.* the mount of Olives, of which, see 2 *Sam.* 15. 30. and is called (2 *Kings* 23. 13.)

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13.) mount *Maschith*, that is, the mount of the corrupter,, because the Jewes did there corrupt themselves by Idolatry] *which is before Jerusalem: and for Molch* [called also *Milcom*, above v. 5.] *the loathsomness of the children of Ammon.*

8 *And he did so for all his strange wives: which burnt incense, and offered unto their Gods.*

9 *Wherefore the LORD was angry with Salomon, because he had inclined his heart from the LORD* [*i.e.* from him. Compare above chap. 8.11. and see the annotat.] *the God of Israel who had appeared unto him twice;* [*viz.* the first time at Gibeon, above chap. 3. 5. and the second time at Jerusalem after the building of the Temple chap. 9. v. 2.]

10 *And had commanded him concerning this thing, that he should not walk after other Gods: but he kept not that which the LORD had commanded.*

11 *Wherefore the LORD said* [Either he himself, or by some Prophet, possibly by Nathan, if he were yet alive: or Ahia the Silonite, of whom mention is made below v.30.] *unto Salomon: Forasmuch as this is done by thee, that thou hast not kept my covenant, and my statutes, which I have commanded thee: I will certainly rend* [Heb. *rending, rend*] *this Kingdome from thee,* [*i.e.* I will surely in a violent manner take away a great part of this Kingdome from thee. See of this phrase, below v. 12. 13, 31.] *and give the same unto thy servant.* [*i.e.* to one of thy Ministers, namely, *Jeroboam*, of whom see below v. 26,27,28, &c.]

12 *Notwithstanding, I will not do it in thy dayes, for David thy Fathers sake:* [*i.e.* because of the promise which I have made unto thy Father, 2 *Sam.* 7. 13. 1 *Chron.* 28. 5, 6. in which promise the Messiah is likewise promised, for whose sake God properly doeth good to those that be his] *I will rend it out of the hand of thy Son.* namely, Rehabeam 5 see also v. 35 See the accomplishment of this threatning below chap. 12. and 1 *Sam.* 15. 28. the explaining whereof we have below v. 35.]

13 *Howbeit I will not rend away all the Kingdome, I will give one tribe to thy son; for my servant Davids sake, and for Jerusalems sake which I have chosen.* [The explaining whereof we have below v, 36.]

14 *So the LORD stirred up an adversary unto Solomon, Hadad an Edomite: he was of the Kings seed in Edom.*

15 *For it came to pass when David was in Edom,* [Waging war there. See 2 *Sam.* 8.14. 1 *Chron.* 18.12, 13.] *when Joab the commander in chief marched up to bury the slain:* [*viz.* Israelites, that perished in the battel which *David* had had against the Edomites, or whom he had out in Garrison in the land of the Edomites, after his victory against them, to keep them still in subjection unto him, but after his departure were slain of the inhabitants] *that he smote every man in Edom.*

16 (*For Joab continued there six moneths, with all Israel; untill he had destroyed all that was male in Edom.*)

17 *But Hadad was fled away, he, and (certain) Edomitish men of his Fathers servants with him, to go into Egypt; Now Hadad was a little youth.*

18 *And they gat them up from Midian,* [See *Gen.* 25. on v. 3.] *and came to Paran;* [see *Gen.* 14. on vers. 6.] *and took with them men of Paran, and came into Egypt unto Pharao the King of Egypt; who gave him an house, and promised him food,* [Heb. *bread, i.e.* victuals, apparel. See *Gen.* 3. on v. 19.] *and gave him a land.*

19 *And Hadad found great favour in the eyes of Pharao:* [Heb. *found greatly grace,* or *favour, &c.* What it is, *to find grace,* or *favour in any mans eyes,* see *Gen.* 18. on v. 3.] *so that he gave him his wives sister to wife, the sister of Tachpenes the Queen.* [The Hebrew word signifieth properly *the chief woman of the houshold:* as if they should say the *Lordess*, or *Mistress*. Therefore mention is made of the Kings house, or family, then is there to be understood withall his wife, or mother the Queen, as here 2 *Kings* 13. and 15. 13. *Jerem.* 13.18. and 29. 2.]

20 *And the sister of Tachpenes bare him Gembath his son, whom Tachpenes brought up* [Heb. *weaned*] *in Pharaos house:* [Heb. *in the midst of Pharaos house*] (6) *that Gembath was in Pharaos house among Pharaos Sons.*

21 *Now when Hadad heard in Egypt that David was fallen asleep with his Fathers, and that Joab the Commander in chief was dead: Hadad said unto Pharos: Let me depart, that I may go into mine (own) Land.*

22 *But Pharao said unto him: but what lacked thou with me, that behold, thou seekest to go into thine (own) land? and he said; nothing, but notwithstanding let me go.* [Heb. *letting go let me go.*]

23 *Also God stirred up unto him an adversary, Rezon, the son of Eljada, who was fled from his Lord Hadad-Ezer,* [*viz.* when he perceived that *David* had the victory over *Hadad-Ezer* in battel; of which see 2 *Sam.* 8. 3.] *the son of Zoba.* [the name of a Countrey in Syria, lying between Damascus and Euphrates. See hereof 1 *Sam.* 14. 47. and 2 *Chron.* 8. 3. and *Psal.* 60. 2.]

24 *Against whom he had also gathered* [*viz.* unto his Lord *Hadad-Ezer*] *men,* [understand souldiers who served the King of Zoba, and now were used under the conduct of *Rezon* (that revolted from his Lord) to spoil and plunder his Land, and the land lying thereabout] *and became Captain of a band when David slew them:* [namely, the Syrians of *Zoba.* See 2 *Sam.* 8. 3.] *and being gone to Damascus,* [see of this City, *Gen.* 14. on v. 15. This city *Rezon* then subdued, and drave our thence the Garrison, (placed therein by *David*, to keep the same under him, 2 *Sam.* 8. 6.) and took also the government thereof in his own hands] *dwelt there, and reigned in Damascus.*

25 *And he* [Namely, *Rezon*] *was Israels adversary all the dayes of Solomon,* [*viz.* when *Salomon* had departed from the Lord, and was fallen to Idolatry. See 1 *Kings* 5. 4.] *and that beside the evill that Hadad (did):* [understand the same man, of whom mention is made above v. 14.] *for he* [*viz. Rezon*] *abhorred Israel, and he reigned over Syria.*

26 *Moreover, Jeroboam the son of Nebat an Ephrathite* [*i.e.* an Ephraimite, or that was of the tribe of Ephraim. So *Judg.* 12. 5.] *of Zereda,* [the name of the city where he was born, lying in the tribe of Ephraim See *Jos.* 3. on v.16.] *Salomons servant, (whose mothers name was Zerua, a widow-woman) lift up also the hand against the King.* [*i.e.* revolted from the King, or caused trouble, and moved sedition against the King. So in the following v. & 2. *Sam.* 20.21. and comp. bel. v.40.]

27 *Now this is the cause, why he lifted up the hand against the King: Salomon built Millo,* [See above chap. 9. on v. 15.] *(and) closed up the breach of the city of David his Father.* [*viz.* the breach which *David* had made, when he drave out the Jebusites from thence, and took the strong hold of Zion. See 2 *Sam.* 5. 6, 7.]

28 *And the man Jeroboam was a valiant champion:* [*viz.* in the work of building of great fabricks, and strong holds, over which *Salomon* had made him Overseer] *when Salomon saw this lad* [this word is also used of men, and especially when they are any mans servants. See *Gen.* 22. on v. 5.] *that he was Laborious,* [*i. e.* diligent, industrious, very carefull and circumspect, and busie in providing and performing the work, over which he was set by the King. Heb. *doing work*] *then he set him over all the charge of the house of Joseph.* [understand the tribes of Ephraim and Manasseh. Two occasions are mentioned in this verse, whereby he came disloyal to his Prince, in stead of being thankfull. The first, that he was advanced ro the aforesaid office: the second

understand the tribes of Ephraim and Manasseh.] Two occasions are mentioned in this verse, whereby he became disloyal to his Prince, in stead of being thankful. The first, that he was advanced to the aforesaid office: the second, after that he attained to a higher state and dignity, as the words mentioned in the verse declare.]

29 *Now it came to pass at that time, when Jeroboam went forth out of Jerusalem, that the Prophet Ahia* [He is to be distinguished from others of this name, as from Ahia the Priest, 1 *Sam.* 13. 14. from Ahia the Levite, who was over the treasures of the house of the Lord, 1 *Chron.* 26. 20. and from Ahia Salomons Scribe, 1 *Kings* 4. 3, *&c.*] *the Silonite found* [*i.c.* met] *him on the way, and he had put on a new garment,* [Heb. *had covered himself with a new garment*] *and they two were alone in the field.*

30 *Then Ahia caught that new garment that was on him: and rent it in twelve pieces.*

31 *And he said unto Jeroboam, take thee ten pieces: for thus saith the Lord the God of Israel; behold, I will rend the Kingdome out of the hand of Salomon, and give ten tribes unto thee.* [See 1 *Sam.* 15.28.]

32 *But he shall have one tribe;* [Meaning the tribe of Juda, although the tribe of Simeon was in a manner intermixed with it, as also a part of the tribe of Benjamin. Now in the ten tribes Ephraim and Manasseh are counted for two tribes; but the tribe of Levi having no particular land, and being scattered among the other tribes, is not counted at all] *for my servant Davids sake,* [see above on v. 12. and 13.] *and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel.*

33 *Because they have forsaken me, and bowed themselves down* [*viz.* to worship] *before Astoreth the God* [or Goddess] *of the Zidonians, Camos the God of the Moabites, and Milchom the God of the children of Ammon: and have not walked in my wayes,* [*to walk in the way of the Lord,* is to live according to the rule and prescript of his word, as the following words declare. See 2 *Kings* 21. 22. *Psa.* 119. 3. and 128. 1.] *to do that which is right in mine eyes;* [what is right in the eyes of the Lord, the following words do explain, namely, that which is done according to his holy word and ordinances, not according to humane traditions. So below chap. 15. v. 5, 11. and 22. 43.] *to know my statutes, and my judgements, as David his Father* (did).

34 *Howbeit, I will take nothing of this Kingdome out of his hand:* [Heb. *And I will not take this whole Kingdome out of his hand, i.e.* nothing thereof. This phrase signifying not a special or particular, but a general, or universal abnegation and denyal, is very frequent in the holy Scripture; as *Gen.* 23. 6. *Jos.* 11. 14. *Psa.* 143. 2. *Mat.* 24. 22. *Rom.* 3. 20. See also *Gen.* 39. on v. 23.] *but I will make him a Prince all the daies of his life, for my servant Davids sake, whom I have chosen, who kept my commandments, and my statutes.*

35 *But I will take the Kingdome out of the hand of his son: and I will give unto thee ten tribes thereof.* [Heb. *and I will give that unto thee,* (to wit) *ten tribes.*]

36 *And I will give one tribe unto his son:* [See above on v. 32.] *that David my servant may have a lamp* [or candle, or, *light, i.e.* successors in the Kingdome, being types of the Lord Christ. So is this word also taken, 2 *Sam.* 21. 17. See likewise below chap. 15. 4. 2 *Chron.* 21. 7. *Psa.* 132. 17.] *alway* [Heb. *all daies.* Under-Messiah: for from *David* unto the Babylonish captivity, did the Kingly goverment continue in Juda: after that the Princely power and the Sanhedrim, unto Christ, whose Kingdome is everlasting] *in Jerusalem, the city which I have chosen me, to put my name there.* [See above chap. 8. on verse 16.]

37 *So I will take thee, and thou shalt reign over all that thy soul shall desire:* [*i.e.* as a Soveteign Prince over a great, mighty and blessed land: as these things are commonly desired of Kings] *and thou shalt be King over Israel.* [*i.e.* over the greater part of the people.]

38 *And it shall come to pass, if thou wilt hearken unto all that I shall command thee, and shalt walk in my waies, and do that which is right in mine eyes, keeping my statutes and my commandments, according as David my servant did: that I will be with thee,* [see *Gen.* 21, on v. 22. and 26. on v. 24.] *and build thee a sure house,* [*i.e.* so establish thy Kingdome, that it shall continue with thy posterity. Compare 1 *Sam.* 2. 35. 2 *Sam.* 7. 16.] *according as I built for David, and will give Israel unto thee.*

39 *And I will for that humble the seed of David: yet not for ever.* [Heb. *not at all daies;* for the Messiah that was to come forth of the seed of *David* according to the flesh, and to succeed in the Kingdome in a spiritual manner, should not only bear rule over all the tribes of Israel, but also over the whole world.]

40 *Therefore Salomon sought to kill Jeroboam: but Jeroboam gat him up and fled into Egypt, unto Sisak the King of Egypt, and was in Egypt untill Salomon dyed.*

41 *Now the rest of the acts* [Heb. *words*] *of Salomon, and all that he did, and his wisdome, is that not written in the book of the acts of Salomon?* [Hereby is not understood the two books of the Chronicles, which long after that were first written (as is conceived) by *Ezra*, but another book, wherein the acts and passages of *Salomon* are related at large, which is not now extant.]

42 *Now the time* [Hebr. *the daies*] *that Salomon reigned at Jerusalem over all Israel, was fourty years.*

43 *After that Salomon fell asleep with his Fathers, and was buried in the city of David his Father: and Rehabeam* [Called *Roboam, Mat.* 1. 7.] *his son became King in his stead.*

CHAP. XII.

The Israelites seek to Rehabeam for easement of their imposed burdens, v. 1. &c. About it he adviseth first with the old men, 5. after that with the younger sort, whose counsel he followeth, 8. for which cause ten tribes revolt from him, 16. He attempteth to bring them again to him, but in vain, 18. Yea God himself forbiddeth him to do it, 22. Jeroboam King of Israel, secureth his Kingdome by building certain strong holds, 25. and by instituting a new kind of worship, 26.

AND *Rehabeam went to Sichem* [The name of a city lying in Ephraim; of which see further, *Gen.* 12. on v. 6.] *for all Israel were come to Sichem to make him King.* [In this city, *viz. Sichem*, as in the midst of the land, was the assembly held, wherein they were to treat of the installing of the new King, and of the affairs of the Kingdome.]

2 *Now it came to pass when Jeroboam the Son of Nebat, heard (this), where he was yet in Egypt,* (*for he was fled from the face of King Salomon:* [See above chap. 11. v.40.] *and Jeroboam dwelt in Egypt.*) [*viz.* waiting for a fit opportunity, to obtain the Kingdome, promised him of God by the Prophet Ahia, above ch. 11. 31.]

3 *That they sent and caused him to be called; and Jeroboam and all the Congregation of Israel came; and spake unto Rehabeam, saying;*

4 *Thy Father made our yoak,* [*i.e.* the bondage, and the burden of tribute, which *Salomon* had laid upon

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them. See above chap. 4.7. and 5.13. so is the word *yoak* used in the following words: *Item, Gen.* 27.40. and *Lev.* 26.13.] *hard:* [although *Salomon* had charged the goods and estates of his subjects with taxes for maintaining of his state and court, above chap. 4.7, 22. yet they had no cause to complain thus, forasmuch as they had under his government, (which lasted fourty years, 2 *Chron.* 9.30.) enjoyed besides the true Religion, great peace and outward prosperity, as appeareth above chap. 4.24, 15. and 10.7.] *now then, do thou make thy fathers hard service,* [*i.e.* which thy father hath laid upon us: so, *the burden of the King, Hos.* 8.10. that is, which the King imposeth, or layeth upon] *and his heavy yoak which he laid upon us,* [Heb. *gave upon us,* so v.9.] *lighter,* [or, *lessen, diminish somewhat of thy fathers hard service, &c.*] *and we will serve thee.* [*i.e.* be thy subjects, and accept of and acknowledge thee for our King, and obey thee. This is expressed below v.7.] *to be servants.*

5 *And he said unto them: go your wayes untill the third day, then come to me again: and the people went their wayes.*

6 *And King Rehabeam consulted with the eldest,* [*i.e.* with the Counsellors of the Kingdome. See *Gen.* 50. on v.7.] *that had stood before the face of Solomon his Father,* [*i.e.* that had served him with advice and counsel. Compare below v.8. and see *Deu.* 1. on v.38. and above chap. 1. on v.2.] *when he lived; saying; how do you advise, that we may answer this people?*

7 *And they spake unto him, saying; If thou wilt be a servant unto this people this day, and wilt answer them, and speak good words* [*i.e.* acceptable, friendly, comfortable words. See above chap. 1. on v.42.] *unto them: then they will be thy servants* [see ab. on v.4.] *at all dayes.*

8 *But he forsook the counsel of the eldest, which they had counselled him, and he consulted with the young men,* [See on the Hebrew word, *Gen.* 44. on v.20.] *that were grown up* [or *nourished*] *with him, which stood before his face.* [*i.e.* which were in his service, as ab.v.6.]

9 *And he said unto them; what counsel give ye, that we may answer this people, who have spoken to me, saying, make the yeak which thy father laid upon us, lighter.*

10 *And the young men that were grown up with him, spake unto him, saying: Thus shalt thou speak unto this people, that spake unto thee, saying; thy father made our yeak heavy; but make thou it lighter upon us: Thus shalt thou speak unto them; my least* (finger) *shall be thicker then my Fathers loines.* [or, *my least* (joint) *&c.* A common proverb, whereby is intimated, that he would use more violence to oppress his people, then his Father had done.]

11 *Now if my Father hath caused an heavy yoak to be laden upon you; then I will besides your yoak yet adde thereunto: my Father hath chastised you with scourges, but I will chastice you with scorpions.* [*i.e.* with scourges that have sharp hooks ou them, to prick, and to wound thorow, as the scorpions do. Others understand scourges made of Eglantine or other thornes, whereunto bondage is compared, with which the King is counselled to threaten his people.]

12 *So Ferobeam and all the people came to Rehabeam the third day, according as the King had spoken, saying; come to me again the third day.*

13 *And the King answered the people hardly: for he forsook the counsel of the eldest,* [See above v.7.] *which they had counselled him.*

14 *And he spake to them after the counsel of the young men,* [See above verf. 10. and 11.] *saying; my father made your yoak heavy, but I will besides your yoak yet adde thereunto: my father chastised you with scourges, but I will chastise you with Scorpions.*

15 *So the King hearkned not unto the people: for this turning about* [Or, *going about, revolution: Item, cause*] *was from the LORD, that he might confirm his word, which the LORD had spoken by the ministery* [Heb. *hand.* See *Lev.* 8. on v.36.] *of Ahia the Silonite unto Ferobeam the son of Nebat.* [the meaning here is, that this act, passage, or dealing, whereby the state and condition of the land thus wheeled and turned about, happned according to the dispose of Gods providence, that he might execute his judgement which he had threatned to *Salomon* for his back-sliding, yet so as that God in no wise contracted any aspersion from mens sinfull acts or doings. See below v.24. *Item, Gen.* 45.5, 7, 8. and 50.20. *Exod.* 9.16. 2 *Sam.* 12.12. 2 *Chron.* 25.20.]

16 *When all Israel saw, that the King hearkned not unto them, then the people returned answer to the King, saying, what portion have we in David?* [Compare 2 *Sam.* 20.1. The meaning is, that they would have nothing to do with the Kingdome of *David*, because according to their opinion, they expected benefit or advantage by it. They speak by way of question, to deny it the stronger. See *Gen.* 18. on ver. 17.] *yea (we have) no inheritance in the son of Isai; to your tents, O Israel;* [*i.e.* let every man return to his own home, and to those that be his] *now see to thine own house,* [*i.e.* let him take care of himself, and not of us, but let us alone] *O David:* [they mean the posterity of *David*, and those that were addicted to him, but called him out of scorn and disdain, the son of *Isai*] *so Israel departed to their tents.*

17 *But as for the children of Israel, which dwelt in the cities of Juda;* [Understand by these, the tribes of *Simeon*, who were in part intermixt with the tribe of *Juda*, the Levites, and a part of the tribe of *Benjamin*, which lay North-ward by the tribe of *Juda*. See above chap. 11. on v.22. and compare below v.23.] *Rehabeam reigned also over them.*

18 *Rehabeam the King sent Adoram, who was over the tribute,* [This man is he, who (according to the opinion of some) is also called *Adoniram*, above chap. 4.6. and 5.14. of whom it's said there, that he was over the Kings tribute, as is also affirmed here of this man; which office, made them that executed the same, to be odious and hatefull unto the people; so that it was great imprudence to send such an one to pacifie the Israelites] *and all Israel stoned him with stones that he died: but King Rehabeam encouraged himself to get up into a charet, to flee to Jerusalem.* [*viz.* making haste to escape the danger.]

19 *So the Israelites revolted from the house of David,* [Oth. *So the Israelites were rebellious,* or *disloyal against the house of David.* So is the original word used in the like case, 2 *Kin.* 1.1. and 3.7. and 8.22.] *unto this day.*

20 *And it came to pass when all Israel heard that Ferobeam was come again, that they sent and called him with the assembly,* [*i.e.* which the chief men of the tribes of Israel had commanded, to consult what they were to do in this division of the tribes, and case or condition of their land. Compare above the annotat. on ver. 1.] *and made him King over all Israel, no man followed the house of David* [Heb. *no man was after the house of David*] *but the tribe of Juda only.* [see ab. on v.17.]

21 *Now when Rehabeam was come to Jerusalem, he assembled all the house of Juda, and the tribe of Benjamin,* [*i.e.* a part of the tribe; for Bethel and other cities were with *Ferobeam*] *an hundred and fourscore thousand chosen* (men) *practised in war:* [Heb. *doing war: i.e.* fit to be used in war, or well practised in warlike affairs, or skilfull in waging war, able and experienced souldiers. So 2 *Chron.* 1.11. and 26.13.] *to fight against the house of Israel,* [*i.e.* the ten tribes, which were parted from *Rehabeam*, and the house of *Juda*, above v.16. and 2 *Chron.* 10. verf. 16.] *to bring the Kingdome again to Rehabeam the son of Salomon.* [*i.e.* to himself. See above chap. 2. on v.19.]

22 *But*

22 *But the word of God came to Semaja the man of God,* [See of this Prophet also, 2 *Chron.* 12.5, 15. He is to be distinguished from two false Prophets of this name: the one was the son of *Delaja, Nehem.* 6.10. the other was surnamed the *Nehelamite, Jerem.* 29.31.] *saying;*

23 *Speak unto Rehabeam the son of Salomon, the King of Juda, and to all the house of Juda and Benjamin, and the remnant of the people,* [*viz.* of Israel, which were in Juda and Benjamin, 2 *Chron.* 11.3.] *saying;*

24 *Thus saith the LORD, ye shall not march up, nor fight against your brethren the children of Israel; Let every man return to his (own) house, for this thing is happned from me:* [See above on ver. 15.] *and they hearkned to the word of LORD, and returned to depart according to the word of the LORD.*

25 *Now Ferobeam built Sichem* [*i.e.* he strengthned and fenced it. See of this city above on v.1.] *on mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.* [a city lying beyond Jordan in the tribe of Gad. See *Gen.* 32.30.]

26 *And Ferobeam said in his heart;* [*i.e.* thought, conceived, imagined, judged: so *Psal.* 14.2. and 36.2. *To say in his heart,* is to purpose and conclude somewhat with himself, *Psa.* 74.v.8.] *now shall the Kingdome return to the house of David.*

27 *If this people shall go up to make offerings in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their Lord, unto Rehabeam the King of Juda: yea they shall kill me, and turn again unto Rehabeam the King of Juda.*

28 *Therefore the King held a counsel, & made two golden Calves: and he said unto them, it is too much for you to go up to Jerusalem,* [*i.e.* it will be too troublesome, and too chargeable for you. Oth. *let it suffice you, that hitherto ye have gone up to Jerusalem,* to bring your offerings thither. Henceforward it's no more needfull, seeing you have so fit an opportunity for it in your own land. Compare this phrase with *Numb.* 16.2, 3.] *Behold, thy Gods, O Israel, which brought thee up out of the land of Egypt.* [he knew well enough that these golden calves were no Gods, and that the Israelites would so conceive of them: But his meaning is, that they should honour and serve the true God by these images, contrary to the expresse command of God, *Exod.* 20.4, 5. *Deu.* 4.14, 15, 16, 17, *&c.* See the like offence, *Exod.* 32.4.]

29 *And he set the one at Bethel, and he put the other at Dan.* [*i.e.* at both the uttermost borders of his Kingdome, for Bethel lay in the South-border, and Dan in the North-border.]

30 *And this thing became sin:* [*viz.* of Idolatry which is called *sin*, by way of eminency, because it is directly opposite against the Majesty of God. Hence it's often said of *Ferobeam*, that he made *Israel to sin*, 1 *Kings* 16, 19. *&c.* see also 2 *Kings* 21. on verf. 16.] *for the people went before the one unto Dan.* [*viz.* to worship it, and to offer sacrifice unto it. And it seemeth hence, that the one Calf was first set up at *Dan*, and the other afterward at *Bethel*, as appeareth by the following 32 verse.]

31 *He made also an house of the high places;* [*i.e.* a Temple on the exalted places; where altars were reared, to commit idolatry thereon] *and made Priests of the meanest of the people,* [Heb. *of the ends,* or *uttermost parts of the people, i.e.* of the meanest and most contemptible sort of the people, and not of the worthiest and ablest. Or understand it of both sorts of people, both high and low. Compare this phrase with *Gen.* 47.2. and see the annotat. thereon] *which were not of the sons of Levi.* [out of whom, especially out of the family of *Aaron*, the Priests according to Gods institution were to be chosen.]

32 *And Ferobeam made a feast in the eighth moneth, on the fifteenth day of the moneth, like unto the feast that was in Juda,* [Namely, a feast of Leaf-huts, to imitate that which was so called in Juda: but he ordained this feast in the eighth moneth; that is, in *October*: whereas the feast of Leaf-huts was according to Gods appointment to be kept in the seventh moneth, *Levit.* 23.34. that is, in *September*, as it was then kept in Juda] *and offered upon the altar;* [*viz.* he himself offered. Compare chap. 13.v.1. and 4. which was unlawfull for him to do, seeing this duty was enjoyned by God to the Priests only, *Exod.* 30.7, *&c.* and 2 *Chron.* 26.18.] *the like he did at Bethel, offering to the Calves, which he had made: he placed also at Bethel Priests of the high places, which he had made.*

33 *And he offered upon the altar, which he had made at Bethel, on the fifteenth day of the eighth moneth; of the moneth which he had devised out of his* (own) *heart:* [*i.e.* according to his own choice, taking upon him to institute and ordain such a worship as pleased himself, against the expres command of the Lord, *Numb.* 15.39.] *So he made a feast for the children of Israel, and offered upon that altar* [*viz.* Jerobeam offered. Compare the first verse of the following chapter] *burning incense.* [*i.e.* that which he offered was incense: or, he offered and burnt incense together. Oth. *and went up to that altar, to burn incense.*]

CHAP. XIII.

A Prophet of Juda prophecyeth against the altar at Bethel, verf. 1, &c. *The Prophecy is confirmed by miracles,* 3. *The Prophet being invited by Ferobeam, to eat with him, refuseth, and departeth,* 7. *An old Prophet seduceth him, so that he turneth back,* 11. *He is for it reproved of God by the old Prophet from God,* 20. *and slain by a Lion,* 23. *The old Prophet hearing of it, buryeth him,* 25. *and ratifieth his Prophecy,* 31. *Ferobeams obstinacy,* 33.

AND behold a man of God [See of this appellation *Judg.* 13.6.] *came out of Juda, by the word of the LORD,* [*i.e.* by the command of the Lord; so in the following verse. Or *with the word of the Lord,* that is, with a certain charge, which he was to deliver unto *King Ferobeam*] *unto Bethel: and Ferobeam stood by the Altar, to burn incense.* [Compare above chap. 12.v.32, 33. and the annotat. thereon, *Item* below verse 4.]

2 *And he cryed against the altar by the word of the LORD, and said, altar, altar,* [He speaketh to the altar, because the King hearkened not to this, and the like exhortations. In the mean while the whole outward idol-worship is threatned by the word *altar*, which is sometimes taken for the whole outward divine worship, as *Isa.* 19.19. 1 *Cor.* 9.13.] *thus saith the LORD, behold, a son shall be born* [*viz.* about three hundred thirty years after this time] *unto the house of David, whose name shall be Josia, he shall offer upon thee, the Priests of the high places,* [whereby the altar should be polluted, and the Priests that offered thereon be punished. See the fulfilling hereof, 2 *Kin.* 23.15, &c.] *that burn incense upon thee, and they shall burn mens bones upon thee.*

3 *And he gave a token* [*i.e.* he declared that straitway a miracle should happen, for confirmation of that which he foretold. So below verf. 5. and so doth *Moses* also speak, *Deut.* 18. on ver. 1.] *the same day, saying; This is that token of which the LORD spake: behold, the altar shall be rent asunder,* [*i.e.* of its own accord, no man laying a hand thereon] *and the ashes that are upon it shall be poured out.*

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4 *Now it came to pass, when the King heard the Word of the man of God, which he had cried against the altar at Bethel, that Jeroboam stretched forth his hand from the altar,* [*i.e.* Wherewith he was busie upon, and about the altar, in offering and burning incense] *saying, Lay hold on him: but his hand which he had stretched forth against him,* [meaning the man of God, that had threatned the Altar] *withered,* (so) *that he could not pull it* (in) *again to him.*

5 *And the altar was rent asunder, and the ashes poured out from the altar, according to that token, which the man of God had given, by the Word of the LORD.*

6 *Then the King answered,* [Answering signifieth here to begin a speech, or discourse. See *Judg.* 18. on v. 14.] *and said unto the man of God; Call now earnestly upon the face of the LORD thy God, and pray for me that my hand may come to me again: Then the man of God besought the face of the LORD earnestly, and the King's hand came to him again, and became as* (it was) *before.*

7 *And the King spake to the man of God; Come hence with me, and strengthen* (*thy self*); [The Hebrew word rendered here strengthening, signifieth properly *underpropping*, which here is as much as to bring new strength to the body by the use of meat and drink. Compare *Gen.* 18. 5. *Judg.* 13. 5, 8. and *Psal.* 104. 15.] *and I will give thee a Present.*

8 *But the man of God said unto the King; If thou wouldst give me the half of thine house, I would not go with thee:* [The like phrase doth Bileam use, *Numb.* 22. 18. but not with an upright heart] *neither would I eat bread, nor drink water in this place.* [That is, use no meat, nor drink. So below ver. 9. 16, 17, &c. Compare 1 *Sam.* 30. 11. 2 *King* 6. 22, 23.]

9 *For so the LORD charged me by his word,* [Heb. *so he charged me by the word of the LORD.* That is, so he, to wit, the Lord, charged me by his Word. See the like phrase, *Gen.* 1. 27. & 5. 1. and the annotat.] *saying, Thou shalt eat no bread, nor drink water.* [Namely, at Bethel. Compare the last foregoing verse: for this prohibition, as it was personal, so was it likewise to be understood in regard of the place unto which he was sent, and doubtless also of the time of this sending forth] *neither shalt thou return by the way that thou wentest.*

10 *And he went another way; and turned not again by the way, that he came to Bethel.*

11 *Now an old Prophet* [Old in dayes, and perhaps in office also, but herein not always honest and faithfull: for though he had the gift of Prophecie, and some fear of God before his eyes, and seemeth to have been a lover of the true Prophets, as may appear by that which is related hereafter, vers. 20, 21, 22, 26, 27, 29, 30, 31, 32. yet here he is found in a lie and falshood, vers. 18. whereby he deceived the true Prophet, and brought him to suffering, vers. 24.] *dwelt at Bethel; and his son came, and told him all the work which the man of God had done that day in Bethel, with the words which he had spoken unto the King; these they* [*viz.* the fore-mentioned son with his brethren, who confirmed his relation] *told also to their Father.*

12 *And their Father spake unto them: What way went he?* and *his sons had seen the way which the man of God went, that came from Judah.* [*i.e.* They had observed or taken notice which way he was gone, when he departed from Bethel, and told their Father of it.]

13 *Then said he unto his sons; Saddle me the asse; and they saddled him the asse, and he rode thereon.*

14 *And he went after the man of God, and found him sitting under an oak:* [The Prophet seemeth to have rested himself here through weariness, mixed with hunger] *and he said unto him; Art thou the man of God, that camest from Judah? and he said, I am.*

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

16 *But he said, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.* [*viz.* Bethel; as above verse 8.]

17 *For a word* (came) *to me by the word of the LORD,* [*i.e.* A command and charge was given me by the Lords speaking to me] *Thou shalt neither eat bread there, nor drink water: thou shalt not turn again, going by the way, that thou camest.*

18 *And he said unto him, I am a Prophet also, as thou* (art), *and an Angel spake unto me by the word of the LORD, saying; Bring him back with thee into thine house, that he may eat bread, and drink water:* (*but*) *he lied unto him.* [This old Prophet sinneth three wayes, 1. Because he setteth God against himself. 2. Because he suffereth not the Prophet of Juda to perform the command given him of God. 3. Because he alledgeth a false revelation, or communication.]

19 *And he went back with him, and did eat bread in his house, and drink water.* [Here this Prophet sinneth likewise, forsaking the true word of God, of which he was sure, and embracing the false one, which he could not be sure of.]

20 *And it came to pass as they sat at the table, that the word of the LORD came* [*viz.* Inwardly by revelation unto his mind] *unto the Prophet,* [meaning the old Prophet, that dwelt at Bethel. And hence may be gathered, that God used this man also as a Prophet] *that had made him* [*viz.* the Prophet of Juda] *go back.* [*viz.* from the place where he had found him on the way, unto the city of Bethel.]

21 *And he cryed unto the man of God that came from Juda,* [*i.e.* he spake unto him with a loud, clear, and most audible voice] *saying; thus saith the LORD: because thou hast been refractory unto the mouth of the LORD* [*i.e.* to the command of the LORD, expressed here before v. 9. and 17. and again repeated v. 22.] *and hast not kept the commandment which the LORD thy God had commanded thee:*

22 *But camest back, and hast eaten bread, and drunk water at the place, of which he had spoken unto thee, thou shalt eat no bread, nor drink water; thy carcase shall not come into the sepulchre of thy Fathers,* [Which was held to be a judgement: not as if the place of burial could any wise either benefit or prejudice the party deceased, but because those that cannot attain to the ordinary place of their burial, have commonly more trouble before they die, and less civil honour when they are buried, and some of them have done some publick and noted evill in their life time. See below chap. 14. v. 13. *Isa.* 14. 19, 29. *Jerem.* 22. 19. and 26. 24.]

23 *And it came to pass after he* [*viz.* the man of God, that was come from Juda] *had eaten bread, and after he had drunk; that he* [*viz.* the old Prophet of Bethel] *sadled for him the asse,* [which he did, either by his sons, or by himself, to shew by this officiousness (as some conceive) the sorrow and grief that he had for the evill that he had done to the Prophet of Juda, desiring to continue still a friend] (*to wit*) *for the Prophet, whom he had made go back.*

24 *So he went away, and a lion found* [*i.e.* met] *him on the way, and slew him; and his carcase lay cast on the way, and the asse stood by it,* [as being stayd there by the hand of Gods providence to carry the dead body to be buried] *the lion also stood by the carcase,* [not as a beast of prey, to devour it; but as a guard to keep it for burial.]

25 *And behold there passed men by, and saw the carcase cast on the way, and the lion standing by the carcase: and they came and told it in the city, wherein the old Prophet dwelt.* 26 *When*

26 *When the Prophet, that had made him turn back from the way, heard* (*this*), *then he said: It is the man of God, that was refractory unto the mouth of the LORD;* [see above on v. 21.] *therefore the LORD hath delivered him unto the lion, that broke him, and slew him, according to the word of the LORD,* [which he had spoken [*viz.* by me. See above on v. 22.] *unto him.*

27 *Moreover, he spake unto his sons saying; saddle me the asse; and they saddled* (*him*).

28 *Then he went his way, and found his carcase cast on the way, and the asse and the lion standing by the carcase: the lion had not eaten the carcase, nor broken the asse.* [*i.e.* not torn him, nor done him any hurt, to devour him.]

29 *Then the Prophet took up the carcase of the man of God, and laid that on the asse, and carried that back; so the old Prophet came into the city to mourn,* [see of the manner and custome of mourning over the dead, *Gen.* 23. on v. 2.] *and to bury him.*

30 *And he laid his carcase in his grave,* [*viz.* in his own grave, which he had there in the land of Israel. And hereby the prediction of God was fulfilled, mentioned above v. 22. for the body of the dead Prophet did not come into the grave of his fathers, but into the grave of a stranger, namely, of the old Prophet of Bethel] *and they,* [*viz.* not only the old Prophet, but also his household, yea (as some conceive) many of the city likewise] *made a lamentation over him, as my brother.* [the opinion of some is, that these were the first words of a funeral song, that was sung over him.]

31 *Now it came to pass after he had buried him, that he spake to his sons, saying; when I shall be dead, then bury me in that grave, wherein the man of God is buried, and lay my bones by his bones.* [Some conceive that he expressly gave this in charge, that his bones after his death might not get among the bones mentioned above v. 2.]

32 *For the thing shall certainly come to pass,* [Heb. *coming to pass, come to pass,* or *being be*] *which he proclaimed by the word of the LORD against the altar that is at Bethel; and against all the houses of the high places* [what kind of places the high places were, see *Lev.* 26. on v. 30.] *which are in the cities of Samaria.* [Heb. *Schomron.* It is a countrey here so called by anticipation, because it afterward first obtained this name from the royal city *Schomron* (otherwise called *Samaria*) lying in it, and from a mountain of the same name, upon which King *Omri* built that city. Others understand this of the mountain it self, that by reason of its largeness and greatness, might have had many little towns or cities upon it. Compare below chap. 16. the annotat. on v. 24.]

33 *After this passage* [*viz.* after the miracles which God had wrought on Jeroboams hand, which suddenly withered, and was restored sound and whole again: on the altar, which of its self, without the hand or help of man, split and rent in twain, on the Prophet of Juda, who according to Gods prediction came not into the sepulchre of his Fathers] *Jeroboam turned not from his evil way; but made again Priests of the high places* [see above chap. 12. on ver. 31, 32.] *of the meanest of the people,* [see above ch. 12. on v. 31.] *whosoever would,* [others, *whom he would*, &c.] *he filled his hand,* [*i.e.* he made him a Priest: see *Exod.* 28. 41. & *Lev.* 7. on ver. 37.] *and* (he) *became one of the Priests of the high places.*

34 *And he* [Namely Jeroboam. oth. *and this, &c.*] *became in this thing, sinne* [that is, by this action of his he was the cause, that his posterity fell into abomination and idolatry, and that Gods judgment came upon them, whereby they were utterly destroyed; as in the following Chapters is described] *unto the house of Jeroboam.* [*i.e.* unto his own house: see above chap. 2. on v. 19.] *to cause* (*the same*) *to be cut off, and to be destroyed from the earth.*

CHAP. XIV.

Jeroboam sendeth his wife unto the Prophet Ahia, to enquire what should become of his son that was sick, vers. 1, &c. *Who foretelleth him his ruine, because of his idolatry,* 7. *Item, the death of his child,* 12. *And the destruction of Israel,* 15. *His son dieth, and he likewise, and Nadab his son reigneth,* 17. *Rehoboam and Juda sinne against the Lord,* 21. *They are punished by Sisak, King of Egypt,* 25. *After the death of Rehoboam doth Abiam his son reign,* 29.

AT *that time,* [*viz.* When Jerobeam went on in the way of his abominable idolatry mentioned in the end of the former chapter] *Abia the son of Jeroboam was sick.*

2 *And Jeroboam said unto his wife; Get thee now up, and disguise thy self,* [Heb. *alter thy self, viz.* In apparel, ornaments, train, words, behaviour, and gestures] *that it be not perceived, that thou art Jeroboams wife; and go thy wayes to Silo* [a city lying in the tribe of Ephraim, where the Tent of the Congregation, and the Ark of God were a long time: and where the Prophet Ahia was born, and dwelt. See *Jos.* 18. 1. *Judg.* 21. 2. 1 *Sam.* 1. 3. above chap. 11. 29.] *behold, there is the Prophet Ahia, who spake concerning me, that I should be King over this people.* [See above chap. 11. 31.]

3 *And take in thine hand ten loaves, and cakes,* [Heb. *prickt cakes*, in which certain pricks, tokens, marks, were made or imprinted for ornaments sake. Oth. *cracknels*, or, *biscuit*] *and a cruse* [or, *bottle*] *of honey* [*viz.* for a Present for the Prophet, which in those times was used by many, not to reward the service of the Prophets, but to honour and grace their persons. See *Judg.* 13. 17. 1 *Sam.* 9. 7, 8. 2 *King.* 5. 15. & 8. ver. 8.] *and go to him, he will make known to thee, what shall happen to this lad.* [*i. e.* whether he shall recover, or die of his sickness.]

4 *And Jeroboams wife did so, and gat her up, and went to Silo, and came into the house of Ahia: now Ahia could not see; for his eyes stood stiff, by reason of his age:* [Heb. *stood through*, or, *from his grayness*; *i. e.* his sight was grown thick and stiff, and consequently dark, by reason of his great age, which is usually accompanied with gray hairs.]

5 *But the LORD said unto Ahia; Behold, Jeroboams wife cometh to ask a thing of thee,* [*viz.* What shall become of her sons sicknes] *concerning her son, for he is sick; thus and thus, thou shalt speak unto her:* [Heb. *after this, and after this thou shalt speak unto her.* Understand hereby that which the Prophet was charged to certifie and denounce, and is related hereafter, ver. 7, &c.] *and it shall be, when she cometh in, that she will behave her self strange.* [see above on v. 2.]

6 *And it came to pass when Ahia heard the noise of her feet, as she came in at the door, that he said, Come in thou wife of Jeroboam, why doest thou behave thy self so strange?* [Or, *to what end* (is) *this, that thou behavest thy self strange?*] *for I am sent* [*viz.* by the Lord] *to thee with an hard* (*message*). [Which after the recounting of Gods mercies shewed to Jeroboam, setteth before him his abominable sins, with a Prediction of the righteous and fearful judgments of God, that should follow thereupon: or, *for some hard thing.*]

7 *Go thy wayes, tell Jeroboam: Thus saith the LORD the God of Israel: Forasmuch, as I exalted thee out of the midst of the people, and made thee a Leader* [Compare above chap. 1. 35. & below chap. 16. 2. & 2 *King.* 25. 5. 2 *Chron.* 6. 5. where the Hebrew word is likewise so translated] *over my people Israel.*

8 *And*

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8 *And have rent the Kingdom from the house of David, and given that unto thee; and thou hast not been, as David my servant (was), who kept my commandements, and who followed me with all his heart,* [see above chap. 2. on ver. 4.] *to do onely that which is right in mine eyes.*]

9 *But hast done evil, doing much more then all that were before thee, and hast gone, and hast made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back.* [*i.e.* Disdainfully despised, and disloyally forsaken. The Lord speaketh also thus, *Nehem.* 9. 26. *Ezek.* 23. 35.]

10 *Therefore behold, I will bring evil* [*i.e.* Mischief, judgment, vengeance: see *Gen.* 19. on ver. 19.] *upon the house* [*i.e.* family: so in the sequel. *Item, 2 Sam.* 3. 10. & 9. 3. and below chap. 16. 3.] *of Jeroboam, and destroy from Jeroboam him that pisseth against the wall,* [understand hereby a total, and utter destruction, wherein none is spared, even not so much as a dog. So 1 *Sam.* 25. 22, 34. and below chap. 16. 11. & 21. 21. & 2 *King.* 9. 8.] *him that is shut up* [see the explaining of this phrase, *Deut.* 32. on ver. 36.] *and forsaken in Israel; and I will put away the posterity of the house of Jeroboam, as the dung is done away, untill it be utterly perished.*

11 *Him that dieth of Jeroboam in the City, shall the dogs eat; and him that dieth in the field, shall the Fowls of the heaven eat:* [A phrase signifying an unhappy death, with the losse of the grave. See the same also below chap. 16. 4. & 21. 24.] *for the LORD hath spoken it.*

12 *Thou then get thee up, go to thine house; when thy feet shall have entred into the City* [*viz.* Upon the threshold of thine house; as appeareth by the fulfilling hereof, below verse 17.] *then shall the Child die.*

13 *And all Israel shall mourn for him,* [*viz.* the good (ones) in Israel, because of the good hope they had conceived of this young man; the bad to please the father. Of the mourning and lamenting of the godly (ones) for the dead, see *Gen.* 23. on vers. 2.] *and bury him; for this (man) only of Jeroboam shal come to the grave:* [burial is also a mercy of God, because it is the last civil honour done to the dead in this life, and a spiritual instruction to the living of the life to come, by the renewing of the hope of the resurrection from the dead. See *Gen.* 13. on v. 4.] *because in him there is found some good thing* [*i. e.* some beginnings of the fear of God, and true piety, not by nature, but wrought in him by the spirit of God, *Psal.* 1. 13. and 3. 6.] *before the LORD the God of Israel in the house of Jeroboam.*

14 *But the LORD shall raise him up a King over Israel,* [*viz. Baesa,* of whom see below chap. 15. 27.] *who shall destroy the house of Jeroboam that day:* [*viz.* when he shall take possession of the Kingdome.] *But, what shall it also be now?* [*i.e.* what shall now further happen? Others, but what? to wit, do I say that God shall raise up one hereafter, or in time to come? he hath also now done it. That is, he hath already raised him up one, that he might begin to execute this threatned judgement.]

15 *The LORD shall also smite Israel, as a reed in the water is driven about,* [*viz.* hither and thither by all manner of windes, so should Israel be disquieted, and troubled by dissentions within, and wars without] *and shall pluck up Israel out of this good land, which he gave unto their fathers, and shall scatter them on the other side of the River;* [*viz.* Euphrates. See *Gen.* 31. on vers. 11. He foretelleth the transportation of the Israelites into Assyria, Mesopotamia, and Media, of the accomplishment whereof (which hapned about 240 years after this time) we may read 2 *Kings* 17. 6.] *because they have made themselves groves,* [See of these *Exod.* 34. on v. 31. *Deu.* 7. on v. 5. Under one kind of idolatry God understandeth the rest; yea all false worships. Oth. *grove-gods, grove-images.* So verse 23.] *provoking the LORD to anger.*

16 *And he shall give up Israel,* [*viz.* into the hands of their Enemies] *because of the sins of Jeroboam, that sinned,* [or, *wherewith he sinned,* or *which he sinned.* Understand the sin of Idolatry, of which see above chap. 12. v. 28, 29, &c. and 13. v. 33, 34.] *and who made Israel to sin.* [or, *and wherewith he made Israel to sin:* or, *and which he made Israel to sin.* To wit, by setting abominable idol-worship, and commanding his subjects to practise idolatry, and obstinately forcing them thereunto by his own example.]

17 *Then Jeroboams wife got her up, and went, and came to Tirza;* [A city lying in the tribe of Manasseh, where the court of the Kings of Israel was, before they dwelt in Samaria. It was very fair and pleasant, so that the spouse of Christ is compared unto it, *Cant.* 6. 1. See of this city, *Jos.* 12. v. 24. and below chap. 16. 8.] *now when she came upon the threshold of the house, the young man died.* [as was foretold by the Prophet *Ahia*, above v. 12.]

18 *And they buried him, and all Israel lamented for him; according to the word of the LORD, which he had spoken by the ministry* [Heb. *by the hand.* See *Lev.* 8. on v. 36.] *of his servant Ahia the Prophet.* [above ver. 13.]

19 *Now the rest of the acts of Jeroboam, how he warred, and how he reigned; behold, they are written in the book of the Chronicles of the Kings of Israel,* [Heb. *in the book of the words,* or *acts of things of the Kings of Israel.* So below vers. 29. *Of the Kings of Juda.* By this book is not to be understood the two books of *Chronicles*, contained in the scriptures of the old Testament, and (as is conceived) first written by *Ezra*, who lived a long time after those times: But thereby is to be understood certain writings containing the Histories of the government of the Kings of both Kingdomes, which without prejudice or detriment of the doctrine of salvation, are not extant now, and out of which the books of Chronicles left us in holy scripture, were (as some conceive) gathered and composed by *Ezra* through the instinct and inspiration of the Holy Ghost. Compare above chap. 11. the annotat. on v. 41.]

20 *Now the dayes that Jeroboam reigned, are two and twenty years: and he fell asleep with his Fathers, and Nadab his son reigned in his stead.*

21 *Now Rehabeam the son of Salomon reigned in Juda: Rehabeam was one and fourty years old,* [Heb. *a son of one and fourty years*] *when he became King, and reigned seventeen years at Jerusalem, in the city which the LORD had chosen out of all the tribes of Israel, to put his name there;* [see above chap. 8. on v. 29.] *and his mothers name was Naama,* [so below v. 31.] *the Ammonitesse.* [among other heathenish women, that seduced *Salomon* from the Lord, are the Ammonitish women also named, above chap. 11. 1, 2, &c. of which without doubt this was one of the chiefest, who not only seduced her husband to idolatry, but also her son *Rehabeam*, after he had served the Lord three years, 2 *Chron.* 11. 17.]

22 *And Juda did that which was evill in the eyes of the LORD,* [*viz.* after that *Rehabeam* had reigned three years. See 2 *Chron.* 11. 17. and 12. on v. 1.] *and they provoked him to jealousie* [see *Deu.* 4. on v. 24.] *with their sins which they had sinned, more then all their Fathers had done.*

23 *For they also,* [*i.e.* not only the blinded heathen, and back-sliding Israelites, but also these Jewes themselves, with whom God had preserved the light of the truth, and the purity of worship] *built them high places, and images reared, and groves:* [see *Deu.* 12. on v. 3.] *upon all* (or every) *high hill, and under all* (or every) *green tree.* [see *Deu.* 12. on v. 2.]

24 *There were also buggerers* [See *Deu.* 23. on ver. 17.] *in the land: they did according to all the abominations of the heathen,* [see some kinds of these abominations described, *Deu.* 18. v. 9, 10, 11, 12. 2 *Chron.* 33. 2, 3, 4, &c. *Rom.* 1. 25, 26, &c.] *which the LORD had driven out of possession from the face of the children of Israel;*

25 *Now it came to pass in the fifth year of King Rehabeam* (*that*) *Sisak the King of Egypt* [see of this man also above chap. 11. 40. and 2 *Chron.* 12. 2.] *came up against Jerusalem.*

26 *And he took away the treasures of the house of the LORD, and the treasures of the Kings house; yea he took all away:* [*viz.* all the gold and silver, and all that which was of any speciall value, that he could come at, and was not hid from his sight. Compare below chap. 15. 18.] *he took away also all the golden shields which Salomon had made.* [see above chap. 10. 16, 17. and 2 *Chron.* 9. 15.]

27 *And King Rehabeam made in their room copper shields: and he charged* (*them*) *under the hand of the chief of the guard,* [Heb. *runners.* Understand pages, lackeyes, or lite-guard, which great Lords and Princes are wont to have about them, being at home, or abroad, 1 *Sam.* 22. 17. 2 *Kings* 11. 19. so called, because they run on the way before and about their Lords, 2 *Sam.* 15. 1. 1 *Kings* 1. 5.] *which kept the door of the Kings house.*

28 *And it came to pass, when the King went into the house of the LORD,* (*that*) *the guard carried them;* [*viz.* the shields. These the guard carried, when they conducted the King to the house of the Lord] *and brought them back into the guard-chamber.* [understand some appointed place, where the guard usually kept close together.]

29 *Now the rest of the acts of Rehabeam, and all that he did, are they not written in the book of the Chronicles of the Kings of Juda.* [See above ver. 19.]

30 *And there was war between Rehabeam, and between Jeroboam* [Understand this of defensive war, which *Rehabeam* waged to defend his own Kingdome; and not of offensive, to take the Kingdome of Israel, for this was forbidden him by the Prophet *Semaja*, above chap 12. 24.] *all* (*their*) *daies.* [this insertion is in the like case expressed by the holy Ghost, below chap. 15. v. 16, 32.]

31 *And Rehabeam fell asleep with his Fathers, and was buried by his Fathers in the city of David;* [See above chap. 2. on vers. 10.] *and his mothers name was Naama, the Ammonitesse: and Abiam* [otherwise called *Abia*, 2 *Chron* 12. 16. and 13. 1.] *his son reigned in his stead.*

CHAP XV.

Abiam reigneth, and followeth his fathers sins, v. 1. &c. *Nevertheless God keepeth his promise,* 4. *Abiam dyeth* 7. *Asa reigneth in his stead, who causeth a reformation to be made both in war and manner of his subjects,* 9. *He is warred against by Baesa,* 16. *is assisted of Benhadad,* 20. *He dyeth leaving Jehosaphat his son in his stead,* 23. *Nadab reigneth over Israel,* 25. *Baesa slayeth him, and destroyeth his Fathers house, and reigneth in his stead,* 27.

NOw in the eighteenth year of King *Jeroboam* the son of *Nebat*, *Abiam* [Otherwise called *Abia*, 2 *Chron*, 12. 16. and 13. 1, &c.] *became King over Juda.* [see 2 *Chron.* 13. 1.]

2 *He reigned three years at Jerusalem;* [Beginning from the eighteenth year of *Jeroboams* reign, ver. 1. and ending with the twentieth. See below on v. 9.] *and his mothers name was Maacha,* [called also *Michaja*, 2 *Chr.* 13. 2.] *a daughter of Abisalom.* [called also *Absalom*, 2 *Chron* 11. 21. Some think him to have been the son of *David*; many others, another man of that name, who was of Gibea, otherwise called also *Uriel*, 2 *Chron.* 13. 2. See the annotat. there.]

3 *And he walked in all the sins of his Father, which he had done before him: and his heart was not perfect* [See above chap. 8. on v. 61.] *with the LORD his God, as the heart of David his Father* (was) [see above chap. 11. on ver. 36.]

4 *But for Davids sake* [See above chap. 11. on ver. 12.] *did the LORD his God give him a lamp in Jerusalem, raising up his son after him, and establishing Jerusalem.* [*viz.* in its former political and ecclesiastical estate, preserving therein the Kingly authority, with the remainders of the true Religion and pure worship of God.]

5 *Because David had done that which was right in the eyes of the LORD,* [So below ver. 11. See above chap. 11. on v. 33.] *and had not turned aside from all that he had commanded him, all the dayes of his life; but only in the matter of Uria the Hethite.* [understand this exception in respect of very gross sins, which are done with full knowledge of that which God hath forbidden, without precedent or foregoing inconsideratenes, forgetfulnes of judgement.]

6 *And there was war between Rehabeam and between Jerobeam, all the dayes of his life.* [*viz.* of *Rehabeams* life. Of this war there is also mention made above chap. 14. v. 30. The same is here again repeated, to shew that *Abiam* continued the same war: as appeareth in the following verse, and 2. *Chron* 13. 3.]

7 *Now the rest of the acts of Abiam, and all that he did; is that not written in the book of the Chronicles of the Kings of Judah,* [See above chap. 14. on ver. 19.] *there was also war between Abiam, and between Jerobeam.*

8 *And Abiam fell asleep* [See above chap. 1. on v. 21. and *Deu* 31. on v. 16.] *with his Fathers, and they buried him in the city of David:* [see above chap. 2. on v. 10.] *and Asa his son reigned in his stead.* [see 2 *Chr.* 14. 1.]

9 *In the twentieth year of Jerobeam,* [*viz.* about the end of this year] *the King of Israel, Asa became King over Juda.*

10 *And he reigned one and fourty years at Jerusalem, and his mothers name was Maacha.* [Understand it of his Grandmothers name: so below verf. 13. for she was the mother of *Abiam* his father, above ver. 2. Thus among the Hebrews, not only the immediate parents of which a man is properly born, but also those that be reckoned up higher in a straight line, are called *fathers* and *mothers*. See the following verses, *&c.*] *a daughter of Abisalom.* [see above on v. 2.]

11 *And Asa did that which was right in the eyes of the LORD,* [See above chap. 11. on v. 33.] *as did David his Father.* [*viz.* his grandfather *Rehabeams* grandfather.]

12 *For he took away the Buggerers* [See *Deut* 23. on v. 17.] *out of the Land,* [see below 1 *Kings* 22. 46.] *and removed all the dung-gods,* [see *Lev.* 26. on v. 30.] *which his Fathers had made;* [namely, his father Abiam, his grandfather Rehabeam, and his great grandfather Salomon.]

13 *Yea even his mother Maacha, her he also deposed, that she should be no Queen,* [See of this word above ch. 11. on v. 19. Heb. *from being Lady.* The meaning is, that he deposed her from all government and authority, which she as widow of King *Rehabeam*, and as mother

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of his father *Abiam* had taken upon her. Oth. *he also removed from the Queen, i.e.* from his wife that he might not be corrupted by her] *because she had made an abominable idol* [the Hebrew word signifieth, *trembling of joynts, and fear of heart.* So is this idol called, because he terrified men both in soul and body, with the horrour of his countenance, and shameful idolatry, and they served him with the terrour both of soul and body. Some think him to have been the Idol called by the Heathen *Priapus*: Others hold him to have been the Idol *Pan.* See of this Idol also, 2 *Chron.*15.16.] *and burnt (him)* [*viz.* after he had broken him in pieces, and ground him to powder, 2 *Chron.*15.16.] *by the brook Kidron.* [see above chap.2.on v.37.]

14 *The high places* [See *Levi.*26.v.30.] *indeed were not taken away; yet the heart of Asa was perfect* [see above chap. 8. on v. 61. and understand this perfection and uprightness of the King properly in respect of his affection, inclination and zeal in and for the pure worship of God, although in the residue of his life he had several infirmities and imperfections] *with the LORD all his dayes.*

15 *And he brought into the house of the LORD the hallowed things* [See *Levi.*5.15.] *of his father; and (his* own) [this word *his* is here inserted out of 2 *Chron.*15. 18.] *hallowed things, silver, and gold, and vessels.*

16 *And there was war between Asa, and between Baesa, the King of Israel, all their dayes.* [*viz.* Except the first years that they reigned together: for Juda was quiet the first ten years under the reign of Asa, 2 *Chron.* 14. 1. and Baesa began to reign over Israel in the third year of King Asa, bel. v.28. or must be said, that though perhaps there were in the first years of these Kings some fallings out on both sides, yet there was no perfect War betwixt them. Compare 2 *Chron.*14.the annotat.on ver. 1.]

17 *For Baesa King of Israel went up against Juda, and built Rama;* [A city lying in the tribe of Benjamin, about the borders of the Kingdom of Israel, and on the way to Jerusalem. See further of this city, *Judg.*4.5.] *that he might not suffer any to go out, and come in, to Asa King of Juda.* [Heb. *not to suffer the* (person) *going out, and the* (person) *coming in to Asa, &c.* understand of Benjamin, Ephraim, Manasseh, and other adjacent tribes, out of which many, when they saw that Asa minded the pure worship of God, came over to him, to serve the Lord at Jerusalem according to his Word, 2 *Chron.* 15. 9. now to hinder this, King Baesa caused his city of Rama to be fortified. Compare herewith above chap.12.vers.26, 27, &c.]

18 *Then Asa took all the silver and gold that was left in the treasures of the house of the LORD;* [*viz.* From the times of Rehabeam: see above chap.14.26.and compare herewith the annotat.upon it] *and the treasures of the Kings house, and delivered them into the hand of his servants:* [see *Gen.*20. on ver. 8.] *and King Asa sent them to Benhadad the son of Tabrimmon, the son of Hezion,* [some conceive this man to have been the same, who above chap. 11. 23. is called Reson] *King of Syria, that dwelt at Damascus,* [see *Gen.*14.on vers.1 5.] *saying;*

19 *There is a Covenant between me, and between thee, between my Father, and between thy Father:* [Although Rezon had been an enemy to Israel, as long as Salomon lived, above chap. 11. 25. yet it seemeth by these words, that after the division of the Kingdom he was at peace and league with both Kings] *behold, I send thee a Present, go thy wayes, disannul thy league with Baesa King of Israel, that he may depart* [Heb. *go up*] *from against me.*

20 *And Benhadad hearkened to King Asa, and sent the Commanders of the hosts, which he had, against the Cities of Israel; and smote Aon* [A city, according to the opinion of some, lying in the tribe of Aser: others place it in the tribe of Naphthali: see of this city also, 2 *King.* 15.29. & 2 *Chron.*16.4.] *and Dan,* [see *Gen.*14.on ver. 14.] *and Abel Beth-Maacha;* [otherwise called *Abelnasseh*; or, as some Maps shew, in Naphthali. See of this city also, 2 *Sam.*20.15. & 2 *Chron.*16.4.] *and all Chinneroth,* [a countrey lying in Naphtali about the sea of Genazareth, see *Jos.*11.2.] *with all the Land of Naphtali.*

21 *And it came to pass, when Baesa heard (it); that he ceased from building Rama; and he remained at Tirza.* [see of this city above chap. 14. on verse 17.]

22 *Then King Asa caused Proclamation to be made thorowout all Juda,* [Heb. *Caused all Juda to hear*] (*none was free*) [Heb. *innocent, guiltless, pure; i.e.* none might plead any excuse, to tarry behind: understand any that were come to years of discretion, that might be used in this work, being not hindered by sickness, age, absence out of the Land, or publick offices, whereof the Kings Commissioners were to judge] *that they should carry away the stones of Rama, and the wood thereof, wherewith Baesa had builded: and King Asa built therewith Geba of Benjamin,* [a city in the tribe of Benjamin, lying on the borders of Ephraim upon an hill, *Jos.*18. 24. allotted to the Levites, *Jos.* 21.17. In the dayes of King Josia it was the North-border of the Kingdom of Juda, 2 *Kings* 23.8.] *and Mizpa.* [see of this City, *Judg.* 11. 11.]

23 *Now the rest of all the acts of Asa, and all his might, and all that he did, and the cities that he built; are not they written in the book of the Chronicles of the Kings of Juda? But in the time of his old age* [*viz.* In the three last years of his reign; as appeareth by 2 *Chro.* 16.v.12,13.] *he was diseased* [in which disease he sought more to the Physicians, then to God, 2 *Chron.* 16. 13.] *in his feet.* [which is conceived to have been the Gout.]

24 *And Asa slept with his fathers, and was buried with his fathers in the city of David* [See above chap.2. on v.10.] *his father; and Jehoshaphat his son, became King in his stead.*

25 *Now Nadab the son of Jerobeam, became King over Israel, in the second year of Asa, King of Juda; and he reigned two years over Israel.* [Understand not two years compleat; as appeareth by the following 28, and 33. verses.]

26 *And he did that which was evil in the eyes of the LORD,* [See above chap. 11.on ver.6.] *and walked in the way of his father,* [to walk in the way of his Ancestors, is to follow them, either in that which is good, that is, in their faith, and good works, 1 *Sam.*8.3. 2 *King.* 22. 2. 2 *Chron.*17.3. or in that which is evil, that is, in their unbeleef, and sins, as here, and below ver.34.and chap.15. v.19.& 22.53.] *and in his sin* [understand the sinne of Idolatry: see above ch. 14. on v.16.] *wherewith he had made Israel to sinne.*

27 *And Baesa the son of Ahia* [Another man differing from *Ahia* the Prophet of Silo, above chap. 11. 29. and from *Abia* Solomons Scribe, above chap. 4. 3. and from *Abia* the Priest, 1 *Sam.*14.3.*&c.*] *of the house of Issachar* [*i.e.* of the tribe of Issachar: thus its said, the *house of Ephraim, Judg.*10. 9. *the house of Juda, Hos.*1. 7. *the house of Levi, Psal.*135.20.*&c.*] *made a conspiracy against him,* [the Hebrew word rendered here *conspiracy*, signifieth properly *to binde, to tye.* Therefore when it's used of the minds of men, it's taken sometimes in a good sense, for a confederacy, *Gen.*44. 30. but very frequently for a combination of enemies, against persons or states, as here, and 1 *Sam.*22.v.8. and below chap. 16. v.9,20. & 2 *King.*10.9. & 12.20. *Nehem.*4 8. *Amos* 7.10.] *and Baesa smote him at Gibbethon, which is the Philistines* (city) *when Nadab, and all Israel besieged Gibbethon,* [a city lying in the tribe of Dan, *Jos.* 19.44. allotted to the Levites for a place of habitation, *Jos.*21. 23. but subdued and inhabited by the Philistines, and therefore now besieged by Nadab, but not subdued by him; and the besieging thereof was afterward re-assumed by the Israelites: see below chap.16,17.]

28 *And Baesa slew him, in the third year of Asa King of Juda, and became King in his stead.*

29 *Now it came to pass when he reigned, that he smote all the house* [*i.e.* Family: see above chap.14.on ver.10.] *of Jerobeam; he left nothing of Jerobeam that had breath,* [Heb. *he left not all,* (or, every) *breath of Jerobeam: i.e.* he let no man of Jerobeams family remain. So the word *breath* is taken for man, *Deut.*20.16. *Jos.*10. 40.& 11 14] *until he had destroyed him,* [*viz.* Jerobeam; or, *until he had destroyed it*; to wit, the house, that is, the family of Jerobeam] *according to the word of the LORD, which he had spoken by the ministery of his servant Ahia the Silonite:* [this is not to be applyed to the intent and purpose of Baesa, as if in destroying Jerobeams house, he had aimed at the prediction of God, and the sins of Jerobeam; but the meaning is, that God by the cruel tyrannie of Baesa fulfilled the word of his Prophecie, and punished the sins of Jerobeam. So below chap.16. v.13.]

30 *For the sins of Jerobeam, who sinned, and who made Israel to sinne;* [So above chap.14. vers.16. see the annotat.] (*and*) *for his provocation whereby he had provoked the LORD God of Israel.*

31 *Now the rest of the acts of Nadab, and all that he did, is that not written in the book of the Chronicles of the Kings of Israel?* [See above chap. 14. on verse 19.]

32 *And there was war between Asa, and between Baesa the King of Israel, all their dayes.*

33 *In the third year of Asa King of Juda, Baesa the son of Ahia became King over all Israel, at Tirza,* (*and reigned*) [This is here inserted out of the full and entire phrase, which we have 2 *Sam.* 2. 10. *Item*, above here ver.9,10,25. below chap. 16. 8, &c. and here the word *reigning* signifieth, how long a Kings reign lasted: when it is sited of the beginning of the Kings reign, then we translate it, *became King*] *four and twenty years.*

34 *And did that which was evil in the eyes of the LORD,* [See above chap.11.on v.6.] *and walked in the way of Jerobeam, and in his sin, wherewith he had made Israel to sin.* [See above on v.26.]

CHAP. XVI.

The Prophet Jehu propheseth against Baesa, ver.1,&c. *His son Ela succeedeth him,* 8. *Zimri slayeth him, and becometh King,* 9. *being besieged by Omri, burieth himself,* 15. *Omri prevailing against Tibni, becometh King,* 21. *He buildeth Samaria,* 24. *followeth the sins of Jerobeam,* 25. *and dieth,* 28. *Ahab his son succeedeth in his room,* 29. *he is more wicked then his predecessors,* 30. *Hiel buildeth Jericho,* 34.

THen the word of the LORD came to Jehu [Of this Prophet we read also, 2 *Chron.* 19. 2. and 20. 34. and he is to be distinguished from *Jehu*, that was King of Israel, below chap. 19. v. 16. and from others, that have likewise had this name, 1 *Chron.* 2. 38. & 12. 3.] *the son of Hanani,* [who is likewise to be distinguished from others that have had the same name, 1 *Chron.* 25. 4. Ezra 10. 20.] *against Baesa, saying;*

2 *Forasmuch as I exalted thee out of the dust* [*i.e.* out of a very low and mean estate. Compare 1 *Sam.* 2. 8. *Psa.* 113. 7. The word *dust* is often taken for lowness, contempt, impotency, grief, nothingness, *Psa.* 7. 6. and 119. 25. *Job* 16. 15. *Isa.* 26. 5. *Lam.* 3 6.] *and made thee a Leader over my people Israel; and thou hast walked in the way of Jeroboam,* [see above chap. 15. on ver. 26.] *and made my people Israel to sin,* [see above chap. 14. on v. 16.] *provoking me to anger by their sins;*

3 *Behold, I will remove the posterity of Baesa, and the posterity of his house;* [*i.e.* family, so in the sequel. See above chap. 14. on v. 10. Oth. *I will cause to burn after Baesa, and after his house*] *and I will make thine house as the house of Jerobeam the son of Nebat.* [See ch. 15. 29]

4 *Him that dieth of Baesa in the city, shall the dogs eat, and him that dieth in the field, shall the fowls of heaven eat.* [See above chap. 14. on v. 11.]

5 *Now the rest of the acts of Baesa, and that which he did, and his might; are they not written in the book of the Chronicles of the Kings of Israel?*

6 *And Baesa slept (sleep) with his Fathers, and was buried at Tirza:* [See of this city above chap. 14. on vers. 17] *and Ela his son reigned in his stead.*

7 *Thus also the word of the LORD came, by the ministry* [Heb. *the hand.* So below v. 12. see *Lev.* 8, on v. 36.] *of the Prophet Jehu the son of Hanani, against Baesa, and against his house,* [the meaning is, that as before the word of the Lord came by the Prophet *Ahia* against Jerobeam, above chap. 14. 7. so also the same came by the Prophet Jehu against Baesa, and that both prophecies each in their due time were fulfilled] *and that for all the evill which he had done, in the eyes of the LORD,* [so below v. 19. 25. and 30. See *Gen.* 38. on v. 7. and above chap. 16. on v. 6.] *provoking him to anger by the work of his hands,* [which was especially twofold. First idolatry, wherein he had been like unto Jerobeam. Secondly, blood-guiltiness and tyranny committed against his house: as the following words of this verse do shew. Compare *Hos.* 1. on vers. 5.] *because he was like the house of Jeroboam, and because he had smiten the same.* [to wit, *Jerobeams* house. See above ch. 15. 29.]

8 *In the six and twentieth year of Asa King of Juda, Elia the son of Baesa became King over Israel, at Tirza,* (*and reigned*) *two years.* [Understand not two years compleat, but unto the second year: for in the six and twentieth year of King Asa, he became King, as is said in this verse, and in the seven and twentieth he was slain, below v. 10. It is the custome of scripture to use an even number for an odde one, or a perfect number for an imperfect one. See *Gen.* 15. on ver. 13. Item above chap. 7. ver. 15. and 15. ver. 25. and 33. and chap. 16 8.]

9 *And (his servant) Zimri, commander of the half of the chariots, made a conspiracy against him, when he was at Tirza, drinking himself drunk in the house of Arza the steward* [Heb. *who was over the house:* To wit of the King. Understand thereby the whole court. Now he that is placed over it, we call him the steward. Compare above chap. 4. on v. 6. and the annotat. upon it] *at Tirza.*

10 *Then Zimri came in, and smote him, and killed him, in the seven and twentieth year of Asa King of Juda;* [see above on ver. 8.] *and he became King in his stead.* [to wit, for the time of seven daies. So below v. 15.]

11 *And it came to pass when he reigned, when he sat upon his throne* [To sit upon the throne is to govern as King, which word doth also here go before for explanation sake, as above chap. 1. v. 13. See likewise the annotat. there] *that he smote all the house of Baesa; he left him not* (any one) *that pisseth against the wall,* [see above chap. 14. on v. 10.] *neither his kinsfolks,* [Heb. *deliverers,* to whom it lawfully appertained lawfully to

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execute vengeance on the slayer: which were the next of kin or blood, *Numb.* 35. 12.] *nor his friends.* [*i.e.* his beloved friends and acquaintance, though they were no Kin at all to him.]

12 *Thus did Zimri destroy all the house of Baesa, according to the word of the* LORD, *which he had spoken over Baesa, by the ministry of the Prophet Jehu:*

13 *For all the sins of Baesa, and the sins of Ela his son, wherewith they had sinned, and wherewith they had made Israel to sin,* [At which God looked, who thus executeth his righteous vengeance, and not Zimri, who only followed his unrighteous willulness, above vers. 7. Compare also above chap. 15. the annotat. on ver. 29.] *provoking the* LORD *the God of Israel to anger, by their vanities.* [*i.e.* idols, which are nothing in the world, 1 *Cor.* 8. 4. and chap. 10. 19. see *Lev.* 19. on verse 4.]

14 *Now the rest of the acts of Ela, and all that he did; is that not written in the book of the Chronicles of the Kings of Israel?* [See above chap. 14. on vers. 19.]

15 *In the seven and twentieth year of Asa King of Juda, did Zimri reign, seven daies at Tirza: and the people had camped themselves at Gibbethon,* [see above chap. 15. on v. 27.] *which is the Philistines (city.)*

16 *Now the people that had camped themselves,* [Namely, before Gibbethon] *heard say; Zimri hath made a conspiracy,* [see above chap. 15. on v. 27.] *yea hath also smitten the King: therefore all Israel made Omri* [the father of *Achab*, with whom he is joyned in the matter of false worship, vain superstitions and evill works, *Mich.* 6. 16. And in this respect is said to have been worse then all the Kings that have been before him, below v. 25.] *the Commander in chief, King over Israel that day, in the camp.*

17 *And Omri marched up, and all Israel with him from Gibbethon, and besieged Tirza.*

18 *And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the Kings house, and burnt the Kings house upon himself with fire,* [*i.e.* he burnt the house wherein he was together with himself. A like phrase is, *Judg.* 12. 1.] *and died,*

19 *For his sins which he had sinned, doing that which was evil in the eyes of the* LORD, [See above chap. 11. on v. 6.] *walking in the way of Jerobeam,* [*i.e.* following the sins of Jerobeam. See above chap. 15. on v. 26.] *and in his sin which he had done, making Israel to sin.* [see above chap. 14. on v. 16.]

20 *Now the rest of the acts of Zimri, and his conspiracy,* [See above chap. 15. on v. 27.] *which he made,* [Heb. *bound*] *are they not written in the book of the Chronicles of the Kings of Israel?* [hence it appeareth that this book is not to be meant of the two books of Chronicles, which follow in the Bible after the two books of Kings, as is noted above chap. 14. on v. 19. forasmuch as in these Chronicles here is not extant that which is related here, and below v. 27.]

21 *Then the people of Israel were divided into two halves;* [Heb. *into the half*] *half of the people followed Tibni* [Heb. *was after Tibni:* so in the sequel. See above chap. 1. on v. 7.] *the son of Ginath, to make him King; and half followed Omri.*

22 *But the people that followed Omri was stronger, then the people that followed Tibni the son of Ginath; and Tibni died, and Omri reigned.*

23 *In the one and thirtieth year of Asa King of Juda, Omri became King over Israel, (and reigned) twelve years:* [The ten years that he reigned with Tibni, being there under comprehended, beginning from the seven and twentieth year of Asa's reign] *he reigned six years at Tirza.*

24 *And he bought the mountain Samaria* [Heb. *Schemeron*, which is a mountain lying in the tribe of Ephraim, about the borders of the tribe of Manasseh; from which the city of Samaria built thereon, and all the countrey round about obtained its name. Compare above chap. 13. the annotat. on v. 32.] *of Semer, for two talents of silver;* [see of the weight of a talent, *Exod.* 35. on v. 29.] *and built upon the mountain, and called the name of the city which he built, after the name of Semer,* [distinguished from others that had this name, 1 *Chron.* 6. 46. and 7. 34.] *the Lord* (or owner) *of the mountain Samaria.* [a city built upon the aforesaid mountain, in which the Kings of Israel, after they had left Tirza, kept their court and dwelling, above two hundred years before *Salmanser* took this city, destroyed the Kingdome of Israel, and carried away the ten tribes captive into Assyria, 2 *Kings* 17, 5, *&c.*]

25 *And Omri did that which was evill in the eyes of the* LORD: *yea he did worse then all that had been before him.*

26 *And he walked in all the wayes of Jerobeam the son of Nebat, and his sins, wherewith he had made Israel to sin, provoking the* LORD *the God of Israel to anger by their vanities.* [see above on v. 13.]

27 *Now the rest of the acts of Omri, what he did, and his power which he exercised;* [Heb. *did.* Oth. *whereby he did it*] *are they not written in the book of the Chronicles of the Kings of Israel?* [see above on ver. 20.]

28 *And Omri fell asleep with his Fathers, and was buried at Samaria; and Achab his son reigned in his stead.*

29 *And Achab the son of Omri became King over Israel, in the eight and thirtieth year of Asa King of Juda: and Achab the son of Omri reigned over Israel, at Samaria, two and twenty years.* [to wit, not compleat: for the first year he reigned jointly with his Father, the last with his son. See above on v. 8.]

30 *And Achab the son of Omri did that which was evill in the eyes of the* LORD; *more then all that had been before him.*

31 *And it came to pass* (*was it a light thing, that he walked in the sins of Jerobeam the son of Nebat?*) [*i.e.* was it a small and mean sin, that he followed the idolatry and abominations of *Jerobeam?* Understand no, in no wise, but it was (as if the holy Ghost should say) an abominable departing from the true God; for this kind of questioning inferreth a very strong denyal. See *Gen.* 18. on v. 17.] *that he yet took to wife Jezebel the daughter of Eth-Baal King of the Zidonians, and went, and served Baal,* [see *Judg.* 2. on vers. 11.] *and bowed himself before him.*

32 *And he reared up an altar for Baal, in the house of Baal,* [*i.e.* in the Temple of *Baal.* So 1 *Sam.* 5. 2. and 31. v. 9, 10. above chap. 12. 31. 2 *Kings* 10. 21.] *which he had built at Samaria.*

33 *Achab also made a grove;* [To wit, in honour of the idol Baal. See *Deu.* 7. on v. 5.] *so that Achab did yet more* [Heb. *added*, or *adjoined to do.* See *Gen.* 8. on v. 10.] *to provoke the* LORD *the God of Israel to anger, then all the Kings of Israel that had been before him.*

34 *In his daies did Hiel the Bethelite build Jericho: he laid the Foundation thereof on Abiram his first-born son, and set up the gates thereof in Segub his youngest (son): according to the word of the* LORD, *which he had spoken by the ministry* [Hebr. *the hand.* Compare *Lev.* 8. 36. and the annotat.] *of Josua the son of Nun.* [the meaning is, that he began the building with the loss of his first-born, and finished it with the loss of his youngest son, whereby the curse denounced above a thousand years before against the re-building of this city was fulfilled, *Jos.* 6. 26.]

CHAP.

CHAP. XVII.

Elia foretelleth Achab great drought, v. 1. &c. *is sent by God to the brook Crith;* 2. *there he is fed by the ravens,* 5. *is sent to Zarphath, to a widow,* 8. *who feedeth him with meal and oil, of which there is no want,* 11. *Elia raiseth the widowes son,* 17. *She acknowledgeth him to be a Prophet,* 24.

AND *Elia the Tishbite of the inhabitants of Gilead,* [A land lying beyond Jordan. See *Gen.* 31. on v. 21. Some understand a part of that land, which lay East-ward, which the Reubenites, Gadites, and the half tribe of Manasseh in *Sauls* time had taken from the Hagarens, and after he had planted it with new inhabitants of their own people, 1 *Chron.* 5. 20, 21, 22. who from this new plantation got the name of *Tesbites:* for *Toschab* with the Hebrewes signifieth *an inhabitant*] *said unto Achab: (as true as) the* LORD *the God of Israel liveth, before whose face I stand;* [*i.e.* whom I serve. See *Deu.* 10. on v. 8.] *if there shall be dew, or rain these years,* [understand the ensuing years, in number three, and six moneths, *Luke* 4. 25. and *Jam.* 5. 17.] *but according to my word.* [*i.e.* but as I shall publish it, having received charge and command for it from the Lord: or as I shall by my prayer obtain dew and rain from the Lord. This is a kind of oath: of which see *Gen.* 8. on v. 23. and below v. 12.]

2 *After that the word of the* LORD *came unto him, saying;*

3 *Depart from hence, and turn thee toward the East: and hide thy self toward the brook Crith,* [Which taking its original from mount Ephraim, falleth into the Jordan] *which is before the Jordan.*

4 *And it shall come to pass that thou shalt drink of the brook, and I have commanded the ravens to sustain thee there.* [*i.e.* determined with my self so to use them by my providential disposition, that they shall bring food unto thee. *To command,* signifieth here to purpose, intend, upon which the execution followeth. So ver. 9. *Psa.* 78. 23. *Isa.* 5. 6. *Amos* 9. 3, 4. That God used the ministery of these creatures, to feed the Prophet maketh his miracle to be so much the more admired: forasmuch as this fowl is so greedy, and so bent for its own self, that they forsake their own young ones, which should perish and die of hunger, if God did not in a wonderfull manner feed and sustain them, *Job* 39. 3. *Psal.* 147. 9.]

5 *He then went, and did according to the word of the* LORD; *for he went and dwelt by the brook Crith, which is before the Jordan.*

6 *And the Ravens brought him bread, and flesh in the morning; likewise bread and flesh in the evening, and he drank of the brook.*

7 *And it came to pass, at the end of* (*many*) *daies,* [Heb. *from the end of daies, i.e.* after the end of many daies. So *Gen.* 4. 3. *Num.* 9. 22. see the annotat. there. Now these many daies seem to have been six moneths, and that by comparing the first verse of the following 18. chapter: so that *Elia* should have been six moneths by the brook Crith, and three years with the widow of Zarepta] *that the brook dried up: for* (there) *had been no rain in the land.*

8 *Then the word of the* LORD *came to him,* [Namely to the Prophet *Elia*] *saying;*

9 *Get thee up, go to Zarphath,* [Otherwise called *Sarepta, Luke* 4. 26. A city lying in the tribe of Aser, between Tyre and Zidon: of which see also *Obad.* ver. 20.] *which is by Zidon, and dwelt there; behold, I have commanded a widow-woman there to sustain thee.* [*i.e.* determined to raise up, and to use a widow-woman, to provide meat for thee. Compare above the annotat. on v. 4.]

10 *Then he got him up, and went to Zarphath; now when he came to the gate of the city; behold, then there was a widow-woman gathering wood: and he called to her, and said; fetch me I pray a little water in this vessel,* [Heb. *taking, &c.* that is, fetch some water, to give it me afterward. See *Gen.* 12. on v. 15.] *that I may drink.*

11 *Now when she went to fetch (it), then he called to her, and said; Fetch me (also) I pray a morsel of bread in thine hand.* [Hebr. *take me a morsel, &c.* that is, fetch it, or bring it me.]

12 *But she said: (As true as) the* LORD *thy God liveth, if I have a cake,* [The word signifieth properly a *loaf of bread*, or *cake* baked under, or upon the coals, and not in the oven. See *Gen.* 18. on v. 6. The meaning is, that she had no baked bread in her house to serve her need, even not so much as a little cake baked with coals on the hot hearth] *save only a handfull of meal in the pitcher, and a little oil in the bottle, and behold I have gathered a couple of sticks* [*i. e.* some few sticks, and as we say, one or two] *and I go, and will dress it for me, and my son, that we may eat it and die.* [as if she had said, when this shall be eaten up, we have no more in store, so that we have nothing else to expect, but to dye of hunger.]

13 *And Elia said unto her, fear not, go, do according to thy word: but first make me a little cake thereof, and bring it forth hither to me: but after that thou shalt make (somewhat) for thee and for thy son.*

14 *For thus saith the* LORD *the God of Israel: The meal of the pitcher shall not be wasted, neither shall the oil of the bottle fail, untill the day of the* LORD *shall give rain upon the Earth.* [Hebr. *the pitcher of meal, &c.* and *the bottle of oil, &c.* The meaning is, that this should surely come to pass, if the woman believed the promise of God, and did that which was here enjoyned her.]

15 *And she went, and did according to the word of Elia:* [The obedience of this work proceeded out of the sure assent of her faith, whereby she embraced the foresaid promise] *so she did eat, and he, and her house,* [*i.e.* household. See *Gen.* 7. on v. 1.] (*many*) *daies.* [some think for the time of three years. Compare the annotat. above on v. 7. and below chap. 18. on v. 1.]

16 *The meal of the pitcher was not consumed, and the oil of the bottle failed not, according to the word of the* LORD, *which he had spoken by the ministery* [Heb. *hand.*] *of Elia.*

17 *And it came to pass after these things, that the son of this woman, the hostess of the house, fell sick, and his sickness grew very strong, untill no breath was left in him.* [*i.e.* untill he had given up the Ghost, and was dead indeed: for the Hebrew *Nesama*, is often taken for the soul, or ghost of a man, which is distinguished from the body, and by death departeth out of it, as *Gen.* 2. 7. *Job* 27. 3, *&c.*]

18 *And she said unto Elia; what have I to do with thee, thou man of God?* [See above chap. 13. on v. 1.] *art thou come in unto me* [oth. *thou art come in unto me, &c.* But these words are for the most part translated by way of question or demand] *to bring mine iniquity in remembrance, and to kill my son?* [*to bring mine iniquity in remembrance,* to wit, with the Lord, and consequently to provoke him to anger against me. Heb. what is me and thee, *&c.* See of this phrase, 2 *Sam.* 16. on v. 10. As if she had said, I have willingly entertained thee in my house, expecting by means of thee Gods blessing upon me and mine, but now by the decease of my son, I perceive that Gods judgement is fallen upon me, because thou hast perhaps discerned some failings in me, and hast prayed unto God against me: which if it

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be so, I have entertained thee to mine own mischief.]

19 *And he said unto her; give me thy son: and he took him from out of her lap, and carried him up into the upper room, where he himself dwelt, and he laid him down upon his (own) bed.*

20 *And he called upon the LORD, and said: (O) LORD my God, hast thou then also dealt so ill with this widow,* [viz. as thou dost deal with many others, that perish through hunger and thirst] *with whom I lodge, that thou hast slain her son?* [he speaketh thus, not to control God for visiting this widow, but to lament that he feared that hence Gods name might come to be blasphemed, and his worship despised, because he had promised that Gods blessing should light upon this house.]

21 *And he measured himself out upon the child three times,* [That is, he stretched himself out upon him three times. See the like examples, 2 *Kings* 4. 34. *Acts* 20. 10.] *and called upon the LORD, and said: (O) LORD my God, I pray thee let this childs soul come into him* [Heb. *into his middle*, or, *inner, inmost (part)*: so in the following verse. Oth. *into his body*] *again.* [an excellent proof, shewing that the soul of man is a distinct being from the body, departing out of it by death, and by the resurrection returning into it again. See *Gen.* 35. on v. 18.]

22 *And the LORD heard the voice of Elia, and the soul of the child came again into him,* [Heb. *into his inmost* (part)] *that it revived.*

23 *And Elia took the child, and brought it down from the upper room into the house, and gave it to his mother: and Elia said, see, thy son liveth.*

24 *Then said that woman unto Elia; now I know this that thou art a man of God; and that the word of the LORD in thy mouth is truth.*

CHAP. XVIII.

Elia is sent unto Achab, v. 1. &c. *He meeteth Obadiah, 7. Chargeth him to certifie the King of his coming, 8. speaketh to Achab, 17. and then to the Congregation, and to the Prophets of Baal, 21. these stand ashamed, 26. The LORD discovereth himself by a token to Elia's offering, 30. The Prophets of Baal are slain, 40. Rain is obtained by Elias prayer, 41.*

AND *it came to pass (after) many daies,* [To wit, three years and six moneths, *Luke* 4. 25. and *Jam.* 5. 17.] *that the word of the LORD came unto Elia in the third year,* [to wit, after he was lodged at the widowes of Sarepta's house. See on vers. 7. of the former chapter] *saying; go thy ways, shew thy self unto Achab;* [to promise him rain from me, & to charge him to gather *Baals* Priests together upon mount Carmel. See below v. 19. and the sequel] *for I will give rain upon the Earth.*

2 *And Elia went to shew himself unto Achab: and the famine was strong in Samaria.* [Understand this not only of the city of Samaria, but of all the Kingdome of Israel.]

3 *And Achab had called Obadja* [Heb. *Obadjahu*, who is to be distinguished from others; that had this name, 1 *Chron.* 27. 19. and 2 *Chron.* 34. 12. and from the Prophet *Obadja*, *Obad.* v. 1. unless he were the same, as some conceive he was] *the steward;* [Heb. *who was over his house*, i.e. his *Steward*. See above chap. 4. 6. and 16. 9] *and Obadja feared the LORD greatly.*

4 *For it came to pass, when Izebel destroyed the Prophets of the LORD; that Obadja took an hundred Prophets, and hid them by fifty men in one cave,* [Heb. *hid them, fifty men in one cave*; to wit, and fifty in another, *i.e.* by, with, and every time fifty together] *and sustained them with bread and water.* [*i.e.* with meat and drink. See above chap. 13. on v. 8.]

5 *And Achab had said unto Obadja, pass throughout the land unto all fountaines of water, and unto all rivers: peradventure we shall find grass,* [The Hebrew word signifieth all kind of herb, that serveth for food to beast, growing in unmanured places, and mowed down with the sythe, and made up with the hay. Compare *Job* 8. 12. and 40. 10. *Psa.* 104. 14. and 129 6. and 147. 8.] *that we may save the horses and the mules alive, and destroy nothing of the beasts.* [viz. by leaving them through neglect and carelesness unprovided of fodder.]

6 *And they divided the land among themselves, to to pass it thorow: Achab went one way by himself, and Obadja went also another way by himself.*

7 *Now when Obadja was upon the way, behold, then Elia met him,* [Heb. *was in his meeting*] *and knew him, so he fell on his face,* [viz. to shew him civil respect, according to the custome of the country. See *Gen.* 18. on v. 2.] *and said, art thou my Lord Elia.*

8 *He said, I am: go, tell thy Lord, behold, Elia is here.*

9 *But he said; what have I sinned; that thou deliverest thy servant into the hand of Achab, to slay me?* [Intimating that *Elia's* enjoyning him that which is mentioned in the former verse, seemed to bear no good will unto him, as if he had offended him, for he could not well perform that command, without greatly endangering his life before *Achab*, the reason hereof he sheweth below v. 12.]

10 *(As true as) the LORD thy God liveth, if there be a people, or Kingdome whither my Lord hath not sent to seek thee:* [Adde withall the judgement which in the oath of the Hebrewes is concealed: As, *God do this or that unto me, &c.* See *Gen.* 14. on v. 23.] *and when they said, he is not here; then he took an oath of that Kingdome, and (of) that people, that they had not found thee.* [*Achab* had not only sent forth men in search after *Elia* in his own countrey, but likewise desired divers neighbour Kingdomes, and Nations, in amity with him, to do the like within their jurisdiction, of whom when they reported afterwards that they could not find him, he desired to confirm the truth of their assertion by oath.]

11 *And now thou sayst, go tell thy Lord, behold, Elia is (here).*

12 *And it may come to pass, when I should be gone from thee, that the Spirit of the LORD might take thee away, whither I know not,* [That this might be done, and sometimes hath been done, may be gathered from 2 *Kings* 2. 16. *Acts* 8. 39. Understand this of the Holy Ghost, who could do this by his divine power, or by means according to his good pleasure] *and I should come to tell (that) unto Achab,* [viz. that thou art present here and ready to speak with him] *and he should not find thee, then he would put me to death:* [viz. as one that had cousened and abused him with lies] *now I thy servant* [*i.e.* I that am bent and ready to do thee service. So in the following verse. Compare above chap. 1. the annotat. on the 51. verse] *fear the LORD from my youth.*

13 *Was (it) told my Lord, what I did, when Izebel slew the Prophets of the LORD? that I hid an hundred men of the LORDS Prophets, every time fifty men in one cave,* [Heb. *one fifty, one fifty men*: that is, fifty in one cave, and fifty in another: or every time fifty in one cave. See *Gen.* 7. on v. 2.] *and sustained them with bread and water.*

14 *And now sayest thou, go, tell thy Lord, behold, Elia is (here), and he will kill me.*

15 *And Elia said; (as true as) the LORD of hosts* [Understand here by *hosts* all creatures, heavenly, and earthly

earthly, visible, and invisible, reasonable, and unreasonable, living, and liveless. The reason for which they are called *hosts*, or, *armies*, see *Gen.* 2. on ver. 1. God is the soveraign Lord of all these: not onely because he created them all, and still preserveth them so, that they properly belong to him; but also because he so governeth them, that they stand continually in great number and multitudes, ready prest for his service, to execute his most holy will. And this name (*viz. LORD of hosts*) is often attributed to God in Scripture; as 1 *Sam.* 1. 3. & 4. 4. 2 *Sam.* 5. 10. *Psal.* 24. 10. *Isa.* 1. 9. *&c.*] *liveth, before whose face I stand,* [to above chap 17. v. 1. See *Deut.* 10. on v. 8.] *I will surely shew my self unto him to day.* [*i.e.* so true it is, that I will to day appear before Achab, as it is true that the Lord liveth.]

16 *Then Obadja went to meet Achab, and told him:* [viz. That Elia was come, and was desirous to appear before him] *and Achab went to meet Elia.* [not to entertain him with friendly and courteous behaviour, but with scornful and reviling terms, and to accuse him to be the cause of the long continuing drought.]

17 *And it came to pass, when Achab saw Elia, that Achab said unto him; Art thou that troubler of Israel?* [The Hebrew word rendered *troubler* here, signifieth, properly by *words and deeds, to raise trouble, vexation, disquietness, conjoyned with care, and unsettledness of heart or mind.* Compare *Gen.* 34. 40. *Jos.* 7. 25. *Judg.* 11. 35. *Prov.* 15. 27. For this is Elia accused by Achab, not onely because he was utterly against Idolatry, but also because he thought him to be the cause of the drought, and of the famine, wherewith the Land had now been for a long time plagued.]

18 *Then said he, I have not troubled Israel, but thou, and thy fathers house; in that ye have forsaken the commandements of the LORD, and hast followed Baalim.* [See above chap. 16. on v. 31.]

19 *Now then, send* [To the end, that thou mayest be rid of this drought: for in that command is the promise contained, that God would deliver the Land from that judgment, if he did obey this command] *gather unto me all Israel upon mount Carmel:* [Lying in the tribe of Issachar by the midland sea, *Jos.* 19. 26. *Jer.* 46. 18. This mount was exceeding high, *Amos* 9. 3. well grown or planted with trees, vineyards, and sweet-smelling herbs, in brief, exceeding fruitful, *Isa.* 35. v. 2. upon this mount did the Prophet Elizeus also keep his abode, 2 *King.* 4. 25. and it is to be distinguished from mount Carmel, lying in the tribe of Juda, in the Wilderness of Maon, where Nabal dwelt, 1 *Sam.* 25. 2] *and the four hundred and fifty Prophets of Baal, and the four hundred Prophets of the Grove,* [to wit, the idolatrous grove; of which see above chap. 16. 33. Of such groves see *Exod.* 34. 13. and *Deut.* 7. 5. with the annotat. oth. *Grove-gods*, or, *Tree-god*] *which eat of Izebels table.* [or, *at her Table.*]

20 *So Achab sent among all the children of Israel, and gathered the Prophets together upon mount Carmel.*

21 *Then Elia drew neer unto all the people, and said: How long halt ye upon two thoughts?* [Oth. *Leaping upon two boughs*: for the Hebrew word signifieth also a *Bough*, as *Isa.* 17. 6. but it's taken for *thoughts*, *Job* 4. 13. & 20. 2.] *if the LORD be God,* [that is, that onely, and true God; to whom alone religious honour is due] *follow him; and if it be Baal follow him:* [he accuseth them of two things. First, that they would serve God and Baal together. Secondly, that they were not fully resolved, which of the twain to cleave unto alone, seeing they ought to have known that there is but one God: see *Jos.* 21. 15.] *but the people answered him not a word.*

22 *Then said Elia unto the people; I am onely left a Prophet of the LORD,* [viz. Who maintain and defend the truth of doctrine, and the purity of Religion in Israel, the rest of the Prophets being either dead, or murdered, or driven away, and hid in caves] *and the Prophets of Baal are four hundred and fifty men.* [it's conceived that among these are not comprised any of the four hundred Prophets of the idolatrous grove, which Elias had likewise caused to be summoned into this assembly, above v. 19. but that Izebel kept them back, and commanded them not to appear, which may be gathered from that which is related below, chap. 22. 6. see the annotat. there.]

23 *Let them give us two bullocks, and let them chuse one bullock for themselves, and divide him into pieces, and lay* (him) *on the wood, and put no fire to it; and I will dress the other bullock, and lay* [Hebr. properly *give*] (him) *on the wood, and put no fire to it.*

24 *After that call ye on the name of your God, and I will call on the Name of the LORD: and the God that shall answer by fire,* [Understand by sending fire from heaven, to kindle and consume the sacrifice, to evidence which is the true God, which is the true Doctrine, and the true worship of God] *he shall be God:* [as above on v. 21.] *and all the people answered, and said; That word* [or, *that thing*] *is good.*

25 *And Elia said unto the Prophets of Baal; Chuse ye for your selves one bullock, and dresse ye (him) first; for ye are many: and call ye on the name of your God, and put no fire to it.*

26 *And they took the bullock, which he had given them,* [*i.e.* Which Elias immediately before had permitted them to chuse: see above on ver. 23.] *and dressed (him), and called on the name of Baal, from morning until noon, saying: O Baal, answer us! But there was no voice, nor any answer: and they leaped against* [or, *upon, over*] *the altar which they had made.* [understand this of the altar, that Elia had made, which out of meer malice they fought to overturn with their skipping and leaping against it, feigning themselves to be acted hereunto by the zeal of a Prophetical spirit: see below vers. 29, and 30.]

27 *And it came to pass at noon, that Elia mocked them, and said; Cry with a loud voice, for he is a God; because he is in a study,* [*i.e.* Because he hath somewhat to think, and meditate upon with his senses: or, *because he is busied in speaking with some body*: for the Hebrew word signifieth as well *speaking somewhat with the mouth, as thinking somewhat with the heart*] *or because he hath somewhat to do,* [oth. *hath a pursuit*: *i.e.* whereby he is sued to by others, or he himself sueth, and pursueth others, as men, or beasts] *or because he hath a journey: peradventure he sleepeth, and will awaken.* [to wit, if ye cry loud enough.]

28 *And they cried with a loud voice, and they cut themselves with knives, and with lancers after their manner, until they poured out blood upon themselves.* [Oth. *Until they were all poured over with blood.* Wherein they did imitate the vain Heathen, *Deut.* 14. 1. as those who out of a shew of holiness whip themselves, till they shed their own blood, as followers of both.]

29 *Now it came to pass, when noon was past, that they prophesied, (i.e.* So behaved themselves in countenance and gesture, as if by the Spirit of Prophecie they had been in a trance: see 1 *Sam.* 18. 10.] *until the meat offering was to be offered:* [which was done in Jerusalem about the latter part of the day; or as the Scripture speaketh between the two eatings. See *Exod.* 29. 41. *Act.* 3. 1. So there was also daily a meat-offering offered in the morning, *Exod.* 29. 39. 2 *King.* 3. 20.] *but there was no voice, nor any answer, nor any heed taking.*

30 *Then said Elia unto all the people; Draw near unto me: and all the people drew neer unto him: and he healed the Altar of the LORD that was broken down.* [viz. Which he had formerly made, and Baal's Prophets had

broken

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broken with their leaping: see above v. 26.]

31 *And Elia took twelve stones* [He would shew by this act that the twelve tribes, notwithstanding their rent in matters of state, yet ought to be knit and united together in Religion, to perform with one accord due and the same service and honour to God, according to his word, by avoiding all manner of idolatry and vain superstition] *according to the number of the tribes of the children of Jacob, unto whom the word of the LORD came saying: Israel shall be thy name;* [see *Gen.* 32.28. & 2 *King.*17.34.]

32 *And with those stones he built the altar* [This was an extraordinary work, proceeding from a special and peculiar command of God, and therefore to be excepted from the common rule, *Lev.*17.3. *Deut.*12.v.13,14.] *in the name of the LORD*: [that is, by charge and command from God, and for his honour; see below verf. 36.] *after that he made a trench* [or, *water-course*] *about the altar, according to the wideness of two measures* [see of this measure, *Gen.*18.on ver.6.] *of seed.* [Heb. *according to the house of two measures of seed*; *i. e.* according to the wideness, or capacity. Some conceive that the trench was as wide as a sack, into which they put two measures of seed: or into which two measures of seed could enter. Others understand this of the wideness not of the trench, but of the space, that was betwixt the trench and the altar, comprehending so much place, as might be sown with two measures of seed.]

33 *And he put the wood in order, and divided the bullock in pieces, and laid (him) on the wood.*

34 *And he said; Fill four pitchers* [Or, *pails*] *with water,* [the Prophet would use this water, and that in great abundance, to take away all suspicion, and to make the miracle that should be done, to appear the plainer] *and pour it upon the burnt-offering, and upon the wood, and he said; Do it the second time: and they did it the second time: moreover he said, Do it the third time; and they did it the third time.*

35 (So) *that the water ran round about the altar: besides, he filled also the trench* [Of which is spoken above v.32.] *with water.*

36 *Now it came to pass, when they offered the meat-offering,* [See above on ver.29.] *that Elia the Prophet drew water,* [viz. to the altar] *and said; LORD, God of Abraham, of Isaac, and of Israel,* [This name of God was to put the Israelites in mind, that they and the Jews had not onely the same descent after the flesh, which should stir them up to unity: but likewise ought to continue and persevere in the fellowship of holy doctrine, and worship of God, received by the means of these holy Fathers from God. Compare *Gen.*26. the annotat. on ver. 24. See also *Exod.*3.6. *Matth.* 22.32. *Mark* 12. 26. *Luke* 20.37. *Act.* 7. 33.] *let it be known this day, that thou art God in Israel, and* (that I am) *thy servant; and that I have done all these things* [understand not onely of that which was already done by him, but also of that which yet afterward should be done] *according to thy word.*

37 *Answer me, LORD, answer me,* [*i.e.* Hear me, and make it appear by a visible token, that thou hast heard me, causing fire to fall from heaven to consume my sacrifice, as I gave this token to the people according to thy command, above v. 24.] *that this people may know, that thou, O LORD, art that God, and that thou hast turned their heart about,* [viz. from the idolatry, wherein they lie drowned: for one of the end of his prayer was, that those that from among the people should be converted, should ascribe the glory of their conversion unto God.]

38 *Then the fire of the LORD fell, and consumed that burnt-offering,* [See the like examples, *Lev.*9.24. *Judg.*6. 21. 2 *Chron.*7.1.] *and that wood, and those stones, and that dust; yea licked up that water which was in the trench.*

39 *Now when all the people saw that, then they fell upon their faces,* [In token that they knew God to be the true God, and accordingly called upon him, as in the following words is manifested: see *Gen.* 24. on v.26.] *and said; The LORD is God, the LORD is God.* [See above on v.24.]

40 *And Elia said unto them; Lay hold on the Prophets of Baal, let none of them escape; and they laid hold on them, and Elia brought them down to the brook Kison,* [See of this brook, *Judg.*chap.4. on v.7.] *and slew them* [or, *cut their throats*; that is, he killed them with the sword, below chap.19.1. This was also compriſed in the command of God, of which Elia maketh mention above v.36. For he did nothing herein by his own proper motion, but by the word and command of God to him, and by the conduct of his spirit; so as that this act is altogether particular, and may not be abused by imitation. See the like act in Samuel, 1 *Sam.* 15. verse 33.] *there.*

41 *After that Elia said unto Ahab; Go up, eat, and drink, for there is a sound of an over-flowing rain.* [Heb. *a voice of noise,* or, *abundance of rain.*]

42 *So Ahab went up, to eat and to drink; but Elia went up to the top of Carmel, and spread himself abroad toward the earth; after that he put his face between his knees.* [With this behaviour of his body, making fervent prayer unto God, and beseeching him for rain; although he were fully assured by the promise of God, that rain would come.]

43 *And he said unto his lad; Go up now, and look out toward the sea;* [Heb. *the way of the sea*] *then he went up, and looked out, and said; There is nothing: then said he; Go again, seven times.*

44 *And it came to pass at the seventh time, that he said; Behold, there ariseth a little cloud out of the sea, like a mans hand; and he said, Go up, say unto Ahab, make ready, and come down, that the rain stop thee not.* [Or, *Shut thee not in*; that is, so surprize and hinder thee that thou canst not get home.]

45 *And it came to passe in the mean while, that the heavens grew black with clouds and winde;* [Heb. *Hitherto and hitherto &c.* *i. e.* in the interim, and while Achab made himself ready to go home; or, that is, here, and there, or every where the heaven grew black] *and there came* [Heb. *was,* or *grew*] *a great rain: and Achab rode away, and went to Jizreel.* [a city lying in the border of the tribes of Manasseh, and Issachar, *Jos.*19. 18. and to be distinguished from another city of this name lying in the tribe of Juda, *Jos.* 15. verse 18.]

46 *And the hand of the LORD was on Elia, and he girded (up) his loins* [viz. To go the readier, because they wore long garments. So 2 *Kings* 4. 29. & 9. 1.] *and ran before the face of Achab, till where they come to Jizreel.* [Heb. *till thou, &c.* *i. e.* the Lord gave him an extraordinary strength, that with running he would out-go Achabs charet, and come to Jizreel before him.]

CHAP XIX.

Elia fleeth from Izebel, verſ.1, &c. is fed and sustained by an Angel, 5. fasting fourty dayes and fourty nights, he cometh to mount Horeb, 8. where complaining to God of his distresse, he is strengthened by him by means of a special revelation, 9 He receiveth command from God, to anoint Hazael, and Jehu, to be Kings, and Elisa

Elisa to be Prophet, 15. Whereunto God also addeth comfort, 17. Elisa is called, 19.

AND Achab told Izebel all that Elia had done, and all *those that he had slain,* [Understand the whole transaction, which he had held with the Prophets of Baal, to shew that the Lord onely was the true God, and to punish those Prophets with death in his Name] (*to wit:*) *all the Prophets with the sword.* [*i.e.* the four hundred and fifty men, which are called *Prophets*, above chap. 18. ver. 19, and 22. and not the four hundred Prophets of the idolatrous grove. See the annotations above chap.18.on ver. 22. and compare below chap. 22. 6.]

2 *Then Izebel sent a messenger unto Elia, to say; Let the Gods do so to* (me), *and let them so adde thereunto,* [See of this phrase, *Ruth* 1.on v.17.] *assuredly, I will to-morrow about this time make thy soul,* [*i.e.* life, and so in the sequel. See *Gen.*19. on v.17.] *as the soul of one of them.*

3 *When he saw that, he got him up, and went for his life,* [Heb. *soul.* Oth. *according to his soul*; *i. e.* according to his mind or opinion] *and came to Berseba,* [See of this city, *Gen.*21.31.] *which is in Juda,* [Heb. *which is of Juda, i. e.* which lieth among the tribe of Juda, properly pertaining to Simeon] *and left his lad there.*

4 *But he himself went into the wilderneſs a dayes journey, and came, and sat under a Juniper-tree;* [Oth. *Bramble-bush.* See likewise of this bush, *Job* 30. 4. & *Psal.* 120. 4.] *and prayed that his soul might die,* [*i. e.* that his person, or he himself might. So *Numb.* 23. 10. *Judg.*16.30. Compare *Gen.*12. the annotat. on verse 5. oth. *prayed for himself,* or, *by himself,* or, *in his mind, that he might die*] *and said, It is enough,* [to wit, lived, and suffered. Heb. *much*: which word is so taken, *Deut.* 2.3. & 3.26.] *LORD now take* (away) *my soul;* [*i.e.* let me live no longer, separating my soul from this body, that it may dwell with thee: so *Jona* 4 3. Compare *Gen.* 35. the annotat. on ver. 18.] *for I am no better then my fathers.* [understand to live longer then they have lived.]

5 *And he laid himself down, and slept under a Juniper-tree; and behold then, an angel touched him, and said unto him; Arise, eat.*

6 *And he looked out, and behold, there was a cake baked on the coals.* [Heb. *a cake of the coals*; that is, a cake baked, or rosted on the coles] *and a bottle with water at his head end; so he did eat, and drink; and laid himself down again.* [Heb. *and he turned again, and laid himself down*; that is, he laid himself down again: see *Numb.* 1. on ver. 4.]

7 *And the Angel of the LORD came to him again the second time, and touched him, and said; Arise, eat: for the way will be too much for thee.* [Or, *the journey would be too great for thee*: to wit, to go it by thine own strength.]

8 *Then he arose, and did eat, and drink: and he went by the strength of that meat, fourty dayes, and fourty nights,* [Understand by the strength, that God had given, or put into the meat, to furnish Elia by means thereof with necessary strength for that long and tedious journey] *unto Horeb the mount of God.* [See *Numb.*10.on v. 33.]

9 *And he came thither into a cave, and overnighted there: and behold the word of the LORD came unto him, and said unto him, What doest thou here, Elia?* [Heb. *What is there here Elia?*]

10 *And he said; I have been very zealous for the LORD,* [Heb. *Being zealous, I have been zealous, &c.* Understand by this zeal an holy commotion of the heart, which a man hath, when he perceiveth that the Lords Name, Doctrine, Commandements, and Worship, are rejected, and persecuted; and on the contrary, idolatry and wickednes followed, and maintained. See the like examples, *Numb.* 25. 11. 2 *King.*10.16. *Psal.* 69. 10. *Joh.*2.17.] *the God of hosts;* [see above chap. 18. on v 15. so below v.14.] *for the children of Israel have forsaken thy Covenant, and broken down thine Altars,* [understand by these the outward ceremonial Worship instituted by God by the Ministery of Mosch. Or hereby may be understood, such Altars, as had been extraordinarily built by some of the Prophets through Gods instinct and inspiration] *and slain thy Prophets with the sword, and I onely am left, and they seek my soul,* [*i.e.* life. See *Genesis* 19. on verse 17.] *to take that away.*

11 *And he* [Namely, the Lord] *said; Go forth, and stand upon this mount before the face of the LORD, and behold, the LORD passed by, and a great, and strong winde renting mountains, and breaking the rocks* (in pieces) *before the LORD;* [the Lord appeared thus unto Elia, to assure him of his presence, to instruct him concerning his divine properties and attributes, and to strengthen him in his Ministery, that having vanquished and overcome the fear of men, he might stedfastly persevere, and go on in his calling] (*but*) *the LORD was not in the winde: and after this winde, an earth-quake; the LORD* (*also*) *was not in the earth-quake;*

12 *And after the earthquake, a fire; the LORD also was not in the fire:* [The Lord indeed is every where; but not every manner of way. He was not in the wind, neither in the earthquake, nor in the fire, in respect of his divine speaking to Elia, but onely in respect of this discovery of certain Divine Attributes] *and after the fire a low noise of a soft calm.* [to wit, wherein there was not the noise of a strong winde, or violent earthquake, or kindled fire.]

13 *And it came to pass, when Elia heard (that), that he wrapped his face* [viz. Through reverence and fear: see *Exod.*3.6. and compare *Gen.*16.the annotat. on ver. 13.] *in his mantle,* [or, *upper garment*: see *Jona.*3. on v. 6.] *and went forth, and stood in the entering in of the cave: and behold, a voice came unto him, which said, What doest thou here Elia?* [Heb. *What is thee here, &c.*]

14 *And he said; I have been very zealous* [Heb. *Being zealous, I have been zealous.* So above v.10.] *for the LORD the God of hosts; for the children of Israel have forsaken thy Covenant, broken down thine Altars, and slain thy Prophets with the sword; and I onely am left, and they seek my soul, to take that away.*

15 *And the LORD said unto him: Go, return on thy way, to the wilderneſs of Damascus:* [See of this city *Gen.*14. on v.15.] *and enter into it, and anoint Hazael* (to be) *King over Syria:* [how, and when this was done, we finde not. Indeed, Elisa fore-told him that he should be King. See 2 *King.*chap.8. ver. 12, &c.]

16 *Moreover, thou shalt anoint Jehu the son of Nimsi* (to be) *King over Israel:* [This Elisa put in practice by one of the Disciples of the Prophets, 2 *King.* 9. 1, 2, &c.] *and thou shalt anoint Elisa the son of Saphat of Abelmehola* [see of this city, *Judg.*7.on v.22.] (to be) *Prophet in thy room.* [*i.e.* To perform the aforesaid things, and others also, as a Prophet, in my Name.]

17 *And it shall come to pass, that him that escapeth the sword of Hazael,* [To wit, in the war against King *Joram*, 2 *King.*8.12,13,28. and 10.32. & 13. 3.] *shall Jehu slay,* [see hereof 2 *King.* 9. 14, &c.] *and him that escapeth the sword of Jehu, shall Elisa slay.* [to wit, by Prophecies, threatnings, curses, &c. See an example, 2 *King.*2.24.]

18 *I have also caused seven thousand* [*i. e.* Very many. see *Lev.* 26. on v.8.] *to be left in Israel,* (both

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I will cause seven thousand to be left in Israel, all the knees that have not bowed them elves before Baal, and all (or every) mouth that hath not kissed him. [i.e. shewn no reverence, nor subjection; whereof kissing was an outward token. See *Gen.* 41. on v. 40. Which the idolaters to this day shew to their images and feigned deities. See of the unlawfull religious kissing, *Job* 31. 27. *Hos.* 13. 2.]

19 *So he departed thence, and found Elisha the son of Saphat; the same plowed with twelve yoke of* (Oxen) [This word is here inserted out of the 21 following verse] *before him, and he was with the twelfth: and Elias went over to him, and cast his mantle upon him.* [this was an outward token, that God chose him to the office of a Prophet, who wore such kind of mantle. See 2 *Kin.* 1. 8. *Zach.* 13. 4.]

20 *And he left the oxen, and ran after Elias,* [Compare *Mat.* 4. 20, 22.] *and said; let me, I pray kiss my Father and my Mother,* [i.e. suffer me in a civil way to take my leave of them. See *Gen.* 29. on v. 11.] *then I will follow thee:* [Heb. *go after thee*] *and he said unto him; go, return back, for what have I done to thee?* [i.e. consider what I did just now to thee: for it was not done in vain, that I cast my mantle upon thee, and that God hath put an inclination into thee, to obey thy call. Compare *Mat* 8. 22. *Luke* 9. 62.]

21 *So he returned back from after him, and took a yoke of oxen, and slew them, and boiled their flesh with the furniture of the oxen,* [Understand the wood of the plough, the yoak, the harow, the shoveis, and other tools wherewith he had done his husbandry, of which he made a fire, to boil the flesh therewith] *which he gave unto the people and they did eat:* [by this he signified that he had left his former calling of tilling the ground, taking as it were by this feast his leave of his friends and kindred.] *then he arose and followed after Elias, and ministred unto him.*

CHAP. XX.

Benhadad besiegeth Samaria, and his first demand is granted him, v. 1. &c. *the second is denyed him* 5 *Therefore he prepareth to storm the city,* 10. *Ahab maketh defence by a Prophets counsel and promise, and getteth twice the victory,* 13. *Benhadad is fain to hide himself,* 30. *Ahab maketh peace with him,* 33. *A Prophet that first suffereth himself to be smitten,* 35. *reproveth Ahab,* 39.

AND *Benhadad the King of Syria* [Heb. *Aram:* that is, Syria; and so in the sequel; see *Gen.* 10. on v. 22. and 22. on v. 21.] *gathered all his strength together; and two and thirty Kings were with him,* [doubtless not so great Kings as *Benhadad* was. Compare *Gen.* 14. the annotat. on v. 1.] *and horses, and chariots: and he marched up, and besieged Samaria, and warred against it.*

2 *And he sent messengers to Ahab King of Israel into the city.*

3 *And he said unto him; Thus saith Benhadad: thy silver and thy gold, that is mine: besides, thy wives and thy children, they are mine.* [i.e. Belong to me as my own, and therefore thou must send them to me forthwith, if thou wouldst have peace, and have me desist from besieging thy city. That this was his intent and meaning, some do gather below from v. 5, 6. although *Ahab* seemeth to have interpreted his words only of the sovereignand supremacy which he sought to have over him, his wives, his children, and his estate by this siege; as appeareth by v. 4, 7, 9.]

4 *And the King of Israel answered, and said; according to thy word, my Lord the King: I am thine,* [i.e. *and all that I have.*

5 *Then came the Messengers again, and said; Thus speaketh Benhadad, saying; I sent indeed to thee, saying; thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children.* [As if he had said, it is true, as I sent word unto thee, and thy self wast fain to acknowledge, that all thy own belongs to me; but it was to this end that thou shouldst have transmitted the same unto me, forthwith actually without delay; which being not performed, I shall to morrow, &c. as it followeth in the sixt verse.]

6 *But I will send to morrow about this time my servants unto thee, to search thine house, and the houses of thy servants;* [Some conceive that he hereby aggravateth his first demand, perceiving the pusillanimity of *Ahab* by his answer mentioned above v. 4. For now he not only desireth *Ahabs*, but also his servants estates] *and it shall come to pass that they shall put into their hands all the desirable of thine eyes,* [i.e. whatsoever thou willingly seest, with desire still to keep it by thee] *and take* (it) *away.*

7 *Then the King of Israel called all the Elders of the land,* [See *Lev.* 4. on v. 15.] *and said: consider I pray, and see, that this* (man) *seeketh evill,* [i.e. mine and my Kingdomes ruine, not being content with the reasonable tearms that I have proffered him] *for he had sent to me for my wives, and for my children, and for my silver, and for my gold, and I denyed it not unto him.* [viz. in subjecting all mine and my estate unto him as my Sovereign and Protector, though not delivering up the propriety thereof.]

8 *But all the Elders, and all the people said unto him: hearken not* (unto him) *nor consent.*

9 *Wherefore he said unto the Messengers of Benhadad, Tell my Lord the King, all that thou didst send for to thy servant at the first, I will do,* [Which *Ahab* understood of the sovereignty, or supremacy in the civil jurisdiction, and not of the propriety and use. See above the annotat. on v. 3.] *but this thing I cannot do; so the messengers departed, and brought him* [viz. King *Benhadad*] *word again.*

10 *And Benhadad sent unto him, and said; the Gods do so to me, and so adde thereunto,* [See above chap. 19. on v. 2.] *if the dust of Samaria shall suffice for handfulls for all the people that follow my footsteps.* [Heb. *that are at my feet.* See *Exod.* 11. 8. and *Judg.* 4. 10 with the annotat. The meaning is, that he had so much people in his camp, that there was not dust enough in Samaria for every one of his men to take an handfull of it.]

11 *But the King of Israel answered, and said: speak* (to him,) *let not him that girdeth himself, boast himself, as he that looseth himself,* [i.e. let not him that armeth himself for the battel, carry himself before he hath gotten the victory, as he that disarmes himself after he hath had the victory. It is a proverb of like sence, as when we say, *the song of Triumph is not to be sung before the victory*]

12 *And it came to pass, when he heard this word where he was drinking, he, and the Kings in the tents, that he said unto his servants; lay on.* [i.e. your weapons and and all instruments of war, to put your selves in array, to storm the city, and to take it by force] *And they laid on against the city.*

13 *And behold a Prophet stept to Ahab the King of Israel, and said; thus saith the LORD; hast thou seen all this great multitude; Behold, I will deliver them this day into thine hand, that thou mayest know that I am the LORD.* [so below v. 28. This is the end of all the mercies of God, that he may be rightly acknowledged, seriously thanked, and faithfully served.]

14 *And*

14 *And Ahab said; by whom? and he said; Thus saith the LORD; By the young men of the Chief of the Provinces:* [understand by these the servants and pages of the Princes of the Provinces, and tribes, or the young gentlemen sons of the Lords of the Land, that lived with the King, or foot-men, which were practised in arms.] *and he said, who shall bind the battel?* [that is, as some translate it, *order the battel, or set the battel in array,* or as others, *who shall begin the battel,* to wit, we Israelites? or shall we wait till the Syrians fall upon us? The like phrase is also, 2 *Chron.* 13. 3.] *and he said thou.*

15 *Then he numbred the Lords of the Governours of the Countreyes, and they were two hundred thirty and two: and after them he numbred all the people, all the children of Israel, seven thousand.*

16 *And they marched forth at noon: now Benhadad drank himself drunk in the tents, he, and the Kings, the two and thirty Kings that held him.*

17 *And the Lads of the Governour of the countreys marched forth first: But Benhadad sent forth* (some), *and they told him, saying; There are men marched out of Samaria.* [The meaning is, that he having understood by his guard, that some men shewed themselves about the city, sent to enquire what they were: the report was, that they were men marcht out of the city.]

18 *And he said; whether they be come out for peace, take them alive, whether also they be come out for battel, take them alive.*

19 *So these Lads of the Governours of the countreys marched out of the city, and the host that followed them.* [Heb. *that was after them.*]

20 *And every one slew his man,* [viz. every one of the Israelites slew one of the Syrians, that came to take the Israelites alive] *so that the Syrians fled, and Israel pursued after them: But Benhadad the King of Syria escaped on an horse, with* (certain) *horsmen.*

21 *And the King of Israel marched forth, and smote the horses and chariots;* (so) *that he made a great slaughter among the Syrians.*

22 *Then stept that Prophet* [Of whom mention is made above v. 13.] *to the King of Israel, and said unto him; go, strengthen thy self, and mark, and see what thou shalt do;* [to wit, not only by using humane means, but especially by obtaining the divine assistance by true repentance] *for at the return of the year,* [that is, at the coming on of the summer, when the camps are wont to take the field, to enjoy the opportunity of food and victual. So below v. 26. Compare 2 *Sam.* 11. 1. 1 *Ch.* 20. 1. 2 *Chr.* 26. 10.] *the King of Syria will march up against thee.*

23 *For the servants of the King of Syria had said unto him,* [Namely, to their King] *Their Gods are Gods of the mountaines,* [i.e. dwelling upon mountains, (as they conceived) that can only help their people there, and not in the plain] *therefore they were stronger then we: but surely let us fight against them on the plain field, if we be not stronger then they:* [so below v. 25. see *Gen.* 14. on v. 23. This was made known to the Prophet, either by some report, that came to him, or by revelation from God, whereof see an excellent example, 2 *Kings* 6. 8.]

24 *Therefore do this thing; Remove the Kings,* [viz. whose help he formerly had used, above v. 1, 16.] *every one out of his place,* [i.e. out of the command which thy had in thine army] *and put Land-governours* [i.e. Lords and Princes of thine own land, which are better known to thee, and will be trustier to thee] *in their room.*

25 *And thou, number thee an army, like that army which is fallen,* [i.e. perished, or was slain in battel. See *Gen.* 14. on v. 10.] *of thine,* [Heb. *of,* or *out of thee,* i.e. which being in thy service, were erewhile slain by the Israelites. See above v. 20. and 21.] *and horses, as those horses and chariots as those chariots; and let us fight against them on the plain field, if we be not stronger then they!* [See above on v. 23.] *And he hearkened unto their voice, and did so.*

26 *Now it came to pass at the return of the year, That Benhadad mustered the Syrians, and he marched up to Aphek,* [A city lying in the tribe of Aser, which the Syrians in this expedition (as appeareth by the following 30 verse) seem to have gotten in their power. See of this city, *Jos.* 13. 4. and 19 30. *Judg.* 1. 31.] *to war against Israel.*

27 *The children of Israel were also mustered, and were provided of victual,* [Oth. *were found in full number*] *and marched to meet them: and the children of Israel camped themselves over against them like two naked flocks of Goats,* [to these the army of the Israelites, divided in twain is compared; to shew, that they were not only few in number, but also weak in warlike preparation and armes in comparison of the Syrians] *but the Syrians filled the Land.*

28 *And the man of God* [viz. the Prophet, of whom mention is made, v. 13. and 22. or some other] *stept on, and spake unto the King of Israel, and said; Thus saith the LORD, because the Syrians said, the LORD is a God of the mountaines, and he is not a God of the low grounds, therefore I will deliver all this great multitude into thine hand, that ye may know that I am the LORD.* [see above on v. 13.]

29 *And these were camped over against those seven dates: Now it came to pass on the seventh day, that the battel began, and the children of Israel smote of the Syrians an hundred thousand foot-men in one day.*

30 *And the rest fled to Aphek into the city,* [See ab. on v. 26 It seemeth by this, that the Syrians had taken this city] *and the wall fell upon seven and twenty thousand men that were left: Benhadad also fled, and came into the city (from) chamber into chamber.* [so below chap. 22. 25. The meaning is, that *Benhadad* being much dismayed at his great defeat, and being afraid of his own person, fled from one chamber into another, not knowing where to hide himself. Oth. *into a chambers innerchamber.* Understand a secret withdrawing-room, or hidden place, made in some chamber for safety.]

31 *Then said his servants unto him; behold now, we have heard that the Kings of the house of Israel are mercifull Kings;* [Heb. *Kings of mercy,* or *loving kindnesse*] *let us, I pray, put sacks upon our loines,* [they would signifie by this token, that they had deserved death, and begged for mercy, as with great sorrow and humility of heart. See *Gen.* 37. on v. 34.] *and ropes over our heads,* [which malefactors also at this day are fain to have about their necks, in token that they are worthy of death] *and go forth to the King of Israel; it may be he will save thy soul* [i.e. person: So in the sequel. See above chap. 19. on v. 4.] *alive.*

32 *Then they girded sacks about their loines, and ropes about their heads, and came to the King of Israel, and said; thy servant Benhadad saith, I pray thee let my soul live: and he said: is he then yet alive? he is my brother.* [i.e. to whom I am ready to shew kindness, as to a brother.]

33 *Now the men did diligently observe, and did hastily catch it* [Heb. *and they hasted and they catched it:* to wit, that the King of Israel had called their King his *Brother:* holding it to be a token of his good affection to *Benhadad.* Oth. *catcht it up, cut it off:* to wit, from *Ahabs* words] *whether it were from him,* [i.e. whether the word *brother* came from an upright heart, and whether he meant true brotherhood: or whether his

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speech were only a deceitfull feigning of the mouth.] *and said; thy brother Benhadad (is alive): and he said, come bring him:* [Heb. *take him:* that is, take him and bring him. See *Gen.* 12. on verſ. 15.] *then Benhadad came forth to him, and he caused him to come up into the chariot.*

34 *And he* [viz. *Benhadad*] *said unto him; the Cities which my Father took from thy Father, I will reſtore,* [See of theſe cities above chap. 15. 20.] *and make ſtreets for thee in Damaſcus, as my my Father made in Samaria; by ſtreets* here underſtand *market-places*, out of which *Ahab* might gather ſome tribute: or *places of judicature*, in which the ſupream judgement ſhould belong to him; or certain *Citadel-ports*, and Frontier Towns in the Countrey, that ſhould be in his power] *and I then (anſwered Ahab) will let thee go with this Covenant, ſo he made a Covenant with him, and let him go.*

35 *Then a* (certain) *man of the ſons of the Prophets* [Which were young men, inſtructed by the Prophet in the true Doctrine, directed to the pure Religion, and exhorted to the uprightneſs of life. They had their Colledges, wherein the Prophets were as their Fathers, 2 *King.* 2. 12. and they as their children: as they are likewiſe ſo called here, and 1 *Sam* 10 12. 2 *King.* 2, 3, 5. & *Iſa.* 8. 18. compare *Judg.* 17. on v. 10.] *ſaid unto his neighbour, by the Word of the LORD:* [*i.e.* by Gods command, which he acquainted this his neighbour with] *ſmite me, I pray thee:* [the word *ſmiting* ſignifieth here not ſlaying or killing, as it doth in the following verſe, but ſmiting, or beating with the fiſt, ſtick, rope, &c. ſo as death doth not follow thereupon; as *Exod.* 21. 15, 18. *Prov.* 23. 13. and below v. 37.] *and the man refuſed to ſmite him.* [wherein he did ill, ſeeing he underſtood, that it was commanded of God.]

36 *And he ſaid unto him; Becauſe thou haſt not been obedient to the voice of the LORD, behold, when thou ſhalt be departed from me, then a lion ſhall ſmite* [*i.e.* Kill, ſlay. So *Gen.* 32. 11. *Lev.* 24. 21. and above v. 20, &c. ſee *Geneſ.* 8. on v. 21.] *thee: and when he was departed from him, then a lion found him, who ſmote him.*

37 *After that he found another man, and ſaid; Smite me, I pray thee: and that man ſmote him, ſmiting, and wounding.* [*i. e.* He ſmote him a long while together, and very much, ſo that he hurt and wounded him.]

38 *Then the Prophet departed, and ſtood before the King on the way: and he diſguiſed himſelf with aſhes.* [Or, *with a ſcarf*, or covering. The Hebrew word rendered here *diſguiſed*, ſignifieth properly to change ones ſelf, ſo as not to be known, which this Prophet did by ſtrewing aſhes upon his face, or, (as others tranſlate it) by putting a covering upon his eyes. Below chap. 22. v. 30. it ſignifieth, to change, and diſguiſe a mans ſelf, by changing his apparel. Compare above chap. 14. verſe 2.]

39 *And it came to paſs, when the King paſſed by, that he cried to the King,* [As having ſome matter to tell him] *and ſaid; Thy ſervant was gone forth into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me.* [meaning a priſoner, to keep him, that he ſhould not run away] *and ſaid; Keep this man, if in any wiſe he be miſſed* [Hebr. *miſſing be miſſed*] *then ſhall thy ſoul be in the room of his ſoul,* [that is, thy life be for his life: that is, thou ſhalt die for him: ſo below verſ. 42. *Item, Exod.* 21. 23.] *or thou ſhalt weigh* [*i. e.* pay] *a talent of ſilver.* [ſee of the value hereof, above chap. 16. on v. 24.]

40 *Now it came to paſs, when thy ſervant was buſie here, & there, that he* [To wit, the captive or priſoner] *was not there: then ſaid the King of Iſrael unto him; So is thy judgment,* [*i.e.* ſuch is thine own judgment. Underſtand the Judgment, or ſentence of condemnation, whereby a man is pronounced guilty, and worthy of puniſhment. So is the word *judging* alſo taken, *Luke* 19. 22. *Job.* 12. 48. 1 *Cor.* 6. 2.] *thou haſt paſt it thy ſelf.* [the meaning is, Thou bringeſt thine own verdict or ſentence along with thee, ſeeing thou didſt undertake to keep the man upon the tearms by thee already related.]

41 *Then he made haſte, and took the aſhes away from his eyes;* [See above v. 38. and the annotat. thereon] *and the King of Iſrael knew him, that he was one of the Prophets.*

42 *And he ſaid unto him; Thus ſaith the LORD, Becauſe thou haſt let go out of* (thine) *hand, the man* [Namely Benhadad] *whom I banned;* [Heb. *the man of my banning: i. e.* whom I would have to be ſlain, and utterly deſtroyed. See *Deut.* 2. on v. 34.] *therefore thy ſoul ſhall be in the room of his ſoul, and thy people in the room of his people.*

43 *And the King of Iſrael went away diſpleaſed* [*i.e. Peeviſh, diſcontented, ſpleetful*] *and angry, to his houſe, and came to Samaria.*

CHAP. XXI.

Ahab coveteth to buy Naboths Vineyard, verſ. 1, &c. *Whereunto Naboth refuſeth to yeeld,* 3. *Iezebel promiſeth to deliver the ſame to Ahab,* 7. *She cauſeth Naboth to be ſtoned,* 8. *Ahab taketh poſſeſſion of the Vineyard,* 15. *Hereupon is foretold by Elia the ruine both of him, and of thoſe that belong unto him,* 17. *Which, in regard Ahab maketh ſome outward ſhew of ſorrow and repentance,* 17. *Is delayed,* 29.

NOw it came to paſs after theſe things (*foraſmuch as*) *Naboth a Jizreelite had a Vineyard, which was at Jizreel,* [See of this city above chap. 18. on ver. 45.] *hard by the Palace of Ahab, King of Samaria.*

2 *That Ahab ſpake unto Naboth, ſaying; Give me thy Vineyard, that it may be unto me for a garden of herbs* [Or, *garden of green things.* Heb. *a garden of Verdure*, or, *of green things.* The Hebrew word ſignifieth all kind of green *herbs*, eſpecially that which is ſowen, and uſed for food. Compare *Deut.* 11. 10.] *becauſe it is near unto mine houſe, and I will give thee a vineyard for it that is better then it, (or) if it be good in thine eyes* [See of this phraſe, *Gen.* 19. on v. 8. inſtead whereof you have below v. 6. *If it pleaſe thee*] *I will give thee the worth of it in money.*

3 *But Naboth ſaid unto Ahab, The LORD let that be far from me, that I ſhould give thee the inheritance of my Fathers.* [Heb. *Be that far unto me becauſe of*, or, *for the Lord*, &c. The reaſon of this refuſal was, becauſe God in his Law had forbidden to alter or alienate the property of inheritances belonging to tribes and families, *Lev.* 25. 23. *Numb.* 36. 7, &c.]

4 *Then Ahab came into his houſe diſpleaſed* [So below ver. 5. See above chap. 20. on ver. 43.] *and angry, at the word, which Naboth the Jizreelite had ſpoken to him, and ſaid, I will not give thee the inheritance of my Fathers; and he laid himſelf down on his bed, and turned his face about,* [to wit, toward the wall, from men, not deſiring to ſpeak to any man, or to have any thing to doe with any man] *and did eat no bread.* [that is, no meat. See *Gen.* 3. on v. 19. ſo in the ſequel.]

5 *But Iezebel his wife came to him: and ſpake unto him; What is this, that thy ſpirit is thus froward, and that thou eateſt no bread?*

6 *And*

6 *And he ſaid unto her, Becauſe I ſpake unto Naboth the Jizreelite, and ſaid unto him; Give me thy vineyard for money, or if ſo it pleaſe thee, I will give thee a vineyard in ſtead thereof: but he ſaid, I will not give thee my vineyard.*

7 *Then ſaid Iezebel his wife unto him; Shouldeſt thou now govern* [Heb. *do:* that is, govern, adminiſter, manage] *the Kingdome over Iſrael?* [the meaning is, that he was not worthy to be King over Iſrael, if he had not ſo much underſtanding or courage, as to compaſſ one Naboth, and to get his Vineyard away from him] *ariſe, eat bread, and let thine heart be chearful,* [Heb. *good*, that is, *chearful*: ſee *good* for *chearful*, *Judg.* 16. 25. & 18. 20. 1 *Sam.* 25. v. 8. and 36.] *I will give thee the vineyard of Naboth the Jizreelite.*

8 *Then ſhe wrote Letters in Ahabs name, and ſealed them with his Signet: and ſent the Letter to the Elders,* [*i.e.* Magiſtrates, Counſel, and Governours of the City. So *Deut.* 21. 2. *Judg.* 8. 14. *Ruth* 4. 2.] *and to the Nobles,* [the Hebrew word ſignifieth properly *white*, whereby muſt be underſtood the Nobles, chiefeſt, and moſt honourable men, becauſe they commonly went clothed in white. See *Gen.* 41. the annotat. on ver. 42. *Item, Eſth.* 8. 15. and below ver. 11.] *that were in his city,* [ſo below v. 11. Underſtand Jizreel, which is called Naboths city (as he himſelf is alſo called a Jizreelite, above. ver. 1, 7.) becauſe he dwelt therein, or perhaps was alſo born therein. See the like phrase, *Gen.* 23. 10. & 24. 10. and the annotat. thereon] *dwelling with Naboth.* [*i.e.* which were his fellow-citizens.]

9 *And ſhe wrote in thoſe letters, ſaying; Proclaim a Faſt,* [She gives this in charge, that they might take notice of the life and converſation of Naboth. For Faſts were kept, as for other reaſons, ſo alſo for this, namely to make inquiry concerning ſome groſs ſins, that were publick and notorious, and to puniſh them according to deſert, to the end, that ſo the wrath of God might be turned away from all the Congregation] *and ſet Naboth in the higheſt place of the people.* [Heb. *in the head of the people*: ſo below v. 12. Underſtand hereby an exalted place of the Congregation, into which the parties accuſed were put, that they might the better be ſeen and heard of the people. Or, underſtand hereby an high and ſtately ſeat, in which the chiefeſt of the city (among whom it's conceived that Naboth was one) were wont to ſit, and that Naboth was to ſit there in his uſual place, to take away all ſuſpition of evil that was intended and plotted againſt him.]

10 *And ſet over againſt him two men, ſons of Belial,* [Underſtand by theſe, wicked, vicious men, that having caſt off the yoak of Gods fear, and of humane honeſty, are onely bent to doe miſchief, without remorſe of conſcience at all. See *Deut.* 13. on verſe 13.] *to bear witneſs againſt him, ſaying: Thou haſt bleſſed* [*to bleſs*, here ſignifieth, to curſe: this was held to be a thing ſo abominable, that it durſt ſcarcely be named; ſo that inſtead thereof the contrary was affirmed in a covered way. So below ver. 13. and *Job* 1. ver. 5, 11. and 2. v. 9.] *God, and the King: and carry him out,* [to wit, out of the city, for heretofore it was a cuſtome for Malefactors to be puniſhed without the cities and places of common abode or dwelling, as being unworthy to give up the ghoſt among the uſual ſociety of men. See *Lev* 24. 14, 23. and *Joſ* 7. 24. *Mark* 15. 20.] *and ſtone him, that he may die.* [as the Law concerning blaſphemy and curſing, given by Moſeh, required, *Lev.* 24. 15, 16, &c.]

11 *And the men of his city,* [See above on v. 8.] *thoſe Elders, and thoſe Nobles,* [ſee above on v. 8.] *that dwelt in his city, did according as Iezebel had ſent* [*i. e.* had ſignified by letters] *unto them: according as was written in the letters, which ſhe had ſent unto them.*

12 *They proclaimed a Faſt; and they ſet Naboth in the higheſt place of the people.* [See above on verſe 9.]

13 *Then came the two men, ſons of Belial,* [See above on v. 10.] *and ſet themſelves over againſt him, and the men of Belial witneſſed againſt him; againſt Naboth, before the people, ſaying: Naboth hath bleſſed* [ſee above on v. 10.] *God, and the King: and they carried him out of the city, and ſtoned him with ſtones, that he died.*

14 *Then they ſent to Iezebel, ſaying: Naboth is ſtoned, and is dead.*

15 *Now it came to paſs when Iezebel heard, that Naboth was ſtoned, and was dead; that Iezebel ſpid unto Ahab; Ariſe, poſſeſs the vineyard of Naboth the Jizreelite, hereditarily,* [It ſeemeth by this, that Naboth's eſtate was forfeited to the King, his ſons being alſo put to death, 2 *Kings* 9. 26. and that under a falſe pretence of Religion, as if they herein intended to follow the examples of Gods judgments, ſo exalted in times paſt upon Dathan, and Abiram, *Numb* 16. v. 32. and then Achan, *Joſ.* 7. ver. 24, 25. ſo that alſo their children were not ſpared. And to did theſe Judges perverſly follow the examples of Gods extraordinary vengeance, (which is in a manner hidden from us, but yet righteous) and not the ordinary Law appointed for men to live by, which forbiddeth to punith the children for the Parents offence, *Deut.* 24. 16.] *which he refuſed to give thee for money, for Naboth is not alive, but is dead.*

16 *And it came to paſs when Ahab heard that Naboth was dead; that Ahab roſe up, to go down to the vineyard of Naboth the Jizreelite, to poſſeſs the ſame hereditarily.*

17 *But the word of the LORD came unto Elia the Tisbite,* [See above chap. 17. on verſe 1.] *ſaying:*

18 *Get thee up, go down, to meet Ahab King of Iſrael, who is in Samaria:* [Underſtand where Achab dwelt, and where he was in perſon at that time, when God uttered theſe words unto Elia, but was upon going down to Naboths vineyard, where Elia ſhould meet him, in which reſpect it is ſaid in the following words, that Achab was in the Vineyard; becauſe he would be there, when Elia ſhould come to Jizreel] *Behold, he is in the vineyard of Naboth, whither he is gone down to poſſeſs that hereditarily.*

19 *And thou ſhalt ſpeak to him, ſaying; Thus ſaith the LORD: Haſt thou killed, and alſo taken an hereditary poſſeſſion?* [Elia is charged to put this queſtion, not to make inquiry into Achabs ſinne, as into a fact that was unknown, but to reprove Achab for it, and to hold before him the righteous vengeance of God: becauſe he had not onely killed Naboth, but alſo taken the inheritance of Naboths Heirs to himſelf, againſt the Law of God] *Moreover, thou ſhalt ſpeak unto him, ſaying; Thus ſaith the LORD, In ſtead that the Dogs have licked the blood of Naboth, the Dogs ſhall lick thy blood, yea thine.* [*i. e.* for that the Dogs, or, according as the Dogs have licked the blood of Naboth, ſhall the Dogs alſo lick thy blood: ſo is the Hebrew word taken, *Zach.* 2. 10. Others underſtand this of the ſame place, not in particular of the field without Jizreel, but in general of the Land of Iſrael. For Jizreel, without which City Naboths blood was ſhed, lay in the tribe of Iſſaſchar; and Samaria (where the Dogs licked the blood of Achab, below chap. 22. 38.) lay in the tribe of Ephraim. Or, if it be taken for the ſame field, then ſee the accompliſhment in Achabs ſon, 2 *Kings* chap. 9. verſe 26.]

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20 *And Ahab said unto Elias; hast thou found me, O mine enemy?* [This is as much as if he had said, Art thou so bold, that thou dareſt come into my ſight? oughteſt thou not to keep away from me, ſeeing thou mayeſt well perceive that I hate thee, becauſe thou never leaveſt threatning me, and dealing with me like an enemy] *and he said; I have found (thee) becauſe thou haſt ſold thy ſelf to do that which is evil in the eyes of the LORD.* [i. e. haſt given thy ſelf over to the ſlavery of ſinne. For as he that ſelleth himſelf for a ſlave to another, is contented to follow his will and command in all things: ſo is he ſaid to ſell himſelf to do evil, that giveth himſelf over unto ſinne, to obey it in all things. This phraſe is alſo uſed, 2 *Kings* 17.17. *Iſa.*51.1.]

21 *Behold, I will bring evil upon thee, and take away thy poſterity; and I will cut off from Ahab him that piſſeth againſt the wall,* [See above chap 14.on v.10.] *together with him that is ſhut up, and left in Iſrael.* [See *Deut.* 32.on v.36.]

22 *And I will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſa the ſon of Ahia; for the provocation wherewith thou haſt provoked (me), and that thou haſt made Iſrael to ſinne.*

23 *Furthermore, alſo concerning Izebel ſpake the LORD, ſaying: The dogs ſhall eat Izebel, by the Out-wall of Jizreel.* [See the accompliſhment, 2 *Kings* 9. 33, 34, &c.]

24 *Him that dieth of Ahab in the city, the dogs ſhall eat; and him that dieth in the field, the Fowles of heaven ſhall eat.* [See above chap. 14. on verſe 11.]

25 *But there had been none like Ahab, that had ſold himſelf, to do evil in the eyes of the LORD;* [See above on ver.20. & chap.11.on v.6.] *becauſe Izebel his wife ſtirred him up.*

26 *And he did very abominably, walking after the Dung-gods;* [See *Lev.*26.on ver.30.] *according to all that the Amorites* [underſtand by one kind of the Canaanites, likewiſe all the reſt. See *Gen.*15.on v.16. & 48. on v.22.] *had done, which God had driven out of poſſeſſion before the children of Iſrael.*

27 *Now it came to paſs, when Ahab heard theſe words, that he rent his clothes,* [See *Gen.*37.on verſ.29.] *and put a ſack about his fleſh,* [ſee *Gen.*37. on verſe 34.] *and faſted; he lay alſo down* [to wit, to ſleep] *in the ſack, and went ſlowly.* [or, ſoftly, creepingly, tamely. An example of onely outward and temporary repentance; which proceeded not from an heart purified, and truly converted; as appeareth below chap.22 8.]

28 *And the word of the LORD came unto Elia the Tishbite, ſaying:*

29 *Haſt thou ſeen that Ahab humbleth himſelf before my face? Therefore becauſe he humbleth himſelf before my face, I will not bring that evil in his dayes;* [An example of Gods goodneſs, in deferring the deſerved puniſhment, becauſe of ſome feigned humiliation] *in his ſons dayes, I will bring that evil upon his houſe.*

CHAP. XXII.

Ahab intending to make war againſt the Syrians, verſ. 1, &c. *is adviſed by Joſaphat, firſt to ask counſel of God by his Prophets,* 5. *Ahabs Prophets adviſe him to it,* 6. *Eſpecially Zedekia,* 11. *Micha a Prophet of the Lord diſſwadeth it,* 13. *Is ſmitten for it by Zedekia,* 24. *And put in priſon by Ahab,* 26. *Ahab goeth forth to battel, is ſhot, and dieth,* 29. *The Dogs lick his blood,* 38. *Joſaphats reign over Juda,*41. *Ahazia the ſon of Ahab reigneth in his Fathers ſtead,* 52.

AND *they* [Namely the Syrians, and the Iſraelites, between whom there had been Warre in time paſt. See above chap. 20] *ſat ſtill three yeares,* [theſe yeares are to be counted from the ſecond Overthrow which the Syrians received in the Warre againſt the Iſraelites. Of which ſee above chap. 20. v.29 &c.] (ſo) *that there was no war between Syria, and between Iſrael.*

2 *But it came to paſſe in the third year, when Joſaphat the King of Juda was come down to the King of Iſrael?* [Namely Ahab, with whom he not onely was at peace, below verſ. 45. but alſo had entered into affinity, by the marriage of Joram his ſon, with Athaliah, the daughter of Ahab, 2 *Kings* 8.18. & 2 *Chron.*8. 1.]

3 *That the King of Iſrael ſaid unto his ſervants:* [See *Gen.*20.on v.8.] *knew ye that Ramoth in Gilead* [ſee of this City, *Deut.*4.43. and above chap.4. 13.] *is ours?* [for this City belonged to the Land of the Iſraelites; (for it lay in the tribe of Gad) and Benhadad, whoſe Father had taken it from the Iſraelites, had promiſed to reſtore the ſame, above chap.20.34.] *and we be ſtill* [Heb. *are ſilent*; or, *hold our peace.* But the Hebrew word ſignifieth omiſſion, not onely of ſpeaking, but alſo of doing any thing; as *Exod.*14.14. *Judg.* 18. 9. *Iſa.*64.12] *without taking the ſame out of the hand of the King of Syria.*

4 *Then he ſaid unto Joſaphat; Wilt thou go with me into the battel, to Ramoth in Gilead?* and *Joſaphat ſaid unto the King of Iſrael; I will be ſo, as thou art, my people ſo, as thy people, my horſes ſo, as thy horſes,* [Hebr. *As I, ſo thou; as my people, ſo thy people; as my horſes, ſo thy horſes.* So 2 *Kings* 3.7. and 2 *Chron.*8.3. that is, I will march forth with thee into this battel, and be ſo truſty, that thou mayeſt rely upon my perſon, as upon thine own; upon my people, as upon thy people, &c.]

5 *Moreover, Joſaphat ſaid unto the King of Iſrael: Inquire, I pray, as to day, after the Word of the LORD.* [That is, inquire by ſome Prophet of the Lord, whether it be alſo his will, that we ſhould undertake this war, and whether he will give us ſucceſs and Victory thereto.]

6 *Then the King of Iſrael gathered the Prophets together,* [ſe ſeemeth that theſe were the four hundred Prophets of the Idolatrous Grove; of whom mention is made above chap. 18. 19. and who appeared not before Elia, upon mount Carmel, with the four hundred and fifty Prophets of Baal. See in the ſame chapter the annotat. on v.22.] *about four hundred men, and he ſaid unto them; Shall I go againſt Ramoth in Gilead to battel, or ſhall I forbear? and they ſaid; Go up, for the LORD ſhall deliver it into the hand of the King.*

7 *But Joſaphat ſaid; Is* (there) *not here yet a Prophet of the LORD,* [Underſtand beſides theſe four hundred Prophets, of whom King Joſaphat began to have ſuſpition, or beſides many other Prophets, that formerly had been in Iſrael] *that we might enquire of him.*

8 *Then ſaid the King of Iſrael unto Joſaphat, There, is yet one man, by whom to enquire of the LORD:* [Obſerve that theſe Idolaters will yet ſeem to know the true God aright, and to ſeek to obey him] *but I hate him, becauſe he doth not prophecie good concerning me* [i.e. that which is pleaſing and acceptable unto me: ſee above chap.1.on ver.42.] *but evil, Micha* [who is to be diſtinguiſhed from the Prophet Micha, ſirnamed the Moraſthite, being born in the City of Moraſa, *Mich.* 1.1. which which lived in the times of Jotham, Ahaz, and Hizkias, Kings of Juda] *the ſon of Jimla: and Joſaphat ſaid, Let not the King ſay ſo.* [i. e. let him not hate the perſon for the words ſake, nor deſpiſe the word for the perſons ſake.]

9 *Then the King of Iſrael called a Groom of the Chamber,* [The Hebrew word ſignifieth generally a Courtier, Court-Gentleman, Court-Officers. See *Geneſ.* 37.on ver.36.] *and ſaid; Fetch haſtily Micha, the ſon of Jimla.*

10 *Now the King of Iſrael, and Joſaphat the King of Juda, ſat each on his throne clothed with (their) robes* [To wit, with ſpecial Royal Robes, in which they ſhewed their majeſty, ſtate, and glory. Oth. *having on* (their) *armour*] *on the plain,* [underſtand an even, unbuilt, and empty void place: ſee *Gen.*50.on ver.10. Such are conceived to have been in former times before the gates of the City for Market-places, or wide ſpacious places, there to put a number of ſouldiers in battel-array, when they feared the inrode of enemies] *at the door of the gate of Samaria: and all the Prophets* [underſtand of whom is ſpoken above ver.6.as alſo below ver. 12.] *prophecied in their preſence.*

11 *And Zedekia* [One of the fore-mentioned Prophets, who is to be diſtinguiſhed from another falſe Prophet of this name, the ſon of Maaſeja, *Jerem.*29 21.] *the ſon of Canaan had made himſelf iron horns;* [To ſet forth, or ſhew forth his Prophecy by it, as by a token, and then to explain it by word of mouth, as the Prophets frequently uſed to do] *and he ſaid; Thus ſaith the LORD;* [he pretendeth the Name Jehovah, to wit, the Name of the onely true God, and not the names of his Idols; as alſo below ver. 12, 24 not onely to make his Prophecy the more acceptable before King Joſaphat, but alſo to teſtifie before every one, that their whole Religion, Worſhip, and prophe ſying, was as it were directed thither, and joined thereat, *viz.* to perform honour and ſervice to the God of that name. Compare *Exod.*32.4 5. *Judg.* 17. 3. 1 *Kings* 12. 28.] *with theſe thou ſhalt puſh the Syrians, until thou ſhalt have utterly conſumed them.* [the meaning is, that he ſhould eaſily vanquiſh, and deſtroy them. For as the horned beaſts eaſily ſhall overthrow the others that have no horns; ſo it would not be difficult for him to vanquiſh and ſubdue the Syrians, that were much weaker then he.]

12 *And all the Prophets prophecied ſo, ſaying: Go up to Ramoth in Gilead, and thou ſhalt be proſperous;* [Heb. *Be proſperous: i.e.* thou ſhalt be proſperous: ſo below v. 15. Compare *Pſal.* 37. on verſ. 3. and *Prov.*3.on ver.25.] *for the LORD ſhall deliver it into the Kings hand.*

13 *Now the meſſenger that was gone to call Micha, ſpake unto him ſaying; Behold now, the words of the Prophets are out of one mouth* [Heb. *one mouth, or, with one mouth*] *good unto the King; let thy word, I pray, be according as the word of one of them, and ſpeak* (that which is) *good.* [i.e. the Victory over the Syrians, and the ſubduing of Ramoth in Gilead. Compare above v. 8. and the annotat. and below v.18.]

14 *But Micha ſaid;* (*As true as*) *the LORD liveth, that which the LORD ſhall ſay unto me, that will I ſpeak.*

15 *When he was come to the King, then the King ſaid unto him; Micha, ſhall we go to Ramoth in Gilead to battel, or ſhall we forbear* (it)? *And he ſaid unto him; Go up, and thou ſhalt be proſperous; for the LORD will deliver it into the Kings hand.* [The Prophet doth not ſpeak this in good earneſt, but as it were mocking at the anſwer, and foretelling of the falſe Prophets, whoſe words he therefore likewiſe uſeth, as they are related above verſe 12. (for the Lord had revealed them unto him). Therefore Ahab perceiving by his phraſe, countenance, and

geſtures, that he meant not in earneſt what he ſaid, chargeth him in the following verſe, to give a ſerious anſwer: it was therefore a command or counſel ironically. Compare *Judg.*10.14. *Eccleſ.*11.9. *Ezek.*20 39. *Amos* 4 4, 5. *Matth.*23.32.]

16 *And the King ſaid unto him; for how many times ſhall I adjure thee, that thou tell me nothing, but onely the truth, in the Name of the LORD?* [i.e. By the command and inſpiration of the Lord. See 2 *King.* 2. on verſe 24.]

17 *And he ſaid; I ſaw* [To wit, in a Prophetical Viſion, which hapned to my ſpirit. See of theſe Viſions, *Gen.*15.on v.1.] *all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid; Theſe have no Lord; let* [oth. *theſe ſhall have no Lord*] *le every man return to his houſe in peace.* [in this Viſion three things were revealed to him: Firſt, That the Iſraelites ſhould get no Victory, but ſhould fle before the Syrians. Secondly, That Ahab ſhould periſh and die. Thirdly, That the people ſhould not periſh at this time in battel, but ſhould return home to their houſes.]

18 *Then ſaid the King of Iſrael unto Joſaphat; Did I not tell thee* (that) *he would prophecie no good concerning me, but evil?* [See above v.8.]

19 *Furthermore, he* [Namely the Prophet Micha] *ſaid; Therefore hear ye the word of the LORD: I ſaw the LORD* [*viz.* not in his eſſence, but in the tokens of his manifeſtation, which were ſhewed unto the Prophets, ſometimes corporally to the eyes of the body, ſometimes onely ſpiritually to the underſtanding: ſee *Geneſ.* 32.on v.30. and *Numb.* 12. on v. 3.] *ſitting on his throne, and all the heavenly hoſt* [underſtand the Angels, or heavenly ſpirits: ſee *Gen.*2. on v. 1. and above chap. 18.on v.15. and compare *Pſal.*103.21. and 148 2. *Iſa.* 45.12.] *ſtanding by him at his right hand, and at his left.* [God is thus repreſented to us by reſemblance of an Earthly Monarch, who being compaſſed about with many Miniſters and Attendants, ſitteth down to judge. The end is, to inſtruct us concerning the glory of his Majeſty, the wiſdome of his Government, and the righteouſneſs of his Judgments, and the omnipotency of his Works.]

20 *And the LORD ſaid; Who ſhall perſwade Ahab, that he may go up, and fall at Ramoth in Gilead? Now the one ſaid, thus; and the other ſaid, ſo.* [Heb. *This ſaid in,* or, *with, ſo*] and *this ſaid in,* or, *with ſo*] that is, the one ſaid, on this manner, and the other ſaid, on that manner.]

21 *Then a Spirit came forth, and ſtood before the face of the LORD, and ſaid, I will perſwade him.* [This was one of the evil ſpirits, which God, according to his infinite wiſdome, knoweth to uſe, without being defiled by their evil practices, not onely to try his children, *Job* 1. 12. and 2.6. and to humble them, 2 *Cor.*12.7. but alſo to puniſh, and deſtroy the wicked, as appeareth here, and 1 *Sam.*16.14. & 2 *Theſ.*2.9,10,11.] *and the LORD ſaid unto him, Wherewith?*

22 *And he ſaid; I will go forth, and be a Lying Spirit* [Heb. *a ſpirit of falſhood,* or, *of lies*: ſo in the following verſe; that is, that produceth untruths, and lies, and maketh others to believe the ſame. Compare *Joh.*8 44. *Rev.* 12. 9.] *in the mouth of all his Prophets:* [to wit, Ahabs Prophets: meaning of thoſe that were addicted to, & ſoothed him up in his Idolatry] *And he ſaid; Thou ſhalt perſwade, and ſhalt prevail alſo:* [that is, thy Lies ſhall have power to deceive the falſe Prophets, and by them Ahab. Compare 2 *Theſ.*2.11.] *go forth, and do ſo.* [God is ſaid to command the reaſonable creatures to do evil, when he uſeth them to execute his holy intent by it; which he doth not by infuſing any ſinne into them, or commanding it them by the word, but by not onely

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not hindering their own wickedness,but also by ordering, ruling,and directing the same, without their knowledge and will, according to his infinite wisdome, to an holy end, agreeing with his goodness and mercy to those that are saved,and justice toward those that perish. Compare 1 *Sam.*16.10.]

23 *Now then, behold, the* LORD *hath put a lying Spirit in the mouth of all these thy Prophets: and the* LORD *hath spoken evil* [Meaning the evil of punishment.See *Gen.*19.on v.19.] *over thee.*

24 *Then stept forth Zedekia* [See above on vers.11.] *the son of Chanana, and smote Micha on the cheek:* [a cleer proof of hatred and contempt: see *Job*.16.10. *Psal.* 3.8. *Jer.*20.2. *Mark* 14.65. *Act.*23.2. 2 *Cor.*12.7.] *and said; Which (way) went the Spirit of the* LORD *from me,to speak unto thee?*

25 *And Micha said; Behold, thou shalt see it* [*i.e.* Find,and perceive that the Spirit of God hath not spoken by thee, but by me. *Seeing*, is often taken for finding,or perceiving; as *Gen.*26.28. *Mat.*2.16. *Rom.*7.23.] *in that day,when thou shalt go (from) chamber into chamber,* [see above chap.20.on ver. 30.] *to hide thy self.* [viz.fearing to be taken prisoner,and to be punished, because thou shalt by thy false prophecie have been the cause of the Kings death.]

26 *Now the King of Israel said* [Namely to one of his servants:] *Take Micha,and carry him back unto Amon, the Governour of the City, and to Joas the Kings son.*

27 *And thou shalt say,Thus saith the King: Put this* (fellow) *in the prison,* [Heb.*the house of compulsion*, or *restraint*,*shutting up*: so 2 *King.*17.4. & 25.27. *Isa.* 42.7. *Jer.*37.15.] *and feed him with bread of affliction,* [*i.e.* which they are wont to give the afflicted and captives: or,that which being given very sparingly, not for delight, but onely for necessary sustentation of the body, and is eaten in trouble,grief,and anguish of spirit. Hence also,*the bread and drink of tears of sorrow*,and *of affliction*, or,*adversity*, is taken for the estate and condition of misery and distress it self, *Psal.* 80.6. and 127.2. *Isa.* 30.20.] *and with the water of affliction,* [adde withall, *drench him*] *until I come* (again) [this word is here inserted out of the following verse; and out of 2 *Chron.* 18.v.26.] *in peace.*[*i.e.*with Victory over my Enemies, with subduing of the City, and with prosperity of mine own person.]

28 *And Micha said,If thou return at all* [Heb.*returning return*] *in peace, then the* LORD *hath not spoken by me:* [Compare *Numb.*16.29.] *moreover, he said; Hearken ye people all together.* [Heb. *hearken ye people they all.* So *Mich.*1.2,*&c.* or,*hear*, (O) *people all these things*.He calleth them all to bear witness, as well to his prophecie, as to that which he now at last had answered the King.]

29 *So the King of Israel, and Josaphat the King of Juda,went up to Ramoth in Gilead.*

30 *And the King of Israel said unto Josaphat,When I have disguised my self,* [*i.e.* Changed mine apparel, that I may not shew who I am, to the end I may not be known: see above chap.20.on v.38. for he was afraid of death, which was foretold him by Micha, although he would seem to despise his words] *I will enter into the battel,but thou put on thy clothes:* [see above on ver.10.] *So the King of Israel disguised himself, and went into the battel.*

31 *Now the King of Syria had commanded the Commanders of the Charets, of which he had thirty and two* [viz.Chief Commanders] *saying; Ye shall fight neither with small,nor with great,* [that is,neither with the meaneſt,nor with the chiefest among the souldiers.Thus by the words of *Great* and *Small*, are meant in Scripture all sorts of men,both old and young, high and low, rich and poor,&c. *Gen.*19.11. *Esth.*1.5. *Jer.* 16.6.] *but only with the King of Israel.*

32 *It came to passe then, when the Commanders of the Charets saw Josaphat, that they said, Surely that man is the King of Israel: and they turned themselves toward him,* [To wit, so dividing themselves one from another, and spreading themselves abroad, that they compassed King Josaphat round about: see 2 *Chron.* 18.31.] *to fight: but Josaphat came out.* [to wit, unto the Lord, praying for his present assistance,the which he also obtained: see 2 *Chron.*18.31.]

33 *And it came to passe when the Commanders of the Charets saw that he was not the King of Israel, that they turned away from after him.* [*i.e.* From pursuing him.]

34 *Then a* (certain) *man bent a bowe* [Heb. *drew with the bowe*] *in his simplicity,* [*i.e.*Without having any intent or thought,to hit King Achab with his shot. The Hebrew word is likewise so taken,2 *Sam.*1.5.11. 2 *Chron.* 18.33.] *and shot* [Heb.*smote*: see *Gen.*18.on v.21.] *between the bucklers of his Coat of Mail: then he* [namely King Achab] *said unto his Charet-driver; Turn thine hand, and carry me out of the Camp, for I am sore wounded.*[Heb.*grown sick*,or,*weakned*.]

35 *And the battel encreased that day, and the King* [Namely of Israel, 2 *Chr.* 18.34.] *was stayed up with the charet,* [or,*in the charet*] *over against the Syrians:* [to wit, to keep the camp together by meanes of his presence, which seemed to be inclin'd to run away, and to hinder the discomfiture thereof, compare 2 *Chr.*18.34.] *but he died at even, and the blood of the wound ran into the Charet-box.* [Heb.*into the bex*,or,*bosome of the Charet*.]

36 *And there went a Proclamation* [or, (the voice) *of a Proclamation*,or,(the man) *of a Proclamation*, that is,a man that made Proclamation, who was went to be called the *Herauld*] *throughout the host, when the Sun went down,saying; Every man* (turn) *to his city, and every man to his* (own) *land.*

37 *So the King died, and was carried* [Hebr. *came*: to wit,being carried dead in his charet] *to Samaria.*

38 *Now when they washed the charet in the pool of Samaria,the dogs licked his blood,where the harlots washed;* [*oth.when they washed the armour*,or,*and they washed the armour*,] *according to the word of the* LORD *which he had spoken.*[see above 1 *Kings* 21.19.]

39 *Now the rest of the acts of Achab, and all that he did,and the Ivory house* [Heb. *the house of the tooth*,that is,of Elephants teeth, see above ch.10. on v.18.] *that he built,and all the cities which he built,are they not written in the book of the Chronicles of the Kings of Israel?* [see above chap.14.on v.19.*Item*,compare chap.16.the annotat.on v.20.]

40 *So Achab fell asleep with his fathers; and Ahazia his son became King in his stead.*

41 *Now Josaphat the son of Asa became King over Juda,in the fourth year of Achab King of Israel.* [See 2 *Chron.*20.31.]

42 *Josaphat was five and thirty years old* [Heb.*a son of five and thirty years*,]*when he became King,and reigned five and twenty years at Jerusalem.* [The years in which Joram his son had some government of the Kingdom being herein comprised, beginning in the seventh year of his Fathers reign: when his Father joyned with Achab in the war againſt the Syrians. For the Kings going in danger,are wont to secure the state of the Land, by declaring who should be their Successour. Compare 2 *Kings* 1.17. & 8.16. and the annotations] *and his mothers name was Azaba,the daughter of Silchi.*

43 *And he walked in all the way of Asa his Father,* [See above chap.15. on v.26.] *he turned not aside from it, doing that which was right in the eyes of the* LORD.

44 *Ne-*

44 *Nevertheless the high places* [See *Lev.*26: on verse 30.] *were not taken away: the people offered, and burnt incense yet on the high places.*

45 *And Josaphat made peace with the King of Israel.* [Namely with Achab, and his son, above ver. 4. and 2 *King.* 3.7. for which he is reproved by the Prophet Jehu,2 *Chron.*19.2.]

46 *Now the rest of the acts of Josaphat,and his might, that he shewed,and how he warred, are they not written in the Book of the Chronicles of the Kings of Juda?* [See above chap.14.on v.29.]

47 *Also the remnant of the buggerers,* [Compare above chap.15.12.and the annotat. thereon] *that remained in the days of his father Asa, he removed out of the land.*

48 *There was then no King in Edom,* [Which had been so from Davids time. Compare 2 *Sam.* 8. 14.] (*but*) *a King Deputy.* [or,*Commissioner*. Understand one appointed by the King of Juda, to govern in his name.]

49 (*And*) *Josaphat made ships* [Or,*had ten ships*] *of Tersis,* [see above chap.10.on ver. 22. oth. *ships* (to go to) *Tarsis.* See 2 *Chron.*20. 36,37.] *to go to Ophir,* [see above chap.9. on ver. 28.] *for gold; but they went not: for the ships were broken at Ezion Geber.* [See above chap.9.on v.26.]

50 *Then said Ahazia, the son of Achab, unto Josaphat; Let my servants sail with thy servants in the ships; but Josaphat would not.* [To wit, after that he was reproved by the Prophet, and had suffered damage. See 2 *Chron.*20.35,36,37.]

51 *And Josaphat fell asleep with his Fathers, and was buried by his Fathers in the city of David his Father, and Joram his son became King in his stead.*

52 *Ahazia the son of Achab became King over Israel at Samaria, in the seventh year of Josaphat the King of Juda,and reigned two years over Israel.* [But not compleat: for the first year he reigned joyntly with his Father Achab, and the second with his son Joram.]

53 *And did that which was evil in the eyes of the* LORD; *for he walked in the way of his Father,* [See above chap.15.on v.26.] *and in the way of his Mother, and in the way of Jerobeam the son of Nebat, that made Israel to sin.*

54 *And he served Baal,* [See *Judg.* 2.on ver.11.] *and bowed himself before him,and provoked the* LORD *God of Israel to anger, according to all that his Father had done.*

The End of the First Book of KINGS.

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THE SECOND BOOK OF KINGS.

The Argument of this Book.

THe Hiſtory of the Kings of Iſrael and Juda, begun in the former Book, is now finiſhed in this. And as for the Kings of Iſrael, they with their ſubjects continued obſtinately in their Idolatry, although the one more abominably then the other. Therefore the LORD ſtedfaſtly called them to repentance, not onely by the Miniſtery of his Prophets, but alſo by his grievous judgments; yea for a fore-running and forecaſt of of their utter ruine, if they ſhould not repent, he ſuffered the tribe of Naphthali to be carried away captive into Aſſyria by Tiglath-Pilezer. But it availed not at all; God indeed at all times reſerved to himſelf a choſen remnant of true Believers; wh. reunto the Schools and Colledges of the Prophets were very uſeful and aſſiſting: but in regard the back-ſliders made no end of ſinning, therefore the Lord did at laſt, in his judgment, caſt them away from his preſence. For Salmanaſſar the King of Aſſyria having invaded the land of Iſrael with a great army, after a three yeares ſiege took the city of Samaria, and carried the Iſraelites away captive into his own land; to wit, into Aſſyria: whereby this Kingdom ended, having continued, according to the account of ſome, from the diviſion of the tribes, about the ſpace of two hundred threeſcore and two years. A judgment not much unlike, did at length befall the Kingdom of Juda. For although the true and lawful worſhip of God did for a long time take place with the Jews, and continue among them, eſpecially when godly Kings, and zealous High-Prieſts, uſed all diligence to have Idolatry baniſhed, and the decay in Religion and worſhip of God faithfully repaired; yet the people did intermingle the lawful worſhip with many idolatrous ſuperſtitions, or at leaſt did not the ſame aright. Now although the earneſt and zealous exhortations of the Prophets, and the actual chaſtiſements of the Lord, whereby they were called to repentance, ceaſed not; yet notwithſtanding the abominations in Religion, and the tranſgreſſions in mens lives, did ſtill ſo increaſe and multiply, that God at length delivered this people into the hand of Nebuchadnezar the King of Babel, who deſtroyed the land, took the city of Jeruſalem, burnt the Temple, and carryed the Jews away captive to Babel. Which came to paſs, when this Kingdom of Juda, after that the ten tribes were rent from it, had continued for the ſpace of above three hundred ninety and five years, according to the opinion of ſome. But God did ſo moderate his anger, that he continued faithful in his word and promiſes, ſeeing he hath alway by his fatherly care kept and reſerved a choſen people, and the family of David, out of which the Meſſiah was to come according to the fleſh, until the very time of his coming. The Hiſtory of this Book containeth the time of about three hundred and twenty years.

II. KINGS.

CHAP. I.

Moab revolteth from Iſrael, v. 1. &c. Ahazia ſeeketh to know of the idol Baal-Zebub the event of his ſickneſs, 2. but Elia foretelleth his death, 3. the ſame is told to Ahazia, 5. He ſendeth two Captaines, one after another, with fifty men apiece, to bring Elia to him, who are devoured by fire from heaven, 9. with the third Elia goeth to the King, 13. and foretelleth him his death, 16. he dieth, and Joram reigneth in his ſtead, 17.

AND Moab [Whom *David* by force of armes had brought under the power of the Iſraelites, 2 *Sam.* 8. 2.] *revolted from Iſrael*, [ſee further of this revolting, below ch. 3. v. 4, 5. Oth. *tranſgreſſed againſt Iſrael.* See of the Hebrew word, 1 *Kings* 12. on v. 19.] *after Ahabs death.* [ſee 2 *Kings* 3. 5.]

2 *And Ahazia fell (down) thorow a latteſs in his upper chamber, that was at Samaria,* [To wit, walking upon the roof of his houſe, wherein was a latteſs window, to give light to the upper chamber] *and fell ſick; and he ſent meſſengers, and ſaid unto them; go, enquire of Baal-Zebub* [the name of an idol, ſignifying *a Lord, or, Maſter of flies.* Thus he was called, (as is conceived) becauſe he was called upon to drive away certain hurtfull flies, wherewith the inhabitants of Paleſtina were plagued; or becauſe there were alwaies flies in his Temple, ſitting upon the ſacrifices, which were ſlain in great abundance to his honour: Or alſo, becauſe this idol (as ſome write) had the form and ſhape of a fly. This name the Jews gave to the Prince of Devils, *Mat.* 12. 24. *Mark* 3. 22. aſwell out of hatred, and deteſtation of the idol, as to extenuate and deſpiſe the power of the Devil] *the God of Ekron,* [ſee of this city, *Joſ.* 15. 45. and 19. 43. and *Judg.* 1. 18.] *whether I ſhall recover* [Heb. *ſhall live.* So *Num.* 21. 8, 9.] *of this ſickneſs.*

3 *But the Angel of the LORD ſpake to Elia the Tishbite, get thee up, go up, to meet the meſſengers of the King of Samaria: and ſpeak unto them; it is, becauſe there is no God in Iſrael,* [to wit, that is ſo wiſe, as to know future things; ſo good; as to be willing to reveal them to thoſe that be his; ſo powerfull, as to be able to help them in their need. Underſtand this according to the fooliſh conceit and unbelieving heart of K. *Ahazia.* So in the ſequel. O. it is not therefore, that thou haſt done this, that thou fooliſhly thinkeſt there is no God, &c.] *that ye go to enquire of Baal-Zebub the God of Ekron?* [viz. whether he ſhould recover and get up of his ſickneſs, as in the following verſe is held forth.]

4 *Now therefore thus ſaith the LORD: Thou ſhalt not come down from that bed, on which thou art gone up, but thou ſhalt die the death;* [Heb. *dying die.* So below v. 6. and 16.] *And Elia departed.*

5 *So the meſſengers came back to him;* [Namely, to King *Ahazia*] *and he ſaid unto them; what is this (that) ye come back?* [he asketh this, becauſe he was able to diſcern by their ſpeedy and quick return that they had not been at *Ekron* to enquire of the idol.]

6 *And they ſaid unto him;* (*there*) *came a man up to meet us, and ſaid unto us; go, turn again unto the King that ſent you, and ſpeak unto him; Thus ſaith the LORD; is it becauſe there is no God in Iſrael, that thou ſendeſt to enquire of Baal-Zebub the God of Ekron?* [ſee above on v. 3.] *therefore thou ſhalt not come down from that bed, on which thou art gone up, but thou ſhalt die the death.*

7 *And he ſpake unto them; what was the ſhape of the man,* [Heb. *the judgement, &c.* which word is here taken by many for the quality and ſhape, or faſhion of garments: By others for the form or ſhape of the body. By the anſwers of the meſſengers in the next verſe, it ſeemeth that the queſtion or interrogation is to be underſtood of the ſhape and faſhion of the garment. The ſame word is uſed, *Exod.* 26. 30. of the ſhape, form and faſhion of the Tabernacle; for which the word *type*, or *pattern* is put, *Exod.* 25. 40. which *Acts* 7. 44. and *Heb.* 8. 5. is expreſſed by the Greek word *TUPOS*] *that came up to meet you, and ſpake theſe words unto you?*

8 *And they ſaid unto him; he was a man with an hairy (garment),* [Heb. *a man Lord of the hair,* that is, a man that had much hair on. See of ſuch kinde of phraſe, *Gen.* 14. on v. 13. and underſtand this of the Hebrew

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phets upper garments made of hair, which is conceived to have been the mantle spoken of 1 *King.* 19. 19. See the annotat. and compare *Zach.* 13. 4. *Mat.* 3. 4. Others apply it to be the length of the the hair and beard of the Prophet] *and girt with a leathern girdle about his loines: then he said; it is Elia the Tisbite.*

9 *And he sent to him a Captain of fifty with his fifty:* [Which were under the Captains command, all these were sent, not to conduct the Prophet in a reverend and honourable manner, but to compel him in a spitefull manner, and to take him prisoner, if he refuse to go along with him] *and when he went up to him; (for behold he sat on the top of an hill), then he spake unto him; thou man of God,* [See *Judg.* 13. on vers. 6. Thus he called *Elia*, not out of reverence, but in a disdainfull way, being ready to use violence against him] *the King saith, come down.*

10 *But Elia answered; and spake unto the Captain of the fifty; if I then be a man of God, then let fire come down from heaven.* [To wit, fire, which God in an extraordinary manner by his divine power sent out of the skie. Compare *Numb.* 11. 1. and see the annotat.] *and consume thee and thy fifty,* [This as much as if he had said, in scorn and spite, thou calleſt me a man of God; but I pray God to shew immediately by the token which I now desire, that I am one in deed and in truth] *then let fire came down from heaven, and consumed him and his fifty.*

11 *And he* [Namely, the King] *sent again* [Heb. *he turned again, and sent*, that is, he sent again, so v. 13. See *Num.* 11. on v. 4.] *unto him another Captain of fifty with his fifty: This* (man) *answered,* [that is, he began to utter that which he had to say in the Kings name unto the Prophet *Elia*. See 1 *Kings* 13. on v. 6.] *and spake unto him; thou man of God, thus saith the King, come down quickly.*

12 *And Elia answered and spake unto them; if I be a man of God, then let fire come down from heaven, and consume thee and thy fifty: Then the fire of God came down from heaven, and consumed him and his fifty.*

13 *And he sent again* [Heb. *he turned again, and sent.* See above on vers. 11.] *a Captain of the third fifty with his fifty; so the third Captain of fifty went up, and came and bowed himself on his knees* [Heb. *bended himself on his knees*] *before Elia, and besought him, and spake unto him; Thou man of God, let, I pray thee my soul,* [i.e. life, and so in the following words. See *Gen.* 19. on v. 17.] *and the soul of thy servants,* [i.e. that are addicted to thee, to acknowledge thee, and to honour thee as our Lord] *of these fifty be precious in thine eyes!* [i.e. spare our life, that it may not be taken away from us, as the lives of the former two fifties were.]

14 *Behold,* (there) *came fire down from heaven, and consumed the two former Captaines of fifties, with their fifties: but now let my soul be precious in thine eye.*

15 *Then the Angel of the* LORD *spake unto Elia,* [viz. by inward communing and inspiration, or by apparition, which was visible to the Prophet, but not to the Captain. So the Angel of the LORD was seen by *Bileam's* asse, but not at first by *Bileam*, *Num.* 22. 25, 31.] *Go down with him, be not afraid before his face: And he arose, and went down with him to the King.*

16 *And he spake unto him; Thus saith the* LORD: *because thou hast sent messengers to enquire of Baal-Zebub the god of Ekron, (is it) because there is no God in Israel, to enquire of his word?* [See above on vers. 3.] *Therefore thou shalt not come down from that bed, on which thou art gone up, but thou shalt die the death.* [Heb. *dying dye.*]

17 *So he died, according to the word of the* LORD, *which Elia had spoken: and Joram* [To wit, his brother, the son of *Ahab*, below chap. 3. 1.] *became King in his stead, in the second year of Joram the son of Josaphat, the King of Juda:* [to wit, after that he as deputy of his father had begun to reign: which was in the seventeenth year of his fathers reign. See 1 *Kings* 22. on v. 42.] *for he had no son.*

18 *Now the rest of the acts of Ahazia, which he did, are they not written in the book of the Chronicles of the Kings of Israel?* [See 1 *Kings* 14. on v. 19.]

CHAP. II.

Elia divideth the Jordan, v. 1. &c. He granteth Elisa his request on a certain condition, and ascendeth into heaven in a fiery charet, 9. Elisa divideth the Jordan also, 13. is acknowledged to be a Prophet by the children of the Prophets, 15. who seek Elia, but in vain, 16. Elia healeth the waters at Jericho, 19. He curseth certain children, that mockingly cryed after him, and are devoured by two bears, 23.

NOw *it came to pass, when the* LORD *would take up Elia into heaven by a tempest; that Elia went with Elisa from Gilgal.* [See of this place, *Deu.* 11, 30. *Jos.* 4. 19. and 5. 9.]

2 *And Elia said unto Elisa; tarry here, I pray;* [He giveth this in charge to try *Elisa*, or out of an holy humility to hide and conceal the manner of his taking up, it being not revealed to him, that *Elisa* was to be present at it] *for the* LORD *hath sent me to Bethel,* [See of this city, *Gen.* 12. on vers. 8.] *but Elisa said; (as true as) the* LORD *liveth, and thy soul liveth; I will not leave thee:* [i.e. as it is true, that the Lord liveth, and that thou liveſt, so true it is also that I will not part from thee. This is here properly no oath, in respect of the second branch or member, but an asseveration of that which he saith by comparing it with somewhat else, which is out of doubt. So in the sequel, and 1 *Sam.* 1. 26. and 25. 26. and below chap. 4. 30, &c. Heb. *If I shall leave thee!* So v. 4, 6.] *So they went down to Bethel.*

3 *Then the sons of the Prophets,* [See 1 *Kings* 20. on v. 35.] *that were at Bethel, went forth to Elisa, and said unto him; knowest thou that the* LORD *will take away thy Lord* [namely, *Elia*, whose disciple and servant *Elisa* was] *from thine head* [Heb. *from upon, or over thine head:* that is, from thee. They speak thus, looking at the manner of sitting in the schools, where the master or teacher, sitting in an high or exalted place, had his disciples heads at his feet, so that the parting from them, went as it were away from their heads. Compare *Deu.* 33. 3. below chap. 4. 38. and *Acts* 22 3.] *to day? And he said; I also know it well,* [they and *Elisa* knew this, doubtless by Gods revelation, and by the spirit of prophecy] *hold you your peace.*

4 *And Elia said unto him, Elisa tarry here, I pray: for the* LORD *hath sent me to Jericho:* [A city lying in the tribe of Benjamin, not far from the Jordan. It is surnamed the *Palm-city*, *Deu*, 34. 3. See the annot.] *but he said; (as true as) the* LORD *liveth, and thy soul liveth, I will not leave thee: so they came to Jericho.*

5 *Then the sons of the Prophets which were at Jericho,* [Hence it appeareth that the Prophets had their Colledges in many cities, wherein young Prophets and Teachers were trained up for the converting of back-sliding Israel] *stepped to Elisa, and said unto him, knowest thou that the* LORD *will take away thy Lord from thine head to day? and he said, I also know it well, hold you your peace.*

6 *And Elia said unto him, tarry here I pray, for the* LORD *hath sent me to the Jordan; but he said; (as true as) the* LORD *liveth, and thy soul liveth, I will not forsake thee: and they both went on.*

7 *And fifty men of the sons of the Prophets went, and stood over against* (them) *afar off:* [viz. to see and observe what would befall the Prophet *Elia*] *and they both stood by the Jordan.*

8 *Then Elia took his mantle, and wrapt (it) together and smote the water; and it was divided hither and thither: and they both went thorow it on dry* (ground).

9 *Now it came to pass, when they were got over, that Elia said unto Elisa: ask what I shall do for thee, before I be taken away from thee: And Elia said; I pray thee, let two parts of thy spirit be upon me.* [Heb. *the mouth of two, in, or of thy spirit, upon, or to me.* That is, the part of two; which is two parts. The word *mouth* is taken for the part of any thing, *Deu.* 21. 17. *Zach.* 13. 8. The meaning is, as if he had said: Seeing thou, my father, leaveſt many children, that is, young Prophets behind, who will all stand in need of a part of thy gifts, therefore my requeſt is, that I may have two parts, that is, that my part may be double to theirs, I being as thy first-born, and chiefest disciple, that must succeed in thy room. Others take the double portion in respect, and in comparison of *Elisa*, so that *Elisa* should have desired to have once again as much of the Prophetical gifts, as *Elia* had. *Elisa's* requeſt may be also simply thus understood, that he desired the two kindes of Prophetical gifts, wherein *Elia* was very eminent above other Prophets, which were, First, the foretelling of things to come. Secondly, the working of great miracles. Or else he understandeth that part or portion of prophecy, which *Elia* had, which was twofold, that is, exceeding great, in respect of many other Prophets.]

10 *And he said; thou hast asked a hard thing:* [Heb. *thou hast made the matter hard by asking.* Hard is taken in this place for that which men cannot, but God only can give, yea and doth give very seldome] *if thou shalt see me when I am taken away from thee,* [Heb. *shalt see from being taken away from thee*] *it shall so come to pass unto thee; but if not, it shall not come to pass.* [this is propounded to him as a token of that which God would do touching his requeſt, that in the mean while he might long with fervent prayers for the fulfilling of the token, and having received it, might anew be strengthned and confirmed in the call of his prophetical office.]

11 *And it came to pass, when they went on, going and talking, behold, there was then a fiery charet with fiery horses,* [Guided and governed by the holy Angels. Compare below chap. 6. 17.] *which made a partition between them both: so Elia went up by a tempest to Heaven.*

12 *And Elisa saw it, and he cryed: My Father, my Father,* [So he calleth his master, out of love and reverence: as also on the other side the disciples and scholars are called *sons* of their masters. See 1 *Kings* 20. 35. and the annotat. thereon] *the charet of Israel, and the horsmen thereof;* [i.e. the power and strength of Israel, which in war lay most in charets and horsmen. The meaning is, that there was more strength for the lands defence, in *Elia's* doctrine, prayers and works, then in the power of war. Compare below chap. 13. 14.] *and he saw him no more: and he took hold of his (own) cloaths, and rent them in two pieces.* [Heb. *rents*, viz. in token of sorrow and grief for the loss of his master. See *Gen.* 37. on v. 29.]

13 *He took up also Elia's mantle, that was fallen down from him; and went back, and stood by the bank of the Jordan.*

14 *And he took the mantle of Elia that was fallen down from him; and smote the water and said; where is the* LORD *the God of Elia?* [viz. who in a like action had immediately before by *Elia* manifested his power in dividing the waters See above v. 8.] *yea the same, and he smote the water and it was divided hither and thither and Elisa went thorow it.*

15 *Now when the children of the Prophets which were over against at Jericho, saw him, then they said, the spirit of Elia resteth on Elisa: and they came to meet him, and bowed themselves down to the ground before him.* [Giving him civil honour and respect, as a Prophet come in *Elia's* room, and abundantly furnished with his Prophetical gifts. See *Gen.* 18. on v. 2.]

16 *And they said unto him, behold now, there are with thy servants* [i.e. with us, who are ready to serve thee] *fifty valiant* [or, *strong*] *men,* [Heb. *men, sons of valour, strength.* Understand such as were fit to undertake this journey, and this work] *let them go, we pray, and seek thy Lord, lest peradventure the spirit of the* LORD *hath taken him up, and cast him upon one of the mountaines, or into one of the valleys:* [they thought that he was not taken away from them for ever, but only for certain daies. Compare 1 *Kings* 18. the annotat. on v. 12.] *but he said, send not.* [for he knew certainly, that he was both in body and soul taken up to God into heaven.]

17 *But they were instant with him, even unto shame,* [This may fitly be understood of *Elisa*, for being so long entreated before he would yield: although it may also be understood of the sons of the Prophets, because they were fain to entreat so long while, and so much] *and he said; send: and they sent fifty men, who sought three daies, but found him not.*

18 *Then they came to him again, while he tarried at Jericho; and he said unto them; did I not say unto you, go not?*

19 *And the men of the city said unto Elisa; Behold, now the dwelling of this city is good, according as my Lord seeth, but the water is bad, and the land barren.* [i.e. The land brings not the fruits of the Earth to maturity and ripeneſs, yea, it's also hurtfull to the lives of men and beasts, and likewise to the fruit of their body, whereby the land is bare and left desolate of inhabitants: at which the Hebrew word looketh, signifying bereaving of children, men, and whatever is dear unto man.]

20 *And he said; bring me* [Heb. *take me*; that is, take it and bring it to me. See *Gen.* 12. on v. 15.] *a new bowl, and put salt therein: and they brought it to him.*

21 *Then he went forth to the water well, and cast the salt therein: and said; Thus saith the* LORD; *I have healed this water; there shall be no more death,* [On men and beasts] *nor barrenneſs* [to wit, not only on men and beasts, but also on the land, and the fruits of the Earth. See above ver. 19.] *from thence.*

22 *So that water was healed unto this day; according to the word of Elisa, which he had spoken.*

23 *And he went up from thence unto Bethel: Now as he went up the way, there came little boyes out of the city, which mocked him, and said unto him, bald-pate* [Hebr. *bald*; that is, who is bald] *go up, bald-pate go up.* [they mocked him thus, not only out of contempt of his person, because he was bald, but also of his office, because he was a Prophet of the Lord, and consequently a continual repeover of idolatry, which these boyes from their infancy had sucked in, and was so practised in Bethel, that the Prophets called this city Bethaven, that is, the house of vanity and wickedneſs, *Hos.* 4. 15. *Amos* 5. 5.]

24 *And he turned himself back, and looked on them, and cursed them* [Not out of hatred of their persons, but of their idolatry, which they had so exceedingly loved, that ever since they had any knowledge or understanding, they were taught and accustomed to hate the true God and his faithfull ministers with a deadly hatred] *in the name of the* LORD: [i.e. by command,

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and inspiration of the Lord, or with calling upon his name. *To do any thing in the name of the Lord*, is to do it, First, by command, charge and motion, or compulsion of God, *Deu.* 18. 19. 2 *Chron.* 33. 18. *Job.* 5. 43. Secondly, with confidence on God, and with calling on his name, *Psa.* 44. 6. and 63. 5. Thirdly, for Gods sake, or because of him, *Mat.* 18. 5. Fourthly, to the glory of God, *Col.* 3. 17.] *Then there came forth two bears out of the wood, and tare two and fourty children of them.*

25 *And he went from thence to mount Carmel*; [See 1 *Kings* 18. on v. 19.] *and from thence he returned to Samaria.*

CHAP III.

Joram reigneth, and followeth the sin of Jerobeam, vers. 1. &c. *goeth to battel against the Moabites, with Josaphat, and with the King of Edom,* 4. *they living in want of water, God is enquired by the Prophet Elisa,* 10. *God promiseth water and victory over the Enemies,* 16. *and performeth his promise,* 20.

NOw *Joram* the son of *Achab* became King over Israel at *Samaria, in the eighteenth year of Josaphat the King of Juda,* [Which was the twelfth year of *Ahazia*'s reign. Compare herewith above chap. 1. 17. and the annotat.] *and he reigned twelve years.*

2 *And he did that which was evill in the eyes of the* LORD, *but not like his Father, and like his Mother: For he put away the reared image of Baal, which his Father had made.* [Understand the reared image of the idol of the Zidonians, reared up at Samaria by *Achab*. See 1 *Kings* 16. 32.]

3 *Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat,* [For he served the golden calves, which *Jerobeam* had caused to be made, 1 *Kings* 12. 28, 29, *&c.*] *that made Israel to sin, he departed not from the same.*

4 *Now Mesa the King of the Moabites was a dealer in cattel, and delivered up to the King of Israel an hundred thousand lambes, and an hundred thousand rams with the wool.* [That is, he had great trading and riches in cattel, of which he was to pay tribute from that time that *David* had brought him under his subjection, 2 *Sa.* 8. 12. Now after the separation of the ten tribes from the house of Juda, the Kings of Israel took this jurisdiction over the Moabites to themselves, as the Kings of Juda on the contrary kept to themselves the command over the Edomites, who revolted under *Joram* the son of *Josaphat*, below chap. 8. 20. as the Moabites revolted from Israel under *Joram* the son of *Achab*, in the following verse, and above chap. 1. 1.]

5 *But it came to pass, when Achab was dead, that the King of the Moabites revolted from the King of Israel.* [Heb. *transgressed against the King of Israel*: so in the sequel. This revolt was made in the reign of his brother *Ahazia*; after the death of his Father *Achab*, above chap. 1. 1.]

6 *So King Joram went out of Samaria the same time, and mustered all Israel.*

7 *And he went, and sent Josaphat the King of Juda, saying; The King of the Moabites is revolted from me,* [That am the lawfull successor in my fathers Kingdome, and therefore must take such revolt to heart, although it hath been committed heretofore. See above chap. 1. 1.] *wilt thou go to war with me against the Moabites? and he said, I will come up, I will be so, as thou art, my people so as thy people, my horses so as thy horses.* [compare 1 *Kings* 22. 4. and see the annotat.]

8 *And he said; which way shall we go up?* [He; namely, *Josaphat*, asked this, because he would take the King of Edom along with him. It may be also meant of Joram, as willing to advise with *Josaphat*] *then he said; by the way of the wilderness of Edom.* [viz. to surprize on the Moabites behind.]

9 *So the King of Israel went, and the King of Juda, and the King of Edom:* [Who was still as this time the deputy of the King of Juda, 1 *Kings* 22. 48. Compare herewith the annotat. above on vers. 4. He is called a King in this place, because he kept the room of a King, as this word is also used elsewhere for a governour, or ruler. See *Judg.* 17. on v. 6.] *and when they had fetcht a compass of seven daies journey, the camp and the cattel that followed them,* [Hebr. *that was in*, or *at their feet* See *Judg.* 4. on v. 10.] *had no water.*

10 *Then said the King of Israel; Ah! that the* LORD *hath called these three Kings* (together) *to deliver them into the hands of the Moabites.*

11 *And Josaphat said; is* (there) *not here a Prophet of the* LORD, *that we might enquire of the* LORD *by him?* [See 1 *Kings* 22. 4.] *then answered one of the servants of the Kings of Israel, and said; here is Elisa the son of Sephat, who poured water on Elia's hands.* [*i. e.* who ministred unto *Elia*: for this is one of the services, which the servants and ministers were wont to perform to their lords and masters.]

12 *And Josaphat said; the word of the* LORD *is with him:* [Intimating that he was a Prophet of the true God, and consequently was able to give them good counsel from God] *so the King of Israel and Josaphat, and the King of Edom went down to him.* [viz. to *Elisa*, who is conceived to have followed the camp by Gods instinct, and to have been not far off without the camp at that time.]

13 *But Elisa said unto the King of Israel; what have I to do with thee:* [Heb. *what me, and thee?* So *Ju.* 16. 10. *Mark* 1. 24. *Luke* 4. 34. *John* 2. 4.] *go thy wayes to the Prophets of thy Father, and to the Prophets of thy mother:* [understand to the remaining Prophets of Baal, of the idolatrous groves, and of the calves of Jerobeam. Of such, see 1 *Kings* 18. 19.] *but the King of Israel said unto him; Nay.* [*i. e.* meddle not with those things, or speak not of them] *for the* LORD *hath called these three Kings* (together), *to deliver them into the hands of the Moabites.* [he impleyeth that the reason for which they desired his advice, was of great moment, in regard that by the present distress, not only his life, but likewise that of the two other Kings were in great danger.]

14 *And Elisa said; (as true as) the* LORD *of hosts liveth, before whose face I stand,* [*i. e.* whom I serve. See *Deu.* 10. on v. 8.] *if I did not accept the face of Josaphat the King of Juda,* [*i. e.* if I did not with affection, regard his person for his piety and vertue sake] *I would not look toward thee, nor regard thee.* [Heb. *if I would look toward thee, or if I would see thee.*]

15 *Now then bring me* [Heb. *take me.* See above chap. 2. 20.] *a minstrel:* [the Hebrew word signifieth properly one that playeth upon musical instruments, as Harp, Citern, Lute, *&c.* Such kind of player the Prophets seemeth to have called for, partly to quiet his heart about the discontentedness which he bare toward the King *Joram*, partly to stir it up unto God by songs of praise and prayers, which were played, and so to fit himself for the receiving of that, which God should reveal unto him, in a well prepared heart. Compare 1 *Sam.* 10. 5.] *and it came to pass when the player played on the stringed instrument, that the hand of the* LORD *came* [Heb. *was*, or *waxed*] *upon him.* [by the hand of the Lord, is here to be meant the power of prophesying, to give counsel and advice to these Kings, and to foretell what should come to pass. Such abilities the Prophets had

had not at all times, but when it pleased God to give the same unto them. See below chap. 4. 27. and *Ezek.* 1. on v. 3. Although they were to fit and prepare themselves by fasting, singing, praying, and reading the Holy Scripture, for the receiving of them, *Dan.* 2. 17, 18.]

16 *And he said; Thus saith the* LORD; *Make many ditches* [Heb. *Ditches, ditches*; that is, many ditches here and there. See of this doubling of a word, *Gen.* 14. on v. 10.] *in this valley.*

17 *For thus saith the* LORD: *Ye shall see no winde, neither shall ye see any rain, yet this valley shall be filled with water, so that ye shall drink, ye, and your cattel, and your beasts.* [see *Gen.* 36. on v. 6.]

18 *Moreover, this is slight,* [Heb. *Light*] *in the eyes of the* LORD: *he will also deliver the Moabites into your hand.* [*i. e.* Besides the mercy which ye have asked, to wit, abundance of water, the Lord will give you yet the thing which ye have not asked, to wit, Victory over your enemies.]

19 *And ye shall smite all fenced Cities, and all choice Cities, and shall fell all good trees,* [This is a particular and special command, excepted from the general and common rule, *Deut.* 20. 19. Or, this rule is to be understood onely of the long-continuing siege of a particular City, and not of the speedy desolation of a Countrey] *and shall stop all Fountains of water, and ye shall mar* [Heb. *cause to grieve, or, lament*] *all good pieces of land with stones.* [*i. e.* make them barren and unuseful, by casting stones upon them; so that it shall be therewith by means of this devastation, or laying waste, as it is with a man, that being endammaged and forsaken by all, mourneth and lamenteth. That which is related in this verse, is not only a bare command of what they were to do, but also a promise of what they should do with it for their own benefit and advantage, and annoying of the enemy.]

20 *And it came to pass in the morning, when the meat-offering was offered,* [See 1 *Kings* 18. on ver. 29.] *that behold there came water by the way of Edom; and the land was filled with water.*

21 *Now when all the Moabites heard, that the Kings were marched up to fight against them, then they were called together, from all those that girt on the girdle,* [To wit, a warlike girdle with the weapons or arms belonging to it; and that for their first time; that is, who were now first found fit to bear arms, and to go to wars] *and upward, and stood at the border.* [Meaning of their Land, to wit, to keep their enemies out.]

22 *And when they got them up early in the morning, and the Sun rose upon that water; the Moabites saw that water on the other side red as blood.* [This redness was caused by the Sun-beames, which now first began to appear on the earth.]

23 *And they said; This is blood: the Kings have surely spoiled themselves* [Heb. *Spoiling spoiled themselves*; that is, surely, or utterly marred, undone, or, destroyed. The Hebrew word signifieth properly *to lay waste*, from whence the word *sword*, with the Hebrewes, hath its denomination, because it causeth desolation, or wasting. The meaning then is, that they have destroyed themselves by mutual murdering and killing of one another, as in the following words is declared, and so have made the camp desolate, and laid it waste] *with the sword, and have smitten one another: Now then to the prey, ye Moabites:*

24 *But when they came to the camp of Israel, the Israelites gat them up, and smote the Moabites, and they fled from their face: yea they* [To wit, the Israelites] *came* (into the land), *smiting also the Moabites.* [Heb. *into their*, &c. understanding the land of the Moabites, out of which these intended to turn out the Israelites, above ver. 21. Otherwise, these words may be thus translated: *and they smote them in their* (land) *smiting also* (the land) *of the Moabites.* The meaning is one and the same. The Israelites following their victory, chased the Moabites in their own Countrey, and smote them also there, and quelled them.]

25 *Now they brake down the cities, and every man did cast his stone upon all good pieces of land, and filled them up, and stopped all fountains of water, and felled all good trees, until they onely left in Kir-Haresseth* [One of the chiefest, and strong cities of the Moabites, having a wall of stone, whereof it seemeth to have gotten its name. See of this city likewise, *Jer.* 16. 7.] *the stones thereof*: [understand the stone-wall of the fore-named City which the Israelites left undemolished, after they had broken down all their cities, over-run and laid waste all the Champion Countrey] *and the slingers compassed it about, and smote it.* [*i. e.* they acted such violence with their slings, and other instruments of war, that the Citizens were not able to defend their City walls, and many of them were slain.]

26 *But when the King of the Moabites saw, that the battel was too strong for him, he took unto him seven hundred men that drew the sword,* [See the signification of this phrase, *Judg.* 8. on ver. 10.] *to break thorow against the King of Edom,* [or, *unto*, or, *thorow* the Kings Camp] *but they could not.*

27 *Then he* [To wit, the King of Moab] *took his first-born son, that should be King in his stead, and offered him for a burnt-offering upon the wall:* [This King of the Moabites, to obtain the aid and assistance of his Idol Chamos in this distress of his, offered up his eldest son for a burnt-offering upon the wall of the City; in the view of the besiegers: for by such kind of sacrifice Idolaters thought they performed the greatest service and honour that could be, unto their Idols; vainly perswading themselves that they were herein followers of Abraham. Others conceive that he did not offer up his own son, but the King of Edoms son, whom (as they say) he took prisoner in the sally, when he assayed with seven hundred men to break thorow the King of Edoms camp; in the former verse. For proof of this opinion is alleged *Amos* 2. 1. See examples of those that have offered up their children unto Idols, *Psal.* 106. 37. *Ezek.* 20. 31. which God had forbidden upon pain of death, *Leu.* 20. 2.] *thence* (there) *was very great wrath in Israel:* To wit, because by this hard siege, and implacable warre they had brought the King of the Moabites to this desperate and cruel act. Oth. *against Israel*, understanding by this wrath or indignation to be meant especially the wrath or indignation of the King of Edom, and his Camp, because of the abominable murder of his sonne] *therefore they departed from him, and returned to* (their own) *land.*

CHAP. IV.

Elisa by a miracle multiplieth the oil of a poor widow, vers. 1, &c. *He is lodged by the Sunamite,* 8. *He promiseth her a son,* 12. *Whom she obtaineth,* 17. *The son dieth,* 18. *Whom Elisa restoreth to life,* 29. *He taketh away the venomous quality from the wild gourds;* 38. *And feedeth an hundred men with twenty barley loaves, and green ears,* 42.

NOw a (certain) woman of the wives of the sons of the Prophets [See 1 *Kings* 20. on ver. 35.] *cried unto Elisa, saying; Thy servant, my husband, is dead; and thou knowest, that thy servant feared the* LORD; *now the creditour* [to whom I am indebted for moneyes borrowed, or Wares bought, or otherwise] *is come, to take both*

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both my children (to be) *his servants.* [*i. e.* bond-men, slaves: to wit, either that he himself may use them as such, or else sell them to others, for that which I owe him, and am not able to pay. See the Law of God concerning this kind of bondage, *Levit.*25.39.]

2 *And Elisa said unto her; What shall I do for thee? tell me; What hast thou in the house? and she said, Thine hand-maid hath nothing at all in the house, save a pitcher with oil.* [To wit, which was full of oil, or at least wherein some oil was yet left.]

3 *Then he said; Go ask for thy self vessels abroad, of all thy neighbours, empty vessels; see that thou hast not a few.* [As well out of thine own house, as borrowed of others, and brought all together.]

4 *Then come in, and shut the door before thee* [Or, *upon*, or, *by thee*] *and before thy sons:* [*viz.* That none may hinder thee either in the work, which I enjoyn thee to do, or in the devotion, which thou must have therein unto the LORD] *then pour into all these vessels,* [to wit, oil out of thy pitcher] *and sell away that which is full.*

5 *So she went from him, and shut up the door before her, and before her sons; they brought her the vessels, and she poured in.*

6 *And it came to pass, when these vessels were full, that she said unto her son, Bring me yet a vessel: but he said unto her, There is not a vessel more: and the oil stood still.* [*i. e.* Was not multiplied more, forasmuch as the pitcher, out of which she had poured, yielded no more oil.]

7 *Then she came, and told it to the man of God;* [Namely *Elisa:* see *Judg.*13.on v.6.] *and he said, Go thy ways, sell thy oil, and pay thy Creditour: then then* (with) *thy sons live by the rest.* [To wit, of the oil, or of the money, that thou shalt have made of the oil over and above thy debt.]

8 *Also it came to pass on a day, when Elisa passed on to Sunem,* [See 1 *Kings* 1.on v.3.] *that there was a great woman,* [great, in descent, name, and means. See *Gen.* 14.35. and the annotat. also compare 1 *Sam.*25.2.] *that besought him, to eat bread:* [*i. e.* to take his repast with her. See *Gen.*31.on v. 54. so in the sequel] *moreover, it came to pass,* (that) *as oft* (as) *he passed by, he turned in thither, to eat bread.*

9 *And he said unto her husband; Behold now, I have perceived that this man of God is holy;* [See *Levit.* 19. on v.2.] *which passeth by us continually.*

10 *Let us, I pray, make a little upper chamber of a wall,* [Heb. *upper chamber of the wall*; that is, a little chamber, that butted out with a wall. The Hebrew word is used both of stone-walls, above chap. 3.25. and of board, or timber-walls, *Levit.*1.15. where mention is made of the wall of the Altar, which was made of wood, *Exod.*17.1. Oth. *of*, or, *with walls*] *and let us set for him there a bed, and* (a) *table, and* (a) *stool, and* (a) *candlestick, so it shall come to pass, when he cometh to us,* (that) *he shall turn in thither.*

11 *And it came to pass on a day, that he came thither; and he turned into that upper chamber, and laid himself down there.*

12 *Then he said unto his lad,* [Or, *servant*, or, *minister.* The Hebrew word is affirmed not onely of youths, or young men, but also of men of full growth and age. See *Gen.*22.on v.5. Such an one seemeth *Gehazi* to have been, by what is related below, chap.5.ver.27.] *Gehazi, Call this Sunamitish* (woman) *and when he had called her, she stood before his face,* [*i. e.* before Elisa.]

13 *(For he said unto him,* [Namely to his servant Gehazi] *say now unto her, Behold, thou hast been careful for us with all this carefulness,* [The word signifieth such a care as is accompanied with fear and trembling, whereby a man is afraid to omit, or neglect any thing that is needful and necessary, or not to do it so as it ought to be done. Compare *Luke* 10.40.41.] *what is there to be done for thee? Is there any thing to be spoken for thee to the King; or to the chief Captain?* and she answered, *I dwell in the midst of my people.* [*i. e.* I have peace and friendship with the people among whom I dwell, so that I am at variance with none, for which cause I should have need to trouble either the King, or his chief Captain.]

14 *Then he* [Namely Elisa] *had said;* [to wit, to his servant Gehazi, when he had told his master Elisa, what the woman had answered] *What is there then to be done for her? And Gehazi had said; She hath indeed no son, and her husband is old.*

15 *Therefore he* [Namely Elisa] *had said,* [to wit, to his servant Gehazi] *Call her; and when he had called her, she stood in the door.* [to wit, of the Prophets little chamber. Compare this with the foregoing 12. verse, unto which it must be applied, according to the relation of what is spoken between, contained in the 13, 14, and 15. verses.]

16 *And he said, On this appointed time,* [*i. e.* On, or at this time of the year: so in the following verse: see these very same words, *Gen.*18.14.] *about this time of life* [see *Gen.*18.on ver.10.] *thou shalt embrace a son: and she said, Nay, my Lord, thou man of God, do not lie unto thine hand-maid.* [*i. e.* make me not a promise of any good thing, whereof the performance may not follow.]

17 *And the woman conceived, and bare a son at that appointed time, about the time of life, that Elisa had spoken to her.*

18 *Now when the child grew great, it hapned on a day, that it went forth to his Father to the Reapers.*

19 *And it said unto his Father, My head, my head:* [It acquaints him thus with the pain, that it fell in his head] *then he* [to wit, the Father] *said unto a lad, Carry him to his mother.*

20 *And he carried him, and brought him to his Mother: and he sat on her knees till noon, then he died.*

21 *And she went up* [To wit, to the upper chamber, which she had caused to be made for Elisa: see above v. 10.] *and laid him on the bed of the man of God, & then she shut* [to wit, the door] *before him* [see above on verse 4.] *and went forth.*

22 *And she called for her husband, and said,* [*i.e.* Sent word to him] *Send me, I pray, one of the lads, and one of the she-asses, that I may run to the man of God, and return.*

23 *And he said, Why doest thou go to him to day? It is neither new Moon, nor Sabbath:* [He said this, because the godly ones, that were yet left in Israel, imployed the New Moons, Sabbaths, and other Festivals in Religious Works; and to this end, repaired to the Prophets of the Lord, who kept Assemblies and Meetings for the preservation of found Doctrine, and pure Religion] *and she said, It shall be well.* [[Heb. *Peace.* See *Gen.* 37. on ver.14. Intimating that all would be well, forasmuch as she made this journey for a good end; in the mean while she concealeth from her husband the death of her son, as well not suddenly to deceive him, as also that her journey might not be hindered.]

24 *Then she sadled the she-asse, and said unto her lad; Drive, and go forward: cease not for me to ride on, except I tell thee.* [That is, slack not, or hinder not the journey for my ease sake, unless I bid thee.]

25 *So she went, and came to the man of God, to mount Carmel:* [See 1 *Kings* 18. on ver.19.] *and it came to pass, when the man of God saw her over against* (him), that he said unto his lad *Gehasi; Behold, there is the Sunamitess* (woman)

26 *Run now, I pray thee, to meet her, and say unto her; Is it well with thee? Is it well with thy husband? Is it well with thy childe?* [Heb. *hast thou peace?* hath thine husband peace? &c. See *Gen.*29.on v.6.] *and she said, It is well.*

27 *Now when she came to the man of God on the hill, she caught hold on his feet;* [She did this not onely out of humble reverence, but also out of fervent affection, to crave something from Elisa, desiring that he would not flit out of his place, until he had heard her. Compare *Matth.*28.9.] *but Gehasi stept forth to thrust her away;* [to wit, that the might not be troublesome to his master. Compare *Matth.*10.13.] *but the man of God said, Let her alone, for her soul is bitterly grieved within her,* [Heb. *is bitter to her*; that is, possest with some grief, that goeth exceedingly to her heart. *Bitterness*, is taken for grief, and vexation or trouble of heart, *Gen.* 26 35. *Ruth* 1.20. 1 *Sam.*1.10. and 22.2. *Job* 3. 20. and 7. 11. and 9. 18. *Prov.* 14. 10.] *and the LORD hath hid it from me, and made me not acquainted with it.*

28 *And she said, Did I desire a son of my Lord?* [Intimating that she had not desired him of Elisa, but that he had promised him her of his own accord, and therefore ought now to cease with his prayers, that she might get him again] *did I say, Io not deceive me?* [oth. promise no luck to me.]

29 *And he said unto Gehasi, Gird up thy loins,* [To wit, to dispatch the journey the speedier, which he was commanded to make; for which long garments that men wore in those times, were a great hinderance. Compare 1 *Kings* 18.46. 2 *Kings* 9.1. *Jer.* 1. 17.] *and take my staff in thine hand, and go thy ways: if thou find any man, salute him not;* [Heb. *bless him not*: see *Gen.* 31. on v.35. 'Tis a phrase, signifying that he was to make haste in his journey, and to cast off all lets and hinderances that he might meet withall by the way. Compare *Luke* 10.4.] *and if any man salute thee, answer him not; and lay my staff upon the lads face.* [for a token of the miracle, which God shall do. Thus God wrought by the staff of Moseh, *Exod.*14.16. by the mantle of Elia, 2 *Kings* 2. 8. by the handkerchiefs, and girdle of Paul, *Act.* 19 12. which proceeded onely from the power of God, whereof these things were but means and tokens, when it pleased God to work by them.]

30 *But the mother of the lad said, (As true as) the LORD liveth, and thy soul liveth,* [See above chap. 2.on v.2.] *I will not leave thee:* [Heb. *if I leave thee!*] *then he arose, and followed her.*

31 *Now Gehasi passed on before their face: and he laid the staff upon the face of the lad; but there was no voice, (i.e.* No token of life. The reason was, because Elisa had not yet made his prayer to God, without which the laying on of the staff was fruitless. Now he had not made his prayer, because by the mothers earnest importunity he was minded himself to go to the childe, and there to pour out his prayer unto the Lord, which otherwise he would have done at home in his own house] *nor any attention* [*i.e.* hearing, or listening] *so he turned back to meet him, and brought him word, saying; The lad is not awaked.* [to wit, from the sleep of death. Compare *Isa.*26. 19. *Dan.*12.2.]

32 *And when Elisa came into the house,* [To wit, of the Shunamite] *Behold, the lad was dead, being laid upon his bed.* [to wit, upon the man of Gods bed, above ver.21. which bed was in the chamber, which the Sunamite had caused to be made in her house for the Prophet, above ver.10.]

33 *So he went in,* [To wit, into the chamber, wherein he had been sometimes lodged, and where the dead body lay upon the bed] *and shut the door upon both:* [Namely, before him, and before the childe] *and prayed unto the LORD.*

34 *And he went up,* [To wit, upon the bed, whereon the dead childe lay: so in the following verse] *and laid himself down upon the child, and laying his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, spread himself upon him,* [see the examples, 1 *Kings* 17.21. *Act.* 20. 10.] *and the flesh of the child waxed warm.*

35 *Then he returned, and walked in the house once hither, and once thither, and went up (again), and stretched himself out upon him; and the lad sneezed seven times, after that the lad opened his eyes.* [Miracles are finished two manner of wayes: First, sometimes forthwith, and immediatly, as 1 *Kings* 18 37.38. *Job.*11.43.44. below ver. 41, &c. Secondly, sometimes by little and little, or by degrees, as here; so 1 *Kings* 18. 44 45. *Mark* 8. ver. 24, 52.]

36 *And he called Gehasi, and said, Call this Sunamite;* and *he called her, and she came to him: and he said, Take up thy son.*

37 *So she came, and fell before his feet, and bowed her self to the ground:* [With civil reverence, to give him thanks for the mercy, that God had bestowed upon her by his Ministery] *and she took up her son, and went forth.*

38 *Now when Elisa came again to Gilgal,* [See above chap.2.on v.1.] *then there was* (a) *famine in that land, and the sons of the Prophets sat before his face:* [To wit, as Disciples at his feet, to be instructed by him, as by their Master and Teacher: see above chap.2.on verse 3.] *and he said unto his lad; Set on the great pot,* [or, *order, or, make ready the great pot*] *and seethe pottage for the sons of the Prophets.*

39 *Then one went out into the field to gather pot herbs, and he found a wilde vine,* [Heb. *Vine of the field*; that is, that groweth in the field, or in some wilde place: so ye have thwaighway *Gourds of the field*, that is, wilde gourds, or colorinints] *and gathered thereof, his garment full of wilde gourds,* [the branches whereof they writ that they be not unlike to the vine. It may be that they did shoot up neer this wilde vine, and were mingled with the branches and leaves thereof, as wilde gourds are wont to do: or that the names of *wilde vine*, and *wild gourds*, in respect of the likeness of leaves and branches, were changed] *and came, and shred them into the pot of pottage, for they knew them not.* [namely, that their fruit was so bitter and dangerous.]

40 *Then they filled up* [Heb. *Poured out*, that is, filled up, and poured in, to wit, into the vessels out of which they were to eat] *for the men* [namely, the sons of the Prophets] *to eat: and it came to pass, when they did eat of that pottage, that they cried, and said, Man of God, death is in the pot:* [that is, a kind of meat, whereof a man may eat his bane, or, death. Compare *Exod.*10.on v. 17.] *and they could not eat it.* [to wit, because of the great bitterness.]

41 *But he said, Then bring* [Heb. *Take*; that is, take and bring: see *Gen.* 12.on v.15.] *meal: and he cast it into the pot:* [see *Exod.*15.25.] *and he said, Take up for the people, that they may eat; Then there was no harm in the pot.* [Heb. *no evil thing*, &c. the meal had not taken this away, but the power of God, whereof the meal was onely a token and means.]

42 *And there came a man from Baal Salisa,* [A country in Benjamin: see 1 *Sam.*9.4.] *and brought the man of God (loaves of) bread, of the fruits, twenty barley loaves, and green ears in their husks:* [or, in their little houses; understand, that they stuck yet in their chaff, being not thrashed, or beaten out. oth. *in his garment*] *and he*

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he said, *Give unto the people* [*i.e.* unto the sons of the Prophets] *that they may eat.*

43 *But his servant said; What should I set this before an hundred men?* [Heb. *Set that before their face.* He counteth the loaves to be few, comparing the multitude of the people, which were an hundred in number, with the smallness of the loaves, of which one man (as is conceived) might easily carry twenty. Compare *Joh.* 6 9.] *and he said, Give unto the people, that they may eat: for thus saith the* LORD *; They shall eat, and leave* (thereof) [see *Joh.* 6 11.]

44 *So he set it before them, and they did eat, and they left* (thereof,) *according to the Word of the* LORD.

CHAP. V.

Naaman cometh to Elisa, to be healed of his Leprosie, ver. 1, &c. *Being commanded to wash himself in the Jordan, he taketh it disdainfully at first,* 10. *Afterward he doth it,* 13. *He is healed,* 14. *Taketh his leave of Elisa, who refuseth to take his gifts, and lets him depart in peace,* 15. *His servant Gehazi taketh gifts from him,* 20. *For which he is punished with Naamans leprosie,* 25.

NOw *Naaman the chief Captain of the King of Syria, was a great man,* [*i.c.* Of great power and antiquity, in regard of his qualities, and valiant acts. Compare *Exod.* 11. on vers. 3.] *before the face of his Lord,* [namely, the King of Syria: so below v.4. and 18.] *and of high respect:* (Heb. *exalted of face*; *i.e.* highly esteemed, and regarded by all. Oth. *acceptable*; according to a certain phrase, or manner of speaking; of which see *Gen.* 32. on v. 20.] *for by him the* LORD *had given deliverance unto the Syrians:* [to wit, in distress of war, and common dangers of the Land, by his wise counsel, and valiant acts] *so this man was a warlike champion,* (*but*) *leprous.*

2 *And there were bands* [The Hebrew word signifieth heaps, and assemblies of souldiers, that fall into a countrey to rob and plunder: so 1 *Sam.* 30 8. below ch. 13. 21. and 24. 2.] *marched out of Syria,* [or, *the Syrians had marched forth by bands*] *and had brought* (away) *captive out of the land of Israel a little maid, which was in the service of Naamans wife;* [Hebr. *before the face of Naamans wife*; that is, which waited on Naamans wife, or was servant to her. So, *to stand before ones face*, is to serve him, or wait on him; see *Deut.* 1. on v. 38. 1 *Kings* on ver. 2. Oth. *which was before the face of Naamans wife*; that is, in her presence.]

3 *This* (maid) *said unto her mistress; Oh if my Lord were before the face of the Prophet, that is at Samaria, then he would recover him of his leprosie.* Some conceive that this hath regard to the separation of the Lepers, and their gathering unto the people when they were healed: see *Numb.* 12. on v. 14. So below chap. 6. vers. 7, 11. Heb. *gather*, &c. which phrase, *to gather one of, or from his leprosie*, is as much as, *to gather the leprosie on*, *i.e.* to take it away from him, because that which is gathered, is taken away from the place, from which it is gathered: see *Prov.* 26. on v. 9.]

4 *Then he* [Namely, Naaman the Syrian, when these words of the Israelitish woman were told him] *went in,* [to wit, unto the King his Lord] *and made his Lord acquainted with it, saying: Thus and thus spake the maid, that is of the Land of Israel.*

5 *Then said the King of Syria: Go to, come, and I will send a letter to the King of Israel; and he went his way, and took in his hand* [*i.e.* With him. Compare 1 *Sam.* 9.8. 2 *Sam.* 8.10. 1 *Kings* 14.3. and below chap. 8.8.] *ten talents of silver,* [See of a talent, *Exod.* 25. on v. 39.] *and six thousand* (*shekels*) *of gold,* [see of the value of a common shekel of gold, *Gen.* 14. on ver. 22. and *Numb.* 7. on v. 14.] *and ten changes of raiment.* [See *Gen.* 45. on v. 22. These things he took along with him as a free present, to gratifie the Prophet therewith. See 1 *Kings* 14. on v. 3.]

6 *And he brought the letter to the King of Israel, saying; Now when this letter shall come unto thee, behold, I have sent Naaman my servant unto thee, that thou mayst deliver him of his leprosie.* [To wit, by means of thy Prophet Elisa; as a man may judge that this was his meaning, by what was related above v. 4. But the King of Israel understood this thus, as if he himself in his own person were charged by the letter, to cure Prince Naaman of his leprosie, as appeareth by the following verse.]

7 *And it came to pass, when the King of Israel had read the letter, that he rent his clothes, and said; Am I then a God, to kill, and to make alive, that this* (man) *doth send to me, to deliver a man of his leprosie? For, of a truth, consider, I pray, and see* (how) *that he seeketh occasion against me.* [*viz.* to make war against me, if I do not cure this Naaman: for he knoweth right well that it is not in my power to do it.]

8 *But it came to pass, when Elisa, the man of God, had heard, that the King of Israel had rent his clothes; that he sent to the King to tell* (him); *Wherefore hast thou rent thy clothes?* [Intimating, that he ought not for this cause to have rent his clothes, but rather to have asked counsel of the Lord by him. Compare above chap. 1. ver. 6 16.] *Let him come now to me, then he shall know, that there is a Prophet in Israel.*

9 *So Naaman came with his horses, and with his chariot;* [Or, *chariots*. For the singular number is oft with this word, in such transaction as this, taken for the plural; as *Gen.* 50.9. 1 *Kings* 1.5. & 10.26. *Isa.* 37.24.] *and stood before the door of Elisa's house.*

10 *Then Elisa sent a messenger unto him, saying: Go thy ways, and wash thy self seven times in the Jordan, and thy flesh shall come again to thee,* [*viz.* Which by the leprosie was taken off, and consumed away from thee] *and thou shalt be clean,* [Heb. *be thou clean*: that is, thou shalt surely be clean. So vers. 13. Neither the Jordan, nor the seven-fold washing, had the vertue to cure the leprosie, but onely the power of God, who was pleased to work by that means.]

11 *But Naaman grew very angry, and went away, and said; Behold, I said with my self, he will surely come out,* [Heb. *Coming out, come out.* Oth. *I said, he will surely come out to me, &c.*] *and stand, and call on the Name of the* LORD *his God, and strike* [Heb. *move*] *his hand over the place, and recover the leper,* [*i.e.* cure me of my leprosie. oth. *that which is leprous*: that is, take away the lepresie: see above on v. 3.]

12 *Are not Abana,* [Otherwise called *Amana*, and by Historians *Adonis*] *and Pharpar* [in Histories called *Orontes*] *the Rivers of Damascus, better then all the waters of Israel? might I not wash my self in them, and be clean?* [he thought that the vertue of the water could cure him, whereas it was but a token and meanes of the promised cure] *so he turned himself, and went away with indignation.*

13 *Then his servants stept forth, and spake unto him, and said, My Father,* [This is an appellation of reverence, love, and fear, which inferiours are wont to give to their superiours, when they carry themselves indeed as Fathers. Compare the annotat. *Gen.* 41. on v. 43.] (*If*) *that Prophet had spoken a great thing unto thee,* [*i.e.* had bid thee do some difficult thing] *wouldest thou not have done it? how much more, seeing he hath said unto thee, Wash thy self, and thou shalt be clean?*

14 *Then he went down, and dipped himself seven times in the Jordan, according to the Word of the man of God; and his flesh came again like unto the flesh of a little child, and he became clean.*

15 *Then he returned to the man of God, he, and all his host,* [Heb. *all his camp.* Understand hereby all those that he had taken along with him in the journey, which were for multitude like an army] *and came, and stood before his face, and said, Behold, now I know that there is no God in all the earth, but in Israel: now then, I pray thee, take a blessing* [*i.c.* Gift, Present: see *Gen.* 33. on ver. 11.] *of thy servant.*

16 *But he said* (*As true as*) *the* LORD *liveth, before whose face I stand,* [*i.e.* Whom I serve: see *Deut.* 10. on ver. 8.] *if I take it;* [understand withall, *the Lord punish me.* For in oathes the Hebrews did commonly conceal this punishment: see *Gen.* 14. on v. 23.] *and he was instant with him, to take it; but he refused it.*

17 *And Naaman said, If not* [*i.e.* If thou wilt not receive my gifts, grant me at least another request, which I intend now to put up unto thee: see the like phrase, 2 *Sam.* 13. 26.] *let* (there then), *I pray be given to thy servant* [that is, to me, that do owe thee service] *a burden of earth of a yoke of mules:* [*i.e.* as much as two mules are able to carry at once] *for thy servant will no more offer burnt-offering, or slay-offering unto other Gods, but unto the* LORD.

18 *In this thing the* LORD *pardon thy servant: when my Lord* [To wit, the King of Syria: see above v. 1, 4.] *shall go into the house of Rimmon,* [the name of an Idol, which the Syrians worshipped] *to bow down himself there,* [to wit, to worship the Idol] *and he shall lean on mine hand, and I shall bow down my self in the house of Rimmon;* [not to worship the Idol, or to perform any religious honour or service unto it, but to wait and attend upon his King, that leaned on his hand, when he bowed himself down before his Idol: for which cause Naaman was also constrained to bow himself] *when I shall* (*thus*) *bow down my self in the house of Rimmon, the* LORD *now pardon thy servant in this thing:* [he then knew full well, that bowing down before Idols, though it be not done to their honour, cannot be done or performed without fine. In these two verses, *viz.* the 17, and 18. he requesteth two things of the Prophet. First, to carry some quantity of the Countreys earth along with him into Syria, to build an altar therewith, on which he might offer sacrifice unto the Lord. Secondly, that he might be pardoned, whensoever he should be present in the house of the Idol *Rimmon*, to wait upon his Lord there, whereby indeed he bewrayeth a good intension to serve the true God, but not according to knowledge, thinking that one kind of earth was holier then another, and that a just man might offer sacrifice to God in any other place, as well as in Jerusalem, and praying for pardon of that which could not be done, without wounding his own conscience, and offending others.]

19 *And he said unto him, Go in peace:* [The Prophet without answering hereby to his request, or consenting to it, wisheth him onely the blessing of the Lord. The 18. verse may be thus also fitly translated, according to the Hebrew text; *The* LORD *pardon thy servant in this thing, when my Lord went into the house of Rimmon to bow down himself there, and he leaned on mine hand, and I bowed down my self in the house of Rimmon; when I* (*thus*) *bowed down my self in the house of Rimmon, the* LORD *now pardon thy servant in this thing:* speaking thus not of that which was to come, or to be done, but of that which was already done and past, of which he desireth pardon: see a like answer, 1 *Sam.* 1. 17.] *and he departed from him a little space of ground.* [See *Gen.* 35. on v. 16.]

20 *Now Gehazi the lad of Elisa the man of God said,* [To wit, with himself, as above v. 11. and *Gen.* 20. on ver. 11.] *Behold, my Lord hath hindered Naaman that Syrian, that what he had brought, hath not been received at his hand: but* (*as true as*) *the* LORD *liveth, I will run after him, and will take somewhat of him.*

21 *So Gehazi followed after Naaman: and when Naaman saw that he ran after him, he fell down from the chare:* [That is, he stept down with all speed from it. Compare *Gen.* 24. 64. *Item, Jos.* 15. 18. and *Judg.* 1. 14.] *to meet him; and he said, Is it well?* [Heb. *Is it peace?* see above chap. 4. on vers. 26. and so in the sequel.]

22 *And he said, It is well? my Lord sent me, to say* (to thee), *Behold, even now* (there) *be come to me from mount Ephraim two young men of the sons of the Prophets; give them, I pray, a talent of silver, and two changes of garments.*

23 *And Naaman said, It is pleased thee, take two talents; and he was importunate with him, and bound two talents of silver in two bags, with two changes of garments, and laid them on two of his lads, that carried them before his face.*

24 *Now when he came upon the high place,* [An high place, or hill, lying not far from Samaria, where Elisa now dwelt] *he took them from their hand, and bestowed them* [or, *laid them away*, or, *gave them to be kept*] *in an house, and let the men go, and they departed.*

25 *Then he came in, and stood before his Lord: and Elisa said unto him; From whence* (comest thou), *Gehazi? and he said, Thy servant went neither hither, nor thither.*

26 *But he said unto him; Went not mine heart with* (thee), *when that man turned him about from his chare to meet thee?* [As if he should say, Hath not the Lord acquainted me in the spirit, and shewed me in a vision, whither thou wentest, what thou hast spoken, and done, and received, as if I my self had been there present in person, and had seen all with mine own eyes?] *was it* (a) *time to receive that silver, and to receive garments, and olive-trees, and vineyards, and sheep, and oxen, and* (men-) *servants, and maid-servants?* [*i.e.* with which silver, or money, thou didst intend to buy these things.]

27 *Therefore the leprosie of Naaman shall cleave unto thee, and unto thy seed for ever:* [That is, the leprosie that Naaman had, shall come upon thee, and upon thy children, for an example of the just judgment of God for covetousnes, simony, and lying] *then he went out from before his face, a leper,* (*white*) *as the snow.* [*i.e.* in leprosie as white as snow. See *Numb.* 12. on v. 10. 2 *Chr.* 26. 19, 20.]

CHAP. VI.

Elisa maketh iron to swim, ver. 1, &c. *He discovereth the secret Plots of the King of Syria,* 8. *who seeketh to apprehend him in Dothan,* 11. *but is preserved by the Angels,* 17. *The Syrians are smitten with blindness, brought into Samaria, and from thence sent away in peace,* 18. *Samaria is besieged, and brought to such extream want in Famine, that two women eat the child of one of them,* 19. *The King searcheth for Elisa to put him to death,* 31.

AND *the children of the Prophets said unto Elisa, Behold now, the place where we dwell before thy face,* [Or, *sit*, &c. to wit, as Disciples and Scholars, to be instructed by thee, as our Master: see above chap. 2. on v. 3. & chap. 4. on v. 38. and here in the following verse] *is too strait for us.*

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2 *Let us,we pray,go to the Jordan, and fetch* [Hebr. *Take*; that is, take and bring; which is fetching: see *Gen* 12.on ver.15.] *thence every man a piece of timber,* [to wit,to make beams,or somewhat else of it] *to make us a place there, where we may dwell: and he said, Go your ways.*

3 *And there* (was) *one* (that) *said; Let it please thee,I pray,to go with thy servants: and he said, I will go.*

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

5 *And it came to pass,as one felled the timber, that the iron fell into the water:* [Understand the ax which was made of iron; or the iron of the ax, which fell from the helve of it into the water] *and he cried, and said; Ah, my Lord! for it was borrowed.*

6 *And the man of God said; Where did it fall? and when he* [To wit, his Disciple out of whose hand that iron fell] *had shewed him the place,he* [to wit, Elisa] *cut down a stick,and cast it in thither, and made the iron to swim above.*[others,*then the iron did swim.*]

7 *And he said; Take it up to thee: then he put forth his hand,and took it.*

8 *And the King of Syria made war against Israel,and took counsel with his servants, saying; My camping shall be in the place of such a one.* [Here be two words, *Peloni, Almoni*,which the Hebrews use, when they denote or describe some certain person,or any mans place, whom they do not name,or are not minded to express his name: and are wont to be declared and set forth by us by letters or characters in like case: see *Ruth* 4.on v. 1.1 *Sam.*21.2.]

9 *But the man of God sent to the King of Israel, saying; Beware, that thou pass not by that place; for the Syrians are come down thither.* [Or, *lie lurking there*,or, *come down to lie in wait*, and to watch the people that should come forth.]

10 *Therefore the King of Israel sent to that place,that the man of God had told and warned him of;* [To wit,to know if it were so, as the Prophet had forewarned him, and finding it so,might stand upon his guard, and be the better provided] *and lookt to himself there* [*i.e.* he stood there upon his guard to turn away what ever might hurt or endanger him] *not once, nor twice.* [*i.e.* frequently, often,and sundry times.]

11 *Then the heart of the King of Syria was boisterous* [The Hebrew word signifieth properly *the tempestuousness of the sea*, when it is troubled with winds and tempests. To this is here compared the vexation and distemper that was in the King of Syria's heart] *at this; and he called his servants,and said unto them; Will ye not then tell me, who of ours is for the King of Israel?*

12 *And one of his servants said; Nay,my Lord,*(O) *King*; [The meaning is,that it was not so as the King suspected] *but Elisa the Prophet that is in Israel, acquainteth the King of Israel with the words that thou speakest in thy innermost bed-chamber.*

13 *And he said,Go thy ways,and see where he is, that I may send, and cause him to be fetcht: and it was told him,saying; Behold,he is at Dothan.* [A city lying in the tribe of Manasseh,not far from Sichem and Samaria: see *Gen.*37.on v.17.]

14 *Then he sent thither horses and charets, and a heavy host,*[*i.e.* Many in number,and great in power. Compare 1 *King.*3.9. & 10. 2. and see *Gen.*50. on v. 9.] *which came by night,and compassed the city about.*

15 *And the servant of the man of God rose very early,* [Heb.*Gat him up betimes to rise*] *and went out, and behold, an host compassed the city with horses and charets: then his lad said unto him; Ah,my Lord,how shall we do?*

16 *And he said; Fear not; for those that be with us, are more then those that be with them.*

17 *And Elisa prayed,and said; LORD,open his eyes, I pray, that he may see:* [That is, give him to behold with his bodily eyes the outward forms or shapes, in which thy heavenly hosts do appear, that he may with spiritual eyes apprehend thy great power, and the present aid which thou hast prepared for us] *and the LORD opened the eyes of the lad,that he saw; and behold, the mountain was full of fiery horses and charets round about Elisa.*[Heb.*horses and charets of fire*,&c. Understand hereby a great multitude of Angels, sent from God to defend and protect the Prophet. Compare above chap.2.11.]

18 *Now when they* [To wit,the Syrians] *came down to him,Elisa prayed unto the LORD, and said; Smite this people,I pray thee,with blindness;* [Understand not such blindness,whereby they saw not at all, but whereby they would not rightly discern, or know that which they saw. Compare *Gen.*19.11. and see the annotat.] *and he smote them with blindnesses, according to the word of Elisa.*

19 *Then said Elisa unto them; This is not the way, neither is this the city;* [Understand this in respect of the event of things: For by this way, and in this city of Dothan they found not the Prophet, but by the way, in which he led them, and in the city of Samaria, when he had brought them into it, and they were cured of their blindness] *follow me,and I will lead you to the man,whom ye seek: and he led them to Samaria.*

20 *And it came to pass,when they were come to Samaria, that Elisa said; LORD, open these* (mens) *eyes, that they may see;* and the LORD *opened their eyes, that they saw, and behold, they were in the midst of Samaria.*

21 *And the King of Israel said unto Elisa, when he saw them; My Father* [Compare above chap.2.on v.12.] *shall I smite them? Shall I smite them?*

22 *But he said; Thou shalt not smite them; shouldst thou also slay them, whom thou hadst taken captive with thy sword,and with thy bowe?* [The meaning is, seeing it is not meet to slay all that are taken captive in war, that it much less became King Joram to slay these, whom he had not taken captive in war] *set bread and water* [*i.e.* meat and drink.Compare *Ezek.*10.6.] *before them,that they may eat and drink, and go to their Lord.*

23 *And he prepared a great Feast for them,* (so) *that they did eat and drink,after that he let them go, and they went to their Lord: so the bands of the Syrians came no more into the land of Israel.* [The meaning is, that the Syrians that time invaded no more the land of Israel with bands of robbing and plundering souldiers, but indeed made open war against them: as appeareth by the following verse.]

24 *And it came to pass afterwards, That Benhadad the King of Syria gathered all his army, and marched up, and besieged Samaria.*

25 *And there was a great famine in Samaria; for behold,they besieged them until an asses head was* (sold) *for fourscore silverlings,* [That is,twenty Ryck-dollers: see *Gen.*20.on ver.16.] *and a fourth part of a Kab* [a measure of corn, containing the quantity of twenty four hen-egge-shells: the fourth part of which measure in moist Wares,was called a *LOG*: of which measure, see *Lev.*14.on ver.10.] *of Doves dung* [some understand hereby the grains, which the Doves or Pigeons had gathered in their crop out of the field: Others, the bowels of them: some also simple or bare Doves-dung, which the Samaritans in this siege it may be used in stead of wood, to make fires therewith: having much provision thereof in the city, otherwise to dung the land, and the gardens therewith,peradventure they did also eat it. *Josephus* thinketh that this dung was to the besieged in stead of salt. In the 9.book of the Jewish Antiquities, chap.2.] *for five silverlings.*

26 *And it came to pass,when the King passed by upon the wall,that a woman cried to him,saying; Help me* (my) *Lord* (O) *King.*

27 *And*

27 *And he said; The LORD helpeth thee not; whence should I help thee?* [*i.e.* seeing the Lord, who alone is able to help all men,doth not help thee, I know not how, or wherewith I should be able to help thee. Oth. *the Lord help thee not*, as words of a wicked and angry man. Compare v. 31. It may be also thus translated, *not: the Lord help thee*: that is, speak not so, &c.] *out of the threshing-floor, or out of the wine-press?* [*i.e.* by delivering the corn out of the threshing-floor, or furnishing thee with wine and oil out of the press.]

28 *Moreover the King said unto her; what ailest thou? and she said; this woman said unto me, give thy son,that we may eat him to day, and to morrow we will eat my son.*

29 *So we boiled my son, and did eat him: but when I said to her on the next day; give thy son, that we may eat him, then she hid her son.*

30 *And it came to pass, when the King had heard the words of this woman, that he rent his cloaths,* [As it were in token of grief, conceived by the womans relation, but the true and right cause was his better and vehement wrath, wherewith his mind was kindled against the Prophet *Elisa*. See the sequel] *as he passed by upon the wall: and the people saw that, behold, (there) was a sack within upon his flesh.* [the meaning is, that the people perceived, when the King had rent his upper garment, that he had a sack or rough garment upon his bare body, and that (it may be) to do pennance, and so to reconcile himself unto God, continuing still an hypocrite, and without true repentance. Compare 1 *Kings* 21.27. *Isa.* 58. 5.]

31 *And he said: Let God do so to me, and let him so addle thereto,* [See of this manner of swearing, 1 *King.* 19.2.] *if the head of Elisa the son of Sephat shall remain standing on him this day!* [he was incensed against *Elisa*, because he turned not the Enemy away from the city, as he had done formerly, ab. v. 18. or because he did not take away the famine, according to the example of *Elia*, 1 *Kings* 17. 1. and 18. 42. It seemeth also below by v. 33. that the Prophet had promised him the aid and assistance of God, which because it was not as yet come,he thought perhaps himself to be deceived by him.]

32 (*Now Elisa sat in his house, and the Eldest* [It's conceived, that these were either some of the chief of the people, that were come to Elisa,to find comfort by him; or some Prophets, or sons of the Prophets, or some godly persons among the people, that were the leaders and examples, or partakers of believers yet remaining in Israel. They are called the *Eldest*, not because they were all old in years, but all old in gifts of understanding, and worthiness of the work wherein they were employed, and in honesty of life, although it may be some were but young in years] *sat with him*) [in this sad and distressed time being busie with teaching, admonishing, comforting, and praying for Gods people, and the common weal] *and he sent a man from before his face* [who this man was, see below chap. 7. v. 2.] *but before the messenger was come to him, he had said to the Eldest; have ye seen,* [to wit, in a prophetical vision, which the Lord now shewed me. Of the like vision see above chap. 5. 26.] *how that murderers* [*viz. Achabs*, by whose means and consent *Naboth* and the Prophets of the Lord were murdered, 1 *Kings* 18. 4. and 21. 9.] *son hath sent to take off mine head? look, when the messenger cometh, shut the door close,and thrust him out with the door.* [*i.e.* keep him, namely, the messenger, by force out of the house, that he may not come in, and hinder me from speaking the word which the LORD hath commanded me to speak] *is not the sound of his Lords feet behind him?* [*i.e.* doth not King *Joram* that sent him follow him close at heels? As if he should say, surely he doth. See *Gen.* 13. on v. 9. See the like phrase 1 *Kin.* 14. 6.]

33 *While he yet spake with them,* [To wit, with the Eldest] *behold, the messenger came down to him, and he said,* [to wit, the messenger spake it, in the name, and by command from the King. Others conceive that the King himself spake it, being come to the Prophets house before the messenger gat thither, because he made haste to prevent the messenger, and to hinder the Prophets death, which he after repented of] *behold, that evill* [meaning the murder of the child, occasioned by the famine] *is of the LORD; what should I wait on the LORD* (any) *longer?* [words of a wicked and an unbelieving man, who disdainfully rejecteth the promises of divine help, foretold by the Prophet Elisa.]

CHAP. VII.

Elisa foretelleth what should be in Samaria, and likewise the death of a great Chieftain; that would not believe this Prophesie, v. 1, &c. Four Lepers visit the camp of the Syrians, where they find no man, 3. The Syrians being hasted away by God, 6. the lepers report this in the city, 8. The truth whereof is enquired after, 12. The matter appearing to be so, Elisa's prophesie is fulfilled, 16.

THen *Elisa said*; [To wit, to the Eldest, that were assembled with him; to the messenger that was sent by the King; and to the King himself, who immediately followed after his messenger. See the two last verses of the former chapter, and below v. 17. 18.] *hear the word of the LORD: Thus saith the LORD, to morrow about this time shall a measure* [called with the Hebrews *Seah*. See of this measure *Gen* 18. on v. 6.] *of meal-flower be* (sold) *for a shekel,* [the common shekel of silver, whereof mention is made here, was full out, or a little more than a fourth part of a Rycks doller. See *Gen.* 23. on v. 16.] *and two measures of barley for one shekel, in the gate at Samaria.*

2 *But a Captain,on whose hand the King leaned,* [According to the custome of Kings and great Princes. See above chap. 5. 18. This man is thought to have been that man that was sent out by the King, to take off the Prophets head, above chap. 6. v. 32.] *answered the man of God, and said; behold, if the LORD should make windowes in heaven,* [*viz.* to pour out thorow the same meal and corn in great abundance, as rain is poured down from heaven. See of the Hebrew word, *Gen.* 7. on ver. 11.] *(could) that thing come to pass.* [thus he strongly denyeth that is was possible. See *Gen.* 18. on vers. 17.] *And he said; behold, thou shalt see it with thine eyes, but not eat thereof.*

3 *Now there were four leprous men before the door of the gate:* [The lepers might not dwell in the camp,nor in the cities, but without those places, being separated from the society and company of men, *Lev.* 13. 46. Now these had approached to the very gate of the city, being fled, because of the camp of the Syrians that lay before it] *those said the one to the other; why tarry we here, untill we dye?*

4 *If we say, let us enter into the city,* [*i.e.* think, or determine with our selves, to enter into the city. See *Ge.* 20. on v. 11.] *then the famine is in the city, and we shall dye there; and if we tarry here, we shall also dye: now then come and fall into the camp of the Syrians; if they let us live, we shall live; and if they kill us, we shall but dye.*

5 *And they rose up in the twilight,* [The Hebrew word signifieth the morning or evening-time, when it is between light and dark. There it's taken for the evening twilight, as appeareth by v. 9. just when the Syrians

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fled away, v. 7. So *Prov.* 7. 9. For the morning twilight it is taken, *Psa.* 119. v. 147. See also 1 *Sam.* 30. on v. 17.] *to enter into the camp of the Syrians: Now when he came to the uttermost (part) of the camp of the Syrians,* [understand the foremost end of the camp, that lay nearest to the place where the lepers came. So below v. 8.] *behold, then no man was there.*

6 *For the LORD had caused the host of the Syrians to hear a sound of chariots, and a sound of horses, the sound of a great army,* [Which was either in their ears only, or also in the air, made by God by the ministry of his Angels] *so that they said the one to the other,* [Heb. *the man to his brother*] *Behold, the King of Israel hath hired against us the Kings of the Hethites,* [by these are understood, not the Hethites descended from Heth, *Gen.* 10. 15. who were long before time destroyed, but (as some conceive) the Kings of the Illands, Cyprus, Crete, *&c.*] *and the Kings of the Egyptians, to come against us.*

7 *Therefore they had got them up, and were fled (away) in the twilight,* [To wit, just before the lepers were come to the camp. See above on v. 5.] *and had left their tents, and their horses, and their asses, the camp as it was:* [*viz.* when they were in it before the flight, which came upon them so unawares, and with such terrour, that looking after nothing at all, they left all behind, as it was, barely to save their lives. Compare herewith below v. 10.] *and were fled for their life.* [Heb. *soul.* See *Gen.* 19. on v. 17.]

8 *Now when these lepers came to the uttermost (part) of the camp, then they went into one tent, and did eat, and drink, and took thence silver, and gold, and raiment, and went away and hid it: Then they returned and went into another tent, took from thence also, and went away and hid it.*

9 *Then they said the one to the other,* [Heb. *the man to his neighbour,* or *companion.* Compare above the annotat. on v. 6.] *We do not well: This day is a day of good tidings, and we hold our peace: If we tarry till the morning light, then iniquity will find us:* [*i.e.* the punishment of sin will light upon us. For sin is said to find us, not only when we are found and overtaken in it, but are also punished for it. See *Num.* 32. 23. and the annotat. thereon] *therefore now come, let us go, and report (this) to the Kings house.*

10 *So they came, and called unto the Porter* [Oth. *unto the Porters*] *of the city, and told them, saying, We came to the camp of the Syrians, and behold, (there) was no man there, nor any mans voice; but horses tied, and asses tied, and tents according as they were.*

11 *And he* [To wit, the city Porter, that had the watch] *called the Porters:* [to wit, his fellowes, or companions, that kept guard with him at the gate; or the Porters of the Kings house. Oth. *the Porters cryed*] *and they made the report within to the Kings house.*

12 *And the King arose in the night, and said unto his servants;* [*i.e.* Counsellors, and chiefest Officers. See *Gen.* 20. on v. 8.] *I will tell you now what the Syrians have done to us: They know that we be hungry, therefore they are gone out of the camp, to hide themselves in the field, saying; when they shall be come out of the city, then we shall catch them alive, and we shall come into the city.*

13 *Then one of his servants answered, and said; let them take five of the remaining horses, that are left here within,* [*i.e.* in this city] *(behold, they are as all the multitude of the Israelites, that are left here within, behold, they are as all the multitude of the Israelites, that are perished)* [intimating, that these horses were no more to be esteemed then the besieged Israelites, who needs must die as well as the rest that were already dead, if no relief came] *let us send them, and see.*

14 *They took then two chariot-horses: And the King sent after the camp of the Syrians, saying; go your ways, and see.* [Heb. *two chariots of horses, &c.* *i.e.* two horses of chariots: Understand which are wont to be fastned to the chariot. Oth. *two horsmen on horsback*: to wit, whom the King had commanded to view the camp of the Syrians, and to enquire how the case stood with them.]

15 *And they followed them to the Jordan, and behold all the way was full of garments and furniture,* [Or, *vessels*] *which the Syrians had thrown away in their hastening:* [the Hebrew word signifieth properly such an haſtening as is accompanied with fear of eminent danger. Compare 2 *Sam.* 4. 4. *Psa.* 48. 6.] *Now the messengers returned, and reported it to the King.*

16 *Then the people went forth, and spoiled the camp of the Syrians: and a measure of meal flower was (sold) for a shekel, and two measures of barley for a shekel, according to the word of the LORD.*

17 *Now the King had set the Captain, on whose hand he leaned,* [See above on v. 2.] *over that gate,* [through which they passed to the camp of the Syrians] *and the people* [to wit which in great multitude and haste sought to be out of the city, very greedy after food and prey, that were to be had in great abundance both in the camp and out of it; and partly came in, loaden with meat, drink, garments, armes, *&c.* and bringing many beasts and cattel along with them] *trod upon him in the gate, that he died: as the man of God had spoken, who spake it, when the King was come down unto him.*

18 *For it came to pass, as the man of God had spoken unto the King, saying; to morrow about this time shall two measures of barley be (sold) for one shekel, and one measure of meal flower for one shekel, in the gate of Samaria.* [See above on v. 1.]

19 *And that Captain had answered the man of God, and said; behold, if the LORD should make windowes in heaven,* [See above on v. 2.] *were it (possible) to be done according to this word?* [or could also such a thing be done] *And he* [namely, the Prophet *Elisa*] *had said; behold, thou shalt see it with thine eyes, but not eat of it.*

20 *Even so it happned to him: for the people trod upon him in the gate, that he died.*

CHAP. VIII.

The Shunamite by Elisa's advice having left the land because of the famine, returneth home, v. 1. &c. and hath her whole estate restored to her by the Kings command, 4. Elisa foretelleth the death of Benhadad, 7. and Hazaels reign over Syria, 12. Joram becometh King after Josaphat. 16. He forsaketh the Lord, 18. wherefore the Edomites revolt from him, and likewise those of Libna, 20. He dieth, and Ahazia becometh King in his stead, 24. He entertaineth friendship with Joram King of Israel, 28.

NOw *Elisa had spoken unto that woman, whose son he had restored to life,* [See above chap. 4. 34.] *saying; get thee up, and go thy ways, thou and thy household,* [Heb. *house.* See *Gen.* 8. on v. 1.] *and sojourn, wheresoever thou canst sojourn: For the LORD hath called for a famine, which shall also come upon the land seven years.* [*i.e.* he hath in his justice sent a famine upon the land; as his minister and executioner, to execute his judgement. See likewise *Psa.* 105. v. 10. Thus God is also said to call for other judgements, as if they were living and reasonable creatures, apt to understand, and willing to obey, *Jer.* 25. 29. *Hag.* 1. 11.]

2 *And*

2 *And the woman had got her up, and had done according to the word of the man of God: for she was gone with her household, and had sojourned in the land of the Philistines seven yeers.*

3 *And it came to pass at the seven years end, that the woman returned out of the land of the Philistines; and she went forth, to cry unto the King for her house, and for her field.* [That is, she did earnestly, and with importunity beg, to have her house and land, which some possessed in her absence, restored to her. Compare the following 6. verse.]

4 *Now the King talked with Gehasi, the lad of the man of God,* [It seemeth that this hapned before the History of Naaman the Syrian, and the leprosie of Gehasi, whereof see above chap. 5. because none might easily talk or discourse with Lepers, who by the Law of God were separated from the society of men, *Lev.* 13. 46. Others conceive that this Law onely forbade co-habitation, and not conference, which the Israelites as well permitted, above chap. 7. 10. as the Heathen, above chap. 5. verſ. 4, 5.] *saying; Tell me, I pray thee, all the great things that Elisa hath done.* [*i.e.* the miracles and wonders done by him, which this idolatrous King was desirous to hear of, not out of true faith, but out of vain curiosity.]

5 *And it came to pass, when he told the King how he had restored a dead (body) to life, behold, the woman whose son he had restored to life, cried then to the King, for her house, and for her field: Then said Gehazi; My Lord, (O) King, this is the woman, and this is her son, whom Elisa restored to life.*

6 *And the King examined the woman,* [To wit, whether her son was raised from death to life by Elisa] *and she related it to him: then the King appointed to her one of the chamber,* [See *Gen.* 37. on ver. 36.] *saying; Cause (her) to have again all that was hers, besides, all revennes of the field, from the day that she left the land, until now.*

7 *After that Elisa came to Damascus,* [See *Gen.* 14. on ver. 15.] *when Benhadad the King of Syria was sick, and it was told him, saying, The man of God is come hither.*

8 *Then said the King unto Hazael; Take a Present in thine hand,* [*i.e.* With thee: see above chap. 5. on ver. 5. So in the following verse] *and go meet the man of God: (see 1 Kings 14. on ver. 3.) and enquire of the LORD by him, saying; Shall I recover* [Heb. *live.* So *Numb.* 21. 8. & *Jos.* 5. 8. and below ver. 9, 10, 14. *Job.* 4. 50. *Jos this disease.*

9 *So Hazael went to meet him, and took a Present in his hand, to wit, (of) all* (or every) [*i.e.* All manner of] *good (thing) of Damascus, fourty camels burden; and he came, and stood before his face, and said; Thy son Benhadad* [*i.e.* that honoureth thee as his Father. Thus King Joram called this Prophet his Father, above chap. 6. 21.] *King of Syria hath sent me unto thee, to say; Shall I recover of this disease?*

10 *And Elisa said unto him; Go, say, thou shalt not recover at all;* [Heb. *Thou shalt living not live.* Oth. thus: *tell him thou shalt living live:* understanding this to be spoken ironically. Compare 1 *King.* 22. 15. The words are likewise translated thus: *Thou mayest certainly recover.* And the meaning then is, that Benhadads sickness in its own nature was not indeed unto death, so that he might recover and get up from it, but notwithstanding that he should die some other way, before the sickness should have an end: see below v. 15.] *for the LORD hath shewed me, that he shall die the death.* [Heb. *dying die.*]

11 *And he* [To wit, the Prophet] *held his countenance standing, and set it fast, till very shame:* [see this phrase also *Judg.* 3. 25. and above chap. 2. 17. otherw. *a long while,* or, *until wearinesse*] *and the man of God wept.* [because of the evil, which by revelation from God he foresaw would befall the children of Israel by Hazaels means. Compare *Jer.* 14. 17. and *Luke* 19. 41. The meaning of the words of this verse is, that the Prophet Elisa having cast his eyes on Hazael, held them so long fixt upon him, till he was ashamed to look any longer upon him, or, till Hazael was ashamed to be lookt upon any longer. Others understand this thus; that the Prophet held his countenance fixed, not upon Hazael, but upon somewhat else; being in contemplation of the cruelty that Hazael should act against Israel, until tears trickled down from his eyes thereat, although he strove to refrain himself as much as possibly he could. According to the other translation, some take it to be meant of Hazael, as if he should have had his countenance stedfastly fixed upon the Prophet, admiring why he should seem to enjoyn him to report unto his Lord Benhadad, things that were repugnant and contradictory.]

12 *Then said Hazael; Why weepeth my Lord? and he said; Because I know what evil thou wilt do unto the children of Israel: thou wilt set their strong holds on fire, and slay their young men with the sword, and dash their young children in pieces, and rip up their women with child.*

13 *And Hazael said; But what is thy servant, that is a dog,* [*i.e.* Most unworthy despised, and impotent Compare 1 *Sam.* 24. 15. 2 *Sam.* 3. 8. & 9. 8. *Job* 30. 1. Oth. *What is thy servant? a dog?* *i.e.* So cruel, fierce, murderous, and merciless, as a dog. Thus wicked and blood-thirsty men are resembled to dogs, *Psal.* 22. 17, 21. & 59. 7.] *that he should do this great thing? and Elisa said; The LORD hath shewed me, that thou shalt be King over Syria.*

14 *So he departed from Elisa, and came to his Lord,* [The King of Syria] *who said unto him; What said Elisa unto thee? and he said; He said unto me, Thou shalt surely recover.* [Heb. *being living thou shalt live:* that is, surely recover. He relateth the clean contrary to what Elisa had told him, according to the translation of v. 10.]

15 *And it came to pass on the next day, that he took a blanket, and dipped it in water, and spread it on his* [Namely, King Benhadads] *face, that he died:* [Hazael did this of set purpose to kill him] *and Hazael became King in his stead.*

16 *Now in the fifth year of Joram, the son of Ahab, King of Israel,* [Which was the 22. year of Josaphats reign. Compare above chap. 3. 1.] *when Josaphat was King of Juda,* [for being yet alive, and holding still a right and interest in the Kingly Throne, he had made his son his Deputy, and reigned joyntly with him some certain years. Compare herewith the annotat. 1 *King.* 22. 42. and above chap. 1. 17.] *Jehoram the son of Josaphat, King of Juda, (began) to reign.*

17 *He was two and thirty years old when he became King: and he reigned 8. years at Jerusalem.*

18 *And he walked in the way of the Kings of Israel, according as the house of Ahab did: for the daughter of Ahab* [Called Athalia, below v. 26. where she is said to be the daughter of Omri, because he was Ahabs Father, and consequently her Grandfather] *became his wife, and he did that which was evil in the eyes of the LORD.* [See 1 *King.* 11. on v. 6.]

19 *Yet the LORD would not destroy Juda, for David his servants sake:* [See 1 *King.* 11. on v. 12.] *according as he had said unto him;* [See 2 *Sam.* 7. 13. 1 *King.* 11. 36. and 15. 4. *Psal.* 132. 17.] *that he would give to him at all times* [Heb. *all dayes.* See 1 *King.* 11. on ver. 36.] *a lamp for his sons.* [See 1 *Kings* 11. on verse 36.]

20 *In his dayes the Edomites revolted from under the Dominion* [Heb. *hand*: *i.e.* Power and Dominion.

So

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So below v. 22.] See *Gen.* 16. on v. 6.] *of Juda*, [thus was Isaacs prophecie fulfilled, *Gen.* 27. 40.] *and made a King over themselues.* [for since Davids time there had been no King among them, but onely a Kings Deputy, appointed by the King of Juda. See 1 *King.* 22. 48. and the annotat. thereon.]

21 *Therefore Joram went over to Zair*, [Hebr. *Tsair*: the name of a city, or place, lying in Idumea] *and all the chariots with him, and he got him up by night, and smote the Edomites that were round about him; moreover the Captains of the chariots, and the people fled into their tents.*

22 *Notwithstanding the Edomites revolted from under the Dominion of Juda, unto this day:* [*i. e.* Which revolt lasteth unto this day, in which this Book was written] *then Libna* [a city lying in the tribe of Juda, *Jos.* 15. 42. and given to the Priests to inhabit, *Jos.* 21. 13.] *revolted at the same time.* [the cause of this cities revolt was, because Joram had forsaken the Lord, the God of his Fathers, 2 *Chron.* 21. 10. By this revolt Joram was hindered from prosecuting his Victory against the Edomites, whereby they continued still in their revolt.]

23 *Now the rest of the acts of Joram, and all that he did, is not that written in the Book of the Chronicles of the Kings of Juda?* [See 1 *King.* 14. on v. 29.]

24 *And Joram fell asleep with his Fathers,* [See *Deut.* 31. on v. 16. and 1 *King.* 1. on v. 21.] *and was buried by his Fathers in the city of David*; [but not in the Sepulchres of the Kings, but in a private Sepulchre, severed from the rest, and without the usual solemnity: see 2 *Chron.* 21. 19, 20.] *and Ahazia his son became King in his stead.*

25 *In the twelfth year of Joram, the son of Achab, King of Israel, Ahazia the son of Joram King of Juda* (*began*) *to reign.* [Heb. *reigned.*]

26 *Ahazia was two and twenty years old,* [Heb. *A son of two and twenty years*] *when he became King, and reigned one year at Jerusalem: and his mothers name was Athalia, the daughter of Omri, King of Israel.* [understand his sons daughter: for this Athalia was the daughter of Achab, above v. 18. and Achab was the son of Omri, 1 *King.* 16. 28, 29.]

27 *And he walked in the way of the house of Achab,* [See 1 *King.* 15. on v. 26.] *and did that which was evil in the eyes of the LORD,* [see 1 *King.* 11. on v. 6.] *as* (did) *the house of Achab: for he was a son in law of the house of Achab.* [to wit, by marriage of Athalia the daughter of Achab, with Joram the son of Josaphat King of Juda.]

28 *And he went with Joram, the son of Achab, to battel, to Ramoth in Gilead, against Hazael the King of Syria: and the Syrians smote* [*i.e.* wounded, or hurt] *Joram.*

29 *Then King Joram went back to cause himself to be healed of the wounds which the Syrians had given him at Ramt, when he fought against Hazael King of Syria: and Ahazia the son of Jehoram, the King of Juda, came down to see Joram the son of Achab at Jezreel, for he was sick.*

CHAP IX.

A Prophet by Elisa's appointment, anointeth Jehu King over Israel, ver. &c. *whom he chargeth to destroy the house of Achab,* 7. *Jehu is acknowledged to be King by the Commanders and Officers of the army, and likewise proclaimed,* 11. *He maketh a league against Joram,* 14. *Marcheth against him to Jezreel,* 15. *Shooteth him thorow,* 24. *Killeth also Ahazia King of Juda,* 27. *And causeth Izebel to be thrown out of the window,* 30. *She is devoured by dogs,* 34.

THen the Prophet Elisa called one of the sons of the Prophets: [See 1 *King.* 2. on v. 35.] *and he said unto him; Gird* (*up*) *thy loins,* [see 1 *King.* 18. on v. 46. and above chap. 4. on v. 29.] *and take this pot of oil in thine hand, and go to Ramoth in Gilead.* [see *Deut.* 4. on ver. 43. It appeareth by this relation, that the Israelites had recovered this city again from the Syrians: see below v. 14. and the annotat.]

2 *When thou shalt be come thither, then see where Jehu the son of Josaphat,* [And consequently is to be distinguished from one Jehu that was a Prophet, and was the son of Hanani: see 1 *King.* 16. on ver. 1.] *the son of Nimsi; and go in, and make him rise up from the midst of his Brethren* [*i.e.* of his companions, the rest of the Officers and Commanders of the Army: see below vers. 5.] *and bring him into an inner chamber.* [Heb. *chamber in chamber.*]

3 *And take the pot of oil, and pour it on his head, and say; Thus saith the LORD, I have anointed thee King over Israel:* [see 1 *King.* 1. on v. 34.] *then open the door, and flee, and tarry not.*

4 *So the youth, that youth of the Prophet,* [Oth. *the youth the Prophet,*] *went to Ramoth in Gilead.*

5 *And when he came in, behold, there sat the Captains of the host, and he said; I have a word to thee Captain:* [*i.e.* I have somewhat to tell thee alone in secret; Therefore may it please thee to rise up, and to hear me in private] *and Jehu said: To which of us all? and he said; To thee, O Captain.*

6 *Then he* [Namely Jehu] *arose, and went into the house.* [into the inner chamber, as above v. 2.] *then he* [to wit, the Prophets youth] *poured the oil on his head: and he said unto him: Thus saith the LORD God of Israel; I have anointed thee King over the people of the LORD, over Israel.*

7 *And thou shalt smite* [*i. e.* Kill and destroy: see *Gen.* 8. on v. 21.] *the house* [*i.e.* the family: see 1 *King.* 14. on v. 10.] *of Achab thy Lord; that I may avenge the blood of my servants the Prophets, and the blood of all the servants of the LORD at the hand of Izebel.* [*i.e.* which was shed by charge and command from Izebel.]

8 *And the whole house of Achab shall perish: and I will cut off from Achab, him that pisseth against the wall,* [See 1 *King.* 14. on v. 10.] *also him that is shut up, and left in Israel.* [*i.e.* I will let none remain: see *Deut.* 32. on v. 36.]

9 *For I will make the house of Achab, as the house of Jerobeam, the son of Nebat;* [See 1 *King.* 14. 10. and 15, 29.] *and as the house of Baesa, the son of Ahia.* [see 1 *King.* 16. 3, 11.]

10 *Also the dogs shall eat Izebel, on the piece,* [Heb. *part*, or, *possession*: so below vers. 21, 25, 26, &c.] (*of land*) [this word is here inserted out of the 25. verse of this Chapter] *of Jezreel,* [understand the piece or portion of land, or field, which by the false accusations, and cunning plots of Izebel was violently taken away from honest Naboth: see 1 *King.* 21. 23. & below v. 21, 25.] *and there shall be none to bury* (*her*) *then he opened the door, and fled.*

11 *And when Jehu went forth to the servants of his Lord, they said unto him; Is all well?* [Heb. *is it peace?* so below ver. 17. See *Gen.* 29. on v. 6.] *wherefore came this mad* (fellow) [thus are the Prophets and Ministers of God called by worldlings and wicked men, because they are not able to apprehend their doctrine, nor their practice, *Joh.* 10. 20. *Act.* 26. 24. Perhaps they gave this name to the Prophets, because they had some extraordinary gestures, or manner of action with them, when the Spirit of the Lord came upon them: see 1 *Sam.* 18. 10.] *to thee? and he said unto them; Ye know the man, and his communication.* [that is, ye may perceive that he is a Prophet, and because he is such a one, ye may judge what he is wont to speak, to wit, to exhort every one to his duty, as he hath done to me.]

12 *But they said; It is a lie, acquaint us now with it: And he said; thus and thus* [Heb. *according to this, and according to this*] *spake he to me, saying; thus saith the LORD, I have anointed thee King over Israel.*

13 *Then they hasted, and every man took his garment, and put it under him,* [In token of subjection unto Jehu, as to their King. Compare *Mat.* 21. 7.] *upon the highest stairs,* [Heb. *upon the stairs.* Understand (according to the common opinion of the learned) an high and exalted place, over-spread with the upper garments of the Captaines, which served instead of Tapistry, on which they set Jehu] *and blew with the trumpet, and said; Jehu is become King.*

14 *So Jehu the son of Josaphat, the son of Nimsi made a conspiracy* [See concerning the signification of the Hebrew word, 1 *Kings* 15. on v. 27.] *against Joram:* (*Now Joram had kept* [*i.e.* furnished, fenced, and fortified with souldiers] *Ramoth in Gilead, he and all Israel, because of Hazael King of Syria.*

15 *But King Joram was turned to cause himself to be healed at Jezreel of the wounds which the Syrians had given him, when he fought against Hazael King of Syria*) [see hereof above chap. 8. v. 29.] *and Jehu said; if it be your will,* [Heb. *soul.* See *Gen.* 23. on ver. 8. That is, if ye think good, if it pleaseth you] *let none go forth out of the city that may escape, to go to tell* (*this*) [*viz.* that I am made King] *in Jezreel.* [where King Joram was.]

16 *Then Jehu rode, and went to Jezreel; for Joram lay there:* [To wit, sick of the wounds, which the Syrians had given him. See the former verse] *and Ahazia King of Juda was come down to see Joram.*

17 *Now the watchman stood at the tower at Jezreel, and saw the company of Jehu as he came on, and said; I see a company: then said Joram; take an horsman, and send* (*him*) *to meet them, and let him say, is it peace.*

18 *And the horsman went on horseback to meet him, and said; thus saith the King, is it peace?* [*i. e.* Do things go well? Is there no cause of fear or danger? So below v. 19. 22. see *Gen.* 29. on vers. 6.] *and Jehu said; what hast thou to do with peace?* [Heb. *what is it to thee, and the peace:* that is, what hast thou to do with peace? So in the following verse. See 2 *Sam.* 16. on v. 10.] *Turn* (*thee*) *behind me: And the watchman told, saying; the messenger came to them, but he cometh not again.*

19 *Then he sent another horsman on horseback, and when this* (*man*) *was come to them, he said; thus saith the King, is it peace? And Jehu said; what hast thou to do with peace? turn* (*thee*) *behind me.*

20 *And the watchman told this, saying; he came even unto them, but he cometh not again: And the driving is as the driving of Jehu, the son of Nimsi, for he driveth furiously.* [Heb. *in outragiousness*, or, *without regiousness*: that is, with such swiftness, and boisterousness, as if he were mad, and meant to ride the horses to death.]

21 *Then said Joram; make ready; and they made ready his chariot: So Joram the King of Israel went forth, and Ahazia the King of Juda, each in his chariot; and they went forth to meet Jehu, and found him on the piece* (*of land*) *of Naboth the Jezreelite.* [See above on v. 10.]

22 *Now it came to pass, when Joram saw Jehu, that he said; is it also peace, Jehu, but he said; what peace, as long as the whoredomes* [Understand spiritual, which is idolatry. See *Lev.* 17. on vers. 7. and 20. on vers. 5.] *of thy mother Izebel, and her witchcrafts* [Understand the deceitfull practises, whereby Izebel enticed and seduced men to idolatry. Compare *Nahum.* 3. 4.] *are so many.*

23 *Then Joram turned his hand,* [To wit, wherewith he turned himself about in the chariot, or pointed to his chariot-driver, or also himself caught hold of the reines, to turn the the chariot about, and to take flight. Compare 1. *Kings* 22. 34.] *and fled, and said to Ahazia; it is deceit Ahazia.* [*i.e.* Jehu is come hither in a deceitfull and treacherous way, to surprize and murder me.]

24 *But Jehu bent the bow with* (*a*) *full hand* [Heb. *filled his hand with the bow.* Understand, that he put forth all the strength of his arm, to bend the bow to the full, and to stretch it out to the utmost, to give a mighty shot therewith] *and shot* [Heb. *smote*] *Joram between his armes, that the arrow went out thorow his heart; and he bowed himself in his chariot.* [*i.e.* sunk down in his chariot.]

25 *Then said* (*Jehu*) *to Bidkar his Captain; Take* (*and*) *cast him upon that piece of Land of Naboth the Jezreelite: for remember, when I and thou rode one by another after Achab his father, that the LORD laid this burden* [That is, this prophetical threatning, or this aforesaid judgement. So is the word *burden* frequently taken by the Prophets: because judgements are heavy and grievous, as well in hearing, when they are denounced, as in feeling, when they do actually sicke upon a man, *Isa.* 13. 1. and 15. 1. *Jerem.* 23. 33, 34. *Nah.* 1. 1. *Habak.* 1. 1. *Zach.* 9. 1.] *upon him,* [it seemeth that Achab when after the death of Naboth, he went to take possession of his vineyard, had with him certain Courtiers and Officers of the Army, and that amongst them there were Jehu and Bidkar, who had heard the words (mentioned in the following verse) altered by Elia against Achab] (*saying;*)

26 *If I have not seen yester night the blood of Naboth, and the blood of his sons,* [Hence appeareth, that not only Naboth was murthered, but also his children, that Achab might the quieter enjoy Naboths estate] *saith the LORD! and* (*if*) *I do not recompense thee that on this piece* (*of land*)! [see above on v. 10.] *saith the LORD:* [these are the words of the Lord uttered with an oath against Achab, and they do import as much as if he should have said: Surely I have seen it, and will surely recompense it unto thee on this plat of ground. See of this kind of oath also ascribed to God, *Num.* 14. on v. 23.] *Now then take and cast him upon that plat* (*of ground*), *according to the word of the LORD.*

27 *When Ahazia King of Juda saw* (*that*); *then he fled by the way of the garden-house:* [Which was planted with trees, so that in fleeing a man could hide himself better then elsewhere, to get safely away] *but Jehu pursued after him, and said; smite him also* [that is, kill him; for he was also of Achabs family, to wit, by his Mothers side, which was Achabs daughter. See above chap. 8. on vers. 18.] *on the chariot, at the going up to the Gur,* [this seemeth to have been a place on the way to Samaria, by which Ahazia fled, when Jehu was busie in killing Joram. Now Jehu perceiving that Ahazia was got away from him, sent his souldiers after him. These (as some conceive) came so near to him in this place, that they wounded him there, but not mortally, so that he escaped to Samaria, where he hid himself, 2 *Chron.* 22. 9. Untill he being there also pursued to be brought to Jehu, was mortally wounded, but escaped to Megiddo, where he died as the following words set forth] *which is by Ibleam,* [see *Jos.* 17. 11.] *and he fled to Megiddo,* [see 1 *Kings* 9. on v. 15.] *and died there.*

28 *And his servants carried him to Jerusalem, and they buried him in his sepulchre, by his fathers in the city*

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city of *David*. [See 1 *Kings* chapter 2. on verse 10.]

29 *Now in the eleventh year* [*i. e.* in the end of the eleventh, and beginning of the twelfth year. See above chap. 8. 25.] *of Joram the son of Ahab, did Ahazia become King over Juda.*

30 *And Jehu came to Jizreel: When Izebel heard (that), then she painted her face,* [Heb. *put her eyes in painting:* that is, besmeared her face with painting] *and tired her head,* [it seemeth that she boldly dressed and adorned her self, as it were to awe and daunt Jehu by her Majestick and stately countenance] *and looked out at the window.*

31 *Now when Jehu entred in at the gate,* [To wit of the Kings Palace, out of which Izebel looked] *she said; is it well, O Zimri the slayer of his Lord?* [She calleth Jehu a second Zimri, who had murdered his Lord Ela the King of Israel, 1 *Kings* 16. 9,10. which murder had a fearfull and abominable end in Zimri by Omri's meanes. With this Izebel now upbraideth Jehu, to affrighten him, but in vain, because he was commanded by God to do that which he did. Oth. *did Zimri prosper, that slew his Lord.*]

32 *And he lift up his face towards the window, and said; who is with me? Who?* [Jehu spake this to those that were with Izebel, asking if any were affected to his cause] *Then there looked on him two (or) three of the chamber.* [that is, Gentlemen, Noble men, Courtiers, that were in Izebels company, as she looked out of the window. The Hebrew word signifieth properly, *Eunuchs*, or, *gelded men:* such as were the Chamberlaines of Queens and Princesses for the most part in those times: And such peradventure these were. See *Gen.* 37. on v. 36.]

33 *And he* [Namely, Jehu] *said; Throw her down: and they* [to wit, the Chamberlaines] *threw her down, so that (some) of her blood was sprinkled on the wall, and on the horses, and he* [Namely Jehu] *trampled upon her.*

34 *Now when he was come in* [*viz.* into the Palace] *and had eaten and drunk, he said; look now after that cursed* (woman), *and bury her, for she is a Kings daughter.* [namely, the daughter of the King of the Zidonians, called *Eth-Baal*, 1 *Kings* chap. 16. 1.]

35 *And they went to bury her; but they found nothing of her, save the scull, and the feet, and the palmes of her hands.*

36 *Then they returned, and told him; and he said; this is the word of the LORD, which he spake by the ministery* [Heb. *hand*] *of his servant Elia the Tishbite, saying; On the plat* (of ground) *of Jizreel shall the dogs eat the flesh of Izebel.* [see above on v. 10. And concerning this prophecie, see 1 *Kings* 21. 23. where, although so many words are no there extant, yet the meaning of this aforesaid accomplishment is to be found.]

37 *And the carcase of Izebel shall be as dung upon the field,* [Heb. *upon the face of the field*] *in the plat (of ground) of Jizreel; (so) that they shall not be able to say, this is Izebel.*

CHAP. X.

Jehu slayeth seventy of Ahabs sons, verse. 1. &c. *and the kindred of King Ahazia,* 12. *cometh with Jonadab the Rechabite to Samaria,* 15. *where he slayeth all the Priests and Prophets of Ahab, breaketh down his images and Temple,* 18. *but cleaveth to the sin of Jeroboam,* 29. *is oppressed by Hazael King of Syria,* 32. *dieth, Joahaz his son reigneth,* 35.

NOw *Ahab had seventy sons* [Which doubtless were born to him of sundry wives; there being also under them comprehended the children of his son Joram, and of his other sons, of which Ahab was *Jehu wrote letters, which he sent to Samaria, to the Rulers of Jizreel,* [understand some chief Courtiers, who although they had their ordinary abode and dwelling at Jizreel, yet were sent by Joram to Samaria, to againſt the Syrians] (to) *the eldest,* [so called, either because of their office, because they were counsellors, or because of their age, for that they being not fit for war, yet were able to go before the commonalty with advice and counsel, and before the youth with authority and gravity] *and to them that brought up Ahabs (children),* [who as overseers and guardians took care for the education and instruction of these young Lords] *saying;*

2 *Now when this letter shall come to you,* [Thus beginneth also the letter of the King of Syria to the King of Israel, above chap. 5. 6.] *seeing your Lords sons are with you: also the chariots and horses are with you, as likewise a fenced city,* [namely, at Samaria] *and armes.*

3 *Look then out the best and justest* [Heb. *that is good and just:* that is, that is fit and meet to govern] *of your Lords* [*viz.* Achabs or Jorams] *sons, set him on his Fathers Throne:* [he meant not this in good earnest, but was minded to try the Rulers of the Samaritanes, to know how they stood affected, and with whom they sided. *To set any one upon his Fathers throne,* is to make him King in his Fathers room. See 1 *King.* 2. on v, 24. and compare v. 5.] *and fight for your Lords house.*

4 *But they were very sore* [Heb. *sore, sore*] *afraid, and said; behold, two Kings* [namely, Joram King of Israel, and Ahazia King of Juda, above chap. 9. 24, 27.] *subsisted not before his face; how then should we subsist.*

5 *He then that was over the house, and he that was over the city, and the eldest, and the bringers up* (of the children) *sent to Jehu, saying; We are thy servants, and whatsoever thou shalt say to us, we will do; we will make no man King, do what is good in thine eyes.*

6 *Then he wrote a letter the second time to them, saying; if ye be mine, and ye hearken to my voice, take the heads of the men, your Lords sons,* [It is judged by the Hebrew word, that some of these sons or posterity of Achab were come to a reasonable age, who as they were probably followers of Achabs wickednesse, so they were partakers of his punishment, according to the righteous threatning of God, *Exod.* 20. 5. *Deut.* 5. 9.] *and come to me to morrow about this time to Jizreel: (now the Kings sons, seventy men were with the great (men)* [*i. e.* the chiefest in state and dignity. Compare below chap. 25. 9. and see the annotat.] *of the city, which brought them up.*) [Heb. *made them great.*]

7 *It came to pass then, when that letter came to them, that they took the Kings sons, and smote* [Heb. *slew, cut the throats.* So v. 14.] *seventy men; and they put their heads in baskets, which they sent to him to Jizreel.*

8 *And*

8 *And there came a messenger, and told him, saying; they have brought the heads of the Kings sons: and he said; Lay them in two heaps, at the door of the gate.* [Which was the place of Judicature: see *Gen.* 22. on v. 17.] *until the morning.*

9 *And it came to pass in the morning, when he went forth, that he stood still, and said to all the people: Ye are righteous; Behold, I made a conspiracy against my Lord, and slew him;* [that is, I pronounce you innocent and guiltless touching the death of these sons of Achab; think not that I am come to accuse you for it: but if you will lay the blame upon any man, look upon me, that have made a Covenant against my Lord King Joram, yea have also slain him: but not out of mine own presumption, but according to the Lords determination, and express command. Therefore as ye are guiltless, because ye have followed my command, so am I also, because I have followed Gods command] *and who hath smitten all these?* [these were smitten by the Eldest of Samaria, at Jehu's command: both by the Lords direction, as followeth.]

10 *Know now that there shall fall to the earth nothing of the Word of the LORD,* [See 1 *Kings* 8. on ver. 56.] *which the LORD spake against the house of Achab:* [He testifieth here publickly, that though his practice might be ill construed, yet notwithstanding he had done nothing otherwise then according to the Word of the Lord: see above chap. 9. ver. 7,8.] *for the LORD hath done that which he spake by the ministery* [Hebr. hand. See *Levit.* 8. on verse 36.] *of his servant Elia.* [see 1 *Kings* 21. v. 19, 21, 29.]

11 *Besides Jehu smote all that remained in the house of Achab at Jizreel, and all his Great* (men), [Doubtless those that by Achabs meanes were become great and mighty in state, riches, and name] *and his acquaintance,* [or, *kinsfolks:* as *Ruth* 2. 1.] *and his Priests: until he left him none remaining.*

12 *And he got him up, and departed, and went to Samaria; and being at Beth-Heked of the shepherds,* [*i. e. the house of the binding of the shepherds.* Some conceive that this was a Village by Samaria lying on or by the way, having its name from *binding*, because the shepherds bound their sheep there, when they were to be shorn] *on the way.*

13 *Jehu found the brethren of Ahazia, king of Juda,* [Understand the sons of his brethren, 2 *Chron.* 22. 8. See *Gen.* 13. on ver. 8. where the word *brethren* is so taken] *and he said; Who are ye? and they said; We are the brethren of Ahazia, and are come down, to salute the sons of the King, and the sons of the Queen.* [namely Jorams, and his wifes children. It seemeth that they knew not that Ahazia was slain by Jehu. Hebr. *to the peace of the sons of the King, and of the sons of the Queen. i.e.* to wish them peace and prosperity, which we call *saluting*, or, *greeting.*]

14 *Then he said; Take them alive: and they took them alive; and they smote them by the Well of Beth-Heked, two and fourty men, neither left he one of them.*

15 *And being departed thence, he found Jonadab, the son of Rechab,* [A noted man of the Family of the Rechabites, and descended from Jethro, Moses Father in Law, 1 *Chron.* 2. 55. *Jer.* 35. 6.] (coming) *to meet him, who saluted* [Heb. *blessed.* See *Gen.* 31. on v. 55.] *him;* [namely Jehu] *and he said unto him; Is thy heart right, according as my heart is with thy heart?* [*i. e.* art thou heartily affected toward me, as I am with all my heart affected toward thee] *and Jonadab said; It is, yea it is, give (me) thine hand:* [this may be taken as the words of Jonadab; or, (as others conceive) as the words of Jehu] *and he gave (him) his hand, and he made him come up to him into the charet.*

16 *And he said: Go with me, and see my zeal* [What zeal properly is, see 1 *Kings* 19. on v. 19.] *for the LORD, so they* [To wit, his Servants, Bootmen, or Lackeyes] *made him ride on his charet.*

17 *And when he came to Samaria, he smote all that remained unto Achab at Samaria, until he had destroyed him:* [*i.e.* His Housholds and Family] *according to the Word of the LORD, which he had spoken to Elia,* [see 1 *Kings* 21. 21.]

18 *And Jehu assembled all the people, and said unto them; Achab served Baal* [See 1 *Kings* 16 on v. 31.] *a little: Jehu shall serve him much.* [See the annotat. on the following verse.]

19 *Now therefore call unto me all the Prophets of Baal, all his Servants, and all his Priests, let none be missing, for I have a great sacrifice (to do) to Baal;* [He speaketh lyingly and equivocally, (which meanes are not to be commended) intending to slay, or kill unto Baal, all his Priests, Prophets, and Ministers, and so to perform his great sacrifice] *whosoever is wanting, he shall not live:* but *Jehu* did that in subtilty, that he might destroy the worshippers of Baal.

20 *Moreover, Jehu said; Hallow a Prohibition-(day)* [*i. e.* A great feast day or festival, on which all servile works were forbidden: see *Lev.* 23. on v. 36.] *for Baal, and they proclaimed it.*

21 *Jehu also sent into all Israel; and all the worshippers of Baal came;* (so) *that* (there) *was not a man left that came not: and they came into the house of Baal,* [*i.e.* the Temple of Baal] (*so*) *that the house of Baal was filled, from the one end, to the other end.* [Heb. *mouth to mouth:* so below chap. 21.]

22 *Then he said to him, that was over the Vestry;* [Or, *Wardrobe.* Understand a chamber, wherein the garments were locke up and kept, which Baals Priest used in the worship of their Idol. Oth. *the garment chest*, or, *the garments*] *Bring forth the garments for the worshippers of Baal:* [because God had prescribed in the Old Testament a certain kind of garment to be worn by his Priests, (which in the New Testament ceased with the Priesthood) therefore the Devil would imitate the same in his Priests] *and he brought forth the apparel for them.*

23 *And Jehu came with Jonadab the son of Rechab into the house of Baal: and he said unto the worshippers of Baal; Search, and look, that peradventure there be here none of the servants of the LORD,* [These he would not have to be present at this work, under this pretence, that they might not prophane it by their presence, being of another Religion: but in deed and in truth, that they might not ignorantly be destroyed among the worshippers of Baal] *but the worshippers of Baal onely.*

24 *Now when they came in to perform slay-offerings, and burnt-offerings, Jehu appointed him fourscore men without, and said; If any of the men, that I have brought into your hands, escape, his soul* [That is, the soul of him, that letteth one escape, and doth not kill him. The word soul is here taken for *life.* See *Gen.* 19. on ver. 17.] *shall be for the soul of him,* [*i.e.* of him that escapeth. The meaning is, that if any one of the men appointed by Jehu should let any one escape, he himself should die for it.]

25 *And it came to pass when he* [To wit, the chief Priest of the Baalites; or, *when they,* &c.] *had made an end of doing burnt-offering, that Jehu said unto the Guard,* [that is, to those fourscore men, of which is spoken in the former verse] *and to the Captains; Go in, smite them, let none come forth; and they smote them with the edge of the sword; and the Footmen, and the Captains cast them away:* [meaning the dead bodies of those that were slain, which were thrown away out of the city] *then they went to the city, into the house of Baal* [this may be understood

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derstood of the same city, or of every city where there was an house of Baal: so in the following verse: see v. 28.]

26 *And they brought forth the reared images out of the house of Baal, and burnt them.*

27 *They brake down also the reared image of Baal: moreover, they brake down the house of Baal, and made that private rooms,* [*i.e.* Privies, Draught-houses, Jakes, houses of office, where men do ease nature: which they did in scorn and contempt of the Idol, and Idolatry, that was performed therein. Compare *Isa.* 36.6. In the same sense Idols are called in Scripture *Dung-gods*: see *Levit.* 26.30. and the annotat. thereon] *unto this day.*

28 *Thus Jehu destroyed Baal out of Israel.*

29 *But Jehu departed not from following the sinnes of Jeroboam the son of Nebat, who made Israel to sinne: to wit, from the golden Calves, which were at Bethel, and at Dan.* [To wit, in each place one: see 1 *Kings* 12. 28.]

30 *Then the* LORD *said unto Jehu;* [To wit, by some one of the Prophets; as he also had received the charge by one of them, to execute this divine vengeance, above chap. 9. 7.] *because thou hast done well, doing that which is right in mine eyes, (and) hast done to the house of Ahab, according to all that was in mine heart, thy sons shall sit unto the fourth generation upon the throne of Israel.* [Heb. *sons of the fourth shall sit,* &c. The fulfilling hereof, see first in Joahaz, below ver. 35. Secondly, in Joas, chap. 13.10. Thirdly, in Jeroboam, chap. 14.23. Fourthly, in Zacharia, chap. 15.8.]

31 *But Jehu took not heed to walk in the law of the* LORD, *the God of Israel, with all his heart: he departed not from the sins of Jeroboam* [These sins are expressed above v. 29.] *who made Israel to sinne.*

32 *In those dayes the* LORD *began to cut Israel short:* [Or, *to cut Israel off*: that is, to straiten, and to diminish his border: see the following verse. And this happned, according to the prophecie of Elisa, above chap. 8. 12.] *for Hazael* (King of Syria) *smote them in all the borders of Israel.*

33 *From the Jordan, toward the Sun-rising,* [Understand, in regard of the situation of the land of Canaan] *all the land of Gilead,* [see *Gen.* 31. on ver. 21.] *of the Gadites, and of the Rubenites, and of the Manassites: from Aroer,* [a city lying beyond the Jordan in the tribe of Gad: of which see *Numb.* 32.34. *Jos.* 13.25.] *which is by the brook of Arnon,* [see *Numb.* 21.14. *Deut.* 2.35.] *and Gilead, and Basan* [Compare this with *Deut.* 3.12, 13, 14, &c. and the annotat. thereon.]

34 *Now the rest of the acts of Jehu, and all that he did, and all his might; are not they written in the Book of the Chronicles of the Kings of Israel?* [see 1 *Kings* 14. on v. 19.]

35 *And Jehu slept with his Fathers, and they buried him at Samaria, and Joahaz his son became King in his stead.*

36 *And the dayes that Jehu reigned over Israel in Samaria, are eight and twenty dayes.*

CHAP XI.

Athalia slayeth all the Royal Family, ver. 1, &c. *Excepting Joas,* 2. *Who being seven years old, by Jojada's direction, is made King of Juda,* 4. *Athalia, that usurped the government, is slain,* 13. *The Covenant is renewed between God, the King, and the People,* 15. *The worship of Baal destroyed,* 18. *And the King set in his Kingly Throne,* 19.

NOw *when Athalia* [Which was Achabs daughter, the wife of Joram, and mother of Ahazia, (as the following words declare) whom Jehu had slain, above chap. 8.18. and 9.27.] *the mother of Ahazia* [see above chap. 9 27.] *saw, that her son was dead; then she gat her up, and destroyed all the royal seed.* [Heb. *all the seed of the Kingdome*: that is, all the Princes of the blood, unto whom the succession of the Crown might come. Understand this of Athalia's intent and purpose, not of the full and perfect act: for one escaped, as the following verse sheweth.]

2 *But Joseba* [Heb. *Jehoschebah*. Oth. *Jehoschabhath*, 2 *Chron.* 22.11. where its also mentioned that she was the wife of Jojada the High Priest: but it's conceived that she was born of another wife of Joram, then of the Idolatrous Athalia] *the daughter of King Joram, the sister of Ahazia, took Joas* [Hebr. *Joasch*. Oth. *Joasch*; below chap. 12.2.] *the son of Ahazia, and stole him out of the midst of the Kings sons, that were slain,* (putting) [this word is here inserted out of 2 *Chron.* 22. 11.] *him, and his nurse in a bed-chamber:* [Heb. *a chamber of beds*: that is, in one of the chambers, that were built near the Temple, wherein were beds of the Priests, on which they lay, when in their turns they were to wait upon the service of God. See *Jer.* 35.2.] *and they* [to wit, Jojada, and Joseba] *hid him from Athalia* [Heb. *before the face of Athalia*] (so) *that he was not slain.*

3 *And he was with her hid in the house of the* LORD *six years: and Athalia reigned over the land.*

4 *Now in the seventh year Jojada* [Heb. *Jehojadah*, the son of Azarias, the son of Achimaaz, the son of Zadok the High Priest, and distinguished from Jojada the Father of Benaja, who lived in Davids time, 2 *Sam.* 8. 18.] *sent, and took the Rulers of hundreds,* [these were five in number, and are named 2 *Chron.* 23.1. They seem to have been Priests, as may be gathered from ver. 5, 7, 9.] *with the Captains, and with the Guard, and he brought them to him, into the house of the* LORD, *and he made a Covenant with them,* [to wit, to slay Athalia, to place Joas in the Kingdom, to root out Idolatry, and to restore the pure worship of God] *and took an oath of them in the house of the* LORD, *and he shewed them the Kings son.*

5 *And he commanded them, saying; This is the thing, which ye shall do: a third part of you* [Meaning Priests, and Levites, 2 *Chr.* 23.4.] *that enter in* [to wit, into the the Temple. The Priests and the Levites were divided into 24. Orders, 1 *Chr.* 24. according to which division they entred every week by turns into the Temple, to heed the worship of God, according to the appointed order, which is called *entring in*, to wit, into the Temple, to keep the watch] *on the Sabbath,* [oth. *in the week*] *shall keep the watch of the Kings house.* [*i.e.* at the Chamber in the Temple, where the young King was hid.]

6 *And a third part shall be at the gate of Sur;* [This was the gate towards the East, and was the greatest gate of the Temple, therefore it is also called the *high gate*, below chap. 15.35. also the *Foundation gate*, 2 *Chron.* 23. 5 also the *new gate*, *Jer.* 26.10. because it was renewed by King Jotham, 2 *Chron.* 27.3.] *and a third part at the gate behind the guard:* [this gate was in the South, toward the Court of the Priests; which (as some conceive) was otherwise called *Sippim*, that is, the threshold-gate, 2 *Chr.* 23.4.] *so ye shall keep the watch of this house, against breaking in.* [or, against *pulling*, or, *taking away*; that is, ye shall so keep the Temple, that nothing of it be broken, and that the King be not taken from thence by force, and carried away.]

7 *And the two parts* [Heb. *bands*] *of you, all that go forth on the Sabbath,* [understand those that went forth out of the Temple homeward, having for that week performed their office in their turn: for on every Sabbath new ones were to succeed in their room] *they shall keep the watch of the house of the* LORD *near the King.*

8 *And*

8 *And ye shall compass the King round about, every man with his weapons in his hand, and he that entreth in between the ranks,* [Or between the files, that are placed in rank and order: that is, that cometh into your guard, when ye shall advance, or be about the King to safeguard him] *shall be slain: and be ye with the King, when he goeth out; and when he cometh in.*

9 *The Rulers of hundreds then did according to all that Jojada the Priest had commanded, and took every man his men, that came in on the Sabbath, with those that went out on the Sabbath: and they came to Jojada the Priest.*

10 *And the Priest gave to the commanders of hundreds the spears and the shields, which had been King Davids:* [*i.e.* which *David* had taken from his Enemies, and perhaps had dedicated them to the Lord in the Tabernacle for a memorial; as he had done the sword of *Goliath*, 1 *Sam.* 21.2. and the shields of the Syrians, 2 *Sam.* 8.7. which afterward seem to have been brought into the Temple by *Salomon*, 1 *Kings* 7.51.] *which were in the house of the* LORD.

11 *And the guard stood, every man with his weapons in his hand, from the right side* [*i.e.* the south-side] *of the house, to the left side* [*i.e.* the north-side] *of the house, toward the altar,* [to wit, of burnt-offerings; which was by the East-gate of the Temple] *and toward the house,* [*i.e.* the Temple, which stood west-ward from the altar] *round about the King.*

12 *Then he* [Namely, *Jojada*] *brought forth the Kings son, and put the crown upon him; and (gave him) the testimony,* [which he gave him in his hand, and it was the book of the law, wherein God testifieth how he ought to demean himself in his government. See *Deu.* 17.18.] *and they made him King, and anointed him:* [those that succeeded their Fathers in the Kingdome according to the usual manner, they (as some conceive) were not anointed, but only those that after some change in the government, or above the ordinary law, or through fear of future trouble were crowned King, as *Saul*, 1 *Sa.* 10.1. *David*, 1 *Sam.* 16.13. *Salomon*, 1 *Kings* 1.34. *Jehu* 2 *Kings* 9.6. *Joahaz* 2 *Kings* 23.30. and *Joas* here, who succeeded his father, after that *Athalia* had violently and tyrannically usurped the Kingdome] *besides, they clapt their hands* [for a token and manifestation of joy. Thus is the clapping of the hands taken, *Psa.* 98.8. *Ezek.* 25.6. Elsewhere for a token of sorrow, *Ezek.* 6.11.] *and said; let the King live.*

13 *When Athalia heard the voice of the Guard, (and) of the people, then she came to the people into the house of the* LORD.

14 *And she looked, and behold the King stood by the pillar,* [Or *scaffold*; that is, upon the royal scaffold, which *Salomon* had made of copper, and stood in the peoples court against a pillar. See below chap. 23.3. and 2 *Chron.* 6.13.] *according to the manner* [*i.e.* according to the manner of proceedings: or as the King was wont to stand by that pillar, to serve God, or to speak unto the people. Compare below chap. 23.3.] *and the commanders and the trumpets by the King, and all the people of the land rejoyced, and blew with trumpets; then Athalia rent her cloathes,* [in token of spite, grief, and great trouble of spirit. See *Gen.* 37. on v. 29.] *and she cryed; treason, treason.*

15 *But Jojada the Priest commanded the Captaines of hundreds, that were set over the host, and said unto them; Bring her forth without the ranks,* [See above on v. 8.] *and him that followeth her, slay him with the sword; for the Priest had said, let her not be slain in the house of the* LORD.

16 *And they laid hands on her,* [Oth. *they appointed a side-guard over her*: or *they gave*, or *made room for her*, to wit, to go out of the Temple. Hebr. *they set hands*, or *sides*, or *places*, or *places for her*] *and she went* (by) *the way of the entring in of the horses to the Kings house;* [to wit, by the way of *Davids* city-gate, which was so called, and stood north-ward; from wkence they went to *Ephraims* gate. See below chap. 14. v. 13. Some think that this gate had the name of the *entring in of the horses*, because they could conveniently ride on horsback through that way to the Kings house] *and she was slain there.*

17 *And Jojada made a covenant between the* LORD, *& between the King, and between the people,* [To wit, First, a spiritual covenant between God and the King with the people, concerning the erecting and maintaing of the pure and true worship of God. Secondly, as a political or civil covenant, concerning the Kings office toward his people in his government, and the peoples duty toward the King, in civil obedience] *that they should be a people unto the* LORD: [*i.e.* that they should know the Lord to be the only true God, and serve him according to his word, renouncing all idolatry and false worship: Which declaration is ratified and confirmed by and with their succeeding performance, v. 18.] *likewise between the King, and between the people.*

18 *After that all the people of the land went into the house of Baal, and brake that down, his altars and his images they brake in pieces thoroughly, and slew Mattan the Priest before the altars: Now the Priest appointed* [Or *restored*] *the offices in the house of the* LORD. [because the purity of worship was much decayed by the perversenes of the time. See further and more particularly hereof, 2 *Chron.* 23. v. 18, 19.]

19 *And he took the Rulers of hundreds, and the Captaines, and the Guard, and all the people of the Land; and they brought down the King from the house of the* LORD, *and came by the way of the gate of the Guard* [Called otherwise the *high gate*, 2 *Chron.* 23.20. See the annotat. there] *to the Kings house, and he sat on the throne of the Kings.* [see 1 *Kings* 1. on verse 46.]

20 *And all the people of the Land rejoyced, and the city was quiet, after they had slain Athalia with the sword (by)* [Oth. *in*] *the King house.*

21 *Joas was seven years old when he became King.* [Hence may be gathered that *Joas* was but a year old, when *Athalia* sought to kill him, and he was hid with his nurse in the Temple, for there he was kept six years, above v. 3.]

CHAP. XII.

Joas reigneth well, as long as Jojada liveth, ver. 1. &c. *He giveth order for repairing of the Temple,* 4. *He turneth away Hazael from Jerusalem, giving him the treasures of the temple,* 17. *He is slain by his servants, and Amazia his son reigneth in his stead,* 20.

IN *the seventh year of Jehu* [King of Israel; of whom see above chap. 9. and 10.] *Joas* [Heb. *Jehoasch*] *became King, and reigned fourty years at Jerusalem: And his mothers name was Zibia* [Heb. *Tsibia*] *of Berseba.* [see of this city *Gen.* 21. on v. 31.]

2 *And Joas did that which was right in the eyes of the* LORD, *all his daies; wherein Jojada the Priest instructed him.* [But after the death of *Jojada* the high Priest, whose good doctrine he forgot, fell to false worship, and was also punished for it. See 2 *Chron.* 24. ver. 17, 18.]

3 *Only the high places were not taken away: The people still offered, and burnt incense on the high places.*

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And Joas said unto the Priests, all the money of the dedicated things, [Heb. *holinesses*: that is, that are hallowed unto the Lord, and dedicated to his service, and now were to be employed about the building and repairing of the Temple. Of these certain kindes are here mentioned, as the following words do shew] *that shall be brought into the house of the LORD, (to wit) the money of him that passeth over (to them that are numbred)*; [These words are here inserted out of Exod. 30.13. Heb. *of the passer by*, or *goer over*: to wit, among, or to those that are numbred: that is, who was counted among those that were to be taxed. These now are all those that were twenty years old and upward, who when the numbring was made, were to give every man half a shekel for his head, or person, Exod. 30. 13. This was the first sort or kind of consecrated things] *the money of every one of the persons* [Heb. *souls*. This word is here taken for persons, or men. See *Gen.* 12. on v. 5.] *(according to) his taxing* [Hebr. *the mans mony of the souls of his taxing*; that is, the mony wherewith the Priest taxed a man that had made a vow unto the Lord, that he might redeem and free himself. See the law concerning this, *Lev.* 27. 2. This was the second kind of consecrated things] *(and) all the money that cometh* [Heb. *cometh up*, or *ascendeth*] *into every mans heart; to bring (that) into the house of the LORD*; [the third sort or kind of consecrated things was, which any man offered most freely and willingly unto the Lord, without being compelled thereunto by any law, but indeed stirred up by exhortation, 2 *Chron.* 24. v. 5, 6. Compare *Exod.* 35, 5.]

5 *Shall the Priests take to themselves every man of his acquaintance: and they shall repair* [Heb. *strengthen, fortifie*: and so in the sequel] *the breaches of the house, according to all that shall be found there* (to be a) *breach*. [understand whatsoever was rent, split, wasted away, or decayed through antiquity of building, or demolished and destroyed by wicked *Athalia*. See 2 *Chron.* 24. 7.]

6 *But it came to pass in the three and twentieth year of King Joas; that the Priests had not repaired the breaches of the house.*

7 *Then King Joas called Jojada the Priest, and the (other) Priests, and said unto them; why repair ye not the breaches of the house? Now then take no money of your acquaintance*, [As ye did before, see v. 4, 5.] *that ye should give it for the breaches of the house.* [as ye indeed promised, but did not perform.]

8 *And the Priests consented to take no money of the people, neither to repair the breaches of the house.*

9 *But the Priest Jojada took a chest*, [With the consent and at the command of the King, 2 *Chron.* 24. 8.] *and bored a hole in the lid* [Heb. *door*] *of it, and set it by the altar on the right hand when any man came into the house of the LORD*; [understand at the post, or beside the door, where they entred into the Court of the Priests, where the altar of burnt offering stood, at the end of the great Court: for so far might all Israel come, as the Levites there kept the watch at the threshold of this door, *Num.* 18. 4. Such an offering-chest was also yet in the Temple in Christs time. See *Mark* 11. 41. *Luke* 21. 1.] *and the Priests that kept the threshold*, [to wit, of the gate of the Priests court, and that according to the Lords prescript, *Numb.* 18. 4.] *put therein all the money that was brought into the house of the LORD.*

10 *Now it came to pass, when they saw that (there) was much money in the chest, that the Kings Scribe*, [*i.e.* Notary, or Secretary. So below cha. 19. 9. and 22. 3. also 2 *Sam.* 8. 17.] *came up with the high Priest, and bound it together*, [to wit, in bundles or bags] *and told the money that was found in the house of the LORD.*

11 *And they delivered the money well weighed into the hands of those that took care of that work*, [Heb. *doers of that work*. So below chap. 22. 5. That is, that were appointed as Overseers over this work of the Temple] *who were appointed over the house of the LORD: and they laid it out to the Carpenters*, [Heb. *Artificers*, or *Workmen of the wood*] *and to the Builders that repaired the house of the LORD.*

12 *And to the Bricklayers*, [The Hebrew word signifieth generally those that make stone walls, wooden walls, and fences. So below chap. 22. 6. *Isa.* 58. 12. *Ezek.* 22. 30 Hence it is taken for *Bricklayers*] *and to the Masons, and to buy wood and hewed stones*, [Heb. *stones of hewing out*, or *cutting*. That is, that are hewed out of the ground, and after that must be squared and fashioned by hewing, or cutting for certain use] *to repair the breaches of the house of the LORD: and for all that was given out for the house, to repair (that)*. [Heb. *that went out, &c.* i.e. that was disbursed or otherwise laid out, toward the repairing of the Temple.]

13 *Howbeit, (there) were not made for the house of the LORD silver bowles, flesh-hooks, sprinkbasons, trumpets*, [See of these vessels 1 *Kings* 7. 50.] *(nor) any golden vessel, or silver vessel, of the money that was brought into the house of the LORD.* [that is, they furthered the building of the Temple so much, that they made not the vessels belonging to the worship of God, untill the whole building or fabrick was finished: but after that they made also all manner of vessels of the residue or remainder of the mony. See 2 *Chron.* 24. 14.]

14 *But they gave that to those that did the work: and they repaired therewith the house of the LORD.*

15 *Besides, they demanded no account of the men*, [Or *caused not the men to make any account*, or *reckoned not with them*] *into whose hands they delivered that mony, to give (it) to those that did the work: for they dealt faithfully.* [Heb. *in truth* or *faithfulness*, that is, in good faith. The meaning is; as the money was trusted to their honesty, so did they likewise faithfully bestow it and lay it out.]

16 *The money of trespass-offering, and the money of sin-offerings was not brought into the house of the LORD: it was for the Priests.*

17 *Then Hazael King of Syria marched up*, [Namely, after that *Jojada* was dead, and *Joas* had corrupted his wayes, 2 *Chron.* 24 v. 22, 23.] *and warred against Gath*, [see 1 *Kings* 2. on vers. 39.] *and took it; after that Hazael set his face*, [to set ones face towards any thing, is to attempt, or undertake a thing earnestly. See 2 *Chron.* 20. 3. *Ferem.* 42. 15. *Ezek.* 21. 2. *Dan.* 9. 3. *Luke* 9. 51.] *to march up against Jerusalem.*

18 *But Joas the King of Juda took all the hallowed things, which Josaphat and Joram, and Ahazia his Fathers, the Kings of Juda had hallowed, and his (own) hallowed things*, [Heb. *holinesses*; as above v. 4. See *Lev.* 5. on v. 15.] *and all the gold that was found in the treasures of the house of the LORD, and of the Kings house, and sent it to Hazael King of Syria: then he marched away from Jerusalem.*

19 *Now the rest of the acts of Joas, and all that he did, is that not written in the book of the Chronicles of the Kings of Juda.*

20 *And his servants arose, and made a conspiracy, and smote Joas in the house of Millo*, [Oth. *Beth-millo*. See *Judg* 9. on v. 6.] *which goeth down to Silla.* [the name of a place. By the propriety of the word some conjecture, that this was a certain raised way which *Salomon* made, for to go from the city of *David* into the temple, 2 *Chr.* 9. 11. Others conceive that *Silla* was the name of a city, lying not far from the house of *Millo*]

21 *For Jozacar* [Otherwise called *Zabad*, 2 *Chron.* 24. 6.] *the son of Simeath*, [the name of an Ammonitish woman, 2 *Chr.* 24. 26.] *and Jozabad* [Heb. *Jehozabad*] *the son of Somer*, [oth. called *Simrith*. This was a Moabitish woman, 2 *Chron.* 24. 26.] *his servants smote him, that he died; and they buried him with his Fathers in the city of David*: [but not in the Sepulchre of the Kings of Juda, 2 *Chron.* 24. 25.] *and Amazia his son became King in his stead.*

CHAP. XIII.

Joahaz the King of Israel followeth the sin of Jerobeam, vers. 1, &c. *Is oppressed by Hazael*, 3. *Helped by his prayer*, 4. *Dieth, and Joash his son reigneth, who is like unto his Father in Idolatry*, 9. *He dieth; Elisa is sick, prophecieth against the Syrians, dieth*, 14. *The Moabites fall into the Land*, 20. *A dead man being cast into the Sepulchre of Elisa, is restored to life. Joas recovereth the cities, which the Syrians had taken from his Father*, 22.

IN the three and twentieth year of Joas the son of Ahazia the King of Juda, Joahaz [Heb. *Jehoachaz*] the son of Jehu, became King over Israel at Samaria, (and reigned) [These words are here inserted, as also below v. 10. out of 2 *Kings* 3. 1. and 8. 17, 26. and 12. 1. See also 1 *King.* 15. on v. 33.] *seventeen years.* [whereof the two last were common to him with his son: see below v. 10. and 22.]

2 *And he did that which was evil in the eyes of the LORD: for he walked after the sins of Jerobeam the son of Nebat*, [Understand chiefly the Idolatry instituted by him, which the Israelites by his command and example committed with the golden calves: see 1 *Kings* 12. 26, &c. and above chap. 10. 29. so below ver. 6, 11.] *who made Israel to sinne; he departed not there from.* [or, *from any of them*, to wit, sins.]

3 *Therefore the anger of the LORD kindled against Israel: and he gave them* [To wit, the Israelites] *into the hand of Hazael King of Syria, and into the hand of Benhadad the son of Hazael*, [God so delivered up the Israelites into the power of the Syrians, that they were smitten, and oppressed by them, with the loss of part of their land] *all those dayes.* [to wit, of Joahaz King of Israel; namely, as long as he reigned alone: so also below v. 22.]

4 *But Joahaz besought earnestly the face of the LORD, and the LORD hearkened unto him; for he saw that oppression of Israel*, [This is spoken of God after the manner of men, and signifieth his fatherly care and pity towards those that are oppressed, and with true repentance of heart seek unto him: see *Gen.* 31. on v. 42.] *that the King of Syria oppressed them.*

5 *(So the LORD gave Israel a Deliverer*, [Namely Joas the son of Joahaz: see below v. 25.] *that they came out from under the hand* [*i.e.* command: see *Gen.* 16. on v. 6. and *Numb.* 31. on v. 49.] *of the Syrians; and the children of Israel dwelt in their tents*, [*i.e.* in their houses and dwellings. The holy Scripture keepeth this phrase, looking at the practice of the Patriarchs, and of the Israelites in the wilderness, where they dwelt in tents: see *Deut.* 16. on v. 7.] *as before time.* [Heb. *as yesterday, and ere yesterday.*]

6 *Nevertheless, they departed not from the sins of the house of Jerobeam, that made Israel to sinne*; (but) he [Namely Joahaz] *walked therein*: [or, *in every one of them*] to wit, sins. Compare above v. 2.] *and* (there) *remained the greve* [understand the idolatrous grove, which Achab had caused to be planted, 1 *Kings* 16. 33. Of the idolatrous groves, see *Deut.* 7. on v. 5.] *also at Samaria.)*

7 *For he had left no people to Joaz but fifty horsemen, and ten charets, and ten thousand footmen: For the King of Syria had destroyed them, and had made them like dust* (by) *threshing.* [*i.e.* Had oppressed them by many overthrows, and as it were trodden them under foot, as Oxen in those Countreyes by threshing did tread down the ears of corn with their feet.]

8 *Now the rest of the acts of Joahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the Kings of Israel.*

9 *And Joahaz fell asleep with his Fathers, and they buried him at Samaria: and Joaz his son reigned in his stead.*

10 *In the seven and thirtieth year of Joas King of Juda*, [Which was about the fifteenth year of the reign of Joahaz. Compare above the annotat. on v. 1.] *Joas the son of Joahaz became King over Israel at Samaria, (and reigned) sixteen years.*

11 *And he did that which was evil in the eyes of the LORD: he departed not from all the sins of Jerobeam the son of Nebat*, [See above on ver. 2.] *who made Israel to sinne, (but) he walked therein.* [or, *in every one of them.*]

12 *Now the rest of the acts of Joas, and all that he did, and his might, wherewith he fought against Amazia, King of Juda, are not they written in the book of the Chronicles of the Kings of Israel?*

13 *And Joas fell asleep with his Fathers, and Jerobeam sat on his throne*: [*i.e.* Became King: see 1 *Kings* 1. on v. 13.] *and Joas was buried at Samaria by the Kings of Israel.*

14 *Now Elisa was fallen sick of his sickness, whereof he died: and Joas King of Israel came down unto him, and wept over his face, and said; My Father, my Father*, [Thus he calleth him out of love and reverence] *the charet of Israel, and the horsemen thereof.* [see above chap. 2. the annotat. on v. 12.]

15 *And Elisa said unto him; Take a bowe and arrows: and he took unto him a bowe and arrows.*

16 *And he said unto the King of Israel; Lay thine hand on the bowe*: [Hebr. *make thine hand to ride upon the bowe.* This was a token to King Joas, that he was to undertake war] *and he laid his hand (on it): and Elisa laid his hands upon the Kings hand.* [to wit, to signifie to the King that God would fight with him; and that our action must proceed from God, if it should be good; and must be blessed by him, if it should prosper.]

17 *And he said, Open the window toward the East*: [Which was toward Samaria] *and he opened it: Then said Elisa; Shoot, and he shot: and he said; It is an arrow of the LORDS deliverance, and an arrow of deliverance against the Syrians; (i. e.* Let this arrow be a token to assure thee, that God will give thee Victory over thine Enemies, and deliver thy people from their power] *for thou shalt smite the Syrians in Aphek* [see of this city 1 *Sam.* 4. 1. and 29. 1. and 1 *Kings* 20. 20. Others take this word not for a proper name, but translate it *strongly, powerfully, mightily*] *until they be consumed.*

18 *After that he said; Take the arrows: and he took them: Then he said unto the King of Israel; Smite against the ground: and he smote three times; then he stood still*: [God did hereby signifie unto Joas that he should smite and vanquish the Syrians, on condition that he should not be wanting in performing his duty therein. Now in that he smote the ground but three times, it did intimate some neglect and default, which he should commit in executing this punishment upon the Syrians; so that he also smote them but three times: see below v. 25.]

19 *Then the man of God was very angry with him, and said; Thou shouldest have smitten five or six times; then shouldest thou have smitten the Syrians until thou hadst*

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hadst consumed (them): *but now thou shalt smite the Syrians thrice.*

20 *After that Elisa died, and they buried him: Now the bands* [That is, certain troops, or companies of robbing, and plundering souldiers: see above chap. 5. on verse 2.] *of the Moabites came into the Land at the coming in of the year.*

21 *And it came to pass, as they buried a man, that, behold, they spread a band* (of men); *so they cast the man into the Sepulchre of Elisa; and when the man came into it, and touched the bones of Elisa, he revived, and stood upon his feet.*

22 *Now Hazael King of Syria oppressed Israel all the days of Joahaz.* [i.e. As long as he reigned; to wit, alone and before he admitted Joas his son to reign with him: for from that very time did God begin to deliver his people by Joas.]

23 *But the LORD was gracious unto them, and had compassion on them, and turned towards them, because of his covenant with Abraham, Isaac, and Jacob:* [Wherein God had promised, that he would be not onely their God, but also the God of their seed, *Gen. 17. 7.*] *and he would not destroy them, neither did he cast them away from his face hitherto.*

24 *And Hazael King of Syria died; and Benhadad his son became King in his stead.*

25 *Now Joas the son of Joahas took again* [Heb. *Returned, and took*: see *Numb. 11. on v. 4.*] *out of the hand of Benhadad the son of Hazael, the cities which he had taken out of the hand of Joahaz his Father by war: Joas smote him three times, and the cities of Israel.* [To wit, to the Kingdom of Israel: the full phrase is below chap. 14. v. 22, 28.]

CHAP. XIV.

Amazia is good in the beginning of his reign, v. 1, &c. He punisheth the murderers of his Father, 5. Vanquisheth the Edomites, 7. Offereth to make war against the King of Israel, 8. Is smitten by him, 12. Is pursued, and slain by his own people, and buried, 19. Azaria his son reigneth, 21. Jerobeam is King over Israel. 23. His acts, 25. He dieth, and Zacharia his son reigneth after him, 29.

IN the second year of Joas the son of Joahaz the King of Israel, Amazia [Heb. *Amatsiahu*] the son of Joas King of Juda became King.

2 He was five and twenty years old, [Heb. *A son of twenty and five years*] when he became King, and reigned nine and twenty years at Jerusalem: [In this number are comprehended the twelve years, wherein he lived a banished man at Lachis, being expelled by his own subjects, below v. 19.] *and his mothers name was Jehoaddan.* [Heb. *Jehohaddan*] *of Jerusalem.*

3 *And he did that which was right in the eyes of the LORD, yet not like David his Father:* [That is, not with an upright heart; *2 Chron. 25. 2.*] *he did according to all that Joas his Father had done.* [for as Joas in the first year of his reign, as long as Jojada the Priest lived, behaved himself well, setting up, and maintaining the pure worship of God that was decayed; but afterward by the counsel of his Princes turned aside to Idolatry, above chap. 12. 3. *2 Chron. 24. 17, 18.* So did Amasia also behave himself well at first, but afterward fell to Idolatry, *2 Chron. 25. 7, &c.* and *v. 14, &c.*]

4 *Onely the high places were not taken away:* [Compare *1 Kings 3. 2. Item*, above chap. 12. 3.] *the people still offered, and burnt incense in the high places.*

5 *Now it came to pass, when the Kingdome was confirmed in his hand, that he smote* [That is, punished with death: see *Gen. 8. on v. 21.*] *his servants, that had smitten the King his Father.* [see above chap. 12. verf. 20, 21.]

6 *But the children of the murderers, he slew not; as is written in the book of the Law of Moseh, where the LORD commanded, saying; The Fathers shall not be put to death for the children, neither shall the children be put to death for the Fathers; but every man shall be put to death for his own sinne.* [See *Deut. 24. v. 16.* and the annotat. thereon; also *Ezek. 18. 20.*]

7 *He smote* (of) *the Edomites in the valley of salt* [Which was in Idumea: see further hereof, *2 Sam. 8. 13.* and *Psal. 60. 2.*] *ten thousand, and took Sela* [i.e. *Rock.* The Metropolis, or chief city of *Arabia Petrea*, or, the stony Arabia: which lying upon a rock, took from thence, and from the countrey its denomination. Compare *2 Chron. 25. 12.*] *by war, and called the name thereof Jokteel,* [this name may be translated the *obedience of God*; that is, the obedience performed to God. Amazia seemeth to have called this city thus, because he held the subduing of this city to be a reward of his obedience, which he shewed to God, when at the Prophets command he disbanded the Israelites, which he had hired for an hundred talents, &c. See *2 Chron. 25. 8, 9.*] *unto this day.* [i. e. this name continued still to this very time, wherein this book was written.]

8 *Then Amazia sent messengers to Joas the sonne of Joahas the son of Jehu the King of Israel, saying; Come let us see one anothers face.* [That is, let us fight with one another: so below *v. 11. Item*, chap. 23. v. 19. and *2 Chron. 25. v. 17.* and *21.* It seemeth that he would revenge the death of his friends by this war undertaken, or begun by him, whereof see above chap. 9. 27. and 10. 14. or at least the mischief and robbery done in this land by the disbanded Israelites: of which see *2 Chron. chap. 25. v. 13.*]

9 *But Joas King of Israel sent to Amazia King of Juda, saying; The thistle, that is in Libanon,* [See *1 Kings 4. on v. 33.*] *sent to the Cedar, that is in Libanon, saying; Give thy daughter to my son to wife; but the beast of the field, that is on Libanon, passed by, and trod down the thistle.* [The King of Israel doth here compare the King of Juda to a thistle, or thorn-bush, and himself to a Cedar-tree, his souldiers to the wild beast of Libanon, and the harm that the King of Israel was to expect to the treading down of the thistle. It is as much as if he had said: If thou (who for strength of people, and royal honour art no more to be compared to me then a poor despised thistle to a tall Cedar) hadst sued to me for peace and friendship, thou shouldest hardly have obtained it; how much less shall this hostile presumption of thine be successful unto thee? therefore, if thou art wise, desist, and keep out of harms way.]

10 *Thou hast smitten the Edomites valiantly,* [Heb. *Smiting smitten*: see above *v. 7.*] *therefore thine heart hath lifted thee up: take the honour, and tarry at home; for why shouldest thou mingle thy self in the evil,* [viz. of war. Or, *why shouldest thou mingle, or, thrust thy self* (into the battel) *to* (thy) *hurt?*] *that thou shouldest fall, thou, and Juda with thee?* [because he would not tarry till Amasia assaults him in his own land, but would rather encounter with him in his.]

11 *But Amazia hearkened not: Therefore Joas King of Israel marched up, so that he, and Amazia king of Juda looked one another in the face* [That is, fought with one another. See above on *v. 8.*] *at Beth-Sanes, which is in Juda.* [this *Beth-Sanes* here mentioned, is a city lying in the border of the tribe of Juda. *Jos. 15. 1.* allotted to the Levites, *Jos. 21. 16.* taken by the Philistines in the

This *Beth-Sames* here mentioned is a city lying in the border of the tribe of Juda, *Jos. 15. 1.* allotted to the Levites, *Jos. 21. 16.* Taken by the Philistines in the reign of Achaz, *2 Chron. 28. 18.* Is to be distinguished from another Beth-Semes, lying in the tribe of Naphtali, *Judg. 1. 33.*]

12 *And Juda was smitten before the face of Israel; and they fled every man into his tents.* [i.e. to their dwellings. See above chap. 13. on v. 5.]

13 *And Joas the King of Israel took Amazias the King of Juda, the son of Joas the son of Ahazia at Beth-Semes, and came to Jerusalem: And brake of the wall of Jerusalem, from the gate of Ephraim,* [so called, because they passed thorow it to the land of Ephraim] *unto the corner-gate,* [Heb. *the gate of the corner*: Otherwise called *the gate of the corners. Zach. 14. 10. Item, the gate looking out*: that is, a gate striking out as it were with a corner. See *2 Chron. 25. 23.* and the annotat. It was so called, because it stood at the corner of the city] *four hundred ells.* [see *Genes. 6. on v. 15.*]

14 *And he took all the gold, and the silver, and all the vessels, that were found in the house of the LORD, and in the treasures of the Kings house, as also the hostages:* [Heb. *sons of suretiships*, or, *pledges.* Understand persons of special descent and quality, which King Joas took with him out of Juda, for the securing of future peace] *and he returned to Samaria.*

15 *Now the rest of the acts of Joas, what he did, and his might, and how he fought against Amazia the King of Juda, are they not written in the book of the Chronicles of the Kings of Israel?*

16 *And Joas fell asleep with his Fathers, and was buried at Samaria by the Kings of Israel: And Jerobeam his son became King in his stead.*

17 *Now Amazia the son of Joas King of Juda lived after the death of Joas the son of Joahaz, the King of Israel, fifteen years.*

18 *Now the rest of the acts of Amazia; are they not written in the book of the Chronicles of the Kings of Juda?*

19 *And they made a conspiracy against him at Jerusalem,* [To wit, in the fourth year after the death of Joas, or of the reign of Jerobeam his son] (*so*) *that he fled to Lachis: but they sent after him to Lachis,* [a city lying in the west-border of the tribe of Juda. See hereof *Jos. 10, 31.* and *15. 39.*] *and put him to death there.*

20 *And they brought him on horses;* [That is, on a charet, or chariot, which was drawn, or carried by horses. Compare above chap. 9. 28.] *and he was buried at Jerusalem, by his Fathers, in the City of David.*

21 *And all the people of Juda took Azaria,* [Otherwise called Uzzia, below chap. 15. v. 13. 30. *2 Chron. 26.* Under this King did Isaia begin to prophesie, Isa. chap. 1. 1.] *(who was now sixteen years old,) and made him King in the room of his Father Amazia.* [to wit, when Amazia fled to Lachis. And hence it appeareth, that the eleven following years of the reign, are not only ascribed to Amazia, but also to Azaria his son.]

22 *He built Elath,* [See likewise of this city, *Deut. 2. 8.* Now Azaria is said to have built this city, not in respect of laying the first foundation thereof, but of repairing the same, because it was decayed] *and brought it again to Juda, after that the King* [namely, Amazia his Father] *was fallen asleep with his Fathers.*

23 *In the fifteenth year of Amazia the son of Joas King of Juda, Jerobeam the son of Joas became King over Israel at Samaria,* (and reigned) [see of these inserted words, above chap. 13. on v. 1.] *one and fourty years.*

24 *And did that which was evill in the eyes of the LORD: He departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.*

25 *He brought also again* [To wit, under the power and dominion of the Kings of Israel. See above chap. 13. on v. 25.] *the border of Israel from the entring of Hamath,* [see hereof, *Num. 13. 21.* and *34. 8.*] *unto the sea of the plain field,* [see likewise of this sea, *Deu. 3. 7.*] *according to the word of the LORD the God of Israel, which he had spoken by the ministery* [Heb. *hand*] *of his servant Jona the son of Amithai the Prophet,* [this is the same Prophet Jona that was sent by the Lord to Ninive, and whose prophesie we have in the bible with the other Prophets] *that was of Gath-Hepher.* [a city lying in the tribe of Zebulon. *Jos. 19. v. 13.*]

26 *For the LORD saw that the misery of Israel was very bitter,* [Or *rebellious*; that is, very hard, and grievous; which rebellion some also apply to Israel, as who were very rebellious, and were therefore punished] *and that there were none shut up, nor left,* [see of this phrase *Deu. 32. on v. 36. item, 1 Kings 14. 10.* and *21. 21.*] *and that Israel had no helper.*

27 *And the LORD had not spoken that he would destroy the name of Israel from under heaven;* [The Lord indeed soon after caused the ruine of the house of Israel, and the final rejection of this people to be foretold by the Prophet Hosea, as appeareth, *Hos. 1. v. 5, 6, 9.* and likewise actually executed the same, *2 Kings 17. 18.* But he would not as yet do it at this time, but in his infinite mercy spared Israel as yet, because of his covenant which he had made with their Fathers. See also chap. 13. 23.] *but he delivered them by the hand of Jerobeam the son of Joas.*

28 *Now the rest of the acts of Jerobeam, and all that he did, and his might, how he warred, and how he brought Damascus, and Hamath* (*belonging*) *to Juda, again to Israel;* [These two cities were subdued by David and Salomon, *2 Sam. 8. 6.* and *2 Chron. 8. 3.* And therefore belonged to the Kings of Juda, when they were yet Kings over all Israel. But when afterward they were lost, and taken away by them from the Syrians, *1 King. 11. 24.* this Jeroboam in his time recovered them again, not for the Kings of Juda, but for the Kings of Israel] *are they not written in the book of the Chronicles of the Kings of Israel?*

29 *And Jerobeam fell asleep with his Fathers, with the Kings of Israel: and his son Zacharia became King in his stead.*

CHAP. XV.

Azaria cleaveth to the Lord, verf. 1. &c. Is punished with Leprosie, and dieth, 5. Zacharia becometh King over Israel, 8. is slain by Sallum, 10. He reigneth, and is slain by Manehen, 13. Manehens reign, 16. He is confirmed in his knowledge by Pul, 19. dieth, and Pekahia becometh King in his stead, 23. Is slain by Pekah, who succeedeth in his room, 25. In whose time a part of the Israelites is carried away captive to Assyria by Tiglath Pileser, 29. Hosea slayeth Pekah, and succeedeth in his room, 30. Jotham reigneth over Juda, 32. After him reigneth Achaz, 38.

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IN the seven and twentieth year of Ieroboam [Namely, the second of that name, the son of Ioas, above chap. 14.23.] King of Israel, Azaria [otherwise called Vzziah, below ver. 13, 30. 2 Chron.26.1.] the son of Amaziah King of Iuda became King. [to wit, to reign alone in full power as King. Otherwise he had been also formerly in some government for some certain years, or at least was esteemed as King: see above chap.14. on vers. 21.]

2 He was sixteen years old when he became King, [See 2 Chron.26 13.] and he reigned two and fifty years at Ierusalem: [see 2 Chron.26.1,33.] and his Mothers name was Iecholia of Ierusalem. [see 2 Chron.26. vers. 3,20,21.]

3 And he did that which was right in the eyes of the LORD; [To wit, as long as the Prophet Zacharias lived, 2 Chron.26.5.] according to all that Amaziah his Father had done.

4 Only the high places were not taken away: the people offered still, and burnt incense on the high places.

5 And the LORD plagued the King, (so) that he became a Leper unto the day of his death, [The cause hereof was, that in high presumption he usurped upon the office of the Priests, entring into the Temple, to burn incense, 2 Chron.26.16.] and he dwelt in a severed house: [Heb. an house of liberty; that is, in an house that was free and separated from other houses, and stood alone by it self, according to the prescript of the law, which God had given concerning the Lepers, Levit. 13. 46.] but Iotham the King's son was over the house, [to wit, the Kings house: that is, he was as the Steward, and had the supream command over all the Kings house and Court] judging the people of the Land. [i.e. governing the whole Land, and having the oversight over the administration of justice, and the observation of all good lawes. Compare 2 Chron. 15.5.]

6 Now the rest of the acts of Azaria, and all that he did; are they not written in the books of the Chronicles of the Kings of Iuda?

7 And Azaria fell asleep with his Fathers, and they buried him by his Fathers, [i.e. Indeed in the field, or plat of ground, appointed for the burial of the Kings, but at some distance from their Sepulchres, because of his Leprosie, 2 Chron.26.23.] in the city of David: and Iotham his son became King in his stead.

8 In the eight and thirtieth year of Azaria the King of Iuda, did Zacharia the son of Ieroboam reign over Israel, at Samaria, six moneths.

9 And he did that which was evil in the eyes of the LORD, according as his Fathers had done: he departed not from the sins of Ieroboam the son of Nebat, who made Israel to sinne.

10 And Sallum [One of the Princes, or Rulers] the son of Iabes made a conspiracy against him, and smote him before the people, [that is, publickly: Whence it appeareth, that Sallums act displeased not the people, and that Zacharia was hated by the Commonalty] and put him to death, and he became King in his stead.

11 Now the rest of the acts of Zacharia; behold, that is written in the book of the Chronicles of the Kings of Israel.

12 This was the word of the LORD, which he had spoken to Iehu, saying; Unto thee shall sons of the fourth generation, sit on the throne of Israel; [See above chap. 10.30. and the annotat. thereon] and so it came to pass.

13 Sallum the son of Iabes became King in the nine and thirtieth year of Vzziah [Matth. 1.9. called Ozias. Oth. above chap.14. ver.21,29. and in this chap.vers. 1,6,7,8. Azariah] King of Iuda: and he reigned a full moneth [Heb. a moneth of dayes, that is, a moneth of time, a full, and whole moneth, having all its dayes. So Gen.29.14. see the annotat.] at Samaria.

14 For Menahem, the son of Gadi, marched up from Tirza, [See 1 Kings 14. on v.17.] and came to Samaria, and smote Sallum, the son of Iabes, at Samaria, and slew him, and became King in his stead.

15 Now the rest of the acts of Sallum, and his conspiracy, which he made, behold, they are written in the book of the Chronicles of the Kings of Israel.

16 Then Menahem smote Tiphsah, [See of this city, 1 Kings 4. on ver.24.] with all that were therein, also the borders thereof, from Thirza: because they had not opened (for him), [to wit, the gates of the city, when he was on his march, to fall upon Sallum] therefore he smote (them): he ript up all their women with childe.

17 In the nine and thirtieth year of Azaria the King of Iuda, Menahem the son of Gad, became King over Israel, (and reigned) [Of this insertion, see above chap. 13.on v.1. So below v.23, and 27.] ten years at Samaria.

18 And he did that which was evil in the eyes of the LORD: he departed not all his dayes from the sins of Ieroboam the son of Nebat, who made Israel to sinne.

19 (Then) Pul [Called in Histories (according to the opinion of some) Phalbelochus] King of Assyria, came against the Land; and Menahem gave unto Pul a thousand talents of silver, [see of the weight of a talent, Exod.25.on v.39.] that his hand might be with him, to confirm the Kingdom in his hand. [i.e. to buy peace of the Assyrian with this sum of money, and to secure himself in his Kingdom.]

20 Now Menahem raised this money of Israel, of all the mighty (men) of substance, to give to the King of Assyria, for each man fifty shekels of silver: [That is, to pay (as some conceive) so much to every Assyrian souldier: see of the weight of the shekels of silver, Gen.23.on ver. 15. Others translate it, of each man, &c. Understanding this not of the Assyrians, that received the money, but of the mighty men of the Israelites that were to pay it] so the King of Assyria turned back, and stayed not in the land.

21 Now the rest of the acts of Menahem, and all that he did, is that not written in the Book of the Chronicles of the Kings of Israel?

22 After that Menahem fell asleep with his Fathers: and Pekah his son became King in his stead.

23 In the fiftieth year of Azaria King of Iuda, Pekahia the son of Menahem became King over Israel, (and reigned) two years at Samaria.

24 And he did that which was evil in the eyes of the LORD: he departed not from the sins of Ieroboam the son of Nebat, who made Israel to sinne.

25 And Pekah the son of Remalia his Captain, made a conspiracy against him, and smote him at Samaria in the Palace of the Kings house, with Argob, and with Arje, [Who accompanied him, to help to execute his treachery, whereunto also the Gileadites, here mentioned, served. The Hebrew word rendred here Arje, signifieth that Lion: as it is likewise translated so by some, conceiving that a certain man was so surnamed] and with him fifty men of the children of the Gileadites: so he slew him, and became King in his stead.

26 Now the rest of the acts of Pekahia, and all that he did; behold, that is written in the book of the Chronicles of the Kings of Israel?

27 In the two and fiftieth year of Azaria King of Iuda, Pekah the son of Remalia became King over Israel, (and reigned) twenty years at Samaria.

28 And he did that which was evil in the eyes of the LORD: he departed not from the sins of Ieroboam the son of Nebat, who made Israel to sinne.

29 In the dayes of Pekah King of Israel, came Tiglath-Pileser [Called also Tiglat-Pilneser, 2 Chr.28.20. in prophane Histories, Phulasar the son of Phulbelochus: of whom see above v.19.] K. of Assyria, and took Ijon and Abel-Beth-Maacha [see of these two cities, 1 Kin.15. on v.20.] and Janoah, [a city lying in the East-border of the tribe of Ephraim by the Jordan: see of this city, Ios.16.6.] and Kedes, [see of this city, Judg. 4. on v. 6.] and Hazor, [formerly a famous royal city, Ios.11.10. afterward allotted to the tribe of Naphthali, Ios.19.36.] and Gilead, [see Gen.31.on v.21.] and Galilee, [see 1 Kings 9.on v.11.] all the land of Naphtali: and he carried them away (captive) [namely, the Inhabitants of the afore-named Lands and Cities] to Assyria.

30 And Hoshea the son of Ela made a conspiracy against Pekah the son of Remalia, and smote him, and put him to death, and became King in his stead, in the twentieth year of Iotham the son of Vzziah. [i.e. Twenty years after the beginning of Iothams reign; which was the fourth year of Achaz his reign, for Iotham reigned but six years, below v.33. Others conceive that Iotham reigned certain years joyntly with his Father, because of his leprosie, which are here added to be sixteen yeares of his reign.]

31 Now the rest of the acts of Pekah, and all that he did, behold, they are written in the Book of the Chronicles of the Kings of Israel.

32 In the second year of Pekah, the son of Remalia, King of Israel, Iotham the son of Vzziah King of Iudah, became King.

33 He was five and twenty years old, [Heb. A son of five and twenty years] when he became King, and reigned sixteen years at Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And he did that which was right in the eyes of the LORD: he did according to all that his Father Vzziah had done.

35 Only the high places were not taken away; the people offered still, and burnt incense on the high places. [Compare 2 Chron.27.and the annotat.] and the same (King) built the high gate [oth. called the gate of Sur, and the Foundation gate: see above chap. 11. 6. and 2 Chron.23.5. and the annotat.thereon] at the house of the LORD.

36 Now the rest of the acts of Iotham, and all that he did, are not they written in the Book of the Chronicles of the Kings of Iuda?

37 In those dayes [About the end of Iothams reign] the LORD began to send into Iuda Rezin [Heb. Resin] the king of Syria, and Pekah the sonne of Remalia.

38 And Iotham fell asleep with his Fathers; and was buried by his Fathers in the city of David his Father: and Ahab his son became king in his stead.

CHAP. XVI.

Achaz is an abominable Idolater, ver.1, &c. Rezin and Pekah making war against him, he hireth Tiglath Pileser against them, 5. He travelleth to Damascus, and causeth an Altar to be made at Ierusalem, according to the patern of the Altar, which he saw at Damascus, 10. On which he offereth, corrupting the pure worship of God, 12. He dieth, and Hizkia reigneth, 20.

IN the seventh year [Heb. In the year of the seventh year: see Gen.5.v.5. and the annotat.thereon] of Pekah the son of Remalia, Achaz the son of Iotham king of Iuda became king.

2 Achaz was twenty years old when he became king, and he reigned sixteen years at Ierusalem, and he did not that which was right in the eyes of the LORD, like David his Father.

3 For he walked in the way of the kings of Israel; yea he also made his son to pass thorow the fire, [What this is, see Levi.18.on ver.21. and compare 2 Chron. 28.3. and see the annotat there] according to the abominations of the Heathen, which the LORD had driven out before the children of Israel.

4 He also offered, and burnt incense on the high places, [See Lev.26. on v. 30.] and on the hills: also under all (or every) green tree. [see of this idolatrous custome, Deut. 12. on v. 2. and compare below chap. 17. 10. 2 Chron.28.4. Ier.2.20. Hos.4.13.]

5 Then Rezin the king of Syria marched up, with Pekah the son of Remalia the king of Israel, to Ierusalem to battel: and they besieged Achaz; but they prevailed not by fighting. [They were hindered by God, who not onely long ago had promised to protect Ierusalem, 1 Kings chap.11.36. 2 Chron.7.16. but also at this present time, Isa.7.4,&c.]

6 At that time Rezin king of Syria brought Elath [Azaria the Grandfather of Achaz had formerly taken this city, and brought it under the subjection of the kingdome of Iuda, above chap.14.22. See of this city 1 King. 9.on v.26.] again to Syria, and cast the Iews out of Elath [i.e.out of the whole dominion of Elath: and the Syrians [oth.Edomites] came to Elath, and dwelt there unto this day.

7 Now Achaz sent messengers to Tiglath-Pileser [See above chap. 15. on ver. 29.] king of Assyria, saying: I am thy servant, and thy son: [oth. Let me by thy servant, and son: that is, let me be thy vassal, that I may vsuft under thy protection; on which condition I promise to thee truth as a servant, and obedience, as a son] come up, and deliver me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Achaz took the silver, and the gold, that was found in the house of the LORD, and in the treasures of the Kings house: and he sent the king of Assyria a present. [See 2 Chron. 28.21.]

9 So the king of Assyria hearkened to him: for the king of Assyria marched up against Damascus, and took it, and carried it [To wit, Damascus; that is, the inhabitants of Damascus] away captive to Kir: [understand here a countrey in Media, whither these Syrians were carried captive, as Amos had foretold, chap.5. 1. and distinguisht this Kir from another, called Kir of the Moabites, Isa.15. 1.] and he slew Resin.

10 Then Achaz went to Damascus, to meet Tiglath-Pileser king of Assyria, [To wit, to give him thanks for the aid he had afforded him, to congratulate him for the Victory he had obtained, and to crave his good will and affection toward him for the future, and namely his assistance against the Philistines, to recover again that which they had taken away from him: see 2 Chron. 28. 18.] and having seen an Altar, which was at Damascus, [on which the Syrians in Damascus offered sacrifices to their Idols] king Achaz sent to Uria the Priest the likeness of the Altar, and the patern of it, according to all the workmanship thereof.

11 And Uria the Priest built an Altar: according to all that king Achaz had sent from Damascus; so did Uria the Priest against king Achaz came from Damascus.

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12 *Now when the king was come from Damascus, the king saw the Altar: and the king approached to the Altar, and offered thereon.* [He is not contented with his Royal Dignity, but likewise entrencheth upon the Priestly office, being not afraid of the judgment of his Grandfather Uzzia for doing so, 2 *Chron.* chap. 26. v. 19.]

13 *And kindled his burnt-offering, and his meat-offering, and poured his drink-offering; and sprinkled the blood of his thank-offerings* [Hebr. *Of the thank-offerings that were his*, or, *which he had*] *upon that altar.* [which he had caused to be made according to the fashion of the Syrian Altar, above verse 10.]

14 *But the Copper Altar*, [Understand the Altar of burnt-offering, which Salomon had caused to be made, 2 *Chron.* 4. 1.] *which was before the face of the LORD*, [See *Lev.* 1. on ver. 3.] *the same he brought from the fore-part of the house*, [that is, from the place of the Court, that was before the Temple, where this Altar was to stand, according to the Law of the Lord] *from between (his) Altar, and from between the house of the LORD: and he put it at the side of (his) Altar Northward.* [*i.e.* at the right side, as they went into the Temple: thither he removed the Altar of the Lord, as being unworthy to keep its former place, that his that was made according to the Syrian fashion, might stand next to the Temple.]

15 *And K. Achaz commanded Uria the Priest, saying: Upon the great Altar*, [Understand the new Altar, made after the Syrian patern, which he calleth great, because the form thereof was bigger and larger then the form of the Copper Altar, or, because (in his opinion) it was of more value and worth then that] *burn the morning-burnt-offering, and the evening-meat-offering, and the Kings burnt-offering, and his meat-offering, and the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the slay-offering: but the Copper Altar shall be for me, to enquire (by).* [The words may likewise be thus translated: *as for the Copper Altar, it shall be, or, stand by me, to visit* (the same); that is, I will use it at my pleasure, to offer upon it; or, *I will enquire*, or, *consider* (thereon) at my pleasure.]

16 *And Uria the Priest did*, [As a wicked and idolatrous hypocrite] *according to all that King Achaz had commanded him.*

17 *And King Achaz cut off the borders of the bases* [Heb. *Shuttings in*, or, *shuttings about*, &c. Understand the circumferences of the bases, in which the vessels that stood upon them were fitted in, and shut in: see of these 1 *Kings* 7. 28. What these bases were, see 1 *Kings* 7. on ver. 27.] *and took away the laver* [see of this 1 *Kings* 7. on ver. 38.] *from above them, and pulled down the sea* [see of this 1 *Kings* 7. on v. 23.] *from off the copper oxen*, [see 1 *Kings* 7. 25.] *that were under it: and he set it upon a stone floor.*

18 *Moreover he turned*, [Heb. *Turned off*] *the cover of the Sabbath*, [this seemeth to have been a hut or lodg, wherein the Priests, when they had finished their weekly course, in taking heed to the worship of God, did keep on the Sabbath, until they returned home. Others hold this covert of the Sabbath to have been a retiring place for the Guard or Watch-men, that on the Sabbath, and the whole week long were to keep the Watch for the Temple. Now to remove this, was as much as to shut up the Temple; which Achaz did, 2 *Chron.* 28. 24. Some understand this of a covert, wherewith the peoples Court was covered against rain and winde. There be also those that conceive, that it was a place where the King sat on the high dayes, and did his almes] *which they had built in the house, and the King's outermost entry* [throw which the King went from the strong hold of Zion to the Temple: see 1 *Kings* 10. 5. and the annotations *Item*, the annotations on verse 12.] *from the house of the LORD, because of the King of Assyria.* [*i.e.* partly to please the King of Assyria, shewing thus, that he left his own Religion, and embraced the Heathenish; partly by means of this entry take the strong hold of Zion, and the Kings house.]

19 *Now the rest of the acts of Achaz, what he did, are they not written in the Book of the Chronicles of the Kings of Juda?*

20 *And Achaz fell asleep with his Fathers, and was buried by his Fathers in the city of David:* [But not in the Sepulchres of the Kings: see 2 *Chron.* 28. 27. and compare 2 *Chron.* 24. 25.] *and Hizkia his son became King in his stead.*

CHAP. XVII.

Hoseh becometh King of Israel, vers. 1, &c. *Is subjected to the King of Assyria, after that besieged by him, taken prisoner, and with all the people carried captive to Assyria*, 3. *All this for their sins*, 7. *The strange Nations, wherewith their Land was planted, are troubled with Lions*, 24. *For which cause an Israelitish Priest is sent to them*, 27. *Whence followeth a mixture of Religion*, 29.

IN the twelfth year of *Achaz* king of *Juda*, *Hosea* the son of *Ela* became king over *Israel* at *Samaria*, (and reigned) [Of these inserted words, see 1 *Kings* 15. on ver. 33.] *nine years.* [he had indeed taken possession of the Kingdome of Israel in the fourth year of Achaz, that is, eight years before, above chap. 15. on verse 30. but in regard the Land was full of contestings and troubles about the Crown, neither he, nor any man else seemeth to have been confirmed, or setled King these eight years: or, if he had been yet held to be King, he was notwithstanding under the tribute of the King of Assyria, yea also (as some conceive) his prisoner; so that the fore-mentioned eight years, come not here in the account of his reign: else he had reigned seventeen years. Compare above chap. 15, verse 30. and below chap. 18. verse 9. Others conceive, that he reigned the first eight years absolutely as Sovereign, and the other nine as Tributary, and that the holy Scripture here onely maketh mention of these last.]

2 *And he did that which was evil in the eyes of the LORD: yet not as the Kings of Israel, that had been before him.* [That is, not with such great Idolatry: for the former Kings had for the most part worshipped not onely the golden Calves, but also Baal, and other abominations of the Heathen. Some likewise conceive, that he let his people go up to Jerusalem, to offer there; which was formerly forbidden them.]

3 *Against him marched Salmanesser* [Otherwise called also in some Histories, *Nabonassar*. Although some be of opinion that they were divers men] *King of Assyria: and Hosea became his servant, (so) that he gave him a Present.* [that is, a yearly Tribute, or Tax.

4 *But*

4 *But the King of Assyria perceived a conspiracy in Hosea*, [Namely about the fifth, or sixth year of this reign of Hosea. Compare below chap. 18. v. 9.] *that he had sent messengers to So, King of Egypt*, [otherwise called in Histories *Sabachos*, who having expelled his Predecessor *Zychis*, reigned many years over Egypt. This mans help did Hosea crave against the Assyrians] *and brought not up the Present from year to year to the King of Assyria, as formerly* (he had done) *from year to year: so the King of Assyria shut him up, and bound him in prison.* [Heb. *the house of shutting up*, or, *of compulsion*. This was done in the ninth year of King Hosea's reign, mentioned in the first verse.]

5 *For the King of Assyria marched up into all the land; yea he marched up to Samaria, and he besieged it three years.*

6 *In the ninth year of Hosea, the King of Assyria took Samaria, and carried Israel away into Assyria, and made them dwell in Halah*, [Some hold it to be *Calacine* of Assyria, lying above *Arbatene*. See hereof also below chap. 18. 11. 1 *Chron.* 5. vers. 26.] *and in Habor*, [which is conceived to be an hilly land of Assyria, bordering on Media. See below chap 18. 11.] *by the river of Gozan*, [a river in Mesopotamia, below chap. 18. 11. 1 *Chron.* 15. v. 26. oth. *Nebar-Gozan*, a countrey (as some conceive) in Media] *and in the cities of the Medes.* [See *Gen.* 10. on v. 2.]

7 *For it came to pass, that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharao the King of Egypt; and had feared other Gods.* [See *Gen.* 35. on v. 2.]

8 *And had walked in the statutes of the Heathen, which the LORD had driven out before the face of the children of Israel, and of the Kings of Israel, that had made them.* [Understand *the statutes*, which the Kings of Israel had made: so below v. 19. Or, *of the Kings of Israel*, which they, to wit, the children of Israel, had set up.]

9 *And the children of Israel had cloaked* [Heb. *properly covered*] *the things that are not right, against the LORD their God:* [oth. *with the LORD*, &c. that is, with the name, or cloak of the service of God. The meaning is, they excused their idolatry and sins, and cloathed them with the name and shew of Religion, holiness, and good meaning, willing to serve God, not according to his Word, but according to their own fancie, against the expres command of God, *Numb.* 15. 39.] *and had built them high places in all their cities, from the watch-tower to the fenced cities.* [*i.e.* every where thorowout the whole land, as well in small, and unhabited places, and in the field, as in great and populous places and cities. The Watch-towers were here and there built in the Land, to warn the people of the enemies approach, or to secure the cattel, and the fruits of the ground.]

10 *And they had reared them up standing Images*, [See *Lev.* 26. on v. 1.] *and groves*, [see *Exod.* 34. 13. and *Deu.* 7. 5. with the annotat. oth. *grove-gods, grove images*] *on all* (or every) *high hill, and under all* (or every) *green tree.* [See *Deu.* 12. on v. 2.]

11 *And there they had burnt incense on all the high places, as* (did) *the Heathen, whom the LORD had carried away from their faces: and they had done evil things to provoke the LORD to anger.*

12 *And they had served the Dung-gods*, [See *Lev.* 26. on v. 30.] *whereof the LORD had said unto them: Thou shalt not do this thing.* [see *Exod.* 20. 3. 4. 19. *Deut.* 4. 7. 8.]

13 *Now when the LORD had testified against Israel, and against Juda, by the ministery* [Heb. *Hand*] *of all the Prophets*, (and) *of all the Seers*, [to wit, to whom God had declared his will, in all manner of wayes, which he used in those times to instruct men, by, as by Oracles, Visions, or Dreams: see *Numb.* 12. on v. 6.] *saying: Turn ye from your evil ways, and keep my commandments*, (and) *my statutes, according to all the law, which I commanded your Fathers; and which I sent to you by the hand of my servants the Prophets:* [see *Jerem.* 8. 11. and 25. 5. and 35. 15.]

14 *Then they hearkened not; but they hardened their necks*, [That is, they were disobedient, and rebellious to the utmost, refusing to yield to the exhortations of God: see *Exod.* 22. on v. 9.] *as the neck of their Fathers had been, that had not believed on the LORD their God.* [that is, had not believed his threatnings.]

15 *Moreover, they rejected his statutes, and his covenant, which he had made with their Fathers, and his testimonies, which he had testified against them, and walked after vanity*, [Idolatry is called *vanity*, as well because Idols are a thing of nothing, as because the confidence fixed on them is in vain; yea also because Idolaters are deprived of right judgment and understanding] (to) *that they became vain, and after the Heathen, that were round about them, concerning whom the LORD had charged them, that they should not do like them.*

16 *Yea they left all the commandments of the LORD their God, and made them molten imag s, two calves, and made groves, and bowed themselves before all the host of heaven*, [See *Deu.* 4. on ver. 19.] *and served Baal.* [See *Judg.* 2. on v. 11.]

17 *They also caused their sons, and their daughters to pass thorow the fire*, [See *Lev.* 18. on v. 21.] *and used sooth-saying*, [Heb. *soothsaid soothsayings*] *and gave heed to the noise of fowls*, [see *Lev.* 19. on v. 26.] *and sold themselves to do that which was evil in the eyes of the LORD*, [see the meaning of this phrase, 1 *Kings* 21. on vers. 21.] *to provoke him to anger.*

18 *Therefore the LORD was very angry against Israel*, (so) *that he removed them from his face:* [*i.e.* Out of the Land of Canaan, which he had hallowed for an habitation to himself, having therein his Church in the midst whereof he dwelt, and wherein he shewed the outward tokens of his presence: to below v. 20, and 23. and chap. 23. v. 27. and 24. 3.] *there was nothing left, save the tribe of Juda only.* [Being here-under comprised the Levites, that dwelt in the tribe of Juda, and the Simeonites, that were mingled among them, with a part of Benjamin. See 1 *Kings* 11. on v. 32.]

19 *Even Juda kept not the commandments of the LORD their God: but they walked in the statutes of Israel, which they* [To wit, *the Israelites*] *had made.* [this did aggravate the sinne of the Israelites, that they made by their evil examples those of Juda also to sinne, and provoked them to Idolatry: see *Hos.* 4. 15.]

20 *So the LORD rejected all the seed of Israel*, [To wit, the ten tribes, who are called *Israel*, to distinguish them from Juda, as appeareth by the following verse] *and afflicted them, and delivered them into the hand of spoilers: until he had cast them away from his face.*

21 *For he rent Israel from the house of David*, [He, namely, the Lord, 1 *Kings* 14. 24. or, *Israel rent it self from the house of David*] *and they made Jerobeam, the son of Nebat King: and Jerobeam drave Israel away from after the LORD, and he made them to sin a great sinne.* [see 1 *Kings* 12. on v. 30.]

22 *So the children of Israel walked in all the sins of Jerobeam, which he had done:* [See above chap. 14. on v. 16.] *they departed not from them.*

23 *Until the LORD removed Israel from his face, according as he had spoken by the ministery* [Heb. *hand*] *of all his servants the Prophets: so Israel was carried away out of their* (own) *land to Assyria, unto this day.* [*i.e.* Which transportation maketh them to be Exiles, and to continue in banishment unto this day, when this was written.]

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24 *Now the king of Assyria brought (people) from Babel, and from Cuta,* [A countrey (as is thought) of desert Arabia, inhabited by the Citanians, which border on Syria: or, of Persia, having the name from the River Cuta,] *and from Ava,* [see *Deut.* 2. on verse 23. called also *Iava*, below chap. 18. 34.] *and from Hamath,* [see *Numb.* 13. on verse 21.] *and Sepharvim,* [the land of the city of Sephora, lying in Mesopotamia by Euphrates] *and made them dwell in the cities of Samaria, in stead of the children of Israel: and they took Samaria heredirarily, and dwelt in the cities thereof.*

25 *And it came to pass in the beginning of their dwelling there, that they feared not the* LORD, [That is, they feared him not according to the lawful manner prescribed by Moseh] *so the* LORD *sent Lions among them, which killed some of them.*

26 *Therefore they spake unto the King of Assyria,* [To wit, the new Inhabitants by their Ambassadors, whom they dispatched away to the King, to acquaint him with this grievance of theirs] *saying; The Nations which thou hast carried away, and hast caused to dwell in the cities of Samaria, know not the manner of the God of the Land: therefore he hath sent Lions among them, and behold they kill them, because they know not the manner of the God of the Land.*

27 *Then the King of Assyria commanded, saying; Bring hither one of the Priests,* [Which were not the Levitical Priests, but which the King of Israel had made of the meanest of the people, 1 *Ki* 12. 31.] *whom ye brought away from thence, that they* [to wit, the Priest with his Retinue, servants and household; or with those that conducted him] *may go, and dwell there: and that he may teach them the manner of the God of the Land.*

28 *So one of the Priests, whom they had carried away from Samaria, came, and dwelt at Bethel: and he taught them how they should fear the* LORD. [*i. e.* Serve him: although doubtless more after the idolatrous manner of the former Kings, then after the Law of God, given by Moseh: so below v. 32, 33, 41.]

29 *But every Nation* [Heb. *Nation, nation*: so in the following words of this verse: see *Gen.* 7. on v. 2.] *made their* (own) *Gods: and they put them in the houses of the high places, which the Samaritans had made; each Nation in their cities, wherein they dwelt.*

30 *For the men of Babel made Succoth Benoth;* [This name, with the rest that follow in this verse, and in the 31. are for the most part held to be names of Idols, which the Samaritans worshipped. But hereof are divers opinions among the learned] *and the men of Chut made Nergal; and the men of Hamath made Asima;*

31 *And the Avvites made Nibha,* [Otherwise, *Nibhan*] *and Tartak; and the Sepavites burnt their sons with fire to Adramelech, and Anamelech, the Gods of Sepharvaim.* [see *Lev.* 18. on v. 21.]

32 *They also feared the* LORD, *and made unto themselves Priests of the high places, of their meanest* (ones) [Heb. *Of their ends*, or, *of their uttermost parts*: see 1 *Kings* 12. on v. 31.] *which did* (service) *for them in the houses of the high places.*

33 *They feared the* LORD, *and served* (also) *their* (own) *Gods, after the manner of the Nations, from whom* [Heb. *from whence*] *they had carried them away.* [To wit, each their Idol, according to the manner of their country, from whence each Nation was carried thither by the Assyrians. See *Zeph.* 1. 5.]

34 *Until this day they do after the former manners:* [Understand here the Israelites: of whom see above vers. 23. For here is made an opposition between the stiffneckedness of the Israelites, that were carried away into Assyria, because they would not leave their old Idolatry; and the changeableness of the Assyrians to serve the Lord after the idolatrous manner of the Israelites, although they had never formerly done it] *they fear not the* LORD, *neither do they after their Statutes, or after their Rights, and after the Law, and after the Commandement which the* LORD *commanded the children of Jacob, to whom he gave the name of Israel.* [this is here added, to upbraid the Israelites, that they had forgotten the exceeding great mercies, which God had shewed to their Father Jacob, and likewise to them; which ought to have moved them to serve the same God alone purely, and to cleave unto him faithfully.]

35 *Yet the* LORD *had made a Covenant with them,* [See *Gen.* 17. 7. *Exod.* 19. 5. &c. and 24. 7. &c.] *and had charged them saying; Ye shall not fear other Gods, nor bow down your selves before them, nor serve them, nor do sacrifice to them.* [see *Judg* 6. 10.]

36 *But the* LORD, *who brought you up out of the Land of Egypt with great power, and with a stretched out arm,* [See *Exod.* 6. on v. 5.] *him shall ye fear, and before him shall ye bow, and to him shall ye do sacrifice.*

37 *And the Statutes, and the Ordinances, and the Law, and the Commandment,* [Understand by these four words: First, The Ceremonial Law. Secondly, The Judicial, or Civil Laws. Thirdly, The true Doctrine. Fourthly, The Moral Law. See *Genesis* 26. on ver. 5.] *which he wrote for you, ye shall observe to do at all dayes: and ye shall not fear other Gods.*

38 *And the Covenant, which I have made with you, ye shall not forget; and ye shall not fear other Gods.*

39 *But ye shall fear the* LORD *your God: and he shall deliver you out of the hand of all your enemies.*

40 *Yet they hearkened not, but they did after their former manner.* [Which was ordained by Jerobeam, and other idolatrous Kings.]

41 *But these Nations* [Namely the Heathen, which were come out of Assyria, to dwell in Samaria, and in the Land of the Israelites] *feared the* LORD [to wit, after the idolatrous manner of the Israelites. See above on v. 28.] *and spread their carved Images: their children also, and their childrens children do unto this day, according as their Fathers have done.*

CHAP XVIII.

Hizkia becometh King over Juda, vers. 1, &c. *Is very religious, is not afraid of the King of Assyria, and overcometh the Philistines,* 3. *Salmanasser taketh Samaria, and Israel is carried away captive to Assyria,* 9. *Sanherib invadeth the land of Juda, and Hizkia payeth him tribute,* 13. *Notwithstanding he summoneth Jerusalem,* 27. *Rabsake stirreth up the people to mutiny, and blasphemeth God,* 19. *Which is told the King,* 37.

NOw *it came to pass in the third year of Hosea the son of Ela, King of Israel,* [To wit, of the nine last years, mentioned above chap. 17. 1.] *that Hizkia* [called *Ezekias, Mat.* 1. 9.] *the son of Achaz, the King of Juda became King.*

2 *He was five and twenty years old, when he became King,* [Heb. *a son of five and twenty years*] *and he reigned nine and twenty years at Jerusalem, and his mothers*

thers name was Abi, [she is also called *Abia*, 2 *Chron.* 29. 1.] *a daughter of Zacharia.* [some hold this man to have been the King of Israel, of whom mention is made above chap. 14. 29.]

3 *And he did that which was right in the eyes of the* LORD: *according to all that David his Father had done.*

4 *He took away the high places, and brake the reared images, and destroyed the groves: And he brake in pieces the copper serpent,* [see of this serpent, *Num.* 21. 8, 9, &c.] *which Moseh had made; because the children of Israel had burnt incense unto it until those dayes; and he called it Nehustan.* [*i. e.* copper-work, or a piece of copper, or something that is of copper. So the king called the copper serpent, to shew that there was nothing divine in it, and consequently no reason to give divine honour unto it by offerings and invocations. Oth. *they called it,* &c. that is, the people had given it that name, as their idol.]

5 *He trusted in the* LORD *the God of Israel: So that after him* (there) *was not his like among all the Kings of Juda, nor* (among those) *that had been before him.* [To wit, in reforming and restoring the pure Religion or worship of God, to wit, forthwith in the beginning of his reign. Otherwise this must be understood with exception of David and Josia: of David, to whom he is equalled, and not held to be more transcendent, ab. v. 3. Of Josia, to whom this commendation is likewise given, that before and after him there was no King like unto him, below chap. 23. 25.]

6 *For he clave unto the* LORD, *he departed not from following him,* [Heb. *from after him.* See 1 *Kings* 9. on v. 6.] *and he kept his commandments, which the* LORD *had commanded Moseh.*

7 *So the* LORD *was with him;* [See *Gen.* 21. on v. 22. and 26. on v. 25. and *Num.* 14. on v. 9.] *he dealt valiantly whithersoever he went forth: Besides, he revolted from the King of Assyria,* (*so*) *that he served him not.* [*i.e.* paid him no tribute, nor tax. His revolting from the King of Assyria is related here in respect of his Father Achaz, who had made himself subject to the King of Assyria, as his Vassal and Tributary. See above chap. 16. 7.]

8 *He smote the Philistines,* [That had taken away many cities from his Father, and a great part of his land. See 2 *Chron.* 28. 18.] *unto Gaza, and the borders thereof, from the watch-tower, to the fenced cities.* [*i.e.* every where, and in divers places. See above chap. 17. on v. 9.]

9 *Now it came to pass in the fourth year of King Hizkia,* (*which was the seventh year of Hosea the son of Ela, King of Israel*) [counted from the beginning of the nine years mentioned above chap. 17. 1.] *that Salmanesser the King of Assyria marched up against Samaria, and besieged it.*

10 *And they took it at the end of three years,* [To wit, of the siege] *in the sixth year of Hizkia: It was the ninth year of Hosea King of Israel, when Samaria was taken.*

11 *And the King of Assyria carried Israel away unto Assyria, and caused them to be put in Halah, and in Habon the river of Gozon, and in the cities of the Medes.* [See of these lands above chap. 17. on v. 6.]

12 *Because they had not been obedient to the voice of the* LORD *their God, but had transgressed his covenant,* (*and*) *all that Moseh the servant of the* LORD *had commanded, that they had not heard,* [*i.e.* would not hear] *nor done.*

13 *But in the fourteenth year of King Hizkia, Sanherib King of Assyria marched up against all the fenced cities of Juda, and took them.* [To wit, some of them.]

14 *Then Hizkia King of Juda sent to the King of Assyria to Lachis,* [Which city he then besieged, and fought against] *saying; I have sinned, turn away from me, what thou shalt lay upon me, I will bear: Then the King of Assyria laid upon Hizkia King of Juda, three hundred talents of silver,* [see *Exod.* 25. on v. 39.] *and thirty talents of gold.*

15 *So Hizkia gave* (him) *all the silver that was found in the house of the* LORD, *and in the Treasures of the Kings house.*

16 *At that time did Hizkia cut off all* (*the gold*) *from the doors of the Temple of the* LORD, *and from the posts which Hizkia the King of Juda had caused to be overlaid,* [the meaning is, that he pull'd off the golden plates, wherewith he had formerly overlaid the doors and posts of the Temple, when he opened again the Temple, which his Father had shut up, 2 *Chron.* 29. 3.] *and gave that.* [Hebr. *them*, to wit, the doors and posts: That is, the gold, wherewith they had been overlaid.]

17 *Nevertheless, the King of Assyria sent Tartan,* [Not keeping his word, when he had received the money] *and Rabsaris,* [the word signifieth the chief *Courtier*, or *Chamberlain*; as it is translated by some] *and Rabsake, from Lachis unto Hizkia with an heavy host to Jerusalem: And they marched up, and came to Jerusalem: And when they marched up, and were come, they stayed by the Conduit* [Hereby many do understand a certain watercourse, without Jerusalem, into which water descended out of a river that was near it, where-in the Fullers washed their woollen cloth. Compare *Isa.* 7. 3.] *of the upper pool* [so surnamed, to distinguish it from the pool called the *lower*, *Isa.* 22. 9.] *which is by the high-way* [understand a high and rode way, which (as some conceive) was paved with stone] *of the Fullers Field.* [where the Fullers dress their cloth.]

18 *And they called to the King, so there came out to them Eliakim the son of Hilkia the Steward,* [See of this vertuous and Religious Steward, *Isa.* 22. 20, &c. Of such an office, see 1 *Kings* 4. on v. 6. Heb. *who was over the house*] *and Sebna the Scribe,* [oth. *Notary*, or *Secretary*: to wit, of the King. See 1 *King.* 4. on vers. 3.] *and Ioah the son of Asaph the Recorder.* [Heb. *Recorder, Remembrancer.* So also v. 37. item 1 *Kings* 4. 3. see the annotat.]

19 *And Rabsake said unto them; say now to Hizkia; Thus saith the great King, the King of Assyria: What confidence is this wherewith thou trustest?*

20 *Thou sayest,* (*but it is a word of the lips*) [That is, vain, idle, fruitless, altogether nothing, of which there will be, or come nothing: Or understand a word, that is, only in the mouth, and proceedeth not from the heart; which is not meant, nor shall be confirmed by deed] *There is counsel and strength for the war:* [oth *thou speakest, but they are nothing but words: counsel and strength* (*are required*) *for the war.* Oth. *thou speakest but a word of the lips, but* (*there must*) *be counsel and strength for war.* Mocking thus at the prayers and encouragements made which Hizkia used] *now on whom dost thou trust that thou rebellest against me?*

21 *Behold now, thou trustest upon this broken* [Or, *bruised*] *staffe of reed,* [understand by this comparison an help, or aid, that is weak, unfaithfull, and unconstant. So *Isa.* 36. 6. *Ezek.* 29. v. 6 7.] *upon Egypt, on which if any man lean, it will go into his hand and pierce it: so is Pharao King of Egypt, to all those that trust on him.*

22 *But if ye say unto me; We trust on the* LORD *our God: is not that he, whose high place, and whose altars Hizkia hath taken away, and hath said to Juda, and to Jerusalem; ye shall bow your selves before this altar* [To wit, this only altar: As it is said, 2 *Chron.* 32.

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12. That is, before none other] *at Jerusalem.*

23 *Now then, I pray thee, lay a wager with my Lord the King of Assyria;* [Or, *give pledges*, or, *sureties to my Lord, &c.*] *and I will give thee two thousand horses, if thou shalt be able for thy (part) to give riders upon them.*

24 *How wilt thou then turn away* [*i.e.* resist, drive away] *the face of one Prince, of the meanest of my Lords servants? But thou trustest on Egypt, for chariots, and for horsmen.*

25 *Am I (now) come up without the LORD against this place to destroy it? The LORD said unto me march up against that land, and destroy it.* [he speaketh this falsly in a presuming way; to affrighten and astonish the people of God. Although it otherwise hapned by Gods secret providence, which notwithstanding was unknown to his. See below chap. 19. verse 15. *Isa.* 10 5, 6, 7.]

26 *Then said Eliakim the son of Hilkia, and Sebna, and Joah unto Rabsake; speak, we pray unto thy servants in the Syrian, for we understand it (well)* [Heb. *we are hearing:* that is, we do understand, and are skil'd in that language. See *Gen.* 11. on v. 7.] *and talk not with us in the Jewish language before the ears of the people that are on the wall.*

27 *But Rabsake said unto them; hath my Lord sent me to thy Lord, and to thee, to speak these words? is it not to the men which sit on the wall, that they may eat their (own) dung, and drink their (own) piss with you?* [that is, that they might be warned, that by means of strict and close siege most terrible calamities should come upon them, insomuch that they should be forced to eat their own dung, and to drink their own water, to satisfie their hunger and thirst, if they would not deliver up themselves.]

28 *So Rabsake stood, and cryed with a loud voice* [Heb. *great voice*] *in the Jewish language; and he spake, and said; hear the word of the great King the King of Assyria.*

29 *Thus saith the King: Let not Hizkia deceive you; for he shall not be able to deliver you out of his hand.*

30 *Moreover, let not Hizkia make you trust on the LORD, (saying; the LORD will surely deliver* [Heb. *delivering, deliver*] *us, and this city shall not be delivered into the hand of the King of Assyria.*

31 *Hearken not to Hizkia: For thus saith the King of Assyria; deal with me by a present,* [The Hebrew word rendred here *present*, signifieth properly *blessing*; but it is also taken for a *present*. See *Gen*, 33. 11. with the annotat. The meaning is, that he offereth the Jews a treaty of peace, that they might not experimentally feel his power and cruel siege, with the consequence thereof.] *and come forth to me, and eat (ye) every man (of) his (own) vine, and every man (of) his own fig-tree, and drink (ye) every man the water of his (own) well;*

32 *Untill I come, and bring you into a land like your (own) land, a land of corn, and of new wine, a land of bread, and of vineyards, a land of olives, of oil, and of honey;* [understand by these all temporal good things, wherewith the Lord doth bless and prosper a land. See *Exod.* 3. 8. *Deu.* 32. 13, 14. *Job* 20. 17. with the annotat.] *so ye shall live, and not die: And hearken not to Hizkia; for he stirreth you up* [oth. *when he seduceth*, or, *encourageth*, or, *perswadeth you*] *saying; the LORD shall deliver us.*

33 *Have the Gods of the nations in any wise delivered* [Heb. *delivering, delivered*] *every one his land, out of the hand of the King of Assyria.*

34 *Where are the Gods of Hamath, and Arpad?* [See of these two cities also joyned together, *Jerem.* 49. 23.] *Where are the Gods of Sepharvaim, Hena, and Ivva?* [we have here the names of the cities and lands, which the King of Assyria had taken. See above chap. 17. on v. 24. and *Isa.* chap. 37. 13. As concerning *Hena*, and *Ivva*, some hold these to be proper names of Countries; (compare above chap. 17. 31.) Others translate the words thus: *He hath removed and overturned them, Isa.* 36. 19.' These words are left out] *yea, have they delivered Samaria out of mine hand?*

35 *Who are they among all the Gods of the lands, that have delivered their land out of mine hand; that the LORD should deliver Jerusalem out of mine hand?*

36 *But the people held their peace, and answered him not a word: For the kings commandment was, saying; ye shall not answer him.*

37 *Then came Eliakim the son of Hilkia the Steward,* [Heb. *who was over the house.* See of this man above on v. 18. also below chap. 19. 2.] *and Sebna the Scribe, and Joah the son of Asaph the Chancellour, to Hizkia with (their) garments rent:* [See *Gen.* 37. on v. 29. Heb. *rent off garments*] *and they acquainted him with the words of Rabsake.*

CHAP. XIX.

Hizkia sendeth to the Prophet Isaia, to acquaint him with the blasphemies of Rabsake, v. 1. &c. Isaia promiseth deliverance from the Lord, 6. Sanherib is forced to march against the Moors, 8. sendeth again messengers to Hizkia with blasphemous letters, 10. Hizkia prayeth unto the Lord for help, 14. which Isaia promiseth him the second time. 20. The same night is the camp of the Assyrians smitten by the Angel of God, and Sanherib being come to Ninive, is murdered by his own sons, 35.

AND *it came to pass when King Hizkia heard (that) then he rent his clothes,* [To testifie thereby the grief of his heart. So above chap. 18. vers. 37.] *and covered himself with a sack,* [see of this ceremonie, *Gen.* 37. on v. 34.] *and went into the house of the LORD.*

2 *Then he sent Eliakim the Steward,* [Heb. *who was over the house.* See above chap. 18. on v. 8.] *and Sebna the Scribe,* [see above chap. 12. on ver. 10.] *and the eldest of the Priests covered with sacks, to Isaia the Prophet,* [whose Prophetical book is the first among the books of the great Prophets] *the son of Amoz.* [see *Isa.* 1. 1.]

3 *And they said unto him; thus saith Hizkia; This day is a day of distress, and of reviling, and of blasphemy,* [To wit, which is come upon us by reason of our Enemies, who revile and threaten me and my people, and blaspheme the living God] *for the children are come to birth, and there is no strength to bring forth.* [it is a comparison wherein the King compareth himself to a travelling woman, his people to the fruit of the womb, and the present strait to the pang and perill, wherein a woman is with her fruit, having no strength to bring forth the same into the world, when she is upon the very point and time of her delivery. Compare *Hos.* 13. 13. Intimating hereby that they were in the extreamest danger, and without any power at all, to save themselves.]

4 *It may be the LORD thy God will hear* [That is, take into consideration. The word *peradventure*, or, *it may be*, is not here a word of doubting, but of good hope. Compare *Num.* 23. 3. and *Jos.* 14. 12, *&c.*] *all the words of Rabsake, whom his Lord the king of Assyria hath sent to reproach the living God, and to revile (him) with words, which the LORD thy God hath heard:* [oth. *and will reprove the words which the LORD thy God hath heard*] *lift then up a prayer for the remnant that is found.* [that is, which is present, and at hand, and in being. And understand by this remnant the tribe of Juda, which had kept the right worship of God, and were not yet driven out of their land.]

5 *And the servants of King Hizkia came to Isaia.*

6 *And Isaia said unto them: Thus shall ye say unto your Lord, thus saith the LORD; be not afraid of the words which thou hast heard, wherewith the servants* [Heb. *young men, i.e. servants*, or, *officers*, in number three, named above chap. 18. v. 17. Of the Hebrew word see *Gen.* 22. on v. 5.] *of the King of Assyria have blasphemed me.*

7 *Behold, I will give a spirit* [*i.e.* will, purpose, zeal, inclination, motion. Thus the word *spirit* is taken sometimes in a good sence, 2 *Chron.* 36. 22. *Ezek.* 1. 1. *Hag.* 1. 14. and sometimes in a bad, *Judg.* 8. 3. *Job* 15. 13. *Prov.* 16. 32. and 25. 28. Others take the word *spirit* for blast, wind, sound, noise] *into him,* (so) *that he shall hear a rumour* [namely of Tirhaka King of Cusch, that should come forth to fight against him. See below v. 9.] *and return into his (own) land: And I will cause him to fall by the sword in his (own) land.*

8 *So Rabsake returned, and found the King of Assyria fighting against Libna;* [A city in the tribe of Juda; of which see *Jos.* 10. 20. and 15. 42. and 21. 13.] *for he had heard that he had departed from Lachis.*

9 *Now when he* [Namely, the King of Assyria] *heard say of Tirhaka King of Cusch,* [*i. e. of the Arabians*, or, *of the Moors.* See *Num.* 12. on v. 1.] *behold he is come forth to fight against thee; he sent messengers again* [Heb. *he returned, and sent*; that is, he sent again. See *Num.* 11. on v. 4.] *unto Hizkia, saying;*

10 *Thus shall ye speak to Hizkia the King of Juda, saying; let not thy God, on whom thou trustest, deceive thee, saying; Jerusalem shall not be delivered into the hand of the King of Assyria.*

11 *Behold; thou hast heard what the Kings of Assyria have done to all lands, banning them;* [See *Deu.* 2. on v. 34.] *and shouldest thou be delivered?* [*i.e.* thou shalt in no wise be delivered. It is a manner of questioning which denieth very strongly. See *Gen.* 18. on v. 17.]

12 *Have the Gods of the Nations, which my fathers have destroyed, delivered them? (As) Gozan,* [See above chap. 17. 6. and the annotat.] *and Haran,* [a city of Mesopotamia. See *Gen.* 11. on v. 31.] *and Reseph,* [Hebr. *Reseph*, lying in Mesopotamia] *and the children of Eden* [this was a countrey lying in Chaldea, or Babylonia. See thereof *Gen.* 2. on v. 8. *Ezek.* 27. 23.] *which were in Telassar.* [the name (as some conceive) of a fort lying in the midst of the Euphrates. Others hold it to be a countrey.]

13 *Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharvaim, of Hena and Ivva?* [See above chap. 18. on v. 34.]

14 *Now when Hizkia had received the letters of the hand of the messengers, and read them, he went up into the house of the LORD,* [*i.e.* the Temple] *and spread them out before the face of the LORD.* [*i.e.* in the court, over against the Ark of the covenant, which was in the holy of holies, for a token of Gods present habitation there. See *Lev.* 1. on v. 3. and 9. on v. 24.]

15 *And Hizkia prayed before the face of the LORD, and said; O LORD God of Israel, which dwellest* [Or *sittest*] *between the Cherubims,* [understand the two Cherubims, which stood at both ends of the expiation-cover of the Ark, *Exod.* 25. 18, *&c.* This appellation of God is likewise used, 1 *Sam.* 4. 4. See *Num.* 7. 89. with the annotat.] *thou thy self, thou alone art the God of all the Kingdomes of the Earth, thou hast made heaven and earth.*

16 *O LORD, incline thine ear, and hear, open, LORD, thine eyes, and see, and hear the words of Sanherib, which hath sent this (man),* [Namely, Rabsake. See above chap. 18. 17, *&c.*] *to reproach the living God.*

17 *Of a truth, LORD, the Kings of Assyria have wasted those heathens, and their land:*

18 *And have cast* [Heb. *given*] *their Gods into the fire: For they were no gods, but the work of mens hand, , wood, and stone, therefore they have destroyed them.*

19 *Now then, (O) LORD our God, deliver us, I pray, out of his hand: So all the Kingdomes of the earth shall know, that thou, LORD, art God alone.*

20 *Then Isaia the son of Amoz sent to Hizkia, saying; Thus saith the LORD, the God of Israel; That which thou hast prayed to me against Sanherib King of Assyria, I have heard.*

21 *This is the word which the LORD hath spoken concerning him:* [Understand the thing which the Lord had revealed to the Prophet Isaia, touching the King of Assyria] *The Virgin,* [understand the state, or Kingdome of the Jewish people, or of the city of Jerusalem, which is conceived to be so called, because it had not yet been quite over-powred, and taken by any] *the daughter of Zion* [as the word *daughters* being put after the name of a city, signifieth the villages, and small towns resorting under it, *Numb.* 21. v. 25. *Judg.* 1. 27. So the word *daughter* being put for the name of a city, or of a land, signifieth the inhabitants thereof, as here, and *Psa.* 45. 13. and 137. 8. *Isa.* 23 12. and 47. 1.] *she mocketh thee, the daughter of Jerusalem shaketh the head at thee.* [*to shake the head at a man*, is to despise, and scorn him, *Job* 16. 4. *Psal.* 22. 8. and 44. 15. *Isa.* 37. 22. *Jer.* 18. 16. *Lam.* 2. 15.]

22 *Whom hast thou reproached and blasphemed? And against whom hast thou exalted (thy) voice, and lift up thine eyes on high? against the holy one of Israel.* [Oth. *yea thou hast lift up thine eyes against the holy one of Israel.* God is called *the holy one of Israel*, not only because he is holy, yea holiness it self, but also because he setteth apart a people for himself, which he halloweth by the blood and spirit of Christ. See of this appellation also, *Isa.* 5. 24. *Jer.* 51. 5 *&c.*]

23 *By the means* [Heb. *by the hand*] *of thy messengers,* [namely, Tartan, Rabsaris, and Rabsake, above chap. 18. 17.] *thou hast reproached the Lord, and said: With the multitude of my chariots I am come up to the heights of the mountaines, to the sides of Libanon:* [see of this mountain, 1 *Kings* 4. on v. 33.] *and I will cut down the tall Cedar-trees thereof, and the choice Fir-trees thereof,* [Heb. *the height of the Cedar-trees thereof, and the choice of the Fir-trees thereof.* Some understand hereby the fair and strong cities of Juda, which the King of Assyria had taken, above chap. 18. 13.] *and will enter into his uttermost Inne,* [Heb. *the Inne of his end*, or, *extremity, utmost part.* Understand all the places of Juda, in what utmost ends or corners soever they lie. The meaning is, that the King of Assyria had an intent to leave no place free and unmolested, but to over-run, take, waste, and destroy the whole land] *into the forest of his fair field.* [oth. *of his carmel.* The name of a pleasant, and fruitfull mountain, lying in the tribe of Issaschar; of which see 1 *Kings* 18. on vers. 19. The word seemeth to be taken here, for a fair, pleasant, and fruitfull place. So *Isa.* 10. 18. *Jer.* 2. 7. and 4. 26, *&c.*]

24 *I have digged, and have drunk strange waters:* [*i.e.* new waters, never before found, or known. The meaning is, although I have passed with my camp through dry, and waterless countreys, and that they have fought

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sought by all means possible to stop all passages of water from me, that so I might be constrained to remove out of this land, 2 *Chron.* 32. 3, 4. Yet by my wisdome and power I have gotten water enough, even in places, where there was none before] *and with the soles of my feet have I dried up all the rivers of besieged places.* [Heb. *rivers*, or, *brooks of siege.* Intimating that he could not only furnish his host with water, but also deprive his Enemies, whom he besieged, of it; and that by reason of the great multitude of souldiers that followed him.]

25 *Hast thou not heard that I have done that long ago? And have formed that of ancient daies?* [Heb. *of daies of antiquity*] *Now I have made that come to pass; that thou shouldest be to disturb fenced cities into waste heaps.* [hitherto are rehearsed the words of the King of Assyria: Now here follow again the words of God, which he speaketh to the King. As if he should say, thou hast no cause to boast of thy victories, for they are my work, to punish the nations by laying their cities and countries waste.]

26 *Therefore their inhabitants were handless,* [Heb. *short of hand*, or, *short-handed*; that is, of small strength, of weak power. So *Isa.* 37. 27.] *they were dismayed, and confounded:* [the meaning is, as victory cometh from God, so doth fear, dismayednes, and weakness, whereby men are overcome, procced from him also] *they were (as) the graß of the field, and (as) the green graß-plants,* [Heb. *the greennesse of the little graß*, or, *little-herb.* Oth. *the pot herb of the small herb:* That is, the small pot herb] (*as*) *the hay of the house-tops, and (as) blasted corn, before it standeth upright.*

27 *But I know thy sitting, and thy going out, and thy coming in:* [That is, all thy purpose, counsel, devices, attempts and practise. Compare herewith *Deut.* 31. the annotat. on vers. 2.] *and thy rage against me.*

28 *Because of thy rage against me, and for that thy tumult is come up before mine ears, therefore I will put my hook into thy nose,* [This is a similitude taken from those that have to do with fierce and cruel beasts; thereby to express the power of God, which he useth to restrain the malice of cruel and raging tyrants] *and my bridle into thy lips,* [*i. e.* into thy mouth. Another comparison taken from those that have a wild horse to rule] *and I will cause thee to turn back by that way, by which thou camest.*

29 *And let that be a token unto thee,* [This is spoken to King Hizkia, to assure him and his people, that they should be delivered from the violence and fury of the King of Assyria] *that they shall eat this year that which grew of it self;* [the Hebrew word signifieth that which grew of it self (after the harvest is ended) out of the seeds that are fallen out, without the labour or help of man] *and in the second year, that which again groweth forth from the same;* [the token was, that they should not only in the first year, when the land was over-run by the Assyrians, but also in the next after that find sufficient store of victual sprung up of it self in the field. See further, *Isa.* 37. on ver. 30.] *but in the third year sow, and reap, and plant vineyards, and eat the fruits thereof.*

30 *For the escaped* [Heb. *the escaping.* That is, those that shall have escaped. So in the following verse] *that is left remaining in the house of Juda, shall again take root* [Heb. *shall adde root*] *downward, and shall bear fruit* [Heb. *make fruit.* The Hebrew word *Peri* signifieth not only the fruits, but also the branches that bear the fruits. So *Lev.* 23. 40. see the annotat.] *upward.* [a similitude taken from plants: whereby is signified, that those of Juda should have very great success, and prosperity.]

31 *For out of Jerusalem shall the remnant go forth,* [*The remnant*, to wit, which shall escape the hands of Enemies, having been kept and secured in the city of Jerusalem, which shall not fall into the hand and power of the Assyrians] *and the escaped out of mount Zion: the zeal of the* LORD *of hosts shall do this.* [that is, the fervent love of God toward his people, and his fierce wrath toward his Enemies shall produce this deliverance. Compare *Isa.* 9. 7.]

32 *Therefore thus saith the* LORD *concerning the King of Assyria: He shall not come into this city, nor shoot an arrow into it? Neither shall he come before it* (*with*) *a shield, nor shall cast up a bank against it.*

33 *By the way that he came, by the same shall he return; but he shall not come into this city, saith the* LORD.

34 *For I will protect this city, to save it, for mine own sake,* [That is, that my name may be acknowledged, praised, honoured, and feared. Compare *Prov.* 16. 4. *Isa.* 48. 9, 11. *Ezek.* 36. 21, 22, 23.] *and for my servant Davids sake.* [see 1 *Kings* 11. on v. 12.]

35 *It came to pass then in that same night, that the Angel of the* LORD *went forth, and smote in the camp of Assyria* [Understand Sanheribs camp, that lay before Libna, (or according to the opinion of some, was upon the march towards Jerusalem,) above vers. 8. where Rabsake returned to him, without besieging Jerusalem, as God had promised, ver. 32. Compare *Isa.* 37. on vers. 33. 36.] *an hundred, fourscore and five thousand: and when they* [to wit, the King of Assyria and his Counsellours] *gat them up early in the morning, behold, they were all dead bodies.* [to wit, which were smitten by the Angel.]

36 *So Sanherib King of Assyria departed, and went his way, and returned, and he abode at Nineve.* [See *Gen.* 10. on v. 11, 12.]

37 *Now it came to pass, as he bowed himself down* [To wit, to worship the idol, mentioned in the next words, and to honour him with Religious worship] *in the house of Nisroch* [the name of an idol of the Ninevites] *his God, that Adramelech, and Sareçer (his sons) smote him with the sword;* [as was foretold above v. 7.] *but they escaped into the land of Ararat:* [See *Gen.* 8. on v. 4.] *and Esar Haddon became King in his stead.* [This *Esar Haddon* reigned (as some write) ten years in Nineve. After him the Monarchie was translated from the Assyrians to the Babylonians.]

CHAP. XX.

Hizkia being sick, is threatned of God by Isaia with death, vers. 1. &c. *but having prayed to the Lord hath fifteen years more added to his life,* 2. *of which he is assured by a miracle,* 8. *Berodach Baladan visiteth Hizkia by Ambassadours, who sheweth them all his treasures,* 12. *Whereupon Isaia foretelleth him the Babylonish captivity.* 14. *He dieth, and Manasseh becometh King,* 20.

IN *those dayes* [To wit, after that the host of the Assyrians was smitten, and Juda delivered from them: which is conceived to have been in the fourteenth year of Hizkia's reign] *Hizkia was sick unto death: And the Prophet Isaia the son of Amoz came to him, and said unto him; thus saith the* LORD: *Give command to thine house;* [*i.e.* take order concerning thy last will, for the disposing of thine estate, as thou wilt have the same to go after thy decease. That is as much, as make thy

thy last will and testament, So 2 *Sam.* 17. 23. *Isa.* 38. 1.] *for thou shalt dye.* [Heb. *thou art dead*, or, *dying*; that is, thou shalt die straightway. See *Genes.* 20. on v. 2. Understand this threatning with a concealed condition, if he humbled not himself, and prayed unto God for mercy. Compare *Jon.* 3. 4, 10.]

2 *Then he turned his face about, toward the wall;* [To wit, that having turned away his eyes from men, he might the better turn his mind to God, to pray carnestly and fervently] *and he prayed unto the* LORD, *saying;*

3 *Oh Lord, remember, I pray, that I have walked before thy face in truth,* [Or, *in faithfulness, faithfully*] *and with a perfect heart,* [see 1 *Kings* 8. on v. 61.] *and have done that which is good in thine eyes: And Hizkia wept very sore.* [Heb. *wept a great weeping*, or, *with a great weeping.* He wept not so much through fear of death, as because he was troubled to think what would become of Gods people, the pure worship of God, and the state of the Kingdome after his death.]

4 *Now it came to pass, when Isaia was not* (*yet*) *gone out of the middle Court,* [To wit, of the Kings house: which court is called *the second Court*, 1 *Kings* 7. 8. Oth. *out of the middle city*; that is, out of the middle part of the city, which was between the fort and the utmost part of the city. It's conceived that the city of Jerusalem consisted of three parts; First, the city of David on mount Zion, where the royal fort was. Secondly, the middle part of the city. Thirdly, the remaining and utmost part thereof. Compare below chap. 22. 14. 2 *Chron* 34. 22. *Zeph.* 1. 10.] *that the word of the* LORD *came to him, saying;*

5 *Turn again, and tell Hizkia the leader of my people, thus saith the* LORD, *the God of David thy Father; I have heard thy prayers, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up into the house of the* LORD.

6 *And I will adde fifteen years unto thy dayes,* [Understand this in respect of the nature of the sickness, which was mingled with death, and not in respect of Gods purpose, who had determined by his Almighty power to cure the disease, and to keep the King alive yet fifteen years longer] *and will deliver thee out of the hand of the King of Assyria:* [to wit, by hindering the Assyrians from re-assuming the war] *together with this city; and I will defend this city for mine own sake,* [see above chap. 19. on v. 34.] *and for my servant Davids sake.* [see 1 *Kings* 11. on v. 12.]

7 *Then said Isaia; take a lump of figs: And they took it, and laid it on the sore; and he was healed.* [Heb. *lived.* So above chap. 8. on v. 8. that is, he recovered, not so much by the natural vertue of the figs (which indeed are a conducible means thereunto) as chiefly by the special and super-natural power and blessing of the Almighty.]

8 *Now Hizkia said unto Isaia, which is the token that the* LORD *will heal me, and that I shall go up into the house of the* LORD *in the third day?* [He spake this not out of unbelief, as the Scribes and Pharises desired 2 token, *Math.* 12. 38. but of an upright inclination or affection, to strengthen his Faith, because this promise of life did seem directly to oppose and contradict the former threatning of death. Compare *Judg.* 6. 17.]

9 *And Isaia said, this shall be a token unto thee from the* LORD, *that the* LORD *will do the thing that he hath spoken: Shall the shadow* [Which is made by the shining of the sun on the dyal, which is on the out-side of the clock] *go forward* [*i.e.* speedily, and as it were in a moment, in an extraordinary manner, toward the west] *ten degrees?* [Heb. *ascensions, steps.* Understand the marks or strokes, or lines in the clock, by which the hours were distinguished and pourtraied on the diall. This was a wonderfull work of God. Concerning the degrees or lines, whether they signify half or whole hours, and the like circumstances more, thereof are divers opinions] *or return backward* [*i.e.* toward the East] *ten degrees?* [or, *the shadow is gone forward ten degrees, shall it go back ten degrees.*]

10 *Then said Hezekia; it is* (*a*) *light* (*thing*) [As more agreeing with the ordinary course of the sun, although also miraculous] *for the shadow to go down ten degrees: Nay, but let the shadow return backward ten degrees.*

11 *And Isaia the Prophet called on the* LORD: *And he caused the shadow to return backward ten degrees, in the degrees, which it had gone downward, in the degrees (of the-sun dial) of Achaz.* [*i.e.* in the sun-dial, which Achaz his father had caused to be made.]

12 *At that time Berodach Baladan* [The King of Babylon, called also Merodach, *Isa.* 39. 1. and in prophane histories] *the son of Baladan, the king of Babel, sent letters and a present to Hizkia:* [*viz.* to congratulate Hizkia in regard of his recovery, and to enquire of the miracle that hapned in the sun, *Isa.* 38. 8. and was also taken notice of in Chaldea, 2 *Chron.* 32. 31.] *for he had heard that Hizkia had been sick.*

13 *And Hizkia hearkened* [To wit, with joy. See *Isa.* 39. 2.] *unto them,* [understand the messengers, or Lords, that had brought the fore-mentioned letters and present. To these did Hizkia carefully listen, concerning that which was presented to him, or enquired of him] *and he shewed them all his treasury,* [or, *spice-house.* Understand an house, wherein all manner of pleasant drugs and spices, and costly wares were laid up] *the silver, and the gold, and the spices, and the best oil, and his armory* [Heb. *an house of vessels*, or, *instruments.* Understand weapons, or silver, and gold jewels, and all manner of precious furniture and Jewels] *and all that was found in his treasures: There was nothing in his house, nor in all his dominion, that he shewed him not.*

14 *Then came the Prophet Isaia unto king Hizkia, and said unto him; what said those men, and from whence came they unto thee? And Hizkia said; they are come from a far countrey from Babel.*

15 *And he said; what have they seen in thine house? And Hizkia said; they have seen all that is in mine house, there is nothing in my treasures, that I have not shewed them.*

16 *Then said Isaia to Hizkia: Hear the word of the* LORD. [To wit, which the LORD in his due time will make good, because thou hast prided thy self in the lofty shewing of thy treasures and riches.]

17 *Behold, the dayes come, that all that is in thine house, and that which thy Fathers have laid up* (in store) *unto this day, shall be carried away to Babel:* [See the accomplishment hereof below chap. 24. 13. and 25. 13. *Jer.* 52. 17.] *there shall be nothing left, saith the* LORD.

18 *Besides, they shall take of thy sons that shall issue from thee, which thou shalt beget, to be courtiers* [*i.e.* court-ministers, or court-servants. See *Gen.* 37. on v. 36.] *in the palace of the King of Babel.* [see the accomplishment hereof below chapters 24. and 25.]

19 *But Hizkia said unto Isaia; the word of the* LORD, *which thou hast spoken, is good: He said also; should it not?* [To wit, be good? Or is it not (so)? See the like phrase, 1 *Sam.* 10. 1. That is called here *good*, which is called righteous and gracious. Righteous, because he and the land had deserved judgement; gracious, because God was still bountifull to him, and his people, though unworthy] *seeing peace and truth shall be in my daies.*

20 *Now the rest of the acts of Hizkia, and all his might, and how he made the pool,* [See of this pool above chap. 18. 17. *Neh.* 3. 16.] *and the conduit, and brought water into the city,* [to wit, to cut it off from the enemy. See 2 *Chron.* 32. 3, 4, 30.] *are they not written in the book of the Chronicles of the kings of Juda?*

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21 *And Hizkia fell asleep with his Fathers: And Manasseh his son became king in his stead.*

CHAP XXI.

Manasseh is an abominable idolater, verſ. 1. &c. *Wherefore moſt grievous judgements are threatned,* 10. *Manasseh ſhedderh alſo much innocent blood, and dyeth,* 16. *Amon his ſon ſucceedeth in his room, and followeth his Fathers footſteps,* 19. *he is ſlain by his ſervants,* 23. *Joſias his ſon becometh king,* 26.

MAnasseh *was twelve years old* [Heb. *a ſon of twelve years*] *when he became king, and reigned five and fifty years at Jeruſalem,* [comprehend herein the time, in which he was priſoner at Bethel, 2 *Chron.* 33. 11.] *and his mothers name was Zephzi-Ba.* [Hebr. *Chephſi-Ba.*]

2 *And he did that which was evill in the eyes of the* LORD; [See 1 *Kings* 11. on v. 6.] *after the abominations of the heathen, which the* LORD *had driven out of poſſeſſion before the face of the children of Iſrael.*

3 *For he built up again,* [Heb. *he returned, and built*; that is, he built again. See *Numb.* 11. on v. 4.] *the high places* [ſee *Lev.* 26. on v. 30.] *which Hizkia his Father had deſtroyed, and he reared up altars for Baal;* [ſee *Iudg.* 2. on v. 11.] *and made a grove,* [ſee of the idolatrous groves, *Deu.* chap. 7. on v. 5. which God had expreſſly forbidden to be made, *Deu.* 16. 21.] *according as Achab king of Iſrael had made;* [ſee 1 *Kin.* 16. v. 31, 32, 33.] *and bowed himſelf down before all the hoſt of heaven,* [underſtand the ſun and moon, with the reſt of the planets and ſtars. See *Deu.* 4. v. 19. and the annotat.] *and ſerved them.*

4 *And he built altars in the houſe of the* LORD, [See *Ier.* 32. 34.] *of which the* LORD *had ſaid; at Jeruſalem will I put my name.* [Underſtand the name of the Lord only, and not likewiſe the names of Idols. See the meaning of theſe words, 1 *Kings* 8. on v. 29. See alſo *Deu.* 12. 5, 11.]

5 *Moreover, he built altars for all the hoſt of heaven, in both the courts of the houſe of the* LORD. [Whereof the firſt, or inner court, was the Prieſts court, ſtanding next to the Temple; the other the peoples court, without joyning to the firſt. See of both 1 *Kings* 6. on verſ. 36.]

6 *Yea, he made his ſon paſs thorow the fire;* [To wit, in the valley of the ſon of Hinnom, 2 *Chron.* 33. 6. to the honour of the idol Moloch. See *Levit.* 18. on v. 21.] *and practiſed jugling;* [ſee of the ſignification of the Hebrew word, *Lev.* 19. on verſ. 26.] *and gave heed to the crying of birds;* [ſee of the ſignification of the Hebrew word, *Lev.* 19. on v. 26.] *and he appointed ſooth-ſayers and Necromancers,* [Heb. *he made, &c.* See of the Hebrew word *ſooth-ſayers,* and the next following, *Lev.* 19. on v. 31. Theſe Manaſſeh is ſaid to have made, becauſe he publickly ordained and appointed them, that they might be ready to wait and attend upon all men with their deviliſh arts] *he did very much evill in the eyes of the* LORD, *to provoke* (*him*) [this word is here inſerted out of 2 *Chron.* 33. 6.] *to anger.*

7 *He ſet alſo a carved image of the grove,* [Or, *the carved image,* pointing at a certain image of the idolatrous grove] *which he had made,* [ſee above v. 3.] *in the houſe of which the* LORD *had ſaid to David, and to Solomon his ſon; in this houſe, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael,* [i. e. out of all places and cities, that are inhabited by the tribes] *will I put my name* [ſee above on verſ. 4.] *for ever.* [that is, during the time of the law. See *Geneſ.* 13. on v. 15.]

8 *Neither will I proceed to remove the foot of Iſrael out of this land, which I gave their Fathers;* [or as it is ſaid, 2 *Chron.* 33. 8. *to make them remove,* or *to take them away*; that is, to make the Iſraelites remove, wander, and ſhift up and down, out of this land: As befell the ten tribes, above chap. 18. 11.] *only, if they obſerve to do according to all that I have commanded them, and according to all the law,* [underſtand the moral, ceremonial, and the judicial lawes. See 2 *Chron.* 33. the annotat. on verſ. 8.] *which my ſervant Moſeh commanded them.*

9 *But they hearkned not: for Manaſſeh made them to erre,* (ſo) *that they did worſe then the heathen,* [To wit, becauſe they moſt treacherouſly rejected the light of the true knowledge of God, and the preſcript or platform of pure Religion, which the heathen had not, and exceeded the heathen in the abomination of idolatry, who ſerved not ſo many ſtrange idols, containing themſelves for the moſt part with their own. Oth. *doing worſe;* which may alſo be underſtood o. King Manaſſeh, as below v. 11.] *which the* LORD *had deſtroyed before the face of the children of Iſrael.*

10 *Then the* LORD *ſpake by the miniſtery* [Hebr. *hand*] *of his ſervants the Prophets, ſaying;*

11 *Becauſe Manaſſeh king of Iuda hath done theſe abominations, doing worſe then all that the Amorites* [Under the name of this one nation, are often all infidels and heatheniſh nations of the land of Canaan comprehended. See *Gen.* 15. on verſ. 16.] *did, which were before him; yea, hath made Iuda alſo to ſin with his dung-gods:* [ſee *Lev.* 26. on v. 30.]

12 *Therefore, thus ſaith the Lord the God of Iſrael: Behold, I bring an evill upon Jeruſalem and Iuda, that every one that heareth it, both his ears ſhall tingle.* [Underſtand ſuch an evill that ſhall cauſe ſo great aſtonishment, fear and terrour in all mens hearts, that theirſenſes ſhall be amazed and diſtracted, as a mans hearing is wont to be deafened by an exceeding loud ſound, and vehement noiſe, made juſt before or againſt his ear. See the ſame compariſon, 1 *Sam.* 8. 11. *Ier.* 19. 3.]

13 *And I will draw the meaſuring-line of Samaria over Jeruſalem,* [By the meaſuring-line, here is meant the meaſure, or rule; that is, the quality and likeneſs of the judgement. The meaning is, ſuch a judgement as I brought upon the ten tribes, and their chief city Samaria, will I bring upon Juda and Jeruſalem, that the land ſhall be laid waſt, the city taken, and the inhabitants carried away captive. 'Tis a compariſon taken from Carpenters, and Maſons, or Bricklayers, who both rear and raiſe their work by line and meaſure. Compare *Iſa.* 34. 11. *Amos* 7. v. 7, 8. *Zach.* 1. 16.] *and the plummet of the houſe of Achab,* [the former ſimilitude is ſtill retained, to ſhew that like judgement ſhould befall Jeruſalem, as befell Achabs houſe] *and I will wipe Jeruſalem, as they wipe a diſh; they wipe it, and turn it upſide down upon its hollowneſs.* [Or, *rands, brims.* Heb. *upon its face.* The meaning is, as diſhes are employed for a clean uſe, are waſhed and ſcoured from all filth, and after that turned upſide down that no unclean thing may fall into them: ſo ſhall Jeruſalem by tranſportation be purged from wicked inhabitants, and the government thereof turned upſide down, that the uppermoſt part ſhall lie under.]

14 *And I will forſake the remnant of my inheritance,* [Underſtand the tribe of Juda, or the Jews, who alone, with thoſe that ſided with them, were left of the Iſraelites, bearing the name of the people of God. God calleth this tribe his inheritance, becauſe they were as dear unto him, as an inheritance is to a man] *and will deliver them into the hand of their Enemies; and they ſhall become a prey and a ſpoil to all their Enemies:*

15 *Becauſe they did that which was evill in mine eyes, and provoked me to anger, from that day, that their fathers came forth out of Egypt, even unto this day.*

16 *Beſides,*

16 *Beſides, Manaſſeh ſhed alſo very much innocent blood,* [To wit, of thoſe that would not follow his abominations] *till he had filled Jeruſalem from one end to another;* [Heb. *mouth to mouth.* See above chap. 10. on v. 21.] *beſide his ſin,* [underſtand idolatry, which by way of ſpecial eminency is called *ſin,* becauſe it directly oppoſeth and croſſeth the Majeſty of God, is in the higheſt degree hated and forbidden, and left unpuniſhed by him. See 1 *Kings* 11. on v. 6. and 12. on v. 30.] *which he made Juda to ſin, doing that which was evill in the eyes of the* LORD.

17 *Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin,* [Underſtand eſpecially his idolatry againſt God, and his tyranny againſt men] *which he ſinned, are they not written in the book of the Chronicles of the Kings of Judah?* [underſtand herewithall his captivity, repentance, and converſion, and his actions that followed thereon, of which ſee alſo 2 *Chron.* 33. 11, 12, *&c.*]

18 *And Manaſſeh fell aſleep with his Fathers, and was buried in the garden of his* (*own*) *houſe, in the garden of Uzza: And Amon his ſon became King in his ſtead.*

19 *Amon was two and twenty years old,* [Heb. *a ſon of two and twenty years*] *when he became King, and he reigned two years at Jeruſalem: And his mothers name was Meſſullemet, a daughter of Haruz of Jotba.* [ſome are of opinion that this was Jotbath, where the Iſraelites had a camping-place, when they journeyed from Egypt thorow the wilderneſs toward the land of Canaan, *Num.* 33. 33. *Deu.* 10. 7.]

20 *And he did that which was evill in the eyes of the* LORD; *According as Manaſſeh his Father had done.*

21 *For he walked in all the way* [To wit, the evill way of idolatry, unbelief, and manifold wicked practiſes. See 1 *Kings* 15. on v. 26.] *which his Father had walked, and he ſerved the dung-gods, which his Father had ſerved, and he bowed himſelf down before them.*

22 *So he forſook the* LORD *God of his Fathers; and he walked not in the way of the* LORD. [See 1 *Kin.* 11. on v. 33.]

23 *And the ſervants of Amon made a conſpiracy againſt him; And they ſlew the King in his own houſe.*

24 *But the people of the land ſmote all that had made a conſpiracy againſt King Amon: And the people of the land made Joſia his ſon king in his ſtead.*

25 *Now the reſt of the acts of Amon, which he did; are they not written in the book of the Chronicles of the kings of Juda.*

26 *And they buried him in his ſepulchre, in the Garden of Uzza: And Joſia his ſon became king in his ſtead.*

CHAP. XXII.

Joſia his pious government, v. 1. &c. *He taketh care for the repairing of the Temple,* 3. *The book of the law is found by Hilkia in the Temple, and delivered into the kings hand by Saphan,* 8. *The king having underſtood, what God ſhercin threatneth to back-ſliders, asketh counſel of the Lord by Hulda the Propheteſs,* 11. *The Propheteſs returneth an anſwer,* 15.

JOſia *was eight years old, when he became king, and reigned one and thirty years at Jeruſalem: His mothers name was Jedida, a daughter of Adaia, of Bozkath.* [The name of a city lying in the tribe of Juda, *Joſ.* 15. 39.]

2 *And he did that which was right in the eyes of the* LORD; [See 1 *Kings* 11. on v. 33.] *and he walked in all the way of David his Father,* [ſee 1 *Kings* 15. on v. 32.] *and turned not to the right hand, nor to the left* [ſee *Deu.* 5. on v. 32.]

3 *Now it came to paſs in the eighteenth year of King Joſia,* [To wit, the eighteenth year of his reign, not of his age, 2 *Chron.* 34. 8. As for his age, he was now 26. years old: Now what he being King did in the former years of his life, ſee 2 *Chron.* 34. 3, 4. &c.] *that the King ſent Saphan the ſon of Azalia, the ſon of Meſſullam the Scribe* [i. e. the Kings Secretary or Clerk. See above ch. 12. on v. 10.] *into the houſe of the* LORD, *ſaying;*

4 *Go up to Hilkia the Prieſt,* [Heb. *the great Prieſt* So alſo below v. 8.] *that he may ſum the mony which is brought into the houſe of the* LORD; [Heb. *that he may finiſh the money, &c.* Oth. *may take up the ſum of the money,* or, *the gathering of the money, or lay it out to the full.* The meaning is, that he ſhould take up the full ſum of the mony gathered by the Collectors, and lay it out toward the repairing and building of the Temple again. Compare above chap. 12. v. 5, 9, 10, 11.] *which the Keepers* [theſe were Levites. See above chap. 12. v. 9. 10. 2 *Chron.* 8. 14. and 34. 9.] *of the threſhold* [to wit, of the houſe of the Lord, or of the Temple. Oth. *of the veſſels*] *have gathered of the people.*

5 *And let them deliver it into the hand of the Overſeers of the work,* [Theſe were Levites, as appeareth, 2 *Chr.* 34. 12.] *who are appointed over the houſe of the* LORD; *that they may give it to thoſe that do the work,* [indeed in the Hebrew there is the ſame word, which immediately before in this verſe was tranſlated *Overſeers,* who had the overſight of the whole work of reparation; but here it ſignifieth thoſe that did the work it ſelf, or laboured in it, as appeareth by the following verſe, where theſe workmen or labourers are diſtinctly expreſſed] *which is in the houſe of the* LORD, [oth. *which are in the houſe of the Lord*] *to repair the breaches of the houſe.*

6 *To the Carpenters, and to the builders, and to the maſons;* [See above chap. 12. on v. 12.] *and to buy wood, and hewed ſtones,* [i. e. which were hewed out of the mountaines, and were again to be hewed and ſquared by the maſons and ſtone-cutters for the work of building. Compare 2 *Chron,* 34. 11.] *to repair the houſe.*

7 *Howbeit there was no account kept of the mony that was delivered into their hand;* [To wit, of the beſtowing and laying out of the mony] *for they dealt faithfully.* [Heb. *in truth,* or, *faithfulneſs.* So above chap. 12. 15. ſee the annotat.]

8 *Then Hilkia the high Prieſt ſaid unto Saphan the Scribe; I have found the book of the Law in the houſe of the* LORD; [Meaning the original book of the Law, which Moſeh himſelf had written, and was laid on the ſide of the Ark of the Covenant. See *Deut.* 31. 24, 26.] *and Hilkia gave the book to Saphan, who read it.*

9 *Then came Saphan the Scribe unto the King, and brought the King word again, and he ſaid; Thy ſervants* [namely, Hilkia, and I] *have gathered* [Heb. *caſt*] *the mony that was found in the houſe,* [namely, of the Lord, that is, in the Temple] *and have delivered it into the hand of the Overſeers of the work, who were appointed over the houſe of the* LORD.

10 *Alſo Saphan the Scribe told the king, ſaying; Hilkia the Prieſt hath given me a book;* [viz. the book of the Law: whereof mention is made above v. 8. and below v. 11.] *and Saphan read that before the face of the King.*

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11 *Now it came to pass, when the king heard the words of the book of the Law, that he rent his clothes.* [As an evidence and witness, both of his grief and sorrow for the sins of the whole land, committed against the law of God, and of the fear of the judgements, that were threatned in the book of the law. See of the renting of garments in sad and sorrowfull cases, *Gen.* 37. in the annotat. on v. 29.]

12 *And the king commanded Hilkia the Priest, and Ahikam the son of Saphan, and Achbor* [Otherwise called *Abdon*, 2 *Chron.* 34. v. 20.] *the son of Michaia, and Saphan the Scribe, and Asaia the kings servant,* [who above and before all others waited upon him, and was ever ready at hand in all weighty matters, and such as were of speciall concernment. So *Matth.* 8. 9.] *saying;*

13 *Go, enquire of the LORD for me, and for the people, and for all Juda, concerning the words of this book, that is found: For the wrath of the LORD is great, which is kindled against us, because our Fathers have not hearkened to the words of this book, to do according to all that is written for us.* [*i. e.* for our instruction and admonition.]

14 *Then went Hilkia the Priest, and Ahikam, and Achbor, and Saphan, and Asaia unto Hulda the Prophetess, the wife of Sallum, the son of Tikva, the son of Harhas* [Otherwise, *Thokath, the son of Hasra*, 2 *Chr.* 34. 22.] *keeper of the wardrobe;* [understand the keeper of the holy garments, which were used in the service of God] (*now she dwelt at Jerusalem in the second part*) [to wit, of the city. See above chap. 20. on v. 4. Some understand this place of a colledge, or house of teaching, in which the Prophets, and their disciples or scholars did meet, to discourse of Gods word] *and they spake unto her.*

15 *And she said unto them; Thus saith the LORD the God of Israel: Tell the man, that sent you to me.*

16 *Thus saith the LORD, behold, I will bring evill* [To wit, evill of punishment. See *Gen.* 19. on v. 19.] *over this place, and upon the inhabitants thereof; (namely,) all the words of the book, which the king of Juda hath read.*

17 *Because they have forsaken me, and burnt incense to other Gods,* [See *Gen.* 35. on v. 2.] *to provoke me to anger, with all the work of their hands,* [meaning the idols and images, that are so called by way of contempt, *Deu.* 31. 29. *Psa.* 115. 4. and 135. 15. *Isa.* 2. 8. *Jerem.* 1. 16. *Mich* 5. 13.] *therefore shall my wrath be kindled against this place, and not be quenched.*

18 *But to the king of Juda, that hath sent you to enquire of the LORD, thus shall ye say unto him: Thus saith the LORD the God of Israel; as touching the words which thou hast heard:* [To wit, which he had heard read out of the book of the law by Saphan the Scribe, above v. 10. concining most grievous threatning, which God therein had denounced against the transgressors of the law, and breakers of his covenant.]

19 *Because thine heart waxed weak, and thou didst humble thy self before the face of the LORD, when thou heardest what I spake against this place, and the inhabitants thereof: That they shall become a desolation, and (a) curse, and thou hast rent thy clothes, and wept before my face; therefore I have also heard thee; saith the LORD.*

20 *Therefore behold, I will gather thee to thy Fathers,* [See *Gen.* 25. on v. 8.] *and thou shalt be gathered into thy grave* [Heb. *graves.* So 2 *Chron.* 16. 14. and 35. 24. That is, in one of thy graves. So it is left uncertain, which of his graves this grave was. Compare *Judg.* 12. 6.] *in peace,* [understand this in respect of the general calamities, that should come upon the whole Kingdome by the Chaldeans, which Josia lived not to see] *and thine eyes shall not see all the evill which I will bring upon this place: And they* [to wit, the men sent out by Josia, and named above vers. 14.] *brought the King answer again.*

CHAP. XXIII.

Josia causeth the book of the Law to be read, and renewed the covenant with the Lord, v. 1. &c. Purgeth the Temple, and destroyeth all idolatry, 4. breaketh down the altar at Bethel, and burneth thereon the bones of men, 15. He keepeth the passeover, 21. A relation of certain other evidences of his piety, 24. although Gods wrath against the land ceased not, 26. He goeth to battel against Pharao Necho, is wounded, and dieth, 29. Joahaz his son becometh king, 31. Whom Pharao Necho deposeth, and maketh Eliakim king in his room, whom he calleth Jojakim, 33. his government, 35.

THen the king sent [To wit, messengers, to whom he gave charge to summon the eldest together] *and to him were gathered all the eldest of Juda and Jerusalem.* [understand those who in government both of Church and Common-wealth were seated above others. See *Exod.* 3. on v. 16. and *Lev.* 4. on v. 15.]

2 *And the king went up into the house of the LORD, and with him all the men of Juda,* [Understand the chiefest] *and all the inhabitants of Jerusalem, and the Priests, and the Prophets,* [some understand by these, Jeremy, Zephania, and Uria, who lived at this time: Others, the disciples or scholars of the Prophets, or the Scribes, and such as were well skill'd and vers'd in the law of God] *and all the people, from the least, to the greatest: And he read before their ears all the words of the book of the covenant, which was found in the house of the LORD.* [see above chap. 22. 8.]

3 *Now the king stood by the pillar,* [See above chap. 11. on v. 14.] *and made a covenant before the face of the LORD,* [*i. e.* in the peoples court, which was before the court of the Priests, in the fore-part of the Temple of the Lord, wherein the ark of the covenant was, upon which the Lord manifested himself. See *Lev.* 1. on v. 3.] *to walk after the LORD,* [that is, to walk in the wayes of the Lord. What this is, see 1 *Kings* 11. on v. 33. and the words here following] *and to keep his commandments, and his testimonies, and his statutes with all (their) heart, and with all their soul,* [See *Deu.* 6. on v. 5.] *confirming the words of this covenant, which are written in this book:* [See *Deu.* 27. on v. 26.] *and all the people stood in this covenant.* [*i.e.* stood close to it, and were contented with it. So we are forbidden to stand in an evil thing, *Eccles.* 8. 3. that is, to stick close to it, and to yield unto it.]

4 *And the king commanded Hilkia the high Priest, and the Priests of the second order,* [These Priests were the chiefest under the high Priest] *and the keepers of the threshold,* [to wit, of the Temple of the Lord. So above chap. 22. 4. See the annotat.] *to bring forth out of the Temple all the furniture that were made for Baal, and for the (image of) the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of Kidron,* [See 1 *Kings* 2. on v. 37.] *and caused the dust thereof to be carried to Bethel.* [one of the cities where Jeroboam had raised up a golden calf, 1 *King.* 12. v. 29. and consequently a sink of idolatry; for which cause it is called *Bethaven*, that is, *an house of wickedness, Hos.* 4. 15. and 18. 5. and is here most shamefully disgraced by Josia in casting out the ashes of the burnt idolatrous vessels there.]

5 *Besides, he put down the Chemarims,* [A kind of idolatrous Priests of Baal; of whom see also *Hos.* 10. 5. and *Zeph.* 1. 4. The name *Chemarims* is derived from a word signifying *to be warm, to burn;* also *to grow black, also pull'd together, rumpled, and rolled together;* which is caused by burning; whence there is also with the Chaldeans the signification of *shutting in.* Hence there be divers opinions of the Learned concerning this appellation. Many conceive that these Priests of Baal were so called, because their order was to wear black apparel; some think they were so called, because they were of a blackish or swarty and smoaky countenance, being alwayes busied in burning of incense, and offering of sacrifices.] *whom the kings of Juda had ordained, to burn incense on the high places, in the cities of Juda, and round about Jerusalem; together with those that burnt incense to Baal, to the Sun, and to the Moon, and to (the rest of) the Planets, and to all the host of heaven.*

6 *He also brought away the (image of the) grove out of the house of the LORD,* [Which image was set up in the Temple by King Manasse, above chap. 21. 7.] *without Jerusalem unto the brook Kidron,* [oth. *unto the valley of Kidron*, ver. 12. So below in the same verse] *and burnt it at the brook Kidron, and stampt it small to powder, and cast the powder thereof upon the graves of the children of the people.* [*i.e.* of the inhabitants of the Land that had been Idolaters. Compare 2 *Chron.* 34. 4. or, *of the common people.* This he did in detestation of all deceased Idolaters, and for an example and admonition to those Idolaters that were yet alive,]

7 *Moreover, he brake down the houses of the buggerers,* [See *Deut.* 23. on v. 17.] *which were by the house of the LORD;* [to wit, in the peoples Court, where the Idol-ministers (as is conceived) had their abode] *where the women wove shrines for the (image of the) grove.* [understand by these shrines, little Chappels, or Cabbinets, and Cases made of woven, or needle, and imbroidered work, in which the Images of the Idols stood. Others understand such kind of Tents, wherein Idolaters did joyntly and with one accord commit their filthy abominations to the honour of their Idols.]

8 *And he brought all the Priests,* [Namely, the Idolatrous Priests] *out of the cities of Juda, and defiled the high places,* [to wit, by making them unfit and unmeet for their Idolatry] *where those Priests had burnt incense, from Geba* [a city in Benjamin, the North-border of the Kingdome of Juda. See 1 *Kings* 15. on verse 22.] *to Berseba:* [lying in Juda, and the South-border of the whole Land of Canaan. See *Gen.* 21. on v. 31.] *and he brake down the high places of the gates, (i.e.* which were at the gates] *(also) that which was at the door of the gate of Josua the Governour of the city,* [*i.e.* he hindred as well the Idolatry of the great and mighty men, as of the poorer and meaner sort of people] *which was at a mans left hand, (entring) into the gate of the city.* [Heb. *the left hand of a man:* namely, of him that came into the gate of the city.]

9 *Howbeit the Priests of the high places offered not upon the altar of the LORD at Jerusalem: but they did eat unleavened bread in the midst of their brethren.* [Or, came not up to the altar, &c. The meaning is, that these Priests, because they had offered unto Idols, were with their Posterity deposed from the Priest-hood, as being unworthy of it, *Ezek.* 44. 13. although notwithstanding, because they repented, they had a livelyhood and maintenance allowed them out of the unleavened cakes, of which none might eat, save the Priests onely, *Lev.* 2. 4, 10. being therein equalized with the blemished Posterity of Aaron, *Lev.* 21. 17, 22.]

10 *He also defiled Topheth,* [By causing Dung excrements, dead and putrified bodies, and all manner of filth to be cast forth there. *Topheth* was a place near unto the city of Jerusalem, lying in a fair and pleasant field, so called from the word *Toph*, signifying *a drum*, where Idolaters offered up their children to the Idol Molech, causing them to pass thorow the fire, or also quite be to burnt and consumed; for which end & purpose they were put into the arms of an image that was made red-hot, which was hollow within, and full of fire. Now because the children feeling the pain and smart of fire, made a doleful and lamentable cry, therefore they made a huge noise with drums and tabrets, to drown the shreekings and reatings of the children, that the same might not be heard by the Parents and friends thereof. Compare *Lev.* 18. 21. *Jerem.* 7. 31.] *which is in the valley of the children of Hinnom;* [the name of a man, to whose children this place did formerly belong, so that from thence it was called *Ge-Bene-Hinnom; Jos.* 15. 8. that is, the valley of the children of Hinnom; or *Gehinnom*, that is, the valley of Hinnom, *Neh.* 11. 30. From the most terrible pain of fire, which the children of Idolaters there suffered, Hell (the place for the damned) hath its denomination, being called *Gehenna, Matth.* 5. 22. which is an unquenchable fire, *Mark* 9. 43.] *that no man might make his son, or his daughter to pass thorow the fire to Molech.* [below v. 13. called *Milcom.* See *Lev.* 8. on v. 21.]

11 *And he put down the horses, which the Kings of Juda had appointed* [Or, *given*] *to the Sun, from the entring into the house of the LORD, unto the chamber* [*i.e.* to the house] *of Nathan-Melith the Courtier, which was in Parvarim:* [or, *in the Suburbs*, to wit, of the city of David, not far distant from the Temple. Some take the Hebrew word *Parvarim* to be the name of a place near to the Temple; but what place it was, is uncertain. Concerning the horses mentioned in this verse, some understand it of living horses, which were kept and used to the honour of the Sun; for certain men (as some conceive) were appointed every morning with these horses to ride to meet the Sun rising from the house of the Lord to the house of Nathan Melech, and to salute, and worship it, and to perform divine honour unto it. Others understand it onely of the Images and Pictures of these horses & charets] *& he burnt the charets of the Sun with fire.* [*i. e.* those charets wch were made to the honour of the Sun, after the manner and custome of the Heathen.]

12 *Moreover, the altars which were on the roof of the upper chamber of Achaz,* [Being made there to the honour of the host of Heaven. See *Jer.* 19. 13. *Zeph.* 1. 5.] *which Manasseh had made in the two Courts of the house of the LORD,* [See above chap. 21. 5.] *did the King break down; and he ground them to dust from thence, and cast the dust of them into the brook Kidron.* [which was done, partly to manifest publick detesting of these idolatrous reliques, and partly to root them out utterly, that nothing thereof at all might be left.]

13 *Also the high places, that were before Jerusalem, which were on the right hand of the mount of Mashith,* [Oth. *Of the corrupted.* Understand the mount of Olives lying near Jerusalem, here called the mount of *Mashith*; that is, *of him that corrupteth*, or, *of the corrupter*, because the Jews did there corrupt themselves by Idolatry. Oth. it was called the mount of *Mischah*, that is, of anointing, because many Olives grew on it, of which the anointing oil was made: so that between both the names there is but small difference in regard of the letters, but there is great difference in regard of their significations. See 1 *King.* 11. 7.] *which Salomon the king of Israel had builded for Astharoth,* [this name, with the two following, *Camos*, and *Milcom*, are names of idolatrous images. See of Astharoth, *Judg.* 2 13.] *the abomination of the Zidonians, and for Camos* [See 1 *Kings* 11. on v. 7.] *the abomination of the Moabites, and for Milcom.* [See *Lev.* 18. on v. 21.] *the abomination of the children of Ammon, did the King defile.*

14 *He likewise broke* (in pieces) *the reared images, and destroyed the groves: he filled their place with the bones of men.* [Which he caused to be taken out of the graves of Idolaters, to defile therewith the idolatrous places, and to make them to be abhorred. Compare below v. 16, and 20. *Item, Ezek* 6 5.]

15 *More-*

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15 *Moreover also the altar that was at Bethel, (and) the high place, which Jeroboam the son of Nebat, who made Israel to sinne, had made; both that altar, and that high place he brake down: yea he burnt the high place, he stampt it small to powder, and he burnt the grove.*

16 *And as Josia turned himself, he spied the Sepulchres that were on the mount, and sent, and took the bones out of the Sepulchres, and burnt them upon the altar,* [To wit, which was reared up at Bethel by Jerobeam, ver. 15.] *and polluted it, according to the word of the LORD, which the man of God had proclaimed, who proclaimed* [i.e. foretold: to wit, more then three hundred years before: see 1 *Kings* 13. 2. and compare therewith, that which is here related, and below v.20.] *these words.* [see 1 *King.* 13.2.]

17 *Moreover he said; What Monument is that which I see? and the men of the city said unto him; It is the Sepulchre of the man of God, that came from Juda, and proclaimed those things, which thou hast done against this altar of Bethel.*

18 *And he said; Let him lie (still), let no man meddle with his bones: so they delivered his bones,* [Namely, that they were not burnt upon the Altar at Bethel, with the other bones] *with the bones of the Prophet,* [who had desired to be buried close by the Prophet of Juda, 1 *King.* 13.31.] *that was come out of Samaria.* [understand not the city, but the land of Samaria, wherein the city of Bethel lay, and this Prophet dwelt, when he came to the Prophet of Juda, 1 *Kings* 13.11. So the name Samaria is also taken for the countrey of Samaria in the following verse.]

19 *Besides, Josia took also away all the houses of the high places, which were in the cities of Samaria,* [Namely, which were brought under the dominion of the kingdome of Juda] *which the Kings of Israel had made, to provoke (the LORD) to anger; and he did to them according to all the acts which he had done at Bethel.*

20 *And he slew all the Priests of the high places, that were there, upon the altars; and burnt mens bones upon them;* [Oth *Offered*, &c. that is, put them to death upon the altars, to shew that he not onely hated Idolatry in the highest degree, but even the very places where it was practised, polluting them by shedding mens blood, and burning their bones upon them. Understand this of the Priests, who (according to Jeroboams institution) were made of the lowest of the people, and did obstinately persist in their Idolatry. See 1 *Kings* 12.31.] *after that he returned to Jerusalem.*

21 *And the King commanded all the people, saying; Keep the Passover unto the LORD thy God:* [See 2 *Chr.* 35. 1.] *as it is written in this Book of the Covenant.* [namely, the book of the Law: of which see above chap. 22.8, &c. See also *Exod.* 12.3. *Deut.* 16.2.]

22 *For like unto this Passover there was none kept* [Oth. *Surely like unto*, &c. Here a reason is given, shewing that the Kings command was very well obeyed] *from the dayes of the Judges, that had judged Israel,* [meaning those that are not counted there. For 2 *Chr.* 35.18. it's said, *from the dayes of Samuel*, who was the last of the Judges] *nor in all the dayes of the Kings of Israel, nor of the Kings of Juda.* [The meaning is, that from the beginning of the government of Kings, who did immediately succeed the Judges, no Passover was ever kept with so great preparation, assembly, purity, reverence, attention, and devotion, as this was kept.]

23 *But in the eighteenth year of King Josia, this Passover was kept unto the LORD at Jerusalem.*

24 *And Josia did also put away the Soothsayers, and Necromancers,* [See of both these, *Lev.* 19.on ver.31.] *and the Teraphim,* [see *Gen.* 31. on v.19.] *and the Dunggods,* [see *Lev.* 26. on ver.30.] *and all the abominations that were seen in the land of Juda, and in Jerusalem: that he might confirm the words of the Law that were written in the book, which Hilkia the Priest had found in the house of the LORD.*

25 *And before him there was no King like unto him,* [Understand this properly in respect of the fervency of his zeal in rooting out all abominations, that bare a great sway in his time; and in respect of the innocency and integrity of his life, in diligent heeding the Law of the Lord, as the following words of this verse import. Compare above chap.18.on v.5.] *that had turned to the LORD with all his heart, and with all his soul,* [see 1 *Kin.* 2.on v.4.] *and with all his might, according to the law of Moseh: and after him there arose not* (any) *like unto him.*

26 *Notwithstanding, the LORD turned not from the fierceneß of his great wrath,* [Not because the K. did not please his God, but because the people did not follow their King, neither in the unfeigned acceptation of his pure worship, nor in the upright conversion and amendment of life, as it did soon appear after the Kings decease] *wherewith his anger burned against Juda, because of all the provocations wherewith Manaßeh had provoked him.* [to wit, because they did commit the same, after the example of King Manaßeh, following him in his abominations, but not in his repentance and conversion.]

27 *And the LORD said; I will also remove Juda from my face;* [See above chap.17.on v.18.] *according as I have removed Israel;* [to wit, by carrying them away out of their Land, although the same should not be for ever, as the carrying away of the Israelites was. See above chap.17.v.18, 20. and 18.11. and 21. 13. with the annotat.] *and I will cast off this city Jerusalem, which I have chosen, and the house, of which I said; My name shall be there.* [see 1 *Kings* 8.on v.29. and 9.3. *Item*, above chap.21.4.]

28 *Now the rest of the acts of Josia, and all that he did; are they not written in the books of the Chronicles of the Kings of Juda?*

29 *In his dayes* [To wit, when Josia had finished the reparation of the house of the Lord. See 2 *Chron.* 35. 20.] *Pharao Necho* [see of him also below v.33.] *King of Egypt marched against the king of Assyria, to the river Phrath:* [to the city of Carchemis, lying by the Euphrates, which the King of Assyria had taken away from the Syrians; of which he boasteth, *Isa.* 10.9.] *and king Josia marched forth to meet him,* [viz. to turn him away, and to hinder him from passing with his camp thorow his land, fearing left damage should befall his own kingdome, or desiring thereby to gratifie and pleasure the king of Assyria] *and he slew him at Megiddo,* [that is, the archers of King Necho wounded him mortally: so that he being carried to Jerusalem, died by the way, or in Jerusalem, having received his deaths wound at Megiddo, 2 *Chron.* chap. 35. 23, 24. *Megiddo* was a city in the Land of Manaßeh. See 1 *Kings* 9.on verse 15.] *when he had seen him.* [i.e. when Josia was come to look him in the face, and fought against him. See above chap.14. 8. and the annotat.]

30 *And his servants carried him in a charet dead,* [That is, mortally wounded, and accounted as dead. So we say of a man that is a dying, or must suddenly die, *he is a dead man.* So the word *death* is almost taken, *Gen.* 20.3.] *from Megiddo, and brought him to Jerusalem, and buried him in his* (own) *Sepulchre, and the people of the land took Joahaz* [otherwise called also (as some conceive) *Johanan*, 1 *Chron.* 3. 15. and *Sallum*, *Jer.* 22. 11.] *the son of Josia, and anoinsed him, and made him King in his Fathers stead.* [thus (according to the opinion of some) openly declaring, that in his general calamity, they required him to be their King with all speed, to be protected by him against King Necho, and to preserve the Land and Kingdome.]

31 *Joahaz was three and twenty years old when he became King, and he reigned three moneths at Jerusalem, and his mothers name was Hamutal, the daughter of Jeremia of Libna.* [This Jeremia is to be distinguished from Jeremia the Prophet: for the Prophet was of Anathoth in Benjamin, *Jerem.* 1. 1. but this man was of Libna in Juda.]

32 *And he did that which was evil in the eyes of the LORD; according to all that his Fathers had done.* [Namely, his Grandfather Amon, and his great Grandfathers Manaßeh, Achaz, &c.]

33 *But Pharao Necho caused him to be bound* [i. e. Put him in prison. This was done while he was busie employed in war against the city of Carchemis: of which see 2 *Chron.* 35 20. *Jer.* 46. 2.] *at Ribla* [a city lying in Syria, by some held to be Apamia, by others Antiochia] *in the land of Hamath, that he might not reign at Jerusalem:* [oth. *when he reigned at Jerusalem*] *and he laid a tax upon the Land of an hundred talents of silver,* [see *Exod.* 25.on v.39.] *and a talent of gold.*

34 *Pharao Necho made also Eliakim the son of Josia King, in the room of Josia his Father, and changed his name Jojakim,* [Heb. *turned about*, &c. He would thereby shew, that he had power and command over him. See the like examples, below chap.24.17. *Dan.* 1.7.] *but he took Joahaz along with him, and he came into Egypt, and died there.* [to wit, as Jeremie had foretold, chap.22.12. where v.11. (according to the opinion of many) he is called *Sallum.*]

35 *And Jojakim gave that silver, and that gold to Pharao; but he taxed the land* [That is, Jojakim taxed or valued the estates and means of all the inhabitants of the land, and made them accordingly to bring in their taxes and tributes] *to give that money according to the command* [Heb. *mouth*] *of Pharao; he required of every one of the people of the Land according to his taxation* [i.e. according as he was taxed by the King] *the silver, and the gold, to give it unto Pharao Necho.*

36 *Jojakim was five and twenty years old when he became King,* [To wit, alone, and in full power after the death of Joahaz his brother, who while he was prisoner, was yet held to be King, although he, namely Jojakim governed the Kingdom. Others think that Jojakim was five and twenty years old, when Joahaz his brother was deposed, and carried away captive unto Egypt; and consequently that he was the eldest of Josia's sons, expounding the place 1 *Chron.* 3.15. not of natural procreation, but of Kingly reign or government, and that Joahaz was therefore anointed at his Coronation or his installment, that his choice or election might be the better secured against the gain-saying of Jojakim his eldest brother, as Salomon was anointed for such like cause, 2 *Kings* 1. 34, 39.] *and reigned eleven years at Jerusalem:* [to wit, if we count up his reign from the time that he kept his brothers place: which was presently after that his brother was carried captive into Egypt] *and his mothers name was Zebudda, a daughter of Pedaja, of Ruma.*

37 *And he did that which was evil in the eyes of the LORD, according to all that his Fathers had done.* [See above on v.32.]

CHAP. XXIV.

Jojakim becometh King Nebuchadnezars servant, but revolteth from him, v.1, &c. His land is overcome by the enemies, 2. He dieth, and Joachin his son becometh king in his stead, 6. Much land is taken away from the king of Egypt, by the king of Babel, 7. Jojachins reign, 8. Jerusalem is besieged and spoiled by the Chaldeans, 10. Jojachin with many of the Iewes is carried away captive to Babel, 14. Matthania, otherwise called Zedekia, becometh King, and revolteth from the King of Babel, 17.

IN *his dayes* [To wit, in the fourth year of his reign: which was the first year of Nebuchadnezars reign, *Jer.* 25.1.] *Nebuchadnezar King of Babel came up, and Jojakim became his servant three years;* [that is, his vassal, subject to his power and command, tributary, bound to pay him tax. So 2 *Sam.* 8.2, 6.] *then he turned about, and rebelled against him.*

2 *And the LORD sent against him the bands* [i. e. Heaps of souldiers. See above chap.5.on ver. 2. These were in the service of the King of Babel, making up all together his army] *of the Chaldeans,* [a people inhabiting the land of Chaldea, of which Babel was the Metropolis, or chief City. Compare *Ezek.* 23. 15.] *and the bands of the Syrians, and the bands of the Moabites, and the bands of the children of Ammon, and sent them against Juda, to destroy that; according to the word of the LORD, which he had spoken by the Ministery,* [Heb. *hand*] *of his servants the Prophets.* [to wit, not onely in general by Moseh, *Levit.* 26. 17. *Deut.* 28.2 9, 36, 68, &c. but also in special by Hulda the Prophetess, above chap.22.16. and by Jeremia the Prophet, *Jerem.* 25. 9, &c.]

3 *Surely (this) came to paß according to the command* [Heb. *mouth*] *of the LORD against Juda, to remove them from his face,* [Compare above chap.17.on v.18.] *for the sins of Manaßeh* [see of these sins above chap 21. amongst which the chiefest indeed was Idolatry, which the people so imbated, that they could not be driven from it, neither by the repentance and conversion of Manaßeh, nor by the good example of Josia, and the good reformation wrought by him. Wherefore it is also said of him, to wit, of Manaßeh, that he made Juda to sinne, above chap.21.16.] *according to all that he had done.*

4 *As also (for) the innocent blood, which he had shed,* [See above c.21.16.and the annotat.] *(so that he had filled Jerusalem with innocent blood: Therefore the LORD would not pardon.*

5 *Now the rest of the acts of Jojakim, and all that he did; are they not written in the book of the Chronicles of the Kings of Juda?*

6 *And Jojakim fell asleep with his Fathers:* [To wit, in Babel, or by the way, as he was carried bound to Babel, 2 *Chron.* 36.6. and without receiving burial, as was foretold by Jeremie, *Ier.* 22.v. 18, 19.] *and Jojachin his son* [called also *Iechonia*, 1 *Chron.* 3. ver. 16.] and by way of contempt *Choniа*, *Ier.* 22.24.] *became king in his stead.*

7 *Now the king of Egypt came thenceforth no more out of his land:* [This relation is made to shew, that the King of Juda could expect no aid from Egypt against the King of Babel. It's true indeed, that in Zedekia's time he attempted to do somewat, but in vain, being stopt by the Chaldeans, *Ier.* 37. 6, 7.] *for the king of Babel had taken from the river of Egypt,* [called *Sichor*: see *Jos.* 13. 3.] *unto the river Phrath,* [otherw. called *Euphrates*: see *Gen.* 2.on v.14.] *all that was the king of Egypts.*

8 *Jojachin was eighteen years old,* [Heb. *A son of eighteen years*] *when he became king,* [to wit, alone (as some of the learned judge) & King in full and absolute power after the death of his father. Oth. when he was about the age of 8. years, his father made him King, in the midst of so many troubles, to settle and confirm the Kingdome in his own house, and he continued so King for ten yeares together, that is, until his father died; for which cause it is said, that he was eight years old when he became King,

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King, 2 *Chron.* 36. v. 9.] *and reigned three moneths at Jerusalem:* [and ten dayes, 2 *Chron.*36.9. Thus oftentimes an even number is put for an odde. See *Genes.*15. 13. and 1 *Kings* 16. 8. with the annotat.] *and his Mothers name was Nehushta, a daughter of Elnathan of Jerusalem.*

9 *And he did that which was evil in the eyes of the LORD* ; *according to all that his Father had done.*

10 *At that time* [To wit, at the return of the year, 2 *Chron.*36.10. that is,at the coming on, or beginning of the Summer. See 1 *Kings* 20.on ver.22.] *the servants of Nebuchadnezzar King of Babel marched toward Jerusalem: and the city was besieged.* [Heb. *came in siege* ; that is, came to be besieged, or was besieged: so below chap.25.2.]

11 *Nebuchadnezzar King of Babel came himself against the city* ; *when his servants besieged it.*

12 *Then Jojachin King of Juda went out to the King of Babel,he,and his mother,and his servants,and his Princes,and his Courtiers:* [It's conceived that he did this by the Prophet Jeremie's advice,that the Temple and the people might not be utterly destroyed] *and the King of Babel took him* (*captive*) [to wit, to keep him prisoner. See below chap. 25. 27.] *in the eighth year of his reign.* [to wit, of King Nebuchadnezars reign, not of Jojachins. For Jojachin reigned but three moneths, and ten dayes, in full and absolute power. See above on verse 7. Compare also below chap.25.8.]

13 *And he* [Namely,Nebuchadnezar] *carried out thence* [*i.e.* from Jerusalem] *all the treasures of the house of the LORD, and the treasures of the Kings house; and he cut down all* [*i. e.* ornaments, of almost all, a great part ; as appeareth below,chap.25.15.] *the golden vessels,* [the word rendred here cutting down, signifieth properly *casting off*, or, *shortening off* ; but is also further taken for *taking away.* The meaning is, that he took away those vessels,and robbed the Temple of them. That he left some whole and undefaced,appeareth by *Dan.* 5.v. 2,3.] *which Salomon the King of Israel had made in the Temple of the LORD,according as the LORD had spoken.*[see above chap.20.17.and *Jer.*20.5.]

14 *And he carried away all Jerusalem,* [That is,the most part of the inhabitants,and of the chiefest. Compare *Matth.*3.5.] *together with all the Princes, and all the warlike champions,*[So *Judg.*6.12. and above chap.5.1. The Hebrew words may be also understood of those that are wealthy, or of a great and mighty estate, as *Ruth* 2. 1.] *ten thousand prisoners,* [that is, the whole sum of the prisoners,which hereafter ver.16.is set down distinctly] *and all the Carpenters and Smiths* : [or,*Lock-makers.* See further *Jer.*24.on v.1.] *none remained, save the poor people of the Land.* [Heb. *the thinness of the people of the Land.* So below chap. 25.12. *Jer.*40.7. & 52.16, that is,of the poorest,meanest,basest, and most exhausted people of the Land.]

15 *So he carried away Jojachin to Babel,together with the Kings mother,and the Kings wives,and his Courtiers, besides,the Mighty of the Land he carried captive from Jerusalem to Babel.*

16 *And all the men of valour seven thousand, and Carpenters and Smiths a thousand* , (*and*) *all the champions that were exercised in war:* [Heb. *that did the war,*that is,followed the war.See above chap.12. on verse 21.] *these that King of Babel brought captive to Babel.*

17 *And the King of Babel made Mattania his uncle* [To wit, his Fathers brother] *King in his stead, and changed* [Heb. *turned about.* So above chap. 23. 34. and 2 *Chron* 36.4.] *his name into Zedekia.* [Heb. *Tsidkiabu.*]

18 *Zedekia was one and twenty years old , when he became King, and he reigned eleven years in Jerusalem: and his mothers name was Hamutal,* [As above chap.23. 31.oth.*Hamital*; the mother of Joahaz : so that Zedekia and Joahaz were own brothers, both by father and mother] *a daughter of Jeremia of Libna.*

19 *And he did that which was evil in the eyes of the LORD* ; *according to all that Jojakim* [This was Zedekia's half brother, being both of one father, but not of one mother : see chap.23.36.] *had done.*

20 *For it came to pass,because the anger of the LORD against Jerusalem , and against Juda; until he had cast them away from his face:* [Compare above chap. 17.on v. 18.] *and Zedekia rebelled against the King of Babel.* [the Lord intending to punish the sins of the people of the Jewes , gave not to Zedekia the spirit of true repentance,but suffered him to fall so far, that through evil counsel,and his own wilfulness, he became perjur'd, and revolted from King Nebuchadnezar.]

CHAP. XXV.

*Jerusalem is besieged,*vers.1,&c. *Zedekia taken prisoner, his eyes put out,and carried away to Babel,* 5. *Nebuzaradan burneth Jerusalem,and the Temple, and breaketh down the wall of the city,* 8. *He carrieth much people away,* 11. *Also much treasure,* 14. *Carrieth some of the chiefest sort to Riblath, where they are put to death,* 18. *Gedalia is made Governour of Iuda,* 22. *Is slain,* 25. *The Iewes flee into Egypt,*26. *King Iojachin is delivered, and advanced by Evilmerodach,* 27.

AND *it came to pass in the ninth year of his* [Namely, Zedekia's] *reign, in the tenth moneth, on the tenth day of the moneth* , (*that*) *Nebuchadnezar King of Babel,came against Jerusalem, he and all his host, and camped himself against it,and they built Forts* [The Hebrew word (as many conceive) signifieth a warlike structure, or building,in the form or fashion of a Tower, or high Scaffold, made of wood , which was reared up without the city over against the walls, to shoot from thence arrows and stones against the walls, and into the city. The same word is found, *Ier.* 52. 4. and *Ezek.*4.2. and 17.17.&c.] *against it round about.*

2 *So the city was besieged,* [So above chap. 24, 10.] *unto the eleventh year of King Zedekia.*

3 *On the ninth* (day) *of the* (*fourth*) [This word is here inserted out of *Jerem.* 30. 2. and 52.6.] *moneth, when the famine grew strong in the city, and the people of the Land had no bread.*

4 *Then was the city broken thorow,* [To wit, by the Chaldeans,that besieged the city, and had already taken the middle gate,*Ier*,39.3.] *and all the souldiers* (*fled*) [this word is also here inserted,to fill up the sense, out of *Ier.*39.4.] *by night by the way of the gate, between the two walls,*[understand a private gate , or passage, which was made between two walls of the city. See this secret flight typified, *Ezek.*12.6.] *which were* [or, *was*: to wit,*the gate*,or,*way*] *by the Kings garden , (now the Chaldeans were against the city round about) and (the King) went* (*by*) *the way of the plain.*

5 *But the army of the Chaldeans pursued after the King,and they overtook him in the plains of Iericho,* [See 2 *Kings* 2.on verse 43.] *and all his army were scattered from him.*

6 *Then they took hold of the King, and brought him up to the King of Babel to Ribla:* [See above chap.23. 33. In this city Nebuchadnezar intended to keep his Court until

until he had subdued Jerusalem , especially seeing the siege lasted a long while] *and they passed sentence against him.* [For they accused him of disloyalty and falshood, because he had broken his promise and oath, and of unthankfulness against King Nebuchadnezar, that had made him King,above chap.24.17,18. Oth. *they passed a sentence with him* ; to wit, with the King of Babel upon the King of Juda.]

7 *And they did slay the sons of Zedekia before his eyes,and they blinded Zedekia's eyes,* [See *Jer.*39. on v. 5.] *and they bowed him with two copper chains, and carried him to Babel.*

8 *After that in the fifth moneth,* [Which answers to part of our July,and to part of our August. See *Numb.* 33.v.38.] *on the seventh* (day) *of the moneth (this was the nineteenth year of Nebuchadnezar King of Babel) came Nebuzaradan the Commander of the Guard* [See *Gen.*37.on v.36.1Heb.*the master of the Guard*] *the servant of the King of Babel unto Jerusalem.*

9 *And he burnt the house of the LORD,and the Kings house* ; *together with all the houses of Jerusalem, and all the houses of Great men* [Oth.*great houses.* Understand the houses of rich and mighty men , that had been of great means,or estates: these were chiefly to suffer. Whence it seemeth, that some small cottages of poor and mean people were spared. *Great men* are taken for *rich men,Gen.*chap.24.35. and 26.13. 1 *Sam.* 25.2. *Item,* for *men of honour*, and *high estate*, 2 *Kings* 10.6. *Jona* 3.7. of both may the word be taken here : as also *Levit.* 19.v.15.] *burnt he with fire.*

10 *And all the Army of the Chaldeans , that were with the Commander of the Guard, brake down the walls of Jerusalem round about.*

11 *Now the remainder of the people that were left in the city,and the Revolters that are fallen away to the King of Babel,and the rest of the multitude, did Nebuzaradan the Captain of the guard carry captive away.*

12 *But the Commander of the Guard left* (*some*) *of the poorest* (*sort*) *of the Land,* [Heb. *of the thinness of the Land* : see above chap.24.on v.14.] (to be) *Vine-dressers,and husbandmen.*

13 *Moreover the Chaldeans brake* (*in pieces*) *the copper-pillar* ,[See of these 1 *Kings* 7.15.] *that were in the house of the Lord,and the bases,* [*i. e.* Feet, Stools, or props,on which the lavers or kettles stood that Salomon had left in the Court of the Priests: see 1 *Kings* 7.v.27.] *and the copper sea,* [see 1 *Kings* 7.23.] *which was in the house of the LORD* ; *and they carried the copper of them to Babel.*

14 *They took also the pots, and the shovels , and the forks, and the incense bowls, and all the copper vessels, wherewith they ministred.* [Of all this furniture of the Temple,ye may also see 1 *Kings* 7.45.&c.]

15 *And the Commander of the Guard took away the incense vessels* [or,*coal-pans* : see *Lev.*10.on v.1.] *and the sprinkling basins, that which was all gold, and that which* (*was*) *all silver* ; [Heb.*gold gold,and silver silver* : *i.e.* pure and substantial gold or silver ; or,all of gold and silver,and not barely gilt or silver'd over.Oth. which (to wit,the sprinkling basins) *were all gold, and which were all silver.*]

16 *The two pillars,one sea, and the bases, which Salomon had made for the house of the LORD* : *the copper of all these vessels was without weight.* [That is, there was so great a quantity of copper,that they neither could nor would weigh it.]

17 *The weight of one pillar was eighteen ells* (or cubits) *and the chapiter upon it was copper, and the height of the chapiter was three ells, and the net, and the pomegranates upon the chapiter round about , were all of copper : and the like unto these had the second pillar with the net.* [See of all these things, 1 *Kings* 7. vers. 15, 16, 17,&c.]

18 *The Commander of the Guard took also Seraja* [This man was the son of Azaria , who was the son of Hilkia,*1 Chron.*6.v.13,14. who found the book of the Law in the Temple, above chap.22.8. Seraja's son was Ezra, whose book we have among the books of the Old Testament, *Ezra* 7.1.] *the Head-Priest* , [Hebr. *the Priest the head,*or,*that was the head* : that is,the first, or the chiefest,or highest,to wit,of the Priests : so 2 *Chron.* 26.20. and 31.10. *Ezra*7.4.] *and Zephania* [the son of Maaseia, *Jer.*21.1. differing from Zephania the Prophet,who was the son of Chusi, *Zeph.* 1. 1.] *the second Priest*,[see *Numb.*3.on v.32. and 1 *Kings* 1.on vers. 4.] *and the keepers of the threshold.*

19 *And he took out of the city a courtier that was set over the souldiers,and five men* [Which were the chiefest and of greatest note among the rest, of whom Jeremy speaketh, chap. 52. 25.] *of those that beheld the Kings face,* [that is, which were ordinarily in the Kings presence,and ever at hand,to minister unto him : so *Esth.*1. 14.] *which were found in the city* ; *together with the chiefest Scribe of the host,that listed the people of the Land for the war* ; [or, *took them on for the war*, or, *mustred them*, or,exercised them in arms. See of this man also, *Jer.*52.25.] *and threescore men of the people of the land, that were found in the city.*

20 *When Nebuzaradan the Commander of the Guard had taken these* ; *then he brought them to the King of Babel to Ribla.*

21 *And the King of Babel smote them,* [Some are of opinion, that these were those that had set themselves against the Prophet Jeremy, crying, *The Temple of the Lord,the Temple of the Lord, Jer.* 7. 4. Of the word *smiting*, see *Gen.* 8.on v.21.] *and slew them at Ribla, in the land of Hamath : so Juda was carried away captive out of their* (*own*) *land.* [This is the fulfilling of the Prophecie,of which see above chap.23.27.*Jer.*25.9.&c.]

22 *But as for the people that remained in the land of Juda, which Nebuchadnezar the King of Babel had left* ; *over them he set Gedalia* [A pious and upright man, much affected toward the Prophet Jeremia,and following his counsel in all things : see of him also,*Jer.*40.v.5. He is to be distinguished from another Gedalia that was the Grandfather of the Prophet Zephania,*Zeph.*1.1.]*the son of Ahikam* [also a friend and favourer of the Prophet Jeremy. See *Jer.*26.25.]*the son of Saphan.* [who was King Josia's Scribe,2 *Kings* 22.3.]

23 *Now when all the Commanders of the armies, they, and their men heard , that the King of Babel had made Gedalia Governour* ; *they came to Gedalia to Mizpa;* [see of this city,*Judg.*11.11.] *namely Ismael the son of Nethanias,and Johanan the son of Karcah,and Seraja the son of Tanhameth, the Netophatite, and Jaazania the son of the Machatite,*[See of these men also *Jer.*40.7.8. Some are of opinion, that these were the Officers of the Army, and the Captains, that with their men were present with King Zedekia, when he was taken prisoner by Jericho, and there were scattered from him, above v.5.] *they, and their men.*

24 *And Gedalia sware to them, and to their men, and said unto them* ; *Fear not to be the servants of the Chaldeans : abide in the Land,and serve the King of Babel, so shall it go well with you.*

25 *But it came to pass in the seven moneth,* [See *Jer.* 41.on v.1.] *that Ismael the son of Nethania the son of Elisama,of the royal seed* [Heb. *of the seed of the Kingdome* ; that is, of the Family of David and Salomon. They are otherwise called usually, *Princes of the blood*] *came,and ten men with him* ; *and smote Gedalia, that he died,*[either because they envied Gedalia's greatness; or, because they hated the King of Babel ; or, for both reasons] *and likewise the Iewes, and the Chaldeans, that were with him at Mizpa.*

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26 *Then all the people gat them up, from the leaſt, to the greateſt, and the Commanders of the armies, and came into Egypt, for they were afraid of the Chaldeans.*

27 *After that it came to paſs in the ſeven and thirtieth year of the carrying away of Jojachin, the King of Juda, in the twelfth moneth, on the ſeven and twentieth* (day) *of the moneth, that Evilmerodach* [The ſon of Nebuchadnezzar, who ſucceeded his Father in the Monarchie, and reigned about eight and twenty years. Some are of opinion, that he had ſome knowledge of the true God, and therefore was called by Infidels Evilmerodach, that is, the fooliſh Merodach] *King of Babel, in the year when he became King, did lift up the head of Jojachin King of Juda out of priſon.* [Heb. *out of the houſe of compulſion*, or, *ſhutting up.* That without doubt was done, partly, through compaſſion of his age, and long impriſonment ſuſtained; partly, through obſervation, that he had willingly ſurrendred himſelf into the hands of Nebuchadnezar: ſee above chap. 24. 12.]

28 *And he ſpake friendly to him;* [Heb. *He ſpake good things.* See 1 *Kings* 12. ver. 7. and *Jerem.* 12 6.] *and ſet his ſeat above the ſeats of the Kings that were with him at Babel.*

29 *And he changed his Priſon-garments;* To wit, which he uſed to wear in priſon. Compare herewith, *Gen.* 41. 14. and the annotat. thereon] *and he did eat bread continually before his face all the dayes of his life.*

30 *And concerning his allowance,* [To wit, the allowance and maintenance of Jojachins houſhold: for of Jojachins own perſonal allowance, and diet, is ſpoken in the former verſe] *a continual allowance was given him of the King* [oth. *for his allowance was a continual allowance given him of the King*] *every daily appointed portion on its day,* [that is, ſo much as was appointed for every day. See the like phraſe, *Exod.* 5. 13. *Lev.* 23. 37. 1 *Kings* 8. 59.] *all the dayes of his life.*

The End of the Second Book of KINGS.

THE

THE FIRST BOOK OF THE CHRONICLES.

The Argument of this BOOK.

THis *firſt book, and the next following, are with the Hebrews but one book: But it was of old times divided into two books, and is called by the Hebrews* the words of daies: *By the Greeks,* Paralipomena: *And by us* The book of the Chronicles. The words of dayes, *that is, of times, that is, ſuch whereof in any thing worthy of obſervation and remembrance, hath from time to time paſſed in the Church of God, in the lands and cities of Iſrael. The Greeks call theſe books* Paralipomena, *that is,* things paſſed by, or, omitted. *Becauſe in them divers things are related, which being paſſed over, or omitted in the former books of the holy Scripture, yet are indeed worthy to be recorded, and to be communicated to the Church of God. We call them* The books of the Chronicles, *as they are alſo called by the Latines, and other Nations, that is,* Deſcriptions of times, *becauſe in them there are divers memorable things ſuccinctly related, which were done in ancient times. Who it was that compiled and gathered together that which is contained in theſe books, is not certainly known, but it's thought that* Ezra *wrote the ſame, and left it to the church of God: Making uſe for that purpoſe not only of the five books of* Moſeh, *but alſo of the books and writings left by divers Prophets that lived before him; and largely put down in writing the moſt remarkeable paſſages of their times, but are not come to our nor to our Fore-fathers hands. That which is ſaid concerning the gathering of theſe Chronicles of the Bible out of the writings of the other Prophets, that appeareth thence, that in theſe books it's every time ſaid thus:* The reſt of his words, or acts, are written in the book of Gad, of Iddo, Jeſaias, &c. *As touching this firſt book of the Chronicles, in the firſt nine* Chapters *are deſcribed the pedigrees and genealogies of many of the Fore-fathers from* Adam *unto* Abraham, *and then* Abrahams *poſterity by* Jacob, *divided into divers Tribes, which is not ſo amply and fully written in any of the former books. There is in this book deſcribed the reign of king* David, *and how he before his death, by the inſpiration of the holy Ghoſt, ordered and diſpoſed all things moſt fitly, both in Church and Commonwealth; As alſo the great preparation which he left behind toward the building of the Temple, which* Salomon *his ſon was to build in Jeruſalem, to the honour and for the pure worſhip of the only true God of Iſrael. So that this* firſt book of the Chronicles, *from the beginning of the world untill the reign of* Salomon, *is as it were a brief relation of things that are occurred, according to the computation of ſome, in the ſpace of two thouſand nine hundred fourſcore and five years. In this* firſt book of the Chronicles, *is briefly ſet forth unto us, the beginning of the Church of God, and how the ſame after the flood was kept and preſerved in the houſe and poſterity of* Sem, *and onward in the houſe and family of* Abraham, *and particularly in the poſterity of* Abraham *from* Jacob *unto* David, *of whoſe poſterity* JESUS CHRIST *was to be born, as was promiſed to him.*

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I CHRONICLES.

CHAP. I.

In this Chapter is related the Posterity of Adam unto Noah, verſ.1,&c. *Next, the Posterity of Noah by Japheth*, 4. *By Cham*, 8. *And by Sem unto Abraham*, 17. *Also the Posterity of Abraham; First, those that descended from Ismael*, 28. *Next, those that were born of Ketura*, 32. *Then of Isaac, and of his son Esau*, 34. *Together with the Kings that reigned in the Land of Edom*, 43. *And the Princes in Edom*, 51.

ADam, Seth, Enos.

2 *Kenan, Mahalaleel, Jered.*

3 *Henoch, Methuſalah, Lamech.* [In theſe three verſes, and the next following are for brevities ſake onely ſet down the bare names of thirteen Patriarchs, that lived before the flood. And the words of theſe verſes are thus to be taken and underſtood; of Adam was born Seth; of Seth was born Enos, and ſo forth.]

4 *Noah, Sem, Cham, and Japhet.* [From and by theſe three ſons of Noah, was the world, as it were renewed and planted with men. See the annotat. on *Geneſis* 10.1.]

5 *The children of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal: and Meſech, and Tiras.*

6 *And the children of Gomer were Askenaz, and Diphat,* [*Gen.*10.3. Is mentioned *Riphat*, R E S H, and D A L E T H, are in more places put one for another, in regard of the likeneſs of the Hebrew characters. See v.7.] *and Togarma.*

7 *And the children of Javan were Eliſa, and Tharſiſa,* [See the annotat. on *Gen.* 10.4.] *Chittim, and Dodanim.* [So it is likewiſe ſet down *Gen.* 10.4. but ſome do read here Rodanim.]

8 *The children of Cham were Cus, and Mizraim, Put, and Canaan.*

9 *And the children of Cus were Seba, and Havila, and Sabta, and Raama, and Sabtecha: and the children of Raama were Sheba, and Dedan.*

10 *Now Cus begat Nimrod: the ſame began to be mighty upon the earth.* [He was the firſt after the flood, that by force and violence brought cities and lands under his obedience and ſubjection, See further of Nimrod, *Gen.*10,9.]

11 *And Mizraim begat Ludim the Anamim, and the Lehadim, and the Naphtuhim.*

12 *And the Pathruſim, and the Caſluhim* (*of whom came the Philiſtines*) [See *Gen.*10.14.] *and the Caphthorim.*

13 *Now Canaan begat Zidon his firſt-born, and Heth.*

14 *And the Jebuſi, and the Amori, and the Girgaſi.*

15 *And the Hivi, and the Arki, and the Sini.*

16 *And the Arvadi, and the Zemari, and the Hamati.*

17 *Of Sem were Elam, and Aſſur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſech.* [Uz, Hul, Gether, and Meſech, (called Mas, *Gen.*10 23.) were Arams ſons, and Sem was their Grandfather: ſee *Gen.*10.23. Therefore ſome ſay here, this (mans) to wit, Arams) ſons were Uz, &c. And remember this once for all, that the Hebrews give divers names to one and the ſame perſon, as alſo to one and the ſame place, as is often found in the Regiſters of names recorded in this book, and elſewhere beſides.]

18 *Now Arphaxad begat Selah, and Selah begat Heber.*

19 *Now unto Heber were born two ſons: the name of the one was Peleg, becauſe in his dayes the earth was divided,* [Underſtand that the inhabitants of the earth were divided and diſtinguiſhed one from another, when God confounded their Languages at the building of the Tower of Babel, *Gen.*11. v.9,16. Peleg is interpreted *A Diviſion*] *and his brothers name was Joktan.*

20 *And Joktan begat Almodad, and Seleph, and Hazarmaveth, and Jerah.*

21 *And Hadoram, and Uzal, and Dikla.*

22 *And*

22 *And Ebal, and Abimael, and Sheba.*

23 *And Ophir, and Havila, and Jobab: All theſe were ſons of Joktan.*

24 *Sem, Arphaxſad, Selah,* [Underſtand after the name Sem, as alſo after the following name, the word *begat*, thus, Sem begat Arphaxſad, Arphaxſad begat Selah, and ſo forth.]

25 *Heber, Peleg, Reha.*

26 *Serug, Nahor, Terah.*

27 *Abram, the ſame is Abraham.* [Why the name *Abram* was changed into *Abraham*, ſee *Geneſis* 17. 5.]

28 *The children of Abraham were Iſaac and Iſmael.*

29 *Theſe are their generations: the firſt-born of Iſmael, and Nabajoth, and Kedar, and Adbeel, and Mibſam.*

30 *Miſma, and Duma, Maſſa, Hadad, and Thema.*

31 *Jetur, Naphis, and Kedma: Theſe are the children of Iſmael.*

32 *Now the children of Ketura, Abrahams Concubine,* (*ſhe*) *bare Zimran, and Jokſan, and Medan, and Midjan, and Isbak, and Suah: and the children of Jokſan were Scheba, and Dedan.*

33 *Now the children of Midjan were Epha, and Epher, and Henoch, and Abida, and Eldad: All theſe were the ſons of Ketura.*

34 *Now Abraham begat Iſaac: The ſons of Iſaac were Eſau, and Iſrael.*

35 *And the children of Eſau, Eliphaz, Rehuel, and Jehus, and Jaelam, and Korah.* [See *Gen.* 36. 10. and ſo following, for there is this Genealogie related.]

36 *The children of Eliphaz were: Teman, and Omar, Zephi* [Called *Zepho*, *Gen.*36 11.] *and Gaetam, Kenaz, and Timna,* [This ſeemeth to have been one of Eliphaz his children, *Gen.*36. 12. Eliphaz his Concubine, which bare him Amalek, was alſo called Timna] *and Amalek.*

37 *The children of Rehuel were Nahat, Zerah, Samma, and Mizza.*

38 *Now the children of Scir* [See *Gen.*36. on v.20.] *were, Lotan, and Sobal, and Zibeon, and Ana, and Diſon, and Ezer, and Diſan.*

39 *Now the children of Lotan were, Hori, and Homam:* [Called Hemam, *Gen.*36. 22.] *and the ſiſter of Lotan was Timna.*

40 *The children of Sobal were Alian,* [Called Aluan, *Gen.*36.v.23.] *and Manahath, and Ebal, Sephi,* [Oth. *Sepho*, *Gen.*36.23.] *and Onam: and the children of Zibeon were Aja, and Ana.*

41 *The children of Ana were Diſon: and the ſons of Diſon were Hamran,* [Oth. *Hemdan*, *Gen.*36.26.] *and Eſban, and Ithran, and Cheran.*

42 *The children of Ezer were Bilhan. and Zavvan,* (*and*) *Jaakam:* [Oth. *Acan*, *Gen.*36:27.] *The children of Diſan* [or, *Diſon*] *were Uz and Aran.*

43 *Now theſe are the Kings which reigned in the land of Edom, before a King reigned over the children of Iſrael:* [See *Gen.*36.v.31,32, &c.] *Bela the ſon of Beor, and the name of his city was Dinhaba.*

44 *And Bela died, and Jobab reigned in his ſtead, a ſon of Zerah of Bozra.* [See of this city the annotat. on *Gen.*36.33.]

45 *And Jobab died, and Huſam, of the land of the Temanites, reigned in his ſtead.*

46 *And Huſam died, and Hadad the ſon of Bedad reigned in his ſtead, who ſmote the Midianites in the field of Moab, and the name of his city was Avith.*

47 *And Hadad died, and Samla of Maſreka reigned in his ſtead.*

48 *And Samla died, and Saul of Rehoboth by the river reigned in his ſtead.*

49 *And Saul died, and Baal-Hanan the ſon of Achbor reigned in his ſtead.*

50 *When Baal-Hanan died, then reigned Hadad,* [Called Hadar, *Gen.*36.v.39. See above on v. 6.] *and the name of his city was Pahi:* [otherwiſe *Pahu*, *Gen.*36. 30.] *and the name of his wife was Mehetabeel, the daughter of Matred* [*Matred* is a mans name] *the daughter* [oth. *neece*] *of Mezahab.* [She was Mezahabs ſons or daughters daughter. Oftentimes childrens children, that is, nephewes and neeces are called in Scripture ſons and daughters; as *Exod.*2.20,21.]

51 *When Hadad died, then* (*there*) *were Princes in Edom, the Prince Timna, and the Prince of Alja,* [Called alſo Alva, *Gen.*36 40.] *Prince Jetheth.*

52 *The Prince of Aholibama, the Prince Ela, the Prince Pinon.*

53 *The Prince Kena, the Prince Theman, the Prince Mibſar.*

54 *The Prince Magdiel, the Prince Iram: Theſe were three Princes of Edom.*

CHAP. II.

The Poſterity of Jacob, verſ.1, &c. *and of Juda by Thamar*, 4. *Of Iſai*, 13. *Of Caleb the ſon of Hezron*, 18. *Of Hezron by the daughter of Machir*, 21. *Of Jerahmeel*, 25. *Of Seſan*, 34. *Another branch of Calebs Poſterity*, 42. *The poſterity of Caleb the ſon of Hur*, 50.

THeſe are the children of Iſrael: Reuben, Simeon, Levi, and Juda, Iſſaſchar, and Zebulon.

2 *Dan, Joſeph, and Benjamin: Naphthali, Gad, and Aſer.*

3 *The children of Juda are, Er, and Onan, and Sela; there were three born unto him of the daughter of Sua the Canaanitesſ: And Er the firſt-born of Juda was evil in the eyes of the* LORD, *therefore he ſlew him.* [Although Juda was not the eldeſt among Jacobs children, yet the Writer of this book beginneth the deſcription of the Genealogie of the children of Jacob from Juda, both in reſpect of the Royal Dignity, which was promiſed to his Poſterity, *Gen.* 49. 8. and alſo becauſe the Meſſiah the Lord Jeſus Chriſt was to be born of that Tribe.]

4 *But Thamar his daughter in law bare him Perez, and Zerah: All the ſons of Juda were five.*

5 *The children of Perez were, Hezron, and Hamul.*

6 *And the children of Zerah were Zimri,* [*Joſ.* 7.1. He is called *Zabdi*, and was the Father of Charmi, of whom is ſpoken, v.7.] *and Ethan, and Heman, and Chalcol, and Dara:* [He is called *Darda*, 1 *Kings* 4. v. 31.] *All theſe are five.*

7 *And the children of Carmi were Achar,* [*Joſ.*7.1, 25. He is called *Achan*, but here *Achar*, *i. e.* troubler, or diſturber. See *Joſ.*7.1.] *the troubler,* [or, *diſturber*] *of Iſrael, who tranſgreſſed in the banned* (thing).

8 *Now the children of Ethan were, Azaria.* [Here mention is made of *children*, or *ſons*, in the plural number; although there is but one named. So likewiſe *Gen.* 46.23.]

9 *And the children of Hezron, that were born unto him, were Jerahmeel, and Ram,* [He is called *Aram*, *Mat.* 1.3. *Luke* 3 33.] *and Chelubai.* [oth. *Caleb*, v.18. and 42.]

10 *Now*

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10 *Now Ram begat Aminadab: and Aminadab begat Nahesson,the Prince of the children of Juda.*

11 *And Nahesson begat Salma,* [*Ruth* 4. 21. and *Matth.* 1. 4. he is called *Salmon*] *and Salma begat Boaz.*

12 *And Boaz begat Obed, and Obed begat Isai.*

13 *And Isai begat Eliab* [Otherwise, *Elihu*, 2 *Chr.* 27.18.] *his first-born: And Abinadab the second, and Simea,* [Called also *Samma*, 1 *Sam.* 16. 9.] *the third.*

14 *Nethaneel the fourth, Raddai the fifth.*

15. *Ozem the sixth, David the seventh.* [1 *Sam.* 16. ver.10,11, and 17. v. 12. there are counted eight sons of Isai. It may be that one of them died without leaving any Issue behind, or that he was here left out for other reasons unknown to us.]

16 *And their sisters were Seruja,and Abigail:* [Called *Abigal*, 2 *Sam.* 17.25.] *now the children of Seruja were Abisai,*[or *Absai*] *and Joab,and Asael, three.*

17 *And Abigail bare Amasa: and the Father of Amasa was Jether,* [Oth.*Jetro*] *an Ismaelite.* [He is called here an *Ismaelite*, because he was of Ismaels family: but 2 *Sam.* 17.25. he is called an *Israelite*, because he had imbraced the Israelitish Religion.]

18 *Now Caleb the son of Hezron* [He is not that Caleb, whom Moseh sent forth to spie out the Land of Canaan, *Numb.*13.6. for he was the son of Jephunne, of whom mention will be made hereafter,chap.4.15, but in this 18. verse is spoken of Caleb the son of Hezron, and v. 9. he is called *Chelubai*] *begat children of Azuba (his) wife,and of Jerioth: And these are his* (womans) *sons,* [to wit, which Caleb begat by Jerioth: for the children which he begat by Azuba, are mentioned hereafter,v.42.] *Jeser, and Sobab,and Ardon.*

19 *Now when Azuba was dead,then Caleb took unto him Ephrath,the same bare him Hur.*

20 *And Hur begat Uri, and Uri begat Bezaleel.*

21 *After that Hezron went in to the daughter of Machir,* [That is,he lay with her,or he got her with child, as the Scripture speaketh,*Gen.*4.1. and 6.4. This *Machir* was a son of Manasseh] *the Father of Gilead,* [Father signifieth here (according to the opinion of some) as much as Head,Ruler,Governour, Commander. So in sundry other places following. Others understand by *Gilead* Machirs own son. See *Numb.*26.29,30. So below chap.7.14.] *and he took her* (to wife) *when he was threescore years old,* [Hebr. *when he was a son of threescore years*] *and she bare him Segub.*

22 *Now Segub begat Jair:* [Who is called a son of Manasseh,*Numb.*32.41. because his Grandmother was of the Tribe of Manasseh, to wit ,a daughter of Machir, v.21. But Machir was a son of Manasseh,*Numb.*26.29.] *And he had three and twenty cities in the land of Gilead.*

23 *And he took Gesur and Aram with the towns of Jair from them,with Kenath,* [One Nobach took this city,*Numb.*32.v.42. This was formerly a mighty great city,as appeareth by this,that it had threescore towns under her command or dominion, as in the following words is set forth] *and her dependant places* [Hebr. *daughters*,as elsewhere often] *threescore cities: all these* [to wit,sons of Hezron, which were immediatly before named,to wit,Segub,Jair, and also Nobach, mentioned *Numb.*32.42.] *are sons of Machir* [they are the sons of Machir by the mothers side; for their mother was a daughter of Machir: but by the Fathers side they were of the tribe of Juda] *the Father of Gilead.*

24 *And after the death of Hezron,in Caleb Ephratha,* [This seemeth to have been a place so called by Caleb after his own and his wifes name. Oth. *when Caleb* (had either *married*, or *taken*) *Ephrata*] *Abja Hezrons wife bare him also Asshar,the Father of Tekoa.* [Of whom sprung the Inhabitants of Tekoa. See of the city of Tekoa, 2 *Sam.*14.2. in the annotat. It seemeth that this Asshar was born after his Father Hezrons death.]

25 *Now the children of Jerahmeel, the first-born of Hezron,were* (these); *the first-born was Ram, besides Buna,and Oren, and Ozem,* (and) *Ahia.* [Otherw. *By*, or, *of Ahia*, conceiving this to have been the mother of the children even now named. See the sequel.]

26 *Jerahmeel had yet another wife,whose name was Atara: she was the mother of Onam.*

27 *And the children of Ram the first-born of Jerahmeel,were Maaz,and Iamin,and Eker.*

28 *And the children of Onam were Sammai, and Iada: And the children of Sammai, Nadab and Abisur.*

29 *Now the name of Abisurs wife was,Abihail: the same bare him Achban and Molid.*

30 *And the children of Nadab were Seled, and Appaim: and Seled died without children.*

31 *And the children of Appaim were Jisei, and the children of Iisei were Sesan, and the children of Sesan Achlai.* [Here, and elsewhere besides, the word *children* is put in the plural number, whereas there is but one son or daughter meant. As above v.8. and below v.34. So likewise *Gen.*21.7. & 46. 23. is the word *children*, or *sons* put in the plural number for one child or son. This *Achlai* here mentioned, was a daughter, as appeareth by v.34,& 35.]

32 *And the children of Iada the brother of Sammai were Iether, and Ionathan: and Iether died without children.*

33 *Now the children of Ionathan were Peleth, and Zaza: These were the children of Jerahmeel.*

34 *And Sesan had no sons,but daughters;* [That is, one daughter called Acklen,ver.31.] *And Sesan had an Egyptian servant, whose name was Jarha.*

35 *Now Sesan gave his daughter* [Called *Achlai*,vers. 31.] *to Jarha his servant to wife: and she bare him Attai.*

36 *Now Attai begat Nathan, and Nathan begat Zabad.* [He is again mentioned below chap. 11. verse 41.]

37 *And Zabad begat Ephla, and Ephla begat Obed.*

38 *And Obed begat Jehu, and Jehu begat Azaria.*

39 *And Azaria begat Helez, and Helez begat Elasa.*

40 *And Elasa begat Sismai, and Sismai begat Sallum.*

41 *And Sallum begat Jekamja, and Jekamja begat Elisama.*

42 *Now the children of Caleb,* [To wit,which he begat by Hazaba: for those that he begat by Jerioth were mentioned ver.18.and those which he begat by Ephrath, were specified ver.19,20.] *the brother of Jerahmeel, are Mesa his first-born,(the same is the Father of Ziph)* [*i.e.* of whom the Inhabitants of Ziph have taken their original,which lay in the tribe of Juda, *Jos.*15.55. See the annotat.on 1 *Sam.*23.19.] *and the children of Maresa, the Father of Hebron.*

43 *Now the children of Hebron were Korah,and Tappuah,and Rekem,and Sema.*

44 *Now Sema begat Raham, the Father of Jorkeam, and Rekem begat Sammai.*

45 *Now the children of Sammai were Maon: And Maon was the Father of Beth-Zur.* [That is, of the Bethzurites,or of the Inhabitants of Beth-Zur,a city lying in the tribe of Juda, *Jos.*15.58.]

46 *And Epha Calebs Concubine bare Haran, and Mosa,and Gazez: and Haram begat Gazez.*

47 *Now the children of Jothdai were Regum,* [Oth. *And the children* (of Moza) *were Jothdai,whose children are Regum*] *and Jotham,and Gesan,and Pelet,and Epha, and Saaph.*

48 *Caleb by* (his) *Concubine Maacha begat Seber,and Tirhana.* [Oth.*Maacha*, *Calebs Concubine,bare Seber*, &c.]

49 *And* (*the wife*) *of Saaph the Father of Madmanna bare Seva the Father of Machbena, and the Father of Gibea:* [Madmanna,Machbena,and Gibea,were names of cities in the tribe of Juda: so that by *Father*, the word in this verse must be understood the first inhabitant and planter of these cities, from whom the inhabitants of those cities descended; as v. 42,45,51,52.] *and the daughter of Caleb was Achsa.* [She was the first Calebs eldest daughter.]

50 *These were the children of Caleb, the son of Hur, the first-born of Ephratha:* [This Caleb is the second of that name,a son of Hur, whom Caleb the first of that name had begotten by his Concubine Ephrath, verf.19. So that this Caleb, of whom mention is made in this 50.verse,was a sons son or grandchild of the first Caleb] *Sobal the Father of Kiriath-Jearim.* [*i.e.*of the Israelites that dwelt at Kiriath-Jearim.]

51 *Salma the Father of the Bethlehemites,* [Understand this thus, that this Salma was but in part Father of the inhabitants of Bethlehem: for Boaz the Bethlehemite was of another Salma, who was the son of Nahesson: see v.11.] *Hareph* [below chap.4. 4. he is called *Pemel*] *the Father of Beth-Gader.*

52 *The children of Sobal the Father of Kiriath-Jearim were Haroe,(and) Hazi-Hammenuchoth.* Oth. *the half of Menuchoth*; that is, of those that inhabited the half part of the land of Menuchoth. Now that Menuchoth was a certain countrey, some do gather it from chap.8.ver.6.where it is called *Manahath*. It lay on the borders of Juda,Benjamin,and Dan.]

53 *And the Families of Kiriath-Jearim were the Jetrites,*[These,and those that follow in this verse,seem to have been Families or houses in the city of Kiriath-Jearim,which descended from Sobal] *and the Pharites, and the Sumathites, and the Misaites, of these came the Zorasites,and the Esthaulites.*

54 *The children* [*i.e.* The Posterity] *of Salma were the Bethlehemites, and the Netophathites, Atroth,* [See *Jos.*chap.16.2,5,7.] *Beth-Joab: and half of the Manahthites,*(*and*) *the Zorites.*

55 *And the houshold of the Scribes,* [These Scribes came of Jethro,Moseh his Father in Law, and dwelt as strangers among the people of God: And that they might likewise be some way serviceable to the people of God, they were appointed to be Scribes, that is,as it were publike Notaries, which made Contracts, and such like Deeds and Instruments,and kept books of them. They are here mentioned, because they dwelt among the tribe of Juda: see *Judg.*1.16.] *that dwelt at Jabes the Tirathites,the Simathites,the Suchathites: These are the Kinites,*[*i.e.* the posterity of Jethro,*Judg.*1.16] *that came of Hamath,the Father of the house of Rechab.* [This Hamath seemeth to have been one of the chiefest among the Kinites,and a Father of the Rechabites,which had taken up their dwelling in the tribe of Juda: see *Jerem.* 35.2. And these Kinites are likewise distinguished from the Kinites that came of Chebar, and had taken up their dwelling place by Kedesch in the tribe of Naphthali, or Manasseh.See *Judg.*4.11.Of Rechab,or the Rechabites, see *Jer.*35.2.]

CHAP. III.

The sons of David, vers. 1. &c. *The kings of Juda from Salomon unto Zedekia,* 10. *The posterity of Jechonia, otherwise called Jechabin,* 17.

NOw *these were the children of David, that were born to him at Hebron; the first-born Amnon, of Ahinoam the Jizreelitesse.*[Jizreel was a city in the tribe of Juda, *Jos.* 15. 56.] *the second Daniel,* [he is called *Chileab*, 2 *Sam.* 3. vers. 3.] *of Abigail the Carmelitesse.* [*i.e.* who was born at Carmel, a city lying in Juda, *Jos.* 15. 55. and 1 *Sam* 27. 3.]

2 *The third Absalom the son of Maacha the daughter of Thalmai, the king at Gesur: The fourth Adonia, the son of Haggath.*

3 *The fifth Sephatja; of Abital: The sixth Jethream, by Egla his wife.* [The word *wife* though it be here only mentioned, yet it's also applicable to the women mentioned in the former verses.]

4 *Six were born to him at Hebron, for he reigned there seven years and six moneths: And he reigned three and thirty years at Jerusalem.*

5 *Now these were born to him at Jerusalem: Simea,* [Otherwise called *Samma*, 2 *Sam.* 5.v.14.] *and Sobab, and Nathan, and Salomon, (these) four are of Bath-Sua,* [she is also called *Bathseba*, a daughter of *Eliham*, 2 *Sam.* 11. 3.]*the daughter of Ammiel.* [oth.called *Eliam*, *Sam.*12.32.]

6 *Besides, Jebehar, and Elisama,* [Otherwise called *Elisua*, 2 *Sam.* 5. 15.] *and Elipheiet.*

7 *And Noga, and Nepheg, and Japhia.*

8 *And Elisama, and Eliada,* [He is called *Beeliada*, 1 *Chron.* 14. 7.] *and Eliphelet, nine.*

9 *All (these) are sons of David: Besides the children of the concubines, and Thamar their sister.* [She was Absaloms sister, 2 *Sam:* 13. 1.]

10 *Now Salomons son was Rehabeam, his son was Abia, his son was Asa, his son was Josaphat.* [In this and the following verses are set down the Kings of Juda, that came of Salomon unto Jechonia.]

11 *His son was Joram, his son was Ahazia,* [Hebr. *Achazjahu*] *his son was Joas.*

12 *His son was Amazia,* [Heb. *Amatsiahu*] *his son was Azaria,* [otherwise called *Hazija*, 2 *Kings* 15. 30. and 34.] *his son was Jotham.*

13 *His son was Achaz, his sonne was Hizkia,* [Hebr. *Chizkiahu*] *his son was Manasseh.*

14 *His son was Amon, his son was Josia:* [Heb. *Josijahu.*]

15 *Now the sons of Josia were* (these), *the first-born Johanan,* [He is called *Joahaz*, 2 *Kings* 23. 30. also *Sallum*, *Jer.* 22. 11.] *the second Jojakim,* [he is also called *Eliakim*, 2 *Kings* 23. 34.] *the third Zedekia,* [Heb. *Tsidkijahu.* He is also called *Mathania*, 2 *Kin.* 24. 17.] *the fourth Sallum.*

16 *Now the children of Jojakim were: Jechonia* [He is also called *Jojachim*, 2 *Kings* 24. 6. and in a contemptible way *Chonia*, *Jerem.* 22.v.24.and 28.]*his son, Zedekia his son.* [this Zedekia (according to the opinion of some) was the same Zedekia, that was mentioned in the former verse, to wit, the son of Josia, and Uncle of Jechonia, 2 *Kings* 34. 17. but called here a son of Jechonia, because he succeedeth him in the kingdome, as children do succeed their fathers in the inheritances. So likewise might Sealtheel be called a son of Jechonia, because he as the next heir, succeeded him in the Princely government: And Jechonia died at Babel without children, as appeareth by *Jerem.* 22. 30. and

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Sealthiel was properly a son of Neri, of (the posterity of Nathan, the son of David, the brother of Salomon, *Luke* 3. 27, 31. Others say that this Zedekia mentioned v. 16. was another Zedekia, then is mentioned v. 15. First, because in no genealogie two fathers are expressly attributed to one son. Secondly, because the Uncle cannot be the son of him that is his nephew: And because (according to their opinion) as yet no example hath been found in any genealogie, where the word *son*, (although it otherwise be diversly used) did, or doth signifie a successour in the government. For Sealthiel v. 17. is properly called the son of Jechonia, because he was begotten of him, *Mat.* 1. 12. and differed from another Salathiel, *Luke* 3. who was begotten of Neri, *Luke* 3. 27. so that the same names are no sure tokens of the same persons: As appeareth *Luke* 3. 24. compared with v. 29. and 1 *Chron.* 6. 7, 8. compared with v. 11. 12. as also *Jer.* 22. seed is attributed to Jechonia, v. 28, 30. against which the Hebrew word *Arari* (there used) is not repugnant, which signifieth *stript, made naked*: sometimes in regard of children, sometimes in regard of lands and goods or estates, that is, *out of all*; which agreeth with the 28 verse of the 22 chapter of *Jeremie*. Of both these opinions the reader may judge.]

17 *And the children of Jechonia were Assis,* [Oth. *of the captive*, or, *prisoner*; he was carried captive to Babylon, 2 *Kings* 24. 17.] *his son was Sealthiel.*

18 *This* (*mans*) [To wit, Sealthiels] (*sons*) *were, Malchiram, and Pedaia, and Senazar, Jekamja, Hosama, and Nedabja.*

19 *Now the children of Pedaja were Zerubbabel, and Simei: And the children of Zerubbabel were Mesullam, and Hanabia, and Selomith was their sister.*

20 *And Asuba, and Ohel, and Berechia, and Hasadja, Jusabhesed, five.* [He doth not say, that these five were Zerubbabels sons, they were Mesullams sons, and Zerubbabel was their Grand-father.]

21 *Now the children of Hananja were Pelatja, and Jesaia: The children of Rephaia, the children of Arnan, the children of Obadja, the children of Sechanja.*

22 *Now the children of Sechanja were Senaja: And the children of Senaja were Hattus, and Jegeal, and Bariah, and Nearja, and Sephat, six.* [Among these six Senaja himself must also be counted; Senaja was properly the son of Sechanja, the other were his Nephews.]

23 *And the children of Nearja were, Eljoenai, and Hizkia, and Azrikam, three.*

24 *And the children of Eljoenai were Hodajevia,* [Heb. *Hodajevahu*. Besides the above mentioned proper names with the Hebrews ending in *hu*, there be yet many more in the histories of the bible, which to set them all down would be too long, and likewise tedious for the Reader to observe] *and Eliasib, and Pelaja, and Akcub, and Johanan, and Delaja, and Anani, seven.*

CHAP. IV.

The sons and posterity of Juda, by Caleb the son of Hur, v. 1. &c. *by Assur,* 5. *by Jabez:* And *of his prayer,* 9. *The posterity of Selah,* 21. *The posterity, cities and villages of Simeon,* 24. *Item, how they took possession of Gedar, and of the pasture-grounds thereabout,* 39. *and smote the rest of the Amalekites; and took possession of mount Seir,* 42.

THe *children of Juda were Perez,* [Perez (to speak properly) was the son of Juda, but those that are named here after him, sprung from Perez] *Hezron, and Charmi,* [he is called *Chelubai*, chap. 2. 9. and also *Caleb*, chap. 2. v. 18.] *and Hur, and Sobal.* [Hur leb the son of Hur is here left out.]

2 *And Reaja the son of Sabal* [This Reaja is called Haroe a son of Sabal, chap. 2. verf. 52.] *begat Jahath, and Jahath begat Ahamai, and Lahad: These are the housholds of the Zoathites;* [these dwelt at Zora, lying in the tribe of Juda, *Jos.* 15. 33.]

3 *And these are of the Father of Etam:* [*i.e.* which dwelt at Etam. See 2 *Chron.* 11. 6.] *Jizreel, and Isma, and Jobas, and their sisters name was Hazelelponi.*

4 *And Penuel* [Chap. 2. v. 51. he is called Hareph] *was the Father of Gedor, and Ezer the Father of Husah:* [v. 11. by a transposition of the letters he is called *Suba*] *these are the children of Hur the first-born of Ephrata* [see 1 *Chron.* 2. v. 9.] *the Father of Bethlehem.* [it is to be noted that this Hur was but in part the Father of Bethlehem, for this is also ascribed unto Salomon, 1 *Chron.* 2. 51. and 5. 4. See the annotat there.]

5 *Now Asshur* [He was born after his Father Hezrons death. See chap. 2. v. 24.] *the Father of Tekoa had two wives, Hela and Naara.*

6 *And Naara bare him Ahuzzam, and Hepher, and Teneni, and Hahashtari; These are the children of Naara.*

7 *And the children of Hela were Zereth, Jezohar, and Ethnam.* [Understand withall; *and Roz,* (out of the following verse) who was a son of Hela, or the beginning of the 8. verse may be thus translated, *and Roz* (*who*) *begat Anub.* See the like transposition above chap. 2. 47. and here below v. 14.]

8 *And Roz begat Anub, and Hazobeba, and the housholds of Aharhel the son of Harum.*

9 *Now Jabez was more honourable then his brethren:* [He was one of the chiefest, of whom the families of Ahathel came, whereof mention is made v. 8.] *and his mother had called his name Jabez, saying; For I bare him with sorrow.* [Jabez converted or turned out of Jacob, signifieth *a maker*, or *causer of sorrow*.]

10 *For Jabez called on the God of Israel, saying; if thou shalt richly bless me,* [Hebr. *blessing bless me*] *and enlarge my border, and thine hand shall be with me, and (shalt) (so) deal with the evill, that it may not grieve me:* [this is an abrupt and imperfect phrase or manner of speaking, wherein the promise is concealed, which this man made unto God, if he should obtain the blessing, which he had craved of God. As the Hebrews in swearing do usually conceal the punishment, which they do imprecate or wish unto themselves, if they do swear falsely; so do they sometimes conceal the promise in their wishes, and desires, or prayers. In *Gen.* 28. ver. 20, 21, 22. it's set down fully, namely, both the prayer, and the promise] *And God caused (the thing) to come to pass, which he desired.* [that which is recorded in this verse, is added as by a reason, to shew why Jabez was become more honourable and more excellent then his brethren, namely, because he by his prayer unto God, had obtained the blessing of God in a more abundant manner upon his house.]

11 *And Chelub the Father of Suha* [Called verf. 4. Husa] *begat Mechir, he is the Father of Eston.*

12 *Now Eston begat Bethrapha, and Pasea, and Tehinna, the Father of Ir-Nahas:* [Oth. *the Father of the city of Nahas*] *These are the men of Recha.*

13 *And the children of Kenaz* [He was the Father of Jephunne, whose son was Caleb, who is therefore also called a Kenezite, *Numb.* 32. 12.] *were Othniel, and*

and Seraja: And the children of Othniel, Hathath: [Understand withall: *and Meonothai* (out of the following verse) which name is not set down in the Hebrew, but it must of necessity be also understood.]

14 *And Meonothai begat Ophra: And Seraja begat Joab the Father of the valley of craftsmen* [*i.e.* governour of those that dwelt in the valley of craftsmen: See above chap. 2. on v. 21. This valley lyeth by the border of Juda and Benjamin, so that it is under two jurisdictions, *Nehem.* 11. 25. *The valley of craftsmen,* or of smiths. Some translate it *tradesmen*, or, *handicraftsmen*, as *Nehem.* 11, 35.] *for they* [to wit, Joabs posterity] *were craftsmen,* [the meaning of these words is, therefore was this valley called the valley of tradesmen, because they that inhabited the same were craftsmen or carpenters.]

15 *Now the children of Caleb the son of Jephunne* [See *Num.* 32. 12.] *were Iru, Ela, and Naam; and the children of Ela, to wit, Kenaz.* [oth. *Ukenaz.*]

16 *And the children of Jehaleel were Ziph, and Zipha, Thiria, and Asareel.*

17 *And the children of Ezra were Jether, and Mered; and Epher, and Jalon: And she* [To wit, Bitja, Pharaos daughter, Mereds wife. See v. 18.] *bare Miriam, and Sammai, and Jsbah, the Father of Estemoa.*

18 *And his Jewish wife* [This woman is thus distinguished from Mereds other wife, namely, from Bithja, who was an alien, being a daughter of Pharao out of Egypt. Some conceive that this, to wit, *Jehudijah*, that is, Jewish (woman) was a proper name: Or at least *Hodijah*, as she is called ver. 19. which also signifieth Jewess. Others are of opinion that Hodija was Mereds third wife, and that consequently he had three sorts of children] *bare Jered the Father of Gedor, and Heber the Father of Socho, and Jekuthiel the Father of Zanoah: And those* [to wit, that are mentioned v. 17.] *are the children of Bitja the daughter of Pharaoh, which Mered had taken (to wife).*

19 *And the children of (his) wife Hodijah,* [Oth *the Jewish* (woman), or, *Jewess*] *the sister of Naham, were Abikehila the Garmite, and Estemoa the Maachathite.*

20 *Now the children of Simeon were Ammon, and Rinna, Ben-Hanan, and Tilon:* [Oth. *Tulon*] *and the children of Isei were Zoheth, and Ben-Zoheth.*

21 *The children of Selah the son of Juda were Er, the Father of Lecha, and Lada the Father of Maresa: And the families of the house of the linen-workers* [*i.e.* of those that wrought in costly fine linnen, which is made of fine Egyptian flax. This flax was as fine as silk, and therefore some do render it *handicraftsmen in silk*, or, *silk-workers*] *in the house of Asbea.*

22 *Besides, Jokim, and the men of Cozeba,* [This city is called Chezib, *Gen.* 38. 5. See the annot. there] *and Joas, and Saraph, (who had dominion over the Moabites)* [that is, who in the Kings stead had dominion over the Moabites] *and Jasubi-Lehem. But these things are old.* [as if he had said, it's superfluous to speak or write much of these, for although many of these in their time were men of note, yet their posterity were such base and low spirited persons, that they had rather be potters, gardeners, &c. then that returning to their own land, they should have kept their ancient and fatherly freedome, as v. 23. is related.]

23 *These were potters dwelling by plants and hedges:* [Or, *paled fences*] *There they abode with the king,* [some understand here the king of the Moabites, from v. 22. Others the king of Babylon, in this sence, that the posterity of Selah had rather to tarry in Babylon, and to be servants there, then to return home to their own country, and there to enjoy their ancient liberty, and from thence they conclude that this Book was written by Ezra, after the Babylonish captivity. Others understand here by the word *king*, the king of Juda, unto whom Selah's posterity performed that service, that they kept and took care of the gardens and plantations of the kings of Juda] *in his work.* [to wit, in the planting of, and looking to his gardens.]

24 *The children of Simeon were Nemuel,* [Otherwise called Jemuel] *and Jamin, Jerib,* [otherwise called Jakin] *Zerah,* [otherwise called Tsohar] *Saul.* [see of the three last, *Gen.* 46. 10.]

25 *Sallum was his son, Mibsam* [See *Gen.* 25. 13.] *was his son, Misma was his son.*

26 *The children of Misma were* (*these*) *Hammuel his son, Zacchur his son, Simei his son.*

27 *Now Simei had sixteen sons, and six daughters, but his brethren had not many children: And their whole family was not so much increased, as (the family) of the house of Juda (was).* [Heb. *not increased to the children of Juda.*]

28 *And they dwelt at Ber-Seba, and at Molada, and at Hazar-Sual.* [See *Jos.* 19. 2, &c. where these cities mentioned in this and the following verses are likewise rehearsed, though with some alteration in the names of them.]

29 *And at Bilha, and at Ezem, and at Tholad.*

30 *And at Bethuel, and at Horma, and at Ziglag.*

31 *And at Beth-Marcaboth, and at Hazar-Susim, and at Bethbiri, and at Saarain: These were their cities, till David became king.* [Oth. *as long as David reigned.* Understand this thus, to wit, as long as David and his posterity reigned, and the kingdome of Juda yet stood, namely, unto the Babylonish Captivity, but when that was disturbed, then were the posterity of Salomon (that dwelt in the tribe of Juda) likewise disturbed and cast out of their dwellings.]

32 *And their villages were Etam, and Ain, Rimmon, and Tochen, and Asan, five cities:* [To wit, unwalled. Otherwise that which goeth before may be thus taken: *And besides their villages were Etham, &c. five cities.*]

33 *And all the villages that were in the circumference of these cities unto Baal: These are their habitations, and their genealogie for them.*

34 *But Meschobab, and Jamlech, and Josa, the son of Amazis,*

35 *And Joel, and Jehu the son of Josibja, the son of Seraja, the son of Asiel.*

36 *And Eljoenai, and Jacoba, and Jshaja, and Asaja, and Adiel, and Jesimiel, and Benaja.*

37 *And Ziza the son of Ziphi, the son of Allon, the son of Jedaja, the son of Zimri, the son of Semaja.*

38 *These* [To wit, that are named from v. 34. hitherto] *came to names,* [*i.e.* they came to be men of note] *being Princes in their families, and the families of their Fathers brake forth in multitude.* [*i.c.* they were greatly increased or multiplyed.]

39 *And they went to the entrance of Gedor* [Otherwise called Gedera, or, *Giderothaim, Judg* 15. 36.] *to the East-(side) of the valley,* [understand here that valley which reached from Ephes-Dammim unto Ikron, as appeareth by 1 *Sam.* 17. 1. and 52.] *to seek pasture for their sheep:*

40 *And they found fat and good pasture, and a land wide in compass,* [Heb. *wide in hands*] *and still, and quiet; for those of Cham dwelt there in former time.* [this is here added, to shew that the Israelites had just cause to take these cities, and to drive out thence the ancient inhabitants, to wit, because the posterity of cursed Cham had had them in their possession. See of Cham, *Gen.* 9. 25.]

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41 *Now these that are described by name, came in the dayes of Hizkia the king of Juda, and they smote the tents and habitations of those that were found there,* [To wit, the tents of Chams posterity, and understand here the inhabitants of the tents and habitations] *and they burned them,* [i.e. they utterly destroyed them, as that which was banned of God] *unto this day,* [to wit, wherein this was written; understand unto the time of Ezra, who wrote this book, about which time the kingdome of David, and of his posterity ended. See the annotat. above ver. 31.] *and they dwelt in their room: for there was pasture for their sheep.*

42 *(There) went also of them, to wit, of the children of Simeon, five hundred men to mount Seir: And Pelatja, and Nearja, and Rephaja, and Uzziel, the sons of Ishi, were their heads* (or captaines.)

43 *And they smote the rest of those that escaped among the Amalekites:* [To wit, those that were left, and made an escape, when Saul destroyed the Amalekites, 1 *Sam.* 14.48. and which also afterward escaped Davids hands, 2 *Sam.* 8.12.] *And they dwelt there unto this day.*

CHAP. V.

The sons and posterity of Reuben, to the Babylonish captivity, v 1. &c. *Their war against the Hagarens,* 10. *The habitations, and the chiefest men of the tribe of Gad,* 11. *The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched forth to battel,* 18. *Their war against the Hagarens,* 19. *Their victory over the same,* 20. *The dwelling places of the half tribe of Manasseh,* 23. *Their chiefest men,* 24. *Those three tribes are carried captive unto Assyria because of their sins,* 25.

NOw *the children of Reuben the first-born of Israel* (*for he was the first-born, but forasmuch as he defiled his Fathers bed* [Lying with Bilha his Fathers concubine, *Gen.* 35. 22. See also *Gen.* 49. 3.] *his birth-right was given to the children of Joseph the son of Israel:* [that is, the right which the first-born had above his brethren, enjoying a double portion or part in the inheritance, *Deu.* 21. 17. this was given to Joseph and his sons; for in the division of the land of Canaan, Ephraim and Manasseh were placed among the rest of the tribes, to have their share with them. See of Joseph *Gen.* 48. 22. and of his sons, *Gen.* 48. 5.] *yet not* (*so*), *that he might reckon himself in the genealogie according to the birth-right.*

2 *For Juda waxed mighty among his brethren,* [Of Juda's dominion and excellency, see *Gen.* 49.v.8. *&c.*] *and he that was a leader, was of him;* [oth. *he became a leader for,* or, *over him;* to wit, over Joseph: or; *as concerning the leader he was more then he;* to wit, then Joseph. First the Kings, then Princes or Rulers of the land, were of the tribe of Juda, of the house and family of David, until the time of Herod, when Silo came, *Gen.* 49.10.] *but the birth-right was Josephs.*) [to wit, as much as concerned the double portion of the goods or estate as was said v. 1. See *Gen.* 48. 5. and 49. 22. *&c.*]

3 *The children of Joel, Semaja his son, Gog his son, Simei his son.*

5 *Micha his son, Reaja his son, Baal his son.*

6 *Beera his son, whom Tilgath-Pilneser* [He is also called *Tilgath-Pilneser,* 2 *Kings* 15. 29. and 16. 7.] *the king of Assyria carried away captive, he was Prince of the Reubenites* [*he,* to wit, Joel, who seemeth to have been the son of Hanoch, the first-born of Reuben, and therefore Prince of the Reubenites.]

7 *As for his brethren,* [To wit, Hanochs brethren, who are expressed v.3.] *in their families, when they were according to their generations put in the genealogies:* [See below v. 17.] *the heads* (or chief) *were Jeiel and Zacharja.*

8 *And Bela the son of Azaz, the son of Sema, the son of Joel, the same* [Understand this of Bela, or of his family, or in general of Reuben and his posterity. See *Jos.* 13. 15, 16. where Reubens inheritance is also described] *dwelt at Aroer, and unto Nebo, and Baal Meon.*

9 *And he dwelt East-ward, unto the entring in of the wilderness, from the River Phrath:* [i.e. from the River Euphrates unto the Jordan] *for their cattel* [to wit, the cattel of the brethren of Joel, of whom is spoken v. 7.] *were multiplyed in the Land of Gilead.*

10 *And in the dayes of Saul they waged* [Heb. *made,* or, *did*] *war against the Hagarens* [these were Ismaelites, and are called Hagarens because they came of Hagar, Abrahams maid-servant, Ismaels mother: They dwelt in Arabia the desert] *those* [to wit, the Hagarens] *fell by their hand:* and they [to wit, the Ishaelites] *dwelt in their tents toward all the East-side of Gilead.*

11 *Now the children of Gad dwelt over against them, in the land of Basan unto Salcha.*

12 *Joel was the head* (or chief) *and Saphan the second: But Jaenai and Saphat (carried) in Basan.* [To wit, to defend their own borders, while their brethren waged war.]

13 *Now their brethren, according to the houses of their Fathers, were Michal, and Mesullam, and Seba, and Jorai, and Jachan, and Zia, and Heber, seven.*

14 *These* [To wit, those, of whom even now was spoken, v. 13.] *are the children of Abihail, the son of Huri, the son of Harvab, the son of Gilead, the son of Michael, the son of Jesisai, the son of Jahdo, the son of Buz.*

15 *Ahi the son of Abdiel, the son of Gani was the head* (or chief) *of the house of their Fathers.*

16 *And they dwelt in Gilead, in Basan, and in their dependant places:* [That is, in the small cities, towns, and villages, resorting under the great cities. Hebr. *daughters*] *and in the suburbs of Saaron,* [where there was good pasture. This Saron lay in Gilead. See of another Saron in Ephraim, *Cant* 2. 1.] *untill their goings out.*

17 *All these are numbred according to their genealogies in the dayes of Jotham king of Juda:* [When he as Deputy of his Father governed the kingdome, while his father was smitten with leprosie, 2 *Kings* 15.5.] *and in the dayes of Jeroboam the king of Israel.* [understand here Jerobeam the second of that name, the son of Joas, 2 *Kings* 13. 13. and 14. for Jeroboam the son of Nebat had been dead long before.]

18 *Of the children of Reuben, and of the Gadites, and of the half tribe of Manasseh, of the most warlike men, bearing shield and sword, and bending the bow,* [See the annotat. below chap. 8. 40.] *and expert in the war,* (*there*) *were four and fourty thousand, and seven hundred and threescore that went forth into the host.*

19 *And they waged war against the Hagarens: And (against) Ietur, and Nephis, and Nodab.* [See of these *Gen.* 25. 14. where it appeareth, that they were Ismaelites.]

20 *But they were helped* [To wit, of God v. 22.] *against them,* [to wit, against the Hagarens] *and the Hagarens were delivered into their hand, & all that were with them: because they cryed to God in the battel, he suffered himself*

self to be intreated of them, forasmuch as they trusted in him.

21 *And they carried away captive their cattel, of their camels fifty thousand: And two hundred and fifty thousand sheep, and two thousand asses, and an hundred thousand souls of men.*

22 *For there fell many wounded,* [*i. e.* who being mortally wounded, died of their wounds] *because the battel was of God:* [*i.e.* God fought for them against their Enemies] *And they dwelt in their room untill they were carried away captive.* [to wit, unto Assyria. See 2 *Kings* 17. 6. and 15. 29.]

23 *Now the children of the half tribe of Manasseh dwelt in that Land: They were multiplyed from Basan unto Baal Hermon, and Senir, and mount Hermon.* [See *Deu.* 3. 9.]

24 *Now these were the heads of their Fathers houses: To wit, Hepher, and Ishi, and Eliel, and Azriel, and Jeremia, and Hodavjah, and Jahdiel, men strong in power, men of name, heads of the houses of their Fathers.*

25 *But they transgressed against the God of their Fathers: and went a whoring after the Gods of the nations of the land,* [To wit, by many fearful idolatries, as is mentioned 2 *Kings* 17.7. *&c.*] *whom God had destroyed before their face.*

26 *So the God of Israel stirred up the spirit of Pul king of Assyria,* [See 2 *Kings* 15. vers. 2. 19.] *and the spirit of Tilgath-Pilneser king of Assyria, who carried them captive away, (to wit),* the Rubenites, *and the Gadites, and the half tribe of Manasseh: And he brought them to Halah, and Habor, and Hara, and to the River Gozan,* [understand this of the first captivity, of which see 2 *Kings* 15. vers. 29. but 2 *Kings* 17. 6. is related the last carrying away by Salmanasser] *unto this day.* [that is, they are there unto this day. Understand that this captivity lasted unto that very day, or that they dwelt there unto that very day, in which this was written.]

CHAP. VI.

The sons of Levi, ver. 1. &c. *The posterity of the high, Priests from Aaron unto the transportation to Babylon.* 3. *The posterity of Gerson, Merari and Hakuh,* 16. *The singers, according to Davids order,* 31. *The functions of Aaron, and his posterity unto Ahimaaz,* 49. *The habitations of Aarons posterity,* 54. *The cities of the Kahathites,* 66. *and of the Gersonites,* 71. *and of the Merarites,* 77.

THe *children of Levi were Gerson* [Verse 16. and elsewhere he is called Gersom] *Kahath, and Merari.*

2 *Now the children of Kahath were, Amram, Hizhar,* [Below v. 23. he is called Amminadab] *and Hebron, and Uzziel.*

3 *And the children of Amram were, Aaron, and Moseh, and Mirjam: And the children of Aaron were, Nadab, and Abihu,* [These two were slain of God, because they used strange fire in their censers, *Lev.* 10. 1.] *Eleazar,* [who succeeded his Father Aaron in the high Priests office] *and Ithamar.*

4 *And Eleazar begat Pinehas, Pinehas begat Abisua.*

5 *And Abisua begat Bukki, and Bukki begat Uzzi.*

6 *And Uzzi begat Zerahja, and Zerahja begat Merajoth.*

7 *Merajoth begat Amarja, and Amarja begat Ahitub.*

8 *And Ahitub begat Zadok, and Zadok begat Ahimaaz.*

9 *And Ahimaaz begat Azarja, and Azarja begat Johanan.*

10 *And Johahan,* [Some conceive that he was the same man, who 2 *Kings* 11.4. is called Jojada the high Priest. Of this mans great zeal, see 2 *Kings* 11. 17.] *begat Azarja:* [some hold this man to have been the same that resisted king Uzia, 2 *Chron.* 26. 17.] *It is he,* [some understand this of Johanan; others of Azarja, to his honour and praise, because he opposed king Uzia] *that executed the Priests office in the house which Salomon had built at Jerusalem.* [to wit, in the house of the Lord, that is, in the Temple.]

11 *And Azarja begat Amarja: and Amarja begat Ahitub.*

12 *And Ahitub begat Zadok, and Zadok begat Sallum.* [Otherwise called *Mesullam,* 1 *Chron.* 9. 11.]

13 *And Sallum begat Hilkia,* [See 2 *Kings* 22, 4.] *and Hilkia begat Azarja.*

14 *And Asarja begat Seraja,* [Seraja was high Priest, when Nebuchadnezer took Jerusalem, whence he was carried away captive to Ribla, where Nebuchadnezer caused him to be put to death, 2 *Kings* 25. v. 16, 21. *Jerem.* 52. 24, 27. Ezra the Scribe (who is conceived to have written these books) was his son. See *Ezra* 7. 1.] *and Zerajah begat Jozadak.*

15 *And Jozadak went (along) with (them) when the LORD carried away captive Juda and Jerusalem* [*i.e.* the inhabitants of Juda and Jerusalem] *by the hand of Nebuchadnezer.*

16 *(So then) the children of Levi* (*are*) *Gersom, Kahath, and Merari.*

17 *And these are the names of the children of Levi, Libni, and Simei.* [See *Exod.* 6. 17.]

18 *And the children of Kehat were, Amram, and Izhar, and Hebron, and Uzziel.*

19 *The children of Merari were, Maheli, and Musi: And these are the families of the Levites, according to their Fathers.*

20 *Of Gersom:* [Oth. concerning Gersom] *Libni was his son, Jahath his son, Zimma his son.* [Zimma was Jahaths sons son, or grand child, for Simei was the father of Zimma.]

21 *Joah* [He is called *Ethan,* v. 42.] *his son, Iddo* [v. 41. he is called *Adaia*] *his son, Kerah his son, Seatherai* [below v. 41. he is called *Ethni*] *his son.* [that is, cousin: He was, to speak properly, the son of Simei, v. 42.]

22 *The children of Kahat were, Amminadab his son, Korah* [This was that Korah, who with Dathan and Abiram rebelled against Moseh] *his son, Assir his son.*

23 *Elkana his son, and Eliasaph his son, and Assir his son.*

24 *Tahath his son, Uriel* [Below v. 36. he is called *Zephanja,* or, *Zophunja*] *his son, Uzziel* [otherwise called *Azarja,* v. 36.] *his son, and Saul* [otherwise called *Jocl,* below v. 36.] *his son.*

25 *Now the children of Elkana* [To wit, the son of Saul] *were Amasai, and Ahimoth.*

26 *Elkana;* [Understand withal, *who was the son of Amasia*] *this mans son was Elkana, Zophai* [otherwise called Zuph, vers. 35. and 1 *Sam.* 1. 1.] *was his son, and Nahath,* [called *Toah,* vers. 34. and *Tohu,* 1 *Sam* 1. 1.]

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27 *Eliab* [Called *Eliel*,v.34.] *his son, Jeroham his son, Elkana,* [understand withall, *his son was Samuel,* of whom is spoken in the following verse.]

28 *Now the sons of Samuel were* (these)*: his first-born was Vasni,* [Called *Joel*,ver.33. and 1 *Sam.* 8.2.] *then Abija.*

29 *The children of Merari were, Maheli: Libni his son, Simei his son, Uzza his son.*

30 *Simea his son, Haggija his son, Asaja his son.*

31 *Now these are they whom David appointed for the office of the song in the house of the LORD,* [Heb. *To the hand of song of the house of the LORD*] *after that the ark was* (*come to*) *rest.* [Heb. *after the rest of the ark*; *i.e.* after that the ark was brought into the house of David, 2 *Sam.* 6.17. for before that time it was carried from one place to another.]

32 *And they ministred before the Tabernacle of the Tent of the Congregation with songs, until Salomon built the house of the LORD at Jerusalem: And they stood in their office according to their manner.* [That is, according to the order that was appointed them.]

33 *Now these are they that stood,* . [To wit, Heman, Asaph, and Jeduthun, who as chief singers or singing masters were set over the rest of the singers, who were divided by David, into four and twenty orders or courses, below chap. 25.9. &c.] *with their sons: of the sons* [*i.e.* posterity] *of the Kahathites, Heman the singer*; [*i.e.* chief Musician, chief singing-master] *the son of Joel, the son of Samuel.*

34 *The son of Elkana, the son of Jeroham, the son of Eliel, the son of Toah.*

35 *The son of Zuph, the son of Elkana, the son of Mahath, the son of Amasai.*

36 *The son of Elkana, the son of Joel, the son of Azarja, the son of Zephanja.*

37 *The son of Tahath, the son of Assir, the son of Ebjasaph,* [*Exod.* 6. 29. he is called *Abiasaph*] *the son of Korah.*

38 *The son of Ahar, the son of Kahath, the son of Levi, the son of Israel.*

39 *And his brother Asaph stood at his right* (*side*;) [Understand this thus, that this Asaph was the brother, that is, the kinsman of Heman, of whom was spoken v.33. and whose Ancestors were hitherto related. Now this Heman stood with those that pertained to him, when he executed his office in the midst, Asaph stood at Hemans right hand in the execution of his office, and the Posterity of Merari stood at his left hand, ver. 44.] *Asaph was the son of Berechia,* [Heb. *Berechijahu*] *the son of Simei.*

40 *The son of Michael, the son of Baeseja, the son of Malchija.*

41 *The son of Ethni, the son of Zerah, the son of Adaja.*

42 *The son of Ethan: the son of Zimma, the son of Simei.*

43 *The son of Jahath, the son of Gerson, the son of Levi.*

44 *Now their brethren,* [*i. e.* Kinsmen or Cousins] *the children of Merari* (*stood*) *at the left* (*side*), (*namely*) *Ethan* [he is called *Jeduthun*, 1 *Chron.* 9. 16. & 25.6. and 2 *Chron.* 35.15. *Psal.* 62. 1. & 77. 1.] *the son of Kesi, the son of Abdi, the son of Malluch.*

45 *The son of Hasabja, the son of Amazia, the son of Hilkijah.*

46 *The son of Amzi, the son of Bani, the son of Zemer.*

47 *The son of Maheli, the son of Musi, the son of Merari, the son of Levi.*

48 *Now their brethren,* [*i.e.* Cousins, Kinsmen; as above v.44,&c.] *the Levites,* [to wit, the rest of the Levites that were no singers] *were given* [*i. e.* appointed or ordained] *unto all manner of service of the Tabernacle of the house of God.*

49 *Now Aaron and his sons* [As also those that of Aarons house succeeded them in the Priestly Office: And therefore in the following verses are recorded the High-Priests, from Aaron unto Zadok, who was High-Priest in Davids and Salomons time, 1 *Chron.* 29. 22.] *burnt incense upon the altar of burnt-offering, and upon the altar of incense, being* (*appointed*) *for all the work of the holy of Holies:* [*i. e.* that was to be done in the Holy of Holies, which was the inner part of the Tabernacle, into which no man might enter, save onely the High-Priest. Here stood the Ark of the Covenant] *and to make an atonement for Israel,* [*i.e.* the people of Israel: see *Lev.* 16.] *according to all that Moseh the servant of God had commanded.*

50 *Now these are the children of Aaron, Eleazar was his son, Pinchas his son,* [To wit, the son of Eleazar, who immediately goeth before: and understand this likewise of those that follow, until Davids time] *Abisua his son:*

51 *Bukki his sonne, Uzzi his sonne, Serabja his son:*

52 *Meraioth his son, Amarja his son, Achitob his son:*

53 *Zadok his son, Ahimaaz his son.*

54 *And these were their dwelling places,* [See *Jos.*21. 13. where the cities are named, which were given them for dwelling places, although the names be somewhat changed, as often hapneth through length of time] *according to their castles, in their border: (namely) of the sons of Aaron, of the family of the Kahathites, for that lot* [that is, the dwelling place fallen to them by lot was there. Oth. *those lots*, to wit, which are described in the following verses] *was for them.* [Hebr. *was to them.*]

55 *And they* [To wit, the Israelites] *gave them Hebron* [oth. *Hebron was given them*] *in the land of Juda, and the Suburbs thereof round about it.* [understand by this, not the fields and pastures lying there close round about, to accommodate them and their beasts: and so in the sequel.]

56 *But the field of the city, and the villages thereof, they gave to Caleb the son of Jephunne.* [See *Jos.* 21. 12.]

57 *And to the children of Aaron they gave the cities of Juda, Hebron* [Oth. called *Kiriath-Arba*, *Jos.*21.11.] *the free city of refuge*; *and Libna, and her Suburbs: and Jattir, and Estemoa,* [oth. called *Eshemo*, *Jos.*15.50.] *and her suburbs.*

58 *And Hilen*, [Oth. called *Helon*, *Jos.*21.15.] *and her suburbs, and Debir, and her suburbs.*

59 *And Asan*, [Oth. called *Ajin*, *Jos.*21.16.] *and her suburbs, and Beth-Semes, and her suburbs.*

60 *Now out of the tribe of Benjamin, Geba, and her suburbs, and Allemeth,* [Oth. called *Almon*, *Jos.*21.18.] *and her suburbs, and Anathoth, and her suburbs: All their cities, in their families, were thirteen cities.* [Here are but eleven named, there be two wanting, namely, Jutta, and Gibeon, which are named, *Jos.*21.vers.16, 17.]

61 *But the children of Kahath, which had of the family of the tribe, out of the half tribe of Manasseh, by lot ten cities.*

62 *And the children of Gerson, according to their families, had of the tribe of Issaschar, and of the tribe of Aser, and of the tribe of Naphthali, and of the tribe of Manasseh in Basan, thirteen cities.*

63 *The children of Merari, according to their families, had of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulon, by lot twelve cities.*

64 *So*

64 *So the children of Israel gave to the Levites these cities, and their suburbs.*

65 *And they gave them by lot, of the tribe of the children of Juda, and of the tribe of the children of Simeon, and of the tribe of the children of Benjamin, these cities, which they called by* (their) *names.*

66 *Now to the rest of the families of the children of Kahath, to them were* (allotted) *cities of their border* [*i.e.* Which belonged to their border] *of the tribe of Ephraim.* ¶

67 *For they* [To wit, the Ephraimites] *gave them* [to wit, the rest of the Families of the children of Kahath] *the free cities, Sichem, and her suburbs on mount Ephraim, and Gezer and her suburbs.*

68 *And Jokmeam,* [Some conceive that *Jos.* 21.22. it is called *Ribzaim*] *and her suburbs, and Beth-Acron and her suburbs.*

69 *And Ajalon* [Ajalon belonged to the tribe of Dan] *and her suburbs, and Gath-Rimmon and her suburbs.* [besides the two cities named in this verse, there were yet two cities more given them of the tribe of Dan, to wit, Elteke, and Gibelon, *Jos.*21.23.]

70 *And of the half tribe of Manasseh, Aner*, [Some are of opinion, that this was the same city which *Jos.* 21. 25. is called *Taenam*] *and her suburbs, and Bileam,* [oth. called *Gath-Rimmon. Jos.*21. 25. and *Ibleam, Jos.*17. 11.] *and her suburbs: The Families of the rest of the children of Kahat had* (*these cities*).

71 *The children of Gerson had of the Families of the half tribe of Manasseh, Golan in Basan, and her suburbs: and Astharoth,* [Oth. called *Beestera*, *Jos.*21,27.] *and her suburbs.*

72 *And of the tribe of Issaschar, Kedes*, [Otherwise called *Kisjon*, *Jos.*21.28.] *and her suburbs: Dobrath and her suburbs:*

73 *And Ramoth* [Oth. called *Remeth*, *Jos.*19.21. and *Jarmuth, Jos.* 21.29.] *and her suburbs, and Anem*, [some conceive that this is the same city which is called *En-Gannim*, *Jos.*chap. 21. verse 29.] *and her suburbs.*

74 *And of the tribe of Aser, Masal*, [Otherwise called *Miseal*, *Jos.*21.30.] *and her suburbs; and Abdon, and her suburbs.*

75 *And Hukok*, [Oth. called *Helkath*, *Jos.*21.31.] *and her suburbs, and Rehob and her suburbs.*

76 *And of the tribe of Naphtali, Kedes in Galilee, and her suburbs, and Hammon*, [Oth. called *Hammoth-Dor*, *Jos.*21.32.] *and her suburbs, and Kirjathaim*, [Otherwise called *Kartan*, *Jos.*chap.21.32.as some conceive] *and her suburbs.*

77 *The rest of the children of Merari had of the tribe of Zebulon, Rimmono, and her suburbs, Thabor and her suburbs.* [And two other cities were of the tribe of Zebulon, as appeareth, *Jos.*21.34.35.]

78 *And on the other side of Jordan toward Jericho, Eastward by the Jordan, of the tribe of Reuben, Bezer, in the wilderness, and her suburbs: and Jaha, and her suburbs.*

79 *And Kedemoth, and her suburbs, and Mephaath, and her suburbs.*

80 *And of the tribe of Gad, Ramoth in Gilead, and her suburbs; and Mehanaim and her suburbs.*

81 *And Hesbon, and her suburbs, and Jaezer, and her suburbs.*

CHAP. VII.

The Genealogie of Issaschar, ver.1,&c. Of Benjamin, 6. Of Naphtali, 13. Of Manasseh, 14. Of Ephraim, 20. Of Aser, 30.

THE children of Issaschar were Tola, and Pua', Jasub, [Gen. 46. 13. He is called *Job*] and *Simron*, four.

2 *Now the children of Thola were Uzzi, and Rephaja, and Jeriel, and Jachma, and Ibsam, and Semuel, heads of their Fathers houses, of Thola, valiant Champions in their Generations: their number in the dayes of David was two and twenty thousand and six hundred.* [To wit, when David caused the people to be numbred by Joab 2 *Sam.* 24. 1. Others understand this of the order that was made concerning the whole army of the Israelites in Davids time, 1 *Chron.*27.1.]

3 *And the children of Uzzi were Izrahja: and the children of Izrahja were Michael, and Obadja, and Joel,* (*and*) *Isjah, these five were all of them heads.*

4 *And with them after their generations, after their Fathers houses, were the heaps of the army, six and thirty thousand: for they had many wives and children.* [Hebr. *They multiplied the wives and the children.*]

5 *And their brethren in all the Families of Issaschar, valiant champions, were fourscore and seven thousand, all of them being put in Genealogies.*

6 (*The children*) *of Benjamin were Bela, and Becher, and Jediael three.*

7 *And the children of Bela were Ezbon, and Uzzia, and Uzziel, and Jerimoth, and Iri, five heads in the houses of their Fathers, valiant Champions, who being put into Genealogies, were two and twenty thousand, and four and thirty.*

8 *Now the children of Becha were Zemira, and Joas, and Eliezer, and Eliocnai, and Omri, and Jeremoth, and Abija, and Anathoth, and Alameth: All these were children of Becher.*

9 *Now these being put into Genealogies according to their Generations, heads of their Fathers houses, valiant Champions, were twenty thousand, and two hundred.*

10 *Now the children of Jediael were Bilchan: and the children of Bilchan were Ieus, and Benjamin, and Ehud, and Chenaana, and Zethan, and Tharsis, and Ahisahar.*

11 *All these were the children of Jediael, heads of* (their) *Fathers,* [*i.e.* Of their Fathers houses, or Families] *valiant Champions, seven thousand, and two hundred, going forth into the army to battel.*

12 *Besides, Suppim, and Huppim* [They are called Muppini, and Huppini, *Gen.*46.21. Also, Sephupham, and Supham, *Numb.*26.39.] *were children of Ir,* (*and*) *Husim children of Aher.* [oth. *children of the city*; (that is, that dwelt in the city) *but Husim in another Land*, which is so to be understood, that the two first were born in one city; but the two others somewhere in another Countrey. Heb. *children of Aher*, or, *a son of another* (person, to wit, Dan, *Gen.*46.23. or land) how he cometh to be here numbred among the children of Benjamin, is uncertain.]

13 *The children of Naphtali were Jahziel, and Guni, and Jezer, and Sallum, children of Bilha.* [Properly Nephews, for Bilha was the mother of Naphtali, whom she bare unto Jacob, *Gen.*30.7,8. Bilha was Rachels maid, *Gen.*29.29.]

14 *The children of Manasseh* [*i. e.* The posterity of Manasseh, mentioned in the words following, was properly the son of Gilead, the son of Machir, the son of Manasseh, *Numb.*26.v.29,30.] *were Asriel, whom* (*Gileads wife*) *bare*: (*but*) *his Concubine the Syrian* (woman) *bare Machir the Father of Gilead.* [Machir was Manasseh's first born, *Jos.* 17. 1. As for the word *Father*, see above chap.2.on v.31.]

15 *Now Machir took to wife the sister of Huppim, and Suppim, and her name was Maacha: and the name of the second was Zelaphead: now Zelaphead had daughters.* [To wit, onely daughters, no sons, *Num.*chap. 27. verse 1.]

16 *And*

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16 *And Maacha the wife of Machir bare a son, and she called his name Peres, and his brothers name was Seres; and his sons were Ulam, and Rekem.*

17 *Now the children of Ulam were Bedan:* [Here the word *children* is put in the plural number; but here it is onely one child named: so likewise above chap. 2. 31,34. Concerning *Bedan*, see the annotat. on 1 *Sam.* 12.11.] *These are the children of Gilead, the son of Machir, the son of Manasseh.*

18 *Now concerning his* [To wit, Gileads] *sister Molecheth: she bare Ephad, and Abiezer, and Mahela.* [Understand withall likewise *Semida*, out of the following verse, see *Num.* 26.32.]

19 *Now the children of Semida were Ahjan, and Sechem, and Likhi, and Aniam.*

20 *And the children of Ephraim were Suthelah: and Bered was his son, and Tahath his son, and Elada his son, and Tahath his son.*

21 *And Zabad was his son, and Suthelah his son, and Ezer, and Elad: and the men of Gath* [These were Philistines; and that which is written here, hapned while the children of Israel yet dwelt in Egypt; for Ephraim, (who was yet alive at that time; as appeareth ver. 22.) died in Egypt; see *Act.* 7. v. 15,16.] *that were born in that land, slew them, because they* [oth. *when they*, to wit, the Gethites] *were come down to take* (away) *their cattel.*

22 *Therefore Ephraim their Father mourned many dayes.* [To wit, because his children were slain] *and his brother* [that is, his Kinsman, or Kindred; for Ephraim had but one brother, to wit, Manasseh] *came to comfort him.*

23 *After that he went in to his wife,* [To wit, to get children again in the room of those that were slain] *and she conceived, and bare a son; and he called his name Beria,* [or, *Bria*; that is, in evil, or in mischief, or in misery] *because she was in misery in his house.* [to wit, because the Philistines of Gath had slain her sons.

24 *Now his* [To wit, Beria's] *daughter was Seera, who built the low and the high Beth-Horon; and Uzen Seera.*

25 *And Rephah was his son,* [To wit, Beria's sonne] *and Resheph, and Tela was his* [to wit, Rephа's] *son, and Tahan his son.*

26 *Ladan* [He was the Captain, or Prince of the Tribe of Ephraim, when the Israelites in the wilderness were mustered by Moseh, in the beginning of the second year after they were come out of Egypt. See *Num.* 1.v.1, 10.] *was his son, and Ammihud his son, Elisama his son.*

27 *Non* [Oth. called *Nun*, *Num.* 13.16.] *was his son, Josua his son.*

28 *And their possession, and their habitation* [To wit, the possession and habitation of the Ephraimites] *was Beth-El, and her dependant places:* [Heb. *daughters*; and so in the sequel] *and Eastward Naaran,* [oth. called *Naara*, *Ios.* 16.7.] *and Westward Gezer, and her dependant places, and Sechem and her dependant places, unto Gaza,* [Heb. *Hazzah*] *and her dependant places.*

29 *And on the sides* [Heb. *Hands*] *of the children of Manasseh was Beth-Sean, and her dependant places, Taanach, and her dependant places, Megiddo and her dependant places, Dor and her dependant places:* [Intimating, that Beth-Sean, &c. lay on the borders of the children of Manasseh: see *Ios.* 17.11.] *in these dwelt the children of Joseph the son of Israel.*

30 *The children of Aser were Jimra, and Isua, and Isui, and Beria, and Sera their sister.*

31 *Now the children of Beria were Heber, and Malchiel: he is the Father of Birzavith.*

32 *And Heber begat Japhlet, and Somer, and Hotham, and Sua their sister.*

33 *Now the children of Japhlet were Pasach, and Bimhal, and Asvath: These were the children of Japhlet.*

34 *And the sons of Samer* [He is called *Somer*, v. 32.] *were Achi, and Rohega, Jehubba, and Aram.* [understand withall, *and Helem*, out of the following verse.]

35 *And the children of his brother Helem, were Zophah, and Imna, and Seles, and Amal.*

36 *The children of Zopha were Suah, and Harnepher, and Sual, and Beri, and Imra.*

37 *Bezer, and Hod, and Samma, and Silsa, and Ithran, and Beera.*

38 *Now the children of Jether* [Ver. 37. he is called *Ithran*] *were Jephunne, and Pispa, and Ara.* [understand here withall also, *Ulla*, out of the following verse.]

39 *And the children of Ulla were Ara, and Hanniel, and Risia.*

40 *All these were children of Aser, Heads of their Fatherly houses, choice valiant Champions,* [Oth. *pure valiant men*] *Heads of the Princes: and they were numbred in the Genealogies for the host in War, their number was six and twenty thousand men.*

CHAP. VIII.

The Genealogie of the Tribe of Benjamin, ver. 1, &c. and in particular the ancestours of Saul, who was of this tribe, and his posterity, 33.

NOw *Benjamin begat Bela his first-born; Ashel the second, and Ahrah the third.*

2 *Noha the fourth, and Raphah the fifth.* [Genes. 46. 21. *Num.* 26. 38. and above chap. 7.6. is this Genealogie likewise recorded; but there is great difference in divers names, whether it be, that divers of them have had two names, as hath been shewed in the former Chapters of this book, and in other places beside: Or whether it be, that here some posterities are described, which are not recorded in the afore-mentioned places.]

3 *Now Bela had these children, Addar, and Gera, and Abihud.*

4 *And Abisua, and Naaman, and Ahoah.*

5 *And Gera, and Sephuphan, and Hiram.*

6 *Now these are the children of Ehud: These were Heads of the Fathers* [*i.e.* Of the Fathers houses] *of the inhabitants at Geba,* [oth. called *Gibea of Saul*, 1 *Sam.* 11.4.] *and he carried them over to Manahath.* [understand that he carried away onely some of these, or onely these, that are here mentioned, because they were so increased, that they could not dwell all at Geba. When, and by whom this was done, we read no where in Scripture.]

7 *And Naaman, and Ahija, and Gera, these he* [To wit, Ehud] *carried away: and he begat Uzza, and Ahihud.* [understand here withall, *and Saharaim*, out of the following verse.]

8 *And Saharaim begat children in the land of Moab (after that he* [To wit, Ehud] *had sent them* [to wit, the posterity of Naaman, and Ahija, and Gera, which are mentioned v. 7.] *away by Husim, and Baara his wives.* [this History is no where else recorded in Scripture, but onely here, therefore this relation is somewhat obscure.]

9 *And by Hodes* [Ver. 8. she is called *Baara*] *his wife, he begat Jobab, and Zibia, and Mesa, and Malcam.*

10 *And Jeuz, and Sochia, and Mirma: These are his sons, Heads of the Fathers.*

11 *And of Husim he begat Abitub, and Elpaal.*

12 *Now the children of Elpaal were Eber, and Misam, and Samed: This* (man) *built Ono, and Lod,* [*Neh.* 11.35, & 37. these cities are also ascribed to the tribe of Benjamin] *and their dependant places.* [Hebr. *daughters.*

13 *And*

13 *And Beria, and Sema, these were Heads of the Fathers* [*i.e.* Of the Fathers houses; as v. 6. and elsewhere] *of the inhabitants at Ajalan:* [understand this of the land lying about Ajalon; for the city of Ajalon belonged to the tribe of *Dan*, *Ios.* 19.42. Unless we will say, that after the Babylonish captivity (when Ezra wrote this book) the Benjamites did to inlarge their habitation, that they also dwelt in the cities of Dan] *these drave away the inhabitants of Gath.* [*i. e.* which dwelt in the land of the Philistines neer Gath.]

14 *And Ahjo, Sasak, and Jeremoth.*

15 *And Zebadja, and Arad, and Ader.*

16 *And Michael, and Ispa, and Joha were children of Beria.*

17 *And Zebadja, and Mesullam, and Hizki, and Heber.*

18 *And Ismerai, and Izlija, and Jobab, the children of Elpaal.*

19 *And Jakim, and Zichri, and Zabdi.*

20 *And Elioenai, and Zillethai, and Eliel.*

21 *And Adajab, and Beraja, and Simrath, were children of Simei.* [Vers. 13. he is called *Semei.*]

22 *And Ispan, and Eber, and Eliel.*

23 *And Abdon, and Zichri, and Hanan.*

24 *And Hananja, and Elam, and Antothija.*

25 *And Iphdeja, and Penuel, were sonnes of Sasak.*

26 *And Samserai, and Scharja, and Athalja.*

27 *And Jaresja, and Elija, and Zichri, were sons of Jeroham.*

28 *These* [To wit, of whom mention is made from v. 14. hitherto] *were heads of the Fathers* [that is, heads of the Fatherly houses or families; as ver. 6. and elsewhere] *heads according to these Families that dwelt at Jerusalem.*

29 *And at Gibeon dwelt the Father of Gibeon:* [That is, the first inhabitant of the city of Gibeon among the Israelites. Gibeon is called *Jeiel*, chap. 9.35.] *and his wifes name was Maacha.*

30 *And his first-born son was Abdon, then Zur, and Kis, and Baal, and Nadab.*

31 *And Gedor, and Ahio, and Zecher.*

32 *And Mikloth begat Simea; and these also dwelt over against their brethren at Jerusalem with their brethren.* [To wit, certain heads of these Families dwelt at Jerusalem with the Benjamites, over against those Benjamites that dwelt at Jerusalem, with other Benjamites, over against those Benjamites that dwelt in the border of Gibeon.]

33 *Now Ner* [Oth. callled *Abiel*, 1 *Sam.* 9.1.] *begat Kis, and Kis begat Saul: and Saul begat Jonathan, and Malchi-Sua, and Abinadab,* [oth. called *Isboseth*, 1 *Sam.* 14.49.] *and Esbaal.* [oth. called *Isboseth*, 2 *Sam.* 2. 6.]

34 *And Jonathans son was Meribbaal;* [Oth. called *Mephiboseth*, 2 *Sam.* 9.6,10. Hence it appeareth that the names *Baal*, and *Boseth* are interchanged. *Baal* signifieth *Lord* or *Master*, and is a known name of Idols; *Beseheth* signifieth *shame, disgrace.* Compare *Jer.* 30.v.24.] *and Meribbaal begat Micha.*

35 *Now the children of Micha were Pithon and Melech, and Thaarea, and Achaz.*

36 *And Achaz begat Jehoadda, and Jehoadda begat Alemeth, and Azmaveth, and Zimri: and Zimri begat Moza.*

37 *And Moza begat Bina, Rapha was his son, Azel was his son:*

38 *Now Azel had six sons, and these are their names, Azrikam, Bochru, and Ismael, and Searia, and Obadia, and Hanan: all these were sons of Azel.*

39 *And the sons of Eshek his brother, were Ulam his first-born, Jeus the second, and Eliphelet the third.*

40 *And the sons of Ulam were men, valiant champions, bending the bowe,* [Hebr. *treading the bowe*; that is, that could bend the bowe, and shoot well with it. The bowes of steel must be bent with great strength, and with all ones might: Therefore the archers use to tread upon them with their feet, and pull up the string with all their strength and power. Therefore its called the *foot-bowe* to distinguish it from the *hand-bowe*. They are called in Kings Courts *Archers* that handle the same] *and they had many sons, and sons sons,* [Hebr. *they multiplied sons, and sons sons*] *an hundred and fifty: all these were of the children of Benjamin.*

CHAP. IX.

Here are rehearsed the chiefest of the tribe of Juda, Benjamin, Ephraim, and Manasseh, that being returned from the Babylonish captivity, came to dwell at Jerusalem; vers. 1, &c. *As also the Priests and Levites, and how they executed their office in the Temple at Jerusalem, Whereunto is lately rehearsed the Family of Saul,* 35.

AND *all Israel were numbered in Genealogies, and behold, they are written in the book of the Kings of Israel; and those of Juda were carried away to Babel for their transgression.*

2 *Now the first inhabitants that* (came) *into their possession, into their cities,* [From this verse beginneth the Register of those, that after the Babylonish captivity returned home into their own land] *were the Israelites,* [to wit, the common people among the *Israelites*] *the Priests, the Levites, and the Nethinims,* [*Nethinims*, that is, *given up.* These were Gibeonites, who had freely and willingly given up themselves to the Israelites, to be their servants and bond men for ever, *Jos.* 9. 21. See also *Ezra* 8.20. *Neh.* 11.3.]

3 *But at Jerusalem dwelt of the children of Juda, and of the children of Benjamin; and of the children of Ephraim* [*i.e.* Of the ten tribes, that had severed and divided themselves from Juda: As also many of this tribe had joyned themselves to Juda, that they might partake with them in the pure Worship of God. See 2 *Chron.* 34.6,32.] *and Manasseh.* [they dwelt at Jerusalem, to wit, after that they were returned out of the Babylonish captivity, with King Cyrus his consent.]

4 *Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Juda.* [*Nehem.* 11. 4. These, and many likewise of those that follow are rehearsed; but some with other names then are mentioned in this Chapter.]

5 *And of the Silonites* [Heb. *Of Siloni*; that is, of the family of the Silonites] *was Asaja the first-born, and his children.*

6 *And of the children of Zerah was Jeuel, and their brethren* [*i.e.* Kinsmen: so also below ver. 9, 25. and elsewhere] *were six hundred and ninety.*

7 *And of the children of Benjamin were, Sallu the son of Mesullam, the son of Hodavia, the son of Hassequa.*

8 *And*

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8 *And Ibneja the son of Jerobam, and Ela the son of Uzzi, the son of Michri: and Mesullam the son of Sephatja, the son of Reuel the son of Abija.*

9 *And their brethren according to their Families, nine hundred and six and fifty: all these men were heads of the Fathers in the houses of their Fathers.*

10 *Now of the Priests, Jedaja, and Jojarib, and Jachin.*

11 *And Azarja* [Otherwise called *Seraja, Nehem.* 11. 11. where these Priests and Levites are again rehearsed, with alteration of some of their names] *the son of Hilkija,* [See of this man 2 *Kings.* 22. 8. It's he that found the book of the Law] *the son of Mesullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the Ruler* [he was the first among the Priests after the high Priest] *of the house of God.* [*i.e.* in the temple, as v. 13.]

12 *And Adaja the son of Jeroam, the son* [*i.e.* kinsman, or cousin, as appeareth *Neh.* 10. 11.] *of Pashur, the son of Malchija: And Masai the son of Adiel, the son of Jahzera, the son of Mesullam, the son of Mesillemith, the son of Immer.*

13 *Besides, their brethren, heads in the houses of their Fathers, a thousand and seven hundred and threescore: Valiant champions for the work of the service of the house of God.*

14 *Now of the Levites were, Semaja the son of Hasub, the son of Azrikam, the son of Hasabja, of the children of Merari.*

15 *And Bakbakkar, Heres, and Galal, and Mattanija, the son of Micha, the son of Zichri, the son of Asaph.*

16 *And Obadja the son of Semaja, the son of Galal, the son of Asa, the son of Elkana, dwelling in the villages of the Netophathites.* [These villages lay in the tribe of Juda, as appeareth by 1 *Chron.* 2. 54.]

17 *Now the porters,* [It was their office daily to open and shut the Temple, and to look that no man did enter into the Temple, of those that by order of the law were barred from it] *were Sallum, and Talmon, and Ahiman, and their brethren,* [*i.e.* kinsmen] *Sallum was the head.*

18 *Also hitherto at the kings gate* [This was a gate of the Temple, thorow which the King entred into the Temple, 2 *Kings* 16. v. 18.] *East-ward, these* [to wit, that are named, v. 17.] *were the porters among the camps of the children of Levi:* [*i.e.* they were the chiefest that kept their turn among the Levitical porters. See below v. 22. *&c.*]

19 *And Sallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren* [*i.e.* kinsmen] *of the house of his Father, the Korahites, were over the wood of the service, keepers of the thresholds of the tabernacle: As their Fathers* [to wit, the Kahathites, *Num.* 4. 4.] *in the camp of the LORD* [that is, in the wilderness, where God carried the Levites as an host, and camped them even round about the Ark] *had been keepers of the entry,* [to wit, into the holy and most holy place in the tent of the Lord.]

20 *As Pinehas the son of Eleazar was in time past leader with them, with whom the LORD was.* [See *Num.* 25. 11. *&c.*]

21 *Zacharja the son of Meselemja was porter at the the Tent of the Congregation.* [Understand this thus, that this Zacharja was chief of the waiters or keepers, for there were many waiters or keepers, v. 19 22.]

22 *All that were chosen (to be) porters at the thresholds, were two hundred and twelve: These were put into the genealogie according to their villages: David, and Samuel, and Seer* [*i.e.* Prophet. See the annotat. on 1 *Sam* 9. 9.] *had confirmed them in their office.* [Heb. properly, *in their truth, faithfulness*, so likewise v. 26. That is, in the office that they were entrusted with: And it is so called, because in the execution of such an office, faithfulness and truth is required, 1 *Col.* 4. 2. Of Davids ordaining and setling them in their office. See bel. cha. 26. 23, 36. when Samuel did this the scripture no where mentioneth. Some are of opinion that it was done when the Ark was brought out of the land of the Philistines, 1 *Sam.* 7.]

23 *They then and their sons were at the gates of the house of the LORD, in the house of the Tent,* [Some do here distinguish *the house of the LORD* from *the house of the Tent:* so that by *the house of the LORD* should be understood the Tent, which David had pitched by his house, where the Ark of the covenant stood: And by *the house of the Tent* they understand the tabernacle at Gibeon, 2 *Chron.* 1, 3, 5. and 1 *Kings* 3. 2. *&c.*] *by the wards.* [to wit, every one in his course, relieving one another every seven dayes. See verse 25.]

24 *These porters were at the four windes,* [*i.e.* at the four corners of the world] *toward the East, toward the West,* [Heb. *toward the sea,* which lyeth West-ward of the land of Canaan] *toward the North, and toward the South.*

25 *And their brethren* [*i.e.* kindred, kinsmen] *were in their villages, coming in on the seventh day from time to time* [*i.e.* into Jerusalem to wait upon the worship of God in the Temple, when one went off, another came on, alwaies from seven daies to seven daies] (*to serve*) *with them.* [to wit, with the chief men or Rulers, of whom is spoken above verse. 1. and 21. These chief men or Rulers dwelt alwayes at Jerusalem in the Temple.]

26 *For in that office* [See v. 22.] *were four chief porters that were Levites: And they were over the chambers, and over the treasures of the house of God.* [See the order and division that was made concerning this, 1 *Chron.* 26. 1.]

27 *And they continued all night round about the house of God;* [That is, they had their nights rest in the chambers that were round about the temple. See 1 *Kings* 6. 5.] *for the guard was upon them, and they were over the opening,* [to wit, of the Temple] *and that every morning,* [Heb. *and unto morning unto morning*; that is, every morning.]

28 *And (some) of them were over the vessels of the service,* [To wit, of the holy service] *for by tale they carried them in, and by tale they brought them out.*

29 *For there were (some) of them appointed over the vessels, and over all the holy vessels: and over the meal-flower, and wine, and oil, and frankincense, and spices.*

30 *And (some) of the sons of the Priests were the preparers of the incense of the spices.* [That is, those that prepared the incense were the children of the Priests, not of the common or ordinary Levites. How these spices for the incense were ordered, and what ingredients were required to make up the incense. See *Exod.* 30. 34.]

31 *And Matthathja (one) of the Levites, who was the first-born of Sallum* [See above v. 17. and 19.] *the Koraite, was in the office over the work that is boiled in pans.* [Heb. *the work of pans.* See *Lev.* 2. 5. and 24. v. 5.]

32 *And (some) of the children of the Kahathites of their brethren were over the bread-(loaves) of preparation,* [Hebr. *over the bread of order,* or *ordination*: meaning the shew-bread-(loaves) which were twelve in number, *Exod.* 35. v. 13. so that here the singular number is put for the plural] *to prepare them on all sabbaths.* [Heb. *on sabbaths on sabbaths.* See *Exod.* 25. 30. *Lev.* 24. 5. *&c.*]

33 *(Of) these* [To wit, Levites] *are the fingers, heads of the Fathers* [that is, of the fatherly houses] *among the Levites in the chambers* [understand here the chambers of the Priests, which were by the temple] *free from service:* [to wit, from other services] *for it was (or lay) upon them day and night, to be (employed) in that work.* [as if he should say, forasmuch as they were alwaies to be busie with singing, or making, or ordaining of songs, according to the order made by David, 1 *Chron.* 25. 1. therefore they were also exempted from other services and employments.]

34 *These are the heads of the Fathers among the Levites, heads in their families: These dwelt at Jerusalem.*

35 *But at Gibeon there had dwelt Iciel the Father of Gibeon:* [To wit, in Sauls time. And thus the writer of this book commeth here again to the relation of the pedigree and family of Saul and his posterity, of whom he began to speak above chap. 8. 29.] (*now his sisters* [above chap. 8. 29. it's said, *his wives:* which may be taken in such a sense, as Abraham said, that Sara was his sister, *Genes.* 20. 2, 5, 12.] *name was Maacha.*)

36 *And Abidon was his first-born son, then Zur, and Kis, and Baal, and Ner,* [not the Father of Abner, but another Ner, for this man was not Kis his Father, but his brother, 1 *Sam.* 14. 52.] *and Nadab.*

37 *And Gedor, and Ahjo, and Zacharja, and Mikloth.*

38 *Now Mikloth begath Simeon. These also dwelt at Jerusalem, over against their brethren, with their brethren.* [See above chap. 8. 32, 33, 34.]

39 *And Ner begat Kis, and Kis begat Saul; and Saul begat Jonathan, and Malchi-Sua, and Aminadab, and Esbaal.*

40 *And Jonathans son was Merib-Baal, and Merib-Baal begat Micha.*

41 *Now the children of Micha were Pithon, and Melech, and Tarea.* [Understand withall, and Achaz, out of the following verse. See chapter 8. 35.]

42 *And Achaz* [This Achaz was also a son of Micha] *begat Jaera, and Jaera begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza.*

43 *And Moza begat Bina; whose son was Rephaja, whose son was Elasa, whose son was Azel.*

44 *Now Azel had six sons, and these are their names, Azrikam, Bocheru, and Ismael, and Searja, and Obadja, and Hanan: These are Azel sons.*

CHAP. X.

The Philistines smite the camp of the Israelites, verse. 1. &c. *Sauls three sons are slain,* 2. *Saul destreth his armour-bearer to stab him, he refusing to do it, Saul stabbeth himself,* 4. *his armour-bearer stabbeth himself also,* 5. *All Sauls house is destroyed.* 6. *The Israelites leave their cities, for fear of the Philistines, who take possession of them,* 7. *They find Saul and his sons lying dead on mount Gilboa,* 8. *They cut off his head, and send it with his armour round about throughout their land,* 9. *After that they put it in the house of their God, and fastned his skull in the house of Dagon,* 10. *Those of Jabes in Gilead take down the bodies of Saul and of his sons, and burie their bones there, and fast seven daies,* 11. *why God suffered Saul to perish thus,* 13.

AND the Philistines fought against Israel, and the men of Israel fled before the face of the Philistines, and they fell (down) slain on mount Gilboa. [See the annotat. on 1 *Sam.* 28. 4. See the exposition of this chapter, 1 *Sam.* 31. which agreeth almost *verbatim* with this chapter.]

2 *And the Philistines held close after Saul, and after his sons: And the Philistines smote Jonathan, and Aminadab, and Malchi-Sua the sons of Saul.*

3 *And the battel waxed heavy against Saul, and the archers hit him: and he was sore afraid of the archers.* [See the annotat. on 1 *Sam.* 31. 3.]

4 *Then said Saul to his armour-bearer, draw out thy sword, and thrust me thorow therewith, lest peradventhese uncircumcised come, and make a laughing-stock of me;* [To wit, if I should fall into their hands alive] *but his armour-bearer would not, for he was sore afraid: Then Saul took (his) sword, and fell upon it.*

5 *When his armour-bearer saw that Saul was dead, than he also fell upon the Sword, and died.*

6 *So Saul died, and his three sons: His whole house also died likewise.* [Understand all that were with him: for Iiboseth was not slain, as appeareth by 2 *Sam.* 3. See 1 *Sam.* 31. 6. Also Mephiboseth the son of Saul remained alive, of whose posterity see above chap. 8. 34. and cha. 9. 40.]

7 *When all the men of Israel that were in the valley, saw that they were fled, and that Saul and his sons were dead: then they left their cities, and they fled, Then came the Philistines and dwelt in them.*

8 *Now it came to pass the next day, when the Philistines came to dispoil the slain: Then they found Saul and his sons lying on mount Gilboa.*

9 *And they stript him, and they took his head, and his armour, and they sent them into the land of the Philistines round about, to publish (this) to their idols, and to the people.*

10 *And they put his Armour in the house of their Gods: And they fastened his head in the house of Dagon.* [For they fastened the dead body to the wall at Beth-Sean, 1 *Sam.* 31. v. 10.]

11 *When all Jabes in Gilead* [See the annotat. on *Judg.* 21. 8.] *heard all that the Philistines had done to Saul, then all the warlike men gat them up, and they took the body of Saul, and the bodies of his sons, and they brought them to Jabes: And they burnt their bones* [to wit, after they had first burnt the bodies, 1 *Sam.* 31. 12.] *under an oak-tree at Jabes, and they fasted* [thus shewing their grief] *seven daies.* [this is not to be understood, as if they had fasted seven daies and seven nights together, but seven daies one after another, to wit, every day till the evening.]

12 *So Saul died in his transgression,* [Oth. *for his transgression.* Compare *Num.* 27. 3.] *wherewith he had transgressed against the LORD, against the word of the LORD, which he had not kept.* [namely, when God had expressly commanded Saul utterly to destroy and ban the Amalekites, 1 *Sam.* 15. 28. Here the accomplishment of the threatning there made, is described] *and also because he had asked counsel of the sooth-sayer,* [See the annotat. on *Lev.* 19. 31.] *seeking to her.*

13 *And had not sought unto the LORD: Therefore he slew him, and turned the kingdome unto David the son of Isai.*

CHAP. XI.

All the Israelites assemble at Hebron, v. 1. &c. *and anoint David king over them,* 3. *Therefore they repair to Jerusalem,* 4. *David subdueth the city* 5. *by means of Joab,* 6. *David goeth to dwell in the fort at Jerusalem,* 7. *That city is repaired,* 8. *David waxeth daily greater and greater,* 9. *Furthermore mention is made of the Champions, and chiefest Commanders and*

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Officers of David, and of their valiant acts, 10. *As of Jashobam,* 11. *Eleazar,* 12. *Davids longing to drink water out of the well under the gate of Bethlehem,* 17. *which those three Champions fetch him, but he would not drink it,* 18. *Abishai is the third among those champions,* 20. *Benaiah smiteth two Lions,* 22. *and a great Egyptian man,* 23. *The Champions in the army,* 26.

THen all Israel gathered themselves unto David at Hebron, [Not that all and every individual person of all Israel was gathered together, but besides a great multitude of the commonalty, there were especially gathered together the eldest of the people and the heads of the tribes v. 3. See below chap. 12. 23. So that this was as it were an assembly or convention of States or Parliament after Isbosheths death] *saying;* Behold, *we are thy bone, and thy flesh.* [that is, thy kindred, and thy kinsmen. See the annotat. on *Gen.* 29. 14.]

2 *Even also in time past, when Saul was yet king,* [Hebr. *also yesterday, also ere yesterday, also when Saul was the king*] *thou ledd'st forth, and broughtest in Israel: And the LORD thy God said unto thee, thou shalt feed my people Israel,* [to wit, as a shepheard feedeth his sheep. See *Psal.* 78. 71. Kings are often called shepheards of the people] *and thou shalt be leader of my people Israel.*

3 *So all the Elders of Israel came unto the king to Hebron, and David made a covenant with them at Hebron, before the face of the LORD: And they anointed David king over Israel, according to the word of the LORD by the* minist'ry [Heb. *hand*] *of Samuel.*

4 *And David, and all Israel,* [That is, certain of the host out of all the tribes of Israel. See below chap. 12. 23.] *went to Jerusalem, which is Jebus: For there the Jebusites were the inhabitants of the land.*

5 *And the inhabitants of Jebus said unto David, thou shalt not come in hither: Nevertheless David took the fort of Zion,* [To wit, the Fort that lay on mount Zion] *which is the city of David.*

6 *For David said, whosoever smiteth the Jebusites first, shall be an head,* [An head in this place signifieth General over the host, or men of war] *and a commander: Joab the son of Zeruja went up first to them, therefore he was an head.*

7 *Now David dwelt in the Fort, therefore it was called the city of David.*

8 *And he built the city round about, from Millo, and round about: And Joab repaired the rest of the city.* [Hebr. *he made alive, &c.* that is, he renewed, or he healed, repaired, or mended that which was fallen to decay. Oth. *let live, &c.*]

9 *And David went on still, and waxed great,* [Heb. *went going, & waxing great*] *for the LORD of hosts was with him.*

10 *Now these were the heads of the Champions which David had, who behaved themselves valiantly in his kingdome with all Israel,* [*i. e.* in the transaction concerning the kingdome. Therein did those men acquit themselves with all the Israelites very valiantly and courageously, especially in the taking of Jebus] *to make him king, according to the word of the LORD concerning Israel.* [*i. e.* that he that in time past was anointed king by Samuel, might after Sauls death be setled and confirmed in the kingdome. For which end these champions assisted him against his Enemies.]

11 *Now these are of the number of the champions which David had:* [Out of these did David chuse commanders, that were commonly with him in the camp] *Jashobam the son of Hachmoni was the head of the thirty, who lifting up his spear against three hundred, smote them at once.* [compare this with 2 *Sam.* 23. 8.]

12 *And after him was Eleazar the son of Dodo the Ahohite: He was among those three champions.* [Understand Jasobam, who was the first, Eleazar the second, and Samma the third, who is here passed by, but expossed 2 *Sam.* 23. 11. These three are those that fetcht the water for David from the well at Bethlehem.]

13 *He was with David at Haf-Dammim,* [Otherwise called Dammin, 1 *Sam.* 17. 1.] *when the Philistines were gathered there together to battel, and the parcel of ground was full of barley, and the people fled before the face of the Philistines.*

14 *And they* [To wit, the forementioned champions. See 2 *Sam.* 23. 11.] *set themselves in the midst of that parcel, and defended it, and they smote the Philistines: And the LORD delivered them by a great deliverance.*

15 *And three of the thirty heads went down to the rock unto David in the cave of Adullam: And the host of the Philistines had camped themselves in the valley of Rephaim.*

16 *And David was then in the hold; And the garison of the Philistines was then at Bethlehem.*

17 *And David longed, and said, who will give me to drink* (*of*) *the water of the well of Bethlehem, which is by the gate?* [That is, I wish there were some body that would give me to drink of that well, &c.]

18 *Then those three brake through the camp of the Philistines, and drew* [Oth. *filled*] *water out of the well of Bethlehem, which is by the gate, and they carried it, and they brought it unto David: But David would not drink it, but he poured it out before the LORD.* [*i. e.* to the honour of God.]

19 *And he said, my God forbid that to be far from me,* [Heb. *be that far to me of, or, from my God*] *from doing it: should I drink the blood of these men? with jeopardy of their lives, for with jeopardy of their lives* [Heb. *with, or, upon their souls*: That is, with peril of their lives. David repeateth or iterateth his former words, through great admiration. See the like phrase *Gen.* 49. 4.] *have they brought it: And he would not drink it. This the three champions did.*

20 *Now Abishai the brother of Joab, he was the head of three;* to wit, of whom streightway mention is made, of Asahel in this 20. verse, of Benaja, vers. 22. and of Asahel, v. 26. according to the opinion of some] *and he lifting up his spear against three hundred, smote them: so he had a name among these three.* [oth. *but he had not a name among those three.* The diversity of exposition ariseth out of the diversity of writing and reading the Hebrew text.]

21 *Of those three he was honoured above the two, therefore he became their chief: But he came no.* (*up*) *to these* (*first*) *three.* [The meaning is, that for strength and valiant acts he was not to be compared with the former other three, of whom is spoken v. 15.]

22 *Benaja the son of Jojada, a valiant man son of Kabzeel,* [This was a city lying in the tribe of Juda, *Jos.* 15. 21.] *was great in acts: He smote two strong lions of Moab:* [See 2 *Sam.* 23. 20. Some understand here by liens, strong men like lions] *he also went down and smote a lion in the midst of the den* [*i. e.* in a pit, or ditch] *in snow-time.* [Heb. *in the day of snow*, or, *in a snowie-day.*]

23 *He smote also an Egyptian, a man of great stature* [Heb. *a man of measure.* That is, that is a man of great measure and tallness. See 2 *Sam.* 23. 21.] *of five ells,* [Goliath was six ells and a span long, 1 *Sam.* 17. 4.] *and that Egyptian had a spear in* (*his*) *hand like a weavers beam;* [*i. e.* as thick as a weavers beam. Goliaths spear was as thick] *but he went down to him with a staff,* [a staff and a sling were also Davids weapons, when he went to fight with Goliath] *and he pluckt the spear out of the Egyptians hand, and he slew him with his* (*own*) *spear.* [David had likewise done this, 1 *Sam.* 17. 51.]

24 *These*

24 *These things did Benaja the son of Jehojada: therefore he had a name* [That is, he was famous, to wit, by reason of his strength and power] *among those three Worthies.* [these three champions were in the second rank, and were these, Abishai, Benaja, and Asahel.]

25 *Behold, he was the most honourable of those thirty* [See 2 *Sam.* 23. 24. where these thirty, and other besides are named] *yet he came not* (up) *to the three:* [to wit, of whom is spoken, ver. 18.] *and David set him over his guard.* [Heb. *over his obedience*; that is, over his obedient (servants), understanding by them his Lifeguard, which were always with and about the King, to obey and execute his commands.]

26 *Now the champions of the hosts were Asahel, the brother of Joab, Elhanan the son of Dodo of Bethlehem.* [Otherwise, *Elhanan his Uncle, son of Bethlehem.*]

27 *Sammoth the Harodite, Helez the Pelonite.*

28 *Ira the son of Ikkes the Tekoite, Abiezer the Anthothite.*

29 *Sibbechai the Hushathite, Ilai the Ahohite.*

30 *Maharai the Netophathite, Heled the son of Baana the Netophathite.*

31 *Ithai the son of Ribai of Gibea of the children of Benjamin: Benaja the Pirhathonite.*

32 *Hurai of the brooks of Gaas,* [Oth. *Of one of the valleys, or, low grounds*: that is, of one of them] *Abiel the Arbathite.*

33 *Azmaveth the Baharumite, Eliaba the Saalbonite.*

34 (*Of*) *the children of Hasem the Gizonite was Jonathan the son of Sage the Hararite.*

35 *Ahiam the son of Zachar the Hararite, Eliphal the son of Ur.*

36 *Hepher the Mecherathite, Ahija the Pelonite.*

37 *Hezro the Carmelite, Naarai the sonne of Ezbai.*

38 *Joel the brother of Nathan, Mibhar the sonne of Geri.*

39 *Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruja.*

40 *Ira the Ithrite, Gareb the Ithrite.*

41 *Uria the Hethite, Zabad the son of Ahlai.*

42 *Adina the son of Siza the Rubenite was the head of the Rubenites, yet there were thirty above him.* [That is, the thirty Champions, of whom mention was made before, excelled Hadina, and those that are named hereafter, in strength and atchievments.]

43 *Hanan the son of Maacha, and Josaphat the Mithnite.*

44 *Ussija the Asterathite: Sania and Jeiel the son of Hothan, the Aroerite.*

45 *Jediael the son of Simri, and Joha his brother the Tizite.*

46 *Eliel Hammahavim, and Jeribai, and Josavia the sons of Elnaam: and Ithma the Moabite.*

47 *Eliel, and Obed, and Jaasiel of Mezobaja.*

CHAP. XII.

Here are mentioned some of Davids Champions that came to him, when he was yet pursued by Saul, v. 1, &c. *First, some of Sauls own Family. Secondly, next some out of the tribe of Gad,* 14. *Likewise some out of the tribes of Benjamin and Juda,* 16. *and out of the tribe of Manasseh,* 19. *Lastly, here are rehearsed the Commanders of the souldiers, that came to David at Hebron, to make him King, together with the number out of every tribe,* 23. *all Israel agree with one accord to make David King over them,* 38. *They feast one with another three dayes together,* 39.

NOw *these are those that came to David to Ziklag;* [See of this city the annotat. on 1 *Sam.* 27. 6.] *when he was yet shut up before the face of Saul the son of Kis:* [To wit, when for fear of Saul, he was faln to hide himself in caves, dens, in rocks, and on mountains. Oth. *shut out*, to wit, out of the publike meeting of the people of God, yea out of all the land of the Israelites, because of Sauls tyrannie] *they were also among the champions* [to wit, that are named in the fore-going Chapter] *that were assistant to that war:*

2 *Armed with bowes, throwing stones with the right and left hand,* [That is, they were as able to throw with their left, as with their right hand: see the like *Judg.* 20. 16.] *and shooting with arrows out of the bowe: they were of Sauls brethren,* [that is, of his Kindred, or Kinsmen. This did those men do, laying aside kindred and consanguinity, and looking on the just cause of David, in the injury and wrong done him by Saul. Thus did Jonathan himself, the son of Saul, maintain and defend Davids cause, although he continued with his Father] *of Benjamin.*

3 *The head* (or chief) *was Ahiezer, and Joas, the sons of Semaa the Gibeathite, next Jeziel, and Pelet, the sons of Azmavet, and Beracha, and Jehu the Anthothite.*

4 *And Ismaja the Gibeonite was a champion among the thirty, and* (*put*) *over the thirty: and Jirmeja, and Jahaziel, and Johanan, and Jozabad, the Gederathite.*

5 *Eluzai, and Jerimoth, and Bealja, and Semarja, and Sephatja the Haraphite.*

6 *Elkana, and Jissia, and Azareel, and Joezer, and Jashobam the Korhites.*

7 *And Joela, and Zebadja the sons of Jeroham of Gedor.*

8 *Also of the Gadites* (*there*) *separated themselves unto David* [As if he should say, they separated themselves from the other Israelites that yet adhered unto Saul, and joyned themselves with David] *into that hold to the wilderness,* [some understand this of the Fort at Ziklag; others of the cave of Adullum; others of Engedi] *valiant champions, men of war, prepared* (or armed) *with* [Hebr. *ordering*] *shield and buckler, and their faces were faces of lions:* [to wit, terrible to behold, as if they were lions] *and they were like the Roes on the mountains in swiftness.* [this commendation is likewise given to Asahel the brother of Joab, 2 *Sam.* 2. 18.]

9 *Ezer was the head* (or chief): *Obadja the second Eliab the third.*

10 *Mismanna the fourth, Irmeja the fifth.*

11 *Attai the sixth, Eliel the seventh.*

12 *Johanan the eighth, Elzabad the ninth.*

13 *Irmeja the tenth, Machbannai the eleventh.*

14 *These were of the children of Gad, heads of the army: one of the least was over an hundred, and the greatest over a thousand.*

15 *These same were they that went over the Jordan in the first moneth, when it was full in all its banks:* [See *Jos.* 3. 15.] *and they drave out all (the inhabitants) of the low grounds* [To wit, that were by the Jordan] *toward the East, and toward the West.*

16 *There came also of the children of Benjamin and Juda into the hold unto David.*

17 *And David went out to meet them* [Heb. *Before their face*] *and answered, and said unto them: If ye be come to me in peace* [*i. e.* For peace, or for peace sake] *to help me, then shall mine heart be likewise towards you: but if it be to deliver me up treacherously to mine enemies; whereas there is no violence in mine hands,* [that is, whereas I am not guilty of having done any wrong or violence to any] *the God of our Fathers look upon it, and rebuke it.*

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18 *And the Spirit ſeized on Amaſai,* [Or *clothed,* that is,the Spirit of the Lord,that is, the Spirit of valour and courage came upon Amaſai, ſo that he was adorned and clothed therewith as with a garment, inſomuch that he had an extraordinary courage and boldneſs to ſpeak thus unto David, as is expreſt in the following words. See of this phraſe *Judg.* 6. 34. and elſewhere] *the chief* [Heb. *head*] *of the Captains,* [oth. *of the thirty*] *(and he ſaid): We are thine, O David, and with thee are we, thou ſon of Iſai, peace, peace be unto thee,and peace* (be) *to thy helpers, for thy God helpeth thee: Then David received them,and made them heads of bands.*

19 *There fell alſo* (ſome) *of Manaſſeh to David, when he came with the Philiſtines to fight againſt Saul, although they helped them not:* [Underſtand that David with his men helped not the Philiſtines in this battel againſt Saul and the Iſraelites] *for the Princes of the Philiſtines upon advice left him,* [that is,after they having adviſed with one another about it, found it not fitting that David ſhould abide with them in the camp] *ſaying,he would fall to his Lord Saul (to the jeopardie of) our heads.* [Heb.*with our heads he would fall to his Lord Saul.*See the like phraſe above chap.11 19. Oth. *he will fall to his Lord Saul*; to wit , if he be permitted to go with us into the battel.]

20 *When he went to Ziklag,* [To wit , after that he was diſmiſt by the King of the Philiſtines, 1 *Sam.* 29. 10, 11. the King of the Philiſtines had given the city of Ziglag unto David, 1 *Sam.*27.6.] (there) *fell to him of Manaſſeh, Adnah,and Jozabad,and Elihu,and Zilthai: heads of the thouſands that were in Manaſſeh.*

21 *And theſe helped David likewiſe againſt thoſe bands,* [Underſtand here the companies or parties of thoſe Amalekites, that had taken and burnt Ziglag , while David was gone away from thence, 1 *Sam.*30.1.] *for all theſe were valiant champions : and they were Commanders in the army.* [to wit , in Davids Army.]

22 *For at* (*that*) *time day by day there came to David to help him,until* (*it was*) *a great camp, like a camp of God.*[That is,a very great and excellent camp. So it's ſaid,*Pſal.*36.6.*Mountains of God,* and *Pſal.*80.11. Cedars of God, that is, high, tall. *And Nineve a city of God*; that is,a very great city.See the annotat. on *Gen.* 13.10.]

23 *And theſe are the numbers of the heads of thoſe, that were prepared* (or ready armed) *for the hoſt which came to David to Hebron,to turn the Kingdome of Saul to him,* [See above at the end of chap.10. and at the beginning of chap.11.] *according to the mouth of the LORD:* [*i.e.* as the Lord had commanded, when he cauſed David to be anointed King by Samuel,1 *Sam.*16.]

24 *Of the children of Juda, that bare ſhields and ſpears,*(*there*) *are ſix thouſand, and eight hundred, ready armed for the hoſt.*

25 *Of the children of Simeon valiant champions for the hoſt,ſeven thouſand,and an hundred.*

26 *Of the children of Levi, four thouſand and ſix hundred.*

27 *And Jehojada was chief of the Aaronites:* [Underſtand this thus,that he was the chiefeſt of the Prieſts, under or next to the High-Prieſt Abiathar : ſee 1 *Sam.* 23.9. or chief of thoſe Prieſts that here are ſaid to come to David] *and there were with him three thouſand and ſeven hundred.*

28 *And Zadok was a young man, a valiant champion: and out of his Fathers houſe* [That is,Family] *were two and twenty Commanders.*

29 *And of the children of Benjamin , the brethren* [that is,Kinſmen] *of Saul three thouſand : for hitherto there were many that held with the houſe of Saul.* [This is the reaſon why but three thouſand Benjamites were come to David. Hebr. *which held with the houſe of Saul.*The Benjamites held a long while on Sauls ſide, becauſe he ſprung from their tribe : ſee 2 *Sam.*2.]

30 *And of the children of Ephraim, twenty thouſand, and eight hundred valiant champions, men of name* [See the annotat. on *Gen.* 6. 4.] *in the houſes of their Fathers.*

31 *And the half tribe of Manaſſeh* [To wit, that dwelt on this ſide Jordan in the land of Canaan ; for the other half that dwelt on the other ſide of Jordan , came with the Reubenites, and Gadites, to David, ver. 37.] *eighteen thouſand, which are expreſſed by name, that they came to make David King.*

32 *And the children of Iſſachar that are expert in the underſtanding of the times, to know what Iſrael ought to do:* [*i.e.* Underſtanding and expert men,which are able to give good advice and counſel at what time it were beſt to attempt any thing,or deſiſt from it,whether in war and civil affairs, as *Eſth.* 1. 13. or alſo in husbandry and countrey affairs] *their heads were two hundred, and all their brethren (had regard) to their word.* [Hebr. *mouth.*]

33 *Out of Zebulon going forth into the army, prepared* (or ready armed) *for the battel with all inſtruments of war,fifty thouſand: and to keep a battel-ray* [Underſtand withall, they were ready or skilful : or came ; as ver. 38.] *with an unwavering heart.* [Heb. *With not heart and heart* ; that is, not with a divided or double heart,but upright and conſtant.]

34 *And out of Naphtali a thouſand Commanders ; and with them, with ſhield and ſpear, ſeven and thirty thouſand.*

35 *And out of the Danites prepared for battel, eight and twenty thouſand and ſix hundred.*

36 *And out of Aſer, going forth into the army, to keep battel-ray,were fourty thouſand.*

37 *And of the other ſide of Jordan, of the Reubenites, and Gadites,and half tribe of Manaſſeh, with all warlike Furniture for War , an hundred and twenty thouſand.*

38 *All theſe men of war that were able to keep themſelves in battel-ray,came with a perfect heart to Hebron, to make David King over all Iſrael: [i. e.* After they had well conſidered of the matter before with themſelves, they came with a ſingle and upright heart] *and alſo all the reſt of Iſrael were* (of) *one heart to make David King.*

39 *And they were there* [To wit,at Hebron] *with David three dayes together,eating and drinking:* [*i.e.* Making good cheer] *for their brethren* [to wit, the Iſraelites that dwelt at Hebron] *had prepared* (*ſomewhat*) *for them.*[intimating that the Hebronites had provided meat and drink to entertain their brethren withall.]

40 *And alſo the next to them,* [That is, that dwelt hard by them, or thereabouts, or round about them] *unto Iſſachar, and Zebulon,and Naphtali, brought bread on aſſes,and on camels,and on mules,and on oxen, meat of meal,and lumps of figs,and bunches of raiſins, and wine, and oil,and oxen,and ſmall cattel* [*i.e.* ſheep and goats] *in multitude ; for there was joy in Iſrael.*

CHAP. XIII.

*David conſulteth with the Officers and Commanders of the army,*verſ.1,&c. *concerning a general meeting,* 2. *and the fetching of the Ark from Kiriath-Jearim to Zion,*3. *This pleaſeth the whole Congregation well,* 4. *To this end David himſelf marcheth up with all the Congregation,* 6. *They put the Ark into a new Cart,* 7. *Declare great joy with ſinging, and muſical inſtruments,*8. *Uza putteth forth his hand to hold the Ark,* 9. *Therefore God ſmiteth him,that he dieth,* 10. *David* *vid calleth the place where this was done* Perez-Uza, 11. *And he is afraid to let the Ark be brought unto him,* 12. *But cauſeth it to be brought into Obed-Edoms houſe,* 14.

AND *David conſulted with the Commanders of thouſands,and of hundreds,* (*and*) *with all the Princes.* [To wit, after that he had taken Jeruſalem, and was become maſter of the Fort of Zion, into which he would cauſe the Ark of the Lord to be brought.]

2 *And David ſaid unto all the Congregation of Iſrael, If it ſeem good unto you,* [Heb. *If it* (*be*) *good to,* or, *with you*] *and to be of the LORD our God, Let us ſpread forth our ſelves, let us ſend to our remaining brethren, in all the Lands of Iſrael,*[Heb. *Let us burſt out,* or, *break out,and let us ſend,&c.*that is, Let us ſend forth far and near into all places in Iſrael. It is a Rhetorical phraſe, or figurative kind of ſpeech taken from the overflowing of waters that break out and overflow] *and to the Prieſts and Levites (that) are with them in the cities, with their ſuburbs,* [Heb.*of their ſuburbs*] *that they may be gathered unto us.*

3 *And let us fetch back the Ark of our God unto us ; for we ſought it not in the dayes of Saul.* [*i.e.*We heeded it not much,or minded it not greatly : for in regard the Ark was at Kiriath-Jearim, and the Tabernacle with the Altar, on which the ſacrifices were offered at , were at Gibeon, therefore many of the Iſraelites made no great ado about the Ark , but they performed their worſhip to God in the Tabernacle which was without the Ark.]

4 *Then all the Congregation ſaid , that it ſhould be ſo done ; for that thing was right in the eyes of all the people.*[*i.e.*This propoſition of the King pleaſed all the people well,and they found it to be very good.]

5 *David then gathered all Iſrael together from Sichor of Egypt,till where they come to Hamath,*[See of the river Sichor,*Joſ.*13.3,5.This was the uttermoſt border of the Land of Canaan Southward, as Hamath was the uttermoſt border of it Northward : ſo that here the whole length of the Land of Canaan is deſcribed] *to bring the Ark of God from Kiriath-Jearim.* [This Hiſtory is firſt deſcribed,2 *Sam.*6.2,&c. The Ark was brought to Kiriath-Jearim,when it came out of the Philiſtines Land, 1 *Sam.*6.21. & 7.1.]

6 *Then David went up with all Iſrael to Baala , that is,to Kiriath-Jearim ,* [Baala and Kiriath-Jearim was one and the ſame city,*Joſ.*15.9,60.] *which is in Juda,to bring up thence the Ark of God the LORD,that dwelleth between the Cherubims,*[ſee the annotat. on 1 *Sam.*4.4.] *where (his) name is called upon.*

7 *And they carried the Ark of God in a new cart out of the houſe of Abinadab :* [This was againſt the expreſs command of God,*Numb.*4.ver. 15. where the Lord commandeth that the Prieſts ſhall carry the Ark upon their ſhoulders : ſee below chap.15.2,and 13.] *now Uza and Ahio led the cart.*

8 *And David and all Iſrael played before the face of God* [Who manifeſted his preſence above the Ark. So ver.10. See 2 *Sam.*6.7.] *with all* (their) *might, both with ſongs, and with Harps , and with Lutes, and with Timbrels,and with Cymbals,and with Trumpets.*

9 *When they were come to the threſhing-floor of Chidon,* [Oth. called Nachon, 2 *Sam.* 6. 6.] *then Uza ſtretched forth his hand to hold the Ark, for the oxen ſtumbled.* [ſee 2 *Sam.*6.on ver.6.]

10 *Then the anger of the LORD kindled againſt Uza,and he ſmote him,becauſe he had ſtretched forth his hand to the Ark :* [No man might touch the Ark with his hand ſave the Prieſts onely, *Numb.* 4. 15. of which Family Uza was not, although he was a Levite] *and he died there before the face of God.*

11 *And David was kindled* [See 2 *Sam* 6.on ver.8.] *becauſe the LORD had rent a rent on Uza : therefore he* [To wit,David, as 2 *Sam.*5.20.] *called that place Perez-Uza,* [that is,*rent,or breach of Uza*] *unto this day.* [the ſentence will be made full and perfect thus, which is ſo called unto this day.]

12 *And David was afraid of the LORD that day, ſaying : How ſhall I bring the Ark of God* (home) *to me ?*

13 *Therefore David ſuffered not the Ark of God to be brought to him into the city of David ; but cauſed it to turn aſide into the houſe of Obed-Edom the Gethite.* [This Obed-Edom was a Levite.]

14 *So the Ark of God remained with the Family of Obed-Edom,in his houſe, three moneths, and the LORD bleſſed the houſe of Obed-Edom,and all that he had.*

CHAP. XIV.

King Hiram ſendeth meſſengers to David, with Carpenters and Cedar-wood, verſ. 1. *David increaſeth in might,*2. *He taketh more wives,and getteth many children,*3. *Their names,* 4. *The Philiſtines march up to battel againſt David,and David againſt them,*8. *David enquireth of God what he ſhall do : who commandeth him to march up , promiſing him the victory,* 10. *David ſmiteth them, and calleth that place Baal-Perazim,* 11. *David cauſeth their Idols to be burnt,* 12. *The Philiſtines re-aſſume the Rear,* 13. *David enquireth again of the Lord, who telleth him what he ſhould do,* 14. *Promiſing him alſo his help and aſſiſtance,* 15. *David ſmiteth the Philiſtines the ſecond time,* 16. *Whence he getteth a great name, and is every where feared,*17.

THen *Hiram King of Tyre ſent meſſengers unto David,and Cedar-wood,and Maſons, and Carpenters, to build him an houſe.*

2 *And David perceived that the LORD had confirmed him King over Iſrael : for his Kingdome was advanced to the higheſt* (degree) *for his people Iſraels ſake.*

3 *And David took more wives at Jeruſalem : and David begat more ſons and daughters.*

4 *Now theſe are the names of the children which he had at Jeruſalem :* [Oth. *Of thoſe that were born to him at Jeruſalem*] *Sammua,and Sobab, Nathan, and Salomon.*

5 *And Ibchar,and Eliſua,and Elpelet.*

6 *And Noga,and Nepheg,and Japhia.*

7 *And Eliſama, and Beeljada :* [Called *Eljada*, 2 *Sam.*5.16.] *and Eliphelet.* [above chap.3. is ſome alteration in theſe names.]

8 *When the Philiſtines heard that David was anointed King over all Iſrael , then all the Philiſtines marched up to ſeek David :* [They marched up, to wit, with their forces,to make war againſt him] *when David heard that, then he marched forth againſt them.*[that is,he tarried not till they came and made war againſt him in his own Land ; but having received a charge from God, went forth himſelf to meet them, Compare 2 *Sam.* 5. 17, 19.]

9 *When the Philiſtines came, then they ſpread themſelves in the low ground of Rephaim .*[See *Judg.* 15.8. and 2 *Sam.*5.18. it lay in the tribe of Juda.]

10 *Then David enquired of God,* [To wit, by Abjathar the high Prieſt, that put on the Ephod, *&c.* See 1 *Sam.* 23.9. and 30.7.] *ſaying ; Shall I march up againſt the Philiſtines, and wilt thou deliver them into mine hand ? And the LORD ſaid unto him, march up, for I will deliver them into thine hand.*

11 *Now when they* [To wit, the Iſraelites] *marched up to Baal-Perazim,* [that is, *rent-places* , or, *breach-plaines.* or, *the Lord of the rents*, or, *breaches*] *then Da-*

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vid smote them there, and David said, God hath rent mine Enemies by mine hand, as a rent of waters: [see 2 Sam. 5. on v. 20.] therefore they called the name of that place Baal-Perazim.

12 And they left their Gods [2 Sam. 5. 21. they are called Idols] there, and David commanded, [Heb. said] and they were burnt with fire.

13 But the Philistines went on still, and they spread themselves in that valley. [Meaning the valley of Rephaim, into which they were fallen in an hostile manner, above v. 9.]

14 And David enquired once more of God, and God said unto him, thou shalt not march up after them: (but) compass them about from above, [or, turn about from them. Compare 2 Sam. 5. 23.] and come to them over against the mulberry-trees,

15 And it shall come to pass, when thou shalt hear the noise of a going in the tops [Heb. in the heads] of the mulberry-trees, [that is, a noise as if some body walked upon the tops of the trees. See 2 Sam. 5. 24. Some understand this of the going of the Angels, that should fight for the Israelites] come then forth to battel; for God is gone forth before thy face, to smite the camp of the Philistines.

16 Now David did according as God had commanded him: And they smote the host of the Philistines from Gibeon unto Gazer.

17 So Davids fame went forth into all those lands: And the LORD gave [Oth. brought] his terrour upon all those heathens. [that is, God made many of the heathenish nations to be afraid and to stand in awe of David.]

CHAP. XV.

David prepareth a place for the Ark of God; v. 1. &c. and chargeth the Levites to carry the Ark, 2. All Israel come to Jerusalem, to bring up the Ark thither, 3. The names of the Levites that came thither for this end and purpose, 4. David giveth order to the chief of them, what they should do, and how they should do it, 11. They obey David, 14. This is done with great triumph and Musick, 16. Michal, Sauls daughter, spying David dancing and playing before the Ark, disdaineth him, 29.

AND David made him houses in his city: [This was the uppermost part of the city of Jerusalem, which David had by force taken from the Jebusites: And it was called the city of David, because David had taken up there his dwelling-place. Hebr. and he made him houses in Davids city] And he prepared a place for the Ark of God, and pitched a tent for it. [see 2 Sam. 6. v. 17.]

2 Then David said, none ought to carry the Ark of God, but the Levites: For them hath the LORD chosen to carry the Ark of God, and to minister unto him for ever. [see Num. 4. 15.]

3 Also David gathered all Israel together at Jerusalem: to bring up the Ark of the LORD unto its place, which he had prepared for it.

4 And David assembled the children [To wit, the posterity] of Aaron, and the Levites.

5 Of the children of Kehat, Uriel was the chief, and of his brethren [That is, kinsmen: and so in the following chapters] (there) were an hundred and twenty.

6 Of the children of Merari, Asaja was the chief, and of his brethren (there) were two hundred and twenty.

7 Of the children of Gersom, Joel was the chief, and of his brethren an hundred and thirty.

8 Of the children of Elizaphan [He was the son of Uzziel the son of Kehat, Exod 6.22.] Semaja was the chief, and of his brethren [to wit kinsmen] (there) were two hundred.

9 Of the children of Hebron, [He was a son of Kehat, Exod. 6. 17.] Eliel was the chief, and his brethren were fourscore.

10 Of the children of Uzziel, [He was also a son of Kehat, Exod. 6. v. 17.] Amminadab was the chief, and his brethren were an hundred and twelve. [these were other posterity of Uzziel, then are mentioned v. 8. but they also called Uzziel their grand-father.]

11 And David called the Priests, Zadok and Abjather, [Or Abjathar, he was high Priest, and Zadok was next unto him, according to the order instituted by God, Num. 3. 32.] and Levites, Uriel, Asaja, and Joel, Semaja, and Eliel, and Amminadab.

12 And he said unto them, ye are heads of the Fathers among the Levites: hallow your selves, [That is, prepare your selves for this holy work, by outward ceremonial cleansing & purifying, but especially by cleanness and purity of heart. See Exod. 19. 10. and 15.] ye, and your brethren, that ye may bring up the Ark of the LORD the God of Israel, unto (the place which) I have prepared for it.

13 For because he (did) not (this) [Understand withall, but did put the ark into a cart, above chap. 13. 7.] at the first: [to wit, when I intended the ark should be brought into mine house, 1 Chron. 13. 10.] the LORD our God hath made a breach among us, [understand this of the death of Uza, above chap. 13. 10. 2 Sam. 6. 6.] because he sought him not according to (that which is) right. [or, after the manner; that is, as it is just and besitting, Numb. 4. 15.]

14 So then the Priests and Levites hallowed themselves, to bring up the ark of the LORD the God of Israel.

15 And the children of the Levites [To wit, that were of Kehats family. See Numb. 4. 4.] carried the ark of God upon their shoulders, with the bearing-staves that were upon them, according as Moseh had commanded according to the word of the LORD. [See Exod. 25. 14. Num. 4. 15. & 7. 9.]

16 And David said to the chief of the Levites, that they should appoint their brethren the singers with instruments of Musick, with Lutes, and Harps, and Cymbals, that they should cause them to be heard, lifting up the voice with cheerfulness.

17 So then the Levites appointed Heman the son of Joel, and out of his brethren Asaph the son of Berechja: And out of the sons of Merari their brethren, Ethan [otherwise called Jeduthun] the son of Rusaja.

18 And with them their brethren of the second order: [These following were a degree lower then the former three principall] Zecharja, Bea, and Jaziel, and Seniramoth, and Jehiel, and Unni, Eliab, and Benaja, and Maaseja, and Mattithja, and Eliphele, and Nikneja, and Obed-Edom, and Jeiel the porters.

19 Now the singers, Heman, Asaph, and Ethan, [Otherwise called Jeduthun: his Father is called Kish, 1 Chron. 6. 44.] caused themselves to be heard with copper Cymbals.

20 And Zecharja, and Aziel, [Called Jaziel v. 18. Ben mentioned v. 18. is here left out. Some think that it is Azazia, whereof v. 21. Others, that it belonged to the name of Zacharia] and Seniramoth, and Jehiel, and Unni, and Eliab, and Maaseja, and Benaja, with Lutes upon Alamoth. [that is, with a maiden-like and woman-like voice, which Musicians call the Superius, or Treble: or the Altus, and Counter-tenor, which must be sung with a woman-like voice. Oth. with fine, or, clear voices. Oth. upon the Virginals: understand this according to the opinion of some; and so in the sequel.]

21 And Mattithja, and Eliphele, and Mikneja, and Obed-Edom, and Jeiel, and Azazia with harps upon the Sheminith, [So he calleth the Bassus, or Tenor, which indeed differ an octave or eight notes from the Suprikes, or Counter-tenor. See Psa. 6. 1. with the annotat.] to strengthen the tune.

22 And Chenanja the chief of the Levites, was over the lifting up: [That is, of the voices, or of the song, as v. 27. that is, he was singing-master, or master of the song, who gave order for the tunes and voices, and when the singers should lift up their voice, or begin to sing. See ver. 27. Others conceive that he was the chiefest in the lifting up of the ark; that is, that he had the ordering and managing of it] he instructed them in the lifting up, [oth. he was chief in, &c.] for he was skilfull.

23 And Berechja and Elkana were porters of the ark. [That is, as is conceived, went immediately before the ark, and took care that no man should rush in upon it to come near unto it, as the door is kept. 24. verse, there are two porters more named, which for the same end and purpose followed immediately after the ark of the covenant.]

24 And Sebanja, and Josaphat, and Nathaniel, and Amasai, and Zacharja, and Benaja, and Eliezer the Priests did blow with the trumpets before the Ark of God: And Obed-Edom, and Jehiah were porters of the ark.

25 Now it came to pass that David and the Eldest of Israel, and the commanders of thousands went to bring up the Ark of the covenant of the LORD, out of the house of Obed-Edom with joy.

26 So it came to pass, forasmuch as God helped the Levites that carried the ark of the LORD, that they offered seven Bullocks, and seven Rams.

27 Now David was cloathed with a mantle of fine linen, also all the Levites that carried the Ark, and the singers, and Chenanja the chief of the lifting up of the singers: [Oth. of the song. Or thus: with the singers] Also David had a linen upper-garment on. [wherewith he covered his royal dignity and greatness before the transcendent excellency and Majesty of God, behaving himself as the other servants and ministers did in the service and worship of God. Heb. and upon David was an Ephod.]

28 So all Israel brought the Ark of the covenant of the LORD, with shouting, and with the sound of the cornet, and with Trumpets, and with Cymbals, making a sound with Lutes, and with Harps.

29 Now it came to pass when the Ark of the covenant of the LORD was come to the city of David: That Michal Sauls daughter looked thorow a window, and saw David leaping and playing; so she despised him in her heart.

CHAP. XVI.

David and the people offer burnt-offering and thank-offering, when they brought the Ark into the Tent, that David had appointed for it, v. 1. &c. and he blesseth the people, 2. and giveth to every one bread, flesh, and wine, 3. and he ordaineth Levites for the service of the Ark, and to praise the God of Israel, 4. Who were the heads over those that praised God with instruments of Musick, 5. There is described a Psalm which David delivered to Asaph and his brethren, to bless and praise the Lord therewith, 7. which being sung, all the people with one consent spake Amen, praising the Lord, 36. David appointeth singers, 37. porters, 38. Priests to offer burnt-offerings, for the service of the Ark, 39. This being done, every man went home to his own house, 43.

WHen they brought in the Ark of God, [That is, the Ark of the covenant, made to the honour of God] then they set it in the midst of the tent that David had pitched for it: And they offered burnt-offerings and thank-offerings [understand this of extraordinary special offerings which David and the people of Israel offered at this time] before the face of God. [see above chap 13. on v. 8.]

2 When David had made an end of offering burnt-offerings and thank-offerings: then he blessed the people in the name of the LORD. [That is, he let the people return home to their own dwelling places, praying unto God for them.]

3 And he dealt to every one in Israel, from the man to the woman, to every one a loaf of bread, and a fair piece (of flesh), [To wit, a piece of beef roasted at the fire, as the Hebrew word is interpreted by some. See 2 Sam. 6. on v. 19.] and a bottle (of wine).

4 And he appointed (certain) of the Levites (to be) ministers before the Ark of the LORD: and that to record, and to laud, and to praise the LORD the God of Israel.

5 Asaph was the head, and Zecharja the second after him: [Heb. his second] Jeiel, and Seniramoth, and Jehiel, and Mattithja, and Eliab, and Benaja, and Obed-Edom, and Jeiel with instruments of Lutes, and with Harps: and Asaph caused himself to be heard with Cymbals.

6 But Benaja, and Jahaziel the Priests, continually [That is, every day at certain hours] with Trumpets before the Ark of the covenant of God.

7 Then on that day David delivered first (this Psalm) to praise the LORD by the ministery [Heb. hand] of Asaph and his brethren. [That is, kinsmen. The word rendred here first, is in the Hebrew, in the head; that is, in the beginning, or the first time. And this is so to be understood, that David first delivered this Psalm to the Levites to praise the Lord therewith in the publick service of God; after that he endited more Psalmes, and delivered them to the Levites to be sung. See 2 Sam. 23. 1.]

8 Praise the LORD, call upon [Oth. preach, publish] his name, make known his deeds among the nations, [this verse, and the 14. next following verses, are a part of the 105. Psalm. Compare them together.]

9 Sing unto him, sing Psalmes unto him, speak attentively of all his wonderous works.

10 Glory ye in the name of his holiness, let the heart of them that seek the LORD, rejoyce. [As if he had said, remember that this is a special favour of God: that it is given to you to seek the Lord, therein you may rejoyce indeed.]

11 Enquire after the Lord and his strength, [That is, after the strong and Almighty God. See 2 Chron. 6. 41.] seek his face [to wit, the Lords face, who manifesteth his presence above the ark between the Cherubims. See Jos. 4. 13, &c.] continually.

12 Remember his marvellous works which he hath done, his wonder-tokens, and the judgements of his mouth. [That is, the punishments and plagues, which he commanded Moseh to denounce against Pharao and the Egyptians; which are described Exod. chap. 7. ver. 8, 9, 10, 11, 12.]

13 Ye seed of Israel his servant, the children of Jacob his chosen.

14 He is the LORD our God, his judgements are over all the whole Earth. [That is, although he be a governour over the whole world, yet is Israel his peculiar and proper people by grace. Or, his judgements, that is, his punishments, which he hath caused to come upon the Enemies of his people, are made known and become famous thorowout all the world.]

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15 *Remember his covenant for ever, the word (which) he instituted* [See *Psa.* 105.on v. 1.] *to the thousandth generation.*

16 *(The covenant) which he made with Abraham,* [See *Gen.* 15. v. 18. in the exposition]*and his oath unto Isaac.*

17 *Which he also appointed unto Jacob for a statute, (unto) Israel for an everlasting covenants*

18 *Saying; I will give thee the land of Canaan, a line,* That is, the land measured and divided with a line, See of this phrase, *Deu.* 32. 9] *of your inheritance.*

19 *When ye were few men in number;* [Hebr. *people*, or, *men of number*, that is, people that could easily be told, because they were few. See *Gen.*34. 30. *Deu.* 4. 27. and 33. 6.] *yea few* [to wit, in respect of the great number of the Canaanites] *and strangers in it.*

20 *And they* [To wit, your fathers, Abraham, Isaac and Jacob, as ye may read of them in the book of Genesis, from the eleventh chapter to the end of the book] *walked from people to people,* [that is, from one people to another] *and from one kingdome to another people.*

21 *He suffered no man to oppress them,* [Or, *to do them wrong*] *he also reproved* [or *he checked, he rebuked*] *king* [to wit, the king of Egypt, *Gen.* 12. 17. and the king at Gerar, *Gen.* 20. 3.] *for their sake (saying.)*

22 *Touch not* [Meaning so as to do them hurt, hurt not]*mine anointed,* [that is, my Prophets, as immediately followeth: for the Prophets were endowed with the anointing of the Holy Ghost: as God also commanded to anoint Elisa outwardly. And here are first understood Abraham, Isaac, and Jacob, which may be called Prophets, because the Lord revealed himself unto them and communed with them, to that end that they might likewise instruct others concerning the will of God, *Gen.*20 7. Abraham is called a Prophet. Concerning Isaac, see *Gen.* 27 4,28,29,30,40. and of Jacob, *Gen.*49. As concerning the anointing of the Holy Ghost, the same may likewise be understood of all the elect and faithful, that have received the anointing of the Holy Ghost, 1 *Joh.* 2. 27.] *and do my Prophets no harm.*

23 *Sing unto the LORD ye all the earth,* [That is, the inhabitants of all the land, or the Israelites all together] *publish his salvation* [to wit, which he performeth or sheweth towards us] *from day to day.* [This verse, and the ten next following are recorded in the 96. Psalm.]

24 *Declare his glory among the Heathen, his marvellous works among all Nations.*

25 *For the LORD is great, and greatly to be praised, and he is terrible above all gods.* [That is, he is more to be feared and dreaded then the gods of the Heathen. The meaning is, men ought to fear and stand in awe of him, and not the Idols; for here these things are not so set one against another, by way of comparison, as if the true God were to be feared, and Idols also, saying that the true God should be feared more then Idols. But by an absolute opposition, thus, that we ought to fear and tremble before God, and not before Idols, who can neither help nor hurt. See the like opposition, *Luke* 18.14. where the meaning is, that the Publicane went to his house justified, and not the Pharisee.]

26 *For all the gods of the Nations are Idols:* [Heb. *Elilim*, that is, vanities, nothings. The Apostle Paul saith, 1 *Cor.*8.4. *We know that the Idol is nothing.* See *Levit.* 19. 4.] *but the LORD hath made the Heavens.*

27 *Majesty* [Oth. *Glory*, or, *ornament*] *and glory are before his face, strength and gladness are in his place.* [That is, with him, to wit, in heaven, or in his sanctuary, where he revealeth himself. See *Psal.*96.6. The meaning is, he is a cause of strength, and of gladness, or joy of the Spirit, to those in whom he dwelleth by his Spirit.]

28 *Give unto the LORD, ye of the Nations, give unto the LORD honour and strength.* [That is, know and praise the Lords honour and might: acknowledge his glory and strength, giving him that honour that belongeth to him.]

29 *Give unto the LORD the honour of his Name,* [That is, the honour which thou doest owe him] *bring (an) offering,* [or, *bring hither the meat-offering*, or, *a gift.* By a part of Gods worship, he understandeth the whole worship of God] *and come before his face: worship the LORD* [see *Gen.* 22. on ver. 5.] *in the glory of the sanctuary.*[that is, in the glorious sanctuary.]

30 *Tremble before his face, ye all the earth,* [That is, all the inhabitants of the earth] *the world also shall be established, that it be not moved.*

31 *Let the heavens* [That is, the Angels in Heaven] *be glad, and let the earth* [that is, the inhabitants of the earth] *rejoyce, and let them say among the Heathen, The LORD reigneth.* [that is, he sheweth and maketh it appear indeed, that he is a King that governeth all things.]

32 *Let the Sea roar* [Heb. *Thunder*; that is, give a sound, as the thunder doth; that is, roar, rage, make a noise] *with the fulness thereof,* [that is, all that is in it. To wit, the fishes, and monsters that are in it] *let the field leap for joy, with all that therein is.*

33 *Then shall the trees of the wood shout before the face of the LORD, because he cometh to judge the earth.* [That is, the men on the earth.]

34 *Praise the LORD for he is good,* [Otherwise, *for it is good*] *for his kindness is for ever.*

35 *And say, Deliver us, O God of our salvation, and gather us together,* [That is, seeing we are now united together, keep us together still, that we do not again rent asunder, as we have been formerly rent and divided. See hereof above chap.12.29. But this may further be understood of all future misery and calamity befalling the Church of God] *and deliver us from the Heathen, that we may praise thy holy Name, and that we may glory in thy praise.* [to wit, thereof, or therein, that we have cause and liberty to praise thee.]

36 *Praised be the LORD the God of Israel from eternity to eternity: and all the people said, Amen,* [That is, all the people shewed, that they assented unto, and commended such kind of praise, and that which was sung, was also the desire of their heart. See *Deut.*27.15.] *and they praised the LORD.* [Others, *also praising the LORD.*]

37 *So he* [To wit, King David] *left there before the Ark of the Covenant of the LORD, Asaph and his brethren,* [That is, Kinsmen, Posterity] *to minister before the Ark continually, according to what was every day appointed.* [or, *as every dayes work required.* Hebr. *according to the word*, or, *the thing of the day in its day.*]

38 *Now Obed-Edom with their* [To wit, his, and Hosa's, of whom mention is made in the sequel] *Brethren,* [that is, kinsmen, posterity] *were threescore and eight, and (he appointed) Obed-Edom the son of Jeduthun,* [oth. called *Jeduthun*] *and Hosa,* (to be) *Porters.*

39 *And Zadok the Priest, and his brethren the Priests before the Tabernacle of the LORD on the high place, which is at Gibeon:* [Where the Tabernacle was brought and set up, after that Saul had slain the Priests at Nob, 1 *Sam.*22.19. See also 1 *Chron.* 21. 29. and 2 *Chron.* 1.3.]

40 *To offer continually unto the LORD burnt-offerings upon the altar of burnt-offering, morning and evening: and that according to all that is written in the law of the LORD, which he had commanded Israel.*

41 *And*

41 *And with them Heman, and Jedutbun, and the rest that were chosen,* [To wit, to the office of singing] *who were expressed by name, to praise the LORD: for his kindness is for ever.*

42 *With them then were Heman and Jedutbun,* (*with*) *trumpets and cymbals* [Oth. *And with them (to wit) Heman and Jedutbun, were trumpets, &c.*] *for those that caused themselves to be heard, and (with) instruments of musick of God:* [or, *with musical instruments of God:* that is, wherewith they praised God, singing and playing holy songs and hymnes upon them] *but the sons of Jedutbun were at the gate.*

43 *So all the people departed, every man to his house: and David returned to bless his house.* [That is, to pray unto God for the welfare and prosperity of it; as above v.20]

CHAP. XVII.

See the Contents of this Chapter, 2 Sam. 7.

NOw it came to pass *when David dwelt in his house:* [That is, when he had attained to rest and peace] *that David said unto Nathan the Prophet, Behold, I dwell in an house of Cedar, but the Ark of the Covenant of the LORD* (remaineth) *under curtains.* [this History is also described, 2 *Sam.*7. almost *verbatim.* See there a more large Exposition of obscure places.]

2 *Then Nathan said unto David; Do all that is in thine heart, for God is with thee.*

3 *But it came to pass the same night, that the Word of God came to Nathan, saying,*

4 *Go, and say unto David my servant, Thus saith the LORD: Thou shalt build me no house to dwell in.*

5 *For I have dwelt in no house from that day that I brought up Israel* [Understand, *out of Egypt*, from 2 *Sam.* 7.5.] *unto this day: but have gone* [Hebr. *been*] *from Tent to Tent* [Heb. *out of the Tent into the Tent*] *and from Tabernacle (to Tabernacle.)* This is said in regard the Tabernacle continued not in any fixed place, neither when Israel was in the Wilderness, nor when they were in the land of Canaan.]

6 *Wheresoever I have walked with all Israel,* [That is, wheresoever the Ark of the Covenant was brought, upon which I do manifest my presence] *spake I a word to one of the Judges of Israel, whom I commanded to feed my people, saying, Why do ye not build me an house of Cedar?*

7 *Now then, Thus shalt thou say unto my servant, unto David, Thus saith the LORD of hosts, I took thee from the sheepfold, from after the sheep, that thou shouldest be a Leader over my people Israel.*

8 *And I have been with thee whithersoever thou hast gone, & I have destroyed all thine enemies from before thy face: and I have made thee a name, as the name of Great (men) is, that are upon the earth.*

9 *And I have appointed a place for my people Israel, and planted him, that he may dwell in his place, and be no more driven to and fro,* [That is, they shall not be transported from one place to another] *and the children of perverseness* [that is, wicked men that are wholly given up to iniquity] *shall not weaken them any more as at the first.*

10 *And from those dayes that I commanded Judges to be over my people Israel: and have humbled* [That is, quelled, subdued] *all thine enemies: I have also told thee, that the LORD* [that is, I; for the Lord speaketh here] *will build thee an house.* [that is, that he will give thee posterity to inherit thy Kingdome. See below, v.25,27.]

11 *And it shall come to pass, when thy dayes* [To wit, the dayes of thy life] *shall be fulfilled, that thou goest to thy Fathers,* [that is, that thou shalt die] *then I will cause thy seed to rise up after thee,* [Compare 2 *Sam.*7. v.12. with the annotat.] *which shall be of thy sons, and I will establish his Kingdome.* [Understand here not onely Salomon, and other of Davids posterity, but also Christ himself; for Salomons Kingdome did not continue always, but Christs Kingdom continueth for ever, *Luk.*1.32,33.]

12 *He shall build me an house:* [Salomon built an house of wood and stone, but Christ a spiritual house, which is his Church] *and I will establish his throne for ever.* [this suiteth onely with Christ, not with Salomon.]

13 *I will be a Father unto him, and he shall be a sonne unto me: and I will not turn my mercy* (away) *from him, as I took (the same) away from him that was before thee.* [He meaneth hereby Saul, who for his disobedience was deposed from the Kingdom.]

14 *But I will settle him in mine house, and in my kingdome* [That is, in my Church] *for ever, and his throne shall be established for ever.*

15 *According to all these words, and according to all this vision;* [That is, according to all these words, revealed and commanded by visions] *so did Nathan speak unto David.*

16 *Then David the King came in, and continued* [To wit, so long, until he had finished his prayer, which followeth here] *before the face of the LORD:* [understand this thus, that David sat before the Ark of the Covenant, which was a token of Gods presence] *and he said, Who am I, LORD God?* [See *Gen.* 32. 10.] *and what is mine house, that thou hast brought me hitherto?* [to wit, to the Royal Dignity.]

17 *And this was* (a) *small* (thing) *in thine eyes, O God, therefore thou hast spoken of thy servants house for a great while hence,* [That is, of things that are yet afar off, and which should not come to pass till along while after my time] *and thou hast furnished me with this exaltation* [or, *excellency, or, eminency*] *after the manner of men,* [to wit, speaking unto me most graciously by Nathan. Heb. *after the manner* (or order) *of a man.* See 2 *Sam.* 7. 9. Or thus: *Thou hast regarded me after the manner of a man of high degree* to wit, whereas I was before but a shepherd.] *O LORD God.*

18 *What shall David adde thereunto more with thee, concerning the honour* [To wit, done, or shewed] *to thy servant?* [as if he had said, Words do fail me, to set forth and publish thy mercies as they ought to be proclaimed] *but thou knowest thy servant well.*

19 *LORD, for thy servants sake,* [By the servant of the Lord some do here understand our Saviour Jesus Christ, promised unto the Fathers; as *Isa.*chap. 49. vers. 6. and elsewhere] *and according to thine heart* [that is, according to thy loving-kindness] *hast thou done all these great things: to make known all these great things.*

20 *LORD, there is none like unto thee, and there is no God besides thee, according to all that we have heard with our ears.* [Which appeareth, and is made manifest by all the wonderful works & acts, which thou hast done since the world began, especially unto our Fathers, as we have heard of them.]

21 *And who is like unto thy people Israel, an onely people upon the earth, whom God went to redeem* (to be) *a people unto himself,* [Israel sought not God, but God sought Israel, and chose them for his people, to consecrate and set them apart for himself. This is also to be understood of spiritual Israel; that is, the elect children of God: *for no man cometh to Christ the fountain of life, unless the Father draw him*] *that thou mightest make thee a name of great and terrible things, by driving out the Heathen from the face of thy people, whom thou hast delivered out of Egypt.*

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22 *And thou hast made thy people Israel* (to be) *a people unto thee for ever: and thou* LORD *didst become a God unto them.*

23 *Now then,* LORD, *that word that thou hast spoken concerning thy servant, and concerning his house, let that be verified for ever; and do according as thou hast spoken.*

24 *Yea let it be verified* [To wit, that which thou hast spoken unto thy servant] *and let thy Name be magnified for ever; let it be said,* The LORD *of hosts, the God of Israel, is Israels God; and let the house of David thy servant be established before thy face.*

25 *For thou, my God, hast revealed before the ear of thy servant,* [To wit, discovering unto him by Nathan the Prophet, what thou in thy counsel hast determined concerning him] *that thou wilt build him an house: therefore hath thy servant found (in his heart)* [this is here inserted out of 2 *Sam.* chap.7.ver.27.] *to pray before thy face.* [what David prayed at this time is described more largely, 2 *Sam.*chap 7.]

26 *Now then,* LORD, *thou art that God: and thou hast spoken this good* (thing) *concerning thy servant.*

27 *Now therefore, it hath pleased thee to bless the house of thy servant, that it may be before thy face for ever: for thou,* LORD, *hast blessed it, and it shall be blessed for ever.*

CHAP. XVIII.

In this Chapter is related the very same, that is recorded 2 Sam.8.

NOw *after this it came to pass, that David smote the Philistines, and subdued them; and he took Gath, and her dependant places, out of the hand of the Philistines.* [That which tendeth to the further Exposition of this Chapter, thou mayest finde 2 *Samuel,* Chapter 8.]

2 *He smote also the Moabites: so that the Moabites became Davids servants, bringing Presents.* [To wit, yearly for a token of subjection.]

3 *David smote also Hadarezer* [Oth. called *Hadad-Ezer,* 2 *Sam.* chap.8. ver.3,5.] *King of Zoba unto Hamath, when he* [some do here understand David. Others *Hadar-Ezer*] *went to place his hand* [that is, his camp. Compare 3 *Sam.*chap.8. on ver.3.] *by the river Phrath.*

4 *And David took from him a thousand charets, and seven thousand horsemen, and twenty thousand foot-men,* [See the expounding or comparing of these words with that which is recorded 2 *Sam.* 8. 4. in the Exposition there] *and David hought all the charet-* (*horses:*) *but he* [to wit, David] *reserved an hundred charets of them.*

5 *And the Syrians of Darmasets* [Otherwise called *Damascus;* so likewise ver.6.] *came to help Hadarezer, King of Zoba: but David smote of the Syrians two and twenty thousand men.*

6 *And David put* (*Garison*) [This is here inserted out of 2 *Sam.* 8. 6.] *in Syria of Darmascus, so that the Syrians became Davids servants,* [understand that they were made tributary] *bringing gifts: and the* LORD *preserved David* [that is, gave salvation, victory unto David] *whithersoever he went.*

7 *And David took the golden shields, that were with Hadarezers servants:* [Hebr. *That were on,* or, *with Hadarezers servants*] *and he brought them to Jerusalem.*

8 *Also David took very much copper from Tibehath, and from Chun,* [These cities are called *Betarch,* and *Berothai,* 2 *Sam.*8.8.] *cities of Hadarezer, whereof Salomon made the copper sea,* [understand here by *the Sea,* a huge great vessel, cast of brass metal, or copper, called a *Sea,* by reason of the abundance of water that it contained] *and the pillars, and the copper vessels.*

9 *When the King of Hamath heard that David had smitten all the host of Hadarezer the King of Zoba.*

10 *Then he sent Hadoram* [He is called *Joram,* 2 *Sam.* 8.10.] *his son to King David, to ask him concerning* (*his*) *welfare, and to bless him,* [That is, to visit, and to congratulate him, because of the victory that he had obtained] (*for Hadarezer made war against Tohu*) *and all* [that is, all manner of] *golden, and silver, and copper vessels.*

11 *These also King David hallowed unto the* LORD, *with the silver, and the gold which he had brought with* (*him*) *from all the Heathen:* [Intimating, that David dedicated unto God as well all the Presents that Tohu sent him, as that which he had gotten by conquest of his enemies] *from the enemies, and from the Moabites, and from the children of Ammon, and from the Philistines, and from the Amalekites.*

12 *Likewise Abisai* [He was the brother of Joab, and is commonly called *Abishai the son of Zeruja* [the *sister of the Edomites* [2 *Sam.* 8. 13. the Syrians are named, not the Edomites. These two Nations combined together; and the camp of the one was smitten, as well as the camp of the other. See further *Psal.* 60. on v.2.] *in the valley of salt eighteen thousand.* [this historical fact that is here related, is 2 *Sam.*8.13. ascribed to David himself, that being usually ascribed unto Kings in War, which is done by their Officers or Commanders.]

13 *And he put garison in Edom, so that all the Edomites became Davids servants: and the* LORD *preserved David whithersoever he went.*

14 *So David reigned over all Israel: and he did judgment and justice* [See concerning this phrase, *Genes.* 18.v.19.] *unto all his people.*

15 *Now Joab the son of Zeruja was over the host; and Jehosaphat the son of Ahiud was Chancellour.* [See the annotat. 2 *Sam.*chap.8.v.16. and 1 *Kings* chap. 4. verse 3.]

16 *And Zadok the son of Ahitub, and Ahimelech,* [He is called *Abimelech,* 2 *Sam.* 8.17.] *the son of Abiathar, were Priests, and Susa* (was) *Scribe.* [He is called Seraja, 2 *Sam.*8.17. or it may be, that Seraja being dead, this Susa was made Scribe or Clark in his stead.]

17 *And Benaja the son of Jojada was over the Crethi and Plethi: but the sons of David were the first at the Kings hand.* [That is, they were the chiefest Commanders or Officers that the King used in the chiefest matters of Government, that he might so fit and prepare them for the managing of the affairs of the Kingdome, and in matters of State. See 2 *Sam.*8.18.]

CHAP. XIX.

See the Contents of this Chapter, 2 Sam.10.

AND *it came to pass after this, that Nahas the King of the children of Ammon died, and his son became King in his stead.* [That which is written in this Chapter, is first related, 2 *Sam.*chap.10. See the further clearing and exposition of dark places there.]

2 *Then David said, I will shew kindness unto Hanun the son of Nahas, for his Father shewed kindness unto me: therefore David sent messengers to comfort him concerning his Father: When Davids servants came into the land*

land of the children of Ammon to Hanun, to comfort him.

3 *Then the Princes of the children of Ammon said unto Hanun; doth David honour thy Father in thine eyes, because he hath sent comforters unto thee? Are not his servants come unto thee, for to search, and to overthrow, and to spie out the land?* [That is, to waste and destroy the land, after they have passed thorow it, and spied it out.]

4 *Wherefore Hanun took the servants of David, and shaved them,* [That is, he caused them to be shaved, to wit, their beards half off, or on the one side: Thus mocking and abusing Davids Ambassadours. See 2 *Sam.* chap. 10. v. 4.] *and cut their garments half off, unto the hips,* [oth. *buttocks*] *and let them go.*

5 *Now they departed, and it was told David of these men:* [Oth. *and they went and told David of these men, &c.*] *and he sent to meet them; for those men were greatly ashamed:* [that is, a great deal of shame and disgrace was put upon them] *The king then said, tarry at Jericho, until your beards be grown again, then return.*

6 *When the children of Ammon saw that they had made themselves stinking before David: Then Hanun, and the children of Ammon sent a thousand talents of silver, to hire them charets, and horsemen out of Mesopotamia,* [Heb. *Aram,* or, *Syria of the two rivers.* See the annotat. *Gen.* 24. 10.] *and out of Syria Maacha, and out of Zeba.*

7 *So that they hired them two and thirty thousand charets,* [This may be understood of so many souldiers, that fought in charets] *and the king of Maacha, and his people, they came and camped themselves before Medeba: Also the children of Ammon gathered themselves together out of their cities, and they came to battel.*

8 *When David heard it, then he sent Joab, and all the host with the Champions.*

9 *When the children of Ammon were come out, then they put the battel in aray before the gate of the city;* [To wit, before Medeba, of which city is spoken v. 7. But others conceive that they camped themselves before their (own) city Rabba, which was the Metropolis or chief city of the Ammonites, of the siege & taking whereof is spoken below chap. 21.] *but the kings that were come, were by themselves in the field.*

10 *When Joab saw that the fore-front of the battalia was against him before and behind: Then he chose* (*some*) *out of all the chosen* (*men*) *of Israel, and he put them in aray against the Syrians.*

11 *And the rest of the people he delivered into the hand of Abisai:* [Otherwise called Abisai, 2 *Sam.* 10. 10.] *and they put them in aray against the children of Ammon.*

12 *And he said,* [To wit, unto Abisai] *if the Syrians be too strong for me, then thou shalt come to deliver me;* [Heb. *be for* (*a*) *deliverance*] *and if the children of Ammon be too strong for thee, then I will deliver thee.*

13 *Be strong, and let us be strong for our people, and for the cities of our God: let the* LORD *now do what is good in his eyes.*

14 *Then Joab, and the people that were with him, drew nigh to battel before the face of the Syrians: And they* [To wit, the Syrians] *fled before his face.*

15 *When the children of Ammon saw that the Syrians fled, then they also fled before the face of Abisai his brother, and they came into the city,* [To wit, into the city of Medeba, which the Ammonites were possessed of at this time] *and Joab came to Jerusalem.*

16 *When the Syrians saw, that they were smitten before the face of Israel, then they sent messengers, and brought forth the Syrians that dwelt on the other side of the River:* [Understand here the River Euphrates] *and Sophach* [he is called *Sobach,* 2 *Sam.* 10. 16.] *Hadarezers* [see above chapter 18. verf. 5.] *Chief Captain,* (*marched*) *before their face.*

17 *When it was told David, then they gathered all Israel, and passed over the Jordan, and he came to them, and he put the battel in aray against them: When David had put the battel in aray against the Syrians, then they fought with him.*

18 *But the Syrians fled before the face of Israel, and David smote of the Syrians seven thousand charets,* [See the annotat. on 2 *Sam.* chap. 10. v. 18.] *and fourty thousand footmen: Moreover he slew Sophach the commander in chief.*

19 *When Hadarezers servants saw that they were smitten before the face of Israel, then they made peace with David, and served him:* [That is, they became subject to him, and payed him tribute.] *and the Syrians would not deliver the children of Ammon any more.*

CHAP. XX.

See the contents of this chapter, 2 *Sam.* 11. 1. and chap. 12. 26. and chap. 21. 28.

NOw *it came to pass at the time of the return of the year, at the time when kings marched forth,* [To wit, into the field with their armies] *then Joab led forth the power of the army, and spoiled the land of the children of Ammon, and he came and besieged Rabba,* [the Metropolis or chief city of the Ammonites. See 2 *Sam.* 12. v. 26. and 29.] *but David tarried at Jerusalem: And Joab smote Rabba, and laid it waste.* [that is, destroyed it, and raised it. See the further cleaving and opening of divers dark places of this chapter, 2 *Sam.*11. 1. *&c.* and chap. 12. v. 16. *&c.*]

2 *And David took the crown of their king from off his head, and he found it* (*to be*) *in weight a talent of gold, and there were precious stones on it: And it was* (*set*) *upon Davids head:* [See 2 *Sam.* chapter 12. verse 27, *&c.*] *and he carried* (*away*) *very much prey out of the city.* [Hebr. *and the prey of the city he carried out, very much,* or, *which was very much.*]

3 *He likewise carried out the people that were in it, and he sawed them with the saw, and with iron, and with axes,* [Oth. *with sawes*] *and so did David deal with all the cities of the children of Ammon: Then David returned, with all the people, to Jerusalem.*

4 *And it came to pass after that, when* (*there*) *arose war with the Philistines at Gazer:* [See 2 *Sam.* 5. 25. and chap. 21. verf. 18.] *then Sibbechai the Husathite smote Sippai,* [he is called *Saph,* 2 *Sam.* chap. 21. verse 18.] *who was of the children of Rapha,* [see *Deut.* 2. 11.] *and they* [to wit, the Philistines] *were subdued.*

5 *After that there was yet a war against the Philistines, and Elhanan the son of Jair* [He is called Jaare Oregim, 2 *Sam.* chap. 21. verf. 19.] *smote Lachmi the brother of Goliath the Gethite, whose spear-staff was like a weavers-beam.*

6 *After that there was yet a war at Gath: And there was a very tall man,* [Hebr. *a man of measure;* that is, whose body required much measure, a very great or tall man. As *Num.* chap. 13. v. 33. and 2 *Sam.* chapt. 21. v. 20.] *and his fingers were six, and six four and twenty,* [that is, he had on each hand six fingers, and on each foot six toes, making in all four and twenty, both fingers and toes] *and he was also born of Rapha.*

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7 *And he reproached Israel:* [See 1 *Sam.*17.10.]*but Jonathan the son of Simea* [oth. called *Samma*, 1 *Sam.* 16.9.] *Davids brother smote him.*

8 *These were born to Rapha at Gath; and they fell by the hand of David, and by the hand of his servants.* [See 2 *Sam.*21.on v.22.]

CHAP. XXI.

In this Chapter is related that which is written, 2 Sam. 24.

THen Satan *stood up against Israel, and stirred up,* [Oth. *Provoked, moved, excited, instigated*] *David to number the people.* [See the further annotat. on this chap. 2 *Sam.*24.]

2 *And David said unto Joab, and to the Rulers of the people, Go your wayes, number Israel from Berseba unto Dan* [To wit, from the South to the North, from the one end of the Kingdome to the other. So likewise, *Judg.* 20.1.and elsewhere] *and bring them to me, that I may know their number.*

3 *Then said Joab, The LORD adde unto his people, as they are (now), an hundred times more: are they not all, O my Lord the King, my Lords servants? why doth my Lord* [That is, thou my Lord the King] *require this (thing)? why should it be trespass to Israel?*

4 *But the Kings word prevailed against Joab: therefore Joab went out, and passed thorowout all Israel:* [Joab spent in and about this employment nine moneths and twenty dayes, as appeareth 2 *Sam.* 24. 8.] *After that he returned to Jerusalem.*

5 *And Joab delivered unto David the sum of the people that were numbred: and all Israel were eleven hundred thousand men* [Heb. *thousand thousands, and an hundred thousand.*] *that drew the sword: and Juda four hundred thousand, and threescore and ten thousand, that drew the sword.* [See 2 *Sam.*24.9.]

6 *But Levi and Benjamin, he counted not among them:* [Heb. *in the midst of them*] *for the Kings word was an abomination unto Joab.*

7 *And this thing* [To wit, that David had caused the people to be numbred] *was evil in the eyes of God: therefore he smote Israel.* [to wit, with the pestilence.]

8 *Then said David unto God, I have greatly sinned,* (in) *that I have done this thing: but now, I beseech thee, take away the iniquity of thy servant,* [That is, mine iniquity: see 2 *Sam.*12.on v.13.] *for I have done very foolishly.*

9 *Now the LORD spake unto Gad Davids Seer,* [That is, Prophet and Teacher, who was with David, whithersoever he went. Of the word *Seer*, 1 *Sam.*9.9.] *saying;*

10 *Go and speak unto David, saying; Thus saith the LORD, I offer thee three things; chuse thee one out of them, that I may do* (it) *to thee.*

11 *And Gad came to David, and said unto him, Thus saith the LORD, Chuse thee;*

12 *Either three years famine, or three moneths to be consumed before the face of thine adversary, and that the sword of thine enemies may overtake (thee): or three dayes the sword of the Lord, that is, the pestilence in the land,* [The Angel of the Lord smote and slew the Israelites with the pestilence, as with a sword. See below vers. 16,27.] *and a destroying Angel of the LORD* [That is, that shall kill and destroy many of the inhabitants of the land with pestilence] *in all the borders of Israel; now then, look, consider, what answer I shall carry back to him, that sent me.*

13 *Then David said unto Gad, I am in a great strait: let me, I pray thee, fall into the hand of the LORD,* [That is, I chuse the pestilence, and not war: let me onely fall into the hand of the Lord] *for his mercies are very many, but let me not fall into the hand of men.*

14 *The LORD then gave pestilence in Israel: and there fell of Israel threescore and ten thousand men.*

15 *And God sent an Angel to Jerusalem to destroy it, and when he destroyed the same, the LORD saw it, and it repented him of that evil,* [That is, he ceased to destroy with the pestilence: spoken of God after the manner of men. See *Gen.* 6. 6.] *and he said unto the destroying Angel, It is enough, withdraw now thine hand: now the Angel of the LORD stood by the threshing-floor of Ornan the Jebusite.* [oth. called *Araunna*, and *Arania*, 2 *Sam.*24. 16, 18. where is also shewed why he is called a *Jebusite*. See the annotat. there.]

16 *When David lift up his eyes, then he saw the Angel of the LORD standing between the earth, and between the heaven, with his drawn sword in his hand, stretched out over Jerusalem: Then David, and the Eldest covered with sacks* [That is, with mourning garments. See the annotat. on *Gen.* chap. 37. v. 14.] *fell* (down) *upon their faces.*

17 *And David said unto God, Am not I he that said* [That is, commanded] *that the people should be numbred? Tea, I my self am he that have sinned, and dealt very ill,* [Heb. *doing ill, have done ill*] *but these sheep what have they done?* [It is true indeed that the subjects had not offended in or by numbring the people: yet notwithstanding they were justly punished of God for other sins of theirs] *O LORD my God, let, I pray, thine hand be against me, and against my Fathers house,* [as if David should say, Slay me, and my Fathers house, that is, my friends and kindred, with the pestilence] *but not against thy people for a plague.*

18 *Then the Angel of the LORD said unto Gad, that he should tell David, that David should go up, to rear up an Altar unto the LORD, in the threshing-floor of Ornan the Jebusite.*

19 *So then David went up, according to the Word of Gad, which he had spoken in the Name of the LORD.*

20 *When Ornan turned himself about, then he saw the Angel, and his four sons that were with him, hid themselves; and Ornan threshed wheat.*

21 *And David came to Ornan, and Ornan looked, and saw David, so he went out of the threshing-floor, and bowed himself down before David, with the face to the ground.*

22 *And David said unto Ornan, Give me* [That is, sell me, as straightway followeth] *the place of the threshing-floor, that I may build an altar upon it unto the LORD: give it me for the full money,* [as *Gen.*23.9.] *that this plague may cease from the people.*

23 *Then Ornan said unto David, Take it but away,* [Hebr. *Take it to thee*, or, *for thee*] *and let my Lord the King do that which is good in his eyes: Behold, I give these oxen* [to wit, wherewith I even now threth: for in those times they were wont to cause the oxen to tread out the corn] *for burnt-offerings, and these sledges for wood, and the Wheat for meat-offering, I give it all.*

24 *And King David said unto Ornan, Nay,* [As if David had said, I will in no wise receive any thing as a free gift, which thou offerest to me] *but I will surely buy it* [Heb. *buying, I will buy it*] *for the full money: for I will not take that which is thine for the LORD,* [that is, to give unto the Lord] *that I should offer a burnt-offering for nothing,* (or, without cost.)

25 *And David gave unto Ornan for that place, six hundred shekels of gold by weight.* [If these were common shekels, then every shekel weigheth two drams, or French Crowns. So that David gave for that place 1200. French Crowns. For the oxen, and the other Furniture,

ture, he gave fifty shekels of silver. See further the annotat. *Gen.*24. on v.22. & 2 *Sam.*24. on v.24]

26 *Then David built there an altar unto the LORD, and he offered burnt-offerings, and thank-offerings: when he called upon the LORD, then the LORD answered him by fire from heaven, by fire upon the altar of burnt-offering.* [God caused fire to fall from heaven upon the burnt-offering, thereby witnessing, that he had heard Davids prayer. Compare herewith that which is recorded, *Lev.*9. v.24. & 1 *Kings* 18.38. & 1 *Chron.*7.1.]

27 *And the LORD said unto the Angel, that he should put up his sword again into the sheath thereof.*

28 *At that time, when David saw, that the LORD answered him on the threshing-floor of Ornan the Jebusite, then he offered there.*

29 *For the Tabernacle of the LORD, which Moseh had made in the wilderness, and the altar of burnt-offering, were at that time on the high place at Gibeon.* [See above chap.16.39. and 2 *Chron.*1.3.]

30 *Now David could not go before it* [To wit, the altar of burnt-offering: or, the Tabernacle which was at Gibeon] *to enquire of God: for he was afraid of the sword of the Angel of the LORD.*

CHAP. XXII.

David stirreth up provision for the building of the Temple, ver.2, &c. *He exhorteth Salomon to fear God, and to be diligent in building the Temple,* 6. *And he commandeth the Princes to be faithfully assisting to Salomon in this business,* 17.

ANd *David said, Here shall be the house of God the LORD, and here shall the altar of burnt-offering be for Israel.* [Oth. *Here is the house*, &c. To wit, where the threshing-floor of Ornan the Jebusite was. As if David had said, I perceive now that God hath made choice of this place, that he will dwell there, and that we must ordinarily serve him there, forasmuch as he hath now answered me by fire from heaven, above chap.21.ver. 26, *Deut.*12.v.5,6,7.]

2 *And David said, that they should gather together the strangers that were in the Land of Israel,* [These strangers were men that dwelt among the people of Israel, and served as hirelings: see 2 *Coron.*chap.2.ver. 17. and chap. 8. ver. 7.] *and he appointed Masons to hew stones, that were to be hewed,* [Hebr. *stones of hewing.* [That is, which are fit to be hewed and cut] *to build the house of God.*

3 *And David prepared iron in abundance for the nails at the doors of the gates, and for the joynings: also the copper in abundance, without weight.* [That is, so much that it could not be weighed, nor counted: so verse 4.]

4 *And Cedar-wood without number: for the Zidonians and the Tyrians brought Cedar-wood to David in abundance.*

5 *For David said, Salomon my son is a youth, and tender,* [That is, he is yet but a young man: yet he had a wife at that time, as may be gathered from Rehabeams age, 2 *Chron.* 12.13.] *and the house that is to be builded for the LORD, must be made great in the highest* (degree) *for a name, and for glory in all lands,* [that is, that it shall become famous and renowned in all the world, by reason of its beauty and costliness] *I will now prepare (provision) for it: so David prepared (provision) in abundance before his death.*

6 *Then he called Salomon his son, and charged him to build an house unto the LORD the God of Israel.*

7 *And David said unto Salomon: My son, as for me, it was in mine heart* [That is, I intended, or purposed] *to build an house unto the Name of the LORD my God.*

8 *But the word of the LORD came unto me,* [To wit, by Nathan the Prophet, 2 *Sam.*7.17.] *saying, Thou hast shed blood in abundance, and hast waged great wars: thou shalt build no house unto my Name, because thou hast shed much blood upon the earth before my face.* [This is not so to be understood, as if just wars that are made upon good grounds, were forbidden of God; but because the Temple was to be a type and figure of the Church, whereof Christ is the Head, who is *a Prince of Peace*, and hath made peace between God and us: Therefore his Kingdom, which is *a Kingdome of Peace*, is likewise typified by Salomon, who reigned in peace.]

9 *Behold, the son that shall be born to thee, he shall be a man of rest, for I will give him rest from all his enemies round about: for his name shall be Salomon,* [That is, peaceful, or, peaceable] *and I will give peace and quietness unto Israel in his dayes.*

10 *He shall build an house for my Name, and he shall be to me a son, and I* (will be) *to him a Father; and I will establish the throne of his Kingdome over Israel for ever.* [This promise of an everlasting Kingdom is properly made good in Christ, *Luke* 1. 3. whereof Salomons transitory Kingdome was a type.]

11 *Now my son, the LORD shall be with thee:* [Oth. *The Lord be with thee*] *and thou shalt be prosperous, and shalt build the house of the LORD thy God, according as he hath spoken of thee.*

12 *Only the LORD give thee courage and understanding,* [Or, *understanding, and reason*] *and give thee charge concerning Israel, and that to keep the Law of the LORD thy God.*

13 *Then shalt thou be prosperous, when thou shalt take heed to do the statutes and the judgments, which the LORD commanded Moseh concerning Israel: be strong, and of good courage, dread not, nor be dismayed.*

14 *Behold there, I have in my oppression* [During the troubles and miseries of war which I have undergone] *prepared for the house of the LORD an hundred thousand talents of gold,* [see *Exod.*chap.25.on ver.39.] *and a thousand times a thousand talents of silver, and of the copper, and of the iron* (there) *is no weight, for it is in abundance: I have also prepared wood and stones, adde thou yet more thereto.*

15 *There be also with thee in abundance, that are able to do the work,* [Heb. *doers of the work*] *hewers, and work-men in stone and wood: and all manner of men in all manner of work.*

16 *Of gold, of silver, of copper, and of iron* (there) *is no number: get thee up, and do it, and the LORD shall be with thee.* [Oth. *The Lord be with thee.*]

17 *David also commanded all the Princes of Israel, to help Salomon his son,* (*saying,*)

18 *Is not the LORD your God with you, and hath given you rest round about? for he hath given the inhabitants of the land into mine hand, and this Land is subdued before the face of the LORD, and before the face of his people.* [That is, to the service of God, and to the use and benefit of the people of Israel.]

19 *So then give up your heart, and your soul, to seek the LORD your God, and get you up, and build the Sanctuary of God the LORD, that they may bring the Ark of the Covenant of the LORD, and the holy vessels of God into this house, which shall be built unto the Name of the LORD.*

CHAP. XXIII.

David a little before his death declareth that Salomon his son should be king, vers. 1, &c. *And he caused the Levites to be numbred from thirty years old and upward, who were found to be eight and thirty thousand in number,*

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number, 3. They are divided into several Offices, according to their Families, 4. &c.

NOw when *David* was old and full of daies, *he made Salomon his son king over Israel.*

2 *And he gathered together all the Princes of Israel, likewise the Priests and the Levites.* [To wit, before he declared Salomon king, as may appear below from chapters 28. and 29.]

3 *And the Levites were numbred from thirty years (old),* [H.b. *from the son of thirty years*; that is, from such as were thirty years old. See hereof a law, *Num.* 3. 15. and 4. 23. and chap. 8. vers. 24.] *and upward: and their number was according to their heads,* [Hebr. *skuls*, also below vers. 24. That is, according to the number of their heads] *men, eight and thirty thousand.*

4 *Of these there were four and twenty thousand, to set forward the work of the house of the LORD: And six thousand Officers and Judges.* [See below chap. 26. 29. and *Deu.* 16. 18.]

5 *And four thousand porters, and four thousand praisers* [H.b. *praising*] *of the LORD with instruments,* [under these are comprehended those that tune the Psalm or long, or the chief Musicians, which were in number 288. below chap. 25. ver. 1.7. &c. Hebr. *praising the Lord, &c.*] *which I have made, (said David) to sing praise.* [Heb. *to praise.*]

6 *And David divided them into divisions;* [Or companies, classes, courses. He did this as a Prophet, 2 *Chron.* 8. 14. and by Gods appointment by the ministery of Gad and Nathan, 2 *Chron.* 29. 25.] *according to the children of Levi, Gerson, Kehath, and Merari.* [See *Gen.* 46. 11. *Exod.* 6. 16. *Num.* 26. 57. and 1 *Chron.* 6. 1.]

7 *Of the Gersonites were Ladan,* [Otherwise called *Libni, Numb.* 3. 18. and 1 *Chron* 6. 17.] *and Simei.* [See of this man. on v. 20.]

8 *The children of Ladan,* [That is, the posterity of Ladan, that lived in Davids time, and were heads of their familie. So is the word *children* taken v. 9.] *were (these) Jehiel the head,* [that is, the chief, or chiefest and so forward] *and Zetham, and Joel, three.*

9 *The children of Simei* [This Simei was not the son of Gerson, but the son of Ladan. Of the posterity of Simei the son of Gerson is spoken v. 10.] *were Selomith, and Haziel, and Haran, three: These were the heads of the Fathers* [that is, of the Fathers families] *of Ladan.*

10 *Now the children of Simei* [The brother of Ladan above v. 7.] *were Jahath, Zina,* [otherwise called Ziza v. 11.] *and Jeus, and Beria: These were the children of Simei, four.*

11 *And Jahath was the head, and Zica the second: But Jeus and Beria had not many children,* [Heb. *did not multiply children*] *therefore they were but of one reckoning in the Father's house.* [that is, they were reckoned to be one Fathers house, to wit, in the house of their Father Simei.]

12 *The children of Kehat were Amram, Izhar, Hebron, and Uzziel, four.*

13 *The children of Amram were, Aaron and Moseh, Now Aaron was separated, that he should hallow the most holy things,* [To wit, that he might handle and administer holy things holily, whereunto they were hallowed and ordained by God. By the holy things may be understood the two altars, the table, the golden candlestick, the Ark of the covenant, &c. When any of the other Priests medled with these things, those things were then said to have been polluted and prophaned. The words rendred here *the most holy things*, are in the Hebrew, *the holiness of holinesses*] *he, and his sons for ever, to burn incense before the face of the LORD, to minister unto him, and to bless in his name* [see the form of blessing *Num.* 6. 14.] *for ever.*

14 *Now concerning Moseh, the man of God: His children were numbred among the tribe of Levi.* [Intl. spiritual things, remained equal with the Levites or Kehathites, which were not of Aarons Priestly house, although their Father was a civill Magistrate. See further below chap 26. on v. 29.]

15 *The children of Moseh were Gersom, and Eliezer.*

16 *Of the children of Gersom, Sebuel was the head.*

17 *Now the children of Eliezer were (these) Rehabja the head:* [Here mention is made of *children* for *child*, as *Gen.* 46. 23. and 1 *Chron.* 2. v. 8, 31. And he is called the head, that is, the first, though there be no second expressed, because he was his fathers first-born. So it is said *Mat.* 1. 25. *That Jesus was the first-born son of Mary*; whence no wales can be proved, that the blessed virgin Mary had afterward any more sons or children] *And Eliezer had no other children: But the children of Rehabja increased exceedingly.*

18 *Of the children of Izhar, Selomith was the head.*

19 *Concerning the children of Hebron Jeria was the head, Amarja the second, Jahaziel the third, and Jekemam the fourth.*

20 *Concerning the children of Uzziel, Micha was the head, and Jissia the second.*

21 *The children of Merari were Mahali, and Musi: The children of Mahali were Eleazar, and Kis.*

22 *And Eleazar died, and he had no sons, but daughters: And the children of Kis, their brethren,* [That is, cousins, to wit, their Fathers brothers sons] *took them.* [to wit, in marriage, or to be their wives, married them.]

23 *The children of Musi were Mahali, and Eder, and Jeremoth, three.*

24 *These are the children of Levi, according to the house of their Fathers, the heads of the Fathers, as they were counted in the number of names by their heads, doing the work of the ministery of the house of the LORD, from twenty years old,* [Hebr. *from the son of twenty years*] *and upward.*

25 *For David had said,* [Or, *David said*, to wit, after that he had taken the Ark of God home to himself, and caused it to be brought into the strong hold of Zion] *The LORD the God of Israel hath given rest unto his people: And he will dwell at Jerusalem for ever.*

26 *And also concerning the Levites,* [To wit, had David said] *that they should no (more) carry the Tabernacle, nor any of it (pertaining) to the service thereof.* [this charge or task was laid upon them, *Num.* chap. 4. but no longer then the Tabernacle was to be removed and carried from one place to another. Here David gives the reason why he laid another task upon the Levites in or about the Temple, then they had about the Tabernacle, which sometimes was displaced, or removed from one place to another: which was not done after that God had chosen a certain place, where he thenceforward would be continually worshipped. And because the Levites were now to have a heavier task and service about the Temple, then when the Tabernacle yet stood; therefore more persons were to be used and imployed in that function or administration, and therefore there were admitted unto this service such as were of the age of twenty years and upward, v. 24.]

27 *For according to the last words of David* [That is, injunction, ordinance, which he made by the instinct of the holy Ghost, or according to what was brought un-

unto him by the Prophets] *the Levites were numbred,* [Heb. *were these the number of the Levites*] *from twenty years old and upward.*

28 *Because their station was at the hand of the sons of Aaron* [That is, the Priests. So likewise ver. 32.] *in the service of the house of the LORD,* [see *Num.* 3. 6, 9. and 18. 2, 3.] *concerning the courts, and concerning the chambers, and concerning the purifying of all the holy things,* [Heb. *of all holiness*] *and the work of the service of the house of God.*

29 *To wit, for the bread of ordering* [Which was orderly laid in two rowes upon the Table before the vail of the most holy place] *and for the meal-flower for the meat-offering,* [see *Lev.* 2. 1.] *and for the unleavened cakes, and for the pans* [that is, for that which is baked in pans] *and for that which is broyled* [Oth. *roasted, fryed*] *and for all measure,* [understand this thus, that the Levites were to take heed, that the meat-offering had its just and due measure of fine flower, oil, and wine] *and dimension.* [that is, they were to take the right measure of the places that were in the Temple, wherein this or that part of Gods worship was to be performed, or where any thing might be done, or not done.]

30 *And to stand every morning,* [Heb. *in morning, in morning*] *to thank and praise the LORD: And likewise at even.*

31 *And for all the offering of burnt-offerings of the LORD, on the sabbaths, on the new moons, and on the set high times* [Yea they were also to heed daily evening and morning sacrifices, also those, which were offered by the Priests for particular persons] *in number, according to the manner among them, continually before the face of the LORD.*

32 *And that they should keep the charge of the Tent of the Congregation, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren,* [That is, their kinsmen] *in the service of the house of the LORD.*

CHAP. XXIV.

David divideth the Priests into 24 companies or classes, for the execution of their Offices, v. 1. And he allotteth ministers unto them out of the Levites, out of the tribe of the Kahathites and Merarites, 20.

NOw concerning the children of *Aaron*, (these) were *their divisions: The sons of Aaron were Nadab, and Abihu, Eleazar; and Ithamar.*

2 *But Nadab and Abihu died before the face of their Father,* [That is, in the presence of their Father: Or in the life-time of their Father. See *Gen.* 11. 28.] *and they had no children: And Eleazar and Ithamar administred the Priests office.*

3 *Now David divided them, both Zadok of the children of Eleazar, and Ahimelech of the children of Ithamar,* [Compare herewith below. v. 6. 31. where it is said that they were lifted or written down, and that the lots were cast before the face of David, and Zadok and Ahimelech, &c.] *according to their office* [or, *according to their oversight*, or, *order*] *in their service.*

4 *And of the children* [That is, posterity; and so in the sequel] *of Eleazar (there) were more found (to be) heads of men, then of the children of Ithamar,* [to wit, as many more, as immediately followeth] *when they divided them:* [to wit, those that are numbred v. 3.] *of the children of Eleazar there were sixteen heads of (their) Fathers houses, but of the children of Ithamar, according to their Fathers houses, (there were) eight.*

5 *And they divided them* [To wit, those that are named, v. 3.] *by lots,* [as for the order and distinction among them, they left that to God, who ruleth and disposeth the lot as seemeth good unto him] *these with those: For the Rulers of the sanctuary, and the Rulers of God,* [that is, who were set by God over all them that ministred in the sanctuary] *were of the children* [that is, posterity] *of Eleazar, and of the children of Ithamar.*

6 *And Semaja the son of Nethaneel the Scribe, (one) of the Levites, wrote them down, before the face of the king, and of the Princes, and of Zadok the Priest, and of Ahimelech the son of Abjathar, and of the heads of the Fathers among the Priests, and among the Levites; one Fatherly house was taken* [to wit, by lot] *for Eleazar, and was likewise taken for Ithamar.* [Heb. *and taken for Ithamar:* which some understand thus, that double or two-fold was taken for Ithamar: Others, that that which was formerly taken for him, did still remain taken for him.]

7 *Now the first lot came forth* [The lot was drawn out of a pale or some other vessel] *for Joarib, the second for Jedaja.*

8 *The third for Harim, the fourth for Seorim.*

9 *The fifth for Malchija, the sixth for Mijamin:*

10 *The seventh for Hakkoz,* [Or, *Kotz*] *the eight for Abija:* [of this Abia's order, or course, and of his posterity was Zacharias the father of John the baptist, *Luke* 1. 5.]

11 *The ninth for Jesua, the tenth for Sechanja:*

12 *The eleventh for Eljasib, the twelfth for Jakim:*

13 *The thirteenth for Huppa, the fourteenth for Jesebeab.*

14 *The fifteenth for Bilga, the sixteenth for Immer.*

15 *The seventeenth for Hezir, the eighteenth for Happizes;* [Oth. *Pisses.*]

16 *The nineteenth for Pesahja, the twentieth for Jehezkel:*

17 *The one and twentieth for Jakin, the two and twentieth for Gamul;*

18 *The three and twentieth for Delaja, the four and twentieth for Maazja.*

19 *The office of these (men) in their service was, to go into the house of the LORD* [To wit, on the sabbath, and they continued there all the week long, until the next sabbath, and that was to continued among them by turns. See 2 *Kings* 11. 5. and 1 *Chron.* 9. 25.] *according to their appointment by the hand of Aaron their Father:* [that is, so as the same law was kept and observed by Aaron, according to Gods institution as followeth: Oth. *under the hand of Aaron:* that is, under the direction of Aaron; to wit, of one of Aarons posterity, that executed the high Priests office, and therein succeeded Aaron] *according as the LORD the God of Israel had commanded him.* [to wit, Aaron.]

20 *Now of the rest of the children of Levi* [Above chap. 23. the Gersonites were described, here are described the Kahathites and the Merarites, which were the two other families of the Levites] *of the children of Amram was Subael* [chap. 23. v. 16. he is called *Sebuel.* He was Moseh's Grand-child, or sons son, and so of the posterity of Amram] *of the children of Subael was Jechdeja.*

21 *Concerning Rehabja: Of the children of Rehabja, Jissija was the head.*

22 *Of the Izharites was Selomoth: Of the children of Selomoth was Jahath.*

23 *And of the children (of Hebron) was Jerija (the first:) Amarja the second, Jahaziel the third, Jekamam the fourth.* [This verse is here thus supplyed from chapt. 23. verse 29: and chapt. 26. verse 31.]

24 *(Of) the children of Uzziel was Micha, of the children of Micha was Samir.*

25 *The*

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25 *The brother of Micha was Jissija, of the children of Jissija was Zacharja.*

26 *The children of Merari* [From henceforth he setteth down the rest of the sons of Levi, that were of the house of Merari] *were Maheli, and Musi: The children of Jaazija were, Beno.* [oth. *the son of Jaazija his* to wit, Merari's *sons.*]

27 *The children of Merari by Jaazija were Beno, and Soam, and Zaccur, and Hibri.*

28 *Of Mahali was Eleazar, and he had no children.*

29 *Concerning Kis: The children of Kis were Jerahmeel.*

30 *And the children of Musi were, Mahali, and Eder, and Jerimoth: These are the children of the Levites according to their Fatherly houses.*

31 *And they cast lots beside* [Or, *over against, answerable to*] *their brethren the sons of Aaron* [the meaning of these words is, that there were as many companies and courses of these Levites, as there were courses of Priests, that every course of Priests might have their own company or course of Levites, to minister unto them in the execution of their Priestly office. And as there were four and twenty courses of Priests, so there were likewise four and twenty of these Levites, whereof the greatest part are mentioned in this chapter, and the rest in the former chapter v. 8, 9, 10.] *before the face of king David, and of Zadok, and of Ahimelech, and of the heads of the Fathers among the Priests, and among the Levites: The head of the Fathers against his least brother.* [that is, for the least brethren, as well as for the chiefest among the Fathers. Oth. *Aboth, the head*; holding it to be a proper name.]

CHAP. XXV.

The Ordination of the singers out of the sons of Asaph, Heman, and Jeduthun, v. 1. &c. distributed into four and twenty orders, 31.

AND *David, together with the chief of the host,* [That is, the chief of the Levites: For in the law the Levites in regard of their multitudes imployed in spiritual administration, were likewise called an host, *Num.* 4. 23. But understand such an host as were to heed the worship of God, and spiritual businesses: therefore in the wilderness they had their camp near the Tabernacle, *Numb.* chap. 3. Now the Captains or heads of this spiritual host were the Priests, and among the common Levites the heads of the Fathers houses of Gerson, Kehat, and Merari, with the advice of whom, and of the Captains, David as being also a Prophet, made this Ecclesiastical order here mentioned] *separated to the service, of the children of Asaph, and of Heman, and of Jeduthun, who should prophesy with Harps, with Lutes, and with Cymbals: And those that were numbred among them, were men fit for the work of their service.* [Hebr. *and their number was men of the work for their service. (Men of the work)* that is, men that are fit for the work.]

2 *Of the children of Asaph were, Zaccur, and Joseph, and Nethanja, And Asarela,* [He is called *Jesarela*, below v. 14.] *children of Asaph: At the hand* [that is, according to the conduct, instruction, ordinance, &c.] *of Asaph, who prophesied* [that is, praised God by singing of Psalmes and spiritual songs made by David, and other Prophets, playing them also upon Musical instruments. Thus is the word *prophesying* also taken, ver. 3. &c. and 1 *Sam.* 19. 20. and elsewhere] *at the kings hands.* [the king made and endited the Psalms and spiritual songs, which the singers sung, who dealt herein as a Prophet. See above chap. 23. on v. 6.]

3 *Concerning Jeduthun: The children of Jeduthun were Gedalja, and Zeri,* [He is called *Jizri*, v. 11.] *and Jesaja, Hasabja, and Mattithja, six.* [understand withall Simei also, from v. 17. he must necessarily be joyned with them, else there would be but five named here] *at the hands of their Father Jeduthun, prophesying upon Harps, by thanking and praising the LORD.*

4 *Concerning Heman: The children of Heman were Bukkija, Mattanja, Uzziel,* [He is called *Azarael*, v. 18.] *Schuel,* [he is called *Subael*, v. 20.] *and Jerimoth, Hananja, Hanani, Eliatha, Giddalti, and Romanti-Ezer, Joshbekasa, Mallothi, Hothir, Mahazioth.*

5 *All these were children of Heman the kings Seer,* [*i.e.* Prophet. See 1 *Sam.* 9. 9.] *in the words of God* [or, *in the things of God*] *to lift up the horn:* [that is, according to the opinion of some, to sing the Psalmes which contain the promises of God concerning the kingdome of David, and of Jesus Christ, whose power and glory are signified by the horn] *for God had given Heman fourteen sons* [their names were mentioned v. 4.] *and three daughters.*

6 *These were all of them placed at the hands of their Father, for the song of the house of the LORD, upon Cymbals, Lutes, and Harps, for the service of the house of God: At the hands of the king,* [see above v. 2.] *of Asaph, of Jeduthun, and of Heman.*

7 *And the number of them with their brethren that were instructed in the song of the LORD, all (being) masters,* [Heb. *understanding ones*, or, *giving understanding* (that is, teachers) who taught others (namely, their disciples or scholars) to sing and understand the Psalmes] *was two hundred fourscore and eight* [these two hundred eighty eight being added to the number of their disciples or scholars mentioned above chap 23. v. 5. make up together four thousand.]

8 *And they cast lots for the guard, one against another,* [To wit, to know what order they were to follow in the executing of their office] *as well the small as the great, the master with the scholler.* [Heb. *to the small, as the great, as the teacher, so he that is taught.* The meaning is, that the lot was cast between the four and twenty singing-masters, which are hereafter named and each had their scholars under them. In the casting of lots there will be no regard had to the greatness or smallness of the one or the other singing-master, but they cast lots promiscuously one among another. Some think that this is to be understood of the smallness or greatness of the voices.]

9 *Now the first lot came forth for Asaph,* [That is, Asaphs family] *(namely) for Joseph;* [this Joseph was for the house of Asaph: And although the number of those that were under Joseph, be not here expressed, yet it is credible, it is affirmed of all the rest, that they with their sons & brethren, that is, kinsmen, were twelve, that the same is likewise to be understood of Joseph] *the second for Gedalja, he, and his brethren, and his sons, were twelve.*

10 *The third for Zaccur, his sons and brethren; twelve.*

11 *The fourth for Zizri, his sons, and his brethren; twelve.*

12 *The fifth for Nethanja, his sons, and his brethren; twelve.*

13 *The sixt for Bukkija, his sons, and his brethren; twelve.*

14 *The seventh for Jesarela, his sons, and his brethren; twelve.*

15 *The eight for Jesaja, his sons, and his brethren; twelve.*

16 *The ninth for Mattanja, his sons, and his brethren; twelve.*

17 *The tenth for Simei, his sons, and his brethren; twelve.*

18 *The*

18 *The eleventh for Asarel, his sons, and his brethren; twelve.*

19 *The twelfth for Hasabja, his sons, and his brethren; twelve.*

20 *The thirteenth for Subuel, his sons, and his brethren; twelve.*

21 *The fourteenth for Mattithja, his sons, and his brethren; twelve.*

22 *The fifteenth for Jeremoth, his sons, and his brethren; twelve.*

23 *The sixteenth for Hananja, his sons, and his brethren; twelve.*

24 *The seventeenth for Jasbekasa, his sons, and his brethren; twelve.*

25 *The eighteenth for Hanani, his sons, and his brethren; twelve.*

26 *The nineteenth for Mallothi, his sons, and his brethren; twelve.*

27 *The twentieth for Elijatha, his sons, and his brethren; twelve.*

28 *The one and twentieth for Hothir, his sons, and his brethren; twelve.*

29 *The two and twentieth for Giddalti, his sons, and his brethren; twelve.*

30 *The three and twentieth for Mahazioth, his sons, and his brethren; twelve.*

31 *The four and twentieth for Romamthi-Ezer, his sons, and his brethren; twelve.*

CHAP. XXVI.

The order and division of the door-keepers of the Temple, v. 1. &c. and of the Treasurers that were over the treasures of the Temple, 20. As likewise of the Levitical Officers and Judges, 29.

CONcerning *the divisions of the porters,* [To wit, of the Temple. Here is to be noted, that there were three families appointed for the office of porters: as first, the family of Meselemja. Secondly, the family of Obed-Edom, v. 4, 11. Thirdly, the family of Hosa, v. 10.] *of the Korhites was Meselemja,* [called *Selemja*, v. 14.] *the son of Kore, of the children of Asaph.* [this was another Asaph, then that famous chief singer, of whom is spoken in the 25. chapter.]

2 *Now Meselemja had children: Zecharja was the first-born,* [For first-born is often used (above chap. 23. v. 10, 18, 19, &c. the word *head*] *Jediael the second, Zebadja the third, Jathniel the fourth,*

3 *Elam the fift, Johanan the sixt, Eljoenai the seventh.*

4 *Obed-Edom had also children: Semaja was the first-born, Jozabad the second, Joah the third, and Sachar the fourth, and Nethancel the fift.*

5 *Ammiel the sixt, Issaschar the seventh, Peullethai the eighth, for God had blessed him.* [To wit, Obed-Edom, to whom God gave children and grand-children. See below v. 8. This phrase is also used, *Gen.* 21. 22, 18, &c.]

6 *Also unto Semaja his son were children born, ruling over the house of their Father: For they were valiant champions,* [That is, mighty men, that were valiant and couragious in the execution of their office, to wit, in keeping their guard, and in removing all violence and disorder from the doors of the Temple.]

7 *The children of Semaja were Othni, and Rephael, and Obed,* (*and*) *Elzabad* [Some make of Obed and Elzabad but one name. Others do here insert the word *and*, and then there be four and twenty heads here, as there be in the other courses] *his brethren valiant men:* [Heb. *children*, or, *sons of valour*] *Elihu, and Semachja.*

8 *All these were of the children of Obed-Edom, they,*

and their children, and their brethren, valiant men in strength for the service, there were threescore and two of Obed-Edom.

9 *Now Meselemja had children and brethren, valiant men, eighteen.*

10 *And Hosa of the children of Merari, had sons: Simri was the head* (*although he was not the first-born, yet his Father made him an head.*) [The Father might not give the birth right to this son of his, and exclude the first-born without some special and remarkeable cause, which it may be was given here. See the law, *Deu.* 21. 16, 17.]

11 *Hilkija was the second, Tebalja the third, Zecharja the fourth; all the children and brethren of Hosa were thirteen.*

12 *Out of these were the divisions of the Porters among the heads of the men, for the wards against their brethren:* [See chap. 24. v. 31.] *to minister in the house of the LORD.* [the meaning of the words of this verse is, that these porters or door-keepers were also divided into four and twenty courses, as the other Levites were, each in their function or administration, and that they likewise so came on, and went off in their wards by turns, as the others did, changing their courses every Sabbath day.]

13 *And they cast lots as well the small as the great,* [Heb. *as the small, so the great*, as chap. 25. v. 8.] *according to their Fatherly houses, for every gate.* [understand that they cast or drew lots, according as the gates of the Temple, or other places lay, where they were to keep guard: also according to the number of the persons that were to keep guard in every place. Heb. *for gate and gate.*]

14 *Now the lot East-ward* [That is, of the gate that lay East-ward: and so in the sequel] *fell upon Selemja: But for Zecharja his son, who was an understanding Counsellour, they cast lots, and his lot came forth North-ward.*

15 *For Obed-Edom Southward, and for his children the house of the treasure-chambers.* [Intimating that some of the children of Obed-Edom kept guard at the south-gate of the Temple, and some at the treasure-chambers. The words rendred here *the house of the treasure-chambers*, are in the Heb. *the house of gatherings*; that is, where the gifts that were given by the people toward the building and repairing of the Temple, were gathered and kept, as also the tithes, first-fruits, &c. See 2 *Chron.* 25. v. 24. But some conceive that this was an house or building near adjoyning to the Temple, where the the Teachers of the law, Prophets, and singing-masters kept their meetings and assemblies to discourse and commune together about the lawes and commandments of the Lord. Others retain here the Hebrew word *Asuppim*, as being the name of a certain place.]

16 *For Suppim and Hosa* [Understand the house of Hosa the son of Suppim of the family of Merari. Some are of opinion that Suppim and Hosa were brethren, that in the lot they were joyned together under one head] *westward, with the gate Schallecheth, by the ascending highway:* [the meaning of these words is, that Suppim and Hosa had not only the guard at the West-gate; (which was called the *hinder gate*, because it stood behind the gate of the Sanctuary, where the ark of the covenant stood) but also at another gate that was hard by, near unto the ascent or gallery that Salomon had made, to go from the city of David into the Temple. See of this this ascent, 2 *Kings.* 11. v. 20. and 2 *Chron.* 9. v. 11.] *ward over against ward.* [that is, they were so ordered, that as soon as one went off the service of the house of the Lord, another came on. Or they kept watch each in his place over against one another: or they were like one another each in his ward.]

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17 *East-ward were six Levites: North-ward four a day, South-ward four a day; But by the treasure-chambers two (and) two.*

18 *At Parbar* [*Parbar* is a Chaldee word, and signifieth *an uttermost part*, or, *a part that cometh outward*] *Westward there were four by the high way, two by Parbar.*

19 *These are the divisions of the porters of the children of the Korhites, and of the children of Merari.*

20 *Also of the Levites, Ahija was over the treasures of the house of God, and* [Oth. *that is*, or, *to wit*, as the letter *vau* is taken, *Judg.* 7. 24. and 1 *Sam.* 28. 3, *&c.*] *over the treasures of the hallowed things.* [here is to be noted that there were divers treasures in the house of the Lord: For first, there was gathered that which was given toward the maintenance of the Priests and Levites, as there were the first fruits and the tithes, or the value thereof. Secondly, that which was hallowed or consecrated to the Lord, as freewill-offerings, vowes, ransome money for the first-born, and the like, out of which were allowed the expences and charges toward the daily sacrifice, as also toward the offerings on the sabbath, new moons, and annual feasts, *&c.* Thirdly, there was also money gathered for the building of the Temple, and maintaining of the same. See below ver. 26, 27, 28.]

21 *Of the children of Ladan,* [Otherwise called *Libni*] *children of Ladan the Gersonite: of Ladan the Gersonite were heads of the Fathers, Jehieli.*

22 *The children of Jehieli were Zetham, and Joel* [Above chap. 23. vers. 8. Zetham and Joel are called children of Ladan, either because they were his grandchildren, or because they were his children indeed, and brethren of Jehieli, and that Zetham and Joel were here called children of Jehieli after the names of their Uncles] *his brethren: (These) were over the treasures of the house of the LORD.*

23 *Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites,*

24 *And Sebuel the son* [That is, posterity. See above chap. 23. v. 16.] *of Gerson the son of Moseh, was chief over the treasures.* [he might be called chief *Accountant*, or, *President in the chamber of accounts.*]

25 *But his brethren* [That is, kinsmen] *from Eliezer,* [that is, that sprung from Eliezer. Elizer was the second son of Moses, whose posterity are here made keepers of the treasures] *were (these:) Rehabja was his son, and Joram his son, and Zichri his son, and Selomith his son.*

26 *This Selomith and his brethren,* [That is, kinsmen] *were over all the treasures of the holy things, which king David had hallowed, together with the heads of the Fathers, the Rulers over thousands, and hundreds, and the Chief of the host had hallowed,* [that is, had presented in the Temple for the service of God.]

27 *Of the wars,* [That is, of the spoil gotten in war] *and of the spoil had they hallowed it, to maintain the house of the LORD.* [to wit, after the house being built, should in time have need of repairing.]

28 *Also all that Samuel the Seer,* [See 1 *Sam.* 9. 9.] *had hallowed, and Saul the son of Kis, and Abner the son of Ner, and Joab the son of Zeruja: all that (any man) had hallowed, was under the hand of Selomith and his brethren.*

29 *Of the Izharites, Chenanja, and his sons were for the outwork in Israel, for Officers and for Judges.* [That is, for such businesses as were to be done without Jerusalem, understanding thereby, that they likewise executed the office of Judges and Officers in the land. For although the Levites were continued ordinary Church-ministers: Yet some of them were likewise imployed and made use of in civil affairs and administrations, not only in their own cities, that were given them of the tribes by the order and appointment of God, but also being called thereunto from other places: (as appeareth by these places, v. 29, 30, 31, 32. also above ch. 23. v. 4. compared with 2 *Chron.* 19. 11.) forasmuch as Levi was likewise one of the tribes of Israel, and the lawes and statutes concerning the Common-wealth of Israel were written in the book of the law of God, which especially was commended to the Levites. See 2 *Chron.* 17. 8, 9, *&c.* Others conceive that the outward work of the Levites was this, that they thorowout all the land gathered and provided that which was necessary for the building of the Temple, and for the worship of God. See 2 *Chron.* 34. v. 13. *Neh.* 11. 16.]

30 *Of the Hebronites was Asabja and his brethren, valiant men, a thousand and seven hundred, over the offices of Israel on this side Jordan West-ward: over the work of the LORD, and for the kings service.*

31 *Of the Hebronites Jerija was the head, of the Hebronites of his generations among the Fathers: In the fourteenth year of Davids reign* [This was the last year of Davids reign, wherein he made the above recited order, before he made Salomon king in his stead, holding for that purpose a great assembly of the people, below chap. 28. 29.] *there were sought and found among them valiant champions at Jaezer in Gilead.* [this was a city in the land of Gilead, given to the Merarites for a dwelling-place, *Jos.* 21. 39.]

32 *And his* [To wit, Jerija's] *brethren* [that is, kinsmen] *were valiant men,* [see above v. 7.] *two thousand and seven hundred heads of the Fathers: And king David set them over the Reubenites, and Gadites, and the half tribe of the Manassites, for all matters of God, and the matters of the king.* [compare verse 30.]

CHAP. XXVII.

The order concerning the men of war, vers. 1. &c. *The Princes of the Tribes,* 16. *The chief keepers of Davids treasures and revenues,* 25. *His chiefest Counsellours and friends,* 32.

NOw *these are the children of Israel according to their number, the heads of the Fathers, and the Captaines of the thousands, and of the hundreds, with their Officers, serving the king in all matters of the divisions* [That is, of the orders, into which David had divided the host] *coming on, and going off from moneth to moneth in all the moneths of the year,* [understand, that according to the division made by David, the twelve Chieftaines with their men were to keep their guards and their marchings forth for a moneth together, changing their courses every moneth. And whatever businesses or difficulties occurred, whereunto military strength was required, for that those were to be in readiness, whose moneth and turn it was. So that those things were as it were *Legions*, or, *bands* of the militia, or train-bands, which were to be alwaies in readiness for the service of king and countrey] *every division was four and twenty thousand.*

2 *Over the first division in the first moneth was Jasobham* [See of this Commander, 2 *Sam.* 23. 8. where he is called *Joschebbasthebeth*] *the son of Zabdiel: And in his divisions there were four and twenty thousand.*

3 *He was of the children of Perez, the head of all the Captaines of the hosts in the first moneth.* [oth. *he was of the children of Perez,* (and) *he was the chief over all the Captaines, &c.*]

4 *And over the division in the second moneth was Dodai* [Otherwise called *Dodo*, 2 *Sam.* 23. 9.] *the Ahohite, and* (over) *his division was Mikloth also Leader:* [oth. *after that Mikloth became Commander over his division:* [To wit, that were even now expressly named] *were the Princes of the tribes of Israel.* [After and God with the Chieftaines are not named in this Register, why they are passed by or concealed, is uncertain.]

23 *But David took not the number of them that were twenty years old,* [Heb. *from the son of twenty years*] *and under; because the LORD had said, that he would multiply Israel as the stars of Heaven.* [understand this thus, that David would not number these, that it might not appear that he doubteth of the promise of God made to Abraham, *Gen.* 22. 17. and 26. 4. Some understand this thus, that David would not take the number of the people after the time that he was chastised and punished of God for causing the people to be numbred by Joab.]

24 *Joab the son of Zeruja had begun to number,* [To wit, all the Israelites that were above twenty years old, 2 *Sam.* 24.] *but he finished it not,* [for he counted not Benjamin nor Levi, because he did this work of numbring the people grudgingly, and against his will. See 1 *Chr.* 21. 6.] *because there came great wrath upon Israel for it:* [meaning the burning wrath of God; that is, the hot fiery pestilence, 2 *Sam.* 24. 13.] *therefore the number is not brought into the account* [Hebr. *into the number*] *of the chronicle of king David.* [to wit, the full number was not brought in; for Joab took not the number of Levi and Benjamin, chap. 21. 6. Others understand this thus, that David being grieved for what he had done, would not have this to be set down in the publick records; But God would have it to be recorded in the books of the holy Scripture.]

25 *And over the kings treasures was Asmaveth the son of Adiel.* [Understand those treasures that were in the kings house, or within Jerusalem; as Jonathan was over the kings treasures and revenues, that were received and gathered without the said city] *and over the treasures in the Countrey, in the cities, and in the towers* [that is, castles, strong holds, fenced houses] *was Jehonathan the son of Uzzija.*

26 *And over those that did the work of the field in the tillage of the ground,* [Understand here those that did the kings husbandry, and tilled his ground] *was Ezri the son of Chelub.*

27 *And over the vineyards was Simei the Ramathite:* [That is, over the vine-dressers, that were to look to, and dress the kings vineyards. And so was this mans office distinct from Zadai's] *but over that which came of the wines, for the store-houses of wine,* [that is, over the wine-cellars] *was Zadi the Siphmite.*

28 *And over the Olive-yards, and the Sycamore-trees, that were in the low grounds was Baal-Hanan the Gederite; but Joas was over the treasures of the oil.* [That is, over the oil that was stored up in cellars.]

29 *And over the oxen that fed in Saron,* [See *Cant.* 2. 1.] *was Sitrai the Saronite: But over the oxen in the low grounds, was Saphat the son of Adlai.*

30 *And over the camels was Obil the Ismelite: And over the she-asses was Jechdeja the Meronothite.*

31 *And over the small cattel* [As sheep and goats] *was Jasis the Hagerite: All these were Rulers over the substance that king David had.*

32 *And Jonathan Davids Uncle,* [Some think that this Jonathan was Davids Nephew, the son of Samma, Davids brother, of whom we read, 2 *Sam.* 21. 22. and so David should have been his Uncle] *was Counsellour, an understanding man, he was also Scribe:* [or Secretary] *Now Jehiel the son of Hachmoni, was with the kings sons.* [to wit, for to instruct and fashion them as their tutor in all good manners and learning.]

33 *And Achitophel was the kings Counsellour: And Husai the Archite was the kings friend.*

34 *And after Achitophel was Jojada the son of Benaja, and Abjathar: But Joab was the General of the kings army.*

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CHAP. XXVIII.

Davids last charge to the Princes, v. 1. &c. *and to Salomon, concerning the keeping of all Gods commandments, and in particular the building of the Temple.* 9. *He giveth Salomon a pattern of the whole building, and likewise of all the vessels thereunto appertaining,* 14. *A short repetition of Davids exhortation to Salomon,* 20.

THen David assembled at Jerusalem all the chief of Israel, the chief of the tribes, and the chief of the divisions ministring to the king, and the Commanders of thousands, and the Commanders of hundreds, and the Rulers of all the kings substance and cattel, and of his sons, [Oth. and his sons] with the Chamberlaines, [See the annotat. on Gen. 31. v. 36.] and the Champions, yea all (or every) valiant Champion. [in this chapter the writer of this book returneth to the history, which he had begun above chap. 22.]

2 And king David stood up upon his feet, [By his standing up he did signifie the honour that he bare to the word of God, which he had received from God, and intended to declare the same before the Congregation. Compare Judg 3. 20.] and he said, hear me, my brethren and my people, I had in my heart to build an house of rest for the ark of the covenant of the LORD, [to wit, the temple wherein the ark might safely rest, without being any more removed or carried from one place to another, as heretofore often hapned. See 2 Sam. 7. 1.] and for the foot-stock of our God, [thus is the Ark of the covenant called, forasmuch as the Lord did sit upon it between the Cherubims, 2 Sam. 6. 2. and gave answer] and I have made preparation for to build.

3 But God said unto me, thou shalt not build an house unto my name: For thou are a man of war, and thou hast shed much blood. [Heb. bloods.]

4 Now the LORD the God of Israel chose me out of all my Fathers house, that I should be king over Israel for ever; [That is, my life-time, as long as I live; for that is the ever or eternity of men: But in respect of our Lord Jesus Christ the son of David, is it an everlasting kingdome, which shall never end, Luke 1. 33. see 2 Sam. 7. 13.] For he hath chosen Juda [that is, the tribe of Juda] (to be) a Leader, [See Gen. 49. 8. and 1 Chron. 5. 2.] and my Fathers house in the house of Juda: And among the sons of my Father he hath had pleasure in me, to make me king over all Israel.

5 And of all my sons (for the LORD hath given me many sons) he hath chosen Salomon my son, to sit upon the throne of the Kingdome of the LORD over Israel.

6 And he said unto me, Salomon thy son, he shall build mine house, and my courts; For I have chosen him (to be) a son unto me, and I will be unto him a Father.

7 And I will establish his kingdome for ever: [See ver. 4.] If he shall be strong to do my commandments and my judgements, as at this day. [That is, as unto this day he hath been instructed, and hitherto, according to the good instruction, hath been carefully diligent in keeping my commandments.]

8 Now then before the eyes of all Israel, the Congregation of the LORD, and before the ears of our God, keep and seek [For, seek and keep, that is, give diligence to seek and keep] all the Commandments of the LORD your God, that ye may hereditarily possess that good land, and cause your children after you to inherite it for ever.

9 And thou Salomon my son, know thou the God of thy Father, [That is, that God, that took in me pleasure (as v. 4.) and whom I have faithfully served] and serve him with a perfect heart, and with a willing soul; For the LORD searcheth all hearts, and he understandeth all the imagination of the thoughts; [that is, all that men are able to think or imagine] If thou seek him, he will be found of thee: But if thou forsake him, he will cast thee off for ever.

10 Take heed now, for the LORD hath chosen thee to build an house for the sanctuary: Be strong, and do it. [That is, perfect it, finish it.]

11 And David gave unto Salomon his son a type of the porch, [See Exod. 25. on vers. 40.] with the housings thereof, and the treasuries thereof, and the upper chambers thereof, and the inner chambers thereof, and the house of the expiatory-covering, [this was the covering that lay upon the ark of the covenant, upon which the Cherubims stood, and was as it were the throne or chair of God. But by the expiatory-coverled he understandeth the ark of the covenant it self, which was to be put into the most holy place of the Temple.]

12 And a type of all that was with him [That is, in his mind] by the spirit, [To wit, by the holy Ghost, who revealed unto David, how all these things were to be made in the Temple, v. 19. as God had formerly revealed unto Moses the pattern of the Tabernacle, and of all other things that he was to make besides, and shewed & declared unto him all things upon the mount, See Exod. 31. 3.] (namely) of the courts of the house of the LORD, and of all the chambers round about; for the treasures of the house of God, and the treasures of the holy things. [to wit, to keep treasures in, Oth. of the treasures, &c. meaning a type or pattern of the places, wherein the treasures were to be kept, or a pattern of the treasures themselves.]

13 And of the divisions of the Priests and of the Levites, [See of these divisions above in chapters 24, 25, 26.] and of all the work of the service of the house of the LORD, and of all the vessels of the service of the house of the LORD.

14 (He gave) gold according to the weight of gold for all the vessels of each service: [Hebr. of service, and of service; that is, aswell of the service that was done in the sanctuary, as of that which was done in the court] (likewise silver) for all vessels of silver according to weight, for all the vessels of each service. [the vessels and instruments of gold were used in the temple, in the place which was called the holy: But the vessels or instruments of silver were used in the Court of the Priests. Oth. of the gold according to the weight of gold, &c. Meaning that here is prosecuted the type or pattern of all things.]

15 And the weight for the golden candlesticks, and their golden Lamps, according to the weight of every Candlestick, [Hebr. of the Candlestick, of the Candlestick. And so here below] and the Lamps thereof: Likewise for the silver Candlestick according to the weight of a Candlestick, and the Lamps thereof, according to the service of every Candlestick.

16 Also (he gave) gold by weight for the Tables of ordering, [To wit, upon which the shew-bread was set in order according to Gods command given by Moseh] for every table: and silver for the silver tables.

17 And pure gold for the gold for the flesh-hooks, and the sprinkling-basins, [Wherein they received the blood of the sacrifice, and wherewith they sprinkled the altar in the sacrifices. See Exod. 24. 6.] and for the dishes: And for the golden cups, the weight for every cup: [Heb. for cup and cup] likewise for silver cups, the weight for every cup.

18 And for the altar of incense refined gold in weight: And gold for the type of the chariot, [So he calleth the the Cherubims, because the Lord by the special tokens of his presence is said to sit between the Cherubims. See 1 Sam. 4. 4. and they are said to be his chariot, Psal. 18. 11. Ezek. 1. 24, 25, 26. and chap. 10. 13, 16.] (to wit) of

of the Cherubims, that should spread out (their wings), and cover the ark of the covenant of the LORD.

19 All this (said David) they [Or, he, to wit, the Lord] gave me to understand in writing by the hand of the LORD, (to wit) all the works of this type. [Thus then David did not act here out of an absolute royal power, ordaining the service of God according to his own fancy and good liking, but he did this as a Prophet of God, 2 Chron 8. 14. by the instinct and suggestion of the holy Ghost, as here v. 12. appeareth, and also by the instigation and perswasion of Gad and Nathan, 2 Ch. 29. 25. Thus God also shewed a type or pattern unto Moses of all things that he should make, Exod 25. 40. and 26. 30. and Heb. 8. 5.]

20 And David said unto Salomon his son, be strong, and of good courage, and do it; fear not, nor be dismayed: For the LORD God, my God, will be with thee, he will not leave thee, neither will he forsake thee, untill thou shalt have finished all the work for the service of the house of the LORD.

21 And behold, there be all the divisions of the Priests and Levites for all the service of the house of God: and with thee (there) be for all (manner of) work, all manner of willing (men, endued) with wisdome for all kind of service, likewise the Princes, and all the people, (ready) for all thy commands. [or, words or, works.]

CHAP. XXIX.

David relateth before all the Congregation the great provision of all kind of materials that he had prepared and laid up for the building of the Temple, ver. 1. &c. *And he exhorteth them, both Princes, and people, to contribute willingly thereto. They contribute liberally,* 6. *For which David giveth God thanks,* 10. *And he prayeth unto the Lord for all the people,* 18. *and for the king,* 19. *The thanksgiving and offering of the people,* 20. *Salomon is anointed king, and Zadok high Priest,* 22. *The Lord maketh Salomon exceeding glorious and great,* 25. *How long David reigned,* 26, 27. *He dieth,* 28.

MOreover king David said unto all the Congregation, [See above chap. 28. v. 8.] God hath chosen Salomon my son alone [Heb. one; to wit, of all my sons. Therefore David caused him in his lifetime to be crowned King, and the other sons of David have pledged obedience to Salomon, vers. 24.] a youth [Salomon had at that time married a wife, as may be gathered from his son Rehabeams age, 2 Chron. 12. 13. for he reigned fourty years, 2 Chron. 9. 30. and his son Rehabeam was 41. years when he came to the Crown after the death of Salomon: whence it appeareth that Rehabeam was a year old when Salomon was crowned King. But David calleth him young and tender for just cause, because at that time (according to the opinion of some) he was but eighteen or nineteen years old, and had brethren that were elder then he] on the contrary this work [to wit, the building of the Temple, which Salomon was to perform] is great; For it is no palace for man, but for God the LORD.

2 Now I have prepared with all my strength, for the house of my God, gold for gold, and silver for silver, and copper for copper, iron for iron, and wood for wooden-(works:) Sardonix-stones, and filling (stones) ornament-stones, and embroidery, [oth. stones of ornament and embroidery, or, for ornament and embroidery] and all manner of precious stones, and marble-stones in abundance.

3 And moreover out of my delight toward the house of God, [That is, out of my affection to the house of my God] the special gold and silver that I have, [that is, of mine own jewels, and other costly things, which I have gathered and kept for this very end] I give over and above to the house of my God, besides all that I have prepared for the house of the Sanctuary.

4 Three thousand talents of gold, [See Exod. chap. 25. on v. 39.] of the gold of Ophir; And seven thousand talents of refined silver, to overlay the walls of the houses. [to wit, the gold to overlay the walls of the Temple, and the silver to overlay the walls of the other houses and chambers appertaining to the Temple.]

5 Gold for the golden, and silver for the silver (vessels, and for every) work (to be made) by the hand of artificers: And who is there [To wit, among you] willing to fill his hand this day unto the LORD? [that is, to consecrate his service unto the Lord, and to offer a free-will-offering unto him. See Exod. 32. 29. Lev. 8. 33.]

6 Then the chief of the Fathers, and the Princes of the tribes of Israel, and the Commanders of thousands, and of hundreds, and the Rulers of the kings work gave willingly.

7 And they gave to the service of the house of God, [That is, to ward the building of the temple] five thousand talents of gold, and ten thousand drams; [a dram weigheth as much as a french crown] and ten thousand talents of silver, and eighteen thousand talents of copper: [Heb. ten thousand, and eight thousand talents of copper] and an hundred thousand talents of iron.

8 And they with whom stones [To wit, costly and precious stones] were found: gave them into the treasury of the house of the LORD, under the hand of Jehiel the Gersonite. [this man was the keeper General of all the treasures of the sanctuary, whom we might call the Receiver-General, but Selomith was placed over the treasures that were gathered for the building of the Temple, 1 Chron. 26. 26.]

9 And the people rejoyced at their giving willingly, for they gave with a perfect heart willingly unto the LORD: And king David also rejoyced with great joy.

10 Therefore David praised the LORD before the eyes of all the Congregation; and David said; praised be thou LORD God of our Father Israel, from eternity to eternity.

11 Thine, O LORD is the greatness, and the power, and the glory, and the victory, and the Majesty, for all that is in the heaven, and on the Earth, (is thine:) thine O LORD, is the kingdome, and thou hast exalted thy self (as) an head above all.

12 And riches and honour are before thy face, and thou reignest over all (things), and in thine hand is power and might: It is also in thine hand to make all great, and to make all strong.

13 Now then our God, we thank thee, and praise the name of thy glory. [Or thy glorious name.]

14 For who am I, and what is my people, that we should have obtained power to give willingly, as this is? [That is, all these things] for all is of thee, and we give it thee of thine (own) hand. [that is, as we first received this of thee, so we now give it to thee again.]

15 For we are strangers and sojourners before thy face, as all our Fathers (were:) [This is Davids argument: Seeing men are but strangers and pilgrims here on Earth, who must assuredly depart from hence, Psa. 39. 13. and that we cannot keep our goods or estates after our death: therefore we cannot better bestow them then upon the service of God, who will graciously reward it unto all eternity] our daies on earth are as a shadow, and there is no expectation. [intimating that there is nothing firm, sure, or stedfast in this life: It is all vanity and like a shadow, and no man can expect that he shall eschew death. Oth. which (to wit, shadow) is not gathered.]

16 LORD our God, all this abundance that we have prepared to build thee an house for the name of thy holiness is

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that is of thine hand, and it is all thine.

17 *And I know, my God, that thou triest the heart, and that thou hast pleasure in uprightness. I have in the uprightness of mine heart given all these things willingly, and I have now with joy seen thy people that are found here, that they have carryed themselves willing toward thee.*

18 *O LORD, thou God of our Fathers, Abrahm, Isaac, and Israel, keep this for ever, in the mind* [Or, *inclination, affection.* Heb. *frame*] *of the thoughts of the heart of thy people; and direct their heart unto thee.*

19 *And give unto Salomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build this palace which I have prepared.* [that is, for which I have gathered and made ready all this provision, yea for which I have bought the place it self, 1 *Chron.* 21. 25. and 2 *Chron.* 3. 1. and have made the model or draught of it.]

20 *After that David said unto all the Congregation, praise now the LORD your God: Then all the Congregation praised the LORD the God of their Fathers, and they bowed down the head, and bended themselves down before the LORD, and before the king.* [To wit, before the Lord with religious worship, and before the king with civil reverence.]

21 *And they offered unto the LORD slay-offerings, they also offered unto the LORD burnt-offerings on the next morning of the day, a thousand bullocks, a thousand rams, a thousand lambes, with their drink-offerings: And slay-offerings in abundance for all Israel.*

22 *And they did eat and drink the same day before the face of the LORD with great joy: And they made Salomon the son of David king the second time.* [This was another anointing then that whereof we read, 1 *Kings* 1. 33. For that first anointing was done in hast, at which those of Jerusalem were only present, to hinder the seditious intent of Adonia: but this second anointing was performed even in Davids life-time, (as appeareth in the beginning of this verse) yea with greater solemnity, in the presence of the Princes and Rulers of the people, yea also of the rest of Davids sons] *unto the LORD* [that is, to the service of the Lord, to the maintaining and defending the two tables of the law] (*to be*) *Leader, and Zadok (to be) Priest.* [to wit, to be high Priest; and Abjathar was put out, because he had also been in the sedition of Adonia, 1 *Kings* 1. 7.]

23 *So Salomon sat on the throne of the LORD,* [That is, the throne which the Lord had given him, and on which as vicegerent, he kept the Lords place] *as king in stead of David his Father, and he was prosperous: And all Israel hearkned to him.*

24 *And all the Princes, and Champions, yea also all the sons of king David, gave the hand, that they would be under king Salomon.* [That is, they acknowledged and accepted of Salomon to be their king and Sovereign. Heb. *gave the hand under king Salomon.*]

25 *And the LORD magnified Salomon exceedingly before the eyes of all Israel: And he gave him a royal Majesty,* [Heb. *a Majesty of the kingdome, such as had not been on any king of Israel* no Judge, nor Ruler among the Israelites] *before him.* [See 1 *Kings* 3. 13. and 2. *Chr.* 1. 12.]

26 *Thus David the son of Isai reigned over all Israel.*

27 *Now the dayes that he reigned over all Israel, are fourty years:* [See 1 *Kings* 2. 11.] *he reigned seven years at Hebron, and he reigned three and thirty at Jerusalem.* [See 2 *Sam.* 5. 5.]

28 *And he died in a good old age,* [Heb. *grayness.* or, *hoarineß*, as *Gen.* 25. 8.] *full of dayes, riches and honour: and Salomon his son reigned in his stead.*

29 *Now the acts of king David, first and last, behold, they are written in the historics,* [Heb. *words, things*] *of Samuel the Seer, and in the histories* [Heb. *words, things*] *of Nathan the Prophet, and in the histories* [Heb. *words, things*] *of Gad the Seer,* [this may be understood of the two books of Samuel, the chief books whereof were written by the Prophets that are named here, to wit, by Samuel, Nathan, and Gad, who are called Seers here.]

30 *With all his kingdome,* [That is with all the rule or government of his kingdome] *and his might, and the times that passed over him, and over Israel, and over all the kingdomes of the land.* [that is, with that which in his time hapned to him, to Israel, and to the kingdomes that lay round about.]

The End of the First Book of CHRONICLES.

THE

THE SECOND BOOK OF THE CHRONICLES.

The Argument of this BOOK.

AS for the appellation of this Book, and the former, the Reader may consult the Argument of the first Book of the Chronicles. In this second is the history of the people of God, and their kings, as the same was left in the former Book, prosecuted unto the Babylonish captivity. Now although here be also mention made of the kings of Israel, who are so called in a special manner, after that the ten tribes had separated themselves from the house of David, yet in this Book is chiefly described by Ezra (as is conceived) the history of the kings of Juda. For which there were remarkeable reasons. For besides that Juda had still in some kind kept the true doctrine, and the pure worship of God, from which the ten tribes had so far departed, that God at length suffered them to be carried away captive out of their own land by Salmanasser king of Assyria without hope of deliverance, and that consequently Juda was then properly the only people of God, whose history Ezra especially intended. The Messias also was to come of that tribe, even of the royal Family of David according to the flesh. For which cause the history of his Ancestours the kings, from the beginning of them, untill his coming, was carefully to be recorded, that the promises of God might be found true. And forasmuch as the history of David is written in the former book, therefore now this second beginneth with a relation of the reign of Salomon, who succeeded in his Fathers stead. He is extraordinarily endued with great wisdome, which he had asked of God: Whereunto were added both riches, (which he bestowed and laid out upon the building of the Temple, and other buildings) and honour which he received of the nations round about. But for his sins his kingdome was divided, when Rehabeam his son succeeded in his stead, Ten tribes revolted from Juda; making choice of Jerobeam for their king. After Rehabeam followed successively in order in the kingdome of Juda, Abia, Asa, Josaphat, Joram, Ahazia, Joas, Amazia, Uzzia, Jotham, Achaz, Hizkia, Manasseh, Amon, Josia, Joahaz, Jojakim, Jojachin, Zedekias; many of which were idolaters, some maintaining the true Religion and the pure worship of God, as Asa, Josaphat, Joas, Amazia, Uzzia, Jotham, Hizkia, Josia; although they were unequal to one another in godly zeal and true piety. Likewise some of them either turned aside from good to evill, as Joas and Amazia, or turned from evill to good as Manasseh. In the mean while the Lord never ceased to call as well the kings as all the commonalty to repentance, using for this end the ministery of the Prophets, who all this time followed each other in great abundance, even from Elia and Eliæus, unto Ezekiel and Daniel. But in regard they were not hearkened unto, but contemned and derided by the greatest multitude, therefore God at length suffered this kingdome of Juda to be overpowred by Nebuchadnezer king of Babel, who carried the Jewes away captive into this land: where they remained seventy years, untill Cyrus, who translated the Monarchy from the Babylonians to the Persians, & gave them liberty to return home into their own country, as this further appeareth in the Books of Ezra and Nehemia. Now there is in this Book (according to the opinion of some) conteined an history of four hundred and four and twenty years.

II. CHRON.

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Chap. i.

II CHRONICLES.

CHAP. I.

Salomon being setled in his kingdome, offereth at Gibeon, v. 1. &c. It being put to his choice by God what to ask of him, he prayeth for wisdome, 7. which he obtaineth, with a promise of riches and honour, 11. He returneth from Gibeon, 13. His power and great wealth, 14.

AND Salomon the son of David was strengthned in his kingdome: [That is, took courage, or became couragious, observing hislawfull choice to the crown, the joynt consent of the people, and the generall peace of the land, and removing of all lets and hinderances thereof] *for the LORD his God was with him,* [see Genesh. 21. on v. 22.] *and magnified him exceedingly.* [Heb. upward. So 1 Chr. 22. 5. and 23. 17. and 29. 25. The meaning is, that he lift him up as it were on high in respect of greatnes of estate, honour, peace, and wealth.]

2 *And Salomon spake unto all Israel, to the Chief of the thousands, and of the hundreds, and to the Judges, and to all the Princes* [Understand by or under this name, those that among others excell in nobility, famousnes, and high offices] *in all Israel, the heads of the Fathers;* [see 1 Kings 8. on vers. 8. where they are called *the chief of the Fathers.*]

3 *And they went, Salomon, and all the Congregation with him, to the high place,* [Called *a great high place,* 1 Kings 3. 4. See the annotat.] *which was at Gibeon;* [a city in the tribe of Benjamin. See 1 King. chap. 3. on v. 4.] *For there was the Tent of the Congregation of God,* [that is, the holy Tabernacle, of which see Exod. 26. item Lev. 1. on v. 1.] *which Moseh the servant of the LORD had made in the wilderneſs.*

4 *(But the ark of God had David brought up from Kiriath-Jearim,* [A city in the tribe of Juda. See *Jos.* 9. 17. *Judg.* 18. 12. 1 *Sam.* 7. 1. The Prophet Uria's countrey, *Jer.* 26. 20.] *to the place which David had prepared for it; for he had pitched a tent for it.)*

5 *Also the copper altar, which Bezaleel the son of Uri, the son of Hur had made, was there* [Not at Jerusalem where the ark was, but at Gibeon, where the Tabernacle stood] *before the Tabernacle of the LORD; Now Salomon and the Congregation visited the same.* [to wit, the copper altar, to offer upon it, according to Gods command, Lev. 17. 3, 4. Oth. *sought him,* to wit, the Lord.]

6 *And Salomon offered there before the face of the LORD,* [See Lev. 1. on ver. 3.] *upon the copper altar, which was at the Tent of the Congregation:* [to Lev. 1. 5.] *and he offered a thousand burnt-offerings upon it.*

7 *In that night did God appear unto Salomon* [To wit, in a dream, 1 *Kings* 3. 5. Of the appearance of God by means of dreams, see *Gen.* 20. on v. 3. and 28. on vers. 12.] *and he said unto him; ask what I shall give thee.*

8 *And Salomon said unto God; thou hast shewed great mercy unto David my Father: And thou hast made me king in his stead.* [See 1 *Chron.* 28. 5.]

9 *Now LORD God, let thy word be true* (made) *unto David my Father: For thou hast made me king over a people, manifold as the dust of the Earth.* [See *Gen.* 13. on v. 16.]

10 *Give me now wisdome and knowledge,* [See the difference between these two gifts, 1 *Kings* 3. on v. 12.] *that I may go out, and come in before the face of this people?* [see the exposition of this phrase, *Num.* 27. on v. 17. and *Deu.* 31. on v. 2.] *For who shall (he able) to judge* [that is, govern, so in the following verse. See *Judg.* 2. on v. 16. The word *be able* is here inserted out of 1 *Kings* 3. 9. although it be otherwise also included in the sense, and, who should judge? Is as much, as *who should be able to judge*] *this thy great people?*

11 *Then God said unto Salomon; because this was in thine heart,* [That is, the desire and purpose of thine heart] *and thou hast not asked riches, goods, nor honour, nor the soul of thy haters, neither also hast asked many dates, but hast desired wisdome and knowledge for thy self, that thou mighest judge my people, over whom I have made thee king.*

12 *Wisdome and knowledge is granted unto thee; Besides I will give thee riches, and wealth, and honour, the like no kings that have been before thee, have had; and after thee shall not the like be,* [Compare herewith 1 *Kings* 3. 12. and the annotat thereon. Oth. *which hapned not so to the kings that have been before thee, neither shall happen so after thee.*]

13 *So Salomon came to Jerusalem; from the high place which is at Gibeon, from before the Tent of the Congregation; And he reigned over Israel.*

14 *And Salomon gathered charets and horsmen, so that he had a thousand and four hundred charets, and twelve thousand horsmen: and he placed them in the chariot-cities* [That is, wherein the charets were disposed, and which had good pasture for the horses] *and with the king at Jerusalem.*

15 *And the king made the silver and the gold in Jerusalem to be as stones,* [See 1 *Kings* 10. on verse 27. and 2 *Chron.* 9. 27.] *and the Cedars he made to be as Sycomore trees which are in the low grounds in multitude.*

16 *And the bringing forth of horses, was that which Salomon had out of Egypt; and concerning the linen yarn; the kings merchants took the linen yarn for the price.* [See the exposition of this verse, and the next, 1 Kings 10. on verse 28, 29.]

17 *And they brought up, and carried a charet out of Egypt for six hundred* (shekels) *of silver, and an horse for an hundred and fifty; and so they brought* (them) *out by their hand, for all the kings of the Hittites, and for the kings of Syria.*

CHAP. II.

Salomon appointeth workmen to build the temple, verse 1, &c. He requesteth also of Hiram the king of Tyre labourers, and timber, 3. promising to furnish them with victualls, 10. Hiram consenteth, and sendeth an eminent Artificer to him, 11. Salomon numbreth, and divideth his labourers, 17.

NOW *Salomon thought* [Heb. *said,* to wit, within himself, that is, determined, purposed, was minded, had concluded. See 1 Kings 5. 5. and the annotat. thereon] *to build an house* [that is a temple. Compare Gen. 28. on verse 17, and 22.] *for the name of the LORD;* [that is, unto the Lord, see 1 Kings 5. on verse 3. item Deut. 28. on verse 58.] *and a house for his kingdom* [that is, a royal palace for him, and those that should succeed him in the kingdom, to dwell in, to below verse 12.]

2 *And Salomon told out threescore and ten thousand men to bear burthens, and fourscore thousand men to hew* [See 1 Kings 5. on v. 15.] *in the mountain;* [namely of Lebanon. See 1 Kings 4. on verse 33.] *together with three thousand and six hundred* [See 1 Kings 5. on verse 16.] *overseers over them,* [or commanders, or taskmasters, these were surveying officers, that had authority to overlook the labouring men, and to see that the work went on apace. See verse 18.]

3 *And Salomon sent to Huram the king of Tyre,* [See of this king also 1 Kings 5. on verse 1. where he is called Hiram] *saying, according as thou hast deale with David my father, and hast sent him cedars to build him an house, to dwell therein; (so deal likewise with me.)*

4 *Behold, I will build an house for the name of the LORD my God, to hallow him,* [That is, dedicated to his glory, and for the salvation of men, and to the solemn duties of Gods holy worship. Compare Levit. 8. on vers 10.] *to burn incense of sweet smelling spices before his face, and for the preparing of the continual (bread,)* [understand the twelve shew-bread (loaves,) called a *continual bread,* Num. 4. 7. because they ought always to lie upon the holy table, being for that purpose renewed every sabbath-day, Exod. 25. 30. Levit. 24. 8.] *and (for) the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God: which is for ever,* [Heb *in eternity*; that is, during the time of the law. See Gen. 13. on verse 15.] *in Israel.*

5 *And the house which I shall build, shall be great; for our God is greater then all Gods.*

6 *But who is able to build him an house, seeing the heavens, yea the heaven of heavens cannot contain him?* [See 1 Kings 8. on verse 27.] *and who am I, that I should build an house for him, unlesse it were to burn incense before his face?* [the meaning is, that he would not build that house, that God according to his essence, which is infinite, might be included in it, but that he might be worshipped there according to his revealed will.]

7 *Send me now then a wise man to work* [That is, a cunning workman: and so in the sequel] *in gold, and in silver, and in copper, and in iron, and in purple, and in crimson, and skie-colour, and that hath skill to grave gravings, with the wise* (men) *that are with me in Juda, and in Jerusalem, whom David my father did provide.*

8 *Send me also cedar, firre, and algummim-wood* [See of this wood, 1 Kings 10. on verse 11. where it is called *almuggim-wood*] *out of Lebanon, for I know that thy servants have skill to cut the wood of Lebanon, and behold, my servants shall be with thy servants.*

9 *And that to prepare me wood in multitude: for the house which I shall build, shall be great, and wonderful.*

10 *And behold, I will give* [Heb. *I have given,* that is, firmly determined to give] *to thy servants the hewers that hew the wood, twenty thousand Cors* [see of this measure, 1 Kings 4. on verse 22. and compare this place with 1 Kings 5. 11. and with the annotat. thereon] *of beaten wheat, and twenty thousand Cors of barley: besides, twenty thousand Baths,* [see of this measure, 1 Kin. 7. on verse 26.] *of wine, and twenty thousand Baths of oil.*

11 *Now Huram the king of Tyre answered* [Heb. *said*] *in writing, and sent* (it) *to Salomon, because the LORD loveth his people, he hath made thee king over them.*

12 *Moreover Huram said; Praised be the LORD the God of Israel, that made the heavens and the earth, for that he hath given to king David a wise son, able in prudence and understanding,* [Knowing prudence and understanding: so in the sequel] *who buildeth an house for the LORD, and an house for his kingdom.*

13 *Now then I send a wise man, endued with understanding, Huram Abi:* [Oth. *Huram my father,* or, *Huram my fathers,* or, *who was my father Huram:* otherwise called *Hiram Abin,* below chap. 4. 16. that is, *Huram his father,* or, *his fathers.*]

14 *The son of a woman* [That was a widow, 1 Kings 7. 14.] *of the daughters of Dan,* [that is, one of the women that were of the tribe of Dan. Some conceive that 1 Kings 7. 14. she is said to have been of the tribe of Naphtali: but that king Hiram here to beleng to the tribe of Dan, through ignorance, naming this tribe for the tribe of Nephtali, as sometimes in scripture some are brought in speaking, not according to truth, but according to their own opinion and meaning, whose words the holy Ghost indeed reciteth, but not therefore approveth, as 1 Sam. 4. 8. Mark 16. 1. Joh. 1. 45. &c. See yet another exposition of this place, on the fourteen verse of 1 Kings 7.] *and whose father was a man of Tyre, that is skilful to work in gold, and in silver, in copper, in iron, in stones, and in wood, in purple, in skie-colour, and in fine linen, and in crimson, and to grave all manner of graving, and to all* (or every) *cunning device,* [Heb. *invention*; that is, all kinde of artificial work, that a skilful and cunning artificer putting all his skill and judgment together, were able to invent] *which shall be propounded to him,* [or, *even as,* or, *according as shall be propounded to him*] *with thy wise* (men) *and the wise* (men) *of my lord David thy father.*

15 *Now then let my lord send to his servants the wheat and the barley, the wine, and the oil which he hath spoken* (of.)

16 *And we will hew wood out of Lebanon, according to all thy need, and will bring it to thee in floats over the sea, to Japho:* [Otherwise called Joppe, Acts 10. 32. a city lying in the border of the tribe of Dan, by the mid-land sea, see Jos. 19. 46. Ezra 3. 7. Jona 1. 3.] *and thou shalt cause it to be brought up to Jerusalem.*

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17 *And Solomon numbred all the strange men that were in the land of Israel,* [These strangers were Canaanites, that yet remained in the land, whose ancestors the Israelites had not destroyed, although God had commanded them to do it, see 2 Chron. 8. 7.] *after the numbering, wherewith David his father had numbered them: and there were found an hundred, and three and fifty thousand and six hundred.*

18 *And he made threescore and ten thousand of them (to be) bearers of burthens* [So is the Hebrew word taken, below chap. 34. 13. Nehem. 4. 10.] *and fourscore thousand (to be) hewers in the mountain* [to wit, of Lebanon] *together with three thousand, and six hundred overseers,* [see above on verse 2.] *to cause the people to work.*

CHAP. III.

The place where, and the time when the temple was built, v. 1. *&c. The measure and ornaments thereof,* 3. *The cherubims,* 11. *The vail, and the pillars,* 14.

1 *Nd Solomon began to build the house of the LORD at Jerusalem on mount Morija,* [That is, the mount of vision upon which Abraham somewhat lesse then nine hundred years before was commanded to offer up his son Isaac. Concerning the reason and original of this appellation, see Genes. 22. verse 2, 8, 14, and the annotat. thereon] *which was shewed to David his father:* [namely, by the prophet Gad, 2 Sam. 24. 18. 1 Chron. 21. 18. &c. oth. *where (the LORD) appeared unto David his father:* to wit, by the fire, which fell from heaven upon the altar, and the offering, of which see 1 Chron. 21. 26.] *in the place that David had prepared in the threshing-floor of Ornan the Jebusite.* [of whom David had bought this place to build the temple thereon, 2 Sam. 24. 24. 1 Chron. 21. verse 24, 25.]

2 *Now he began to build in the second moneth,* [Called *Zif.* See of this moneth, 1 Kings 6. on verse 1.] *on the second (day,) in the fourtieth year of his reign.*

3 *And these are the foundations of Solomon to build the house of God:* [That is, according to which Solomon laid the foundation of the temple,] *the length in ells* (or cubits) *according to the first measure* [some understand this of the measure that is used in holy buildings: Others, of the measure of the temple, which David had left behind to his son Solomon in writing: Some, because measures are sometimes changed through length of time, conceive the first measure to be that which was in use in Moses time. Some also understand the first measure to be meant of the first raw draught, or measuring of the ground-work or place of the temple, to wit, of its length and breadth, without the distinction of parts, and the addition of those courts and chambers, which were designed and made afterward] *was threescore ells, and the breadth twenty ells.* [here is no mention made of the house, because here is onely spoken of the foundation, see of the height, 1 Kings 6. 2.]

4 *And the porch that was in the front,* [To wit, of the house of the Lord, see 1 Kings 6. on verse 3.] *was in the length according to the breadth of the house,* [that is, it was as long as the temple was broad. oth. *and the porch that was before the length, was &c.*] *twenty ells, and the height an hundred and twenty;* [of the breadth which was ten ells, see 1 Kings 6. 3.] *which he overlaid within with pure gold.*

5 *Now the great house* [That is, the fore part of the temple, called the holy place; which is here said to be great, in respect of the *holy of holies*, see 1 Kings 6. on verse 17.] *he covered over with fir-wood;* [to wit, the floor of it, but the walls were covered over with cedar-wood, 1 Kings 6. 15.] *then he overlaid that with good gold: and he made thereon palm-trees, and chain-work.* [Heb. *chains.*]

6 *He also overlaid the house* [To wit, the rest of the floor of the temple, which was not yet covered over with fir-wood] *with precious stones* [as marble, or some other stone fit to make a pavement] *for ornament: now the gold was gold of Parvaim.* [of Havila, as is conceived, where the gold was very precious, Gen. 2 12. which David had gotten from the spoil of the kings that dwelt thereabout, and had laid it up for the building of the temple, and is likewise called close gold, 1 Kings 6 20. see the annotat. there; others understand this gold to be meant of the gold of *Ophir*, or *Peru.*]

7 *Besides, he overlaid at the house the beams, the posts and the walls thereof, and the doors thereof with gold, and he graved cherubims on the walls.*

8 *Moreover, he made the house of the holy of holies,* [Heb. *holiest of holiests;* That is, the most holy place of the temple which was the hinder and innermost part thereof: where the ark of the covenant and the cherubims stood, otherwise called the *oracles place*, because God there uttered a voice, and gave answer 1 Kings 6. 5. 19, 20.] *the length whereof according to the breadth of the house,* [to wit, of the great house a little before mentioned verse 5.] *was twenty ells, and the breadth thereof twenty ells: and he overlaid it with good gold,* (amounting) *to six hundred talents.* [of the weight of a talent of gold, see Exod. 25. on verse 39.]

9 *And the weight of the nails was unto fifty shekels of gold:* [Of the value hereof, see Gen. 24. on verse 22.] *and he overlaid the upper chambers* [these were placed on high over the porch; of which see 1 Chron. 28. 11.] *with gold.*

10 *He also made in the house of the holy of holies two cherubims* [See Gen. 3. on verse 24. and 1 Kings 6. on verse 23.] *of forth-drawing work;* [Heb. *a work of drawing out, or lifting out;* that is according to the opinion of some, a work, whose parts or pieces, or members could be taken, lifted, or drawn out one from another, which was needful to be done in respect of the greatnesse, and heavinesse of the work: oth. a work (according to the shape) *of young men,* or *of image-work*] *and he overlaid them with gold.*

11 *Concerning the wings of the cherubims, the length thereof was twenty ells: the wing of one was five ells, reaching to the wall of the house, and the other wing was five ells, reaching to the wing of the other cherub.*

12 *Likewise the wing of the other cherub was five ell, reaching to the wall of the house; and the other wing was five ells reaching to the wing of the other cherub.* [See the exposition hereof, 1 Kings 6. on verse 27.]

13 *The wings of these cherubims spread themselves forth twenty ells: and they stood on their feet, and their faces were toward the house.* [Oth. *inward.* compare Exod. 25. 20.]

14 *He made also the vail* [which parted or distinguished the holy place from the most holy place. See of this Exod. 26. 31. 1 Kings 6. 21. and the annotat. thereon] *of skie-colour, and purple, and crimson, and fine linen, and he made cherubims thereon.*

15 *Moreover he made for the house two pillars of five and thirty ells in length:* [See 1 *Kings* 7. on v. 15.] *And the chapiter that was on the head of them, was five ells.*

16 *He also made chaines,* [Understand golden chains, or fillets. See of those, by which the vail hung, 1 *Kin.* 6. 21. and the annotat. thereon] (*as*) *in the oracle-place,* [see 1 *Kings* 6. on v. 5.] *and he put them on the heads of the pillars: Besides he made an hundred pomegranates,* [to wit, in each row. And there being two rowes, it's said, 1 *Kings* 7. 20. that there were two hundred pomegranates] *and put them between the chains.*

17 *And he reared up the pillars before the temple, one on the right hand, and one on the left hand; and he called the name of the right-(hand pillar) Jachin, and the name of the left-(hand pillar) Boaz.* [See the exposition hereof, 1 *Kings* 7. on v. 21.]

CHAP. IV.

A description of the copper altar for the burnt-offering, v. 1. &c. *Of the molten sea,* 2. *of the Lavers,* 6. *of the Candlesticks,* 7. *of the Tables,* 8. *and the Courts,* 9. *with a relation of all the pieces that Hiram made for the use of the Temple, which were either of copper,* 11. *or of gold,* 19.

1 HE *made also a copper altar,* [This altar was indeed like unto the altar that was made by Moses in the wilderness, in fashion, because it was foursquare, and in the covering, which was of copper; but not in bigness, because it was much larger: besides that was made fit to be removed, and carried from place to place, but this was made to abide standing. Compare *Exod.* 27. 1, 2.] *of twenty ells in the length thereof, and twenty ells in the breadth thereof, and ten ells in the height thereof.*

2 *Besides, he made the molten sea:* [See of this, 1 *Kings* 7. on v. 23. where likewise is the exposition of this text] *it was of ten ells, from the one brim* [Heb. *lip*] *thereof to the other brim thereof round in compass, and of five ells in the height thereof, and a measuring-line of thirty ells did compass it round about.*

3 *Now under the same* [To wit, the sea, meaning the brim thereof, 1 *Kings* 7. v. 24.] *was the similitude of oxen* [understand this of the small images of oxen, which were under the brim at the belly of the sea, not of the great oxen, upon which the sea stood, as followeth. Compare further 1 *Kings* 7. on v. 24.] *compassing the same round about, ten in a cubit compassing the sea round about; Two rowes of these oxen were cast in the casting thereof.* [that is, which were cast together in one mould with this copper vessel, when it was cast.]

4 *It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East: And the sea was above upon them; and all their binder parts were inward.* [See 1 *Kings* 7. on verse 25.]

5 *Now the thicknesse of it was an handbreadth,* [That is, four fingers: so great is an handbreadth; called by the Latines *Palmus minor*; and is to be be distinguished from another measure of this name called *Palmus major*, three times as broad, that is, a span] *and the brim of it like the work of the brim of a beaker, (or) of a lily-flower, containing (many) Baths; it held three thousand.* [compare herewith the annotat. on 1 *Kings* 7. 26.]

6 *And he made ten Lavers,* [See of these, 1 *Kings* 7. 38, and the annotat.] *and put five on the right hand,* [namely, of the Court] *and five on the left, to wash in them,* [to wit, the flesh of the offering] *what belongeth to the burnt-offering,* [Hebr. *the work of the burnt-offering*] *they put in them:* [to wit, to rinse and wash the same off. The Hebrew word signifieth properly such putting in or dipping, which tendeth to washing off, or washing away, whereby the filth and dirt or slime is gotten off. Compare *Isa.* 4 4. *Ezek.* 40. 38.] *but the sea was for the Priests to wash themselves in it.*

7 *He made also ten golden Candlesticks, according to their manner,* [That is, according to the prescript, or pattern given by God, *Exod.* 25. 31. or delivered by David unto Solomon, 1 *Chron.* 28. 15.] *and he set them in the Temple, five on the right hand, and five on the left hand.*

8 *He made also ten Tables, and placed them in the Temple, five on the right hand, and five on the left hand: And he made an hundred golden sprinkling-basins.*

9 *Furthermore, he made the Court of the Priests,* [See hereof, 1 *Kings* 6. on v. 36.] *and the great Court:* [understand the outer Court, wherein the people assembled for the exercise of the worship of God, and to crave the help and assistance of God, which when it was done uprightly, according to the command and ordinance of God, then the help of God appeared. And hence the Hebrew appellation hath its original; as if we should say *a help*, or, *place of help.* See 1 *Kings* 7. v. 12. and the annotat.] *together with the doors for the Court, and overlaid the doors of them with copper.*

10 *Now he set the sea on the right side, toward the East, over against the South.*

11 *Moreover Huram* [The craftsman, whom the king of Tyre had sent to Salomon, of whom see 1 *Kin.* 7. on v. 13, 14. and above chap. 2. 13, 14. and below v. 16.] *made the pots, and the shovels, and the sprinkling-basins; So Huram finished the work that he made for king Salomon for the house of God.*

12 *The two pillars, and the pommels, and the chapiters, on the head of the pillars: And the two nets, to cover the two pommels of the chapiters, that were upon the head of the pillars.*

13 *And the four hundred pomegranates for the two nets: Two rowes of pomegranates to each net, to cover the two pommels of the chapiters, which were above upon the pillars.* [Hebr. *upon the face of the pillars.*]

14 *He made also the bases; and lavers made he upon the bases.*

15 *One sea,* [Understand one sea because there was but one, wherein the Priests washed themselves, and is to be distinguished from the lavers, wherein the flesh of the offerings, and what ever belonged thereunto, was washed, above v. 6.] *and the twelve oxen underneath.*

16 *Likewise the pots, and the shovels, and the flesh-hooks, and all their vessels did Huram Abiu* [Oth. *his Father*, or, *his Fathers.* See above chap. 2. on ver. 13.] *make for king Salomon for the house of the LORD, of polished copper.*

17 *In the plain of Jordan did the king cast them, in close Earth, between Succoth, and between Zeredatha.* [See the exposition of this verse, 1 *Kings* 7. on verse 46.]

18 *And Salomon made all these vessels in great abundance: For the weight of the copper was not searched.*

19 *Salomon also made all the vessels, that were for the house of God, and the golden altar, and the tables, on which the shew-bread-(loaves) are,*

20 *And the candlesticks with their lamps of close gold,* [See of this gold, 1 *Kings* 6. on v. 20.] *that they should kindle after the manner,* [that is, after the law given of God, *Exod.* 25. 31, *&c.* and 37. 17, *&c.*] *before the oracles-place.*

21 *And the flowers, and the lamps, and the snuffers of gold, it was the perfectest gold:* [Heb. *the perfections of gold;* that is, the best, finest, and purest gold.]

22 *Together with the forks,* [See 1 *Kings* 7. on v. 50.] *and the sprinkling-basins, and the incense bowles, and the censers of close gold: Concerning the entry of the house, the inner door, thereof, of the holy of holies; and the doors of the house of the Temple were of gold.* [that is, overlaid with gold: For the inner part of the doors was of wood, 1 *Kings* 6. 31, 32, 35.]

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CHAP. V.

Salomon causeth all the dedicated things of his father, v. 1. &c. *and the ark of God, with other vessels to be brought into the Temple,* 2. *What was in the ark,* 10. *Glory and praise is sung unto God,* 11. *whereupon the LORD appeareth in a cloud, which filleth the house,* 13.

THus all the work that Salomon made for the house of the LORD, was finished: Then Salomon brought (in) all the hallowed things [Heb. holinesses] that is, things hallowed to the Lord. See 1 *Kings* 7. on v. 51.] of *David his Father*; and the silver, and the gold, and all the vessels, laid he among the treasures of the house of God.

2 Then Salomon assembled the Eldest of Israel, and all the heads of the tribes, the chief of the Fathers among the children of Israel, unto Jerusalem: To bring up [To wit, into the Temple, into which they were to go up with steps, or stairs] the ark of the covenant of the LORD [the reason or ground of this appellation, see *Numb.* 10. on vers. 33.] out of the city of David, which is Zion. [Compare this relation with 1 *Kings* 8.1, &c. and see there the annotat. which likewise appertaineth to this place.]

3 And all the men of Israel assembled themselves unto the king at the feast: which was (in) the seventh moneth. [Called 1 *Kings* 8.2. *Ethanim*, almost agreeing with our September. See the annotat. there.]

4 And all the Eldest of Israel came, and the Levites [Namely, the Priests out of the family of Levi] took up the ark. [compare 1 *Kings* 8. 3. and below v. 5. and 7. Item see *Num.* 4. on v. 15.]

5 And they brought up the ark, and the tent of the congregation together with all the holy vessels [Hebr. vessels of holiness, that is, holy vessels; so called, because they were ordained for the holy use. See *Lev.* 16. on ver. 4.] that were in the Tent, these did the Priests (and) the Levites bring upwards.

6 Now king Salomon, and all the Congregation of Israel that were assembled with him before the ark, offered sheep, and oxen [See of the proper signification of these words, *Gen.* 12. on vers. 26.] which could not be told, nor numbred for multitude.

7 So the Priests brought the ark of the covenant of the LORD unto its place, to the oracles-place, [That is, the inner part of the Temple, forthwith in the sequel called, the holy of holies. Why it was called *Oracles-place*, see 1 *Kings* 6. on v. 5.] of the house, to the holy of holies, under the wings of the Cherubims. [see the annotat. on 1 *Kings* 6. 27. and 8 6.]

8 For the Cherubims spread forth both wings over the place of the ark, and the Cherubims covered the ark, and the head-beams thereof [See of these, *Exod.* 25.13,14, 15.] from above.

9 Then they shoved the head-beams further out, that the heads [That is, the outermost ends] of the hand-beams were seen from the ark [to wit, in regard the ends of the hand-beams were thence drawn forth and shoved out. See hereof further, 1 *Kings* 8. on v. 8.] before the oracles-place, but were not seen without: And it was there unto this day. [that is, untill the burning of the Temple by the Babylonians.]

10 There was nothing in the ark, save only the two tables, which Moseh had put (therein) at Horeb, [In the wilderness, in the camp of the Israelites, where the ark with its appurtenances was made. See likewise of this mount, *Num.* 10. on v. 33.] when the LORD made (a covenant) with the children of Israel, when they were come forth out of Egypt. [see the exposition of this ver. 1 *Kings* 8. on v. 9.]

11 And it came to pass, when the Priests went forth out of the holy place: [See 1 *Kings* 8. on v. 10.] (For all the Priests that were found had hallowed themselves, [that is, had purified themselves according to the ordinance of the law, and prepared themselves for this solemn business of the dedication of the temple, which was done by prayers, fasting, washing of garments, abstaining from conjugal society. Compare *Gen.* 35.2. and see the annotat. *Item Exod.* 19. 10. and the annotat.] without keeping the divisions. [understand the distinction of courses or turns, which the Priests were to observe in the execution of their office, according to the order appointed by David, 1 *Chron.* 24. this they could not now follow in this extraordinary work wherein they were all of them to be imployed.]

12 And the Levites which were singers, all of them of Asaph, of Heman, of Jeduthun, [These were chief singers, and very wise men of the tribe of Levi, having under them many other singers, and among these their sons, &c. See of them, 1 *Chron.* 25. 1, 2, &c.] and of their sons, and of their brethren, cloathed in fine linen, with cymbals, and with lutes, and harps [oth. citherns] stood toward the East of the altar, and with them to (the number of) an hundred and twenty Priests sounding with trumpets.)

13 It came to pass then, when they trumpeted, and sung with one accord, [Heb. as one, to wit, man] to cause an uniform voice to be heard, praising, and thanking the LORD; and when they lift up (their) voice with trumpets, and with cymbals, and (other) musical instruments, and when they praised the LORD, (saying) for he is good, for his mercy is for ever; [it is thought that they sung, and played upon musical instruments, the 136. Psalm; wherein the verses do end with these words. It may be also, that they sung some other Psalmes besides, and thereunto added these words, as the 96. the 105. &c. Compare 1 *Chron.* 16. 7, 8, &c.] that the house was filled with a cloud, (namely) the house of the LORD.

14 And the Priests could not stand to minister, by reason of the cloud: For the glory of the LORD had filled the house. [See *Numb.* 14. on v. 10.]

CHAP. VI.

Salomon seeing the token of Gods presence in the Temple, praiseth and thanketh God, that he had fulfilled his promise made to David his Father, 4. *maketh an excellent prayer, wherein he sheweth the right use of the Temple,* 12.

THen said Salomon, the LORD hath said, that he would dwell in the darkness. [See the exposition of this and the following verses, 1 *Kings* 8. on verse 12, &c.]

2 And I have built thee an house for a dwelling-place, and a sure place for thine everlasting habitation. [That is, as long as the law should continue. See *Gen.* 13. on v. 15. Heb. for thy dwelling (in) eternities.]

3 Then the king turned his face about, [To wit, toward the people] and blessed all the congregation of Israel: [Otherwise, praised (God) with all the congregation] And all the congregation of Israel stood, [to wit, in the great court to hear the kings speech and prayer. See below ver. 13. and the annotat.]

4 And he said, praised be the LORD God of Israel, who spake with his mouth to David my Father, and hath fulfilled it with his hands, [That is, hath actually performed, as he hath spoken and promised. So below v. 15.] saying;

5 From that day that I brought forth my people out of the land of Egypt, I chose [See 1 *Kings* 8. on v. 16.] no city out of all the tribes of Israel, to build an house that

that my name should be there: [see 1 *Kings* 8. on v. 16.] Neither chose (I) any man to be a Leader over my people Israel. [indeed the Lord did in time past provide Princes, Judges and Levites for his people, but not like David, in whose posterity the sovereignty of government was to continue till the coming of the Messiah, of whose everlasting Kingdome he was a type.]

6 But I have chosen Jerusalem, that my name should be there: And I have chosen David to be over my people Israel.

7 It was also in the heart of David my Father, [That is, he found it good, and purposed. So in the sequel. item 1 *Sam.* 14. 7. 2 *Sam.* 7. 3. 1 *Chron.* 17. 2. Heb. it was also with the heart, &c.] to build an house for the name of the LORD the God of Israel. [that is, for the LORD himself: so in the sequel. See 1 *Kings* 5. on v. 3.]

8 But the LORD said unto David my Father: Forasmuch as that was in thine heart, to build an house for my name; thou hast done well, (in) that it was in thine heart.

9 Notwithstanding thou shalt not build that house; but thy son, which shall come forth out of thy loines, [That is, that shall be born of thy flesh and blood. See *Genes.* 35. on vers. 3.] he shall build the house unto my name.

10 The LORD then hath confirmed his word, which he had spoken: For I am risen up in the room of David my Father, and I sit on the Throne of Israel, according as the LORD hath spoken, and I have built an house for the name of the LORD the God of Israel.

11 And I have placed the ark there, wherein is the covenant of the LORD, which he made with the children of Israel, [Meaning the two tables of stone, wherein the ten commandments are written, as being the lawes of the covenant, which God had made with the Israelites. See 1 *Kings* 8. on v. 21.]

12 And he stood before the altar of the LORD, over against all the congregation of Israel: And he spread forth his hands:

13 (For Salomon had made a copper scaffold, [Understand such a scaffold as is here in this verse described by the matter of it, the greatness of it, and the place where it stood, appointed for this end and purpose, that the king from thence might pray unto God, and speak unto the people. See hereof also, 2 *Kings* 11. on v. 14.] and had set it in the midst of the Court, [that is, of the peoples court, called otherwise the great Court, 1 *Kings* 7. 9, 12. see also above chap. 4. on v. 9.] being five ells in the length thereof, and five ells in the breadth thereof, and three ells in the height thereof, and he stood upon it, and he kneeled on his knees [this ceremonie was used in prayer, as a token of the humility of the heart, wherein men are convinced, that we are not able to subsist before the Majesty of God, *Psa.* 130. 3. See of this ceremony, *Ezra* 9. 4. *Luke* 22. 14. *Acts* 20. 36. *Eph.* 3. 14.] before all the congregation of Israel, and spread forth his hands towards heaven.) [see of this ceremony which the ancients used in prayer, 1 *Kings* 8. on v. 22.]

14 And he said; LORD God of Israel, there is no God like thee in the heaven, nor on the earth: Keeping covenant and mercy unto thy servants, that walk before thy face with all their heart.

15 Which hast kept unto thy servant David my Father, that which thou hast spoken unto him: For thou hast spoken with thy mouth, and fulfilled with thine hand, as it is this day. [Heb. according to this day; that is, as it appeareth this day, or as this day testifieth.]

16 And now LORD God of Israel; keep unto thy servant David my Father, that which thou hast spoken unto him, (saying; (there) shall not be cut off unto thee a man, to sit upon the throne of Israel: [See 1 *Kings* 8. on v. 25.] only if thy sons keep their way, [see 1 *Kings* 2. on v. 4.] to walk in my law, [that is, to believe and live with all uprightness, according to the revealed word of God. So *Psa.* 26. 3. and 119. 1. Compare 1 *Kings* 8. 25. where this is called walking before the face of the Lord, and 11. 33. walking in the way of the Lord. See the annotat. there] according as thou hast walked before my face.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant, unto David.

18 But truely, will God dwell with men on Earth? Behold, the heavens, yea the heavens of heavens cannot contein thee; how much less this house which I have built.

19 Turn thy self then yet to the prayer of thy servant, [That is, to my prayer, who am thy servant: so in the sequel] and to his supplication, O LORD my God, to hearken to the cry, and to the prayer, which thy servant prayeth before thy face.

20 Let thine eyes be open day and night upon this house, upon the place whereof thou hast said, that thou wouldest put thy name there, [That is, cause his word to be taught there, his name to be called upon, his service to be performed, and his people to be assembled together for the practising of holy duties, and his spirit to be likewise powerfully and effectually there. Compare 1 *Kings* 8. the annotat. on v. 16] to hearken unto the prayer, which thy servant shall pray in this place.

21 Hearken then unto the supplications of thy servant, and of thy people Israel, who shall pray in this place: [Oth. which they shall pray, &c.] and hear thou from the place of thy dwelling, from heaven; yea hear, and forgive.

22 When any man shall have sinned against his neighbour, and he shall have laid upon him an oath of the curse, to curse himself, and the oath of the curse shall come into this house before thine altar:

23 Then hear thou from heaven, and do, [To wit, according as thy justice in respect of his oath, and the cause it self shall require. See 1 *Kings* 8. on v. 22. and in the same chapter the exposition of some things here following] and judge thy servants, rewarding the wicked, rendring his way upon his (own) head; and justifying the righteous, rendring to him according to his righteousness. [understand, according to the righteousness of his curse in his dealing with men, not according to the righteousness of his person, which no man so hath, as that he is able to stand or abide before God, *Psa.* 130. 3. and 143. 2.]

24 When also thy people Israel shall be smitten before the face of the Enemy, because they have sinned against thee: And shall return, and confess thy Name, and pray, and make supplication before thy face in this house.

25 Then hear thou from heaven, and forgive the sins of thy people Israel, and bring them again into the land, which thou gavest to them, and to their Fathers.

26 When the heaven shall be be shut up, that there is no rain, [Understand the lowermost heaven, that is, the air, wherein the clouds are, from which the rain proceedeth. Compare *Gen.* 2. on v. 6. and 1 *Kings* 18. 45.] because they have sinned against thee, and they shall pray in this place, and confess thy name, (and) turn from their sins, when thou shalt have plagued them: [Oth. because thou shalt have testified against them. See 1 *Kings* 8. on ver. 35.]

27 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, when thou shalt have taught them the good way wherein they should walk; and give rain upon thy land, which thou gavest to thy people for an inheritance.

28 When

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28 *When there shall be famine in the land, when there shall be pestilence, when there shall be blasting, or mildew, locusts, and caterpillars, when any of his Enemies shall besiege him in the land of his gates,* [See 1 *Kings* 8. on v. 37.] *(or) any plague, or any sickness shall be.*

29 *Every prayer, every application that shall be made by any man, or by all the people Israel: when they acknowledge every one his (own) plague, and his (own) grief, and every one shall spread forth his hand in this house:* [Or *toward this house.* See 1 *Kings* 8. on v. 44. and below v. 34. and 38.]

30 *Hear thou then from heaven, the sure place of thy dwelling, and forgive, and render to every man according to all his ways, as thou knowest his heart: For thou only knowest the heart of the children of men.* [Understand this in general of all men: For the word *all* is added hereunto, 1 *Kings* 8. 39.]

31 *That they may fear thee, to walk in thy ways,* [See 1 *Kings* 11. on v. 33.] *all the dayes, that they shall live in the land, which thou hast given to our Fathers.*

32 *Even also concerning the stranger, that shall not be of thy people Israel; but shall come from a far country, for thy great names sake, and thy strong hand, and thy stretched out arm,* [See *Exod* 6. on v. 5. and 1 *Kings* 8. 42.] *when they shall come and pray in this house*

33 *Hear thou then from heaven, from the sure place of thy dwelling, and do according to all, that that stranger shall call unto thee for; that all the nations of the Earth may know thy name, as well to fear thee,* [Observe here, how that from the true knowledge of God, ariseth the true fear of God; as from the fear of God is the walking in his wayes, above vers. 31.] *as thy people Israel,* [to wit, acknowledgeth thy name, and feareth thee] *as to know, that thy name is named upon this house,* [ice 1 *Kings* 8. on v. 43.] *which I have built.*

34 *When thy people shall go forth to war against their Enemies by the way which thou shalt send them, and shall pray toward the way of this city, which thou hast chosen, and toward this house, which I have built for thy name.*

35 *Then hear thou from heaven their prayer, and their supplication, and maintain their cause.*

36 *When they shall have sinned against thee,* (*for there is no man that sinneth not*) *and thou shalt be angry with them, and shalt deliver them over before the face of the Enemy, that those that have taken them captive, carry them captive away into a land that is far or near at hand.*

37 *And they shall bring again to their heart in the land, whither they are carryed away captive, that they convert themselves, and make supplication unto thee in the land of their captivity, saying; we have sinned, done perversly, and dealt wickedly.*

38 *And they convert themselves to thee with all their heart, and with all their soul, in the land of their captivity, whither they* [To wit, their Enemies, 1 *Kin.* 8. 48.] *have carryed them away captive, and shall pray* [namely, to thee, O Lord, 1 *Kings* 8. 48.] *toward the way of their land, which thou gavest unto their Fathers, and toward this city, which thou hast chosen, and toward this house, which I have built to thy name.*

39 *Then hear thou from heaven, from the sure place of thy dwelling, their prayers and their supplications, and maintain their cause: and forgive thy people that they shall have sinned against thee.* [Oth. *what they have sinned against thee*]

40 *Now my God, let I pray thine eyes be open, and thine ears attentive* [Spoken of God after the manner of men, to shew that God takes notice of the affliction and prayers of his people] *unto the prayer of this place.* [To wit, which shall be made in this place, or in this temple, or of those that shall make it in this place, so below, chap. 7. 15.]

41 *And now, LORD God, get thee up to thy rest,* [That is, to the place wherein thou hast purposed to rest, and to be quiet, and to be no more removed with the Tabernacle from one place to another, as hapned in the wilderness, when the Israelites changed their camping places. This is spoken of God after the manner of men, in respect of the ark, upon which God revealed himself. See 2 *Sam.* 7. 6. *Psa.* 132. 8.] *thou, and the ark of thy strength;* [to. *Psa.* 132. 8. By which thou usually givest thine answer concerning thy grace and help, which thou powerfully shewest unto thy people] *let thy Priests, LORD God be clothed with salvation,* [that is, be preserved and adorned with thy favour, blessing, and mercy, as with a garment. So *Psa.* 132. 16. The contrary is, *to be clothed with shame*: In the same place v. 18.] *and let thy favourites* [or, *godly ones*, the Hebrew word is attributed to God and to men. Being ascribed to God, it signifieth the favourable, gracious, and merciful one, as *Psa.* 145. 17. *Jerem.* 3. 12. it's ascribed to godly and religious persons, because they either do good, or good is done to them by God. According to the first sence it may be translated, *holy, gracious, merciful, godly*, according to the second, *favourites*, as here] *rejoice in the good.* [to wit, which thou shewest to them.]

42 *O LORD God, turn not away* [That is, reject not, or refuse not. Compare 1 *Kings* 2. on v. 20.] *the face of thine anointed;* [that is, my face, or my prayer, whom thou hast anointed to be king] *remember the mercies of David thy servant.* [that is, shewed to David, and in respect of him promised to his his posterity.]

CHAP. VII.

The fire falleth from heaven, consumeth the offerings, and the glory of the Lord filleth the Temple, v. 1. &c. *A description of the ceremonies, wherewith Salomon dedicateth the Temple, 4. The Feast of Leaf-huts is kept, 8. The Lord appeareth to Salomon, 12. promiseth him his favour, on condition of obedience, 17. else threatneth grievous judgements, 19.*

NOw *when Salomon had made an end of praying, then the fire came down from heaven, and consumed the burnt-offering, and the slay-offerings,* [To shew openly, that God heard Salomons prayer. See the like examples of the fire falling from heaven, *Lev.* 9. 24. *Judg.* 6. 20. 1 *Kings* 18. 38. 1 *Chron.* 21. 26.] *and the glory of the LORD* [understand this of the cloud, which was a token of the special presence of God. See *Numb.* 14. on vers. 10. and above chap 5. vers. 13, 14.] *filled the house.*

2 *And the Priests could not enter into the house of the LORD; For the glory of the LORD had filled the house of the LORD.*

3 *And when all the children of Israel saw that fire came down, and the glory of the LORD upon the house; then they bowed with their faces to the ground on the floor, and worshipped, and praised the LORD, that he is good, that his mercy is for ever.* [See above chap. 5. on vers. 13. and compare the following sixt verse of this chapter.]

4 *Now the king, and all the people offered slay-offerings before the face of the LORD.*

5 *And king Salomon offered slay-offerings* [Namely, a thank-offering, as is expounded 1 *Kings* 8. 36. of which offering, see *Lev.* 3. on vers. 1.] *of oxen two and twenty thousand, and of sheep* [the Hebrew word signifieth also goats, although it be for the most part used of sheep. See *Gen.* 12. on v. 16. and *Levit.* 1. on ver. 2.] *an hundred and twenty thousand: So the king and all the people dedicated the house of God.*

6 *The*

6 *The Priests also stood in their guards,* [To wit, according to the division of their courses, which they were not able formerly to keep in the dedication of the Temple, above chap. 5. 11.] *and the Levites with the musical instruments of the LORD,* [that is, made for the honour of God, to praise and thank him therewith, according to the manner that was ordained by God, and was in use under the Law] *which King David had made to praise the LORD, that his mercy is for ever, when David praised (him) by their ministery:* [Hebr. *hand.* Oth. *by Davids songs of praise in their hand*; or, *when David praised (him) by them:* to wit, the musical instruments] *and the Priests sounded with trumpets over against them, and all Israel stood.* [to wit, in the great or outer court, called the *peoples court*, separated from the inner court, wherein the Priests stood.]

7 *And Salomon hallowed the middle of the court that was before the house of the LORD: For there he had prepared the burnt-offerings, and the fat of the thank-offerings, for the copper altar, which Salomon had made, was not able to receive the burnt-offering, and the meat-offering, and the fat.* [meaning of the thank-offerings. See 1 *Kings* 8. 64. see the exposition of this verse, 1 *Kings* 8. 64. in the annotat.]

8 *Also at the same time Salomon kept the feast* [To wit, of Leaf-huts, or Tabernacles. See 1 *Kings* 8. on vers. 65.] *seven daies, and all Israel with him, a very great congregation, from the entring in of Hamath, to the River of Egypt.* [that is, from the north-border to the south-border of the land of Canaan. Compare *Gen.* 15. 18. and *Jos.* 13. 3, 4, 5. Of the city of Hamath, see *Gen.* 13. on v. 21. and of the river of Egypt, called *Sihor*, *Jos.* 13. 3.]

9 *And on the eighth day* [To wit, of the feast which had lasted seven daies] *they kept a prohibition-day:* [that is, a holy day, on which all daily work was forbidden. See *Le.* 23. on v. 36. This was called *the great day of the Feast*, *John* 7. 37.] *For they kept the dedication of the altar* [See the signification of the word dedication, *Numb.* 7. on v. 10.] *seven daies,* [which went before the daies of the feast] *and the Feast seven daies.*

10 *But on the three and twentieth day of the seventh moneth,* [That is, the day after the prohibition-day: For this Feast began with the fifteenth day of the seventh moneth, and ended with the two and twentieth day of the same moneth, *Levit.* 23. 34.] *he let the people go to their tents, glad and cheerfull,* [Heb. *good of*, or, *in heart*] *for the good which the LORD had done unto David, and to Salomon, and to his people Israel.*

11 *Thus Salomon finished the house of the LORD, and the kings house: And all that came into Salomons heart, to make in the house of the LORD, and in his own house, he prosperously effected.*

12 *And the LORD appeared to Salomon* [To wit, immediately after the finishing and dedication of the Temple, and after the prayer which Salomon then had uttered: Whereupon then followed the building of the kings houte, See 1 *Kings* 9. on ver. 2.] *by night:* [to wit, in a dream. Compare 1 *Kings* 3. 5. and 9. 2. See of such divine apparitions, *Gen.* 20. 3. and 28. 12. together with the annotat.] *and he said unto him, I have heard thy prayer, and have chosen this place to my self for an house of offering.*

13 *If I shut up heaven, that there be no rain, or if I command the locusts,* [God is said to command the unreasonable creatures, because he appointeth, produceth, and useth them, either to punish men, as here, and *Amos* 9. 3. or to help them, and do them good, as 1 *Kin.* 17. 4.] *to devour the land,* [that is, the increase and fruits of the land] *or if I send pestilence among my people.*

14 *And my people, upon whom my name is called,* [That is, who derive their name from me, or are called by, or after me: For the godly are called the children of God, the Lords inheritance, his peculiar people. The same phrase is used, *Deu.* 26. 10. *Amos* 9. 12.] *do humble themselves, and pray, and seek my face,* [*to seek the Lords face*, is to learn to know him, as he hath revealed himself in his word, works, and tokens of his mercy, among which in the old Testament there was also the ark of the covenant. See *Psa.* 24. 6. and 27. 8.] *and turn from their wicked wayes: Then will I hear from heaven, and forgive their sins, and heal their land.* [that is, free it from all hurtfull and noxious creatures, from barrenness, from pestilence, &c.]

15 *Now mine eyes shall be open, and my ears attentive unto the prayer of this place.* [See above chap. 6. on v. 40.]

16 *For now have I chosen, and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there at all dayes* (or perpetually.) [See the annotat. serving for the exposition of this, and the sequel, 1 *Kings* 9. 3, &c.]

17 *And as for thee, if thou shalt walk before my face, according as David thy Father walked, and do according to all that I have commanded, and shalt observe my statutes and my judgements.*

18 *Then will I stablish the throne of thy kingdome, according as I have made (a covenant) with David thy Father, saying;* (*there*) *shall not be cut off unto thee a man, to rule in Israel.*

19 *But if ye shall turn away, and forsake my statutes, and my commandments, which I have given before your face, and shall go and serve other gods, and bow your selves down before them.*

20 *Then will I pluck them up by the roots out of my land, which I have given them; and this house, which I have hallowed to my name, will I cast away from my face, and will make it (to be) a proverb and (a) by-word among all nations.*

21 *And this house that hath been exalted, every one that passeth by shall be astonished at it;* (*so*) *that he shall say, wherefore hath the LORD done thus unto this land, and unto this house?*

22 *And they shall shall say, because they have forsaken the LORD God of their Fathers, which had brought them forth out of the land of Egypt, and have laid hold on other gods, and bowed down before them, and served them: Therefore hath he brought all that evill upon them.*

CHAP. VIII.

Salomon buildeth cities and strong holds, v. 1. &c. *maketh the heathen, that yet remained in the land tributary, 7. the offices and places of honour he bestoweth only upon the Israelites, 9. His wife, Pharaos daughter, conveyeth into her habitation, 11. His ordinary and usuall sacrifices, 12. His care for the service of God, 14. His navy going to Ophir, 17.*

NOw *it came to pass at the end of twenty years,* [Whereof he had spent seven in building the temple of the LORD, and thirteen in building his own palace] *wherein Salomon had built the house of the LORD, and his (own) house.*

2 *That Salomon built the cities, which Huram had given him;* [Heb. *to Salomon, given him*, that is, restored to him. For Salomon had given these cities to king Huram, for an acknowledgement of the good offices that he had received from him, but Huram taking no content in them, restored them to Salomon again, who afterward repaired them, and caused them to be inhabited by the Israelites, as the following words declare.

See

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See 1 *Kings* 9. 11, 12, 13.] *and caused the children of Israel to dwell there.*

3 *After that Salomon went to Hamath* [See *Numb.* 13. on v. 21.] *Zoba:* [a countrey reaching from Batanea unto Euphrates. See thereof 1 *Sam.* 14. chap. 47. 2 *Sam.* 8. 3.] *and he over-powred it.*

4 *He built also Tadmor in the wilderness,* [See 1 *Kin.* 9. on ver. 18. where it is called *Tamor*] *and all the treasure-cities* [oth. *ammunition,* or, *store-cities.* So below v. 6. See 1 *Kings* 9. on vers. 19.] *which he built in Hamath.* [the land of Hamath, 1 *Chron.* 18. 3.]

5 *He also built Beth-horon the upper, and Beth-horon the nether;* [See 1 *Kings* 9. on ver. 17.] *fenced cities with walls, gates, and bars.*

6 *Together with Baalath,* [See 1 *Kings* 9. on v. 18.] *and all the store-cities that Salomon had, and all the chariot-cities,* [See 1 *Kings* 9. on v. 19.] *and the cities of the horsmen, and whatever Salomons desire had desired to build in Jerusalem, and in Libanon,* [See 1 *Kings* 7. on v. 2.] *and in all the land of his dominion.*

7 *As for all the people that were left of the Hethites, and the Amorites, and the Perezites, and the Hivites, and the Jebusites,* [See of these nations, *Gen.* 10. on v. 15, 16. and below chap. 15. on v. 19, 20, 21.] *which were not of Israel.*

8 *Of their children* [To wit, the children of the forementioned nations] *who were left after them in the land which the children of Israel had not consumed, them did Solomon bring under a leavie,* [understand servile or slavish leavie, 1 *Kings* 9. 21. and see the annotat. The meaning is, that they were to do servile labour for the king as his bond-men. See also 1 *Kings* 5. on v. 13, 14. Oth. *did Salomon cause to come under tribute,* that is, compelled them to pay tribute or taxes] *unto this day.*

9 *But of the children of Israel, them Solomon made not (to be) slaves in his work; (for they were men of war, and chief of his Captains and Commanders of his chariots, and of his horsmen.)*

10 *(So) these then were chief of the appointed,* [Understand those that were set over the workmen and labourers, to overlook their actions and labours. The Hebrew word is also used of other Governours and Rulers. See 1 *Kings* 4. on v. 5. Oth. *forces,* or, *garisons*] *which king Salomon had, two hundred and fifty,* [See 1 *Kings* 9. on v. 23.] *which had dominion over the people.*

11 *Now Salomon caused the daughter of Pharao to come up out of the city of David to the house which he had built for her: For he said; my wife shall not dwell in the house of David the king of Israel, because the places are holy,* [That is, were to serve for a pure, peculiar, and holy use, and not for an ordinary dwelling-place of men, which might easily be able to prophane and pollute them, both with their moral and ceremonial defilements] *whereunto the ark of the LORD is come.*

12 *Then Salomon offered unto the LORD burnt-offerings upon the altar of the LORD, which he had built before the porch:* [Which was between the Temple and the Court of the Priests: That is, before the Temple. See 1 *Kings* 6. 3.]

13 *Even after the task of every day, offering according to the commandments of Moseh, on the sabbaths, and on the new moons, and on the set high times,* [That is, in the offerings, which according to the law were to be performed on certain daies, observing each day of them. Heb. *in the work,* or, *thing of the day, on the day,* or, *on its day,* as in the following 14. verse. Compare *Exod.* 5. 13. 1 *Kings* 10. 25. The meaning is, that he diligently observed and kept the set daies, wherein certain offerings were to be made] *three times in the year: On the Feast of unleavened* (bread loaves), *and on the Feast of weeks, and on the Feast of Leafhuts.*

14 *He also appointed, according to the manner of David his Father,* [That is, which David by the instinct of the holy Ghost had ordained, 1 *Chron.* 28. 19. as also by the direction of the Prophets, below chap. 29. 25.] *the divisions of the Priests concerning their service, and of the Levites concerning their charges, to praise (God,) and to minister before the Priests as every day required: And the portors in their divisions at every gate:* [Heb. *at the gate, and gate* 3 that is, at every gate. See *Gen.* 7. on v. 2. By *divisions* here is meant distinct companies and courses. See of these, 1 *Chron.* chapters 24. and 25. and 26. They were of the Priests and Levites. The Priests were either high Priests, or common and ordinary Priests. The Levites ministred unto the Priests, or were singers, or porters, or keepers of the treasury, or those that had the care of ordinary, or extraordinary matters] *for so was the commandment of David the man of God.* [See *Judg.* 13. on v. 6.]

15 *And they departed not* [Or, *there was no departing,* Heb. *they departed not.* See *Job.* 4. on v. 19.] *from the commandment of the king* [namely, of Salomon, who would have the ordinance of God delivered by David, and other Prophets, precisely kept] *unto the Priests, and the Levites,* [that is, which was given and imposed upon the Priests and Levites] *concerning all* (or any) *matter* [touching mostly the persons and offices of the service of God] *and concerning the treasures.* [to wit, of the Temple.]

16 *Thus all the work of Salomon was prepared untill the day of the foundation of the house of the LORD, and untill the finishing of the same;* [Oth. *from the day of the foundation, &c. to the finishing, &c.*] (*that*) *the house of the LORD was perfected.*

17 *Then Salomon went to Ezeon-Geber,* [A Haven lying at the Reed-sea, or Red-sea. See 1 *Kings* 9. on v. 26.] *and to Eloth* [called also *Elath, Deut.* 2. 8. and 2 *Kings* 14. 22. See there the annotat.] *at the bank* [Heb. *lip*] *of the sea,* [namely, of the Reed-sea, or Red-sea, to wit, borders of the land of Edom, for the king of Edom extended his dominion unto this very place.]

18 *And Huram sent him by the hand of his servants, ships,* [Hereby may be understood materials prepared for ships. Because a man cannot come from Tyre into the Red-sea with ships, but by a very long voyage. Compare 1 *Kings* 9. 26, 27. Others conceive that he sent indeed ships with servants to Joppa, but no ships to go to the Red-sea, and to Ophir] *as also servants, knowers of the sea, and they went with Salomons servants to Ophir:* [See 1 *Kings* 9. on vers. 28.] *and they fetch from thence four hundred and fifty talents of gold,* [there being conteined under this number thirty talents, which the setting out of the ships had cost: Otherwise the clear gain was but four hundred and twenty talents, 1 *Kings* 9. 28. See of the weight of a talent of gold, *Exod.* 25. on v. 39.] *which they brought to king Salomon.*

CHAP. IX.

The Queen of Sheba visiteth Salomon, to hear his wisdome, v. 1, &c. at which she is greatly amazed, 3. and giveth him presents, 9. receiveth also presents from Salomon, and returneth homeward, 12. Salomons gold and revenues, 13. His targets and shields, 15. ivory throne, 17. golden vessels, 20. what presents were given him by the neighbour kings, 23. His power and riches, 25. his reign and death, 30.

AND *when the Queen of Sheba had heard (of) the fame of Salomon, she came to prove Salomon with riddles at Jerusalem, with a very heavy host, and camels bearing spices, and gold in abundance, and precious stones; and*

and she came to Salomon, and communed with him (of) *all that was in her heart.* [See the further exposition of this chapter, 1 *Kings* 10. where this History is first described.]

2 *And Salomon declared to her all her words; and there was nothing hid before Salomon, which he declared not to her.*

3 *Now when the Queen of Sheba saw the wisdom of Salomon, and the house, which he had built:*

4 *And the meat of his table, and the sitting of his servants,* [See 1 *Kings* 10. on vers. 5.] *and the standing of his ministers,* [understand the well-ordered, worthy, and ready service, that was done to him, as he sate at table, by his courtiers. It may be also understood of his ministers in general, which stood about him, or were at hand, ready to attend and wait upon his commands] *and their apparel, and his cup-bearers, and their apparel, and his ascent, by which he went up into the house of the LORD; then* (there) *was no more spirit in her.* [See 1 *Kings* 10. on vers. 5.]

5 *And she said unto the King, It was a true word, which I heard in my Land, of thine affairs,* [Hebr. *words*] *and of thy wisdom.*

6 *And I believed not their words, untill I came, and mine eyes saw (that.) And behold, the half of the greatness of thy wisdom hath not been told me: thou hast exceeded the fame that I have heard.* [Hebr. *Thou hast added to, or, above the fame, &c.*]

7 *Right happy are thy men, and right happy are these thy servants, that stand continually before thy face, and hear thy wisdom.*

8 *Praised be the LORD thy God, who hath had delight in thee, to set thee on his throne,* [1 *Kings* 10. vers. 9. it's said, *on the throne of Israel.* She conceiveth that the Israelites were Gods peculiar people, and the Kings Gods Vicegerents, and consequently that he was to acknowledg God in his government to be his Sovereign, and to do right unto his people in his Name] (to be) *King for the LORD thy God:* [that is, so to minister unto him in such a royal estate, that his Name may be thereby magnified] *because thy God loveth Israel, to set up the same* [or, *to establish it, or, to keep it standing*] *for ever; therefore he made thee King over them, to do judgment and justice.*

9 *And she gave the King an hundred and twenty talents of Gold,* [See *Exod.* 25. on vers. 39.] *and spices in great abundance, and precious stones; and there was no spice like unto this,* [To wit, in such abundance. Compare 1 *Kings* 10. 10.] *which the Queen of Sheba gave King Salomon.*

10 *Moreover also Huram's servants, and Salomon's servants, that brought Gold from Ophir,* [See 1 *Kings* 9. on vers. 49.] *brought Algummim-wood,* [called also *Almuggim-wood,* 1 *Kings* 10. 11. See there the annotation] *and precious stones.*

11 *And the King made of that Algummim-wood terrises* [Passages, or, galleries, having on both sides hand-leanings and under proppings, wherefore they were also called *props* or *stays,* 1 *Kings* 10. 12.] *to the house of the LORD, and to the Kings house,* [by these galleries they went from the Kings house to the house of the Lord. See 1 *Kings* 10. on vers. 12.] *as also Harps, and Lutes for the singers: the like* [to wit, *Algummim-wood*] *had not been before in the land of Israel.*

12 *And king Salomon gave to the Queen of Sheba all her desire, what soever she asked, besides that which she had brought unto the King:* [That is, besides that which he gave her for that, which she had presented him withall] *so she turned, and went to her* (own) *land, she, and her servants.*

13 *Now the weight of the Gold, that came in for Salomon in one year, was six hundred, and threescore and six talents of Gold;*

14 *Besides that which they brought in from the Mercers* [See of these 1 *Kings* 10. on vers. 15] *and the merchants; all the Kings of Arabia also, and the Princes of the same land brought Gold and Silver to Salomon.* [To wit, to pay their yearly tribute.]

15 *Besides King Salomon made two hundred targets of beaten gold: he caused six hundred (shekels) of beaten gold* [Of the common shekel of gold, see *Gen.* 24. on vers. 22.] *to be weighed out for every target.*

16 *Likewise three hundred shekels of beaten gold; he caused three hundred (shekels) of gold* [Or, three pounds, or *mina's* of gold, as it is said, 1 *Kings* 10 17. each pound making an hundred sickels. See there the annotat.] *to be weighed out for every shield: and the King put them in the house of the forest of Libanon.* [See of this house, 1 *Kings* 7. 2, *&c.* and the annotations.]

17 *Moreover, the King made a great ivory throne, and he overlaid it with pure gold.* [Yea with the most refined. See 1 *Kings* 10. on vers. 18. where it is called *close gold.*]

18 *And the throne had six steps, and a foot-stool of gold, fastened to the throne, and leanings* [Hebr. *hands*] *on both sides,* [Hebr. *hence and thence,* or, *hither and thither:* so in the following verse] *to the sitting place; and two lions standing by the leanings.*

19 *And twelve lions stood there on both sides, upon the six steps; the like hath not been made in any kingdom.*

20 *Also all the drinking vessels of King Salomon were of gold, and all the vessels of the house of the forest of Libanon were of inclosed gold:* [See 1 *Kings* 6. on vers. 20.] *silver was not accounted any thing in the days of Salomon.* [These words are also thus rendered by some: *there was no silver on them, for it was (not) accounted any thing in the days of Salomon.*]

21 *For the Kings ships sailed to Tarsis, with the servants of Huram: once* [The original word, which otherwise signifieth one, is also thus taken for *once* or *one time, Exod.* 30. 10. *Jos* 6. 3. 2 *Kings* 4. 35. and 6. 10. *Job* 33. 14. and 39. 38.] *in three years came in the ships of Tarsis.* [See 1 *King:* 10. on vers. 22.] *bringing Gold, and Silver, Ivory, and Apes, and Peacocks.*

22 *So King Salomon waxed greater then all the Kings of the earth in riches, and wisdom.*

23 *And all the Kings of the earth,* [To wit, to whom the fame of Salomons wisdom and riches was come] *sought the face of Salomon, to hear his wisdom, that God had put in his heart.*

24 *And they brought every man his present, silver vessels, and golden vessels, and raiment, harness, and spices: horses, and mules, each from year to year.* [Heb. *the thing of the year in the year:* that is, every present yearly. So 1 *Kings* 10. 25.]

25 *Salomon had also four thousand stalls for horses,* [How this is to be compared with 1 *Kings* 4. 26. where the number is fourty thousand, see the annotat. there] *and chariots,* [understand not, that these charets were likewise four thousand in number; but the number thereof is here concealed, and is expressed, 1 *Kings* 10. 26.] *and twelve thousand horsmen; and he put them in the charet-cities,* [see 1 *Kings* 9. on vers. 19.] *and with the King at Jerusalem.*

26 *And he reigned over all the Kings, from the River,* [Namely, Euphrates, which by way of eminency is called *the River.* See *Genes.* 31. on vers. 21.] *to the land of the Philistines, and to the border of Egypt.* [Here is the fulfilling of the promise made to Abraham, *Gen.* 15. 18. See also 1 *Kings* 4. 21. and the annotat. Take notice here of the borders of Palestina. The river Euphrates was the border of it, east, and northward, the land of the Philistines westward, and Egypt southward. Compare *Gen.* 15. 18.]

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27 *The King also made the silver in Jerusalem to be as stone; and the cedars he made to be as the Sycamore-trees, that are in the low grounds in abundance.*

28 *And they brought for Solomon horses out of Egypt, and out of all those lands.* [Of the toll or tribute of horses, and other wares coming out of Egypt, which Salomon raised, see 1 *Kings* 10.28. and the Annotat. and above chap.1.16.]

29 *Now the rest of the acts* [Hebr. *words*] *of Salomon, first, and last, are they not written in the words* [that is, books, or writings] *of Nathan the Prophet,* [See of this Prophet 2 *Sam.*7.2.] *and in the prophesie of Ahia the Silonite,* [See of this Prophet also 1 *Kings* 11. 19.] *and in the visions* [of prophetical visions, see *Gen.* 15. on vers.1.] *of Jedi* [See of this man below chap. 12.15. where he is called *Iddo*, and 15.1. where he is called *Oded*] *the Seer,* [meaning, a Prophet, to whom God revealeth secret things by visions. See *Numb.*12.6. and 24.4. 1 *Sam.*9.9.] *concerning* [others, *of*, or, *against*] *Jerobeam the son of Nebat?* [These books or writings, to wit, of the Prophets aforementioned, contained the histories of Salomon, and Jerobeam, but are not now extant, though without prejudice to the Church of God, the canonical Scripture as it is left us by God, being most perfect and entire, and able to instruct us perfectly in all that is needfull to believe and do unto salvation.]

30 *And Salomon reigned at Jerusalem over all Israel, fourty years.*

31 *And Salomon fell asleep with his fathers, and they buried him in the city of David his father:* [See 1 *Kings* 2. on vers.10.] *and Rehoboam his son became King in his stead.*

CHAP. X.

Rehoboam goeth to Sichem, to be made King by the people, that were there assembled, vers.1, *&c. The people by means of Jerobeam request easment of their heavy burdens,* 2. *Rehoboam following the counsel, not of the aged, but of the young Lords, returneth a sharp answer to the people,* 6. *Wherefore ten Tribes revolt from him,* 16. *and stone Adoram his Commissioner, but himself fleeth to Jerusalem,* 18.

AND *Rehoboam went to Sichem:* [See *Gen.*12.on vers. 6.] *for all Israel was come to Sichem, to make him King.* [The further exposition of this Chapter is to be found 1 *Kings* 12. where this History is first described.]

2 *Now it came to pass when Jerobeam the son of Nebat heard (that,) (now the same was in Egypt, whither he had fled from the face of King Salomon:)* [For fear of Salomon, who sought to kill him: perhaps because he had heard of the prophesie of Ahia, 1 *Kings* 11.40.] *that Jerobeam returned out of Egypt:* [to wit, not presently as soon as he had heard that Salomon was dead, but when he was sent for by the Israelites. See 1 *Kings* 12.2,3. and here the following verse.]

3 *For they sent* [To wit, messengers] *and caused him to be called: so Jerobeam came with all Israel, and spake unto Rehoboam, saying:*

4 *Thy father made our yoke hard:* [Understand this of the civil burdens;for they were fain to bring in to King Salomon his revenues, who held a very costly and sumptuous Court. See 1 *Kings* 4.7, *&c.* and especially vers.22, and 23.] *now then, make thou thy fathers hard service, and his heavy yoke, that he hath laid upon us, lighter:* [Hebr. *ease*, or, *lighten* (somewhat) *of thy fathers hard service, and of his heavy yoke.* So below vers.9. This may also be thus translated, *lessen*, or, *diminish of the hard service of thy father:* and so in the sequel] *and we will serve thee.*

5 *And he said unto them; Come again unto me after three days; and the people departed.*

6 *And Rehoboam consulted with the eldest, that had stood before the face of Salomon his father, when he was alive, saying; How do ye advise to answer this people?*

7 *And they spake unto him, saying; If thou shalt be kinde* [Hebr. *for good*, or, *to the good:* that is, prone or inclined to goodness, kindness, and mercifulness. Compare *Nehem.*5.19. *Psalm* 86.17.] *and be favourable toward them, and speak good words unto them; then will they for all days* (or for ever) [that is, as long as thou livest] *be thy servants.*

8 *But he forsook the counsel of the eldest, which they had counselled him: and he advised with the young men, that were grown up with him, that stood before his face.* [These young Lords must needs have been of a reasonable age, seeing Rehoboam, with whom they were grown up, was one and fourty years old, when he came to the Crown, 1 *Kings* 14.21. and below chap.12.13.]

9 *And he said unto them; What advice give ye, that we may answer this people, that spake unto me, saying; Make the yoke, which thy father hath laid upon us easier?*

10 *And the young men that were grown up with him, spake unto him, saying; Thus shalt thou say unto that people, which spake unto thee, saying; Thy father made our yoke heavy, but make thou it lighter upon us; thus shalt thou speak; My least (finger) shall be thicker than my fathers loins.* [See the expostion 1 Kings 12. on vers.10.]

11 *Now if my father hath caused a heavy yoke to be laden upon you, then will I besides your yoke yet add thereunto; my father hath chastised you with whips;* [See 1 *Kings* 12. on vers.11.] *but (I will chastise you)* [these words are here and below vers. 14. inferred out of 1 *Kings* 12.11, 14.] *with Scorpions.* [That is, with whips, that have sharp and crooked hooks, to tear and rent the flesh most cruelly in pieces, as the Scorpions with their crooked and sharp tails do give most deadly wounds. See a further exposition of these words 1 *Kings* 12. on vers.11.]

12 *So Jerobeam, and all the people came to Rehoboam, on the third day; according as the King had spoken, saying; Come again unto me on the third day.*

13 *And the King answered them,* [To wit, the people, that with Jerobeam were come to the King, 1 *Kings* 12.13.] *roughly: for King Rehoboam forsook the counsel of the eldest.* [Namely, which they had given him, as is said, 1 *Kings* 12.13. and see the counsel above vers.7.]

14 *And he spake to them after the advice of the young men, saying; My father made your yoke heavy, but I will yet add thereunto: my father chastised you with whips, but I (will chastise you) with Scorpions.*

15 *So the King hearkned not unto the people: for this turning about was of God,* [The Hebrew word *Nesibbah*, which we have here, is according to the opinion of some, of the same signification with *Sibbah*, which is used, 1 *Kings* 12.15. as they are both of one Root. They both signifie *wheeling about, going about, turning about*; item, *cause*. Understand then by this turning about the work that here came to pass, whereby the Israelites turned themselves about from the house of David; for as much as the cause of it was in Gods just judgment, punishing the sins of men. See the exposition hereof further, 1 *Kings* 12. on vers.15.] *that the LORD might confirm his word, which he had spoken by the ministery* [Hebr. *hand*] *of Ahia the Silonite, to Jerobeam the son of Nebat.*

16 *When all Israel* [To wit, excepting the tribe of Juda, and the Israelites that reserted under it; of whom is spoken in the following verse] *saw it, that the king hearkened not unto them; then the people answered the king;* [the Hebrew word is likewise taken for *answering*, without having the word *dabar* added to it. *Job.* 13.21. and 33.32. but it is found joyned with it, 1 *Kings* 12. 16.] *saying; what portion have we in David? Yea (we have) no inheritance in the son of Isai: Every one man to your tents, O Israel; now O David provide for thine (own) house; so all Israel went to their tents.*

17 *But concerning the children of Israel that dwelt in the cities of Juda, Rehoboam reigned also over them.*

18 *Then king Rehoboam sent Hadoram* [Called also *Adoram*, 1 *Kings* 12,18. item (according to the opinion of some) *Adoniram*, 1 *Kings* 4.6.] *that was over the tribute,* [understand the personal tribute, or tax, whereof see 1 *Kings* 5.13,14. This man was sent by the King to appease the angry Israelites, and to reduce them to the obedience of the house of David] *and the children of Israel stoned him with stones, that he died: But king Rehoboam encouraged himself, to get up into a charet, that he might flee to Jerusalem.*

19 *So the Israelites revolted from the house of David unto this day.* [That is, which revolting and treacherous dealing continueth still, even to this day, to wit, when is was written.]

CHAP. XI.

Rehoboam attempteth to make war upon the Israelites, v.1. &c. *but he is forbidden to do it from God by Semaja the Prophet,* 2. *He buildeth strong holds, which he furnisheth with all manner of store,* 5. *Receiveth, and entertaineth the Priests and Levites, who forsook Israel because of Jerobeams idolatry,* 13. *He taketh many wives and concubines, by whom he geteth many children,* 18. *whom he maketh Governours of his fenced cities,* 23.

NOW *when Rehoboam was come to Jerusalem, he gathered (of) the house of Juda,* [i.e. of the tribe of Juda. See 1 *Kings* 15. on vers. 27.] *and Benjamin,* [understand that part of this tribe, which followed the tribe of Juda] *an hundred and fourscore thousand chosen (men) exercised in war,* [or, *practising war*; Hebr. *making war*] *to fight against Israel, that he might bring the kingdome again to Rehoboam.* [See the further exposition of this chapter, 1 *Kings* 12. 21, *&c.*]

2 *But the word of the LORD came to Semaja the man of God,* [i.e. Prophet. See *Judg.* 13. on ver. 6.] *saying;*

3 *Speak unto Rehoboam the son of Salomon, the king of Juda; and to all Israel in Juda and Benjamin,* [That is, that dwelt in Juda and Benjamin, and were Rehoboams subjects, called, 1 *Kings* 12. 23. *the remnant of the people.*]

4 *Thus saith the LORD; ye shall not march up, nor fight against your brethren,* [Namely, the children of Israel; which exposition is expressed, 1 *Kings* 12. 24. They are called *brethren* that are of one nation and people, *Exod* 2. 11. *Lev.* 10. 6. *Deut.* 5. 12. *Rom.* 9. 3.] *return every man to his house; for this thing is done of me:* [See 1 *Kings* 12. on v. 15.] *and they hearkned to the words of the LORD, and returned from going against Jerobeam.*

5 *Now Rehoboam dwelt at Jerusalem;* [The metropolis, or chief city of his kingdome] *and he built cities for strong holds* [understand this principally of the fortifying of those cities, which were built before. So bel. chap. 14.6. and 16.1,5.] *in Juda.* [that is, in that part of the land that yet sided with him, and remained under his jurisdiction, as especially the tribe of Juda, under which was also to be reckoned a part of Simeon and of Benjamin.]

6 *Now he built Bethlehem,* [Lying in the tribe of Juda, and therefore called *Bethlehem Juda*, *Mat.* 2. 5, 6. distinguished from another Bethlehem lying in Zebulon, *Jos.* 19. 15. See *Gen.* 35. on v. 19. where this Bethlehem in Juda is also called *Ephrata*] *and Etam,* [a city in Simeon, about the west-border of the tribe of Juda, 1 *Chron.* 4. 31. 32.] *and Tekoa.* [this city and the three following lay in Juda. See of these four, *Jos.* 12.15. and 15. 35, 58. 2 *Sam.* 14. 2. 1 *Chron.* 2. 24. 45.]

7 *And Beth-Zur, and Socho, and Adullam.*

8 *And Gath,* [See of this city 1 *Kings* 2. on v.39.] *and Mareša,* [This city, and the four following lay in Juda. See of them *Jos.* 10 10. and 15. 24. 2 *Kings* 14. 19. 1 *Chron* 2. 42. and 4. 21. *Jer.* 34. 7.] *and Ziph.*

9 *And Adoraim, and Lachis, and Azeka,*

10 *And Zora,* [We read of one Zora in the tribe of Juda, *Jos.* 15. 33. and of another in Dan, *Josh.* 19. 41.] *and Ajalon,* [there were also more cities of this name, but understand here an Ajalon in Benjamin, and appertaining to the kingdome of Juda. Compare *Jos.* 19. 42. 2 *Chron.* 8. 13.] *and Hebron,* [See *Gen.* 23. on v. 2.] *which were in Juda, and in Benjamin the fenced cities.*

11 *And he fortified these strong-holds, and put Captaines therein,* [Understand Governours, and Commanders, to whom he committed the keeping of those cities: and the land lying under them and about them: against all hostile invasion thereunto he chose his sons. See below ver. 23.] *and store of victual, and oil, and wine.*

12 *And in every city* [Heb. *all* (or every) *city and city.* See *Gen.* 7. on v.2.] *shields, and spears,* [understand all manner of weapons or instruments of war, as well for offence as defence] *and fortified them exceedingly; so Juda and Benjamin were on his side.*

13 *Moreover, the Priests, and the Levites that were in all Israel,* [That is, which with their habitations were spread over all the dominion and kingdome of Jeroboam] *resorted to him out of all their borders.*

14 *For the Levites left their suburbs, and their possession, and came into Juda, and into Jerusalem: For Jerobeam and his sons had cast them off from administring the Priest-hood unto the LORD.* [Compare 1 *Kings* 12. 27, *&c.*]

15 *And he had ordained him Priests for the high places,* [To wit, which he had caused to be reared up to the honour and service of idols, 1 *Kings* 12. 31. Of the *high places*, see *Lev.* 26. on ver. 30.] *and for the devils,* [See *Lev.*17. on vers. 7.] *and for the calves,* [See 1 *Kings* 12. 28, 29. and the annotat.] *which he had made.*

16 *Also after them* [Namely, the Levites, of whom is spoken in the foregoing 14. verse] *came out of all the tribes of Israel unto Jerusalem, those that gave their heart, to seek the LORD the God of Israel,* [that is, to learn to know him aright, to worship him purely, to call upon him fervently, to obey him faithfully, and in all these to persevere constantly, to live with him for ever hereafter. See below chap. 15. 2, 12, 15. *Psa.* 69. 33. *Jerem.* 50. 4. *Amos* 5. 4.] *to offer sacrifice unto the LORD the God of their Fathers.*

17 *So they strengthned the kingdome of Juda, and made Rehoboam the son of Salomon strong three years; for three years* [After which time they forsook the Lord. See below chap. 12. 1.] *they walked in the way of David,* [See 1 *Kings* 15. on ver. 26.] *and Salomon.* [The praise of piety is here attributed to Salomon in respect of the first years of his reign, or also in respect of the end of it: For it is conceived that before his death he turned from his sins and vanities, and for proof there-

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of seemeth to have written in his old age the book that is called *Ecclesiastes*, or, *the Preacher*. Consider especially the two last verses of the last chapter.]

18 *And Rehabeam took him, besides* [Of this word see 1 *Kings* 11. on vers. 1.] *Mahalath, the daughter of Jerimoth, the son of David, to wife, and Abihail the daughter of Eliab* [called also *Elihu*, 1 *Chron.* 27. 18.] *the son of Isai.*

19 *Which bare him sons; Jeus, and Semaria, and Zaham.*

20 *And after her he took Maacha* [Called also *Michaja*, below chap. 13. 2.] *the daughter of Absalom:* [understand not king Davids son; for he died without leaving any children behind, but a certain man of Gibea, otherwise called Uriel, below chap. 13. 2.] *this (woman) bare him Abia, and Asthai, and Ziza, and Selomith.*

21 *And Rehabeam loved Maacha the daughter of Absalom above all his wives, and his concubines,* [See *Gen.* 22. on vers. 24.] *for he had taken eighteen wives, and threescore concubines: And he begat eight and twenty sons, and threescore daughters.*

22 *And Rehabeam made Abia the son of Maacha an head, to be a Ruler among his brethren:* [Wherein he offended against the law, *Deu.* 21. 15, 16. Abia was not the first-born, as he seemeth not to have been, v. 19. of this chapter, unless he had a special command from God by some Prophet to do this; whereof nothing is recorded] *for it was to make him king.*

23 *And he dealt understandingly, (so) that he dispersed of all his sons thorow out all the lands of Juda, and Benjamin, in all the fenced cities* [Heb. *he understood and dispersed, &c.* to wit, being afraid of further revolt] *to whom he gave victual in abundance;* [to wit, to his sons, that they might not charge or burden the people] *and he desired a multitude of wives.* [understand that either he desired many wives of the parents of them for his children, or also that he for his own part was prone and enclined to a multitude and plurality of wives.]

CHAP. XII.

Rehabeam forsaking the Law of God, is warred against by Sisak king of Egypt, v. 1, &c. *He humbling himself with his Princes, is preserved in his kingdome,* 5. *but bereaved of the treasures of the Temple, and of his royal palace,* 9. *He causeth copper shields to be made, in the room of the golden ones that Sisak had taken away,* 10. *For what cause God did still in some manner spare Juda and Jerusalem,* 12. *Rehabeams reign and death,* 13. *Abia his son becometh king,* 16.

NOw *it came to pass, when Rehabeam had established the kingdome, and he was grown strong,* [To wit, after three years, wherein he had walked after Davids and Salomons example. See above chap 11. 17.] *that he forsook the Law of the LORD,* [that is, fell from the true doctrine, pure religion, and upright conversation, prescribed by the law of God. Compare *Deu.* 32. 15. 1 *Kings* 18. 18. above chap. 7. 19. and 13. 11. *Job.* 6. 14. *Prov.* 2. 13. *Jos.* 1. 4. *Jer.* 21. 13, *&c.*] *and all Israel with him.* [that is, Juda, and all the Israelites that appertained to Juda. See 1 *Kings* 12. on v. 17. For the other tribes were formerly by Jerobeam brought to revolting. Notwithstanding this apostasie or backsliding is so to be understood, that God yet had his chosen remnant, consisting of Prophets, as Ahia, Semaja, Jeddo, and some of the Priests, Levites, and people, who gave ear to the Prophets, kept themselves pure and clean from the pollutions of idolatry. See below v. 12.]

2 *Therefore it came to pass in the fifth year of king Rehabeam, that Sisak king of Egypt marched up against Jerusalem;* [See 1 *Kings* 14. 25.] *(for they had transgressed against the LORD.)* [See of their abominable sins committed against the first and second table, 1 *Kings* 14. 23, 24.]

3 *With a thousand, and two hundred chariots, and threescore thousand horsmen: And there was no number of the people that came with him out of Egypt, Lybians,* [A people in Africa, bordering upon Egypt. See of them also *Dan.* 11. 43. *Nahum.* 3. 9.] *Suchites,* [otherwise called *Troglodites*, also a people in Africa] *and Mors,* [Heb. *Cusehim*, the Cusites: That is, the Moors and Arabians. See *Gen.* 10. on v. 6.]

4 *And he took the fenced cities that Juda had:* [Compare above chapt. 11. 5.] *and he came unto Jerusalem.*

5 *Then came Semaja the Prophet* [See of this Prophet also, 1 *Kings* 12. 22. and the annotat.] *to Rehabeam; and the Governours of Juda that were gathered together to Jerusalem, because* [or, *by reason.* Heb. *from the face.* oth. *for fear*] *of Sisak: And he said unto them, Thus saith the LORD: Ye have forsaken me, therefore I have also left you in the hand of Sisak.*

6 *Then the chief men of Israel,* [That is, of the Israelites, that were under the dominion of Rehabeam] *and the king humbled themselves;* [to wit, acknowledging with the heart, and confessing with the mouth the wickedness and iniquity of their sins, and the justice of Gods punishment] *and they said, the LORD is righteous.*

7 *Now when the LORD saw that they humbled themselves, the word of the LORD came to Semaja, saying; they have humbled themselves, (therefore) I will not destroy them, but I will shortly* [Or, *after a little*, to wit, while: so *Job* 32. 22. *Psa.* 2. 19. and 81. 15. or, *a small deliverance*, or, *some little thing* (tending) *to deliverance*] *give them escaping,* [that is, deliverance] *(so) that my wrath shall not be poured out upon Jerusalem by the hand of Sisak.* [that is, my wrath shall not proceed so far, that Jerusalem should be destroyed, and the people carryed away captive, as at length came to pass by Nebuchadnezer king of Babel, 2 *Kings* 25. below chap. 36. *Jerem.* 52. Oth. *shall not drop*; that is, shall not last or continue long.]

8 *Nevertheless they shall be his servants;* [That is, they shall be fain to yield up the city to him, pay ransome, suffer him to carry away whatsoever he will, and receive such terms of peace, as he shall be pleased to allow them] *that they may discern my service, and the service of the kingdomes of the lands.* [or, *earthly kingdomes.* To wit, how happy the state and condition of those is, that serve and obey me according to my word; and on the contrary, how grievous and miserable a thing it is, to serve the idolatrous and tyrannical kings of the earth, after their covetous and ambitious desire.]

9 *So Sisak king of Egypt marched up against Jerusalem, and he took away the treasures of the house of the LORD, and the treasures of the kings house;* [To wit, it being (as it seemeth) permitted him by the king and the people to take them as the cities ransome, that they might not be taken by force of arms, and plundered] *he took all away:* [see 1 *Kings* 14. on vers. 26.] *he took away also all the golden shields that Salomon had made.*

10 *And king Rehabeam made in the room of them copper shields: And he committed (them) under the hand of the chief of the guard* [See 1 *Kings* 14. on vers. 27.] *that kept the door of the kings house.*

11 *And it came to pass, when the king entred into the house of the LORD, that the guard came, and carried them,* [To wit, the shields] *and brought them again into the guard-chamber.* [See 1 *Kings* 14. on verse 28.]

12 *And when he* [To wit, the king] *humbled himself,*

self, [by testifying his sorrow, and repentance] *the wrath of the LORD turned from him, that he might not utterly destroy (him:)* (there) *were also good things in Juda.* [As, 1. The Law of Moses. 2. The word of the Prophets. 3. Circumcision. 4. Somewhat of the pure worship of God. 5. There were some true believers, and godly people, that had not corrupted their way: for which things all, the Lord yet spared the city; as he would have spared Sodom, had there been but ten righteous persons in it, *Gen.* 18, 32. Compare herewith above the Annotat. on vers. 1.]

13 *So King Rehabeam strengthened himself in Jerusalem, and reigned: for Rehabeam was one and fourty years old, when he became King, and he reigned seventeen years in Jerusalem, the city, which the LORD had chosen out of all the Tribes of Israel, to put his Name there;* [See 1 *Kings* 8. on vers. 29.] *and his mothers name was Naamah, an Ammonitesse.*

14 *And he did that which was evil, because he settled not his heart to seek the LORD.* [Although man be not able to do this by the strength of nature, but onely by the grace of regeneration, *Jerem.* 31. 18. *Matth* 7. vers. 18. *John* 1 5. 5. yet he is bound to do it, and liable to punishment, when he doth it not, because the fault is in him, that he doth it not, nor can do it. Of the phrase, *seeking the Lord*, see above chap. 11. on vers. 16.]

15 *Now the acts of Rehabeam, first, and last, are they not written in the words,* [Others, *in the books*, or, *in the book.* See above chap. 9. on vers. 29.] *of Semaja the Prophet,* [See 1 *Kings* 12. on vers. 22.] *and Iddo the Seer,* [see above chap. 9. on vers. 29.] *relating the genealogies:* [Others, *in the relation of the genealogies*, or, *in the genealogies*, that is, in the book describing the generations or pedigrees of Kings, called *the History of the Prophet Iddo*, below chap. 13. 22.] *besides, the wars of Rehabeam, and Jerobeam,* [that is, are not also in these words written the wars, *&c.*] *in all their days?* [That is, which lasted all their life-time. Or, *and the wars of Rehabeam, and Jerobeam were all* (their) *days:* that is, as long as they lived.]

16 *And Rehabeam fell asleep with his fathers, and was buried in the city of David: and Abia* [Otherwise called *Abiam*, 1 *Kings* 14. 31. and 15. 1, *&c.*] *his son reigned in his stead.*

CHAP. XIII.

Abia warreth against Jerobeam King of Israel, v. 1, *&c. setteth forth the justness of his cause,* 4. *trusting in God, getteth the victory,* 13. *Abia's wives, and children,* 21.

IN *the eighteenth year of King Jerobeam, Abia became King over Juda.*

2 *He reigned three years at Jerusalem; and his mothers name was Michaja,* [Above chap. 11. 20. called *Maacha*] *the daughter of Uriel* [he was also called *Absalom*, above chap. 11. 20. See there the Annotations, and distinguish between this Uriel and another of the same name, that was a Levite, 1 *Chron.* 15. 11.] *of Gibea:* [divers cities have had this name, and that from the height of the place, on which they were built, (for *Gibea* Hebr. *Gibbah* signifieth an Hill:) but some conceive that here is spoken of Gibea in Benjamin; of which see *Judges* 20. 4, 5, 10, 20.] *and there was war between Abia, and between Jerobeam.*

3 *And Abia bound on the battel* [See of the meaning of this word, 1 *Kings* 20. on vers. 14.] *with an host of warlike champions, four hundred thousand chosen men: and Jerobeam set the battel in aray against him with eight hundred thousand chosen men, valiant champions.*

4 *And Abia gat him up from above the mountain* [The sense or meaning seemeth to be this, that he being on the top of the mountain, came somewhat lower down, that he might be the better heard and understood by Jerobeam, and his people] *Zemeraim,* [it is conceived, that this mountain lay on the South border of Ephraim, as it bordereth on Benjamin; and hath its name from a city of the same name, unless the city should have its name from the mountain. See *Josh.* 18. 22.] *which is in mount Ephraim, and he said; Hearken to me, Jerobeam, and all Israel.*

5 *Ought ye not to know, that the LORD the God of Israel gave the Kingdom over Israel to David for ever,* [See 2 *Sam.* 7. on vers. 13.] *to him, and to his sons, by a covenant of Salt?* [That is, an everlasting, and never failing covenant, which perisheth not: as that which is sprinkled and rubbed over with Salt, doth not easily perish or decay. See *Numb.* 18. 19. and the Annotat.]

6 *Notwithstanding Jerobeam the son of Nebat the servant of Salomon the son of David, is risen up, and hath rebelled against his Lord.*

7 *Besides, vain men,* [See *Judges* 10. on vers. 4.] *children of Belial,* [that is, wicked Varlets, lewd and licentious Rascals, who not onely do no good to any man, but also will not live under any Laws. See *Deut.* 13. on vers. 13.] *have gathered themselves to him, and have strengthened themselves against Rehabeam the son of Salomon, when Rehabeam was young,* [to wit, in minde, heart, and courage, as the following words declare. The meaning is, that he was no warriour, or expert man: compare *Eccles.* 10. 16. otherwise, in respect of age he was one and fourty years old, when he came to the Crown, above chap. 12. on vers. 13.] *and tender-hearted, (so) that he could not strengthen himself against them.*

8 *And now, ye think* [Hebr. *ye are saying:* to wit, within your selves. See *Genes.* 20. on vers. 11. and 1 *Kings* 5. on vers. 5.] *to strengthen your selves against the Kingdom of the LORD,* [understand the Kingdom of Juda, whereof the Lord is the authour and protector] *(which) is in the hand of the sons of David: ye are indeed a great multitude; but ye have golden calves with you,* [it may seem by these words, that they had brought the golden calves with them into the camp, as formerly the Ark of the Covenant was brought into the Camp, 1 *Sam.* 4. 3, 4, 5, *&c.*] *which Jerobeam made you for gods.*

9 *Have ye not driven out the Priests of the LORD, the sons of Aaron, and the Levites, and have made you Priests like unto the Nations of the lands? every one, that cometh to fill his hand* [that is, to put and consecrate himself into the Priestly Office. See *Lev.* 7. on vers. 37.] *with a young bullock?* [Hebr. *with a son of the bullock:* that is, in a manner, which is devised by thee, and not instituted by God] *and seven Rams, that same is a Priest of them, that are no gods.*

10 *But as for us, the LORD is our God, and we have not forsaken him: and the Priests that minister unto the LORD, are the sons of Aaron; and the Levites are* (employed) *in the work.* [To wit, in that work, which is prescribed them in the Law of God.]

11 *And they* [To wit, the Priests] *do kindle before the LORD burnt-offerings, every morning, and every evening* [Hebr. *in morning in morning, in evening in evening:* so in the sequel 3 that is, every morning, and every evening. See this phrase *Gen.* 7. 2. and the Annotations] *also incense of sweet-smelling Spices,* [see hereof *Exod.* 30 34, *&c.*] *besides, the disposing of the bread,* [meaning, the Shew-bread, whereof see *Lev.* 24. 5, *&c.*] *upon the pure Table,* [see of this Table, *Exod.* 25. 23, *&c.* It is called *pure*, because it was overlaid with pure Gold, *Exod.* 25. 24.] *and the golden Candlestick,* [see of this, *Exod.* 25. 31, *&c.*] *and the Lamps thereof, to cause* (them) *to burn every evening,* [according to the Law, *Lev.* 24.

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23.&c.] *for we observe the charge of the* LORD *our God:* [See Lev.8.on verſ.35.] *but ye have forſaken him.* [See above chap.12. on verſ.1.]

12 *Therefore behold, God is with us at the top,* [Hebr. *in,* or, *at the head*; that is, in the front, in the battalia. See *Deut.*20 9. *Mich.*2.13. Others, *for an head*; that is, for a Captain and Protector] *and his Prieſts with ſounding trumpets,* [ſee of the uſe of theſe trumpets in war, *Numb.*10 9.] *to ſound and alſarm againſt you: O children of Iſrael, fight not againſt the* LORD *God of your fathers:* [ſee *Gen.*26. on verſ.24. So below verſ. 18.] *for ye ſhall not proſper.*

13 *But Jeroboam cauſed an ambuſhment to turn about, for to come behinde them:* [Namely, thoſe of Juda. This ambuſhment conſiſted of a part of his forces, which had hid themſelves cloſe in the field, to fall upon thoſe of Juda unawares in the war] *ſo they* [namely, the camp of the Iſraelites] *were before the face of Juda, and the ambuſh* (was) *behinde them.* [namely, thoſe of Juda.]

14 *Now when Juda looked back, behold, they had the battel before and behinde; and they cried unto the* LORD: *and the Prieſts ſounded with the Trumpets.* [To wit, to hearten on thoſe of Juda, and to excite and ſtir them up to manly courage.]

15 *And the men of Juda ſounded an alſarm: and it came to paſs, when the men of Juda ſounded an alſarm; that God ſmote Jeroboam, and all Iſrael,* [That is, diſcomfited them, or gave them the overthrow. So 1 *Sam.* 4.3. below chap 14.12. Or *plagued them* with terrour, aſtoniſhment, confuſion, or, otherwiſe] *before Abia, and Juda.*

16 *And the children of Iſrael fled before the face of Juda, and God gave them into their hand.*

17 *Abia then, and his people ſmote them with a great blow;* [That is, with a great overthrow of them. So *Joſh.*10.10. 1 *Kings* 20.21. This phraſe is alſo uſed of other fore judgments, whereby God, beſide the cauſe of war, ſlayeth many people at once, as *Numb.* 11.33. 1 *Sam.*6.19.] *for of Iſrael* (there) *fell* (down) *ſlain five hundred thouſand choſen men.*

18 *Thus the children of Iſrael were humbled* [That is, preſſed down, and brought under. So *Judges* chap.8. 28. *Pſalm* 106. verſ. 42, *&c.*] *at that time, and the children of Juda grew mighty, becauſe they had relied on the* LORD *God of their fathers.*

19 *And Abia purſued after Jeroboam, and took the cities from him, Bethel,* [See of this city *Gen.*12. on verſ.8. Here Jerobeam had ſet up one of the golden calves, 1 *Kings* 12. 29.] *with her dependent places,* [Hebr. *Daughters.* So *Numb.*21.25,29,32. and in the ſequel] *and Jeſana, with her dependent places, and Ephron,* [lying in the Tribe of Benjamin, called alſo *Ophra, Joſh.*18.23.] *with her dependent places.*

20 *And Jeroboam retained no ſtrength more* [To wit, to war againſt Abia] *in the days of Abia: but the* LORD *ſmote him, that he died.* [it ſeemeth that Jeroboam after this overthrow had a long continuing ſickneſs, whereof he at length died in the ſecond year of King Aſa's reign. Others, underſtand this of Abia, who reigned but three years, above verſ.2. to that he did not live long after this victory, below chap.14.1.]

21 *So Abia ſtrengthened himſelf; and he took unto him fourteen wives;* [To wit, ſome while he was King, and ſome before, while his father was yet alive] *and begat two and twenty ſons, and ſixteen daughters.*

22 *Now the reſt of the acts of Abia, both his ways,* [That is, his deeds and works] *and his words; are written in the hiſtory of the Prophet Iddo.* [See 2 *Chron.* 9. on verſ.29.]

CHAP. XIV.

After the death of Abia Aſa his ſon becometh King, v.1, &c. He deſtroyeth idolatry, and reſtoreth the pure worſhip of God, 2. Having peace he fortifieth his cities, and furniſheth himſelf with ſtore of men, 6. Being in a ſtrait by reaſon of Zera the Ethiopian, he crieth unto God, and ſmiteth an huge camp, with many cities, 9.

SO *Abia fell aſleep with his fathers, and they buried him in the city of David; and Aſa his ſon became King in his ſtead: in his days the land was quiet ten years.* [Underſtand this of the firſt years of this Kings reign, wherein he was let alone, and unmoleſted by the heatheniſh Nations, although there was enmity between him and Baeza the King of Iſrael, which indeed might occaſion jars and fallings out on both ſides, but did not break out in open war. See below verſ. 6. and compare 1 *Kings* 15. the Annotations on verſ. 16.]

2 *And Aſa did that which was good, and right in the eyes of the* LORD *his God.* [See 1 *Kings* 11. on verſ.33. But underſtand this commendation here wholly of the reforming of religion that was fallen to decay. So below chap 25.2. and 26.4.]

3 *For he took away the altars of the ſtrangers,* [To wit, either *Nations* that worſhipped idols, which thoſe of Juda did imitate: or *gods,* which they worſhipped after the manner of the heathen, and are called *Dung-gods,* 1 *Kings* 15.12.] *and the high places: and brake* (down) *the images reared up; and cut down the groves.*

4 *And he ſaid unto Juda,* [That is, cauſed it to be told, or to be charged upon all the Subjects of his Kingdom] *that they ſhould ſeek the* LORD *the God of their fathers, and that they ſhould do the Law and the Commandment.* [That is, that they ſhould keep and practiſe that which was commanded in the Law. Compare *Joſh.* 22.5. and below chap.31.21.]

5 *Alſo he took away out of all the cities of Juda the high places,* [See *Lev.*26. on verſ.30.] *and the images of the Sun:* [ſee *Lev.*26. on verſ.30.] *and the Kingdom was quiet before him.* [Hebr. *before his face:* that is, under his conduct, or, for his own good, and welfare, or, while he thus reigned, for he had reſtored and reformed that pure Religion in his land, which eſtabliſheth the throne of Kings.]

6 *Moreover, he built fenced cities,* [Hebr. *cities of defence,* or, *ſtrength.* The meaning is, that he incloſed ſome open cities, and made weak ones ſtrong. Compare above chap.11.5.] *in Juda: for the land was quiet, and there was no war in thoſe years againſt him, becauſe the* LORD *gave him reſt.*

7 *For he ſaid unto Juda; Let us build theſe cities* [The word *theſe* intimateth, that the cities here mentioned, were yet in being; and that conſequently the building of them is to be underſtood of their fortifying, as the following words do alſo import] *and make about them walls, and towers, doors, and bars, whileſt the land is yet before our face;* [That is, whileſt we may yet peaceably poſſeſs and enjoy the land. Compare *Gen.*13. on verſ.9.] *for we have ſought the* LORD *our God, we have ſought* (him,) *and he hath given us reſt round about: ſo they built, and proſpered.*

8 *Now Aſa had an army of three hundred thouſand* (men) *out of Juda, bearing target and ſpear, and two hundred and fourſcore thouſand out of Benjamin, bearing ſhield, and bending the bowe:* [Hebr. *treading the bowe*; that is, with the foot, which weapon or inſtrument of war, we yet at this day call the *Foot-bowe.* See 1 *Chron,*5.18. and 8. on verſ.40.] *all theſe were valiant champions.* [That is, warlike and valiant Souldiers. It

ſeemeth that Aſa gathered and prepared theſe forces, when he underſtood that the king of the Ethiopians intended to ſet upon him.]

9 *And Zerah the Moor,* [Or, *Arabian.* Hebr. *Cuſhi.* See *Num.* 12. on v. 1.] *came out againſt them, with an hoſt of a thouſand thouſand, and three hundred charets: And he came to Mareſa.* [a city lying in the tribe of Juda. See above chap 11. on v. 8.]

10 *Then Aſa marched forth againſt him: And they ſet the battel in array in the valley of Zephata* [Oth. *towards Zephath.* See *Judg.* 1. on verſ. 17.] *by Mareſa.*

11 *And Aſa cryed unto the* LORD *his God, and ſaid; LORD, it is nothing with thee to help whether him that is mighty, or him that is impotent:* [Or, *it matters not with thee to help the mighty one, or him that is without power:* or, *it is nothing with thee to help the impotent (one), coming between him that is mighty*; that is, ſetting thy ſelf againſt him. Or thus: *It is not with thee to help,* &c. Hebr. *between the mighty one, him that hath no power*] *help us, O* LORD *our God; for we reſt on thee, and in thy name* [that is, according to thy will, under thy conduct, in confidence of thy help, to thy glory. See 2 *Kings* 2. on verſ. 24.] *are we come againſt this multitude: O* LORD, *thou art our God, let not mortal man prevail* [or, *have the upper hand*] *againſt thee.* [that is, againſt thy people. Evill done to the people of God, is done to God himſelf, *Zach.* 2.8. *Acts* 9. 5.]

12 *And the* LORD *plagued the Moors before Aſa, and before Juda: And the Moors fled.*

13 *Now Aſa, and the people that were with him, purſued them unto Gerar;* [See of this city, *Gen,* 20. on v. 1.] *and there fell (ſo many) of the Moors, that there was no rallying for them;* [Hebr. *no making alive,* or, *livelineſs*; that is, no ſtrength to recover themſelves, and totally again together, that they might reiterate, or reaſſume the battel. So it is ſaid: *And Joab made the reſt of the city alive,* 1 *Chron.* 11.8. ſee the annotat. there] *for they were broken before the* LORD, *and before his camp; and they* [to wit, thoſe of Juda] *carryed (away) very much ſpoil from thence.*

14 *And they ſmote all the cities round about Gerar; for the terrour of the* LORD *was upon them:* [That is, a very great terrour ſent by God, fell upon them. Compare *Gen.* 35. v. 5. and ſee the annotat. thereon. So below chap. 17. 10. and 20. 29.] *and they ſpoiled all the cities, becauſe there was much ſpoil in them.*

15 *And they ſmote alſo the tents* [That is, the inhabitants of tents. Underſtand the Arabians that dwelt in tents on the borders of the Edomites and Philiſtines, whither the Moors being beaten, perhaps were fled. Or it may be underſtood of the Arabians themſelves, 1 *Chr.* 4 41.] *of cattel, and carried away ſheep in abundance, and camels: and returned to Jeruſalem.*

CHAP. XV.

Azaria the Prophet exhorteth Aſa and the people, to go on in the Reformation of Religion already begun, v. 1. &c. which exhortation they obey, 8. and renew the covenant with the Lord, 12. Aſa depoſeth Maacha his mother from her regency, becauſe of her idolatry, 16. He bringeth the hallowed things again into the Temple, 18. The land hath reſt, 19.

THen *the Spirit of God came upon Azaria the ſon of Oded.* [A Prophet, called before (according to the common opinion) Jedi, above chap. 9. 29. and Iddo, above chap 12. 15. And he is to be diſtinguiſhed from another Prophet called Oded, who lived in the time of king Hizkia, below ch. 28. 9. In the Hebrew the words run thus: *And Azaria the ſon of Oded, the Spirit of God was upon him.*]

2 *And he went out* [To wit, out of Jeruſalem] *toward Aſa,* [Heb. *before the face of Aſa:* that is, toward Aſa, or to meet Aſa. So 1 *Chron.* 12. 17. and below chap. 28. 9. He went to meet the king, when he returned to Jeruſalem from the defeat of the Moors] *and he ſaid unto him; hear me, Aſa, and all Juda and Benjamin; The* LORD *is with you,* [that is, he helpeth you, and giveth you victory againſt your Enemies. See above chap 14. v. 12, 13, 14. and compare *Deu.* 20. 1. *Joſ.*1. 5. *Pſa.* 118.6. *Jerem.* 20. 15, &c. This may be alſo tranſlated in the future tenſe: *The Lord ſhall,* or, *will be with you,* &c. O. in the preterperfect tenſe: *The Lord hath been with you*] *while ye are with him:* [that is, while ye ſtand for his pure worſhip, and deſtroy idolatry] *And if ye ſeek him,* [ſee above chap. 11. on v. 16.] *he will be found of you,* [Heb. *be found unto you,* or, *for you.* So below v. 4. and 5. that is, actually aſſiſt you with his grace, help and comfort. So *Deu.* 4.29. *Prov.* 8. 17. *Iſa.* 55. 6. *Jer.* 29. 13,14.] *but if ye forſake him,* [ſee above chap. 12. on v. 2.] *he will forſake you.* [that is, actually withdraw his grace, help and comfort from you. So below chapter 24. verſe 20. *Pſalm* 71. 9, 11.]

3 *Now Iſrael hath been many dates without the true God,* [Heb. *the God of truth.* That is, without the publick pure worſhip of God] *and without a teaching Prieſt, and without the Law.* [ſome take this to be meant of the twelve tribes in general, in the time of the Judges, *&c.* Others apply it to the ten tribes, and their ſtate and condition, from the time that they revolted from the houſe of David. See 1 *Kings* 12.28,29,30.*&c.*]

4 *But when they in their trouble did turn unto the* LORD *the God of Iſrael, and ſought him, he was found of them.*

5 *And in thoſe (times) there was no peace* [That is, it went not well in Iſrael] *to him that went out, not to him that came in:* [underſtand thoſe that dwelling in Iſrael, were to go from one place to another, and thoſe that came in from other places abroad, to converſe and trade there a while] *but many diſturbances were upon all the inhabitants of thoſe lands;* [to wit, that were under Iſrael. See the book of *Judges,* and 1 *Kings* 14. 10, 11. and 15. 27. 29. and chap. 16.]

6 *(So) that people againſt people, and city againſt city were daſhed in pieces:* [*i.e.* ſo that they were oppreſſed by divers Enemies in the time of the Judges, and by home-bred diviſions cruſhed, brake in pieces, and deſtroyed one another, after they were ſeparated from Juda. Others take the 3.4,5, and 6. verſes, to be as it were a prophecy of future times. Compare it with *Hoſ.* 3.4,5, *&c.*] *for God had terrified them* [to wit, the Iſraelites] *with all adverſity.* [ſee 1 *Kings* 16. 21.]

7 *Therefore be ye ſtrong,* [That is, go on courageouſly in reforming and reſtoring the true and pure worſhip of God, taking warning by the forementioned examples] *and let not your hands grow ſlack:* [ſee the explaining of this phraſe, 2 *Sam.* 4. on v. 1.] *For there is reward according to your work,* [to wit, not in regard of the worth or deſert of the work which they owed unto God; but in regard of the grace, mercy, and favour of God, who hath promiſed to reward the good works of thoſe that belong unto him for Chriſts ſake.]

8 *Now when Aſa heard theſe words, and the prophecy of the Prophet Oded,* [Above v. 1. this prophecy is aſcribed or attributed to Azaria the ſon of Oded: therefore this Prophet muſt have either had two names, or elſe this prophecy was not only his, but alſo his Fathers, who (as ſome conceive) lived at the ſame time] *he ſtrengthned himſelf, and he put away the abominations* [that is, the abominable images, that were yet ſomewhere left, either in publick or private places and houſes. See of ſome of theſe abominations, 1 *Kings* 11.7. and 2 *King.*23.

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13.] *out of all the land of Juda, and Benjamin, and out of the cities which he had taken from mount Ephraim,* [See above chap. 13.19.] *and renewed the altar of the LORD* [together with the court of the Priests, (as is conceived) wherein the altar stood: Which court is therefore called the *new court*, below chap. 20. vers. 5.] *which was before the porch of the LORD.* [See 1 *Kings* 6. on vers. 3. item above chapt. 3.4. and below chapt. 29.7.]

9 *And he gathered all Juda and Benjamin* [That is, all those that belonged to these two tribes] *and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell to him out of Israel in abundance,* [to wit, from the kings of Israel, with whom through hatred of their idolatry they would have no fellowship] *when they saw that the LORD his God was with him.*

10 *And they gathered themselves together at Jerusalem, in the third moneth,* [Called *Sivan, Esth.* 8.9. almost agreeing with our *May*. In this moneth the feast of Pentecost fell, of which see the command of God, *Exod.* 23.16. and 34.22. and *Deut.* 16.9.] *in the fifteenth year of the reign of Asa.*

11 *And they offered unto the LORD the same day of the prey which they had brought,* [To wit, out of the battel against the Moors. See above chap. 14. v. 13,14, 15.] *seven hundred oxen, and seven thousand sheep.*

12 *And they entred into a covenant,* [This phrase seemeth to point at the use, formerly practised in the making of covenants. There were certain beasts slain, and these were afterward cut in pieces, thorow the midst whereof the confederates went, *&c.* See hereof further, *Gen.* 15. on vers. 17.] *to seek the LORD God of their Fathers with all their heart, and with all their soul.* [See 1 *Kings* 2. on v. 4.]

13 *And whosoever would not seek the LORD the God of Israel, should be put to death, from the small to the great; from the man to the woman.*

14 *And they sware unto the LORD with a loud* [Heb. *great*] *voice, and with shouting:* [That is, sound of joy. So 1 *Sam.* 4.6. 2 *Sam.* 6.15. *Ezra* 3.11.] *likewise with trumpets, and with cornets.*

15 *And all Juda rejoyced at this oath: For they had sworn with all their heart,* [See 1 *Kings.* 2. on ver. 4.] *and sought him with all their will, and he was found of them,* [See above on vers. 2.] *and the LORD gave them rest round about.*

16 *Also concerning Maacha the mother of king Asa,* [Meaning his grand-mother, his father Abia's mother, Rehabeams widow, 1 *Kings* 15.2. and above chap. 13. 2. where she is called *Michaiah*] *he* [namely, Asa] *deposed her, that she should be no Queen, because she had made an abominable idol* [[Hebr. *miphlezeth*. See of this idol 1 *Kings* 15. on ver. 13.] *in a grove: Also Asa destroyed her abominable idol, and stamped (it), and burnt (it) at the brook Kidron.* [See 1 *Kings* 2. on v. 37.]

17 *The high places indeed were not taken away out of Israel,* [The high places indeed were for the most part taken away out of Juda, above chap. 14.5. but not out of Israel, that is, out of the land of Israel, that was under K. Asa. By *Israel* then in this place must be understood the countreys, cities, and people, that of the kingdome of Israel were under Juda: Of which see above chap. 13.19. and here v.8,9. and compare below chap. 17.2. and 19.4. and 21.2, and 4.] *yet the heart of Asa was perfect.* [how this perfection is to be understood, see 1 *Kings* 15. on v. 14.]

18 *And he brought into the house of God the hallowed things* [See *Lev.* 5. on vers. 15.] *of his Father, and his (own) hallowed things, silver, and gold, and vessels.*

19 *And there was no war* [To wit, between Asa and the kingdom of Israel] *unto the five and thirtieth year of the reign of Asa.* [that is, of the kingdome of Juda, as it was divided from the kingdome of Israel, whereof Asa was now king; for here are not expressed the years that Asa reigned, but the years that the kingdome of Juda lasted, after the ten tribes were revolted from it. The years are thus counted: Rehabeam reigned seventeen years, above chap. 12.13. Abia his son three years, ab. chap. 13.2. hereunto added fifteen years of Asa's reign, above vers. 10. they make in all five and thirty years.]

CHAP. XVI.

Asa requireth aid of the king of Syria against Baesa the king of Israel, ver. 1, &c. *and obtaineth it,* 4. *For which he is reproved by the Prophet Hanani,* 7. *whom he therefore casteth in prison,* 10. *Falling sick, he relyeth more upon the Physicians then upon the Lord,* 12. *He dieth at last, and is buried sumptuously,* 13.

IN *the six and thirtieth year of the reign of Asa,* [See above chap. 15. on the last verse] *Baesa king of Israel went up against Juda, and built* [that is, strengthned, fortified. So above chap. 11.5. and 14.6. and bel. v. 5.] *Rama,* [a city lying on an high place in the tribe of Benjamin, not far from Silo, *Josh.* 18.25.] *that he might let none go out,* [to wit, out of his kingdome into Juda] *or come in* [to wit, from Juda into his land] *to Asa king of Juda.* [to wit, of the ten tribes, over whom he was king. For inasmuch as many saw that the true worship of God was set up under Asa, and that the Lord was with him, there did many revolt to Asa to Juda. Many likewise came to Jerusalem, to worship God on the Feasts, and otherwise. This Baesa fought to hinder by this means. See above chap 15.9. Hebr. *that he might not permit the goer out and the comer in,* &c.]

2 *Then Asa brought forth the silver and the gold, out of the treasures of the house of the LORD, and of the kings house, and sent to Benhadad the king of Syria, that dwelt at Damascus,* [Hebr. *Darmesek*] *saying;*

3 *There is a covenant between me, and between thee, and between my Father, and between thy Father;* [Oth. *let there be a covenant, &c. as between, &c.*] *behold, I send thee silver and gold; go now, make void thy covenant with Baesa the king of Israel, that he may march away* [Heb. *march up*] *from me.* [that is, break the peace, which thou hast with him, and make war with him, that he may let me be quiet.]

4 *And Benhadad hearkened unto king Asa, and sent the Commanders of his armies, which he had, against the cities of Israel, and they smote Hijon, and Dan, and Abel-Maim;* [See of these cities, 1 *Kings* 15. on v. 20.] *and all the store-cities* [that is, magazine, ammunition-cities. See 1 *Kings* 9. on v. 19. Heb. *treasure-houses of cities*] *of Naphtali.*

5 *And it came to pass, when Baesa heard (this), that he left off building of Rama, and let his work cease.*

6 *Then king Asa took all Juda,* [That is, those that pertained to the tribe of Juda. See 1 *Kings* 15. on vers. 22.] *and they carryed away the stones of Rama,* [wherewith the king of Israel intended to fortifie Rama. So in the words following, *the wood thereof*] *and the wood thereof, wherewith Baesa had built; and he* [namely, king Asa, 1 *Kings* 15.22.] *built therewith Geba,* [namely, Geba of Benjamin, 1 *Kings* 15.22. See the annotat. there] *and Mizpa.* [See *Judg.* 11. v. 11.]

7 *And at that time Hanani* [This man was the father of the Prophet Jehu, below chap. 19.2.] *the Seer,* [See of this title above chap. 9. on v. 29.] *came to Asa king of Juda, and he said unto him; because thou hast relyed on the king of Syria, and hast not relyed on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand,* [for otherwise thou shouldest have subdued as well the king of Syria as the king of Israel

Israel, as thou hast overcome the Moors. Oth. *got away; hath withdrawn it self;* whereof the meaning would be, thou hast both lost thy labour and thy charges, in calling the Syrians in to thine aid: For although for the present by their falling upon the Syrians, they have hindred king Baesa in going on in his design of fortifying and strengthening Rama, yet when they shall be marched away, they will not help thee in the war, which Baesa will re-assume against thee. See the end of the 9. verse following.]

8 *Were not the Moors and the Lubians a great host* [Heb. *for an host, for,* or, *in a multitude*] *with very many chariots and horsmen?* [see above chap. 14. v. 9.] *yet when thou didst rely on the LORD, he delivered them into thine hand.*

9 *For (as for) the LORD, his eyes run (to and fro) thorowout the whole Earth,* [Meaning his providence, whereby he seeth and knoweth what is done in all lands, not only in general, but also in particular, observing every ones actions or doings. See the like saying, *Zach.* 4. 10.] *to shew himself strong to (those) whose heart is perfect toward him;* [what kind of perfection it is, which the godly attain unto in this life, see 1 *Kings* 8. on vers. 61. Hence it seemeth to be now said, that Asa's heart was not upright, or perfect towards the Lord, contrary to that which we read, 1 *Kings* 15.14. and above chap. 15.17. But see the comparing of both, 1 *Kings* 15. on v. 14.] *herein thou hast done foolishly; for from henceforth wars shall be against thee.* [to wit, made against thee by king Baesa. See 1 *Kings* 15. 16.]

10 *But Asa waxed wroth against the Seer, and laid him in the prison-house;* [Heb. *in the house of subversion,* or, *destruction*: That is, in prison, wherein those were shut up, that were to be destroyed or put to death. He conceived that the Prophet had wronged and abused his royal Majesty, and therefore had deserved to lose his life. Some interpret it *the house,* or *prison of the stocks,* where they lockt up prisoners in the stocks, or in fetters and chains. The same word is also used, *Jer.* 20.2. and 29.26.] *for he was disturbed against him* [Heb. *in vexation,* to wit, through anger. See of the proper signification of this word, *Gen.* 40. on v. 6.] *for this (thing): Besides, Asa oppressed* [the Hebrew word signifieth properly *to beat a thing,* or, *a man in pieces, to throw down on the ground, to tread down,* or, *crush under foot, to oppress*] *(some) of the people the same time.*

11 *And behold, the acts of Asa, the first, with the last,* [The first were good and commendable: The last had great failings, and consequently were reproveable. He was indeed faithfull and constant in maintaining the pure worship of God, but his confidence in God was small, and his severity against some of the people was great] *lo, they are written in the book of the kings of Juda and Israel.*

12 *Now Asa in the nine and thirtieth year of his reign, fell sick in his feet; his sickness was (come) to the highest: Moreover also in his sickness he sought not the LORD, but the Physicians.* [that is, he did not ask counsel of God by any Prophet: He did not humble himself by confession of his sins, he relyed not on the Lord, neither called upon him, as he ought to have done; but relyed only on the Physicians, and on the help of man. Heb. *in,* or, *of the Physicians.*]

13 *So Asa fell asleep with his Fathers: And he died in the one and fourtieth year of his reign.*

14 *And they buried him in his (own) sepulchre,* [Heb. *sepulchres.* Compare 2 *Kings* 29.10. and see the annotat.] *which he had digged for himself in the city of David, and laid him on the bed which he had filled with spices, and that of divers kindes, prepared according to the Apothecaries art: And they burnt a very great burning over him.* [that is, they honoured him at his burial, by burning of precious, and sweet-smelling spices. Compare below chapt. 21. 19. *Jerem.* 34. 5.]

CHAP. XVII.

Josaphat succeeding his Father Asa, strengtheneth his kingdome, vers. 1. &c. *and because he feared God, he is blessed of God,* 3. *Destroyeth idolatry,* 6. *causeth his people every where to be instructed in the book of the law,* 7. *is feared and honoured by the nations round about,* 10. *The names of the Commanders of his army, and the number of his men of war,* 14.

AND *Josaphat his son became king in his stead: And he strengthened himself against Israel.* [that is, he furnished himself with store of armes, and all kind of instruments of war, to manifest his power against the ten tribes, to resist and oppose them, and to divert their strength and power. Oth. *he strengthned himself over Israel:* that is, he confirmed himself in the kingdome, which he had over Juda, Benjamin, and the strangers of Israel, and the cities of Ephraim, which his father had taken. See the next verse.]

2 *And he put men of war* [Or, *Forces*] *in all the fenced cities of Juda, and put Garrisons in the land of Juda,* [that is, men of war under the conduct of their Officers and Commanders, to secure the land against the invasion of the Enemy. The Hebrew word is so taken, 1 *Sam.* 13.3. and 2 *Sam.* 8.6.] *and in the cities of Ephraim, which Asa his Father had taken.*

3 *And the LORD was with Josaphat: For he walked in the former wayes of his Father David,* [That is, wherein his fore-father David had walked. Oth. *first,* meaning before David had committed adultery, caused Uria to be slain, and the people to be numbred, 2 *Sam.* 11.4,14. and 24.2.] *and sought not the Baalims.* [that is, he gave them no religious honour, to have aid from them, had them in no account. Understand by the Baalims all manner of idols; and see of this word *Judg.* 2. on v. 11.]

4 *But he sought the God of his Father, and walked in his commandments, and not after the doings of Israel.* [Heb. *after the works,* that is, after the idolatry of the back-sliding Israelites, who worshipped the golden calves, and other idols.]

5 *And the LORD stablished the kingdome in his hand, and all Israel gave presents to Josaphat:* [Kings and Princes were honoured with presents, either by their own subjects, in token of willing subjection, whereby they did submit themselves to their command and government, as 1 *Sam.* 10.28. and here: Or by strange nations in token of reverence, and to maintain friendship and peace, as 1 *Kings* 10.25. and above chap. 4.v.24.]

6 *And his heart was lift up in the wayes of the LORD:* [Not through conceit of his own vertues, riches, and honour, but through and for a couragious resolution to root out idolatry, to reform Religion, and to set up the pure worship of God, to bring in all good orders according to the law of God, and to make himself strong against all lets and hinderances, that he might meet withall by the way. Some take it thus, that he counted it his highest honour to walk in the wayes of the Lord] *and moreover he took away the high places and the groves out of Juda.* [which were yet remaining since Asa's time, or were planted about the end of his life by the Jews, who were so prone to idolatry, that even notwithstanding Josaphats zeal, they were not utterly abolished and destroyed: below chap. 20.33.]

7 *Now in the third year of his reign he sent to his Princes, to Benhail, and to Obadia, and to Zecharia, and to Nethaniel, and to Michaia, to teach in the cities of Juda:* [The meaning is, that they should every where exhort and command the people of the Jews in the Kings

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name, to hear the Law of the Lord at the mouth of the Priests and Levites, and to order and regulate their lives according to it; and remove by publick authority all letters and hinderances whatsoever.]

8 *And with them the Levites, Semaja, and Nethania, and Zebadia, and Asahel, and Semiramoth, and Jonathan, and Adonia, and Tobia, and Tob Adonia, the Levites, and with them the Priests, Elisama, and Joram.*

9 *And they* [To wit, the Priests and Levites] *taught in Juda, and the book of the Law of the LORD was with them; and they went about in all the cities of Juda, and taught among the people.*

10 *And a terrour of the LORD* [That is, a very great terrour. See above chap. 14. on verſ. 14. *Item*, compare *Gen.* 13. on verſ. 10.] *was over all the kingdoms of the lands, that were round about Juda: (so) that they warred not against Josaphat.*

11 *And from the Philistines they brought presents to Josaphat with the imposed money:* [Hebr. *and*, or, *with the silver of the burden*: that is, with the set money, which they were injoyned to pay yearly as a Tax or Tribute to the kings of Juda] *also the Arabians brought him small cattel, seven thousand, and seven hundred rams, and seven thousand, and seven hundred he-goats.*

12 *So Josaphat increased, and waxed exceeding great,* [To wit, 1. In riches, above verſ. 5. and below chap. 18. 1. 2. In military forces, below verſ. 14, 15, &c. 3. In honour, and renown, above verſ. 5, and 10. and below chap 18. 1. Hebr. *he was*, or, *became, going and waxing great*] *moreover, he built in Juda* [strong holds, [or, *Castles*, *Forts*. Others, *Palaces*] *and cities of store.*

13 *And he had men in the cities of Juda:* [Understand this work not onely of the preparation, means, and provision, which he had in readiness for war, and other affairs, (as some take the Hebrew word here) but also of the labour, transaction, and business, which he had every where therein, to manage all things aright, to order, make, and put the same in practise] *and men of war, valiant champions in Jerusalem.*

14 *Now this is their numbring,* [Others, *number*, or, *chief commanders*, or, *commanding power*] *according to the houses of their fathers: In Juda were chief of the thousands; Adna the chief, and with him were three hundred thousand valiant champions.*

15 *Now next to him* [Hebr. *at his hand*: and so in the sequel] *was Johanan the chief: and with him were two hundred and fourscore thousand.*

16 *And next to him was Amasia the son of Zichri, who had willingly given up himself unto the LORD:* [To wit, to fight the Lords battels against the enemies of the land] *and with him were two hundred thousand valiant champions.*

17 *And of Benjamin was Eliada, a valiant champion: and with him two hundred thousand, that were armed with bowe and shield.*

18 *And next to him was Jozabad; and with him were an hundred and fourscore thousand, ready prepared for the war.*

19 *These were in the kings service,* [Or, *ministred unto the king*. Others, *waited on the king*. Understand that they were always ready to be used for him in the war, whensoever they should for that end and purpose be commanded by him] *besides those, whom the king had put in the fenced cities throughout all Juda.*

CHAP. XVIII.

Josaphat being joyned in affinity with Achab, consenteth to go to war with him against Ramoth in Gilead, verſ. 2, &c. *but desireth that the word of the Lord should be heard concerning it,* 4. *Achab's Prophets give advice for it,* 5. *Micha a Prophet of the Lord is likewise sent for about it,* 6. *Achab's Prophets abide by their opinion,* 10. *Micha on the contrary dissuadeth that war,* 12. *by Achab,* 25. *Josaphat is holpen by God,* 31. *Achab is shot,* 33.

NOw *Josaphat had riches and honour in abundance: and he joyned affinity with Achab.* [Having suffered his son to marry with Athalia the daughter of Achab and Izebel, 2 *Kings* 8. 18.]

2 *And at the end of (certain) years* [So the word *days* being put alone, is taken for *certain days*, *Gen.* 4. 3. See the Annotations there] *he went down to Achab to Samaria;* [it's conceived that this was about the seventeenth year of Josaphat's reign, as may be gathered from 1 *Kings* 22. 52.] *and Achab killed sheep, and oxen for him in abundance,* [that is, he honoured and entertained him with a great feast. He made a great feast for him. See *Gen.* 31. on verſ. 54.] *and for the people that were with him, and he put him on to go up to Ramoth* [a city of the Tribe of Gad, given to the Levites, 1 *Chron.* 6. 8. See of the same likewise, 1 *Kings* 4. 13. &c.] *in Gilead.* [That is, lying in the land of Gilead: of which see *Gen.* 31. on verſ. 21. Wherefore this city is also called *Ramoth in Gilead*, *Deut.* 4. 43. 1 *Chron.* 6. 8. to distinguish it from another Ramoth lying in Issachar, 1 *Chron.* 6. 73.]

3 *For Achab King of Israel said unto Jehosaphat the King of Juda; Wilt thou go with me to Ramoth in Gilead? and he said unto him; I will be so, as thou art, and as thy people is, shall my people be.* [See the expoſition hereof 1 *Kings* 22. on verſ. 4. in which chapter this history is almoſt word for word recorded; therefore also the greateſt part of the expoſition of this chapter is to be found there] *and we will be with thee in this war.*

4 *Moreover, Josaphat said unto the King of Israel; Inquire, I pray, after the word of the LORD, to day.*

5 *Then the King of Israel gathered together the Prophets, four hundred men,* [They are called the Prophets of Achab, below verſ. 21. which are opposed to the Prophets of the Lord, which Josaphat desired to hear in the next verſe] *and he said unto them; Shall we go to battel against Ramoth in Gilead, or shall I forbear? and they said; Go up, for God will deliver it into the Kings hand.*

6 *But Josaphat said; Is here not yet a Prophet of the LORD, that we may inquire of him?*

7 *Then the King of Israel said unto Josaphat; There is yet one man, by whom we may inquire of the LORD; but I hate him; for he prophesieth no good thing concerning me; but always* [Hebr. *all his days*: that is, as long, and as often, as he hath prophesied any thing unto me in all his life-time] *evil;* [to 1 *Kings* 22. 8. Hebr. *not for good, but for evil*. Which is as much as if he had said: He prophesieth nothing unto me, that may tend to mine honour, pleasure, or profit, but all that tends to my disgrace, displeasure, and damage. Thus doth this Idolater judg of all that the Prophet had here propounded unto him, for the leaving of his false worship and sinfull life] *this is Micha, the son of Imla: and Josaphat said; Let not the King say so.*

8 *Then the King of Israel called a Groom of the Chamber, and he said; Fetch quickly Micha the son of Imla.*

9 *Now the King of Israel, and Josaphat the King of Juda, sate each on his throne, arayed with (their) robes,* [Which excelled their ordinary and usual apparel, and represented their royal majesty. See 1 *Ki.* 22. on v. 10.] *and they sate on the plain at the door of the gate of Samaria; and all the Prophets prophesied in their presence.* [Hebr. *before their faces.*]

10 *And*

10 *And Zedekia the son of Kenaana had made him iron horns: and he said; Thus saith the LORD, With these thou shalt push the Syrians, untill thou shalt have destroyed them.* [It is as much, as if he had said, I declare and testifie by these horns, that thou shalt so push, smite, and drive away the Syrians, as the horned beasts are able to do those beasts that want horns. He seeks to imitate the true Prophets, who were wont to add some kinde of tokens to their words: as appeareth 1 *Kings* 11. 30. 2 *Kings* 13. 15, 16, &c.]

11 *And all the Prophets prophesied so, saying; Go up, to Ramoth in Gilead, and thou shalt be prosperous;* [See 1 *Kings* 22. on verſ. 12.] *for the LORD shall deliver them into the Kings hand.*

12 *Now the Messenger that was gone to call Micha, spake unto him, saying; Behold, the words of the Prophets are out of one mouth, good to the King:* [See 1 *Kings* 1. on verſ. 42. and above on verſ. 7.] *let now, I pray, thy word, be according as* (the word) *of one of them, and speak* (the thing which is) *good.*

13 *But Micha said; (As true as) the LORD liveth that what my God shall say, that will I speak.*

14 *When he was come to the King, then the King said unto him; Micha, shall we go to Ramoth in Gilead to battel, or shall I forbear? And he said, Go up, and ye shall be prosperous;* [See 1 *Kings* 22. on verſ. 15.] *for they* [namely, the Syrians] *shall be delivered* [to wit, by the Lord, 1 *Kings* 22. 15.] *into your hand.*

15 *And the King said unto him; Unto how many times shall I adjure thee, that thou speak nothing to me but the truth in the Name of the LORD?* [These are the words of an angry man, who breaketh to out into sudden anger, that he uttereth falſhood and untruth: for he had not adjured Micha, but had barely aske him the queſtion, what he ſhould do, or not do in the war, which he intended to make againſt the Syrians, verſ. 14.]

16 *And he said; I saw all Israel scattered upon the mountains, as sheep that have no shepherd:* [See 1 *Kings* 22. on verſ. 17.] *and the LORD said; These have no lord; let every one return to his house in peace.*

17 *Then said the King of Israel unto Josaphat; Said I not unto thee; He will not prophesie any good thing concerning me, but evil?* [Hebr. *to or for evil*. 1 *Kings* 22. 18. the word *evil* alone is mentioned. See above on verſ. 7.]

18 *Moreover, he* [Namely, Micha] *said; Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the heavenly host standing on his right hand, and on his left.*

19 *And the LORD said; Who shall perswade Achab King of Israel to go up and fall at Ramoth in Gilead? Then he said;* [To wit, *the Lord*, whoſe words are alſo thoſe that go before in this verſe. Others, *And he said*, to wit, *Micha*] *This saith thus, and that saith so.* [If theſe words were ſpoken by Micha, then they ſhould be transſlated thus; *the one said thus, and the other said so.*]

20 *Then* (there) *came forth a spirit,* [Meaning, a wicked ſpirit, who in the next verſe calleth himſelf *a lying spirit*, as he is alſo called *a lyar, and the father of lies*, John 8. 44.] *and stood before the face of the LORD, and said; I will perswade him: And the LORD said unto him; Wherewith?*

21 *And he said; I will go forth, and be a lying spirit* [Hebr. *a spirit of falſhood*, or, *of lying*; that is, which inſpireth falſhood or lying into a man. So it is called *the ſpirit of whoredom*, that ſeduceth a man unto ſpiritual whoredom, that is, unto idolatry, *Ho.* 4. 12. *the ſpirit of uncleanneſs*, that provoketh unto ſpiritual uncleanneſs, *Zac.* 13. 2. *the ſpirit of errour*, that produceth or bringeth forth errour, 1 *John* 4. 6.] *in the mouth of all his Prophets: and he said, Thou shalt perswade, and shalt also prevail; go forth, and do so.* [See 1 *Kings* 22. on verſ. 22.]

22 *Now then, behold, the LORD hath given a lying spirit in the mouth of these thy Prophets,* [Meaning *all*, which word is expreſſed, 1 *Kings* 22. verſ. 23.] *and the LORD hath spoken evil concerning thee.*

23 *Then Zedekia the son of Kenaana came near, and smote Micha upon the cheek; and he said; Which way went the spirit of the Lord from me, to speak unto thee?*

24 *And Micha said; Behold, thou shalt see it on that day, when thou shalt go from chamber into chamber, to hide thy self.* [Compare 1 *Kings* 20. 30. and the Annotat.]

25 *Now the King of Israel said; Take Micha, and carry him back to Amon, the governour of the city, and to Joas the King's son:*

26 *And ye shall say; Thus saith the King; Put this* (fellow) *in the prison-house, and feed him with bread of affliction, and with water of affliction, untill I return in peace.* [Hebr. *untill my returning in peace.*]

27 *And Micha said; If thou return at all* [Hebr. *returning return*] *in peace, then the LORD hath not spoken by me: moreover he said; hearken all ye people.* [He speaketh (doubtleſs) to the ſtanders by, who were there met together out of many tribes, to call them as witneſſes of that which he had ſpoken there immediately before.]

28 *So the king of Israel, and Josaphat the king of Juda went up to Ramoth in Gilead.*

29 *And the King of Israel said unto Jehosaphat; When I have disguised my self, I will enter into the battel,* [Others, *I will disguise my self, and enter into the battel*; or, *when he disguised himself*, or, *changed his apparel, and would enter into the battel*. See the expoſition of theſe words, 1 *Kings* 22. on verſ. 30.] *but put thou on thy robes: So the King of Israel disguised himself, and they entered into the battel.*

30 *Now the King of Syria had commanded the captains of the charets, which he had,* [To wit, two and thirty in number, 1 *Kings* 22. 31.] *saying; Ye shall not fight against small nor great, but onely against the King of Israel.*

31 *It came to pass then, when the captains of the charets saw Josaphat, that they said; That is the King of Israel, and they compassed about him, to fight: but Josaphat cried:* [To wit, unto the Lord, for aid, as may be gathered from the following words] *and the LORD helped him, and God turned them away from him.*

32 *For it came to pass, when the captains of the charets saw, that it was not the King of Israel, that they turned away from behinde him.*

33 *Then a man drew a bowe in his simplicity,* [See 1 *Kings* 22. on verſ. 34.] *and shot* [Hebr. *smote*. See *Gen.* 8. on verſ. 21.] *between the buckles, and between the coat of mail: Then he* [namely, King Achab] *said to the driver* (of his charet) *Turn thine hand,* [compare 2 *Kings* 9. 23.] *and carry me out of the camp; for I am wounded.*

34 *And the battel increased the same day, and the King of Israel caused himself to be stayed with the charet over against the Syrians, untill the evening, and he died at the time, when the sun went down.* [So 1 *Kings* 22. 35. it is said, that he died in the evening.]

CHAP. XIX.

Josaphat is reproved by the Prophet Jehu, verſ. 1, &c. *He remaineth at Jerusalem, and afterward appointeth Judges throughout his land, whom he exhorteth to the faithfull executing of their office, 4. also Ecclesiastical and Political Judges in Jerusalem,* 8.

AND *Josaphat the King of Juda returned to his house in peace to Jerusalem.*

2 *And Jehu* [See of this Prophet 1 *Kings* 16. on verſ. 1.] *the son of Hanani* [see of this man alſo above

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chap.16.2.] *the Seer* [that is, the Prophet. See 1 *Sam.* 9. on verf.9. and above chap.9. on verf.29.] *went out to meet him, and said to King Jehoshaphat; Shouldst thou help the ungodly,* [namely, Achab, whom he had helped againſt the Syrians, above chap.18.3, *&c.*] *and love thoſe that hate the LORD? therefore now wrath is upon thee* [which Joſaphat had already felt in ſome meaſure, above chap.18.31. and afterward yet more, below chap. 20.1.] *from the face of the LORD.* [Hebr. *from before the face of the Lord.*]

3 *Neverthleſs* (there) *are good things found with thee:* [To wit, not which were by or through his own nature, but by or through the grace of regeneration, for God preſerveth and rewardeth his own gifts out of free grace: ſo *Nehem.* 9.8. *Luke* 12.43. *Acts* 13.22.] *for thou haſt removed* [the Hebrew word ſignifieth alſo *to kindle, to ſet on fire, to burn, Exod.* 35.3. *Levit.*6.12. above chap.4.20. It is taken for *putting away,* or, *removing,* 2 *Sam* 4.11. 1 *Kings* 21.21. 2 *Kings* 23.24.] *the groves out of the land, and haſt diſpoſed thine heart, to ſeek God.* [To wit, by the power of Gods grace, which had prevented him for the doing of this work, giving him underſtanding, will, and ability to perform it. *Epheſ.* 2.10. *Phil.*2.13. Compare above chap.12. the Annotation on verſ.14.]

4 *Now Jehoſaphat dwelt at Jeruſalem; and he went out again* [Hebr. *he came again, and went out.* Others, *being converted,* (to wit, by the Prophets admonition) *he went out*] *through the people, from Berſeba to mount Ephraim,* [that is, from the South-end of his Kingdom, which was the city of Ber-Seba, to the North-end, which was mount Ephraim] *and cauſed them to return* [to wit, from their idolatry, falſe worſhip, and wickedneſs of life] *unto the LORD God of their fathers.*

5 *And he ſet Judges in the land, in all the fenced cities of Judah, from city to city.* [Hebr. *for city, and city:* that is, in every city.]

6 *And he ſaid unto the Judges, See what ye do; for ye keep not judgment for men, but for the LORD,* [That is, ye do not properly execute the office of a judg, in the name, and by the command and authority of a man, but in the name, and by the command and authority of God, to whom the judgment belongeth, and who hath placed you therein, to ſupply his room] *and he is with you in the matter of judgment.* [That is, in law-buſineſſes, and ſuits, that may come before you. See *Pſalm* 82.1.]

7 *Now then, let the terrour of the LORD be upon you: take heed, and do it:* [*Take heed,* to wit, to your office, to the end that ye may daily execute it] *for* (there) *is no iniquity with the LORD our God,* [compare *Deut.* 32.4. *Rom.* 9.14.] *nor acceptation of perſons.* [Compare *Deut.*10.17. *Job* 34.19. *Acts* 10.34. *Rom.* 2.11. *Gal.*2.6. *Epheſ.* 6.9. *Coloſ.* 3.20. 1 *Peter* 1.17. Hebr. *taking up of the face.* See *Lev.*19.15. and *Deut.* 1.17. with the Annotations] *nor taking of gifts.* [Hebr. *gift,* that is, any gift, or gifts.]

8 *Moreover, at Jeruſalem Jehoſaphat did alſo ſet* (certain) *of the Levites, and of the Prieſts, and of the heads of the fathers* [That is, of the fathers houſes, that were under Joſaphat's command] *of Iſrael over the judgment of the LORD, and over the differences* [underſtand by *the judgment of the LORD,* and *differences, the Eccleſiaſtical,* and *Political* matters, and compare herewith verſ. 11.] *when they were returned to Jeruſalem.* [Hebr. properly, *and they returned,* or, *were returned to Jeruſalem:* that is, when they were returned; namely, Joſaphat, and thoſe that went along with him thorow the whole land, to bring every where in the ordinances of God both in Eccleſiaſtical and Civil affairs. Others tranſlate this thus; *Over judgment-matters, or Law-buſineſſes, when they returned to Jeruſalem,* to wit, when they were brought thither by an appeal: with this meaning; that theſe judges were placed at Jeruſalem to diſpatch cauſes, when by the parties they were brought by appeal to Jeruſalem: Or, when the inferiour judges did appear at Jeruſalem in ſome dark and doubtfull caſe, to ask advice there, and to have the interpretation given them of that which they did not underſtand.]

9 *And he charged them, ſaying; Do thus in the fear of the LORD with faithfulneſs, and with a perfect heart.* [That is, with an upright, unfeigned, and unrebukeable minde. Compare 1 *Kings* 8. on verſ.67.]

10 *And (in) all* (or every) *cauſe, that ſhall come to you of your brethren, that dwell in their cities, between blood and blood,* [That is, concerning the difference about ſome murder, or wound. See *Deut.*17. verſ.8.] *between Law and commandment,* [that is, touching the judgment about the keeping or tranſgreſſing of the laws and commandments, and that which dependeth thereon. See of the difference of theſe two words, *Geneſ.*26. on verſ.5. *item Deut.*5. on verſ.31. and 1 *Kings* 2. on verſ.3.] *and ſtatutes, and judgments, then exconſtue them, that they be not guilty before the LORD, and a great wrath* [that is, judgment, or puniſhment from the Lord. Compare below chap.28.13. and the Annotations] *be upon you, and upon your brethren: do thus, and ye ſhall not be guilty.*

11 *And behold, Amariah the chief Prieſt is over you in all* (or, every) *matter of the LORD, and Zebadiah the ſon of Iſmael, the Prince of the houſe of Juda, in all* (or, every) *matter of the king:* [Hence may be gathered, that there were two diſtinct ſuperiour Courts at Jeruſalem: the one that was to judg of ſpiritual matters, and the other that was to judg of civil controverſies, to which they might appeal from all other Courts thoughout the land. Compare *Deut.*17.8, *&c. item Exod.*18. 26. *Deut.* 1.15.] *alſo the officers, the Levites* [See 1 *Chron.*26.29. and the following verſe with the Annotations] *are before your face:* [that is, for your good, ready to wait upon you. See the like phraſe, *Gen.*13. on verſ.9.] *be ſtrong, and do it, and the LORD will be with the good.* [To wit, with the men, or perſons, that intend the thing that is good, and endeavour to maintain it; or, *with the good cauſe.*]

CHAP. XX.

Joſaphat being in diſtreſs by reaſon of multitudes of enemies that came againſt him, proclaimeth a Faſt, verſ.1, *&c. himſelf maketh a Prayer to God,* 5. *He is comforted by the Prophet Jahaziel, by promiſe of Gods aid and aſſiſtance,* 14. *which he obtaineth miraculouſly,* 20. *getteth great ſpoil, and cometh to Jeruſalem, with praiſe and thankgiving to God,* 25. *his government,* 31. *his navy miſcarrieth,* 34.

NOw *it came to paſs after this, that the children of Moab, and the children of Ammon, and with them (others)* [Namely, the Syrians, verſ.2. and the Edomites, that dwelt on mount Seir, verſ.10.] *nigh to the Ammonites,* [or, *without, apart from the Ammonites.* Others, *over,* or, *beſide.* Others, *for with them,* namely, the Moabites, *were* (to wit, certain) *of the Ammonites.* Others conceive that *Ammonim* here, and chap.26.8. are a peculiar people, diſtinct from the children of Ammon] *came againſt Jehoſaphat to battel.*

2 *Then there came* (ſome.) *that told Joſaphat, ſaying; There cometh a great multitude againſt thee from the other ſide of the ſea,* [Meaning the Salt ſea, or the Dead ſea, which was the Eaſt border of the land of Jury, *Joſh.*15.5. See of this ſea *Gen.*14.on verſ.3.] *out of Syria; and behold, they are at Hazezon Tamar,* [See *Gen.*14. on verſ.7.] *which is Engedi.*

3 *Now Joſaphat feared, and ſet his face,* [That is, had

had a firm reſolution in his heart. As we turn the face of our body towards the place, where we would be: ſo we turn and fix the thoughts of our minde upon the work which we intend to do. See 2 *Kings* 12. on verſ. 17.] *to ſeek the LORD:* [Others, *to ſeek* (help) *of the Lord. To ſeek the Lord,* is in this place as much as earneſtly or zealouſly to call upon him. So *Pſalm* 34.5. and 78. 34. *&c.* This phraſe is elſewhere taken more generally. See above chap.11. on verſ.16.] *and he proclaimed a Faſt in all Judah.* [To wit, that every one might be the fitter, to pray unto God for the welfare and proſperity of the land, and the removal or turning away of the enemies, and to give a publick teſtimony of humility and repentance for former ſins, and of an upright reſolution and purpoſe to amend ones ways for time to come. Compare *Judges* 20.26. 1 *Sam.*7.6. and 31.13. 2 *Sam.* 1.12. 1 *Kings* 21.9. and the Annotations. *Nehem.* 9.1. *Eſther* 4.16. *Joel* 2.15.]

4 *And Judah was gathered together, to ſeek (help)* [Or, *(anſwer)*] *of the LORD: alſo they came out of all the cities of Judah to ſeek the LORD.*

5 *And Jehoſaphat ſtood* [To wit, in the outer, and great Court, called *the peoples Court,* on the Royal Scaffold, of which ſee above c.6.on v.13.] *in the congregation of Judah, and Jeruſalem, in the houſe of the LORD, before the new Court.* [Meaning the inner Court, which was the Prieſts Court, called here *the new Court,* becauſe (as is thought) Aſa cauſed the ſame to be renewed, when he renewed the altar of burnt-offering, above chap.15.8.]

6 *And he ſaid; O LORD God of our fathers, art not thou that God in heaven? yea thou art the ruler over all the kingdoms of the heathen; and in thine hand is power, and ſtrength* [Compare 1 *Chron.*29.12. *Matth.*6. 13.] *ſo that no man is able to ſet himſelf againſt thee.* [Or, *ſo that no man is with,* or, *by,* or, *againſt thee, to ſet himſelf;* that is, ſo that no man is to be compared with thee in might, that were able to withſtand thee.]

7 *Haſt thou not, our God, driven out the inhabitants of this land from before the face of thy people Iſrael, and given that to the ſeed* [That is, the poſterity, ſee *Gen.*9. on verſ.9.] *of Abraham thy lover for ever?* [That is, to the coming of the Meſſiah, and the fulfilling of the Law, ſee *Gen.*13. on verſ.15.]

8 *Now they have dwelt therein, and they have built thee a Sanctuary* [That is, a Temple; ſo the Temple is called, *Pſalm* 74.7. *Ezech.*45.4. *item the Tabernacle of Moſes, Exod.*25.8. *Lev.*20.3.] *therein for thy Name,* [that is, for thee. See 1 *Kings* 5.3. ſo in the ſequel] *ſaying;*

9 *If (any) evil come upon us,* [Compare 1 *Kings* 8.33.34.35 *&c.* above chap.6.28. and 7.13.] *the ſword of judgment,* [meaning war, whereby God is wont to execute his juſt judgments and puniſhments upon men. The word *ſword* is put or uſed for *war;* ſee *Lev.*26. on verſ.6. and *judgment* for *puniſhment,* or, *vengeance, Exod.*7.4. *Jer.*48.47. *Ezech.*14.21. 1 *Peter* 4.17, *&c.* therefore this ſword of war is alſo called a *revenging ſword, Lev.*26.25.] *or peſtilence, or famine, we ſhall ſtand before this houſe, and before thy face, becauſe thy Name* [that is, thou, O Lord, by the tokens of thy preſence, and the working of thy grace] *is in this houſe; and we ſhall cry unto thee out of our diſtreſs; and thou ſhalt hear, and deliver.*

10 *And now, behold, the children of Ammon, and Moab, and thoſe of mount Seir,* [Hebr. *the mount,* or, *mountains of Seir,* that is, the inhabitants of thoſe mountains, which were the Edomites, *Deut.*2.5.] *thou wouldeſt not ſuffer Iſrael to paſs,* [to wit, as enemies to hurt and annoy the people, or to take poſſeſſion of their land; but they might have paſſed thorow as friends, if the Edomites had not denied them paſſage, *Numb.*20.17,20,21. *Deut.*2.4,8,18.] *when they came out of the land of Egypt, but they turned from them, and deſtroyed them not.*

11 *Behold then, they reward us;* [To wit, the good, which we have done to them, they reward with evil, which they now intend to do to us. The Hebrew word is taken here for evil reward, ſo 2 *Chron.*32.25. *Pſalm* 7. 5. *&c.* alſo elſewhere for good reward, *Judges* 9.16. 2 *Sam.*19.36. for both, 1 *Sam.* 24.18. *Prov.* 31.12.] *coming to drive us away out of thine inheritance, which thou haſt given us to inherit.*

12 *O our God, wilt thou not exerciſe judgment againſt them?* [That is, *wilt thou not puniſh them?* So *judging* is put for *puniſhing,* 1 *Sam.*3.13. *Pſalm* 51.6. *Ezech.*24.14. Compare *Gen.*15. on verſ.14. Thus by way of demand, he prayeth God to puniſh] *for there is no might in us againſt this great multitude, that cometh againſt us: and we know not what to do, but our eyes are upon thee.* [That is, we truſt in thee, and expect thy help. So *Pſalm* 25.15. and 123.2. and 141.8. and compare 1 *Kings* 1 20.]

13 *And all Judah ſtood before the face of the LORD:* [To wit, in the great Court, before the Court of the Prieſts, and the Temple. Compare *Lev.*1. on verſ.3.] *alſo their little children, their wives, and their ſons.*

14 *Then the Spirit of the LORD* [Underſtand this of the ſpirit of Propheſie. So *Numb.*24.2. below chap. 24.20.] *came upon* [Hebr. *was upon.* So *Judges* 11.29. and ſee the Annotations] *Jahaziel the ſon of Zecharia, the ſon of Benaia, the ſon of Jehiel, the ſon of Mattha-nia, the Levite, of the ſons of Aſaph:* [by this deſcription this *Jahaziel* is diſtinguiſhed from others of the ſame name, 1 *Chron.*12.4. and 16.6. and 23 19.]

15 *And he ſaid; Attend, all Judah, and the inhabitants of Jeruſalem, and thou king Jehoſaphat; Thus ſaith the LORD unto you: Be ye not afraid, nor be diſmayed by reaſon of this great multitude; for the battel is not yours but Gods.* [That is, ye ſhall not fight againſt this company, but God, whom they fight againſt, when they march up againſt you.]

16 *March down* [This is ſo aſſigned, in regard of the ſituation of the city of Jeruſalem, which lay in an high place. See *Gen.*46. on verſ.4.] *to morrow toward them: behold, they come up by the aſcent of Ziz;* [the name of a place having the wilderneſs of *Engedi* Eaſt-ward, and the wilderneſs of *Jeruel* (whereof is ſpoken in the end of this verſe) Weſtward] *and ye ſhall finde them in the end of the valley* [others, *brook*] *before the wilderneſs of Jeruel.*

17 *Ye ſhall not have* (need) *to fight in this (battel:) ſet your ſelves, ſtand* (ſtill,) *and ſee the ſalvation of the LORD with you,* [That is, which the Lord will ſend you] *O Judah, and Jeruſalem: fear not, nor be diſmayed, to morrow go out againſt them; for the LORD ſhall be with you.* [See *Numb.*14. on verſ.9.]

18 *Then Joſaphat bowed himſelf with his face to the ground:* [To wit, declaring thereby, that he believed the promiſe of God, and thanket him for it] *and all Judah, and the inhabitants of Jeruſalem fell down before the face of the LORD, worſhipping the LORD.*

19 *And the Levites, of the children of the Kahathites,* [Deſcended from Kahath by Korah. They came indeed from Kahath, 1 *Chron.*6.22. but were not of the prieſtly family; but were Singers in the Temple] *and of the children of the Korahites, ſtood up, to praiſe the LORD the God of Iſrael with a loud* [Hebr. *great*] *voice in the higheſt* (manner.) [So is the Hebrew word taken, 1 *Chron.* 14.2. and 23.17. and 29.25. and 2 *Chron.*1.1. Others, *upward on,* or *in the heighth.*]

20 *And they gat them up betimes in the morning, and went forth into the wilderneſs of Tekoa* [Lying Southeaſt of Jeruſalem in the Tribe of Juda] *and when they went forth, Joſaphat ſtood, and ſaid; Hear me, O Juda, and ye inhabitants of Jeruſalem; believe in the LORD your God, ſo ſhall ye be eſtabliſhed; believe his Prophets,* [that is, the promiſes of God, publiſhed by the Prophets

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in general, and by the Prophet Jahaziel in particular. See *Exod.* 14. 31.] *and ye shall be prosperous.*

21 *Now he* [Namely, Josaphat] *consulted with the people, and he appointed Singers unto the LORD, which should praise the holy Majesty* [Hebr. *the Majesty*, or, *the glory of holiness*: That is, the holy and the glorious God, the holy divine Majesty. It is a periphrasis, or circumlocution of the most high God] *before the ready marching forth,* [that is, before the men of war, which marched forth with their arms in aray] *saying; praise the LORD, for his kindness is for ever.* [this is the beginning of the 136. Psalm, which perhaps they sung quite out.]

22 *Now at the time when they began with a joyfull acclamation, and song of praise; the LORD set ambushments against the children of Ammon, Moab, and those of mount Seir, which were come against Iuda,* [The Hebrew word rendred here *ambushments*, signifieth some hidden men secretly, lurking to surprize the Enemies. Note here that God sent a spirit of confusion among them, so that they holding each other for Enemies, did lie in ambush one against another, and destroyed one another, as followeth. Some understand here the holy Angels, whose ministery God useth for his people against their Enemies, 2 *Kings* 6. 17. and 19. 35.] *and they were smitten.* [to wit, in manner, as in the foregoing annotat. was said, whereby Jahaziels prophecy was fulfilled, above v. 15. 17. Oth. *they smote themselves*: that is, one another.]

23 *For the children of Ammon and Moab, stood up against the inhabitants of mount Seir, to ban, and to destroy (them): And when they had made an end of destroying the inhabitants of mount Seir, they helped one another* [Hebr. *the man his neighbour*, or, *companion*] *to destruction.* [see an example of the like confusion, *Judg.* 7. 22.]

24 *Now when Iuda was come to the watch-tower* [Standing upon the high place of Zir, of which place see above on v. 6. Oth. *Mizpa*] *in the wilderness, they turned themselves towards the multitude; and behold they were dead bodies, lying on the ground, and no man had escaped.* [Hebr. *there had been no escaping*: that is, no man had escaped.]

25 *Now Iosaphat and his people came to take away the spoil of them, and they found among them, as well substance and dead bodies,* [Oth. *and garments*] *as precious furniture,* [Hebr. *vessels*, or, *furniture of desires*; that is, things that are much desired by reason of their preciousness and beauty] *and took for themselves untill they could carry no more:* [Hebr. *unto no carrying*, or, *taking up*] *and they were three daies taking away the spoil; for (there) was much of it.*

26 *And on the fourth day they assembled themselves in the valley of Beracha,* [That is, of *blessing*, or, of *praise*. This valley lay between the wilderness of Jeruel, and the wilderness of Tekoa, in the tribe of Juda] *for there they praised the LORD: Therefore they called the name of that place the valley of Beracha unto this day.*

[that is, the name continueth still to the very day, when this book was written.]

27 *Then all the men of Iuda and Ierusalem returned, and Iosaphat in the fore front of them* [Hebr. *in their head*: that is, the van or front of all the army] *to go again to Ierusalem with joy: For the LORD had made them to rejoice over their Enemies.*

28 *And they came to Ierusalem with Lutes, and with Harps, and with Trumpets, unto the house of the LORD:* [That is, into the great court; to praise God therewith for the victory obtained.]

29 *And there was a terrour of God* [That is, which was sent by God, and was very great. See above chap. 14. on v. 14. and *Gen.* 35. on v. 5.] *upon all the kingdomes of those Lands, when they heard that the LORD had fought against the Enemies of Israel.*

30 *So the kingdome of Iosaphat was quiet; and his God gave him rest round about.*

31 *So Iosaphat reigned over Iuda: He was five and thirty years old,* [Heb. *a son of five and thirty years*] *when he became king, and he reigned five and twenty years at Ierusalem: And his mothers name was Azuba, a daughter of Silhi.*

32 *And he walked in the way of Asa his Father,* [That is, he followed his Fathers footsteps, in maintaining the pure worship of God, and in governing the kingdome. See 1 *Kings* 15. on v. 26.] *and departed not from it, doing that which was right in the eyes of the LORD.*

33 *Howbeit, the high places were not taken away:* [To wit, not quite, nor every where: Yet they had taken away a great part of them, above ch. 17 6.] *For as yet the people had not framed their heart unto the God of their Fathers.* [see above chap. 12. on v. 14. and 19. on vers. 3.]

34 *Now the rest of the acts of Iosaphat; of the first, and of the last, behold, they are written in the histories of Iehu* [See of this Prophet, 1 *Kings* 16. on v. 1.] *the son of Hanani,* [see likewise of this Prophet above ch. 16. 7.] *which they caused him to record in the book of the kings of Israel.* [which contained the histories, acts, and monuments of the kings of Israel. Hebr. *was made to cause them to go upupon the brook, &c.*]

35 *But after this Iosaphat king of Iuda did associate himself with Ahazia the king of Israel, who dealt wickedly in (his) actions.*

36 *And he did associate himself with him, to make ships to go to Tarsis:* [See 1 *Kings* 10. on v. 22.] *And they made the ships at Ezeon-Gaber.* [see of this city and haven, 1 *Kings* 9. on v. 26.]

37 *But Eliezer the son of Dodava of Maresa, prophesied against Iosaphat, saying; because thou hast associated thy self with Ahazia, the LORD hath rent thy works: So the ships were broken, that they were not able to go to Tarsis.*

CHAP. XXI.

Iosaphat dieth, and Ioram his son reigneth, v. 1. &c. who murdereth his brethren, 2. His wicked reign, 5. The Edomites and Libna revolt from him, 8. and according to a writing of Elia, 12. he is vexed by the Philistines and Arabians, who plunder his house, and carry away his sons and his wives, 16. Moreover he is plagued with an incurable disease, whereof he dieth, 18. and is buried without the usual solemnity, 19.

AFter that Iosaphat fell asleep with his Fathers, [That is, died. A further explication of this phrase, see *Deu.* 31. on v. 16. and 1 *Kings* 1. on v. 21.] *and was buried by his Fathers in the city of David:* [See 1 *Kings* 2. on v. 10.] *and Ioram his son became king in his stead.*

2 *And he had brethren, the sons of Iosaphat, Azaria, and Iehiel, and Zecharia, and Azariahu, and Michael, and Sephatia: All these were sons of Iosaphat king of Israel.* [That is, of the two tribes of Israel, Juda, and Benjamin, and of the cities which pertaining to the kingdome of Israel did joyn themselves to Juda. See above chap. 13. 19. and 15. 9. and 19. 4. Thus Josaphats Rulers are called Princes of Israel, below v. 4. see also above chap. 15. on v. 17. and below chap. 23. on v. 2.]

3 *And their Father had given them many gifts of silver, and of gold, and of choice costlinesses,* [See of the the Hebrew word, *Gen.* 24. on v. 53.] *with fenced cities in Iuda: but the kingdome he gave to Ioram, because he was the first-born.* [for to the right of the first-born belonged also the dominion over his brethren. See *Gen.* 25. on v. 31. And hence may be gathered, that Josaphat in making choice of his successour had more respect to the law of God, *Deu.* 22. 1 8. then to the fitness of the person, who was wicked by reason of a wicked wife that he had married, below v. 6. and was not so good as his brethren, v. 13.]

4 *When Ioram was come up to the kingdome of his Father, and had strengthned himself, then he slew all his brethren with the sword; as also (certain) of the Princes of Israel.* [See above on v. 2.]

5 *Ioram was two and thirty years old,* [Heb. *a son of two and thirty years*] *when he became king; and he reigned eight years at Ierusalem.* [to wit, counting therein the years that he reigned with his Father: For he supplyed his fathers place a while. See 1 *Kings* 22. on vers. 42. and 2 *Kings* 8. on v. 16.]

6 *And he walked in the wayes of the kings of Israel,* [That is, he imitated them in their idolatry and wickedness. So 2 *Kings* 16 3. and below chap. 28. 2, *&c.*] *according as the house of Ahab did; for he had the daughter of Ahab* [called Athalia, below ch. 22. 2. of whose idolatrous ungodliness, wickedness, and tyranny see in the same chapter, *viz.* chap. 22. v. 3, 10. and chap. 24. 7.] *to wife: And he did that which was evil in the eyes of the LORD.* [understand especially idolatry and tyranny. See 1 *Kings* 11. on v. 6.]

7 *Yet the LORD would not destroy the house of David,* [That is, the family and posterity of David. See 1 *Kin.* 14. on v. 10.] *for the covenants sake, which he had made with David;* [See 2 *Sam.* 7. 12. 1 *Kings* 11. 36. *Psa.* 132. 11, 17.] *and according as he had said, to give a lamp to him, and to his sons* [See 1 *Kings* 11. on v. 36.] *at all daies (or for ever.)* [See 2 *Sam.* 7. on v. 13.]

8 *In his daies the Edomites revolted from under the dominion* [Heb. *hand*; that is, power, command, dominion] *of Iuda, and made* [under which power David had brought them, 2 *Sam.* 8. 14. and thus Isaacs prophecy came to be fulfilled, *Gen.* 27. 40.] *and they made a king over them.*

9 *Therefore Ioram marched forth with his Princes,* [To wit, to Sair, a place lying in Idumea, 2 *Kings* 8. 21.] *and all the chariots with him: And he got him up* [Heb. *he was getting him up*, or, *he was rising up*] *by night, and smote the Edomites that were round about him, and the Captains of the chariots.*

10 *Notwithstanding the Edomites revolted from under the command of Iuda unto this day;* [That is, which revolting continueth unto this day. Understand the time of the Babylonish captivity. So 1 *Chron.* 4. v. 41.] *then, at the same time, Libna revolted from under his command:* [See 2 *Kings* 8. on v. 22.] *for he had forsaken the LORD the God of his Fathers.* [to wit, by abominable idolatry, which he not only practised himself, but whereunto he also publickly and violently compelled his subjects. See the next verse.]

11 *Also he made high places* [See *Lev.* 26. on v. 30.] *on the mountaines of Iuda: And he caused the inhabitants of Ierusalem to go a whoring,* [that is, to commit idolatry, which is spiritual whoredome: so below v. 13. See *Lev.* 17. on v. 7. and 20. on v. 5.] *yea he compelled Iuda (thereto.)*

12 *Then (there) came a writing to him from Elia the Prophet,* [Meaning a writing written by Elia the Prophet, while Josaphat was yet alive, before whose death Elia was taken up into heaven, as may be gathered from 2 *Kings* 3. 11. In this writing Elia had prophesied of the state and condition of the kingdome of Juda under Joram; as the man of God that came to Bethel, had prophesied a long while before of king Josia, 1 *Kings* 13. 2. and Isaias of Cyrus, chapters 44. and 45. and Daniel of the Monarchies and kingdomes of the earth, *Dan.* 2. and 7, *&c.* unless it be conceived that this was another Elias then the Tisbite] *saying; Thus saith the LORD, the God of David thy Father, because thou hast not walked in the waies of Iosaphat thy Father, and in the waies of Asa king of Iuda:* [See 1 *Kings* 15. on v. 26.]

13 *But hast walked in the way of the kings of Israel, and hast made Iuda, and the inhabitants of Ierusalem to go a whoring, according to the whoring of the house of Achab:* [Or, *as the house of Achab hath caused (Israel) to go a whoring*] *and hast slain thy brethren of thy Fathers house, which were better then thou:*

14 *Behold, the LORD will plague (thee) with a great plague in thy people, and in thy children, and in thy wives, and in all thy substance.* [This phrase is found full and entire, and without insertion, below v. 18. Oth. *the Lord will plague thy people, and thy children, &c. with a great plague.* See the fulfilling of this threatning below v. 16, *&c.*]

15 *Thou shalt also be in great* [Or, *many*] *diseases, by the disease of thy bowels, untill thy bowels fall out by reason of the disease, year by year.* [Hebr. *daies upon daies*; that is, year by year, to wit, two years. For this was the set time of this sickness or disease, below v. 19. The word daies is sometimes taken for a full year, having all its daies; so below v. 19. See *Levit.* 25. on v. 29. Others understand this thus, that he should be daily troubled with this disease.]

16 *Then the LORD stirred up against Ioram the spirit* [That is, the judgement, will, intent, minde. See 2 *Kings* 19. on vers. 7.] *of the Philistines, and of the Arabians,* [meaning the inhabitants of the stony and high Arabia] *which are at the side* [Heb. *at the hand.* The word *hand* signifieth sometimes the side of any thing, as *Iob.* 1. 14.] *of the Moors.*

17 *They marched up into Iuda, and brake into it,* [To wit, by force of arms, overrunning all, and breaking through all, to the very city of Jerusalem, yea also possessing themselves of the city, and plundering it, as appeareth by the words following] *and carryed away all the substance that was found in the kings house; even his sons also, and his wives: So that (there) was never a son left him, save Iehoahaz* [called also *Ahazia*, below ch. 22. 1. and *Azaria*, below chapt. 22. 6.] *the least of his sons.*

18 *And after all this the LORD plagued him in his bowels with a disease, which was not to be healed.* [To wit, wherewith Elia had threatned him, above verse 15.]

19 *This came to pass from year to year,* [That is, from the first year to the second] *so that when the time of the end of the two years expired,* [which Elia had determined in that writing] *his bowels fell out by reason of the disease; (so) that he died of evil diseases: And his people made no burning for him,* [to wit, of sweet-smelling, or precious spices. See above chap. 16. on v. 14.] *like the burning of his Fathers.*

20 *He was two and thirty (years) old when he became king, and reigned eight years at Ierusalem: And he departed,* [That is, he went the way of all the Earth, as is said, *Ios.* 23. 14. 1 *Kings* 2. 2. that is, he died] *without being desired,* [that is, he lived without honour, without delight, and in pain] *and they buried him in the city of David, but not in the Sepulchres of the kings.*

CHAP. XXII.

Ahazia becometh king in his Fathers stead, v. 1. &c. He followeth the sins of the house of Achab, 3. visiteth Ioram king of Israel that was sick, 6. by his occasion he comes to be slain by Iehu, 8. Athalia having murdered all the royal seed of the house of Iuda, except in

Ioas,

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Ioas, whom Iosabath his Aunt had hid, usurpeth the government, 10.

AND *the inhabitants of Ierusalem made Ahazia* [See above chap. 21. on ver. 17.] *his least* [that is, the youngest in years. Compare *Gen.* 19. on verf. 31.] *son king in his stead: For a band that were come with the Arabians into the camp,* [see hereof above ch. 21.16,17.] *had slain all the first:* [that is, the eldest sons of Joram. Above cha. 21.17. it's only said that these souldiers had carried away the sons of Joram: But here it is now added that they also slew them] *Ahazia then the son of Ioram king of Iuda reigned.*

2 *Two and fourty years old* [Hebr. *a son of two and fourty years*] *was Ahazia when he became king, and he reigned one year at Ierusalem;* [to wit, alone, as some do gather from 2 *Kings* 8. v.26. Conceiving that a long time before he was held and acknowledged to be king, while his Father was unfit to govern. But how these two places are to be reconciled, is very obscure] *and his mothers name was Athalia, a daughter of Omri.* [She is likewise so called, 2 *Kings* 8. v. 26. Meaning the daughter of Omri's son, namely, Achab. See the annotat. on the forementioned place. Grand-children are in scripture called the sons and daughters of their Grand-fathers. See *Gen.* 36. on v. 2. yea also of all their Ancestours counted in a straight or direct line upward, as appeareth *Math.* 1.1. *Luke* 3.16.]

3 *He also walked in the wayes of the house of Achab:* [To wit, as his Father Joram had done, above ch. 21. 6.] *For his mother was his Counsellour, to deal wickedly.*

4 *And he did that which was evil in the eyes of the LORD, like the house of Achab:* [To wit, those that were of Achabs house] *For they were his Counsellours, after the death of his Father, to his destruction.* [So is the Hebrew word taken, *Exod.* 12.13. *Ezek.* 25.15. *Dan.* 10.8.]

5 *He walked also in their counsel,* [That is, he did not only hear their idolatrous counsel, but he did also walk after it] *and went with Ioram the son of Achab the king of Israel to battel, against Hazael king of Syria, by Ramoth* [called also *Rama*, in the next verse, and 2 *Kin.* 8.29. See likewise of this city, 1 *Kings* 4.13.] *in Gilead: And the Syrians smote Ioram.*

6 *And he returned to cause himself to be healed at Iizreel,* [A city in the tribe of Issachar, of which see *Ios.* 19.18. and 1 *Kings* 4.12, *&c.*] *for (he had) wounds, which they had given him by Ramt,* [or, *there had been smiters, that had smitten him by Rama.* Understand by these the Syrians, 2 *Kings* 9.15.] *when he fought against Hazael the king of Syria: And Azaria* [otherwise called *Ahazia*, above v. 1, and 2. *item Iehoaz*, above chap. 21.17.] *the son of Ioram king of Iuda came down, to see Ioram the son of Achab at Iizreel; For he was sick.*

7 *Now the treading underfoot of Ahazia* [Or, *trampling*, that is, the destruction of Ahazia, whereby he was subdued, and as it were trampled upon: Whereof see below verf. 9.] *was of God,* [to wit, as of and from a righteous Judge, who is wont to punish the sins of men freely, and not by constraint, committed. Compare herewith 1 *Kings* 12.15. and the annotat. thereon] *that he came to Ioram:* [that is, which treading under foot, or destruction was occasioned thereby, that Ahazia came to Joram, and tarried not at home] *for when he was come, he went out with Ioram toward Iehu the son of Nimsi, whom the LORD had anointed,* [to wit, by the command which he had given to the Prophet Elia, 1 *Kin.* 19.16. and which Elia executed by the hand of Elisa, 2 *Kings* 9.6.] *to destroy the house of Achab.*

8 *So it came to pass when Iehu executed judgement against the house of Achab,* [That is, punishment, which God had commanded Jehu to execute upon the house of Achab. So above chap. 20. v.9. See the annotat.] *that he found the Princes of Iuda, and the sons of the brethren of Ahazia,* [2 *Kings* 10.13. they are called the brethren of Ahazia. See the annotat. there] *that ministred to Ahazia, and slew them.* [compare 2 *Kings* 10 14.]

9 *After that he sought Ahazia, and they caught him, (For he was hid in Samaria) and they brought him to Iehu, and they slew him,* [See the exposition of this verse, 2 *Kings* 9. on v. 27.] *and buried him;* [that is, they suffered him to be carried to Jerusalem, to be buried there] *for they said, he is the son of Iosaphat, who sought the LORD with all his heart:* [compare above chap. 15.12.] *So the house of Ahazia had none that kept power for the kingdome.* [perhaps because they were too young, to whom the kingdome by way of succession did belong, or because Athalia's power was too great.]

10 *When Athalia the mother of Ahazia saw that her son was dead,* [See the exposition of this and the following verses, 2 *Kings* 11.v,1,2,3.] *then she gat her up, and destroyed all the royal seed* [Hebr. *the seed of the kingdome*] *of the house of Iuda.*

11 *But Iosabath* [Hebr. *Iehoschabath:* Oth. also called *Iehoscheba*, 2 *Kings* 11. 2.] *the daughter of the king,* [namely, of Joram the son of Josaphat, and consequently the sister of Ahazia, 2 *Kings* 11.2.] *took Joas* [oth. *called Iehoash*, 2 *Kings* 12.2.] *the son of Ahazia, and stole him from the midst of the kings sons that were slain; and put him and his nurse* [that had given him suck, or as yet gave him suck: For he was but a year old. Compare below chap. 23. the annotat. on v. 2.] *in a bed-chamber:* [Hebr. *a chamber of beds.* See 2 *Kings* 11. the annotat. on v. 2.] *So Iosabat the daughter of king Ioram, the wife of Iojada* [Hebr. *Iehojada.* See of this man, 2 *Kings* 11. on v.4.] *the Priest; (For she was the sister of Ahazia) hid him from Athalia, (so) that she slew him not.*

12 *And he was with them hid in the house of God six years;* [The meaning is, that Joas with his nurse had secretly been kept, and bred up by the high Priest and his wife, in one of the chambers that were at the Temple] *and Athalia reigned over the land.* [namely, of Juda.]

CHAP. XXIII.

Ioas at the age of seven years is made king by Iojada's direction, ver.1, &c. *Athalia is put to death,* 12. *The covenant between the LORD and the king with his people is renewed,* 16. *Idolatry removed,* 17. *Ecclesiastical order re-established,* 18. *and the king brought home to his house with joy.* 20.

BUT *in the seventh year,* [To wit, after that Joas the kings son had been hid by Josabath his Aunt, left he should be murdered by Athalia his grand-mother; for he was hid six years in the Temple, above chap. 22.12. and this hapned the year following: at which time also Joas was seven years old, below chapt. 24.1.] *Iojada strengthned himself, and took the Captaines of the hundreds, Azaria the son of Ieroham, and Ismael the son of Iohanan, and Azaria the son of Obed, and Maasejah the son of Hadaja, and Elisaphat the son of Sichri, into a covenant with him.* [See likewise this history with some expositions, 2 *Kings* 11.4, *&c.* where the same is first set down.]

2 *They went about in Iuda, and gathered the Levites out of all the cities of Iuda, and the heads of the fathers* [Observe, that two sorts of persons were gathered, 1. The Levites, which were in the Church-office. 2. The Heads of the Fathers, that is, of the fatherly Houses,

Houses, or Families: meaning the chiefest and eldest of the congregation] *of Israel:* [that is, of Juda and Benjamin, together with the cities of Israel that joyned themselves to them. Compare herewith, above chap. 15. 17. and 21.2. and the Annotations] *and they came to Ierusalem.*

3 *And all that congregation made a covenant with the king in the house of God: and he* [Namely, Jojada the High Priest] *said unto them; Behold, the kings son shall be king, according as the LORD had spoken of the sons of David.* [See 2 *Sam.* 7.13. 2 *Chron.* 21.7.]

4 *This is the thing, that ye shall do: A third part of you, that enter in on the Sabbath, of the Priests, and of the Levites, shall be porters of the thresholds.* [Others, *Sippim:* holding it to be the name of a gate. See 2 *Kings* 11. on verf. 6.]

5 *And a third part shall be at the kings house; and a third part at the foundation-gate:* [The chiefest gate of the Temple, standing East-ward, and called *the gate of the foundation*, because it was the lowermost, standing upon the foundation of the temple, at the greatest, and lowermost Court. It is also called *the gate of Sur*, 2 *Ki.* 11.6. and *the high gate*, 2 *K.* 15.35. *Item the beautiful gate*, *Acts* 3.2.] *and all the people* [meaning, the other Levites, which had not then the ordinary guard, together with the common people] *shall be in the courts of the house of the LORD.* [That is, in the outermost, and great Court, called *the peoples court*, because the congregation met there; and it's put here in the Plural Number, *viz. Courts*, because of the diversity of parts, the several partitions that were in it. So likewise the Temple is called *Sanctuaries*, because it consisted of divers partitions, *Lev.* 26.31.]

6 *But let none come into the house of the LORD,* [Understand the foremost part of the house of the Lord, called *the holy place*, 1 *Kings* 8.10.] *save the Priests, and the Levites, that minister; they shall go in, for they are holy;* [Hebr. *holines*, that is, separated to an holy service. So *Numb.* 16.5. and *Ezra* 8.28.] *but all the people shall keep the watch of the LORD.* [To wit, to keep them out by force, that would violently break in. Or, *shall keep the watch of the LORD*, that is, the command of the Lord, tarrying in the Court, without entring into the holy place.]

7 *Now the Levites shall compass the king round about, every man with his weapons in his hand,* [Namely, those Levites that went out on the Sabbath: that is, those that had discharged their duty, and had finished their function in course, 2 *Kings* 11.7.] *and he that cometh into the house,* [that is, into the Temple, between the ranks and files of the guard that was set, 2 *Kings* 11.8.] *shall be put to death: but be ye with the king, when he cometh in,* [to wit, in the Temple, below verf. 11.] *and goeth out.* [To wit, out of the Temple, below verf. 20.]

8 *And the Levites, and all Iuda, did according to all, that Iojada the Priest had commanded;* and they [Namely, the Captains of hundreds, of whom see above verf. 1. and compare 2 *Kings* 11.9.] *took every man his men,* [to wit, that were designed them of the Levites by Jojada the High Priest] *that came in on the Sabbath, with those, that went out on the Sabbath: for Iojada the Priest had not given the divisions* [of these divisions, or, courses, see 1 *Chron.* 23, 24, 25, 26. chap.] *leave* (to depart.) [Out of these courses or divisions no man might step away, unless he had leave given him to depart: which for the present Jojada would not grant even to those that came off from the guard, to the end that there might be a double watch, to dispatch this business.]

9 *Moreover, Iojada the Priest delivered to the captains of hundreds, the spears, and the bucklers, and the shields, that had been king Davids,* [See 2 *Kings* 11. on verf. 10.] *which were in the house of God.*

10 *And he set all the people, and every man with his weapon* [The word in the original signifieth properly such kinde of weapon, as a man throweth out of his hand at another, to hurt him therewith] *in his hand,* [to wit, that no man might violently break into the Priests Court, or into the holy place. Compare herewith above the end of verf. 6.] *from the right side of the house, to the left side of the house, toward the Altar,* [meaning, the Altar of burnt-offering, which stood in the Priests Court] *and toward the house,* [to wit, the Sanctuary] *by the king round about.*

11 *Then they brought forth the kings son,* [To wit, out of his chamber, in which he had been hidden six years, above chap 22.11.] *and put upon him the crown,* [an head-ornament pertaining to Kings, 2 *Sam.* 1.10. *Psalm* 89.40. and 132.18.] *and (gave him) the testimony,* [see 2 *Kings* 11. on verf. 12.] *and they made him king: and Iojada, and his sons anointed him, and said, Let the king live.* [Compare 1 *Sam.* 10.4. 1 *Kings* 1.39.]

12 *Now when Athalia heard the voice of the people, that ran together, and praised the king, she came to the people into the house of the LORD.*

13 *And she looked on, and behold, the king stood by his pillar,* [Where the royal scaffold was; of which see also 1 *Kings* 11. on verf. 14. and above chap 6. on verf. 13.] *at the entering;* [to wit, of the inner court called *the Priests court*, above chap. 4. 9. *Item, the new court*, above chap. 20. 5. See of it further 1 *Kings* 6. on verf. 36.] *and the rulers* [to wit, of the people of the Jews] *and the trumpets* [that is, the Trumpeters] *were by the king; and all the people of the land rejoyced, and blew with trumpets;* [to wit, by the Priests, to whom that work properly belonged, as appeareth by the Laws *Numb.* 10.8. and by examples, 1 *Chron.* 15.4. and above chap. 5. 12. and chap. 7.6.] *and the Singers were there* [or, *(rejoyced)* which word goeth before, and may now again anew be fitly inserted] *with musical instruments, and signified, that praise ought to be sung:* [namely, unto the Lord] *then Athalia rent her clothes, and she cried; Treason, Treason.*

14 *But Iojada the Priest brought the captains of the hundreds, that were set over the host, and said unto them; Bring her forth without the ranks,* [See 2 *Kings* 11. on verf. 8.] *and whoso followeth her, shall be slain with the sword: for the Priest had said, Ye shall not slay her in the house of the LORD.*

15 *And they laid hands on her,* [Others, *they made room for her:* or, *they placed a side-guard upon her*, or, *they gave her room*, to wit, to go forth out of the Temple] *and she went towards the entring of the horse-gate,* [see 2 *Kings* 11. on verf. 16.] *towards the kings house, and they slew her there.*

16 *And Iojada made a covenant between him,* [Namely, the Lord, as may be gathered from 2 *Kings* 11.17. and here from the end of this verse] *and between all the people, and between the king; that they should be a people unto the LORD.* [Others, *between himself, and between all the people, &c.* meaning, that Jojada, the people, and the king had bound themselves together in a firm league and covenant, to be the Lords people, or to be a people unto the Lord. See the like example, *Jos.* 24.25.]

17 *After that all the people went into the house of Baal, and brake that down, and they brake his altars, and his images in pieces: and they slew Mathan the Priest of Baal before the altars.*

18 *Now Iojada appointed the officers in the house of the LORD, under the hand of the Levitical Priests; whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the Law of Moseh, with rejoycing, and with singing; according to Davids institution.* [Hebr. *according to Davids hands:* that is, as David by the instinct of Gods Spirit had ordained, and had delivered, and left to

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the Church of God. So below chap.29.27. and *Ezra* 3. 10.]

19 *And he set the porters at the gate of the house of the LORD: that none being unclean in any thing, might enter in.*

20 *And he took the captains of the hundreds, and the mighty (ones.)* [Or, *the honourable, reſpectfull, moſt excellent (ones)*] *and thoſe that had the dominion among the people; and all the people of the land, and brought down the king from the houſe of the LORD, and (they) came thorow the midſt of the high gate,* [ſome do underſtand hereby the greateſt, and the chiefeſt gate of the kings houſe, at which the kings guard kept watch and ward, and is therefore called *the guards gate*, 2 *Kings* 11.19. in this ſenſe this gate is to be diſtinguiſhed from the gate of the Temple, whereof above verſ. 5. See the Annotations there] *into the kings houſe: and they ſet the king upon the throne of the kingdom.*

21 *And all the people of the land rejoyced, and all the city was quiet; after they had ſlain Athalia with the ſword.*

CHAP. XXIV.

Joas is religious, as long as Jojada liveth, verſ. 1, *&c. He marrieth two wives,* 3. *cauſeth the Temple to be repaired,* 4. *Jojada dieth,* 15. *is very honourably buried,* 16. *Joas becometh a idolater,* 17. *cauſeth Zacharia the ſon of Jojada to be put to death, for reproving idolatry,* 20. *He is preyed upon and ſmitten by the Syrians,* 23. *murdered by his own ſervants,* 25. *Amazia his ſon becometh king,* 27.

JOas was ſeven years old, [Hebr. *a ſon of ſeven years.* See above chap. 23. on verſ. 1.] *when he became king, and he reigned fourty years at Jeruſalem: and his mothers name was Zibia, of Ber-Seba.*

2 *And Joas did that which was right in the eys of the LORD, all the days of Jojada the Prieſt.* [That is, as long as Jojada was alive, who ceaſed not to inſtruct him in the ways of the Lord, 2 *Kings* 12.2.]

3 *And Jojada took for him two wives,* [That is, he choſe two wives for him, whom he fought out in due manner, and joyned them to him in wedlock] *and he begat ſons and daughters.*

4 *Now it came to paſs after this, that it was in the heart of Joas,* [That is, that Joas was minded, or had an intent. So 1 *Kings* 8.17,18. ſee the Annotations] *to renew the houſe of the LORD.* [That is, to repair, or to mend, that which was broken, and decayed in it.]

5 *So he gathered together the Prieſts and the Levites, and ſaid unto them; Go out into the cities of Juda, and gather money of all Iſrael,* [Meaning the Iſraelites, that were under the juriſdiction of Juda. See above chap.15. on verſ.17. and 21. on verſ.2.] *to repair* [Hebr. *ſtrengthen*, that is, to renew, as verſ.4. So 2 *Kings* 12.5,6. and below verſ.12.] *the houſe of your God, from year to year;* [becauſe it could not be repaired in one year, or, for that it was to be repaired every year] *and make ye haſte for this matter,* [Hebr. *for this word*] *but the Levites made no haſte.*

6 *And the king called Jojada, the chief,* [To wit, of the Prieſts; that is, the chief Prieſt. The word *Prieſt*, is added thereto, below verſ. 11. See alſo *Neh.* 12. v.7.] *and ſaid unto him; Why haſt thou not made ſearch,* [Or, *not enquired*] *among the Levites, to bring in out of Judæ, and out of Jeruſalem, the tax* [Or, *levy, collection, charge*] *of Moſes the ſervant of the LORD, and of the Congregation of Iſrael, for the Tent of the Teſtimony?* [meaning ſuch a tax, levy, or collection, as Moſeh had commanded for the making of the Tabernacle in the wilderneſs, *Exod.*30.12,13. and 38.24.25. which had payed not yearly, but as neceſſity required. Compare the Annotations on *Exod.*30.12. Others conceive that this collection was ordinary, and was made duly every year, for the maintaining of the worſhip of God, and its appurtenances. See of *the Tent of witneſs*, or, *teſtimony*, *Numb.*1. on verſ.50.]

7 *For when Athalia dealt wickedly, her ſons* [Namely, Ahazia with ſome of his next kinſmen. See above chap.21.16,17. For the reſt of her ſons were carried away captive in the life-time of Joram her husband. Otherwiſe the Plural Number is here uſed for the Singular; as *Gen.*21.7. unleſs we ſhould ſay, that Athalia's ſons had done the thing here mentioned, before their captivity] *had broken up the houſe of God,* [Others, *the ſons of Athalia*, *that wicked woman*, had, *&c.* Hebr. *for Athalia dealing wickedly, her ſons had, &c.*] *yea even beſtowed all* [that is, all manner, or, the greateſt part] *the hallowed thing* [ſee *Lev.*16. on verſ.4.] *of the houſe of the LORD upon Baalim.* [That is, Idols. See *Judges* 2. on verſ.11.]

8 *And the king commanded,* [Hebr. *ſaid*; that is here, commanded; to wit, by the advice of Jojada the High Prieſt, as may be gathered from 2 *Kings* 12.1.] *and they made a cheſt, and ſet it without at the gate of the houſe of the LORD.* [To wit, of the peoples Court; on the right hand, as they entered into the Temple of the Lord. See 2 *Kings* 12.9. and the Annotations thereon.]

9 *And they made proclamation in Juda, and in Jeruſalem,* [Hebr. *and they gave a voice in Juda, &c.* that is, they cauſed proclamation to be made. Of the word *voice* for *proclamation*, ſee *Exod.*36.6. and the Annotat. *Item Ezra* 1.1.] *to bring in to the LORD the tax* [ſee above on verſ 6.] *of Moſeh the ſervant of the LORD over Iſrael* [that is, charged upon Iſrael by God, and impoſed upon them by Moſeh] *in the wilderneſs.*

10 *Then all the Princes, and all the people rejoyced; and they brought in, and caſt into the cheſt, untill they had made an end.* [To wit, of repairing the houſe of the Lord. See verſ. 14. Others, *untill it became full.*]

11 *Now it came to paſs, at the time when he* [Namely, Jojada the High Prieſt] *brought in the cheſt* (to wit, out of the place where it ſtood, into one of the chambers that were in the Temple, for to take out the money there, to purſe it, and to tell it out. Compare 2 *Kings* 12.10. and the Annotations] *at the Kings command by the hand of the Levites, and when they ſaw that there was much money; that the Kings Scribe came, and the chief Prieſts and officers,* [that is, thoſe that were appointed for this work by the High Prieſt. In their room the High Prieſt himſelf is mentioned, 2 *Kings* 12.10. for a man may be ſaid to do that himſelf, which he doth by another. See *Gen.*40. on verſ.22.] *and emptied the cheſt, and took it up, and carried it to his place again:* [ſee of this place above on verſ 8.] *thus they did from day to day, and gathered money in abundance;*

12 *Which the king, and Jojada gave to thoſe, that had the care of the work of the ſervice of the houſe of the LORD;* [Hebr. *that did the work, &c.* That is, that provided it, or had the care of it. And underſtand thereby the chiefeſt over-ſeers over the work, that it might by them be given to the workmen, or labourers: for there was more than one over-ſeer. See 2 *Kings* 12. on verſ. 11.] *and they hired hewers,* [the Hebrew word ſignifieth as well hewers of ſtone, as hewers of wood. See 1 *Kings* 5. on verſ.15] *and carpenters,* [the word that is uſed in the original, is indeed aſcribed to ſundry artificers or handy-crafts-men, as appeareth, *Exod.*35.35. and 38. 23. 2 *Chron.*2.2.15. *Iſai* 45.16, *&c.* and here in the following words of this verſe; but that it is to be underſtood here of Carpenters, may be here truly gathered from

from the foregoing and following words] *to renew the houſe of the LORD: together with workmen alſo in iron, and copper, to mend the houſe of the LORD.*

13 *So the prouiders of the work cauſed the repairing* [Hebr. *health*] *of the work to go on by their hand:* [the meaning is, that the work of building by the diligent care of the over-ſeers came to good perfection. The Hebrew word is likewiſe ſo taken, 1 *Kings* 18.30. *Nehem.*4.7.] *and they reſtored the houſe of God in his ſhape,* [The Hebrew word ſignifieth here a well-ordered form, or a right-faſhioned, or, regular ſtructure, having its due proportion, ſhape, and dimenſion] *and made it ſtrong.*

14 *Now when they had finiſhed* (it,) [To wit, the repairing and mending of the Temple] *they brought the reſt of the money before the King and Jojada,* [to wit, the providers, and over-ſeers of the work did ſo, who were intruſted by the king and Jojada to lay out this money aright, above verſ.12.] *whereof he* [to wit, the king] *made veſſels for the houſe of the LORD, veſſels to miniſter, and to offer* (withall,) [Others, *mortars*] *and incenſe-bowls, and gold, and ſilver veſſels: and they offered burnt-offerings continually in the houſe of the LORD all the days of Jojada.* [That is, as long as Jojada lived. So above verſ.2.]

15 *And Jojada waxed old, and full of days,* [See *Gen.*25.8. and the Annotat. *Item Gen.*35.29. 1 *Chron.* 23.1. and 29.28.] *and died, he was an hundred and thirty years old,* [Hebr. *a ſon of an hundred and thirty years*] *when he died.*

16 *And they buried him in the city of David, by the kings: for he had done good* [To wit, kept the young king from the cruel and murderous Athalia, brought him well up, and inſtructed him, ſet him upon the royal throne, put to death wicked Athalia, repaired the Temple, and reſtored the pure worſhip of God] *in Iſrael,* [that is, in the land of Juda; and that which appertained thereto, which was a part of Iſrael, this name being taken generally. See above chap.21. on verſ.2.] *both towards God* [in reſtoring his worſhip, above chap 23.18. and here verſ.14.] *and* (towards) *his houſe.* [Meaning, his Temple, which was repaired by the advice and managing of Jojada.]

17 *But after the death of Jojada, came the Princes of Juda, and bowed themſelves down before the king:* [To wit, ſuing unto him, for the bringing in of idolatry again into the land, as probably may be gathered from the following verſe] *then the king hearkened unto them.* [That is, he granted their ſuit, or, requeſt.]

18 *So they left the houſe of the LORD the God of their fathers and ſerved the groves, and the idols:* [Hebr. *ſorrows.* See 1 *Sam.*31. on verſ.9.] *then great wrath* [namely, of God. See below chap.28. on verſ. 13.] *was upon Juda, and Jeruſalem, for this their treſpaſs.*

19 *Yet he ſent Prophets among them, to cauſe them to return unto the LORD: they teſtified againſt them,* [That is, called heaven and earth to witneſs againſt them] *but they inclined not* (their) *ears.*

20 *And the Spirit of God put on Zacharia* [Or, *clothed*; that is, the Spirit of the Lord came upon him, and arayed him as a garment. See *Judges* 6. on verſ. 34.] *the ſon of Jojada the Prieſt, who ſtood above the people,* [that is, in a place that was higher than the place wherein the people were aſſembled; from which place Zacharia ſpake, that he might be the better heard] *and he ſaid unto them; Thus ſaith God; Why trangreſs ye the commandments of the LORD? therefore ye ſhall not be proſperous;* [compare 2 *Chron.*15.2.] *becauſe ye have forſaken the LORD, therefore he will forſake you.*

21 *And they made a conſpiracy againſt him, and ſtoned him with ſtones at the commandment of the king,* [See *Matth.*23.35.] *in the court of the houſe of the LORD.* [To wit, in the peoples court, as ſome conceive. Others underſtand this of the Prieſts court, ſo that this murder ſhould have been committed between the Altar and the Porch of the Temple; to wit, as it were before the face of the Lord. The opinion of many is, that the Lord Jeſus Chriſt hath reſpect to this paſſage, *Matth.*23.34. and that Jojada is called there *Barachia.*]

22 *Thus king Joas remembered not the kindneſs, which Jojada his father had done to him,* [Of which ſee above chap.23.] *but ſlew his ſon: who when he died, ſaid; The LORD will look upon it, and require* (it.) [Namely, my bloud at the hands of theſe murderers, and at the hand of him that commanded the murder to be done. That is, God will puniſh and avenge it. See *Gen.*9.5. and 42.23. and the Annotations. Others, *the Lord ſeeth it, and will require it*: or, *the Lord look upon it, and require it.*]

23 *Therefore it came to paſs with the circuit of the year, that the forces of Syria marched up againſt him, and they came to Juda, and Jeruſalem, and deſtroyed all the Princes of the people from among the people: and they ſent all the ſpoil of them unto the king of Damaſcus.* [Hebr. *Darmeſek.* Meaning, the *Metropolis*, or chief city of Syria. See *Gen.*14. on verſ.15.]

24 *Albeit that the army of the Syrians came with few men; yet notwithſtanding the LORD delivered an army of great multitude into their hand, becauſe they had forſaken the LORD the God of their fathers:* [Compare above chap.12. the Annotations on verſ.2.] *ſo they* [namely, the Syrians] *executed the judgments againſt Joas.* [That is, the puniſhments of God, which he had deſerved in forſaking the pure worſhip of God, and murdering of Zacharia. For it ſeemeth likewiſe by the following verſe, that the Syrians had wounded him.]

25 *And when they were departed from him, (for they left him in great diſeaſes) his ſervants made a conſpiracy againſt him,* [See 1 *Kings* 15. the Annotations on verſ. 27.] *for the bloud* [Hebr. *blouds*; that is, for the murder committed on Zacharia. See 1 *Kings* 2. on verſ.33.] *of the ſons of Jojada the Prieſt,* [that is, of Zacharia the ſon of Jojada the Prieſt; the Plural number being here put for the Singular. See above v.7. and the Annotations: unleſs we ſhould ſay that Jojada had more ſons, that were put to death: or at leaſt by ſons are here to be meant the ſons of Zacharia, becauſe children ſeem to have been ſometimes deſtroyed with their fathers. Compare 2 *Kings* 9. verſ.26. and above chap. 24 4.] *and they ſlew him on his bed, that he died, and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.*

26 *Now theſe are they, that made a covenant againſt him, Zabad,* [Called alſo *Jozachar*, 2 *Kings* 12.21] *the ſon of Simath the Ammoniteſs, and Jehozabad the ſon of Simrith* [otherwiſe called *Somer*, 2 *Kings* 12.21.] *the Moabiteſs.*

27 *Now concerning his ſons,* [Which he had, or alſo left behinde] *and the greatneſs of the burden (laid) upon him,* [that is, of the taxation, wherewith he was charged, or burdened, to redeem the plundering and ſpoiling of Jeruſalem of Hazael, 2 *Kings* 12.18. Others underſtand this of the collections or taxes, which he laid upon the people, toward the building and repairing of the Temple] *and the building of the houſe of God,* [Hebr. *the ground-work*, or, *foundation, &c.* that is, the building on the houſe of God] *behold, they are written in the hiſtory of the book of the kings:* [the Hebrew word *Midruſch* hath its name from ſeeking, becauſe therein the acts and deeds of kings were diligently ſought out, gathered together, and recorded. So above chap. 13.22.] *and Amazia his ſon became king in his ſtead.*

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CHAP. XXV.

Amaziah reigneth well in the beginning, verſ.1, &c. *He avengeth his fathers death*, 3. *He prepareth to fight againſt Edom, not onely with his own people, but alſo with hired Iſraelites*, 5. *He diſbandeth thoſe hired ſouldiers, by the Prophets advice*, 7. *With his own men he conquereth the Edomites*, 11. *is damnified by the diſbanded Iſraelites*, 13. *falleth to idolatry*, 14. *challengeth the king of Iſrael preſumptuouſly into the field*, 17. *is ſmitten by him*, 22. *is driven away, and murdered by his own people*, 27.

AMaziah being five and twenty years old, [Hebr. *a ſon of nine and twenty years*] became king, and reigned nine and twenty years at Jeruſalem: *and his mothers name was* Joadan of Jeruſalem.

2 *And he did that which was right in the eyes of the* LORD: *but not with a perfect heart.* [He had, it's true, reſtored the pure worſhip of God, which in his fathers time, after the death of Joiada, was decayed, but afterward he became an idolater, and a rejector of prophetical admonition, as alſo a raſh, bold, peſtumptuous, and unlucky warriour.]

3 *Now it came to paſs, when the kingdom was eſtabliſhed to him; that he ſlew his ſervants,* [Of which ſee above chap 24. verſ.26.] *that had ſmitten the king his father.* [That is, had killed him, above chap.24.25. Of the word *ſmiting*, ſee Gen 8. on verſ.22.]

4 *But he ſlew not their children,* [Which indeed ſeemeth to have been done ſometimes. See above ch.24. the Annotation on verſ.25.] *but do(did)as it is written in the Law, in the book of Moſes, where the* LORD *commanded, ſaying; The fathers ſhall not dy for the children, neither ſhall the children dy for the fathers; but every man ſhall dy for his* (own) *ſin.* [This Law doth properly concern Magiſtrates and Governours, or the higher powers among men. See *Deut.*24.16. 2 *Kings* 14.6. *Jer.*31.30. *Ezech.*18.20.]

5 *And Amaziah gathered Judah together, and made them captains of thouſands, and captains of hundreds, according the houſes of the fathers,* [That is, the families of the chiefeſt. Compare *Exod.*6.12.] *thorow out all Judah, and Benjamin: and he muſtered them, from twenty years old,* [Hebr. *from the ſon of twenty years*] *and above, and found them three hundred thouſand choice* (men,) *going forth to war, handling ſpear, and buckler.* [See above chap.11. on verſ.12.]

6 *Moreover, he hired an hundred thouſand valiant champions out of Iſrael,* [That is, out of the ten Tribes] *for an hundred talents of ſilver.* [Of the value of theſe ſee Exod.25. on verſ.39.]

7 *But there came a man of God* [That is, a Prophet. See *Judges* 13. on verſ.6.] *unto him, ſaying; O king, let not the army of Iſrael go with thee, for the* LORD *is not with Iſrael,* [to wit, becauſe they are turned aſide from the Lord unto Idols] *with all the children of Ephraim.* [Underſtand by theſe *Iſrael*, as goeth before; that is, the ten Tribes, which are ſo called, becauſe Ephraim was indeed the chiefeſt of thoſe Tribes, and Jeroboam their firſt King deſcended of the Tribe of Ephraim. Thus *Ephraim* is uſed for *Iſrael*, *Iſai* 17.3. and 28.1, &c.]

8 *But if thou goeſt, do it, be ſtrong for the battel:* [He ſpeaketh ironically, thereby intimating, that if he would needs make uſe of the Iſraelites that he had liſted, that it ſhould not proſper with him. Such kinde of commands given in an ironical and jearing way, ſerve to reprove and threaten men. See 1 *Kings* 22. on verſ.15.] *God ſhall make thee fall before the enemy: for in God is power to help, and to cauſe to fall.*

9 *And Amaziah ſaid unto the man of God; But what ſhall we do with the hundred talents,* [Whereof mention is made above verſ.6.] *which I have given to the bands of Iſrael?* [With thoſe hundred talents he had liſted and admitted into his ſervice an hundred thouſand Souldiers out of Iſrael] *and the man of God ſaid; The* LORD *hath more than this to give thee.*

10 *Then Amaziah ſeparated them, to wit, the bands that were come to him out of Ephraim* [That is, out of Iſrael, or the ten Tribes, as above verſ.7.] *to go to their place: therefore their anger kindled greatly againſt Judah, and they returned to their place in heat of anger.*

11 *Now Amaziah ſtrengthened himſelf, and led forth his people,* [To wit, thoſe that he had liſted out of his own ſubjects] *and marched into the valley of Salt,* [See 2 *Sam.* 8. on verſ. 13. and 2 *King.* 14. on verſ.7.] *and ſmote of the children of Seir,* [that is, of the Edomites, 2 *Kings* 14.7. that dwelt in the countrey of *Seir*, *Gen.*36. verſ.8. *Deut.*2.3.] *ten thouſand.*

12 *Beſides the children of Judah took ten thouſand alive,* [As they had ſlain ten thouſand; in the former verſe] *and brought them up to the top of the rock,* [to wit, whereupon the city of *Selah* lay; of which ſee 2 *Kings* 14. on verſ.7.] *and thruſt them down from the top of the rock, that they all burſt* (in pieces.)

13 *But the men of the bands,* [Hebr. *the ſons of the band*: that is, the hundred thouſand Iſraelites, which Amaziah had liſted, to uſe them in the war againſt the Edomites, above verſ.6.] *which Amaziah cauſed to turn back, that they ſhould not go with him into the battel, they made an inrode into the cities of Judah,* [that is, pertaining to the Kingdom of Juda; which cities were the frontier Towns of the Kingdom of Juda, bordering all along in the breadth thereof upon the Kingdom of Iſrael] *from Samaria unto Beth-Horon,* [ſee of a two-fold *Beth-Horon*, *viz.* the *lower* and the *upper Beth-Horon*, 1 *Kings* 9. on verſ.17. Here ſeemeth to be ſpoken of the lower, which lay in the Tribe of Benjamin] *and ſmote three thouſand of them, and took much ſpoil.*

14 *Now it came to paſs, after that Amaziah was come from ſmiting the Edomites, and that he had brought with him the gods of the children of Seir;* [Meaning, the Images of the Edomites Idols] *that he ſet them up to himſelf for gods, and bowed down himſelf before them, and burned incenſe unto them.*

15 *Then the anger* LORD *kindled againſt Amaziah: and he ſent unto him a Prophet, which ſaid unto him; Why haſt thou ſought the gods of that people, which have not delivered their* (own) *people out of thine hand?* [This queſtion reproveth the King, and threatneth him, that he ſhould be no more helped by thoſe Idols, than the Edomites had been helped by them.]

16 *And it came to paſs, when he ſpake unto him, that he ſaid unto him; Have they made thee the kings counſellour? forbear* [Hebr. *forbear for thy ſelf*; that is, for thine own good, or, that ſhall be beſt for thee. See *Gen.* 12. on verſ.1.] *why ſhould they* [meaning his guard, that were there preſent] *ſmite thee?* [He threatneth the Prophet, that if he forbear not to reprove him, he would give his guard charge to kill him, or at leaſt to hurt and miſchief him] *then the Prophet forbore, and ſaid; I perceive that God hath determined* [Hebr. *adviſed, took counſel, or, determined in his counſel*] *to deſtroy thee, becauſe thou haſt done that, and haſt not hearkened unto my counſel.*

17 *And Amaziah king of Judah was adviſed, to ſend* [To wit, meſſengers, or, ambaſſadours, 2 *Kings* 14.] *to Joas the ſon of Joahaz, the ſon of Jehu, king of Iſrael, to ſay; Come, let us ſee one another face.* [That is, march out into the field againſt one another, to fight together, and to encounter each other with armed power, and ſo to look on one another in the face. See 2 *Kings* 14. on v.8.]

18 *But Joas the king of Iſrael ſent to Amaziah the king of Juda, to ſay to him, the Thiſtle that is on Libanon, ſent to the Cedar that is on Libanon, to ſay; give thy daughter to my ſon to wife: but the beaſt of the field that is on Libanon, paſſed by, and trod down the thiſtle.* [See the expoſition of this parable, 2 *Kings* 14. on v.9.]

19 *Thou ſayeſt, Lo, thou haſt ſmitten the Edomites;* [Yea, *ſmiting ſmitten*, as it is ſaid, 2 *King.*14.10. that is, ſmitten them ſtoutly and mightily] *therefore thine heart haſt lift thee up to boaſt: Abide now at home: Why ſhouldeſt thou mingle thy ſelf in evil, that thou ſhouldeſt fall, thou, and Juda with thee.*

20 *But Amaziah hearkened not; for it was of God,* [See 1 *King.*12.15. and the annotat. thereon] *that he might deliver them into* (their) *hand; becauſe they had ſought the gods of the Edomites.*

21 *So Joas the king of Iſrael marched up, and he, and Amaziah the king of Juda ſaw one anothers face,* [See above on verſ.17.] *at Beth-Semes, which is in Juda.* [and is therefore to be diſtinguiſhed from another of this name lying in Naphtali, *Joſh.*19.38. *Judg.*1.33.]

22 *And Juda was ſmitten before the face of Iſrael: And they fled, every man into his tents.*

23 *And Joas the king of Iſrael took Amaziah the king of Juda, the ſon of Joas, the ſon of Joahaz* [Otherwiſe called *Ahazia*, and *Azaria*. See above chap. 21.17. and 22.1,6. with the annotat.] *at Beth-Semes: And he brought him to Jeruſalem, and he brake off the wall of Jeruſalem, from the gate of Ephraim* [ſee 2 *King.* 14. on v. 13.] *to the corner-gate,* [Hebr. *which was looking out*, or, *to the gate looking out*: It is ſo called, becauſe it ſtuck out at a corner of the city; wherefore it is alſo called the *corner-gate*, both here, and 2 *King.* 14.13.] *four hundred ells* (or cubits.)

24 *Moreover, he* (took) *all the gold, and the ſilver, and all the veſſels that were found in the houſe of God, with Obed-Edom,* [That is, with the poſterity of Obed-Edom, who were porters, and keepers of the treaſures in the houſe of God, 1 *Chron.* 26.15.] *and the treaſures of the kings houſe, together with the hoſtages:* [Hebr. *ſons of pledges*, or, *of pawnes*. See 2 *King.* 14. on verſ.14.] *and he returned to Samaria.*

25 *Now Amaziah, the ſon of Joas, the king of Juda lived after the death of Joas, the ſon of Joahaz, the king of Iſrael, fifteen years.*

26 *The reſt of the acts of Amaziah, the firſt, and the laſt, behold, are they not written in the book of the kings of Juda and Iſrael?*

27 *Now from the time that Amaziah had turned away from after the* LORD, [That is, from following the Lord] *they made a conſpiracy againſt him* [ſee 1 *Kings* 15. on verſ. 27.] *in Jeruſalem, but he fled to Lachis:* [ſee of this city, 1 *Kings* 14. on verſ. 19.] *Then they ſent after him to Lachis, and ſlew him there.*

28 *And they brought him upon horſes, and buried him by his Fathers in the city of Juda.* [That is, in Jeruſalem; which city, although it lay partly in the borders of Benjamin, and partly in Juda; yet notwithſtanding it is chiefly called a city of Juda, becauſe it was the chief city, where the kings of Juda kept their court. See 2 *Kings* 14. 20.]

CHAP. XXVI.

Uzziah ſucceedeth in the room of his Father Amaziah, verſ. 1, &c. *reigneth well in the dayes of Zacharia*, 4. *Obtaineth great victories over his Enemies*, 6. *Furniſheth the city of Jeruſalem, and his own houſe*, 9. *Strengtheneth his kingdome with ſouldiers, arms and artificial Engines forwar*, 11. *He tranſgreſſeth in attempting to burn incenſe before the Lord*, 16. *For which he is puniſhed with Leproſie*, 19. *He dieth, and Jotham his ſon reigneth*, 23.

THen all the people of Juda took Uzziah, [Called alſo *Azaria*, 2 *Kings* 14.21.] (*who was now ſixteen years old*) [Hebr. *a ſon of ſixteen years*; and ſo in the ſequel] *and made him king in the room of his Father Amaziah.* [to wit, when his Father Amazia fled to Lachis. See 2 *Kings* 14. on verſ.21.]

2 *The ſame built Eloth,* [Called alſo *Elath*, 2 *Kings* 14.22. See of this city, 1 *Kings* 9. on verſ. 26.] *and brought it again to Juda, after that the king was fallen aſleep with his Fathers.* [ſee 2 *Kings* 14 22.]

3 *Uzziah was ſixteen years old when he became king, and he reigned two and fifty years at Jeruſalem: And his mothers name was Jecholia of Jeruſalem.* [Compare 2 *Kings* 15.2.]

4 *And he did that which was right in the eyes of the* LORD, [That is, he ſet up, and maintained the pure worſhip of God, which was fallen to decay about the end of Amazia's reign] *according to all that his Father Amaziah had done.* [In the government of his kingdome he did not only follow the ſteps of his Father, but was alſo become like unto him in the laſt. But as his Father Amazia, after that he had overcome the Edomites, fell to idolatry, above chap. 25.14. ſo likewiſe did Uzzia, after that he became mighty and ſucceſſfull, fall into his preſumption, that he would entrench upon the Prieſts office, bel.verſ.16.]

5 *For he gave himſelf to ſeek God,* [Hebr. *he was to ſeek God*. What it is to ſeek God, ſee above chap.11. on v.16. Underſtand that he was buſie or wholly taken up in ſeeking of God] *in the dayes of Zacharia, who was underſtanding* [oth. *who made (him) underſtanding*: that is, who taught and inſtructed him: for the Hebrew word ſignifieth not only *to have underſtanding*, and *to be underſtanding*; but alſo ſometimes *to make* another *wiſe* and *underſtanding*, by good doctrine and inſtruction] *in the viſions of God:* [oth. *in the fears of God*. Underſtand by *viſions* here, the whole doctrine of that which was to be believed, and practiſed unto ſalvation, revealed by Moſes, and the reſt of the Prophets, and by them daily whetted upon the people, expounded and applyed unto them] *now in the daies that he ſought the* LORD, *God made him to proſper.*

6 *For he marched forth, and warred againſt the Philiſtines, and brake* (down) *the wall of Gath,* [See of this city, 1 *Kings* 2. on v. 39.] *and the wall of Jabne,* [a city of the Philiſtines by the midland ſea] *and the wall of Aſdod:* [alſo a city in the land of the Philiſtines: of which ſee *Joſh.*11.22. and 15.46. 1 *Sam.*5.1.] *moreover he built cities in Aſdod,* [underſtand the countrey belonging to the city of Aſdod] *and among the Philiſtines.*

7 *And God helped him againſt the Philiſtines, and againſt the Arabians which dwelt at Gurbaal,* [A place lying ſouth-ward of Judea, as the Philiſtines were weſtward of it, and the Ammonites Eaſt-ward] *and* (*againſt*) *the mount.ains.* [the name of a certain countrey and people.]

8 *And the Ammonites,* [See above chap. 20. on verſ. 1.] *gave gifts to Uzzia, and his name went to the entring in of Egypt:* [that is, he became very famous and renowned. Compare 1 *Chron.* 14.17. and bel. verſ. 15. of this chapter, *Ezek.* 16.14.] *For he ſtrengthned himſelf in the higheſt (degree.)* [the word in the original is likewiſe ſo taken, 1 *Chron.* 14.2. and 23.17. and 29.25. 2 *Chron.*1.1.]

9 *Moreover, Uzzia built towers at Jeruſalem,* [To wit, at the walls, which Joas the King of Iſrael in Amazia's time had broken down, above chap. 25.23.] *at the corner-gate,* [Hebr. *the gate of the corner*. See 2 *Kin.* 14. on verſ. 13.] *and at the valley-gate,* [Hebr. *the*

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gate of the valley. See of this gate, *Nehem.*2.13, and 3. 13.] *and at the corners:* [or, *turnings*; to wit, of the wall. Others keep the word *Mikzoa*, as the proper name of a tower or ſtrong hold ſtanding in the higheſt part of the city of David. See hereof alſo, *Neh.* 3.verſ.19. 24.] *and he fortified them.*

10 *Alſo he built towers in the wilderneſs,* [Namely, of Arabia,to prevent and hinder the inrodes from thence, which were made in the dayes of Joram, above chap 21. 16.] *and digged many wells,* [wherein they gathered and kept water for the uſe both of man and beaſt] *becauſe he had much cattel, both in the low grounds and in the plaines; Husband-men, and vine-dreſſers on the mountaines, and on the fruitfull fields:* [oth. *Carmel*; that is, in the Region or countrey belonging to the city of Carmel, lying by the wilderneſs of Maon, in the tribe of Juda, very fruitfull, and abounding with great ſtore of fair fruits and vineyards. Elſewhere Carmel is a mountain lying in the tribe of Iſſachar, exceeding well planted, fowen, and very fruitfull. See 1 *Kings* 18. on verſ.19. from whence it ariſeth that fruitfull countries are called a *Carmel.* See 2 *Kings* 19. on ver.23.] *for he was a lover of husbandry.*

11 *Moreover, Uzzia had an hoſt of trained* (*men*) *for war* [Underſtand ſome ordinary bands of ſouldiers, which the King had in readineſs for any urgent occaſion that might happen. Compare 1 *Chron.* 27. and above cha.17.14.] *marching out to war by bands, according to the number of their muſtering, by the hand of Jeiel the Scribe, and Maaſeja the Ruler:* [that is, which muſtering was performed by means of Jeiel, *&c.*] *under the hand* [that is, under the conduct. So verſ. 13.] *of Hanania* (*one*) *of the kings Princes.*

12 *The whole number of the heads of the Fathers,* [So above chap 23.2.] *of the warlike champions, was two thouſand and ſix hundred.*

13 *And under their hand was an army of three hundred thouſand, and ſeven thouſand, and five hundred, that with warlike power exerciſed themſelves for war,* [Hebr. *doing war*; that is, which practiſed war, were fit for war, and trained up in it. See 1 *Kings* 12. on v. 21.] *to help the king againſt the Enemy.*

14 *And Uzzia prepared for them, for the whole hoſt, ſhields, and ſpears, and helmets, and bowes even unto the ſling-ſtones.* [That is, ſtones which they were to throw with the ſling at the enemy.With ſuch a ſling-caſt David hit the Gyant Goliath in the forehead, that he fell'd him down by it, 1 *Sam.* 7.49. Compare *Job* 41. 19.]

15 *He made alſo at Jeruſalem cunning works, the invention of cunning craftſmen,* [Hebr. *devices by the device of the deviſour*; that is, artificial and well deviſed works, contrived by the skilfull invention of a cunning or skilfull artiſt, or engineer] *to be upon the towers, and upon the corners, to ſhoot with arrowes, and with great ſtones: So his name went far abroad:* [ſee above on verſ.8.] *For he was marvelloully helped,* [Hebr. *he was made it marvelloully with*, or, *to be helped*, to wit, of God, who is a *ſhield to all thoſe that truſt in him, Pſalm* 18.31.] *till he was ſtrong.* [or, *ſtrengthened*; to wit, in his kingdome.]

16 *But when he was grown ſtrong, his heart was lifted up unto deſtruction: And he tranſgreſſed againſt the LORD his God: For he went into the temple of the LORD,* [Meaning into the *holy place*, where the altar of incenſe ſtood, and into which no man might come, much leſs offer incenſe, ſave the Prieſts only. This place is below verſ.18. called the *Sanctuary*] *to burn incenſe upon the altar of incenſe.*

17 *And Azaria the Prieſt* [Meaning the high Prieſt. See 1 *Chron.*6 10. and below verſ.20.] *went after him: and with him fourſcore Prieſts of the LORD, valiant men.*

18 *And they withſtood king Uzzia, and ſaid unto him; It pertaineth not to thee, Uzzia, to burn incenſe unto the LORD, but to the Prieſts the ſons of Aaron, that are conſecrated to burn incenſe;* [compare *Exod.* 30.7.*&c.*] *go out of the ſanctuary,* [ſee above on verſ. 16. where this ſanctuary is called the *temple.* Compare 1 *Kings* 8. 10. and the annotat.] *for thou haſt tranſgreſſed; neither ſhall it be for thine honour from the LORD God.* [to wit, becauſe he will not approve of it, but will ſurely puniſh it.]

19 *Then Uzzia was wroth,* [Of the Hebrew word ſee *Gen.* 40. on verſ.6.] *and the incenſe was in his hand, to burn incenſe: Now when he was wroth againſt the Prieſts, the leproſie roſe up in his forehead, before the face of the Prieſts,* [ſome conceive that at that time the Earthquake happened: Of which ſee *Amos* 1.1. *Zach.* 14.5. as a manifeſt proof of Gods anger againſt this King] *in the houſe of the LORD, from above the altar of incenſe.* [to wit, from the Lord, who ſeemeth to have ſhot ſomething from above, or from beſide this altar againſt the kings face, which cauſed or produced this leproſie.]

20 *Then Azaria the head Prieſt,* [Hebr. *the Prieſt the head*, to wit, of the Prieſts, that is, the chief Prieſt] *and all the Prieſts looked upon him, and behold, he was leprous in his forehead, and they thruſt him in haſt from thence, yea he himſelf was alſo driven to go out,* [compare *Eſth.* 6. verſ. 12.] *becauſe the LORD had plagued him.*

21 *Thus Uzzia the king was leprous unto the day of his death, and being leprous, dwelt in a ſeparated houſe,* [*Lev.*13.46. *Num* 5.2. and 12.14. See further 2 *King.* 15. on v. 5.] *for he was cut off from the houſe of the LORD:* [that is, he was declared unclean, and was to dwell alone, and not permitted to come into the peoples court, into the publick congregation, and that according to the law, *Lev.* 13. 46.] *now Jotham his ſon was over the kings houſe, judging* [that is, governing, and executing judgement. See 2 *Kings* 15. on verſ 5.] *the people of the land.*

22 *Now the reſt of the acts of Uzzia, the firſt, and the laſt, did Iſaia the Prophet the ſon of Amoz write.*

23 *And Uzzia ſlept with his Fathers, and they buried him by his Fathers, in the field of the burial, which belonged to the kings; for they ſaid, he is a leper:* [That is, they buried him in the field, wherein the ſepulchres of the kings were; howbeit they buried not his body, becauſe of the leproſie, in, or among thoſe ſepulchres, but in a diſtinct and ſeparated place] *and Jotham his ſon became king in his ſtead.*

CHAP. XXVII.

Jotham reigneth well, verſ.1, &c. *Cauſeth divers buildings to be made,* 3. *He maketh the Ammonites tributary to him,* 5. *He perſevereth in goodneſs, dieth, and Achaz his ſon becometh king,* 9.

JOtham was five and twenty years old,[Hebr.*a ſon of five and twenty years*] *when he became king, and he reigned ſixteen years at Jeruſalem, and his mothers name was Jeruſa, a daughter of Zadok.* [Compare 2 *King.* 15. 33.*&c.*]

2 *And he did that which was right in the eyes of the LORD,* [To wit, in maintaining the pure worſhip of God. Compare above chap.26.4. and ſee the annotat.] *according to all that his Father Uzzia had done, ſaving that he entred not into the Temple of the LORD:* [to wit, (according to the opinion of ſome) there to attend the ſervice of God in publick with the reſt of Gods people: which may thus be underſtood that he omitted it not through contempt of the ordinance, but through humane

mane frailty, becauſe his father was ſmitten there with leproſie. Some conceive that this was ſpoken in praiſe of him, to wit, that he entred not into the Temple of the Lord to burn incenſe, as his Father had done. See above chap.26.16.] *and the people did yet corrupt themſelves.* [to wit, by idolatry, in offering and burning incenſe on the high places, as is declared, 2 *Kin.*15.35.]

3 *The ſame built* [That is, renewed, repaired, fortified, mended. Compare above chap. 11.5. and the annotat.] *the high gate at the houſe of the LORD:* [ſee 2 *King.* 15. on v.35.] *He alſo built much on the wall of Ophel:* [meaning a part of the walls of Jeruſalem, ſo called, becauſe it ſtood on an hill, or high place. See below chap. 33.14. and *Nehem.* 3.26. and 11. 21.]

4 *Moreover, he built cities on the mountaines of Juda: And in the woods he built caſtles and towers.* [Compare above chap.17. on v.12.]

5 *He warred alſo againſt the king of the children of Ammon, and prevailed againſt them, ſo that the children of Ammon gave him the ſame year an hundred talents of ſilver,* [ſee 1 *Kings* 16. on v.24.] *and ten thouſand Cors* [ſee of this meaſure, *Lev.*27. on v.16. where it is called an *Homer*, 1 *King.* 4. on v. 22. where it is called a *Cor*, as here] *of wheat, and ten thouſand of barley: That the children of Ammon brought him again, both in the ſecond, and in the third year.*

6 *So Jotham ſtrengthned himſelf: For he diſpoſed* [See above chap. 19. on v.3.] *his waies* [that is, reſolutions, purpoſes, words, actions, courſe of life. See *Gen.* 6. on v.12. and 1 *King.*2. on v. 4. So here in the following verſe] *before the face of the LORD his God.*

7 *Now the reſt of the acts of Jotham, and all his wars,* [To wit, which the King of Syria, and the King of Iſrael made againſt him] *and his waies; lo, they are written in the book of the kings of Iſrael and Juda.*

8 *He was five and twenty years old,* [Hebr. *a ſon of five and twenty years*] *when he became king; and he reigned ſixteen years at Jeruſalem.*

9 *And Jotham ſlept with his Fathers, and they buried him in the city of David:* [See 1 *Kings* 2. on v. 10.] *and Achaz his ſon became king in his ſtead.*

CHAP. XXVIII.

Achaz is an abominable idolater, verſ. 1, &c. *He is ſmitten by the Syrians, and by the Iſraelites,* 5. *The Iſraelites carry away many Jews captive with them,* 8. *whom they bring again into their own border, by the advice of the Prophet Oded,* 9. *Achaz ſeeketh to the Aſſyrians for help,* 16. *War is made againſt him by the Edomites and Philiſtines,* 17. *He is not aſſiſted by the king of Aſſyria,* 20. *goeth on in his wickedneſs,* 22. *He dieth, and Hizkia his ſon reigneth,* 27.

ACHaz was twenty years old,[Hebr. *a ſon of twenty years*] *when he became king, and reigned ſixteen years at Jeruſalem: And he did not that which was right in the eyes of the LORD, like David his Father.* [compare 1 *King.* 11. on v. 9.]

2 *But he walked in the waies of the kings of Iſrael:* [See above chap.21. on v. 6.] *beſides, he made alſo molten images for Baalim.* [that is, to the honour of the idols, which they called *Baalim*, becauſe they held them to be their Lord. See *Judg.* 2 on v. 11.]

3 *Alſo he burnt incenſe in the valley of the ſon of Hinnom* [See 2 *Kings* 23. on v.10.] *and he burnt his ſons in the fire, according to the abominations of the heathen,* [it is ſaid, 2 *Kings* 16.3. that he made his ſon to paſs thorow the fire. This King Achaz cauſed ſome of his ſons to be burnt, as is here affirmed, and it may be that he made one to paſs only thorow the fire, as it is written, 2 *King.* 16.3. See of this heathenish abomination, *Lev.* 18. on v. 21. Compare below chapt. 33. the annotat. on v.3.] *whom the LORD had driven out of poſſeſſion before the face of the children of Iſrael.*

4 *He offered alſo, and burnt incenſe on the high places,* [See *Lev.*26. on v. 30.] *and on the hills; as alſo under all* (or every) *green tree.* [ſee *Deu.* 12. on verſe 2.]

5 *Therefore the LORD his God* [To wit,according to the covenant of grace, which God had made with Abraham and his poſterity: or according to the hypocritical profeſſion, which Achaz made, feigning himſelf to hold the Lord God of his Fathers,to be his God alſo; as idolaters do commonly halt on both ſides;1 *Kin.*18.21.] *delivered him into the hand of the king of Syria,* [called *Rezin*, 2 *Kings* 16.5.] *(ſo) that they ſmote him, and carried away captive from him a great multitude of priſoners, whom they brought to Damaſcus:* [Heb. *Darmeſek.* So above chap. 16. 2.] *And he was alſo delivered into the hand of the king of Iſrael* [called *Pekah* in the following verſe, and 2 *Kin.* 16.5.] *who ſmote him with a great ſmiting.* [compare above chap. 13. on verſ.17.]

6 *For Pekah, the ſon of Remalia ſmote dead in Juda an hundred and twenty thouſand in one day, all warlike men,* [Hebr. *ſons of hat tel, army, ſtrength.* Of the ſignifications of the Hebrew word *hail*, ſee *Gen.* 47. on verſ.6.] *becauſe they had forſaken the LORD God of their Fathers.* [compare 1 *Kings* 15. the annot. on v. 29.]

7 *And Zichri a mighty man of Ephraim, ſlew Maaſeia the kings* [Namely, Achaz his] *ſon, and Azrikam the governour of the houſe,* [or the Leader of the houſe, who as high Steward had the chief or ſupream command over the kings houſhold. So *the Ruler over the treaſures*, is put for the chief or ſupream treaſurer, 1 *Chron.* 26.24.] *as alſo Elkana, the ſecond after the king.*

8 *And the children of Iſrael carried away captive of their brethren,* [That is, of the Jews, who with the Iſraelites were deſcended from one father Jacob. See ab. chap.11. on v.4. alſo below v. 11. and 15.] *two hundred thouſand, women, ſons and daughters, and plundered alſo much prey from them: and they brought the prey to Samaria.*

9 *Now (there) was a Prophet of the LORD there, whoſe name was Oded;* [A Prophet, to be diſtinguiſhed from another of this name, who lived in the time of king Aſa,ab.ch.15.v.1.] *he went out to meet the hoſt that came to Samaria, and ſaid unto them; behold, by reaſon of the wrath of the LORD the God of your Fathers againſt Juda, he hath delivered them into your hand, and ye have ſlain them in wrath, which reacheth up unto heaven.* [an hyperbole, or phraſe ſignifying a ſpecial exaggeration of the thing whereof mention is made,and importing withall a threatning and vengeance of God from heaven. Compare *Gen.*11.4. and *Ezra* 9 6.]

10 *Moreover, ye intend* [Hebr. *ſay*, or, *are ſaying.* See *Gen.*20.on v.11. and 1 *Kin.*5.on v.5. ſo bel.v.17.] *to ſubject the children of Juda and Jeruſalem for bond-men, and bond-women unto you: Are ye not the only* (*men*) *?* [to wit, that ſeek to enthrall your brethren, and to make them ſlaves and bondmen ? Or are ye not beſides that ſingly full of guilt] *with you there are guiltineſſes* [that is, nothing but ſins] *againſt the LORD your God.* [it is as much as if he had ſaid ; as for you that are the rod of Gods judgement againſt the Jews that have incenſ'd him,are ye better then they? what is there elſe with you, but meer ſins and tranſgreſſions, whereby ye have continually hitherto provoked the Lord to anger, ſo that ye can expect nothing elſe but plagues and judgements. Oth. *are they not with you, yea concerning you, guiltineſſes, &c.*]

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11 *Now then, hearken to me, and bring the captives again*, [Hebr. *Prison, captivity.* See *Numb.* 31. on verſ.12. ſo below verſ.13,14,15,17.] *which ye have carried away captive of your brethren: for the heat of the* LORD'S *anger is upon you.*

12 *Then* (certain) *men of the head of the children of Ephraim,* [Meaning, the chiefeſt of Samaria. They are called below verſ.14. *Rulers*, or, *Princes*] *Azaria the ſon of Johanan, Berechia the ſon of Meſhillemoth, and Jehizkia the ſon of Sallum, and Amaſa the ſon of Hadlai, roſe up againſt thoſe that came from the war:*

13 *And they ſaid unto them; Ye ſhall not bring in the captives hither;* [To wit, into Samaria] *for a guilt upon us againſt the* LORD, [Hebr. *guilt of the Lord:* that is, againſt the Lord, as verſ.10.] *ye intend* [Hebr. *ye are ſaying*; that is, purpoſing in your heart. See above on verſ.10.] *to add unto our ſins, and to our guiltineſſes, although we have much guilt,* [it is as much as if they had ſaid; that which ye intend, is a new ſin, whereby ye would aggravate our former ſins, whereas we have already but too many of them.] *and the heat of wrath,* namely, of the Lord, whereby he is incenſed againſt our ſins. The word *wrath* is, without addition of the word *God*, often underſtood of *the wrath of God*, becauſe it may prop rly, in reſpect of its greatneſs, be called wrath. So *Numb.* 1.53. and 18 5. *Joſua* 22.20. 1 *Chron.* 27.24. above 24.18.] *is upon Iſrael.*

14 *Then the ready prepared* [That is, the armed men, or, the ſouldiers] *left the captives, and the ſpoil, before the face of the Princes, and of all the congregation.*

15 *Now the men, which are expreſſed by name,* [To wit, above verſ.12. Underſtand, thoſe that were ordered for this work, *viz.* to conduct the captives, and to furniſh them with neceſſaries] *gat them up, and took the captives, and with the ſpoil clothed all their naked* (ones;) *and they arayed them, and ſhod them, and fed them, and gave them to drink, and anointed them,* [to wit, to revive, and refreſh theſe captives, according to the cuſtome of thoſe Eaſtern countreys. See *Ruth* 3. on verſ. 3.] *and carried them upon aſſes, all that were feeble,* [Hebr. (or, every) *ſtumbling* (one,) that is, thoſe that by reaſon of old age, or youth, or ſickneſs, or wounds, or weakneſs, were not well able to go, and to keep pace with the multitude] *and brought them to Jericho the palm city,* [See *Deut.*34. on verſ.3.] *to their brethren: after that they returned to Samaria.*

16 *At that time* [To wit, when Rezin the King of Syria, and Pekah the King of Iſrael made war againſt him. See above verſ. 5. and 2 *Kings* 16 5.7.] *did king Ahaz ſend unto the kings of Aſſyria,* [that is, to the famous and great King of Aſſyria, called Tiglath-Pileſer, 2 *Kings* 16.7. Or the Plural Number is put here for the Singular. See *Gen.*19. on verſ.29.] *to help him.*

17 *Moreover, the Edomites were alſo come* [and *had ſmitten Juda, and carried away captives.*

18 *Furthermore the Philiſtines had invaded the cities of the low country, and the South of Juda, and had taken Beth-Semes,* [See 2 *Kings* 14.on verſ.11.] *and Ajalon,* [ſee above chap.11. on verſ.10.] *and Gederoth,* [a city in the Tribe of Juda, *Joſ.*15.41.] *and Socho,* [ſee above chap.11. on verſ.6,7.] *and her dependant places*, [Hebr. *daughters.* That is, places belonging thereunto. See *Numb.* 21. on verſ. 25.] *and Timna,* [a city lying in Juda, *Joſ.*15.10.] *and her dependant places, and Gimzo, and her dependant places: and they dwelt there.*

19 *For the* LORD *humbled Juda, becauſe of Ahaz the king of Iſrael: for he had drawn away Juda,* [To wit, from the true God unto Idols, from the pure worſhip of God, to falſe and ſuperſtitious idolatries. The like ſignification hath the Hebrew word, *Exod.* 5.4. Others, *for he made Juda naked*, to wit, of the help and protection of God, cauſing them to ſin] (ſo) *that they tranſgreſſed exceedingly* [Hebr. *tranſgreſſed tranſgreſſion*] *againſt the* LORD.

20 *And Tilleath-Pilneſer* [Called alſo *Tiglath-Pilneſer*, 2 *Kings* 15. verſ.29.*&c.* See there the Annotations] *the king of Aſſyria* [whoſe help Ahaz had ſought, above verſ.16.] *came unto him: howbeit he diſtreſſed him,* [or, put him to a great ſtrait; cauſing him to purchaſe unto his ſide this hired Raſour, (as Iſaias calleth him, chap.7.20) with a great ſum of money, and Achaz was put to a very hard ſhift, to raiſe ſuch a ſum of money] *and ſtrengthened him not.*

21 *For Ahaz took a part of the houſe of the* LORD, *and of the houſe of the King, and of the Princes: which he gave unto the King of Aſſyria;* [That is, he took away the Silver, and the Gold that was in the Temple, and in the Treaſures of the Kings houſe, *&c.* and gave the ſame for a preſent to the King of Aſſyria. See 2 *Kings* 16.8.] *but he helped him not.* [Hebr. *He was no help unto him*: namely, to King Achaz.]

22 *Yea in the time, when he was diſtreſſed, then he treſpaſſed yet more againſt the* LORD: *this was king Ahaz.* [That is, ſuch a one was King Achaz, to wit, alway the ſame man, ſo that he grew no whit better, but waxed daily worſe and worſe, although the Lord plagued and puniſhed him grievouſly.]

23 *For he ſacrificed unto the gods of Damaſcus,* [Hebr. *Darmeſek*] *that had ſmitten him;* [ſome apply theſe words, *that had ſmitten him*, to the people of the city of Damaſcus; but others to the gods of Damaſcus: in that Achaz his meaning ſhould be, that they were the gods of Damaſcus, that had ſmitten him] *and ſaid, Becauſe the gods of the kings of Syria help them, I will offer unto them, that they may (alſo) help me: but they were to him for his fall,* [Hebr. *to cauſe him to fall*] *as alſo to all Iſrael.*

24 *And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doors of the houſe of the* LORD: [Namely, of the Porch, and of the holy place, below chap.29.7. whereby this wicked King cauſed the whole ſervice of God to ceaſe. Compare below chap.29.3.] *moreover, he made him altars in all corners at Jeruſalem.*

25 *Alſo he made in every city* [Hebr. *in all* (or every) *city, and city*] *of Juda high places, to burn incenſe unto other gods:* [Meaning, other than the true God, that had revealed himſelf unto his people, and therefore are alſo called *ſtrange gods.* See *Gen.*35.2. and the Annotations thereon] *he alſo provoked the* LORD *God of his fathers to anger.*

26 *Now the reſt of his acts, and all his ways,* [See above chap.27. on verſ.6.] *the firſt, and the laſt; behold, they are written in the book of the kings of Juda, and Iſrael.*

27 *And Ahaz ſlept with his fathers, and they buried him in the city at Jeruſalem:* [That is, in the city of David, which was a part of the city of Jeruſalem. See 1 *Kings* 16.20.] *but they brought him not into the ſepulchres of the kings of Iſrael:* [that is, Juda. See above chap.21. on verſ.2.] *and Jehizkia his ſon became king in his ſtead.*

CHAP. XXIX.

Hizkia a pious king, applieth himſelf to repair the worſhip of God, verſ.1, *&c. gathereth for that purpoſe the Prieſts, and the Levites together,* 4. *to whom for this very end he maketh an excellent exhortation,* 5. *which they follow,* 12. *which they acquaint the king withall,* 18. *who by way of thankſgiving, offereth many ſacrifices, with ſongs of praiſe,* 20. *The congregation add thereunto their offerings,* 31. *To offer up theſe,*

theſe, the Prieſts are helped by the Levites, who had been more diligent to ſanctifie themſelves, than the Prieſts, 34.

HEzekias [Others, *Hizkia*, below verſ.18,27.] *became king, being five and twenty years old,* [Hebr. *a ſon of five and twenty years*] *and his mothers name was Abia, a daughter of Zacharia.*

2 *And he did that which was right in the eyes of the* LORD; *according to all that David his father had done.*

3 *The ſame, in the firſt year of his reign, in the firſt moneth,* [Yea on the firſt day of this firſt moneth, as appeareth below verſ.17.] *opened the doors of the houſe of the* LORD [to wit, which Achas his father had ſhut up, that the Lord might not be worſhipped in his Temple. See above chap.28.24. and below verſ.7. and compare 2 *Kings* 16.14.*&c.*] *and repaired them.* [To wit, the doors. Others, *and ſtrengthened them*; namely, the Prieſts, to wit, in their office.]

4 *And he brought in the Prieſts, and the Leviteſ: and he gathered them together in the Eaſt-ſtreet.* [Meaning the plain, which was at the Eaſt end of the Temple, before the gate of the peoples court, which gate was the chiefeſt gate.]

5 *And he ſaid unto them;* Hear *me, O Leviteſ, Sanctifie now your ſelves,* [That is, *cleanſe your ſelves from all pollutions*, which are againſt both the moral and ceremonial Law, and that according to the command and preſcript given you by God in his Law. Compare *Geneſ.*35.2. *Item Exod.*19.10. and the Annotations] *and ſanctifie the houſe of the* LORD *God of your fathers,* [that is, cleanſe it. So below verſ.17, and 19.] *and bring forth the uncleanneſs* [Hebr. *ſeparation.* So is filthineſs and uncleanneſs called, becauſe it muſt be ſeparated, and put away. In like manner the time of the in purity or uncleanneſs of a woman in childe-bed, is called *a time of ſeparation*; becauſe, as long as that time laſted, ſhe was to be ſeparated from the ſociety of men. See *Levit.* 12. on verſ.2. Underſtand here by *uncleanneſs*, or, *pollution*, whatſoever had polluted or defiled the Temple by means, or by reaſon of idolaters, and idolatry] *out of the Sanctuary.* [Underſtand *the holy place*; that is, the fore-part of the Temple, below verſ.16. or alſo *the court of the Prieſts*, which is likewiſe called *a Sanctuary.* See below verſ.7. and the Annotations.]

6 *For our fathers have treſpaſſed,* [Namely, my father Achaz, and your fathers, that followed his idolatry] *and done that which was evil in the eyes of the* LORD *our God, and have forſaken him: and they have turned away their faces from the tabernacle of the* LORD, *and have turned* [Or, *preſented, offered*, Hebr. *given*] *the neck toward* (it.) [That is, they have turned their backs (towards it, or, upon it,) refuſing to give ear unto the Lord, and to worſhip him accor ing to his Law.]

7 *Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burnt incenſe; neither have they offered burnt-offering in the Sanctuary* [Meaning, the Prieſts court, wherein the altar of burnt-offering ſtood, 1 *Kings* 8.64. And the ſame is called *an holy place*, *Lev.*6.16. and 10.13. and 14.13. and *the Sanctuary*, as here, and *Numb.*28.7. and below chap.35.5. becauſe it was hallowed or conſecrated unto God] *unto the God of Iſrael.*

8 *Therefore a great wrath of the* LORD *hath been upon Juda and Jeruſalem, and (he) hath delivered them up to trouble,* [Or, *ſcattering*. See *Deut.* 28. on verſ.24.] *to deſolation, and to biſſing on* [ſee 1 *Kings* 9. on verſ.8.] *like as ye ſee with your eyes.*

9 *For lo, our fathers have fallen by the ſword:* [That is, have been deſtroyed by war. See *Lev.*26. on verſ.7.] *beſides our ſons, and our daughters, and our wives have been in captivity for it.* [See above chap.28. verſ.5. and 8.]

10 *Now it is in mine heart* [That is, I am minded, and do intend. See 1 *Kings* 8. on verſ.17.] *to make a covenant with the* LORD *the God of Iſrael: that the heat of his anger may turn away from us.*

11 *My ſons,* [He calleth the Prieſts, and the Levites, *ſons*, not in reſpect of his great age, (for he had as yet attained but to the age of five and twenty years, above verſ.1.) but becauſe he bare a love and affection towards them, as if they had been his ſons] *be not now* [to wit, as in time paſt, when ye neglected the time, and pure worſhip of God] *ſlack:* [or, *be not ſtill, negligent, quiet.* Others, *go not now aſtray*, or, *err not*, to wit, that you ſhould not quit your ſelves well in the office, or diſcharge the duty, whereunto God hath choſen, and called you] *for the* LORD *hath choſen you to ſtand before his face,* [See *Deut.*10. on verſ.8.] *to ſerve him, and that ye ſhould be miniſters and burners of incenſe unto him.*

12 *Then the Levites gat them up, Mahath the ſon of Amaſai, and Joel the ſon of Azaria, of the children of the Kehatites; and of the children of Merari, Kis the ſon of Abdi, and Azaria the ſon of Jehallelel: and of the Gerſonites, Joah the ſon of Zimma, and Eden the ſon of Joah.*

13 *And of the children of Elizaphan,* [This man in Moſes's time had been a Ruler in the family of the Kahatites, *Numb.* 3.30.] *Simri, and Jeiel: and of the children of Aſaph,* [ſee of Aſaph, Heman, and Jeduthun, and of their children, 1 *Chron.*25.1,2, *&c.* and below chap.35.15. and the Annotations] *Zacharia, and Mattania.*

14 *And of the children of Heman, Jehiel, and Simei: and of the children of Jeduthun, Semaja, and Uzziel.*

15 *And they gathered their brethren, and hallowed themſelves,* [See above on verſ.5.] *and came according to the command of the king, by the words of the* LORD; [that is, which command the King had given, being moved by the words of the Law of God, which imported as much, whereby he warranted his action] *to cleanſe the houſe of the* LORD.

16 *But the Prieſts went into the inner part of the houſe of the* LORD, [For it was onely permitted to them, to enter into *the holy place*, and not to the Levites] *to cleanſe (it,) and they brought out into the court of the houſe of the* LORD [meaning the Prieſts court, where the altar of burnt-offering ſtood] *all the uncleanneſs, which they found in the Temple of the* LORD: [that is, *in the holy place*, and alſo according to the opinion of ſome, *in the moſt holy place*] *and the Levites took it up, to carry it out abroad, into the brook Kidron.* [See 1 *Kings* 2. on v.37.]

17 *Now they began to hallow* [That is, to cleanſe the houſe of the Lord] *on the firſt* [Hebr. *one.* See *Gen.*1.on v.5.] (day) *of the firſt moneth,* [Meaning, the firſt moneth of the firſt year of King Hizkia's reign, as above v.3. Others underſtand it of the firſt moneth of the year called Niſan] *and on the eighth day of the moneth they came into the porch of the* LORD, *and hallowed the houſe of the* LORD *in the eight days, and on the ſixteenth day of the firſt moneth they made an end.*

18 *Then they went into king Hizkia, and ſaid; We have cleanſed all the houſe of the* LORD: *together with the altar of burnt-offering, with all the furniture thereof, and the table of diſpoſition,* [meaning, the holy Table over-laid with Gold, ſtanding in *the holy place*, upon which the ſhew-bread-loaves were to be diſpoſed, that is, orderly ſet and laid in order, *Exod.*25.30. *Levit.*24.5, 6, *&c.* which action is called *the diſpoſing of the continual* (bread,) above chap.2.4.] *with all the furniture thereof.*

19 *Alſo all the furniture, which king Ahaz under his reign had caſt away by his tranſgreſſion, have we prepared,* [To wit, for their lawfull uſe, whereunto they

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were ordained] *and hallowed, and behold, they are before the altar of the LORD.*

20 *Then king Hezekiah gathered up early, and gathered the chief of the city:* [Meaning the Magistrates, Council, and Officers of the City, who are also called *the eldest of the city.* See 1 *Kings* 21.8. and the Annotations] *and he went up into the house of the LORD.*

21 *And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats for a sin-offering for the Kingdom, and for the Sanctuary, and for Juda:* [Here are named all sorts of clean four-footed beasts, that were fit for sacrifice, and which were offered up. First, for the Kingdom; that is, for the King, his Counsellours, and Officers. Secondly, for the Sanctuary; that is, for the sins and uncleannes, that were committed in the Temple by idolatry, false worship, violence, and otherways. Thirdly, for Juda; that is, for the sins of all the congregation] *and he said to the sons of Aaron, the Priests, that they should offer (them) upon the altar of the LORD.*

22 *So they killed the bullocke, and the Priests received the bloud, and sprinkled it on the altar: they also killed the rams, and sprinkled the bloud upon the altar: likewise they killed the lambs, and sprinkled the bloud upon the altar.*

23 *Then they brought forth the he-goats, for the sin-offering, before the face of the king, and of the congregation; and they* [Namely, the King, and the Congregation, or those that appeared there in the name, or in the behalf of the Congregation] *laid their hands upon them.* [They declared by this ceremony, that they confessed their sins, and prayed to God for pardon, by virtue of the sacrifice, which should once be made by the Messiah, and was now typified by these offerings. See *Levit.*1.4. and 4.15,24. and 8.18. also the Annotations chap.1. on vers 4.]

24 *And the Priests killed them, and made expiation* [To wit, for the Kingdom, the Sanctuary, and the Congregation, as above vers.21. that is, for all Israel, consisting of the King, his Court, and his Officers; of Ecclesiastical persons, and of all other inhabitants of the land] *with their bloud upon the altar, to make atonement for all Israel:* [see above chap.21. on vers.2.] *for the king had commanded* [Hebr. *said.* So below vers. 27. *Job* 9.7.] *that burnt-offering, and that sin-offering* (to be made) *for all Israel.*

25 *And he put the Levites in the house of the LORD, with cymbals, with lutes, and harps, according to the command of David, and of Gad the Kings Seer,* [That is, Prophet. See 1 *Sam.* 9.9. and above chap.9. on vers. 29.] *and of Nathan the Prophet: for this command was from the hand of the LORD, by the hand of his Prophets.*

26 *Now the Levites stood with the instruments* [Meaning musical instruments] *of David,* [that is, as David being taught and lead by the Spirit of God, had prescribed, and caused to be made] *and the Priests with the trumpets.*

27 *And Hizkia commanded to offer the burnt-offering upon the altar: now at the time when that burnt-offering began, the song of the LORD began* (also) *with the trumpets,* [According to the command of the Lord, of which we reade, *Numb.*10.10.] *and with the instruments of David* [Hebr. *by the hands of the instruments of David.* Others, *according to the hands*; that is, according to the institution, which David had ordained by Gods command. See above chap.23. on vers.18. and here vers.25.] *the king of Israel.*

28 *Now all the congregation bowed themselves down,* [To wit, in token of reverence, supplication, and thanksgiving to God. Compare above chap.20.18. and here the following verses, vers. 29,30.] *when they sang the song, and sounded with trumpets: all this* (continued) *untill the burnt-offering was finished.*

29 *Now when they had made an end of offering,* [To wit, the burnt-offering, mentioned in the two former verses] *the king and all that were found* [or, *were present at hand*; as *Gen.*19.15.] *with him, bended, and bowed themselves down.*

30 *After that king Hezekia, and the Princes said unto the Levites, that they should praise the LORD, with the words of David, and of Asaph the Seer: and they praised* (even) *unto gladness, and bowed their heads, and bowed themselves down.*

31 *And Hezekia answered,* [That is, began again to speak. See *Judges* 18. on vers.14.] *and said; Now ye have filled your hands* [that is, consecrated your service. See of this phrase, *Lev.*7.on v.37.on the word *Fill-offering*] *unto the LORD; come near, and bring slay-offerings,* [meaning, all kinde of sacrifice of beasts that were slain or killed, *Ex.*12.27. *Lev.*3.6. *Deu.*32.38.] *and praise-offerings* [whereby they acknowledged Gods mercies, and praised and thanked him for the same] *into the house of the LORD: and the congregation brought slay-offerings, and praise-offerings, and all* (that were) *free-willing of heart, burnt-offerings.* [See of these *Gen.*8. on vers.20.]

32 *And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, two hundred lambs; all these* (were) *for a burnt-offering to the LORD.*

33 *Moreover, of the consecrated things were* [That is, over and above the fore-mentioned beasts consecrated to the Lord, are these yet to be added to them] *six hundred bullocks, and three thousand sheep.* [Or, *small cattel*; that is, sheep, and goats. See *Gen.*12. on vers. 16.]

34 *But of the Priests* (there) *were too few, neither could* (they) *slay all the burnt-offerings: therefore their brethren the Levites did help* [Hebr. *strengthen*] *them, till the work was ended,* [*the Priests were too few,* to wit, to prepare all these offerings; that is, to kill them, to slay them, and to divide them in pieces; which was properly the work of the Priests, *Lev* 1.5.6. however the ministery of the Levites might be used therein, which were added for an help to the Priests] *and untill the* (other) *Priests had hallowed the selves;* [see above on vers.5.] *for the Levites were more right of heart,* [see *Psalm* 7. on vers.11.] *to sanctifie themselves, than the Priests.*

35 *And also the burnt-offerings were in abundance, with the fat of the thank-offerings,* [See *Lev.*3. on v.1.] *and with the drink-offerings,* [see *Gen.*35. on vers.14. and *Levit.* 23. on vers. 13.] *for the burnt-offerings:* [others, *of the burnt-offerings,* or, *to,* or, *with the burnt-offerings:* that is, which drink offerings were added to the burnt-offerings, and belonged thereto. Compare *Numb.*28.7.] *so the service of the house of the LORD was stirred.*

36 *Now Hezekia, and all the people, rejoyced at that which God had prepared for the people:* [Meaning, the good affection and inclination, which God had put into the heart of the people, whereby they were very willing and exceedingly bent to this work of reformation, so that it went on very speedily and prosperously, according to desire, yea beyond all expectation. Others, *because God had prepared the people*] *for this thing was done suddenly.* [To wit, in the very first beginning of Hizkia's reign, and without any opposition of the people; yea with their great bent and inclination thereunto, although immediately before under the reign of Achaz they had exceedingly fallen to idolatry, and were turned aside from the pure and sincere worship of God.]

CHAP.

CHAP. XXX.

Hizkia exhorteth all Israel, to come to Jerusalem, and to keep the Lords Pass-over, vers.1. *The exhortation is derided by many, accepted by others, who come to Jerusalem,*10. *where they destroy idolatry,*14. *and keep the feast of Pass-over,*15. *Hizkia prayeth unto God for those that had not before cleansed themselves, as they ought to have done,*17. *The feast is prolonged,*23. *The Priests, and Levites bless the people,*27.

AFter *that Hezekiah sent* [To wit, messengers, or ambassadours] *to all Israel,* [to wit, that were under his dominion. See above chap.15.on v.17.& 21.on v.2.] *and Judah and wrote letters also to Ephraim, and Manasseh,* [and the rest of the ten Tribes, below vers.5. who yet were left in the land, and were rather in a loving and friendly way invited by him, than as the rest, by way of authority commanded to appear at this feast] *that they should come to the house of the LORD at Jerusalem: to keep the Pass-over* [see *Levit.*23. on vers.5.] *unto the LORD the God of Israel.*

2 *For the King had taken counsel with his Princes,* [That is, Counsellours] *and all the congregation at Jerusalem,* [that is, those that represented all the congregation, as the Commissioners of the Priests, and the Fathers of the Families, that dwelt at Jerusalem. See above chap.19.8.] *to keep the Pass-over, in the second moneth.* [The ordinary time of the Feast of Pass-over was the fourteenth day of the first moneth, *Exod.*12.5. *Numb.*9.5. but when a lawfull impediment hapned, whereby the Pass-over could not be kept that day, then it was to be kept in the moneth following, that is, on the fourteenth day of the second moneth, *Numb.*9.11. Now for as much as the Priests, and Levites, were the first moneth imployed in cleansing the Temple, which they finished not till the sixteenth day of the same moneth, above chap.29.17. in that respect they could not keep the ordinary time: and therefore chose the extraordinary time for the celebration of the Pass-over, which was a moneth after.]

3 *For they could not keep it at that time,* [To wit, when they were busied in cleansing the Temple; which time, was the ordinary time. to keep the Pass-over] *because the Priests had not sanctified themselves sufficiently, neither had the people gathered themselves at Jerusalem.* [Two causes are here more added, wherefore the Pass-over could not be kept at the usual or ordinary time. First, because the Priests even in the time of cleansing the Temple, had not hallowed all things, or, the hallowed things were not fully hallowed. Secondly, because at that time the people were not yet gathered together from all parts or places mentioned above vers.1.]

4 *And this thing was right in the eys of the King, and in the eys of all the congregation.*

5 *So they appointed it,* [Or, *they decreed.* Hebr. *made the word,* or, *thing to stand*] *that a voice* [to wit, of proclamation. So *Exod.*36.6. In stead of the word *voice* the word *proclamation* is put, 1 *Kings* 22.36.] *should go throrowout all Israel from Ber-Seba to Dan,* [that is, from the South-end of the land of Canaan to the North-end. See *Judges* 20.1. and 1 *Kings* 4. on vers. 25.] *that they should come, to keep the Pass-over unto the LORD the God of Israel in Jerusalem: for they had not kept it of a long* (time,) *as it was written.* [Or, was prescribed; that is, as the Lord had appointed and commanded the same in his Word. So below vers.18.]

6 *The runners* [That is, the Posts, or, Messengers. So below vers.10.] *then went away with the Letters from the hand of the King, and of his Princes throrowout all Israel, and Juda, and according to the command of the King, saying; Ye children of Israel, turn again unto the LORD the God of Abraham, Isaac, and Israel, then he will return to the escaped,* [Hebr. *escaping.* So 2 *Kings* 19.30.31. See the Annotations, God is said to return unto men, when he is gracious unto them, coming to them with his favours and mercies, from whom he seemed to have departed by his judgments. *Psalm* 90 13. *Zach.*1.3.] *which are remaining to you from the hands of the kings of Assyria.* [Namely, *Phul,* 2 *Kings* 15.19. 1 *Chron.* 5.26. and *Tiglath-Pilneser,* 2 *Kings* 15.29. and above chap.28.20.]

7 *And be not like your fathers, and like your brethren, which transgressed against the LORD the God of their fathers: therefore he gave them up to desolation,* [compare above chap.29 8.] *according as you see.*

8 *Now harden not your neck,* [See of this phrase, *Exod.*32. on vers.9.] *as your fathers* (did:) *give the hand unto the LORD,* [that is, be ye obedient and faithfull unto him: spoken by way of comparison, as the giving of the hand is so used among men. so 1 *Chron.*29. 24. *Ezra* 10.19. *Jerem.* 50.15. Some take it in this sense; *give the hand unto the LORD*; that is, give unto him the glory of his power] *and enter into his Sanctuary,* [that is, into his Temple, where they were to appear in the Court of the people] *which he hath sanctified* [see *Levit.*8. on vers.10.] *for ever,* [see *Genes.*13. on vers.15.] *and serve the LORD your God; then shall the heat of his wrath turn away from you.*

9 *For when ye turn again unto the LORD, your brethren, and your children shall finde mercy* [Hebr. *shall be for mercy*. See above at the end of the sixth verse] *before the face of those that led them captive, so that they shall come again into this land: for the LORD your God is gracious, and mercifull,* [see *Exod.*34.7.] *and will not turn away* (the) *face from you, if ye return unto him.*

10 *So the runners went over from city to city, thorow the land of Ephraim, and Manasseh, unto Zebulon: but they* [Namely, the Israelites] *laughed them to scorn, and mocked them.*

11 *Nevertheless, some of Aser, and Manasseh, and of Zebulon* [That is, of the Tribe of Aser, and of Manasseh, *&c.*] *humbled themselves, and came to Jerusalem.*

12 *Also in Juda the hand of God* [That is, the powerfull working and operation of God] *was, giving them one kinde of heart,* [that is, affection, inclination, will, purpose. Compare 1 *Chron.*22.17. *Jer.*32.39. *Acts* 4. 32.] *to do the command of the King, and of the Princes,* [the meaning is, that God by his Spirit did effectually work a good affection or inclination in their hearts, to obey this pious command of the King] *according to the word of the LORD,* [viz. whereby it was commanded to keep the Feast of the Pass-over, *Exod.*12.6. *Lev.*23.5. *Numb.*9.5.]

13 *And* (there) *assembled at Jerusalem much people, to keep the feast of unleavened* (bread) (loaves,) *in the second moneth:* [See above on vers.2.] *a very great congregation.* [Hebr. *in,* or, *to multitude greatly.*]

14 *And they gat them up, and took away the altars, that were at Jerusalem:* [Meaning, the idolatrous altars, which Achaz, against the Word of God, had here and there set up in the street at Jerusalem, to offer thereupon beasts unto Idols, 2 *Chron.*28.24.] *moreover, they took away all incense-instruments,* [as incense-vessels, pans, bowls. Others, *incense-altars:* or, *incense-places*] *the which they cast into the brook Kidron.*

15 *Then they killed the Pass-over,* [That is, the Paschal Lamb. See *Exod.*12. on vers.21.] *on the fourteenth day of the second moneth: and the Priests* [namely, those that had not before cleansed themselves. See above chap.29. on vers.34. and here vers.3.] *and the Levites were ashamed,* [to wit, of their negligence,

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when they saw that the zeal not onely of their companions and fellow-priests, was greater in this business, than theirs was] *and had sanctified themselves,* [see above chap.29. on vers.5.] *and had brought burnt-offerings into the house of the LORD.*

16 *And they stood in their station, after their manner, according to the law of Moses, the man of God:* [That is, in their due places, which were appointed to them by God. Compare below chap. 35.10.] *the Priests sprinkled the blood, (receiving it) of the hand of the Levites.*

17 *For there was a multitude in that congregation, that had not hallowed themselves: therefore the Levites were over the killing of the Paschal Lambs;* [Hebr. *Pesachim:* that is, of the passings by, or, of the Passovers: meaning the Lambs, that were killed in remembrance of the Angels passing by, or passing over, *Exod.* 12. vers.13.] *for every one that was not clean, to hallow (them) unto the LORD.* [The meaning is, in as much as every father of the family was to kill his Paschal Lamb in his own house, *Exod.*12. vers.3. and that many had not hallowed themselves for it, that therefore the Levites were to do this work in their stead.]

18 *For a multitude of the people, many of Ephraim, and Manasseh, Issachar, and Zebulon had not cleansed themselves, but did eat the Pass-over, not according as is written:* [see above vers.5.] *but Hezekiah prayed for them, saying; The LORD, that is good, make atonement for (him.)*

19 *(That) hath disposed his whole heart,* [See above chap.19. on vers.3.] *to seek the LORD God, the God of his fathers: although not according to the cleanness of the Sanctuary.* [Meaning, the Ceremonial cleanness, which is here distinguished from that which is Moral, consisting in a firm and settled resolution of heart to seek God. Hizkia prayeth here, that the Lord would be pleased to forgive them their uncleanness, and that he would likewise be pleased to work in them spiritual sanctification by his holy Spirit. Others, *expiate for every one that prepareth his heart, &c.*]

20 *And the LORD hearkened to Hezekiah, and healed the people.* [That is, he forgave them their sins, and sanctified them by his Spirit, and punished them not for their Ceremonial uncleanness. Others understand this of the curing of some bodily disease, which God sent upon the people, because they had not cleansed themselves. Compare 1 *Cor.*11.30.]

21 *So the children of Israel, that were found at Jerusalem,* [That is, were present there, and were come to this Feast] *kept the feast of unleavened (bread)* (loaves,) *seven days with great gladness: now the Levites, and the Priests praised the LORD day by day,* [that is, as long as the Feast lasted. So below chap 31. 1.] *with loud sounding instruments of the LORD.* [Hebr. *with instruments of strength:* that is, which gave a great sound: such as is the sound of Trumpets. Others, *(praising) with instruments the power of the LORD.*]

22 *And Hezekiah spake according to the heart of all the Levites,* [That is, that which was acceptable unto them, and most delightfull to hear. See *Genes.*34. on vers 3.] *that had understanding in the good knowledg of the LORD:* [that is, of the things that belonged to the service of the Lord. Others, *that taught the good knowledg of the LORD,* or, *that gave heed to the good knowledg of the LORD*] *and they* [to wit, those that kept the Feast of the Pass-over] *did eat (the offerings) of the set feast seven days:* [Hebr. *they did eat the set feast:* that is, the (sacrifices) that were to be eaten on the feast-day. So 2 *Kings* 18.31. *every man to eat his* (own) *wine, and his* (own) *fig-tree;* is, to eat the fruit thereof] *offering thank-offerings, and praising the LORD, the God of their fathers.*

23 *Now when all the congregation had taken counsel to keep other seven days, they kept seven days more with gladness.*

24 *For Hezekiah the king of Juda did give to the congregation a thousand bullocks, and seven thousand sheep, and the Princes gave to the congregation a thousand bullocks, and ten thousand sheep:* [Hebr. *lifted up for the congregation,* and so in the sequel; that is, gave or presented to the congregation, to be offered: so *Numb.*31.28. 2 *Chron.*35. v.7,8. The meaning is, that these beasts were given to the congregation by the King, and his Princes, for thank-offerings for them, whereof they then also had their share, to eat it with joy and rejoycing before the Lord] *now the Priests had hallowed themselves in multitude,* (or in great quantity and abundance.) [To wit, that they might be fit for to offer the forementioned beasts unto the Lord.]

25 *And all the congregation of Juda, rejoyced, together with the Priests and the Levites, and all the congregation of those, that were come out of Israel:* [Out of the ten Tribes. See above vers.11. and 18.] *also the strangers, that were come out of the land of Israel, and that dwelt in Juda.* [Who were no Israelites, nor Jews, by descent; but notwithstanding were converted to the true God, and were circumcised, and so ingrafted into the people of God: otherwise they might not have eaten of the Pass-over, *Exod.*12.48.]

26 *So there was great joy at Jerusalem: for from the days of Salomon the son of David the king of Israel, the like had not been in Israel.* [The meaning is, those days being excepted: that is, since the time of Rehabam, wherein Israel had rent themselves from Juda, they never kept such a Pass-over-feast with them.]

27 *Then the Levitical Priests* [That is, those that came of Levi] *stood up, and blessed the people;* [according to that charge given to the Priests, *Num.*6.23.] *and their voice was heard:* [to wit, of God, and that according to his promise, *Num.*6.27. *for their prayer came (up) to his holy dwelling place* [Hebr. *to the dwelling place of his holiness:* to wit, the Lords, that is, to his holy dwelling place] *into heaven.*

CHAP. XXXI.

Hizkia causeth all idolatrous works to be broken down, ver. 1, &c. He putteth the Priests, and the Levites in their office, 2. He also taketh order for their maintenance, 4. He causeth chambers to be made, to gather in their revenues, and of the Levites appointeth certain persons to be receivers, and treasurers, 11. Hizkia continueth pious, and blessed, 20.

NOw *when they had finished all this,* [To wit, that concerned the keeping of the great and high Feast of Pass-over, recorded in the former Chapter] *all the Israelites, that were there found, went out, to the cities of Juda, and brake* (in pieces) *the images that were set up,* [see *Lev.*26. on vers.30.] *and cut down the grover, and threw down the high places,* [see of the groves, and high places, made to the honour and service of Idols, *Levit.*26. on vers.30] *and the altars, out of all Juda, and Benjamin, also in Ephraim, and Manasseh,* [to wit, in the cities, which those of Juda had taken away from the Kingdom of Israel. See above chap 13,19. and 15. 8.] *until they had utterly brought it to nothing:* [Others, *until they had made an end*] *then all the children of Israel returned, every man to his possession into their* (own) *cities.*

2 *And Hizkia appointed the divisions of the Priests, and of the Levites* [See above chap.8. on vers 14.] *after their divisions, every man according to his service, the Priests, and the Levites for the burnt-offering, and for the thank-offerings; to minister, and to give thanks, and to praise* [to wit, the Lord] *in the gate of the camps of the LORD.* [to wit, of the Temple, where the Priests and the Levites, in their order and division, were every one to heed and observe their ministery and service, as in a camp. Compare herewith the annotat. *Num.* 4. on vers 3.]

3 *Also* [To wit, Hizkia appointed] *the kings portion of his substance for the burnt-offerings; for the morning and evening burnt-offerings,* [see of these, *Exod.* 29.38,39. *&c.* & *Num.*28.v.3,4 *&c.*] *and the burnt-offerings of the sabbaths,* [see *Num.*28.9,10.] *and of the offerings of the new moons,* [see *Num.*28.11,12,*&c.*] *and of the set feasts:* [see *Lev.*23. The meaning of all these words hitherto is this; 'Tis as if he had said; the king hath so disposed of services and offices of the temple, & set the same in order, to the end that every one should heed and mind his own charge, as that he also hath not left himself herein unchanged, ordaining and appointing, that the offerings mentioned here in the text, should be taken out of his own revenues. Whence it seemeth that they were formerly had and found at the charge of the treasures of the Temple; whereof see 1 *Chron.*26.28.] *as it is written in the law of the LORD.* [See *Num.*28.& 29.]

4 *And he said unto the people, to the inhabitants of Jerusalem, that they should give the portion of the Priests and Levites;* [To wit, that belonged to them by Gods appointment for their maintenance, *Numb.*18.8, *&c.*] *that they might be strengthned,* [that is, might have time and a minde to heed their business close, and to wait upon their office, without being drawn from it, to get their livelihood some other way] *in the law of the LORD,* [that is, in searching, meditating, and expounding the law of the Lord, and in performing the service of God commanded in the law.]

5 *When now the word broke forth,* [That is, when now that commandment of the king came abroad] *the children of Israel brought in many* [Hebr. *multiplyed*] *first-fruits* [see of these the lawes and ordinances of God, *Exod.*23.19. and 34.26. *Levit* 11.14,*&c. Num.* 15.17,18,19 *&c. Deut.*26,1,2,*&c.*] *of corn, new wine, and oil, and honey,* [oth. *dates.* The Hebrew word signifieth honey, but is taken here by the Hebrews for dates, or fruits of trees that bear sweet fruits, which in respect of their sweetness are like unto honey. For God had no where commanded in his law, to give the first fruits of honey, but of fruits of trees, of the Earth, and of beasts] *and of all the increase of the field: Also they brought in the tithes of all things,* [see of these *Lev.*27. on v. 30] *in abundance.*

6 *And the children of Israel and Juda, that dwelt in the cities of Juda, they also brought (in) the tithes of oxen, and of sheep, and the tithes of holy things, which were consecrated unto the LORD their God, and made many heaps.* [Hebr. *heaps, heaps.* See *Gen.* 14. on vers. 10.]

7 *In the third moneth* [To wit, of the holy or Ecclesiastical year. See above chap.15. on ver.10. and *Exod.*12. on vers.2. In this moneth harvest begin in Canaan] *they began to lay the foundation of those heaps:* [that is, to make the first beginning of those heaps] *and they finished (them) in the seventh moneth.* [see of this moneth, *Lev.*23. on vers. 14. It did much agree with our September, when the fruits of that land were carried into the barnes.]

8 *Now when Hezekiah and the Princes came, and saw those heaps; they blessed the LORD,* [That is, thanked and praised the Lord, for giving the people an heart, to bring in his gift so freely and willingly. See *Genes.* 14.20. and the annotat.] *and his people Israel:* [to bless men, is to wish all good and happiness unto them. Compare *Gen.*31.35. and the annotat.]

9 *And Hezekiah enquired of the Priests and the Levites concerning those heaps.*

10 *And Azaria the chief Priest* [Hebr. *the Priest the head,* or, *that was the head.* So 2 *Kings* 25. 18. below chap.24.6. He is only called the *head,* namely, of the Priests] *of the house of Zadok, spake unto him, and said; since they began to bring this heaving* [that is, these gifts and offerings. For the word *heaving* is here taken in a general signification. See *Num.* 5. on vers.9.] *unto the house of the LORD, there hath been to eat and to be satisfied, yea to leave (even) unto abundance; for the LORD hath blessed his people,* [that is, done them good. See *Gen.*12. on v.2.] *so that this great store is left.* [Or, *so that that which is left, is this great store:* to wit, which is here present, and which ye see.]

11 *Then Hezekiah said that they should prepare* [That is, make ready] *chambers in the house of the LORD,* [see of these chambers, 1 *Kings* 6.5. and the annotat.] *and they prepared them.*

12 *Into them they brought the heaving, and the tithes, and the hallowed things in faithfulness, and over them Chonania the Levite was chief, and Simei his brother was the second.* [That is, Chonania was the chiefest treasurer, who was set over these treasures of the Temple; and next to him was Simei his brother, as an undercommissioner; and under him were the other receivers that are named in the following verse. See the ordinance for this, 1 *Chron.* 26.20,21.]

13 *But Jehiel, and Azazia, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachia, and Mahath, and Benaja, were Overseers, under the hand of Chonania, and Simei his brother, by the command of the king Hezekiah, and of Azaria the Ruler,* [Or, Leader, that is, the chief Priest, above vers.10.] *of the house of the LORD.*

14 *And Kore the son of Jimna the Levite, the porter toward the East,* [That is, at the East-gate of the temple. See of this gate above chap. 23. on vers.5.] *was over the free-will gifts of God, to distribute* [Hebr. *to give*] *the heave-offering of the LORD, and the most holy things.* [Hebr. *the holinesses of holinesses.* Meaning the remainder of the free-will meat-offering, *Levit.*2 3. and 10. and the sin-offerings, *Lev.*6. vers. 18 22. the trespass-offerings, *Lev.*7.1. the shew-bread-(loaves), *Lev.*24.9. See also *Numb.*18 9.]

15 *And at his hand* [Meaning his adjoyned fellow-helpers, which were under his overlight, care and ordering,] *were Eden, and Miniamin, and Jesua, and Semaia, Amaria, and Sechania, in the cities of the Priests, in faithfulness, to distribute to their brethren in (their) divisions, as well to the small as to the great:* [according to the Law, *Deut.* 18.8.]

16 *(Beside those that were put in the genealogy of males, (from) three years old and upward)* [Heb. *beside their reckoning,* or *their account of Families,* &c. that is, together with those that were set down in their genealogies of all that were males. The meaning is, that they gave not only to the Priests, that did service in the Temple, their portion, but also to their sons] *unto all that entered into the house of the LORD,* [that is, that were used in the service of the Temple, and consequently were to have their maintenance out of hallowed goods] *for the daily work upon every day* [Hebr. *for the things of the day upon his day.* That is, for to do there, that which was to be done every day. See the like phrase, *Exod.*5.13. Oth. *their daily portion for their service*] *for their service in their watches, according to their divisions.*

17 *And with those that were put in the genealogie of the Priests, according to the house of their Fathers; also the Levites from twenty years old and above, in their watches, according to their divisions:* [That is, those that were written in the genealogies of the Priests, to whom