

1 KINGS

Title:

Originally 1 Kings and 2 Kings were one book (in the Hebrew Bible). The translators of the Septuagint (the Greek translation of the Old Testament) divided the one book into two.

Author, date:

According to ancient Jewish tradition the author was the prophet Jeremiah, but there is no proof for this. It was probably written shortly after the Jews went into captivity in Babylon.

Themes:

This book continues the history of the kings who ruled the people of Israel from David to Jehoshaphat and Ahaziah. Some important events recorded here are the construction of the temple by Solomon, the division of the tribes of Israel into two kingdoms, the rapid descent of the northern kingdom into idolatry and corruption, and the remarkable ministry of the prophet Elijah. The events in 1 Kings cover a period of 118 years.

Contents:

Solomon as king	1:1—11:43
David's last days and Adonijah's attempt to become king	1:1-10
Solomon chosen by David and God	1:11-40
David's final instructions to Solomon	2:1-9
David's death.....	2:10-11
The beginning of Solomon's rule and the elimination of wicked enemies	2:12-46
Solomon marries Pharaoh's daughter.....	3:1
Solomon's love for God.....	3:2
Solomon's request for wisdom	3:3-9
God gives Solomon wisdom and more	3:10-15
One baby, two mothers, Solomon's wise decision.....	3:16-28
Solomon organizes the kingdom.....	4:1-28
Solomon's wisdom.....	4:29-34
Solomon prepares to build the temple	5:1-18
Solomon builds the temple and his palace	6:1—7:51
The dedication of the temple.....	8:1-66
The ark and the cloud	8:1-11
Solomon's speech to the people	8:12-21
Solomon's prayer	8:22-53
God's promise to Solomon.....	9:1-9
Other works of Solomon	9:10-28
The visit of the queen of Sheba	10:1-13
Solomon's wealth.....	10:14-29
Solomon's fall into sin and God's message to him	11:1-13
Solomon's enemies Hadad, Rezon, Jeroboam	11:14-40
Solomon's death	11:41-43
The division of the kingdom	12:1-24
Jeroboam creates a false, idolatrous religion	12:25-33

Prophecies against Jeroboam.....	13:1—14:20
The man of God from Judah	13:1-34
The prophet Ahijah predicts the destruction of Jeroboam's dynasty	14:1-20
Judah's bad King Rehoboam	14:21-31
Judah's bad king Abijah.....	15:1-8
Judah's good king Asa	15:9-24
Israel's evil king Nadab	15:25-32
Israel's evil king Baasha.....	15:33—16:7
Israel's evil king Elah.....	16:8-14
Israel's evil king Zimri	16:15-20
Israel's evil king Omri	16:21-28
Israel's evil king Ahab, Jezebel, and Elijah's ministry	16:29—22:40
The sudden appearance of Elijah	17:1
Elijah fed by the ravens.....	17:2-6
Elijah and the widow of Zarephath.....	17:7-24
Obadiah takes Elijah to Ahab	18:1-15
Elijah and Baal's prophets on Carmel	18:16-41
Elijah's prayer for rain	18:42-46
Elijah's depression and flight to Sinai	19:1-9
The Lord's encouragement and instruction to Elijah.....	19:10-18
Elijah goes to Elisha	19:19-21
Ben-Hadad's defeat at Samaria	20:1-34
God's message to Ahab.....	20:35-43
Ahab covets Naboth's vineyard.....	21:1-4
Jezebel's way of getting the vineyard.....	21:4-16
Elijah gives God's message to Ahab.....	21:7-29
Good king Jehoshaphat and evil Ahab	22:1-28
Lying prophets join hands	22:6,10-12
The prophet Micaiah tells the truth	22:13-28
The death of Ahab, Micaiah's word is fulfilled.....	22:29-40
Judah's good king Jehoshaphat	22:41-50
Israel's evil King Ahaziah	22:51-53

1 Now King David was old *and* advanced in years, and they put covers over him, but he did not keep warm. ²Therefore his servants said to him, “Let a young virgin be sought for my lord the king, and let her attend the king and take care of him, and let her lie in your bosom, so that my lord the king may keep warm”.

³So they looked for a beautiful girl throughout all the territories of Israel, and found Abishag, a Shunammite, and brought her to the king. ⁴And the girl was very beautiful, and took care of the king and ministered to him, but the king did not know her.

⁵Then Adonijah, the son of Haggith, exalted himself, saying, “I will be king”, and he prepared chariots and horsemen for himself, and fifty men to run before him. ⁶And his father had not displeased him at any time by saying, “Why have you done so?” And he also was a very handsome man; and *his mother* bore him after Absalom.

⁷And he conferred with Joab the son of Zeruah, and with Abiathar the priest; and they followed Adonijah *and* helped *him*. ⁸But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and David’s mighty men, were not with Adonijah.

⁹And Adonijah slaughtered sheep and oxen and fat cattle at the stone of Zoheleth, which is by En-Rogel, and invited all his brothers, the king’s sons, and all the men of Judah, the king’s servants. ¹⁰But he did not invite Nathan the prophet and Benaiah and the mighty men, and Solomon his brother.

¹¹Therefore Nathan spoke to Bathsheba, the mother of Solomon, saying, “Have you not heard that Adonijah, the son of Haggith, has become king, and our lord David does not know it? ¹²Now therefore come, please let me give you counsel, so that you may save your own life and the life of your son Solomon. ¹³Go and approach King David and say to him, ‘My lord the king, did you not swear to your maid servant, saying, “Your son Solomon shall certainly reign after me, and he shall sit on my throne?” Why then has Adonijah become king?’ ¹⁴Look, while you are still talking there with the king, I also will come in after you, and confirm your words”.

¹⁵And Bathsheba went in to the king in *his* room. And the king was very old, and Abishag the Shunammite ministered to the king. ¹⁶And Bathsheba bowed and prostrated herself to the king. And the king said, “What do you wish?”

¹⁷And she said to him, “My lord, you

1:1 “*Years*”— David was about seventy years old (2 Sam 5:4).

1:3 “*Shunam*”— Josh 19:17-18; 1 Sam 28:4; 2 Kings 4:8.

1:4 “*Know*”— note at Gen 4:1.

1:5 “*Adonijah*”— he was the fourth son of David. Haggith was one of the wives of David (2 Sam 3:4). But both Amnon and Absalom were dead, and probably Kileab also (after his birth nothing is written about him anywhere). Evidently Adonijah thought he should be next in line for the throne of Israel.

“*Exalted himself*”— he (and all Israel) knew that God had chosen Solomon to be king after David. See 1 Chron 28:5-7. But Adonijah was not willing to accept this. Now Christians do not have the right to put themselves forward to grasp power and position. See Jer 45:5; Matt 10:38-39; 16:24-25; 20:25-28.

“*Run before him*”— like Absalom (2 Sam 15:1). **1:6** “*Not displeased him*”— parents who let their children do what they please, instead of disciplining them and bringing them up in the fear of the Lord, will be storing up trouble and sorrow for later years. David is now once again reaping what he had sown. On bringing up

children see Prov 13:24; 19:18; 22:15; 23:13-14; 29:15,17; Eph 6:4; 1 Tim 3:4-5; Heb 12:5-11.

1:7 “*Joab*”— the commander of the army (2 Sam 8:16).

“*Helped him*”— power lovers will usually find a following of some kind or other.

1:8 “*Benaiah*”— captain of David’s bodyguard (2 Sam 8:18).

“*Shimei and Rei*”— or perhaps it could be translated “Shimei and his friends”. It is very unlikely that this means the Shimei of 2:8-9 and 2 Sam 16:5-9.

1:9 “*En-Rogel*”— just outside the wall of Jerusalem to the southeast.

1:10 “*Solomon*”— 2 Sam 12:24-25.

1:11 “*Bathsheba*”— 2 Sam 11:3,27. Adonijah had not actually ascended the throne, but his conspiracy was well supported and certain to succeed unless something was done.

1:13 This promise is not recorded in the Bible, but David says in v 30 that he had made it. And God had made it clear to David that Solomon was the one to be David’s successor (1 Chron 22:6-10; 28:5-7). One main difference between Adonijah and Solomon is that Adonijah “exalted himself” (v 5), but God appointed Solomon.

swore by the LORD your God to your maid servant, *saying*, ‘Your son Solomon shall certainly reign after me, and he shall sit on my throne.’¹⁸ And now, look, Adonijah has become king, and now, my lord the king, you do not know *it*.¹⁹ And he has slaughtered oxen and fat cattle and sheep in abundance, and has invited all the sons of the king, and Abiathar the priest, and Joab the commander of the army, but he has not invited your servant Solomon.²⁰ And *as for* you, my lord the king, the eyes of all Israel are on you, that you should tell them who will sit on the throne of my lord the king after him.²¹ Otherwise it shall come about, when my lord the king sleeps with his fathers, that I and my son Solomon will be regarded as offenders”.

²²And, then, while she was still talking with the king, Nathan the prophet also came in.²³ And they told the king, saying, “Look, Nathan the prophet”. And when he had come in before the king, he bowed down before the king with his face to the ground.

²⁴And Nathan said, “My lord the king, have you said ‘Adonijah shall reign after me, and he shall sit on my throne?’²⁵ For he has gone down this day, and slaughtered oxen and fat cattle and sheep in abundance, and has invited all the King’s sons and the officers of the army and Abiathar the priest, and, see, they are eating and drinking in his presence, and they are saying, ‘God save king Adonijah!’²⁶ But he has not invited me, me your servant, or Zadok the priest or Benaiah the son of Jehoiada or your servant Solomon.²⁷ Is this thing done by my lord the king? And have you not told your servant who would sit on the throne of my lord the king after him?”

²⁸Then King David answered and said, “Call Bathsheba for me”. And she came into the king’s presence, and stood before the king.

²⁹And the king took an oath and said, “As the LORD lives, who has redeemed my soul out of all distress,³⁰ just as I swore to you by

the LORD God of Israel, saying, ‘Solomon your son shall certainly reign after me, and he shall sit on my throne in my stead’, just so I will certainly do today”.

³¹Then Bathsheba bowed with *her* face to the earth and prostrated herself to the King, and said, “May my lord King David live forever”.

³²And King David said, “Call Zadok the priest for me, and Nathan the prophet, and Benaiah the son of Jehoiada”. And they came before the king.³³ And the King said to them, “Take with you the servants of your lord, and have my son Solomon ride on my own mule, and bring him down to Gihon,³⁴ and have Zadok the priest and Nathan the prophet anoint him king there over Israel, and blow with the trumpet, and say, ‘God save King Solomon.’³⁵ Then you shall come up after him, that he may come and sit on my throne. For he shall be king in my place, for I have appointed him to be ruler over Israel and over Judah”.

³⁶And Benaiah, the son of Jehoiada, answered the King, and said, “Amen! May the LORD God of my lord the king say so *too*.³⁷ As the LORD has been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my lord King David”.

³⁸So Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada, and the Kerethites and the Pelethites, went down and had Solomon ride on King David’s mule, and brought him to Gihon.³⁹ And Zadok the priest took a horn of oil out of the tabernacle and anointed Solomon. And they blew the trumpet, and all the people said, “God save King Solomon!”⁴⁰ And all the people came up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth split with their noise.

⁴¹And Adonijah and all the guests who were with him heard *it* as they finished eating. And when Joab heard the sound of the trumpet, he said, “Why *is that* noise of

1:21 She was afraid that Adonijah would put to death any potential rivals for the throne.

1:24 Nathan could be blunt when that was needed (2 Sam 12:7). He could also be diplomatic and shrewd. He well knew that David had not chosen Adonijah.

1:29 “*Distress*”— 2 Sam 4:9; Ps 34:6.

1:30 Verse 13.

1:33 “*Gihon*”— a spring on the slope of Mt Zion.

1:34 1 Sam 10:1; 16:3,12; 2 Sam 15:10.

1:38 “*Pelethites*”— note at 2 Sam 8:18.

1:39 Anointing with oil indicated that God was setting apart a person to be king.

1:41 Gihon was not far from En-Rogel and loud noise from one place would carry to the other.

uproar *coming* from the city?”

⁴²And while he was still speaking, suddenly Jonathan the son of Abiathar the priest came, and Adonijah said to him, “Come in, for you *are* a brave man, and bring good news”.

⁴³And Jonathan answered and said to Adonijah, “On the contrary. Our lord King David has made Solomon King. ⁴⁴And the King has sent with him Zadok the priest and Nathan the prophet and Benaiah the son of Jehoiada, and the Kerethites and the Pelethites, and they had him ride on the king’s mule. ⁴⁵And Zadok the priest and Nathan the prophet have anointed him king in Gihon. And they have come up from there rejoicing, so that the city is in an uproar again. This *is* the noise that you heard. ⁴⁶And also Solomon is seated on the throne of the kingdom. ⁴⁷And, moreover, the king’s servants have come to congratulate our lord King David, saying, ‘May God make the name of Solomon better than your name, and make his throne greater than your throne.’ And the king bowed down on the bed. ⁴⁸And also the king has said, ‘Blessed *be* the LORD God of Israel, who has given *one* to sit on my throne today, with my eyes seeing *it*.’”

⁴⁹And all the guests who *were* with Adonijah were afraid and rose up, and every man went his way. ⁵⁰And Adonijah was afraid because of Solomon, and arose and went and took hold of the horns of the altar. ⁵¹And it was told Solomon, saying, “Look, Adonijah is afraid of King Solomon, for, see, he has taken hold of the horns of the altar, saying, ‘Let King Solomon swear to me today that he will not kill his servant with the sword.’”

⁵²And Solomon said, “If he shows himself

a worthy man, not a hair of his will fall to the ground, but if wickedness is found in him, he will die”. ⁵³So King Solomon sent *men*, and they brought him down from the altar. And he came and bowed down to King Solomon, and Solomon said to him, “Go to your house”.

2 Now David’s time to die drew near, and he gave a charge to his son Solomon, saying,

²“I am going the way of all the earth, therefore be strong, and show yourself a man, ³and keep the charge of the LORD your God to walk in his ways, to keep his statutes and his commandments and his judgments and his testimonies, as it is written in the law of Moses, that you may prosper in all that you do and wherever you turn, ⁴so that the LORD may fulfil his word which he spoke concerning me, saying, ‘If your children are careful about their way, to walk before me in truth with all their heart and with all their soul, you will not lack (he said) a man on the throne of Israel.’

⁵“Moreover, you know also what Joab the son of Zeruah did to me, *and* what he did to the two commanders of the armies of Israel, to Abner the son of Ner, and to Amasa the son of Jether. He killed them, shedding the blood of war in peace, and putting the blood of war on his belt that was around his waist, and on his shoes that *were* on his feet. ⁶Therefore act according to your wisdom, and do not let his gray head go down to the grave in peace.

⁷“But show kindness to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for so they came to me

“*With all their heart*”— Deut 4:29; 6:5; 10:12; 30:6. Both Solomon and most of his successors on the throne failed to do this, and eventually disaster overtook the people of Israel. But the promise to David was not canceled. Christ, the Son of David, will fulfil it.

2:5 “*He killed them*”— 2 Sam 3:27-39; 20:4-10. See also 18:9-14. Joab was a skillful general but a hard and bloodthirsty man. David was never able to deal with him as he should have.

2:6 David wanted Solomon to do what he himself had been too weak to do. David knew that if Joab lived he could be a continual source of trouble to Solomon’s reign.

“*Grave*”— in Hebrew “Sheol” (also v 9) – note at Gen 37:35.

2:7 2 Sam 17:27-29; 19:31-38.

1:48 “*Who has given someone to sit on my throne*”— 2 Sam 7:12; Ps 132:11-12. David did what he could to see that Solomon succeeded him, but he knew that it was God’s doing.

1:49 When Adonijah’s attempt to be king failed he suddenly lost his supporters. As so often among men, fear destroyed any loyalty they may have had.

1:50 “*Horns*”— Ex 27:2. By this action Adonijah was seeking sanctuary and safety in God’s place of worship – a custom common in many times and places.

2:1 “*Time to die*”— compare Deut 31:1-8; Josh 23:1-16; 1 Sam 12:1-25.

2:2 “*Be strong*”— Deut 31:6,23; Josh 1:6-7; 23:4.

2:3 “*His ways*”— Deut 4:5-6; 10:12-13; 17:18-20; Josh 1:7.

2:4 “*His word*”— see 2 Sam 7:11-16.

when I fled because of Absalom your brother.

⁸“And, look, *you have* with you Shimei the son of Gera, a Benjamite of Bahurim, who cursed me with a terrible curse on the day when I went to Mahanaim. But he came down to meet me at the Jordan, and I swore to him by the LORD, saying, ‘I will not put you to death with the sword.’⁹Now therefore do not consider him innocent, for you *are* a wise man, and know what you ought to do to him, and bring his gray head down to the grave with blood”.

¹⁰So David slept with his ancestors, and was buried in the city of David. ¹¹And the time that David reigned over Israel was forty years. He reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem. ¹²Then Solomon sat on the throne of his father David, and his kingdom was firmly established.

¹³And Adonijah, the son of Haggith, came to Bathsheba, the mother of Solomon. And she said, “Do you come peaceably?”

And he said, “Peaceably”.

¹⁴He also said, “I have something to say to you”.

And she said, “Speak”.

¹⁵And he said, “You know that the kingdom was mine, and *that* all Israel was looking to me to be king. However the kingdom has turned around and become my brother’s, for it was his from the LORD. ¹⁶And now I make one request of you. Do not deny me”. And she said to him, “Speak”.

¹⁷And he said, “Please speak to Solomon the king (for he will not refuse you) that he may give Abishag the Shunammite to me

as my wife”.

¹⁸And Bathsheba said, “Very well. I will speak for you to the king”.

¹⁹So Bathsheba went to King Solomon to speak to him for Adonijah. And the king rose up to meet her, and bowed down to her, and sat down on his throne, and had a seat placed for the king’s mother; and she sat at his right hand.

²⁰Then she said, “I will make one small request of you. Please do not refuse me”. And the king said to her, “Ask, my mother, for I will not refuse you”. ²¹And she said, “Let Abishag the Shunammite be given to your brother Adonijah as *his* wife”.

²²And King Solomon answered and said to his mother, “And why are you asking Abishag the Shunammite for Adonijah? Ask the kingdom for him also, for he is my older brother. *Ask it* for him and for Abiathar the priest and for Joab the son of Zeruiah”.

²³Then King Solomon swore by the LORD, saying, “God do *harm* to me, and more also, if Adonijah has not spoken this word against his own life. ²⁴Now therefore, as the LORD lives, who has established me and placed me on the throne of my father David, and who has founded a house for me, as he promised, Adonijah will be put to death today”. ²⁵And King Solomon sent orders to Benaiah the son of Jehoiada; and he struck him down, and *Adonijah* died.

²⁶And the king said to Abiathar the priest, “Go to Anathoth, to your own fields, for you *are* worthy of death. But I will not put you to death at this time, because you carried the ark of the LORD God in front of my

2:8 “*Shimei*”— 2 Sam 16:5-8; 19:18-23.

2:9 “*Innocent*”— Shimei could not be considered innocent. See Ex 22:28. David knew that Shimei too could be a source of trouble to the new king. For the sake of a peaceful reign it was better, David thought, to rid the kingdom of such people as Joab and Shimei. See notes on Psalm 101. Compare Luke 19:27.

2:10 “*Slept*”— a choice of word by the Holy Spirit which indicated death, but this word may also suggest, as some think, survival after death. For those who sleep wake again. See Dan 12:2. It is the body which “slept”, the spirit went into the unseen world.

“*City of David*”— 2 Sam 5:6-7; Acts 2:29.

2:11 2 Sam 5:4-5. His reign was from about 1010 to 970 B.C.

2:13 1:5.

“*Peaceably*”— Adonijah had not shown himself

to be a man of peace and Bathsheba had reason to doubt his purpose in coming.

2:15 He may have thought that as the oldest living son of David, the kingdom was his. However, the kingdom was really God’s and He had not given it to Adonijah.

2:17 “*Abishag*”— 1:3-4. This request was not a simple, innocent one. See v 22.

2:19 “*Right hand*”— place of honor. Eph 1:20-21, etc.

2:22 “*Kingdom for him*”— obviously Abishag was regarded as David’s concubine or wife, and Adonijah’s desire to marry her was the same as making a claim to the throne. See 2 Sam 3:7; 12:8; 16:21.

2:23 See 1:52. Adonijah had proved unworthy.

2:24 “*Promised*”— 2 Sam 7:11-13; 1 Chron 22:10.

2:26 “*Abiathar*”— 1:7,25. He deserved to die because he, with Adonijah, was in rebellion against God’s appointed king and so against God Himself.

father David, and because you suffered in everything my father suffered".²⁷ So Solomon dismissed Abiathar from being a priest to the LORD in fulfillment of the word of the LORD, which he spoke in Shiloh concerning the house of Eli.

²⁸ Then news came to Joab, for Joab had turned after Adonijah, though he had not turned after Absalom. And Joab fled to the tabernacle of the LORD, and took hold of the horns of the altar.²⁹ And it was told King Solomon that Joab had fled to the tabernacle of the LORD, and was there by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, "Go, strike him down".

³⁰ And Benaiah came to the tabernacle of the LORD, and said to him, "This is what the king says, 'Come out.' "

And he said, "No, but I will die here".

And Benaiah brought word back to the king, saying, "This is what Joab says, and this is what he answered me".

³¹ And the king said to him, "Do as he has said, and strike him down and bury him, so that you can remove from me and from my father's house the innocent blood which Joab shed.³² And the LORD will bring back his blood onto his own head. He struck down two men more righteous and better than he, and killed them with the sword, my father David being unaware of it, Abner the son of Ner, commander of the army of Israel, and Amasa the son of Jether, commander of the army of Judah.³³ Therefore their blood will return onto the head of Joab, and onto the head of his offspring forever, but there will be peace from the LORD forever on David, and on his offspring, and on his house, and on his throne".

³⁴ So Benaiah, the son of Jehoiada, went up and struck him down and killed him. And he was buried in his own house in

the wilderness.³⁵ And in his place the king put Benaiah, the son of Jehoiada, over the army, and the king put Zadok the priest in the place of Abiathar.

³⁶ And the king sent and called for Shimei and said to him, "Build a house for yourself in Jerusalem, and live there, and do not go anywhere from there.³⁷ For *this is the way* it will be: on the day you go out and cross the brook Kidron, you may know for certain that you will surely die; your blood will be on your own head".

³⁸ And Shimei said to the king, "The word is good. Your servant will do just as my lord the king has said". And Shimei lived in Jerusalem many days.

³⁹ And it so happened at the end of three years, that two of Shimei's servants ran away to Achish, son of Maachah king of Gath. And they told Shimei, saying, "Look, your servants are in Gath".⁴⁰ And Shimei arose and saddled his donkey and went to Gath to Achish to seek his servants. So Shimei went and brought his servants from Gath.

⁴¹ And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned.⁴² And the king sent and called for Shimei and said to him, "Did I not make you swear by the LORD, and solemnly warned you, saying, 'Know for certain *that* on the day you go out and travel around anywhere, you shall surely die?' And you said to me, 'The word I have heard is good.'⁴³ Why then have you not kept the oath *you swore* by the LORD, and the command that I gave you?"

⁴⁴ Moreover the king said to Shimei, "You know all the evil that you did to my father David of which your heart is aware of; therefore the LORD will bring back your evil on your own head,⁴⁵ and King Solomon will be blessed, and the throne of David will be established before the LORD forever".

"Suffered"— 1 Sam 22:20-23; 23:6-9; 30:7; 2 Sam 17:15; 19:11.

2:27 1 Sam 2:27-36.

2:28 "Altar"— 1:50.

2:29 "Strike him down"— Joab was guilty of murder and rebellion, sins worthy of death under the law. He had no right to seek asylum in God's place of worship. Asylum of any kind was only for those who accidentally killed someone. See Ex 21:12-17. It is no use at any time for the guilty to try to find safety under the shelter of religion, without repentance. God will not spare such. See Ezek 9:1-6. There is refuge in God only for the truly repentant and believing.

2:31 "Remove...innocent blood"— this was a very important concept. The guilt of one leader could cling to a whole nation and cause great trouble. Compare 2 Sam 21:1. See also Joshua chapter 7.
2:32 "Bring back his blood"— Gen 9:6; Deut 32:40-41; Jud 9:24,57; 2 Sam 3:27,29,39; 20:9-10; Ps 7:15-16; Jer 25:14; Gal 6:7.

2:33 Only by cleansing the kingdom from guilt could peace be expected.

2:37 A wise way of making Shimei himself responsible for whether he was to live or die.

2:44 "Evil that you did"— 2 Sam 16:5-13.

"Bring back"— v 32.

2:45 Verses 32,33.

⁴⁶So the king gave a command to Benaiah the son of Jehoiada, and he went out and struck him down, and *Shimei* died. And the kingdom was established in the hand of Solomon.

3 And Solomon made an alliance with Pharaoh king of Egypt, and took Pharaoh's daughter in marriage and brought her into the city of David, until he had finished building his own house and the house of the LORD and the wall around Jerusalem. ²However the people sacrificed on the high places, because up to that time there was no house built for the name of the LORD. ³And Solomon loved the LORD, walking in the statutes of his father David. However he sacrificed and burned incense on the high places.

⁴And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon offered a thousand burnt offerings on that altar. ⁵In Gibeon the LORD appeared to Solomon in a dream at night and God said, "Ask. What shall I give you?"

⁶And Solomon said, "You have shown great mercy to your servant David my father, because he walked before you in truth and in righteousness, and in integrity of heart with you; and you have kept for him this great kindness, and you have given him a son to sit on his throne, as *it is* this day.

⁷"And now, O LORD my God, you have made your servant king in place of my father David, and I *am but* a little child. I do not know how to go out or come in. ⁸And your servant *is* among your people whom you have chosen, a great people, who are so many they cannot be numbered or counted. ⁹Therefore give your servant an understanding heart to judge your people, so that I may discern between good and bad, for who is able to judge this your so great people?"

¹⁰And the speech (that Solomon had asked this thing) pleased the Lord. ¹¹And God said to him, "Because you have asked this thing, and have not asked for yourself long life and have not asked the life of your enemies, but have asked for yourself understanding to discern judgment, ¹²see, I have done

2:46 The death of two potential troublemakers helped to make Solomon's position stable.

3:1 "*Marriage*"—this cemented a political alliance. "*City of David*"— 2 Sam 5:6-7.

3:2 The high places were shrines used in idol worship by the people of Canaan before the Israelites entered the land. The Israelites used them as places in which to worship Jehovah the true God. But this violated the law (Deut 7:5; 12:3-6,13,14). Later in history they forsook Jehovah and worshipped idols and false gods on the high places.

3:3 Solomon loved the Lord, but he failed in this one matter early in his reign. This seed of disobedience or carelessness regarding God's laws came to full and terrible flower in his later years— 11:4-8.

3:4-15 2 Chron 1:3-13.

3:4 "*Gibeon*"— Josh 9:3-27; 18:25; 21:17. The reason for Gibeon's importance was that the tabernacle and bronze altar (Ex 25:8-9; 27:1-2) were there— 1 Chron 21:29; 2 Chron 1:2-6.

3:5 "*Dream*"— notes at Gen 15:12; Num 12:6; Deut 13:1.

"*Ask. What shall I give you*"— God loves to give good gifts to men (Rom 8:32; Jam 1:17; John 3:16). If God promised to give us the one thing we asked for, what would we ask? Wisdom, as Solomon asked? Riches? Power? Humility? Love? Purity? The thing we asked for would reveal what kind of people we are. Is it spiritual blessings for which we would ask? Then see Eph 1:3. We should

understand what these spiritual blessings are and ask for them all. In our asking God does not limit us to one thing, but we should always be very careful for what we ask.

3:6 "*Solomon said*"— the prayer which follows shows Solomon at his spiritual best.

"*Integrity of heart*"— notes at Ps 18:20-26.

"*Given him a son*"— 1:48; 2 Sam 7:8-16.

3:7 "*I am but a little child*"— compare Jer 1:6-7. At the beginning of his reign Solomon was probably about 20 years old. He felt incapable of leading God's people. In a way this made him more capable, because he cast himself on God who is able to make men capable for anything.

3:8 "*Cannot be numbered*"— Gen 13:16; 15:5; 22:17; Ex 19:6; Deut 7:6. Solomon asked for wisdom that he might carry out his duties in governing, not that he might gain a reputation for wisdom or use his wisdom for his own ends.

3:9 "*Understanding heart*"— 2 Sam 14:17; Dan 2:21; Heb 5:14.

"*Who is able*"— 2 Cor 2:16; 3:5-6. Possibly Solomon's desire for wisdom was produced, or at least encouraged, by David's words to him in 1 Chron 22:12.

3:10 This was a prayer God delighted to answer. It was for the right thing and came out of right motives. Compare Jam 1:5; 4:3.

3:11 Solomon had not asked for the things for which so many kings would have asked for. We should all be very careful for what we ask God for. Compare Ps 106:15.

according to your words; I have given you a wise and understanding heart, so that there was no one like you before you, and after you no one will arise like you. ¹³And I have also given you what you have not asked, both riches and honour, so that all your days there will not be any among the kings like you. ¹⁴And if you will walk in my ways to keep my statutes and my commandments, as your father David walked, then I will prolong your days”.

¹⁵And Solomon awoke and saw *that it was* a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD, and offered up burnt offerings and offered peace offerings, and made a feast for all his servants.

¹⁶Then two women, prostitutes, came to the king and stood before him. ¹⁷And the one woman said, “O my lord, I and this woman live in one house. And I gave birth to a child, with her in the house. ¹⁸And it came about the third day after I gave birth that this woman also gave birth. And we were together. No stranger was with us in the house – just the two of us in the house. ¹⁹And this woman’s child died during the night, because she lay on top of it. ²⁰And she got up at midnight and took my son from my side, while your maidservant was sleeping, and put it in her bosom, and put her dead child in my bosom. ²¹And when I arose in the morning to nurse my child, see, it was dead. But in the morning when I looked at this *child*, see, it was not my son, the one I had borne”.

²²And the other woman said, “No, but the living *one is* my son, and the dead *one is* your son”. And this *one* said, “No, but the dead *one is* your son, and the living *one is* my son”. Thus they spoke before the king.

²³Then the king said, “The one says, ‘This

living one is my son. Your son is the dead one.’ And the other says, ‘No, but your son is the dead *one*, and my son *is* the living *one*.’ ” ²⁴And the king said, “Bring me a sword”. And they brought a sword into the king’s presence. ²⁵And the king said, “Divide the living child in two, and give half to the one and half to the other”.

²⁶Then the woman whose son was alive spoke to the king, for she was moved with compassion for her son, and she said, “O my lord, give her the living child, and do not at all kill him!” But the other had said, “Let it be neither mine nor yours, but divide *it*”.

²⁷Then the king answered and said, “Give her the living child, and do not at all kill him. She is his mother”.

²⁸And all Israel heard of the judgment which the king had given, and they feared the king, for they saw that the wisdom of God was in him, to give judgment.

4 So King Solomon was king over all Israel.

²And these were the officials he had: Azariah the son of Zadok the priest, ³Elihoreph and Ahijah, the sons of Shisha, scribes, *and* Jehoshaphat the son of Ahilud, the recorder. ⁴And Benaiah the son of Jehoiada was over the army, and Zadok and Abiathar were the priests. ⁵And Azariah the son of Nathan was over the officers, and Zabud the son of Nathan was the principal officer, *and* the king’s friend, ⁶and Ahishar was over the household, and Adoniram the son of Abda was over the labour force.

⁷And Solomon had twelve officials over all Israel, who provided food for the king and his household, each one providing *this* in his *appointed* month in a year. ⁸And these were their names: The son of Hur, in Mount Ephraim; ⁹the son of Dekar, in Makaz

3:12 “*I have done according to your words*”– Matt 7:7-11; 1 John 5:14-15.

“*Wise*”– 4:29-34; 10:23,27; 1 Chron 29:12. If our lives and requests please God He may give us far more than we asked or thought. Compare Eph 3:20.

3:14 Verse 6. David was far from perfect and he sinned grievously in the matter of Bathsheba and Uriah. But on the whole he was obedient to God’s laws.

“*Prolong your days*”– under the law a long life was a reward for obedience to God.

3:15 “*Ark*”– note at Ex 25:10-22.

“*Offerings*”– notes on Leviticus chapters 1 and

3.

3:16 People in Israel could bring a case directly to the king. In this particular case Solomon began to show the wisdom God had given him.

4:4 “*Benaiah*”– 2:27,35.

4:6 “*Labour force*”– 9:15; 2 Sam 20:24. Non-Israelites who had been captured in battle, or some of the original Canaanites who remained in the land, became servants or slaves in Israel. Compare Josh 9:22-27. See Deut 20:17. Note on slavery at Ex 21:2.

4:7 “*Household*”– see 1 Sam 8:10-18.

4:8 “*Son of Hur*”– or “Ben-Hur”. In Hebrew “ben” means “son”.

and in Shaalbim and in Beth Shemesh and Elon-beth-hanan; ¹⁰the son of Hessed, in Aruboth – he *had* Sochoh and all the land of Hopher; ¹¹the son of Abinadab, in all the region of Dor (his wife was Taphath, the daughter of Solomon); ¹²Baana the son of Ahilud – he *had* Taanach and Megiddo and all Beth Shean, which is near Zartanah below Jezreel, from Beth Shean to Abel-Meholah and beyond Jokneam; ¹³the son of Geber, in Ramoth Gilead – he *had* the towns of Jair the son of Manasseh which are in Gilead, and his was the region of Argob, which is in Bashan, sixty great cities with walls and bars of brass; ¹⁴Ahinadab the son of Iddo *had* Mahanaim, ¹⁵Ahimaaz, in Naphtali (also he married Basmath, the daughter of Solomon); ¹⁶Baanah the son of Hushai was in Asher and in Aloth; ¹⁷Jehoshaphat the son of Paruah, in Issachar; ¹⁸Shimei the son of Elah, in Benjamin; ¹⁹Geber the son of Uri was in the country of Gilead, the land of Sihon king of the Amorites and of Og king of Bashan, the only official who was in that land.

²⁰In number Judah and Israel were as many as the sand which is by the sea, eating and drinking and rejoicing. ²¹And Solomon reigned over all kingdoms from the *Euphrates* River to the land of the Philistines, and to the border of Egypt; they brought tribute and served Solomon all the days of their life. ²²And Solomon's provision for one day was thirty measures of fine flour, and sixty measures of meal, ²³ten fat oxen and twenty oxen from the pastures, and a hundred sheep, besides deer and roebucks

and gazelles and fatted fowl. ²⁴For he had dominion over all *the region* on this side of the River, from Tiphseh to Azzah, over all the kings on this side of the River. And he had peace on all sides around him. ²⁵And Judah and Israel lived in safety all the days of Solomon, each man under his vine and under his fig tree, from Dan to Beersheba.

²⁶And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. ²⁷And those officials provided food for King Solomon, and for all who came to King Solomon's table, each man in his month. They lacked nothing. ²⁸They also brought barley and hay for the horses and steeds where *they* were, each man according to his charge.

²⁹And God gave Solomon exceedingly great wisdom and understanding and largeness of heart, as *great* as the sand on the seashore. ³⁰And Solomon's wisdom surpassed the wisdom of all the people of the East country, and all the wisdom of Egypt. ³¹For he was wiser than all men, *wiser* than Ethan the Ezrahite and Heman and Chalcol and Darda, the sons of Mahol. And his fame was in all nations around *Israel*. ³²And he uttered three thousand proverbs, and his songs were a thousand and five. ³³And he spoke of trees, from the cedar tree in Lebanon to the hyssop that springs out of the wall. He also spoke of animals and of birds and of creeping things and of fish. ³⁴And *some* from every people came to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

4:18 This was not the Shimei of 2:8,44.

4:19 "*Bashan*" – Deut 3:8-10.

4:20 "*Rejoicing*" – they were prosperous (v 25) and at peace (5:4). But before too long some in Israel began to feel the burden of supporting the king's household and royal court – 12:4.

4:21 "*River*" – this was the full extent of the land promised to Abraham's descendants (Gen 15:18). Only David and Solomon, of all the kings of Israel, ruled so much territory.

4:22 Solomon's retinue in his palace must have been very large.

"*Measure*" – in Hebrew "kor" – about six to ten bushels (depending on the size of the bushel), or 220 liters.

4:25 Two of the things people want most – peace and prosperity.

4:26 10:26. In this Solomon violated the instructions given in Deut 17:16.

"*Forty thousand*" – some Septuagint manuscripts

have "four" (see also 2 Chron 9:25). Hebrew manuscripts available now have "forty".

4:29 3:12; 4:20.

4:30 "*The East*" – Hebrews generally regarded this as the area east of the Jordan River and Dead Sea extending to Babylonia on the Euphrates river.

4:31 "*Wiser than all men*" – wiser than any until the Lord Jesus came (Luke 11:31).

4:32 Prov 1:1; Eccl 12:9; Song 1:1.

4:33 Solomon's wisdom was primarily a knowledge of God, an understanding of people, an ability to administer the kingdom, etc, but included such matters as these.

4:34 1 Kings 10:1; 2 Chron 9:23.

"*Earth*" – that is, the civilized world known by the people of Israel in those days. This would have been Egypt, parts of Arabia, and nations of western Asia, and possibly a few well-known countries somewhat more distant.

5 And Hiram king of Tyre sent his servants to Solomon, for he had heard that they had anointed him king in the place of his father. For Hiram had always loved David.

²And Solomon sent *word* to Hiram, saying, ³“You know that my father David could not build a house for the name of the LORD his God because of the wars which surrounded him on every side, until the LORD put *them* under the soles of *his* feet. ⁴But now the LORD my God has given me rest on every side, so that *there is* neither adversary nor evil event. ⁵And, see, I purpose to build a house for the name of the LORD my God, as the LORD spoke to my father David, saying, ‘Your son, whom I will set on your throne in your place, will build a house for my name.’ ⁶Now therefore, give orders for cutting cedar trees for me out of Lebanon. And my servants will be with your servants, and I will pay the wages of your servants in accordance with all you determine. For you know that *there is* no one among us who can skillfully cut timber like the Sidonians”.

⁷And when Hiram heard the words of Solomon, it came about that he greatly rejoiced, and said, “Blessed be the LORD this day, who has given to David a wise son over this great people”.

⁸And Hiram sent *word* to Solomon, saying, “I have considered the things about which you sent me *word*. I will do everything you want about cedar logs and fir logs. ⁹My servants will bring *them* down from Lebanon to the sea, and I will have them sent on by sea in rafts to the place you appoint for me, and I will have them separate them there. Then you can take *them* away. And you shall fulfill my desire of providing food for my household”.

¹⁰So Hiram gave Solomon cedar and fir

logs, as many as he wanted. ¹¹And Solomon gave Hiram twenty thousand measures of wheat as food for his household, and twenty measures of pressed olive oil. Solomon gave this year by year to Hiram.

¹²So the LORD gave Solomon wisdom, as he had promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty together. ¹³Then King Solomon raised up a labour force from all Israel, and the labour force was thirty thousand men. ¹⁴And he sent them to Lebanon in shifts, ten thousand a month. They were one month in Lebanon, and two months at home. Adoniram was in charge of the labour force. ¹⁵Solomon had seventy thousand who carried burdens, and eighty thousand who quarried *stones* in the mountains, ¹⁶besides thirty-three hundred from among the chief deputies of Solomon who supervised the people who were labouring in the work. ¹⁷And the king gave orders, and they brought great stones, costly stones, cut stones, to lay the foundation of the house. ¹⁸And Solomon’s builders and Hiram’s builders, and the men from Gebal, did the cutting. So they prepared timber and stones to build the house.

6 And it came about in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD. ²The length of the house which King Solomon built for the LORD was sixty cubits, and its width was twenty cubits, and its height was thirty cubits. ³And the length of the portico before the main room of the house was twenty cubits, in accordance with

5:1 “Hiram”— 2 Sam 5:11.

5:2-11 2 Chron 2:3-16.

5:3 “Under...his feet”— for David’s desire to build God’s temple see 2 Sam 7:1-5. For the reason why he could not do so see 1 Chron 22:8; 28:2-3.

5:4 4:24.

5:5 2 Sam 7:12-13.

5:6 Lebanon was famous for its cedar trees.

5:7 “LORD”— the king of an idolatrous people knew the name “Jehovah” and was willing to praise Him. Whether he had a mere head knowledge or true faith in Him, we do not know.

5:12 Solomon’s wisdom was seen in part in the way he dealt with neighboring countries.

5:13 Note at 4:6. Those conscripted were

non-Israelites living in the land. Solomon did not conscript any Israelites for labor. See 9:22-23.

5:15-18 The work was great and required a great number of people.

5:18 “Men from Gebal”— the KJV has “stonesquarers” here, a very unlikely meaning of the Hebrew.

6:1-28 2 Chron 3:1-13.

6:1 “Fourth year”— 966 B.C. The temple Solomon built remained standing until 586 B.C. when the Babylonians destroyed it.

6:2 The temple building followed the pattern of the tabernacle, but most dimensions were doubled. It was about 27 meters long and 9 meters wide. A cubit is about 18 inches.

the breadth of the house, and its width before the house was ten cubits. ⁴And he made windows of beveled frames for the house.

⁵*Against* the wall of the house he built chambers all around the surrounding walls of the house, both of the main room and the sanctuary. And he made chambers all around. ⁶The lowest chamber was five cubits wide, and the middle chamber was six cubits wide, and the third was seven cubits wide. For he made narrow ledges around the outside so that *the beams* would not be fastened into the walls of the house. ⁷And the house, while it was being built, was made of stone prepared before it was brought there, so that there was neither hammer nor axe nor any other iron tool heard in the house, while it was being built. ⁸The door for the middle chamber was on the right side of the house, and they went up by winding stairs to the middle chamber, and from the middle to the third.

⁹So he built the house and finished it, and covered the house with beams and cedar boards. ¹⁰And then he built chambers against the entire house, five cubits high, and they rested on the house with cedar timber.

¹¹And the word of the LORD came to Solomon, saying, ¹²“*Concerning* this house which you are building: If you will walk in my statutes, and administer my judgments, and keep all my commandments to walk in them, then I will perform my word with you, which I spoke to your father David. ¹³And I will dwell among the children of Israel, and will not forsake my people Israel”.

¹⁴So Solomon built the house and finished it. ¹⁵And he made the inside walls of the house with cedar boards, from the floor of the house to the ceiling, and he paneled them on the inside with wood, and covered the floor of the house with fir planks. ¹⁶And at the rear of the house he built a twenty-cubit room, from floor to ceiling, with cedar

boards. He built it inside as the sanctuary, as the Most Holy Place. ¹⁷And before it the house, that *is*, the temple, was forty cubits long. ¹⁸And the cedar of the house was carved inside with buds and open flowers. Everything was of cedar. No stone was seen. ¹⁹And he prepared the sanctuary on the inside of the house, to place there the ark of the covenant of the LORD. ²⁰And the inner sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high. And he overlaid the inside of the house with pure gold, and *likewise* overlaid the altar made of cedar. ²¹So Solomon overlaid the inside of the house with pure gold. And he made a partition with gold chains in front of the sanctuary, and he overlaid *the sanctuary* with gold.

²²And he overlaid the whole house with gold until he finished the entire house. He also overlaid with gold the entire altar which was by the sanctuary.

²³And he made two cherubs of olive wood for the inside of the sanctuary, ten cubits high. ²⁴And one wing of a cherub was five cubits, and the other wing of a cherub was five cubits. There were ten cubits from one end of the one wing to the end of the other. ²⁵The other cherub was also ten cubits. Both cherubs were of one measure and one size. ²⁶The height of the one cherub was ten cubits, and so was *the height* of the other cherub.

²⁷And he placed the cherubs inside the inner house. And the wings of the cherubs were stretched out, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall, and their wings touched one another in the middle of the house. ²⁸And he overlaid the cherubs with gold. ²⁹And he carved all the surrounding walls of the house with carved figures of cherubs and palm trees and open flowers, both inside *the sanctuary* and outside. ³⁰And he overlaid the floor of the

6:11 “*Word of the LORD came*”– 12:22; 13:20; 16:1,7; 17:2; 21:17; Jer 1:4; Ezek 3:16. This means that God sent His message to him, perhaps directly in a vision or dream, perhaps through a prophet. **6:12** The message revealed that God was more concerned with what Solomon was than with what Solomon built. The character of His people and their attitude toward His Word are of more importance to God than any work they may undertake to do.

“*I will perform my word*”– 2 Sam 7:5-16.

6:13 “*I will dwell*”– note at Ex 25:8. His continuing

presence with them was based on their obedience to the covenant made at Sinai. Note at Ex 19:5-6.

6:16 “*Most Holy Place*”– Ex 26:33; Lev 16:2.

6:17 “*House*”– the holy place. See Ex 26:35; Heb 9:1-5.

6:18 1 Kings 7:24.

6:19 “*Sanctuary*”– v 16.

“*Ark*”– note at Ex 25:10-22.

6:20 “*Cubits*”– about 9 meters by 9 meters.

6:21 “*Gold*”– a huge amount of gold was used in the temple – vs 22,28,30; 7:48-50.

6:23 “*Cherubs*”– notes at Gen 3:24; Ex 25:18-20.

house with gold, both inside *the sanctuary* and outside.

³¹And for the entrance of the sanctuary he made doors of olive wood. The lintel and the side posts were one-fifth of the wall. ³²The two doors were of olive wood, and he carved on them carvings of cherubs and palm trees and open flowers, and overlaid them with gold and spread gold on the cherubs and on the palm trees. ³³So for the door of the temple he also made posts of olive wood, one-fourth of the wall. ³⁴And the two doors were of fir wood. The two leaves of one door were folding, and the two leaves of the other door were folding. ³⁵And he carved on them cherubs and palm trees and open flowers, and overlaid them with gold, fitted on the carved work. ³⁶And he built the inner courtyard with three rows of cut stone, and a row of cedar beams.

³⁷The foundation of the house of the LORD was laid in the fourth year, in the month Zif, ³⁸and the house throughout all its parts and according to all its plans was finished in the eleventh year, in the month Bul, which is the eighth month. So he was seven years in building it.

7 But Solomon was building his own house thirteen years, and he finished his whole house. ²He also built the house of the Forest of Lebanon. Its length was a hundred cubits and its width fifty cubits and its height thirty cubits. *It rested* on four rows of cedar pillars, with cedar beams on the pillars. ³And *it was* paneled with cedar above the beams, which *rested* on forty-five pillars, fifteen in a row. ⁴And *there were* window frames in three rows, and window was opposite window in three ranks. ⁵And all the doors and doorposts were square, with the window frames; and window was opposite window in three ranks.

⁶And he made a hall of pillars. Its length was fifty cubits and its width thirty cubits. And a porch was in front of them, and pillars and a threshold were in front of them.

6:36 There was both an inner and an outer courtyard (7:12). The inner one was for the priests only (2 Chron 4:9).

6:37 "Fourth year"—6:1. The month Zif (or Ziv) included parts of what we call April and May; Bul parts of October and November.

7:1 Solomon's palace was larger than the temple (6:2) and so took longer to build (6:38). See v 7.

⁷Then he made a hall for the throne where he would judge, the Hall of Judgment; and *it was* paneled with cedar from one side of the floor to the other. ⁸And his house where he lived *had* another court inward from the hall, *which* was of the same workmanship. Solomon also made a house like this hall for Pharaoh's daughter, whom he had taken *as his wife*.

⁹All these were of choice stones, according to the measure of cut stones, sawed with saws, inside and outside, from the foundation to the coping, and so on the outside toward the great courtyard. ¹⁰And the foundation was of choice stones, great stones, stones of ten cubits and stones of eight cubits. ¹¹And above were choice stones, according to the measure of cut stones, and cedars. ¹²And the great court all around was with three rows of cut stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the hall of the house.

¹³And King Solomon sent and brought Hiram from Tyre. ¹⁴He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in bronze. And he was filled with wisdom and understanding and skill for work in all *kinds* of bronze workmanship. And he came to King Solomon and did all his work.

¹⁵For he cast two pillars of bronze, each eighteen cubits high; and *it took* a measuring line of twelve cubits to go around either of them. ¹⁶And he made two capitals of molten bronze, to set on the tops of the pillars. The height of the one capital was five cubits and the height of the other capital was five cubits; ¹⁷and he made a filigree of checkered work, and wreaths of chain work, for the capitals which were on the top of the pillars, seven for one capital and seven for the other capital. ¹⁸So he made the pillars, and two rows of pomegranates all around on the one filigree, to cover the capitals that were on the top, and did the same for the other capital. ¹⁹And the capitals that were on the top of the pillars were of lily work in the hall,

7:7 "Judge"—the people could bring difficult cases directly to the king. An example is in 3:16. Solomon's palace was also the administrative headquarters of the kingdom. Probably for this reason it was made larger than the temple.

7:13 This takes the narrative back into chapter 6 before Solomon built his own palace.

four cubits. ²⁰And the capitals on the two pillars also *had pomegranates* above, near the rounded part which was by the filigree. And there were two hundred pomegranates in rows around on the other capital. ²¹And he set up the pillars in the hall of the temple; and he set up the right pillar, and called its name Jachin, and he set up the left pillar, and called its name Boaz. ²²And on the top of the pillars was lily work. So the work of the pillars was finished.

²³And he made a molten sea, ten cubits from one brim to the other. *It was completely circular, and its height was five cubits; and it took a measuring line of thirty cubits to go around it.* ²⁴And all around under its brim there were gourds surrounding it, ten to a cubit, surrounding the sea. The gourds were cast in two rows, when it was cast.

²⁵It stood on 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 set over them, and all their back parts were toward the inside. ²⁶And it was a hand breadth thick, and its brim was made like the brim of a cup, *like a lily blossom.* It held two thousand baths.

²⁷And he made ten stands of bronze. Four cubits was the length of each stand, and its width four cubits, and its height three cubits. ²⁸And the work of the stands was like this: they had borders, and the borders were between the ledges; ²⁹and on the borders that were between the ledges were lions, oxen, and cherubs, and on the ledges there was an upper support. And below the lions and oxen were certain additions made of thin work. ³⁰And every stand had four bronze wheels and axles of bronze, and its four corners had supports. Under the laver were molten supports, at the side of every addition. ³¹And its opening inside the crown and above was a cubit, but its opening was round like the work of the stand, a cubit and a half; and also on its opening were engravings with their borders. *They were square, not round.* ³²And under the borders were four wheels,

and the axle of the wheels were joined to the stand, and the height of a wheel was a cubit and half a cubit. ³³And the design of the wheels was like the design of a chariot wheel. Their axles and their rims and their hubs and their spokes were all cast metal.

³⁴And there were four supports at the four corners of one stand, and the supports were one with the stand itself. ³⁵And on the top of the stand there was a circular shape half a cubit high, and on the top of the stand its ledges and its borders were one with it. ³⁶And on the plates of its ledges, and on its borders, he engraved cherubs, lions and palm trees, in proportion to each one, and additions all around. ³⁷In this way he made the ten stands. All of them had one casting, one measure, and one size.

³⁸Then he made ten lavers of bronze. One laver held forty baths, and each laver was four cubits; and one laver rested on each of the ten stands. ³⁹And he put five stands on the right side of the house, and five on the left side of the house, and he set the sea on the right side of the house eastward toward the south. ⁴⁰And Hiram made the lavers and the shovels and the basins. So Hiram finished doing all the work that he made for King Solomon for the house of the LORD: ⁴¹The two pillars and the two bowls of the capitals that were on the top of the two pillars, and the two filigrees to cover the two bowls of the capitals which were on the top of the pillars, ⁴²and four hundred pomegranates for the two filigrees, two rows of pomegranates for each filigree, to cover the two bowls of the capitals that were on the pillars, ⁴³and the ten stands and ten lavers on the stands, ⁴⁴and one sea and twelve oxen under the sea, ⁴⁵and the pots and the shovels and the basins. And all these vessels, which Hiram made for King Solomon for the house of the LORD, were of burnished bronze.

⁴⁶The king cast them in the plain of Jordan, in the clay ground between Succoth and Zarthan. ⁴⁷And Solomon left all the vessels unweighed, because they were so very many, and the weight of the bronze

7:21 "Jachin"— may mean "He (God) establishes".

"Boaz"— may mean "Strength" or "In Him (God) is strength".

7:23 "Sea"— compare the basin in the courtyard of the tabernacle (Ex 30:17-21). This sea, as well as the oxen it stood on (v 25), was made of bronze.

7:26 "Two thousand baths"— about 11,500 gallons

or 44 kiloliters.

7:27 On these stands were placed the basins of v 38. These basins contained water for washing parts of the animal sacrifices (Lev 1:9,13; 2 Chron 4:6).

7:38 "Forty baths"— about 880 liters.

7:45 For work around the altar. See Ex 27:1-3.

was not found out.

⁴⁸And Solomon made all the vessels that *belonged* to the house of the LORD: the altar of gold and the table of gold, on which was the Showbread, ⁴⁹and the lampstands of pure gold, five on the right *side*, and five on the left, before the inner sanctuary, with the flowers and the lamps and the tongs of gold, ⁵⁰and the bowls and the snuffers and the basins and the spoons and the censers of pure gold, and the hinges of gold, *both* for the doors of the inner house, the Most Holy Place, and for the doors of the house, *that is*, of the temple.

⁵¹So all the work that King Solomon made for the house of the LORD was finished. And Solomon brought in the things which David his father had dedicated. He put the silver and the gold, and the articles among the treasures of the house of the LORD.

8 Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief of the fathers of the children of Israel, to King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD from the city of David, which *is* Zion. ²And all the men of Israel assembled in King Solomon's presence at the feast in the month Ethanim, which *is* the seventh month.

³And all the elders of Israel came, and the priests took up the ark, ⁴and they brought up the ark of the LORD, and the tabernacle of the congregation and all the holy articles that *were* in the tabernacle. The priests and

the Levites brought these up. ⁵And King Solomon, and all the congregation of Israel, who were assembled in his presence, *were* with him before the ark, sacrificing sheep and oxen that were so many they could not be counted or numbered.

⁶And the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the Most Holy Place, under the wings of the cherubs. ⁷For the cherubs spread out *their* two wings over the place of the ark, and the cherubs covered the ark and its poles from above. ⁸And they drew out the poles, so that the ends of the staves were seen out in the Holy Place before the inner sanctuary, but they were not seen outside. And they are there to this day. ⁹*There was* nothing in the ark except the two tablets of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel when they came out of the land of Egypt.

¹⁰And it came about, when the priests had come out of the Holy Place, that the cloud filled the house of the LORD, ¹¹so that the priests could not stand to minister because of the cloud, for the glory of the LORD had filled the house of the LORD.

¹²Then Solomon said, "The LORD said that he would dwell in the thick darkness. ¹³I have surely built you a house to dwell in, a settled place for you to stay in forever".

¹⁴And the king turned his face around, and blessed all the congregation of Israel (and all the congregation of Israel stood), ¹⁵and he said, "Blessed *is* the LORD God

7:48 "Altar of gold"— Ex 30:1-6.

"Table"— Ex 25:23-30.

7:49 "Lampstands"— Ex 25:31-38. In the tabernacle there was only one lampstand.

7:50 "Censers"— all these articles were for the work of the Holy Place.

7:51 "Dedicated"— 2 Sam 8:9-12; 1 Chron 18:7-11. "Treasures"— 15:18; 2 Kings 12:18; 1 Chron 9:26; 26:20-26; 28:12.

8:1 "Ark"— note at Ex 25:10-22. David had brought the ark to Jerusalem. See 2 Samuel chapter 6.

8:2 "Feast"— the Feast of Tabernacles (2 Chron 7:8-10). Note at Lev 23:33-36.

8:4 "Tabernacle"— 3:4.

8:5 All these sacrifices symbolized Christ (Lev 1:2), just as the ark, the tent, and the temple did.

8:6 Ex 26:33-34.

8:7 "Cherubs"— Ex 25:18-20.

8:9 "Tablets"— Ex 25:16; 34:1; 40:20. See Heb 9:4.

This reveals that by Solomon's day the pot of manna and Aaron's rod had been lost.

"Horeb"— Sinai.

8:11 "Glory of the LORD"— compare Ex 40:34-35. This cloud was the visible sign of God's presence with His people. Note at Ex 25:8. The temple took the place of the tabernacle, and like the tabernacle, it spoke of the Lord Jesus. Compare John 2:18-21. Jesus who was the "temple" of God contained the glory of God in full measure — John 1:14,18; Heb 1:3. Individual believers are also called the temple of God (1 Cor 6:19). And the church as a whole is called a holy temple (Eph 2:21). And God's glory is bound up with each believer and the whole church (John 17:10).

8:12 "Darkness"— compare Ex 20:21; Deut 5:22; 2 Sam 22:12; Ps 97:2.

8:13 "Forever"— 2 Sam 7:13; Ps 132:13-14.

8:14 Verse 55; 2 Sam 6:18. Note at Num 6:22-27.

of Israel, who spoke with his mouth to my father David, and with his hand has fulfilled it, saying, ¹⁶‘Since the day that I brought my people Israel out of Egypt, I did not choose any city from all the tribes of Israel to build a house, that my name might be in it; but I chose David to be over my people Israel.’

¹⁷‘And it was in the heart of my father David to build a house for the name of the LORD God of Israel. ¹⁸And the LORD said to my father David, ‘Because it was in your heart to build a house to my name, you did well that it was in your heart. ¹⁹Nevertheless you shall not build the house, but your son who will come from your body will build the house for my name.’

²⁰‘And the LORD has fulfilled his word that he spoke, and I have risen up in the place of my father David and sit on the throne of Israel, as the LORD promised, and have built a house for the name of the LORD God of Israel. ²¹And I have made there a place for the ark, in which is the covenant of the LORD, which he made with our fathers when he brought them out of the land of Egypt’.

²²And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread out his hands toward heaven, ²³and said,

‘LORD God of Israel, *there is* no God like you, in heaven above, or on earth below, who keeps covenant and mercy with your servants who walk before you with all their heart. ²⁴You have kept with your servant David my father what you promised him. You spoke also with your mouth, and have fulfilled it with your hand, as *it is* today.

²⁵‘Therefore, now, LORD God of Israel, keep with your servant, my father David,

what you promised him, saying, ‘You will not lack a man in my sight to sit on the throne of Israel; so that your children might be careful about their way, so that they walk in my presence as you have walked in my presence.’ ²⁶And now, O God of Israel, I pray you, let your word which you spoke to your servant, my father David, come true.

²⁷‘But will God indeed dwell on the earth? Look, the heavens and heaven of heavens cannot contain you. How much less this house that I have built! ²⁸Yet have regard for the prayer of your servant and for his supplication, O LORD my God, to listen to the cry and to the prayer which your servant prays before you today, ²⁹that your eyes may be open toward this house night and day, toward this place of which you have said, ‘My name will be there’, that you may listen to the prayer which your servant makes toward this place. ³⁰And listen to the supplication of your servant and of your people Israel, when they pray toward this place, and hear in heaven, your dwelling place; and when you hear, forgive.

³¹‘If any man sins against his neighbour, and he is put under oath to cause him to swear, and the oath comes before your altar in this house, ³²then hear in heaven and act and judge your servants, condemning the wicked, to bring his conduct on his own head; and justifying the righteous, to give him according to his righteousness.

³³‘When your people Israel are struck down before the enemy, because they have sinned against you, and turn back to you and confess your name, and pray and plead with you in this house, ³⁴then hear in heaven, and forgive the sin of your people Israel, and

8:16 2 Sam 7:4-6,8.

8:17 2 Sam 7:2-3; 1 Chron 17:1-2.

8:19 5:3-5; 2 Sam 7:5,12,13; 1 Chron 22:8-10.

8:20 1 Chron 28:5-6.

8:21 “Covenant”– Ex 19:5.

8:22 “Stood”– in prayer the state of the heart is the important thing, not the posture of the body. The prayer which follows is the longest public prayer recorded in the Bible.

8:23 “Like you”– Ex 15:11; Deut 7:9; 1 Sam 2:2; 2 Sam 7:22; Ps 86:8-10; Isa 44:6-7.

“Covenant and mercy”– other gods are unable either to make covenants or to keep them, or to show mercy (Ps 115:2-8).

8:25 2 Sam 7:12,16.

8:27 2 Chron 2:6; Ps 139:7-16; Isa 66:1; Jer 23:24;

Acts 7:49; 17:24-25. Solomon and the human authors of the Bible knew something of the grandeur of God. Because the visible sign of God’s presence appeared in tabernacle or temple, that did not make them have small views of God, or cause them to think that the whole of God could be contained in space.

8:29 9:3.

8:30 “Dwelling place”– Solomon knew that in relationship to Israel, Jerusalem was God’s dwelling place, in relationship to the world Israel was His dwelling place, in relationship to the universe, heaven was His dwelling place.

8:31 Solomon looks into the future, knows that the people will sin, and begs God for mercy.

8:32 Deut 25:1; Ezek 18:20.

bring them back to the land which you gave to their fathers.

³⁵“When the heavens are shut up and there is no rain, because they have sinned against you, if they pray toward this place, and confess your name and turn from their sin, when you afflict them, ³⁶then hear in heaven and forgive the sin of your servants, and of your people Israel. So teach them the good way in which they should walk, and give rain on your land, which you have given to your people as an inheritance.

³⁷“If there is famine in the land, if there is pestilence, blight, mildew, locust, or if there is the caterpillar, if their enemy besieges them in the land of their cities, whatever plague, whatever disease *there may be*, ³⁸whatever prayer and supplication is *made* by any man, or by all your people Israel, each one knowing the plague of his own heart, spreading out his hands toward this house, ³⁹then hear in heaven, your dwelling place, and forgive, and act and give to every man according to his ways, whose heart you know (for you, you alone, know the hearts of all the children of men), ⁴⁰so that they may fear you all the days that they live in the land which you gave to our fathers.

⁴¹“Also, as for the foreigner, who *is* not of your people Israel, but comes from a far country for your name’s sake ⁴²(for they will hear of your great name, and of your strong hand and of your stretched out arm), when he comes and prays toward this house, ⁴³hear in heaven, your dwelling place, and do according to all that the stranger calls to you, so that all peoples of the earth may

know your name, to fear you, as your people Israel *do*, and so that they may know that this house, which I have built, is called by your name.

⁴⁴“If your people go out to battle against their enemy, wherever you send them, and pray to the LORD toward the city which you have chosen, and *toward* the house that I have built for your name, ⁴⁵then in heaven hear their prayer and their supplication, and maintain their cause.

⁴⁶“If they sin against you (for *there is* no one who does not sin), and you are angry with them and hand them over to the enemy, so that they carry them away captives to the land of the enemy, far or near, ⁴⁷and if they turn their hearts back *to you* in the land where they were carried captives, and repent and plead with you in the land of those who carried them away captives, saying, ‘We have sinned and have done wrong; we have committed wickedness’, ⁴⁸and so turn back to you with all their heart and with all their soul, in the land of their enemies who led them away captive, and pray to you toward their land, which you gave to their fathers, the city which you have chosen and the house which I have built for your name, ⁴⁹then in heaven, your dwelling place, hear their prayer and their supplication, and maintain their cause, ⁵⁰and forgive your people who have sinned against you and all their transgressions in which they have transgressed against you, and grant them compassion in the presence of those who carried them away captive, so that they may have compassion on them; ⁵¹for they are

8:34 “*Bring them back*”—evidently, Solomon knew from the Word of God that this would happen (Lev 26:17,40-42; Deut 28:25,48).

8:35 “*No rain*”—Solomon could know this too would happen (Lev 26:19; Deut 11:16-17; 28:23).

8:36 “*Teach them*”—Ps 25:4-5; 27:11; 94:12.

“*Give rain*”—it is the true God, the Creator of the universe alone who gives rain, and not some imagined rain god (Lev 26:4; Job 5:10; Ps 68:9; 147:8; Acts 14:17).

8:37 Lev 26:16,25,26; Deut 28:21-23,38-42; 2 Chron 20:9; Joel 1:1-4.

8:38 “*Plague*”—or it could be translated “affliction” or “trouble” or “sickness”. Compare Jer 17:9. The Hebrew word has all these meanings.

8:39 1 Sam 2:3; 16:7; 1 Chron 28:9; Ps 11:4; Jer 17:10; John 2:24-25.

8:40 “*Fear*”—notes at Gen 20:11; Ps 34:11-14; 111:10; Prov 1:7. In the Bible to fear God is to

regard Him with awe, and to honor, believe, and obey Him.

8:41 Solomon wanted the God of Israel to be known as the God of all people, as indeed, in some sense, He is (Isa 44:6; Jer 32:26-27).

8:42 “*They will hear*”—Ex 13:3; Deut 3:24.

8:43 Josh 4:23-24; 1 Sam 17:46; 2 Kings 19:19; Ps 102:15.

8:44 2 Chron 14:11-12.

8:46 “*Sin*”—Ps 130:3-4; Prov 20:9; Rom 3:23; 1 John 1:8-10.

“*Captives*”—Lev 26:34-39; Deut 28:36,64; Jer 29:10-14. In his prayer of confession for the people Daniel used almost these exact words (Dan 9:5).

8:48 Deut 4:29; 1 Sam 7:3-4; Neh 1:9; Jer 29:13-14.

8:50 2 Kings 25:28; 2 Chron 30:9; Ps 106:46; Dan 1:9.

your people and your inheritance, whom you brought out of Egypt, from the midst of the iron furnace; ⁵²that your eyes may be open to the supplication of your servant, and to the supplication of your people Israel, to listen to them in everything about which they call to you.

⁵³“For you separated them from among all the people of the earth, to be your inheritance, as you spoke through Moses your servant, when you brought our fathers out of Egypt, O Lord God”.

⁵⁴And it came about, that when Solomon had made an end of praying all this prayer and supplication to the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. ⁵⁵And he stood and blessed all the congregation of Israel with a loud voice, saying,

⁵⁶“Blessed be the LORD who has given rest to his people Israel, in accordance with all that he promised. Not one word has failed of all his good promise which he promised by the hand of Moses his servant. ⁵⁷The LORD our God be with us, as he was with our fathers. Let him not leave us or forsake us. ⁵⁸So may he incline our hearts to him, to walk in all his ways, and to keep his commandments and his statutes and his judgments, which he commanded our fathers. ⁵⁹And may these my words, with which I have made supplication before the LORD, be near to the LORD our God day and night, so that he maintains the cause of his servant, and the cause of his people Israel at all times, as each day requires, ⁶⁰so that

all the peoples of the earth may know that the LORD is God, and that there is no one else. ⁶¹Let your heart, therefore, be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day”.

⁶²And the king, and all Israel with him, offered sacrifice before the LORD. ⁶³And Solomon offered a sacrifice of peace offerings, which he offered to the LORD, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

⁶⁴The same day the king consecrated the middle of the courtyard that was in front of the house of the LORD; for there he offered burnt offerings and grain offerings and the fat of the peace offerings, because the bronze altar that was before the LORD was too small to take the burnt offerings and meat offerings and the fat of the peace offerings.

⁶⁵And at that time Solomon, and all Israel with him, a great congregation from the entering in of Hamath to the river of Egypt, celebrated a feast before the LORD our God, seven days, then seven days more, fourteen days. ⁶⁶On the eighth day he sent the people away; and they spoke a blessing on the king, and went to their tents joyful and glad of heart for all the good that the LORD had done for David his servant, and for Israel his people.

9 And it came about, when Solomon had finished the building of the house of the LORD and the king's house, and had done

8:51 “Your people”— Ex 19:4; Deut 7:6; 9:29.

“Furnace”— Deut 4:20. Compare Ps 66:10-12.

8:53 “Inheritance”— Ex 34:9; Deut 4:20; 1 Sam 10:1; 2 Kings 21:14; Ps 33:12; 78:71; Eph 1:18. God's choosing of a people for Himself is a theme which runs throughout the Bible and finds its consummation in the church.

8:54 2 Chron 6:13.

8:55 Verse 14.

8:56 Josh 21:45; 23:14-15; 1 Chron 22:18. No promise of God will ever fail — Titus 1:2.

8:57 Gen 48:21; Josh 1:5; 1 Sam 12:22.

8:58 “Our hearts”— Solomon knew that if men are to turn their hearts to God, God must do a work of grace in them. See Ps 119:36. Compare Ps 51:10; 2 Tim 2:25.

8:59 Solomon wanted his prayer to have a continuing effect.

8:61 He could know from portions of God's Word

such as Leviticus chapter 26 and Deuteronomy chapter 28 that the only way to blessing was obedience, and that disobedience meant disaster.

8:63 “Peace offerings”— Leviticus chapter 3.

8:64 Notes on these offerings at Leviticus chapters 1–3.

8:65 “Hamath”— this was in the far north of Israel.

“River of Egypt”— or “Wadi of Egypt”— this does not indicate the River Nile, but a stream on the southern border of Israel, between Israel and Egypt.

“Feast”— v 2.

8:66 “The eighth day”— after the second period of seven days.

“Joyful”— it is a recognition of the goodness of God which brings joy (Ex 18:9; 2 Chron 6:41; Neh 9:25; 1 Pet 1:3-9).

9:1 Compare Eccl 2:4-10.

all of Solomon's desire in which he delighted, ²that the LORD appeared to Solomon the second time, as he had appeared to him at Gibeon.

³And the LORD said to him, "I have heard your prayer and your supplication, that you have made before me. I have consecrated this house, which you have built, to put my name there forever, and my eyes and my heart will be there perpetually.

⁴"And if you will walk before me, as your father David walked, in integrity of heart and in uprightness, to do according to all that I have commanded you, *and* will keep my statutes and my judgments, ⁵then I will establish the throne of your kingdom over Israel forever, as I promised to your father David, saying, 'You will not lack a man on the throne of Israel.'

⁶"But if you at all turn away from following me, you or your children, and do not keep my commandments *and* my statutes which I have set before you, but go and serve other gods and worship them, ⁷then I will cut off Israel from the land which I have given them; and this house, which I have consecrated for my name, I will cast from my sight; and Israel will become a proverb and a byword among all peoples. ⁸And *as for* this house, *which* is exalted, every one who passes by it will be astonished and will hiss, and will say, 'Why has the LORD done like this to this land and to this house?' ⁹And they will answer, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and have taken hold of other gods and have worshipped them

and served them; therefore the LORD has brought on them all this evil.' "

¹⁰And it came about at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house ¹¹(*now* Hiram, the King of Tyre, had provided Solomon with cedar trees and pine trees and with gold, according to all his desire), *that then* King Solomon gave Hiram twenty towns in the land of Galilee. ¹²And Hiram came out from Tyre to see the towns which Solomon had given him, and they did not please him. ¹³And he said, "What towns *are* these which you have given me, my brother?" And he called them the "Land of Cabul", *their name* to this day. ¹⁴And Hiram had sent to the king a hundred and twenty talents of gold.

¹⁵And this *is* the reason for the forced labour which King Solomon raised: to build the house of the LORD and his own house, and Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer. ¹⁶For Pharaoh king of Egypt had come up and taken Gezer and burned it with fire, and killed the Canaanites who lived in the city, and given it *as* a present to his daughter, Solomon's wife. ¹⁷And Solomon built Gezer, and lower Beth-Horon ¹⁸and Baalath and Tadmor in the wilderness, in the land, ¹⁹and all the storage cities that Solomon had, and cities for his chariots and cities for his horsemen, and what Solomon desired to build in Jerusalem, and in Lebanon and in all the land of his dominion.

²⁰And all the people *who were* left of the Amorites, Hittites, Perizzites, Hivites and

9:2 3:5.

9:3 8:29; 2 Chron 6:40.

9:4 2:4; 3:14; 8:25,61.

9:5 2 Sam 7:12,16; 1 Chron 22:10; Luke 1:32-33.

9:6 2 Sam 7:14-16; 1 Chron 28:9; 2 Chron 7:19-20.

9:7 "The land"—Lev 18:24-28; 26:33; Deut 4:26-27; 28:37; 2 Kings 17:23; Jer 7:2-15; 24:9; Ps 44:14. God's people cannot ignore God's desires for them and live as they please and experience God's blessings.

9:8-9 Deut 29:24-28; Jer 22:8-9.

9:10 6:37-38; 7:1; 9:1.

9:11 "Hiram"—5:1. He had provided Solomon with wood, labor, and gold (5:6-11; 9:14). That is, Solomon went into debt to finish his great building projects. He paid the debt by giving this territory. In other words, part of the land God had given Israel Solomon handed over to an idolatrous nation. Compare Lev 25:23-24.

It is easy to go into debt, not so easy to pay; and it increases the burden of those involved in it. Rom 13:8 is always a good principle to follow. 2 Chron 8:2 tells of the return of these cities, the loan presumably having been repaid.

9:13 "Cabul"—probably means "good for nothing". It appears that Solomon used his worldly wisdom to get the best of Hiram. If so, in this matter he behaved in a way that brought no honor to either himself or to God. In fact, just the opposite.

9:14 "A hundred and twenty talents"—about 4 metric tons (4,000 kilograms).

9:15 "Forced labour"—note at 4:6.

9:16 "Gezer"—Josh 16:10.

"Daughter"—3:1.

9:19 Verse 1; 10:26.

9:20-21 Ex 3:8; Deut 7:1; Josh 15:63; 17:12-13; Jud 1:21-29,35; 3:1.

Jebusites, who were not of the children of Israel, ²¹their children who were left after them in the land, whom the children of Israel were also not able to destroy completely, these Solomon conscripted as forced slave labourers to this day. ²²But Solomon did not make any slaves of the children of Israel, but they were warriors and his servants and his officials and his captains, and those in charge of his chariots and his horsemen. ²³These were the chief officials who were over Solomon's work, five hundred and fifty, who supervised the people who did the work.

²⁴And Pharaoh's daughter came up from the city of David to her house which Solomon had built for her. Then he built Millo.

²⁵And three times in a year Solomon offered burnt offerings and peace offerings on the altar which he built to the LORD, and he burned incense on the altar that was before the LORD. So he finished the house.

²⁶And King Solomon made a fleet of ships in Ezion-Geber, which is near Elath, on the shore of the Red Sea, in the land of Edom. ²⁷And Hiram sent his servants in the fleet, sailors who had knowledge of the sea, with the servants of Solomon. ²⁸And they came to Ophir, and brought gold from there, four hundred and twenty talents, and brought it to King Solomon.

10 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions. ²And she came to Jerusalem with a very large retinue, with camels carrying spices, and very much gold and precious stones. And when she had come to Solomon, she spoke with him of all that was in her heart. ³And Solomon answered all her

questions. There was nothing hidden from the king, which he did not tell her. ⁴And when the queen of Sheba had seen all of Solomon's wisdom, and the house that he had built, ⁵and the food of his table, and the seating of his servants, and the attendance of his ministers and their apparel, and his cupbearers, and his ascent by which he went up to the house of the LORD, there was no more spirit in her.

⁶And she said to the king, "It was a true report that I heard in my own land of your acts and of your wisdom. ⁷However I did not believe the reports, until I came and my eyes saw it; and, look, the half was not told me. Your wisdom and prosperity exceeds the fame which I heard. ⁸Happy are your men, happy are these your servants, who stand continually before you and who hear your wisdom. ⁹Blessed be the LORD your God, who delighted in you, to set you on the throne of Israel. Because the LORD loved Israel forever, he made you king, to maintain judgment and justice".

¹⁰And she gave the King a hundred and twenty talents of gold, and a very large amount of spices, and precious stones; such an abundance of spices as these which the queen of Sheba gave to King Solomon never again came in.

¹¹And also the fleet of Hiram, that brought gold from Ophir, brought in from Ophir a great quantity of almug trees, and precious stones. ¹²And with the almug trees the king made pillars for the house of the LORD, and for the king's house, also harps and lyres for singers. No such almug trees came in again, or have been seen to this day.

¹³And King Solomon gave to the queen of Sheba all she desired, whatever she asked, besides what Solomon gave her from his

9:22-23 Lev 25:39 . Samuel's predictions now began to be fulfilled – 1 Sam 8:10-18.

9:25 Ex 23:14-17; Lev 1—3; Deut 16:16.

9:26 "Ezion-Geber"— the most southern spot in Israel, this port enabled Solomon to trade by sea with the countries to the south and east of Israel, including, possibly, India.

9:27 "Hiram"— v 12. Evidently he recovered from his discontent, or else thought he could get his gold back (v 14), by helping Solomon.

9:28 The location of Ophir is not known. Probably it was in Arabia, or along the east coast of Africa. It was famous for gold – 2 Chron 8:18; Job 28:16; Ps 45:9; Isa 13:12.

"Four hundred and twenty talents"— about 14.5 metric tons (14,500 kilograms).

10:1 "Queen"— Matt 12:42.

"Sheba"— a land either in Ethiopia or southwestern Arabia.

"LORD"— she had heard that Jehovah was the one who had made Solomon wise and blessed him.

10:3 3:12; 4:29-31.

10:9 "Blessed be the LORD"— 2 Chron 2:11. Solomon had expressed a desire that those of other nations might come to know more of the God of Israel (8:41-43). God used Solomon's fame in wisdom to help bring this about. See also v 24.

"Justice"— Ps 11:7; 33:5; 72:2; 99:4; 103:6.

10:10 "Hundred and twenty talents"— 9:14.

10:11 9:27-28.

royal bounty. So she turned and went to her own country, she and her servants.

¹⁴Now the weight of gold that came to Solomon in one year was six hundred and sixty-six talents of gold, ¹⁵beside *what he had* from the merchants, and of the trade of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

¹⁶And King Solomon made two hundred *large* shields of beaten gold; six hundred *shekels* of gold went into one shield. ¹⁷And *he made* three hundred *small* shields of beaten gold. Three minas of gold went into each shield. And the king put them in the house of the Forest of Lebanon.

¹⁸Moreover the king made a great throne of ivory, and overlaid it with the best gold. ¹⁹The throne had six steps, and the top of the throne was round at the back, and *there were* armrests on each side at the place of the seat, and two lions stood beside the armrests.

²⁰And twelve lions stood there on one side and on the other on the six steps. Nothing like it was made in any kingdom. ²¹And all King Solomon's drinking vessels *were* of gold, and all the vessels of the house of the Forest of Lebanon *were* of pure gold; none *were* of silver; it was not considered valuable in the days of Solomon. ²²For the king had at sea the ships of Tarshish with the ships of Hiram. Once in three years the ships of Tarshish came in, bringing gold and silver, ivory, and apes, and peacocks.

²³So King Solomon exceeded all the kings of the earth for riches and for wisdom. ²⁴And the whole world sought *audience* with Solomon, to hear his wisdom, which God had put in his heart. ²⁵And each one

of them brought his present: vessels of silver and vessels of gold, and garments, and armour, and spices, horses, and mules, so much year by year.

²⁶And Solomon amassed chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen, whom he stationed in the chariot cities, and with the king at Jerusalem. ²⁷And the king made silver as *common* as stones in Jerusalem, and he made cedars as abundant as the sycamore trees that *are* in the lowlands. ²⁸And Solomon had horses brought from Egypt, and linen yarn. The king's merchants obtained the linen yarn at a price. ²⁹And a chariot was imported from Egypt for six hundred *shekels* of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria; they brought *them* out by their means.

11 But King Solomon loved many foreign women along with the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites, ²of the nations *concerning* which the LORD said to the children of Israel, "You must not go in to them and they must not come in to you, *for* they will surely turn your heart away after their gods". Solomon held fast to them in love. ³And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. ⁴For it came about, when Solomon was old, *that* his wives turned his heart away after other gods, and his heart was not perfect with the LORD his God, as the heart of his father David *had been*.

10:14 This was a violation of Deut 17:17. Six hundred and sixty-six talents of gold is more than 22 metric tons (more than 22,000 kilograms).

10:16 "*shekels*"— or "bekas". A beka was about a half shekel.

10:17 7:2.

"*Three minas*"— about 1.7 kilograms.

10:22 9:26-28.

10:23 Did all this splendor, wealth, and wisdom make Solomon a happy man? See Eccl 1:2,12-14,18; 2:9-11. Did these things make the people of Israel happy? Not at all. See 12:1-4.

10:24 Verses 1,9.

10:26 4:26; 9:19. A violation of Deut 17:16.

10:29 Israel became a center for trade between peoples in the south and in the north.

"*Six hundred shekels*"— about 7 kilograms.

11:1 "*Women*"— now begins the sad story of

Solomon's decline and terrible sin. His wisdom was no safeguard against the sins of the flesh. The wise also may be carried away by lust, and human wisdom out of touch with God may fall into incredible folly. (Walking in the Spirit of God is the only way to holiness of life. Compare Ps 51:10-12; Gal 5:16.) Taking many wives was forbidden to kings in Deut 17:17. And God warned His people repeatedly not to marry those who practiced idolatry. See Ex 34:16; Deut 7:1-4; Josh 23:12-13. **11:3** Of what value is the greatest wisdom if we are unable to govern our own desires?

"*Turned away his heart*"— Deut 17:17; Neh 13:26; Prov 31:3.

11:4 "*David*"— though David sinned grievously in the matter of Bathsheba (2 Sam 11), he repented and remained steadfast in his worship of the one true God.

⁵For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites. ⁶And Solomon did evil in the sight of the LORD, and did not fully follow the LORD, as his father David *had done*.

⁷Then Solomon built a high place for Chemosh, the abomination of Moab, in the hill that *is* east of Jerusalem, and for Molech, the abomination of the children of Ammon. ⁸And he did the same for all his foreign wives, who burned incense and sacrificed to their gods.

⁹And the LORD was angry with Solomon, because his heart had turned from the LORD God of Israel, who had appeared to him twice, ¹⁰and had commanded him concerning this thing, that he should not follow other gods. But he did not observe what the LORD commanded. ¹¹Therefore the LORD said to Solomon, “Since you have done this, and have not kept my covenant and my statutes, which I commanded you, I will surely tear the kingdom away from you, and give it to your servant. ¹²However, I will not do it in your days, for the sake of your father David; *but* I will tear it out of the hand of your son. ¹³However, I will not tear away the whole kingdom, *but* will give one tribe to your son for the sake of my servant David, and for the sake of Jerusalem which I have chosen”.

¹⁴And the LORD stirred up an adversary to Solomon, Hadad the Edomite. He was of the royal house of Edom. ¹⁵For it so

11:5 “*Ashtoreth*”— Jud 2:13; 10:6. In 2 Kings 23:13 she is called a “vile goddess”. In Canaan she was regarded as the wife of Baal. She was the goddess of war and fertility and was worshipped with sexual rites. She was associated with the evening star. In Babylon she was Ishtar; to the Greeks, Astarte or Aphrodite; to the Romans, Venus.

“*Milcom*”— another name for the god Molech (also v 33). Here he is called an abomination. Sometimes children were burned in the fire as an offering to him. See 2 Kings 16:3; 17:17; 21:6; Lev 18:21; 20:2-5.

11:7 “*Chemosh*”— or better, Kemosh. He, too, was an abomination (2 Kings 23:13). That is, he was detestable to the true God, though worshipped by people. Judging from 2 Kings 3:26-27 this god of Moab was sometimes worshipped with human sacrifices.

11:8 The gods mentioned above were only a few among many which Solomon allowed to be brought into God’s land and God’s city. And with them, we have good reason to think, came

happened, when David was in Edom, and Joab the commander of the army had gone up to bury the slain, after he had struck down every male in Edom ¹⁶(for six months Joab remained there with all Israel, until he had cut off every male in Edom), ¹⁷that Hadad fled, he and certain Edomites among his father’s servants with him, to go to Egypt; Hadad *being* still a little child. ¹⁸And they arose out of Midian and came to Paran, and they took men with them out of Paran and they came to Egypt, to Pharaoh king of Egypt, who gave him a house, and ordered that food be *provided* for him, and gave him land.

¹⁹And Hadad found great favour in the sight of Pharaoh, so that he gave him the sister of his own wife, the sister of Tahpenes the queen, as *his* wife. ²⁰And the sister of Tahpenes bore him Genubath his son, whom Tahpenes weaned in Pharaoh’s house. And Genubath was in Pharaoh’s household among the sons of Pharaoh.

²¹And when Hadad heard in Egypt that David slept with his ancestors, and that Joab the commander of the army was dead, Hadad said to Pharaoh, “Let me depart, so that I may go to my own country”.

²²Then Pharaoh said to him, “But what have you lacked with me, that, *lo and* behold, you seek to go to your own country?” And he answered, “Nothing. But let me go in any case”.

²³And God stirred up *another* adversary *against Solomon*, Rezon the son of Eliadah,

a whole host of demons. When Solomon lost the fear of God he lost much of his wisdom, at least in spiritual matters – Ps 111:10; Prov 1:7.

11:9 “*Angry*”— notes at Num 25:3; Ps 90:7-11.

“*Appeared*”— 3:5; 9:2.

11:10 9:6-7; Ex 20:3-6.

11:11 Verses 29-31; 12:16,20.

11:12 Because of God’s promise to David in 2 Sam 7:14-16.

11:13 “*One tribe*”— Judah (12:20).

“*Jerusalem*”— 9:3.

11:14-25 God raised up two adversaries against Solomon – Hadad of Edom and Rezon of Syria, one in the southeast, the other in the northeast. Raising up enemies to oppose His people was frequently a way God expressed His anger against them because of their sins (Deut 28:15,49,50; Jud 2:10-23; 2 Sam 12:10; 2 Chron 36:15-17; Isa 10:5-6; Jer 1:15-16). There is reason to think God still acts in a similar way among the nations.

11:15 2 Sam 8:14.

11:21 Note at 2:10.

who fled from his lord Hadadezer, king of Zobah. ²⁴And he gathered men around him, and became captain over a band, when David killed those of *Zobah*. And they went to Damascus, and lived there and reigned in Damascus. ²⁵And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad *did*. And he hated Israel, and reigned over Syria.

²⁶And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, also lifted up *his* hand against the king.

²⁷And this was the reason that he lifted up *his* hand against the king: Solomon built Millo, *and* closed the breaches of the city of David his father. ²⁸And the man Jeroboam was a strong and brave man. And Solomon, seeing that the young man was industrious, put him in charge of the whole labour force of the house of Joseph.

²⁹And it came about at that time, as Jeroboam was going out of Jerusalem, that the prophet Ahijah, the Shilonite, met him in the road. And he was wearing a new cloak; and the two of them *were* alone in the field. ³⁰And Ahijah took hold of the new garment he was wearing and tore it *in* twelve pieces, ³¹and said to Jeroboam, "Take ten pieces. For thus says the LORD, the God of Israel, 'Look, I will tear the kingdom out of the hand of Solomon, and will give ten tribes to you ³²(but he will have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel), ³³because they have forsaken me, and have worshipped Ashtoreth the goddess of the Sidonians, Chemosh the

god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in my eyes and *to keep* my statutes and my judgments, as his father David *did*.

³⁴"However I will not take the whole kingdom out of his hand, but I will make him ruler all the days of his life for the sake of my servant David, whom I chose, because he kept my commandments and my statutes. ³⁵But I will take the kingdom out of his son's hand, and will give it to you, ten tribes. ³⁶And I will give one tribe to his son, so that my servant David will always have a light before me in Jerusalem, the city which I have chosen for myself to put my name there. ³⁷And I will take you, and you will reign in all ways just as your soul desires and will be king over Israel. ³⁸And if you will listen to all that I command you, and walk in my ways and do *what is* right in my sight, to keep my statutes and my commandments, as my servant David *did*, this will happen: I will be with you and build you an enduring house, as I built for David, and will give Israel to you. ³⁹And I will afflict David's descendants because of this, but not forever.' "

⁴⁰Therefore Solomon sought to kill Jeroboam. And Jeroboam arose and fled to Egypt, to Shishak, king of Egypt, and was in Egypt until the death of Solomon.

⁴¹And the rest of the acts of Solomon and all that he did, and his wisdom, *are* they not written in the book of The Acts of Solomon? ⁴²And the time that Solomon reigned in Jerusalem over all Israel was forty years. ⁴³And Solomon slept with his ancestors, and

11:23 "*Zobah*"— 2 Sam 8:3. Damascus was, and remains, the capital of Syria.

11:26 "*Jeroboam*"— v 40; 12:2,20.

11:28 "*Labour force*"— note at 4:6.

"*Joseph*"— Jeroboam was from the tribe of Ephraim (v 26) descended from Joseph (Gen 41:50-52).

11:29 12:15; 14:2. There were many prophets in Bible times about whom we know almost nothing. Ahijah was one of these.

11:30 Compare 1 Sam 15:27-28.

11:31 Verses 11-13. These ten tribes were the whole of the nation except Judah, Simeon, and Levi. Originally Simeon had no separate territory but had been allotted land inside Judah's boundaries (Josh 19:1-9). Levi had no territory of its own but lived in cities scattered throughout the land (Josh 13:14; 21:41). The division of the northern tribes from Judah had its roots in Solomon's sin.

But previously there had been trouble between these two sections of the country. See 2 Sam 2; 19:40-43; 20:1-2.

11:35 12:16-17.

11:36 "*Light*"— that is, the house of David would continue. God would not put out that lamp.

11:38 God gave the same promises to Jeroboam that He gave to Solomon (2:3-4; 3:14; 6:12-13). God's covenant applied to Jeroboam and northern tribes just as it did to the kingdom of Judah and its rulers.

11:41 "*The Acts of Solomon*"— no man knows what has become of this book.

11:43 "*Slept*"— note at 2:10. Rehoboam means "enlarger of the people", or "the people are enlarged". This must have been Solomon's hope when he named him. But the exact opposite happened. Sin is the great crusher of human hopes.

was buried in the city of his father David. And his son Rehoboam reigned in his place.

12 And Rehoboam went to Shechem, for all Israel had come to Shechem to make him king. ²And it came about when Jeroboam, the son of Nebat, who was still in Egypt, heard *this* (for Jeroboam had fled from the presence of King Solomon, and he lived in Egypt), ³that they sent word and called him. And Jeroboam and all the congregation of Israel came and spoke to Rehoboam, saying, ⁴“Your father made our yoke hard. Now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you”.

⁵And he said to them, “Depart for three days, then come back to me”. And the people departed.

⁶And King Rehoboam conferred with the old men who stood before his father Solomon while he was still living, and said, “How do you advise me to answer this people?”

⁷And they spoke to him, saying, “If you will be a servant to this people today and serve them, and answer them, speaking good words to them, then they will be your servants forever”.

⁸But he rejected the counsel of the old men, which they had given him, and conferred with the young men who had grown up with him *and* who stood before him. ⁹And he said to them, “What advice do you give to us to answer this people, who have spoken to me, saying, ‘Lighten the yoke which your father put on us?’ ”

¹⁰And the young men who had grown up with him spoke to him, saying, “Speak to this people who spoke to you like this and

said ‘Your father made our yoke heavy, but you lighten it for us’, and tell them this: ‘My little *finger* will be thicker than my father’s waist. ¹¹And now, though my father put a heavy yoke on you, I will add to your yoke. My father punished you with whips, but I will punish you with scorpions.’ ”

¹²So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, “Come back to me on the third day”. ¹³And the king answered the people roughly, and rejected the old men’s counsel that they gave him, ¹⁴and spoke to them in accordance with the counsel of the young men, saying, “My father made your yoke heavy, but I will add to your yoke. And my father punished you with whips, but I will punish you with scorpions”. ¹⁵So the king did not listen to the people, for the turn of events was from the LORD, that he might fulfil his word which the LORD spoke by Ahijah the Shilonite to Jeroboam, the son of Nebat.

¹⁶So when all Israel saw that the king did not listen to them, the people answered the king, saying, “What part do we have in David? *We have no inheritance in the son of Jesse. To your tents, O Israel! Now see to your own house, David!*” So Israel departed to their tents.

¹⁷But *as for* the children of Israel who lived in the cities of Judah, Rehoboam reigned over them.

¹⁸Then King Rehoboam sent Adoram, who was over the forced labour, and all Israel pelted him with stones, and he died. Therefore King Rehoboam hurriedly mounted his chariot to flee to Jerusalem. ¹⁹So Israel is in rebellion against the house

12:1-19 2 Chron 10:1-19.

“*Shechem*”— Gen 12:6; 33:18-20; Josh 8:30-35; Jud 9:6. It was located in the territory of Ephraim. See 11:26.

12:4 1 Sam 8:10-18. Solomon’s demand for provisions and his huge building projects were a burden evidently felt by many people (4:7,22-25; 6:38; 7:1; 9:15-19).

12:6 1 Kings 4:1-7.

12:7 “*Servant*”— God appointed kings to serve the people, not to lord it over them. Compare Mark 10:42-45; 1 Pet 5:1-4. The elders gave very good advice.

12:8-11 Rehoboam rejected the counsel of experience and wisdom and allowed himself to be led into a ruinous policy. This advice was to make the burdens of the people heavier, and to

punish them more if they failed in carrying them. Youth may sometimes be wise (see Job 32:6-9), but in this case they were extremely foolish. But behind their foolishness and Rehoboam’s acceptance of their advice, God stood, working out His purpose (v 15).

12:15 God can use even the foolishness and the evil acts of men to accomplish His will. The supreme example of this is the cross. See note at Gen 50:20.

12:16 “*Part*”— 2 Sam 20:1.

“*Israel*”— the ten northern tribes.

12:17 “*In the cities of Judah*”— people from the 10 northern tribes who had come to live there. See 2 Chron 11:14-17.

12:18 Rehoboam, of course, was reluctant to see 10 tribes slip away from his authority.

of David to this day.

²⁰And it happened that when all Israel heard that Jeroboam had come back, they sent and called him to the congregation and made him king over all Israel. Only the tribe of Judah followed the house of David, no one else.

²¹And when Rehoboam arrived in Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men who were warriors, to fight against the house of Israel, to bring the kingdom back to Rehoboam, the son of Solomon.

²²But the word of God came to Shemaiah, the man of God, saying, ²³“Speak to Rehoboam, the son of Solomon, king of Judah, and to all the house of Judah and Benjamin, and to the rest of the people, saying, ²⁴“Thus says the LORD, You shall not go up, or fight against your brethren the children of Israel. Each man is to go back to his house, for this thing is from me.’” So they listened to the word of the LORD, and turned around and went back, in accordance with the word of the LORD.

²⁵Then Jeroboam built Shechem in mount Ephraim and lived in it, and went out from there and built Penuel.

²⁶And Jeroboam said in his heart, “Now the kingdom may return to the house of David,

²⁷if this people go up to offer sacrifice in the house of the LORD at Jerusalem. Then the heart of this people will turn back to their lord, to Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah”.

²⁸Then the king took counsel and made two gold calves, and said to *the people*, “It is too much for you to go up to Jerusalem. See your gods, O Israel, who brought you up out of the land of Egypt!” ²⁹And he placed one in Bethel and the other he put in Dan. ³⁰And this thing became a sin, for the people went *to worship* before the one, to Dan.

³¹And he made houses on high places, and made priests of the lowest of the people, who were not of the sons of Levi. ³²And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he made offerings on the altar. He did this in Bethel, offering sacrifices to the calves that he had made. And he placed in Bethel the priests of the high places which he had made. ³³So he made offerings on the altar in Bethel, which he had made, on the fifteenth day of the eighth month, in the month which he had chosen in his own heart, and ordained a feast for the children of Israel, and he made offerings on the altar and burned incense.

13 And just then a man of God came to Bethel from Judah by the word

12:20 11:13,32,36; 2 Kings 17:21.

12:21-24 2 Chron 11:1-4.

12:22 “*Shemaiah*”— 2 Chron 12:5-8,15.

12:24 “*Is from me*”— v 15.

12:25 Shechem and Peniel were ancient cities Gen 32:30-31; Jud 8:8,17; 9:45-49.

“*Penuel*”— or “*Peniel*”.

12:27 Jeroboam was aware of the unifying force of religion with its central place of worship. He cared nothing about obedience to God’s laws; he wanted only to cling to power.

12:28 Ex 32:4-8; 2 Kings 10:29; 17:16; Hos 8:4-7; Ex 20:3-6,23. Jeroboam gave them a form of worship of their own which would keep them from going to Jerusalem. Now too there are many forms of worship and religions which keep people from worshiping the true God.

12:29 “*Bethel*”— this town was about 20 kilometers north of Jerusalem, near the border between Ephraim and Benjamin.

“*Dan*”— in the far north of Israel.

12:30 Israel had just complaints against Rehoboam, but they allowed their objections to move them to accept the leadership of an evil man, Jeroboam, who led them to spiritual ruin. A wrong reaction to injustice or troubles of other

kinds can lead people into still worse troubles.

12:31 “*High places*”— note at 3:2.

“*Levi*”— Ex 29:9; 40:15; Num 3:9-10; 18:1-7. In his determination to hold power he cared not at all how many of God’s laws he violated, or what spiritual damage he did to God’s people. What but ruin can be the end of such a course, any time, anywhere?

12:33 “*He had chosen*”— compare Lev 23:33-34; Num 29:12. Jeroboam was inventing a substitute religion, complete with places of worship, a priesthood, sacrifices, and festivals. But the whole thing was an abomination to the one true God (14:9-11), because it violated His laws and ignored His desires altogether. Let us learn that not all religions are good, and not all ways lead to God – in fact, some ways lead directly away from Him. Jeroboam’s religion was like this. He completely corrupted Israel, and his deeds had a profound effect on all their later history.

13:1 “*Man of God*”— often, as here, means a prophet. He is not named. Sometimes God commits great and difficult work to those who are comparatively unknown. Compare 1 Cor 1:12-29.

“*Judah*”— then considered enemy territory by Jeroboam.

of the LORD; and Jeroboam was standing by the altar to burn incense. ²And *the man* cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Look, a child will be born to the house of David, Josiah by name; and he will offer on you the priests of the high places who burn incense on you, and men's bones will be burned on you.'" ³And he gave a sign the same day, saying, "This *is* the sign which the LORD has spoken: 'Look, the altar will split apart and the ashes on it will spill out.'"

⁴Then this happened: when king Jeroboam heard the words of the man of God who cried out against the altar in Bethel, he put out his hand from the altar, saying, "Seize him!" And his hand, which he stretched out against him, withered, so that he could not pull it back to him. ⁵And the altar split apart and the ashes spilled out of the altar, in accordance with the sign which the man of God had given by the word of the LORD.

⁶And the king answered and said to the man of God, "Please plead with the face of the LORD your God, and pray for me, that my hand may be restored to me". And the man of God pleaded with the LORD, and the king's hand was restored to him and became as *it was* before.

⁷And the king said to the man of God, "Come home with me and refresh yourself, and I will give you a reward".

⁸And the man of God said to the king, "Even if you would give me half your house, I would not go in with you, nor would I eat bread or drink water in this place, ⁹because this is what the word of the LORD commanded me, saying, 'Eat no bread and drink no water, and do not return by the same way that you go.'" ¹⁰So he went another way, and did not return by the way that he came to Bethel.

¹¹Now an old prophet lived in Bethel, and his sons came and told him all the deeds that the man of God had done that day in Bethel, and they told their father the words which he had spoken to the king. ¹²And their father said to them, "What way did he go?" For his sons saw the way the man of God who came from Judah had gone. ¹³And he said to his sons, "Saddle the donkey for me". So they saddled the donkey for him, and he rode on it.

¹⁴And went after the man of God and found him sitting under an oak. And he said to him, "Are you the man of God who came from Judah?" And he said, "I *am*".

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

"To burn incense"— 12:32. Compare 1 Sam 13:8-14. Jeroboam little knew that his religion made him hateful to God. God now reveals this through His prophet.

13:2 *"Josiah"*— a prophecy which was not fulfilled for nearly 300 years. But then it was fulfilled to the letter — 2 Kings 23:15-20. It was unusual for prophecies of the future to give the name of an individual. Besides Josiah only Cyrus (Isa 44:28) and Solomon were so named. In Old Testament prophecy the Lord Jesus was clearly revealed and many titles were given to Him (such as Immanuel and those names in Isa 9:6), but it is not said that His name would be Jesus.

13:3 God gave evidence to Jeroboam and to the nation that the prophet was declaring the Word of God. It was important for them to know this, for Israel was at a very critical stage in its history. Compare Ex 4:1-9; Deut 18:21-22; Heb 2:4.

13:4 *"Seize him"*— Jeroboam did not want messages from God. Political power was his delight.

13:6 *"Pray"*— how like Pharaoh in Egypt, and, for that matter, many people today. Many want healing without repenting of their sins, and help from God without obedience to God. But what is more important — healing of the

hand or healing of the inner person? Jeroboam should have been crying out for prayer for his withered heart.

13:7 *"Reward"*— possibly an attempt to corrupt this prophet and use him for his own ends.

13:8-10 The prophet had received his instructions from God, and he was firm in his determination to follow them completely. So far so good.

13:11 This old prophet sets out to ruin the prophet from Judah (v 18). His motive is not stated. It may have been envy (and envy is deadly). Perhaps he reasoned like this — "I am a prophet and live right here in Bethel. Why did God bring a prophet from Judah to give His message. Why am I passed over?" Or it may have been simply that this old prophet was a backslidden failure and was pleased to see other prophets fail too. Who can say for sure? (Jer 17:9). But we know there are such people in the world and among God's people.

13:15 Verse 7. The testing of this prophet came a second time. Temptations once overcome may cause us to fall when they come again. Continual vigilance is the price of victory (Eph 6:18; 1 Pet 5:8). Satan knows an individual's weakness and will bring the same temptations again and again throughout a person's life.

¹⁶And he said, “I cannot return with you or go in with you, and I will not eat bread or drink water with you in this place, ¹⁷because it was said to me by the word of the LORD, ‘You shall not eat bread or drink water there, or return by the way that you go.’”

¹⁸He said to him, “I *am* also a prophet, just as you *are*; and an angel spoke to me by the word of the LORD, saying, ‘Bring him back with you into your house, so that he can eat bread and drink water.’” *But* he lied to him.

¹⁹So he went back with him, and ate bread in his house and drank water. ²⁰And it came about, as they sat at the table, that the word of the LORD came to the prophet who brought him back, ²¹and he cried out to the man of God who came from Judah, saying, “Thus says the LORD, ‘Because you have disobeyed the *word spoken by the mouth of the LORD*, and have not kept the commandment which the LORD your God commanded you, ²²but came back and ate bread and drank water in the place concerning which *the LORD* said to you, ‘Eat no bread and drink no water, your dead body will not go to the tomb of your fathers.’”

²³And it came about after he ate bread and after he drank, he saddled the donkey for him, *that is*, for the prophet whom he brought back. ²⁴And as *the man* was going, a lion met him in the road and killed him.

And his dead body was thrown down in the road, and the donkey stood by it, and the lion stood by the body. ²⁵And men appeared, passing by, and saw the body thrown down in the road, and the lion standing by the body; and they came and told *it* in the city where the old prophet lived.

²⁶And when the prophet who had brought him back from the way heard *this*, he said, “It *is* the man of God, who was disobedient to the word of the LORD. Therefore the LORD has delivered him to the lion, which has torn him and killed him, in accordance with the word of the LORD, which he spoke to him”.

²⁷And he spoke to his sons, saying, “Saddle the donkey for me”. And they saddled *it for him*. ²⁸And he went and found his body thrown down in the road, and the donkey and the lion standing by the body. The lion had not eaten the body, nor torn the donkey. ²⁹And the prophet took up the body of the man of God, and laid it on the donkey and brought it back, and the old prophet came to the city to mourn and to bury him. ³⁰And he laid his body in his own grave, and they mourned over him, *saying*, “Alas, my brother!”

³¹And it came about, after he had buried him, that he spoke to his sons, saying, “When I am dead, then bury me in the tomb where the man of God *is* buried. Lay my bones beside his bones; ³²for the thing which he

13:16 Verse 9. Sometimes the command of God may seem strange and unreasonable to His servants. Compare Ezek 4:12-14; Hos 1:2; Acts 10:9-14.

13:18 “*Lied to him*”— he was not the last person to tell lies in the name of God. We make a big mistake if we ignore what God has revealed to us and let others get our guidance for us. Observe that temptations and testings may come in God’s name. These may be among the most difficult to overcome.

13:19 How important it is to hold firm in obedience to what God has said.

13:20 This old man had the true prophetic gift.

13:21 This man of God should have realized that God would not change His instructions, that his obedience was being tested. Once God has told us to do something we must do it, even though a world of prophets and all our family and friends try to turn us from God’s will. If we do not we will experience great loss.

13:22 Disobedience in what men might regard as a small matter may result in the destruction of our whole ministry, may indeed cost us our lives. No disobedience is small in God’s eyes,

and little matters may bring great tests. Compare Luke 16:10. For the terrible results of another act of disobedience see Rom 5:12,15,17-19.

13:24 The donkey did not run away, the lion did not attack the donkey – evidence to those who saw it that this was an act of God.

13:26 A man of God died for one act of disobedience, but the lying prophet and wicked Jeroboam lived on. Strange appear the ways of God to men (Isa 55:8-9; Rom 11:33-34), and none of us will understand all He does on earth. But we should learn not to judge people’s character by what happens to them, by the measure of their present punishment or lack of it. Some faithful children of God suffer greatly and die young. Many rascals live on untroubled, and seem to prosper (Ps 73:3-12). But the end is not yet – Rev 22:12.

13:29-30 It seems this strange old man was genuinely sorry. He had ruined his “brother”, and his heart was saddened and troubled. Perhaps, when he started out to test him, he did not think it would result in the young man’s death.

13:32 2 Kings 23:15-18.

cried out by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, will surely come true”.

³³After this incident Jeroboam did not turn from his evil way, but again made priests for the high places from the lowest of the people. He consecrated whoever had the desire *to be a priest*, and he became *one* of the priests of the high places. ³⁴And this thing became sin to the house of Jeroboam, even to cut *it* off, and to destroy *it* from the face of the earth.

14 At that time Abijah, the son of Jeroboam, fell sick. ²And Jeroboam said to his wife, “Please arise and disguise yourself, so that you will not be recognized as the wife of Jeroboam, and go to Shiloh. See, Ahijah the prophet *is* there, who told me that *I would be* king over this people. ³And take ten loaves and cakes and a jar of honey with you, and go to him. He will tell you what is to become of the child”.

⁴And Jeroboam’s wife did so. She arose and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see, for his eyes were set because of his age. ⁵And the LORD said to Ahijah, “Now the wife of Jeroboam is coming to ask something of you for her son, for he *is* sick. You are to say such and such to her; for it shall be, when she comes in, that she will pretend *to be another woman*”.

⁶And so it was that when Ahijah heard the sound of her feet, as she came in the door, he said, “Come in, you wife of Jeroboam.

Why do you pretend *to be* someone else? For I *have been* sent to you *with* bad news. ⁷Go, tell Jeroboam, Thus says the LORD God of Israel, ‘Because I exalted you from among the people, and made you ruler over my people Israel, ⁸and tore the kingdom away from the house of David and gave it to you, and yet you have not been like my servant David who kept my commandments and who followed me with all his heart to do only *what was* right in my eyes, ⁹but have done evil above all who were before you, for you have gone and made other gods and cast metal idols for yourself to provoke me to anger, and have thrust me behind your back, ¹⁰therefore, look, I will bring disaster on the house of Jeroboam, and will cut off every male person from Jeroboam, *both* bond and free in Israel, and will sweep away the rest of the house of Jeroboam, as a man sweeps away dung, until it is all gone. ¹¹Those who belong to Jeroboam who die in the city will be eaten by the dogs, and those who die in the field will be eaten by the birds of the air; for the LORD has spoken *it*.’

¹²“So arise. Go to your own house. *And* when your feet enter the city, the child will die. ¹³And all Israel will mourn for him and bury him, for he alone of *those who* belong to Jeroboam will come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

¹⁴“Moreover the LORD will raise up for himself a king over Israel who will cut off the house of Jeroboam that day. And what now? ¹⁵For the LORD will strike Israel. *It*

13:33 “*Did not turn*”— miracles and prophecies do not change the human heart. Jeroboam went ahead as before (12:31-33).

“*Desire*”— the priesthood was thrown open to those who were looking for such a position. God’s desire had nothing to do with it. So instead of the best men leading the spiritual life of the nation, the worst men pressed forward. So now. If God’s call is not the sole criterion, men after money, power, and position will strive for places and leadership in Christian circles. Compare Jud 17:11; 18:20.

13:34 “*Destroy it*”— 14:10; 15:29; 2 Kings chapter 9.

14:1-2 13:6. Like many people in every generation Jeroboam was ready to seek God for something he wanted, but was not willing to forsake his sins.

14:1 “*Abijah*”— 11:29-31.

14:5 Compare 1 Sam 9:15-17; 2 Kings 6:32.

14:7-8 11:28-38.

14:9 “*Evil*”— 12:28-33.

“*Anger*”— notes at Num 25:3; Ps 90:7-11.

“*Have thrust me behind your back*”— Neh 9:26; Ps 50:17; Jer 2:27; 32:33; Ezek 23:35. This is how some people dare to treat Almighty God, the Creator of the universe!

14:10 15:29.

14:11 God had warned that this was one of the penalties of disobedience to His covenant (Deut 28:26).

14:13 “*Some good thing*”— see note at 13:26. In this case, considering the destruction to come on the house of Jeroboam, the death of this boy was a merciful act of God. It may be so in a great many cases, as far as we know. Compare Isa 57:1-2.

14:14 15:27-29.

14:15 “*Strike Israel*”— Deut 28:63-64; 29:25-28; 2 Kings 17:21-23.

will be like a reed shaken in the water. And he will root up Israel out of this good land, which he gave to their fathers, and will scatter them beyond the River, because they have made their *idolatrous* groves, provoking the LORD to anger. ¹⁶And he will give Israel up because of the sins of Jeroboam, who sinned and who caused Israel to sin”.

¹⁷And Jeroboam’s wife arose and left and came to Tirzah, and when she came to the threshold of the door, the child died. ¹⁸And they buried him, and all Israel mourned for him, in accordance with the word of the LORD which he spoke through his servant Ahijah the prophet.

¹⁹And the rest of the acts of Jeroboam, how he made war, and how he reigned, see, they are written in the book of The Annals of the Kings of Israel. ²⁰And Jeroboam reigned for twenty-two years. Then he slept with his ancestors, and Nadab his son reigned in his place.

²¹And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD chose out of all the tribes of Israel, to put his name there. And his mother’s name was Naamah. She was an Ammonite.

²²And Judah did evil in the sight of the LORD, and provoked him to jealousy with their sins which they committed, above all that their fathers had done. ²³For they also built for themselves high places and made idols and *idolatrous* groves, on every high hill and under every green tree. ²⁴And there were even male shrine prostitutes in the

land, and they behaved in accordance with all the abominations of the nations which the LORD drove out before the children of Israel.

²⁵And this occurred in the fifth year of King Rehoboam: Shishak, King of Egypt, came up against Jerusalem, ²⁶and took away the treasures of the house of the LORD and the treasures of the king’s house. He took them all away, and took away all the shields of gold which Solomon had made. ²⁷And in their place King Rehoboam made bronze shields, and committed them into the hands of the chief of the guard, who kept the door of the king’s house. ²⁸And the custom was that whenever the king went into the house of the LORD, the guard carried them, and later brought them back into the guard room.

²⁹Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of The Annals of the Kings of Judah? ³⁰And there was war between Rehoboam and Jeroboam all their days. ³¹And Rehoboam slept with his ancestors, and was buried among his ancestors in the city of David. And his mother’s name was Naamah. She was an Ammonite. And Abijam his son reigned in his place.

15 Now in the eighteenth year of King Jeroboam, the son of Nebat, Abijam became king over Judah. ²He reigned three years in Jerusalem. And his mother’s name was Maachah. She was the daughter of Abishalom.

³And he walked in all the sins of his father, which he had done before him, and his heart was not perfect with the LORD

“The River”— the Euphrates.

“*Idolatrous groves*”— or “Asherah poles” — note at Jud 3:7.

14:16 “*Sins of Jeroboam*”— 12:28-33.

14:17 “*Tirzah*”— the first capital of the northern kingdom of Israel.

14:19 “*Annals*”— these were not the books of Chronicles, but earlier records. No man knows what has become of them.

14:20 “*Slept*”— note at 2:10.

“*Nadab*”— 15:25.

14:21 “*Rehoboam*”— 11:32,36,43.

“*Ammonite*”— Rehoboam was the offspring of a forbidden marriage — 11:1-2.

14:22 “*Evil*”— see 2 Chron 12:1,14.

“*Jealousy*”— Ex 20:3-6.

14:23 Deut 12:2; 16:22.

14:24 “*Prostitutes*”— groups of both male and

female prostitutes were kept at various places of worship in the old Canaanite religion. Now Judah adopted this detestable custom and made it a part of their worship. God had warned them about this in Deut 20:18; 23:17.

14:25-31 This was because God was punishing the people for their sins (2 Chron 12:1-2). See note at 11:14-25.

14:26 “*Solomon had made*”— 10:16-17.

14:29 “*Annals*”— note at 14:19.

14:31 “*Slept*”— note at 2:10.

“*Abijam*”— Abijah.

15:2 “*Three years*”— many of the kings of Israel and Judah were insignificant and their reigns brief.

“*Abishalom*”— a different way of spelling “Absalom”.

15:3 “*His heart*”— this was the root reason for his many sins.

his God, like the heart of David his father. ⁴Nevertheless for David's sake the LORD his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem, ⁵because David did *what* was right in the eyes of the LORD, and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite.

⁶And there was war between Rehoboam and Jeroboam all the days of his life. ⁷Now the rest of the acts of Abijam and all that he did, *are* they not written in the book of The Annals of the Kings of Judah? And there was war between Abijam and Jeroboam. ⁸And Abijam slept with his ancestors, and they buried him in the city of David; and Asa his son reigned in his place.

⁹And in the twentieth year of Jeroboam, king of Israel, Asa became king over Judah. ¹⁰And he reigned forty-one years in Jerusalem. And his mother's name was Maachah. *She* was the daughter of Abishalom.

¹¹And Asa did *what* was right in the eyes of the LORD, like David his father had done. ¹²And he took away the male shrine prostitutes from the land, and removed all the idols that his fathers had made. ¹³And he also removed his mother Maachah from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burned *it* by the brook Kidron. ¹⁴But the high places were not removed. Nevertheless Asa's heart was perfect with the LORD all

his days. ¹⁵And he brought into the house of the LORD the things which his father had dedicated, and the things which he himself had dedicated, silver and gold and utensils.

¹⁶And there was war between Asa and Baasha, king of Israel, all their days. ¹⁷And Baasha, king of Israel, went up against Judah, and built Ramah, not allowing anyone to go out or come in to Asa, king of Judah.

¹⁸Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD and the treasuries of the king's house, and entrusted them into the hands of his servants; and king Asa sent them to Ben-Hadad, the son of Tabrimon, the son of Hezion, king of Syria, who lived at Damascus, saying, ¹⁹"*There is* a treaty between me and you, *and* between my father and your father. See, I have sent you a present of silver and gold. Come and break your treaty with Baasha, king of Israel, so that he will leave me".

²⁰So Ben-Hadad listened to king Asa, and sent the commanders of the armies which he had against the cities of Israel and attacked Ijon and Dan and Abel-Beth-Maachah, and all Kinneroth, with all the land of Naphtali. ²¹And it came about, when Baasha heard *this*, that he stopped the building of Ramah, and lived in Tirzah. ²²Then king Asa made a proclamation throughout all Judah. No one was exempt; and they took away the stones of Ramah and its timber, with which Baasha had built, and with them king Asa built Geba of Benjamin and Mizpah.

"*Father*"— 14:21-24; 2 Chron 12:1.

15:4 "*Lamp*"— 11:36.

15:5 "*Hittite*"— 2 Sam 11:2-4,14-17; 12:9-10; 1 Kings 9:4; 14:8. Does this mean that David's adultery with Bathsheba and murder of Uriah were his only sins? Obviously not. His numbering of Israel, for example, was sin and brought punishment (2 Sam 24:1,10). But David was a man after God's own heart (1 Sam 13:14), and he earnestly sought God and tried to do God's will all his life. When he failed he repented and confessed and forsook his sin. Only in the case of Uriah and Bathsheba did he fail to do so. Many months went by without repentance and God had to send Nathan the prophet to rebuke him (2 Sam 12:1,7).

15:6 14:30.

15:7 "*Annals*"— note at 14:19. More about Abijah is recorded in 2 Chron 13:2-22.

15:8 "*Slept*"— note at 2:10.

15:11 "*Asa*"— among the kings of Judah he

was rated a good king. It may surprise us that evil men sometimes have good sons, and good men evil sons. More about Asa at 2 Chronicles chapters 15 and 16.

15:12-13 Asa dealt with the sin in his own home also. This is where obedience to the Lord and our witness must always begin. Compare Jud 6:24-27; Josh 24:15; Gen 35:1-4. And this is often where failure is most evident— 1 Sam 8:1-5; 2 Sam 13:21,39; 1 Kings 1:6.

15:13 "*Idol in a grove*"— probably a wooden idol or pole representing the goddess Asherah.

15:16 The division of Israel into two parts was a source of continual trouble to both of them.

15:17 "*Ramah*"— a town only about eight kilometers north of Jerusalem.

15:19 "*Treaty*"— surely it was a mistake on Asa's part to look to an idolatrous nation for security against his enemies. It reveals a weakness in his faith. See 2 Chron 16:7. Note also at Isa 31:1.

15:21 "*Tirzah*"— 15:17.

²³All the rest of the acts of Asa, and all his might, and all that he did, and the cities which he built, *are they not written in the book of The Annals of the Kings of Judah?* Nevertheless, in the time of his old age he was diseased in his feet. ²⁴And Asa slept with his ancestors, and was buried among his ancestors in the city of his father David. And Jehoshaphat his son reigned in his place.

²⁵And Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa, king of Judah, and reigned over Israel two years. ²⁶And he did evil in the sight of the LORD, and walked in the way of his father and in his sin with which he made Israel to sin.

²⁷And Baasha, the son of Ahijah, of the house of Issachar, conspired against him and Baasha struck him down at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon. ²⁸And in the third year of Asa, king of Judah, Baasha killed him and reigned in his place.

²⁹And this happened when he became king: he struck down all the house of Jeroboam. He did not leave to Jeroboam any who breathed, until he had destroyed him, in accordance with the word of the LORD, which he spoke by his servant Ahijah the Shilonite, ³⁰because of the sins of Jeroboam which he committed, and which he caused Israel to commit, because of his provocation with which he provoked the LORD God of Israel to anger.

³¹Now the rest of the acts of Nadab, and all that he did, *are they not written in the book of The Annals of the Kings of Israel?* ³²And there was war between Asa and Baasha, king of Israel, all their days.

³³In the third year of Asa, king of Judah, Baasha, the son of Ahijah, began to reign over all Israel in Tirzah, *and he reigned* twenty-four years. ³⁴And he did evil in the sight of the LORD and walked in the way of Jeroboam, and in his sin with which he caused Israel to sin.

15:23 "Annals"— 14:19.

"Diseased"— 2 Chron 16:12-14.

15:24 "Slept"— note at 2:10.

15:26 12:28-33; 13:33-34.

15:27-29 14:9-10.

15:30 12:28-33.

15:31 "Annals"— 14:19.

16:1 "Jehu"— this was a prophet about whom we know very little, and not, of course, the

16 Then the word of the LORD came to Jehu, the son of Hanani, against Baasha, saying, ²"Because I exalted you from the dust and made you ruler over my people Israel, and you have walked in the way of Jeroboam and have caused my people Israel to sin, to provoke me to anger with their sins, ³look, I will consume Baasha and his house, and will make your house like the house of Jeroboam, the son of Nebat. ⁴Those who belong to Baasha who die in the city will be eaten by the dogs, and those of his who die in the fields will be eaten by the birds of the air".

⁵Now the rest of the acts of Baasha, and what he did, and his might, *are they not written in the book of The Annals of the Kings of Israel?* ⁶So Baasha slept with his ancestors and was buried in Tirzah, and Elah his son reigned in his place.

⁷And also the word of the LORD had come through the prophet Jehu, the son of Hanani, against Baasha and against his house, because of all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed him.

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

⁹And his servant Zimri, commander of half *his* chariots, conspired against him while he was in Tirzah, drinking himself drunk in the house of Arza, the steward of *his* house in Tirzah. ¹⁰And Zimri went in and struck him and killed him in the twenty-seventh year of Asa, king of Judah, and reigned in his place.

¹¹And it happened when he began to reign, as soon as he sat on his throne, *that* he killed all the house of Baasha. He did not leave him a single male person, none of his relatives or of his friends. ¹²Thus did Zimri destroy all the house of Baasha, in accordance with the

Jehu of 2 Kings chapter 9 who later became king of Israel.

16:2 12:25-33; 14:7; 15:34.

16:3-4 14:10-11.

16:5 "Annals"— 14:19.

16:6 "Slept"— note at 2:10.

16:7 Baasha was the instrument of God's judgment on Jeroboam's house, but was guilty of sin in what he did.

word of the LORD, which he spoke against Baasha by Jehu the prophet, ¹³because of all the sins of Baasha, and the sins of his son Elah, which they committed and which they made Israel commit, in provoking the LORD God of Israel to anger with their worthless *idols*.

¹⁴Now the rest of the acts of Elah and all that he did, *are they not written in the book of The Annals of the Kings of Israel?*

¹⁵In the twenty-seventh year of Asa, king of Judah, Zimri reigned seven days in Tirzah. And the people *were* camped against Gibbethon, which *belonged to* the Philistines. ¹⁶And the people *who were* camped heard *this* said: “Zimri has conspired, and has also killed the king”. Therefore that day all Israel made Omri, the commander of the army, king over Israel in the camp. ¹⁷And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. ¹⁸And it happened that when Zimri saw that the city was taken, he went into the citadel of the king’s house, and burned down the king’s house over himself with fire, and died, ¹⁹because of his sins which he committed in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he committed, to cause Israel to sin. ²⁰Now the rest of the acts of Zimri, and his plot which he carried out, *are they not written in the book of The Annals of the Kings of Israel?*

²¹Then the people of Israel were divided into two parts. Half of the people followed Tibni, the son of Ginath, to make him King,

and half followed Omri. ²²But the people who followed Omri prevailed against the people who followed Tibni, the son of Ginath. So Tibni died, and Omri reigned.

²³In the thirty-first year of Asa, king of Judah, Omri began to reign over Israel, *and he reigned* twelve years. He reigned six years in Tirzah. ²⁴And he bought the hill of Samaria from Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, owner of the hill.

²⁵But Omri did evil in the eyes of the LORD, doing more evil than all who *were* before him. ²⁶For he walked in all the way of Jeroboam, the son of Nebat, and in his sin with which he caused Israel to sin, to provoke the LORD God of Israel to anger with their worthless *idols*.

²⁷Now the rest of the deeds of Omri which he did, and his might that he showed, *are they not written in the book of The Annals of the Kings of Israel?* ²⁸So Omri slept with his ancestors and was buried in Samaria, and his son Ahab reigned in his place.

²⁹And in the thirty-eighth year of Asa, king of Judah, Ahab, the son of Omri, began to reign over Israel, and Ahab, the son of Omri, reigned over Israel in Samaria twenty-two years. ³⁰And Ahab, the son of Omri, did more evil in the sight of the LORD than all who *were* before him. ³¹And it came about, as if it were a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took Jezebel, the daughter of Ethbaal, king of the Sidonians, as *his* wife, and went and

16:13 “*Anger*”– Num 25:3.

“*Worthless idols*”– 12:28-29; Ps 115:4-8.

16:15-23 Factions split the kingdom and caused havoc. Zimri, Omri and Tibni were all rivals for the throne. It all came about because of sin, disobedience, and lust for power. Selfish struggles for position and power in Christian circles can be just as disastrous. Wise men will avoid them.

16:19 12:28-33; 14:16; 15:26,34.

16:20 “*Annals*”– 14:19.

16:23 “*Tirzah*”– 14:17.

16:24 Omri built Samaria and established it as the new capital of the northern kingdom of Israel. The northern kingdom was even called “Samaria” at times (21:1; Isa 10:10; Amos 6:1).

“*Two talents*”– about 70 kilograms.

16:25-28 From a secular point of view Omri was one of the northern kingdoms most successful kings. But the writer dismisses him with a few verses. God’s standards are different from man’s.

Omri denied God’s covenant and followed Jeroboam. In God’s sight he was an evil failure. Compare Luke 16:15.

16:25 To say he was worse than Jeroboam was to condemn him utterly.

16:26 12:28-33.

16:30 Jeroboam was bad, Omri was worse, Ahab the worst of all. Why did God permit such kings to rule His people? He was justly giving them the rulers they deserved because of their own evil behavior. Is there not here a principle in God’s dealings with the nations of earth? Usually does He not let come to power the kind of leaders and rulers that the people as a whole deserve? Sometimes, in mercy, He may give them better ones than they deserve, but never worse ones.

16:31 Jezebel was one of the most wicked women recorded in history (18:4,13,19; 19:2-3; 21:5-15,25). This marriage of Ahab was in contempt of God’s law – Deut 7:1-5.

served Baal and worshipped him. ³²And he set up an altar for Baal in the house of Baal, which he had built in Samaria. ³³And Ahab made an *idolatrous* grove, and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.

³⁴In his days Hiel, the Bethelite, built Jericho. He laid its foundation *at the cost of his firstborn* Abiram, and set up its gates *at the cost of his youngest son* Segub, in accordance with the word of the LORD, which he spoke by Joshua the son of Nun.

17 And Elijah the Tishbite, *who was of the inhabitants of Gilead*, said to Ahab, “As the LORD God of Israel lives, before whom I stand, there will be no dew or rain these years, except by my word”.

²And the word of the LORD came to him, saying, ³“Go from here, and turn eastward, and hide yourself by the brook Kerith, that is east of the Jordan. ⁴And it is to be *like this*: you will drink from the brook; and I have

commanded the ravens to feed you there”.

⁵So he went and did according to the word of the LORD, for he went and stayed by the brook Kerith, that is east of the Jordan. ⁶And the ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the brook.

⁷And after a while it happened that the brook dried up, because there had been no rain in the land. ⁸And the word of the LORD came to him, saying, ⁹“Arise, go to Zarephath, which *belongs* to Sidon, and stay there. See, I have commanded a widow woman there to provide for you”. ¹⁰So he arose and went to Zarephath. And when he came to the gate of the city, just then the widow woman was there gathering sticks. And he called to her and said, “Please bring me a little water in a jar, so that I can drink”.

¹¹And as she was going to bring it, he called to her and said, “Please bring me a piece of bread in your hand”.

¹²And she said, “As the LORD your God lives, I do not have a loaf, but *only* a handful

“*Baal*”— note at Jud 2:11.

16:32 2 Kings 10:21-27. We read of no temple he built for Jehovah the one true God.

16:33 “*Grove*”— or “*Asherah pole*”— note at Jud 3:7.

“*Anger*”— Num 25:3; Deut 4:25; Ps 90:7-11. Ahab made Baal worship the predominant religion of the northern kingdom.

16:34 Josh 6:26. Jericho had continued in existence as a village without walls and gates (Josh 18:21; Jud 1:16; 3:13; 2 Sam 10:5). Hiel decided to rebuild it as a city with walls and gates.

17:1 Deut 28:23-24; 1 Kings 18:1; Luke 4:25-26; Jam 5:17; Rev 11:6. Elijah was one of the greatest figures of the Old Testament. Moses and Elijah, representing the law and the prophets, appeared with the Lord Jesus on the mount of transfiguration (Matt 17:3; Luke 9:31). John the Baptist, the forerunner of the Lord Jesus, came in the spirit of Elijah (Matt 11:13-14; 17:11-13; Mark 9:11-13; Luke 1:17). And it seems that Elijah will appear again before the second coming of Christ (Mal 4:6). His name means “Jehovah is my God”. His home was east of the Jordan River.

“*Before whom I stand*”— servants stood in the presence of a ruler to obey his orders. So Elijah remained in the presence of the heavenly King waiting for His word. He lived consciously in God’s presence with an attitude of obedience, as ever believer today should do.

“*No dew or rain*”— because of the false worship of the people God was sending them drought and famine in judgment. Compare Lev 26:3-4, 18, 19; Deut 28:15, 22-24; 2 Sam 21:1; 2 Kings 6:24-25.

Baal, the god Israel was worshiping in the place of Jehovah, was thought to be the god who gave fertile fields and rain from heaven. The true God was proving to the people through Elijah that He Himself, Jehovah, had control of rain and fields and that Baal was powerless. Compare Ex 12:12.

17:3 “*Hide*”— his life was in danger from the murderous pair of Ahab and Jezebel.

17:4 “*Ravens*”— God supplied Elijah’s needs in a supernatural way but used natural means. Observe God’s sovereignty over creation, and how He may use any means He pleases to meet His people’s needs. Compare Ex 16:4, 13-18; 17:1-7. See 2 Cor 9:8; Phil 4:19.

17:7 “*Dried up*”— surely this tested Elijah’s faith. We should learn, as he did, that if one source of supply dries up God will provide another for His servants (Ps 23:1). We should learn to trust God Himself and not the means God may use to help us.

17:9 “*Zarephath*”— a town between Tyre and Sidon on the coast of the Mediterranean Sea. God sent Elijah far from his home, far from the ravens, and out of the territory ruled by Ahab, to a poor non-Israelite. See Luke 4:25-26.

“*Commanded*”— v. 4. God can move on human hearts also to fulfill His will and to meet the needs of His people, even without their knowing it.

17:10-11 Elijah recognized her as the one God had appointed to meet his needs.

17:12 To meet the needs of His servants God often passes by the rich and uses the poor. Compare 2 Cor 8:1-4.

of flour in a barrel, and a little oil in a jug. And, look, I *am* gathering two sticks, so that I can go in and prepare it for myself and my son, so that we can eat it, and die”.

¹³And Elijah said to her, “Do not be afraid. Go *and* do as you have said, but with it make for me a little cake first, and bring *it* to me, and afterwards make for yourself and for your son. ¹⁴For thus says the LORD God of Israel, ‘The barrel of flour will not be exhausted, and the jug of oil will not fail, until the day *that* the LORD sends rain on the earth”.

¹⁵And she went and did according to the word of Elijah. And she, and he, and her household, ate for *many* days. ¹⁶And the barrel of flour was not exhausted, and the jug of oil did not fail, in accordance with the word of the LORD which he spoke by Elijah.

¹⁷And it came about after these things, *that* the son of the woman, the mistress of the house, fell sick, and his sickness was so severe, that there was no breath left in him. ¹⁸And she said to Elijah, “What have I to do with you, O man of God? Have you come to me to call my sin to remembrance, and to kill my son?”

¹⁹And he said to her, “Give me your son”. And he took him from her bosom, and carried him up into the upper room where he was staying, and laid him on his own bed. ²⁰And he cried out to the LORD and said, “O LORD my God, have you also brought disaster on the widow with whom I am staying, by killing her son?” ²¹And he stretched himself on the child three times, and cried out to the LORD and said, “O LORD my God, I pray you, let this child’s soul come back into him”.

²²And the LORD heard the voice of Elijah, and the soul of the child came back into him, and he revived. ²³And Elijah took the child, and brought him down from the room into the house and handed him to his mother, and Elijah said, “See, your son is living”.

²⁴And the woman said to Elijah, “Now by this I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* truth”.

18 And it came about *after* many days, that the word of the LORD came to Elijah in the third year, saying, “Go, appear to Ahab, and I will send rain on the earth”. ²And Elijah went to appear to Ahab. And *there was* a severe famine in Samaria. ³And Ahab called Obadiah, who *was over his* house. (Now Obadiah feared the LORD greatly; ⁴for it happened, when Jezebel cut off the prophets of the LORD, that Obadiah took a hundred prophets and hid them by fifties in a cave, and fed them with bread and water.) ⁵And Ahab said to Obadiah, “Go throughout the land, to all the springs of water and to all the streams. Perhaps we may find grass to keep the horses and mules alive, so that we do not lose all the animals”. ⁶So they divided the land between them to survey it; Ahab went one way by himself, and Obadiah went another way by himself.

⁷And as Obadiah was on the way, suddenly Elijah met him, and *Obadiah* knew him and prostrated himself and said, “Are you my master Elijah?”

⁸And he answered him, “I *am*. Go, tell your master, ‘Look, Elijah *is here*.’ ”

⁹And he said, “What sin have I done, that you would deliver your servant into the hands

17:13 Here was an opportunity for her to learn of the power of the miracle-working God of Israel, and she believed and experienced it (v 15). We all may have such opportunities. See Luke 6:38. **17:18** She thought, perhaps, that Elijah had discovered her past sin and had spoken of them to God. And she believed that the death of her son was a punishment for her sin. This was not true, as we can see from what follows.

17:20 Elijah was as puzzled as the widow. God’s servants often find themselves in puzzling circumstances. Compare 2 Cor 4:8.

17:22 This is the first recorded raising of the dead in the Bible. And it happened, not in Israel, not among believers in Judah, but to the son of a poor widow of another nation. Such is God’s grace.

17:24 In faith this woman leaped ahead of the

people of Israel who had rejected both Elijah and God who spoke through him.

18:1 “*I will send rain*”— there had been no repentance in Israel, but God in sovereign grace, decided to send rain anyway, so that the land and the nation would not be totally destroyed.

18:2 Observe Elijah’s unquestioning obedience in everything (17:5,10; 18:36; 19:15,19). A possibility of danger in meeting Ahab did not deter him. Truly he stood as a servant in the presence of God (17:1).

18:3 “*Obadiah*”— not the prophet of the same name, but a steward in Ahab’s house.

18:4 “*Jezebel*”— 16:31.

“*Hid them*”— God sometimes may make use of individuals in high positions to preserve His people. Compare Esther 4:14.

of Ahab to kill me? ¹⁰As the LORD your God lives, there is no nation or kingdom where my master has not sent to seek you; and when they said, 'He is not there', he made that kingdom and nation swear that they could not find you. ¹¹And now you say, 'Go, tell your master, Look, Elijah is here.' ¹²And it will happen, as soon as I have gone from you, that the Spirit of the LORD will carry you I don't know where; and so when I go and tell Ahab, and he cannot find you, he will kill me. But I your servant have feared the LORD from my youth. ¹³Was it not told my master what I did when Jezebel killed the prophets of the LORD, how I hid a hundred of the LORD's prophets by fifties in a cave, and fed them with bread and water? ¹⁴And now you say, 'Go, tell your master, Look, Elijah is here'; and he will kill me".

¹⁵And Elijah said, "As the LORD of hosts lives, before whom I stand, I will surely appear to him today".

¹⁶So Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah. ¹⁷And it came about, when Ahab saw Elijah, that Ahab said to him, "Are you the one who is troubling Israel?"

¹⁸And he answered, "I have not troubled Israel, but you, and your father's house, in that you have forsaken the commandments

of the LORD, and have followed the Baals. ¹⁹Now therefore send and gather in my presence at Mount Carmel all Israel, and the four hundred and fifty prophets of Baal and the four hundred prophets of the groves who eat at Jezebel's table".

²⁰So Ahab sent to all the children of Israel, and gathered the prophets together at mount Carmel. ²¹And Elijah came to all the people, and said, "How long will you limp between two opinions? If the LORD is God, follow him, but if Baal, then follow him". And the people did not answer him a word.

²²Then Elijah said to the people, "I, I alone, remain a prophet of the LORD, but Baal's prophets are four hundred and fifty men. ²³Therefore let them give us two bulls; and let them choose one bull for themselves, and cut it in pieces and lay it on wood, and put no fire under it. And I will prepare the other bull and lay it on wood, and put no fire under it. ²⁴And you call on the name of your gods, and I will call on the name of the LORD; and the God who answers by fire, let him be God". And all the people answered and said, "It is well spoken".

²⁵And Elijah said to the prophets of Baal, "You choose one bull for yourselves, and prepare it first, for there are many of you; and call on the name of your gods. But do

18:12 2 Kings 2:16; Ezek 3:12,14; Acts 8:39.

18:13 "Hundred"—there were groups of prophets then as in Samuel's day (1 Sam 10:5,10). See 1 Kings 20:35; 2 Kings 2:7,15.

18:15 "LORD of hosts"—note at 1 Sam 1:3.

18:17 "One who is troubling Israel"—it was Ahab who was the real troubler of Israel. God sent Elijah to help preserve Israel in spite of men like Ahab. The great troublers of mankind are sinful men, sinful leaders, not those who rebuke sin and demand repentance. Compare Josh 7:24-26; Acts 17:6; 24:5. Compare Ahab's attitude, when faced with famine, with David's attitude (2 Sam 21:1).

18:18 "Baals"—16:30-33. Note on Baal at Jud 2:11.

18:19 "Carmel"—a long flat-topped range of high hills running to the coast of the Mediterranean Sea.

"Of the groves"—Asherah. Note at Jud 3:7.

"Table"—Jezebel was using part of the wealth of Israel, the people of God to provide for these false prophets of a false god. Note on false prophets at Gen 20:11; Deut 13:1; 18:20; Jer 14:14.

18:20 Ahab was willing to accept the challenge. After all, it seemed that the odds were 850 to 1 against Elijah. For a similar contest see note at Ex 7:11.

18:21 Ex 32:26; Josh 24:15; 2 Kings 17:41; Matt 6:24. Men must decide what is true and what they will follow. Many people consider it broad-minded and tolerant to try to accept every outlook on life as legitimate or good. And some like to think that all religions are good, and that all gods are one. Elijah and the God of the Bible, the only true and living God, will have no part in such thinking. They knew that to worship Baal was to reject the true God, to follow the true God meant to reject Baal. Israel could not succeed in its attempt to have both. So it is now. Those who want to worship and serve the God and Father of the Lord Jesus Christ must reject all other gods. See also Josh 24:14-15; 2 Kings 17:32-33; Isa 42:8.

18:22 19:10,14. Elijah felt how alone he was. Compare Ps 12:1. His meaning is that he was the only one to make a public stand to fight against false religion.

18:24 "The God who answers by fire"—in other words, let the true God reveal Himself by a miracle. Elijah knew that the LORD (Jehovah) could do this (Lev 9:24), and that Baal could not. The people could see that the challenge was a perfectly fair test. Note on fire as a symbol for God at Ex 3:2.

not put any fire *under it*".

²⁶And they took the bull which was given them, and they prepared *it*, and called on the name of Baal from morning to noon, saying, "O Baal, answer us!" But *there was* no voice or anyone who answered. And they leaped on the altar which was made.

²⁷And at noon it came about that Elijah mocked them and said, "Call with a loud voice, for he *is* a god! Either he is conversing, or is pursuing *someone*, or is on a journey. Or perhaps he is asleep and must be awakened!" ²⁸And they called out with a loud voice, and cut themselves according to their custom with knives and lances until the blood gushed out on them. ²⁹And it came about, when noon was past, and they had prophesied until *the time* of the offering of the *evening* sacrifice, that *there was* no voice, or anyone to answer, or anyone who paid attention.

³⁰And Elijah said to all the people, "Come near to me". And all the people came near to him. And he repaired the altar of the LORD *that had been* torn down. ³¹And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, "Your name will be Israel". ³²And with the stones he built an altar in the name of the LORD, and he made a trench around the altar, large enough to hold two measures of seed. ³³And

he put the wood in order, and cut the bull in pieces and laid *it* on the wood, and said, "Fill four barrels with water, and pour *it* on the burnt sacrifice and on the wood".

³⁴And he said, "Do *it* a second time". And they did *it* a second time. And he said, "Do *it* a third time". And they did *it* a third time. ³⁵And the water ran around the altar; and he also filled the trench with water.

³⁶And it came about at *the time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, "LORD God of Abraham, Isaac, and of Israel, let it be known today that you *are* God in Israel, and *that I am* your servant, and *that I have* done all these things at your word. ³⁷Answer me, O LORD, answer me, so that this people may know that you *are* the LORD God, and *that you have* turned their heart back again".

³⁸Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trench.

³⁹And when all the people saw *it*, they fell on their faces, and said, "The LORD, he *is* the God! The LORD, he *is* the God!"

⁴⁰And Elijah said to them, "Seize the prophets of Baal! Don't let one of them escape!" And they seized them, and Elijah brought them down to the brook Kishon and killed them there.

18:26 "*Answered*" – Baal did not answer because he could not. He was like all the gods of men (Ps 96:5; 115:4-7; Isa 41:22-24; 44:6,15-26; Hab 2:18-20).

"*Leaped*" – trying to arouse their deity to action.

18:27 "*Mocked*" – how bold, how confident in God was Elijah!

18:28 "*Blood gushed*" – a desperate attempt to get their god to respond.

18:29 "*Prophesied*" – here means shouting words under the influence of evil spirits or in the heat of their own spirits. See notes at Num 11:25; Gen 20:7.

"*Evening sacrifice*" – Ex 29:38-41.

"*Attention*" – it is tragic and pathetic in the extreme that men will make such efforts to get the attention of gods who can never hear them, when they could call to the true God, the Creator, who answers prayer (Ps 65:2).

18:30 "*That had been torn down*" – people had expressed contempt for the worship of the true God.

18:31 Gen 32:28; 35:10.

18:32 "*Altar*" – he wanted everyone to know that his life and ministry was related to Jehovah the God of Israel.

18:33 This was to show the undeniable genuineness

of the miracle which followed.

18:36 Contrast Elijah's brief believing prayer with the long frantic praying of the false prophets. See Matt 6:7-8.

"*LORD God of Abraham*" – Ex 4:5, the covenant God of Israel.

18:37 Observe the object Elijah had in mind – he did not want to put on a spectacular show, or call attention to himself, or gain any kind of personal benefit. His desire was that people might know who the true God is. This most important matter is everywhere emphasized in the Bible – Ex 9:16; Josh 4:24.

18:38 Verse 24. Observe the willingness of God to reveal Himself when there is obedience and believing prayer. Compare John 14:21,23.

"*Fire*" – note at 3:2.

18:39 Verses 21,24,37. The object of this contest (v 37) was achieved. But the results were not permanent. Before long the people and their rulers forsook God again. See 2 Kings 17:7-17.

18:40 "*Killed them*" – this was in accordance with God's law for the nation (Deut 13:5,13-18; 18:20). It was a just punishment on men who led God's people into the wickedness of false worship.

⁴¹And Elijah said to Ahab, “Go up, eat and drink; for *there is* a sound of abundance of rain”. ⁴²So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel, and threw himself down on the ground, and put his face between his knees, ⁴³and said to his servant, “Go up now. Look toward the sea”. And he went up and looked, and said, “*There is nothing*”. And seven times he said, “Go back”.

⁴⁴And it came about at the seventh time that he said, “Look, a little cloud is rising from the sea, like a man’s hand”. And he said, “Go up, say to Ahab, ‘Prepare *your chariot*, and go down, so that the rain does not stop you.’ ”

⁴⁵And in the meantime it came about that the sky was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel. ⁴⁶And the hand of the LORD was on Elijah, and he tucked up his robe and ran before Ahab to the entrance of Jezreel.

19 And Ahab told Jezebel all that Elijah had done, and the whole *account* of how he had killed all the prophets with the sword. ²Then Jezebel sent a messenger to Elijah, saying, “So let the gods do *harm to*

me, and more also, if I do not make your life like the life of one of them by tomorrow about this time”.

³And when he saw *that*, he arose and went for his life, and came to Beersheba, which *belonged* to Judah, and left his servant there. ⁴But he himself went a day’s journey into the desert, and came to a juniper tree and sat down under *it*, and requested for himself that he might die, and said, “It is enough. Now, O LORD, take away my life, for I *am* not better than my fathers”.

⁵And as he lay down and slept under the juniper tree, suddenly an angel touched him, and said to him, “Arise *and eat*”.

⁶And he looked, and *there appeared* a cake baked on the coals, and a jar of water at his head. And he ate and drank and lay down again.

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

⁸And he arose and ate and drank, and in the strength of that food travelled forty days and forty nights to Horeb, the mountain of God. ⁹And he came there to a cave, and spent the night there. And suddenly the word of the LORD *came* to him and said

18:41 “*Sound of abundance of rain*”— there was as yet no cloud. This was the language of faith (17:1).

18:42 “*Ahab went up*”— the king did nothing to prevent the slaughter of Baal’s prophets. Now he departs at Elijah’s word. It seems he was temporarily overwhelmed by the events he had seen. Overwhelmed, but not repentant, as we know from what follows. Miracles by themselves do not produce repentance, do not change man’s sinful heart. This is abundantly clear from the ministry of the Lord Jesus on earth. See notes at Matt 8:1-4; Luke 16:31; John 2:11.

18:43 “*Seven times*”— see Elijah’s perseverance in prayer. Compare Luke 11:5-10; 18:1-8.

18:45 See Jam 5:16-18; Mark 11:22-25.

18:46 “*Hand of the LORD*”— Elijah was given strength beyond his own and was able to outrun the chariot of the king. Compare Isa 40:29-31; Col 1:29.

19:1 “*Jezebel*”— 16:31.

“*Killed*”— 18:40.

19:3 “*Went for his life*”— Elijah at times revealed great courage, as we know from chapter 18. Now he is probably suffering a complete emotional letdown (as often happens after a great victory). Anyone may experience fear in certain circumstances, and Elijah was a man with the

same emotions as other men (Jam 3:17). God’s servants may be bold and fearless in God, weak and fearful in themselves (for example, compare Matt 26:69-74; Acts 4:8-13).

19:4 Num 11:15; Jonah 4:3,8. See notes on depression at Psalm 42.

“*Not better*”— perhaps God permitted this experience that Elijah might learn this. Had he been thinking he was better than others? This temptation may come to God’s servants. They may begin to think that God has used them in a great way because they are better than other men. They should not give in to this temptation. See Rom 3:9-10; Luke 18:9; Phil 2:3.

19:5 “*Angel*”— note at Gen 16:7.

19:6 This shows God’s tender care for His servant. Compare 17:4,9. See Ps 23:1.

19:7 “*Angel of the LORD*”— Gen 16:7. The Son of God came to Elijah.

“*Journey*”— God knew the journey Elijah planned, but He had not told him to make it. Elijah, even while running away from danger, without God’s orders, is still under God’s gracious care. This is grace. Jonah’s history gives a similar (but not exact) case.

19:8 “*Horeb*”— Mount Sinai (Ex 3:1,12; 19:1-3). It is about 400 kilometers south of Beersheba.

to him, “What are you doing here, Elijah?”

¹⁰And he said, “I have been very jealous for the LORD God of hosts, for the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. And I, I alone, am left; and they seek to take my life”.

¹¹And he said, “Go out and stand on the mountain before the LORD”. And suddenly the LORD passed by, and a great and strong wind split the mountains, and broke the rocks in pieces before the LORD. *But* the LORD was not in the wind. And after the wind an earthquake *came*, *but* the LORD was not in the earthquake. ¹²And after the earthquake a fire *appeared*, *but* the LORD was not in the fire. And after the fire *came* a still small voice. ¹³And it came about, when Elijah heard *it*, that he covered his face in his cloak and went out and stood in the entrance of the cave. And then a voice *came* to him and said, “What are you doing here, Elijah?”

¹⁴And he said, “I have been very jealous for the LORD God of hosts, because the children of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. And I, I alone, am left; and they seek to take my life”.

¹⁵And the LORD said to him, “Go, return on your way to the wilderness of Damascus, and when you arrive, anoint Hazael *to be*

king over Syria. ¹⁶And you shall anoint Jehu, the son of Nimshi, *to be* king over Israel, and you shall anoint Elisha, the son of Shaphat, of Abel-Meholah *to be* prophet in your place. ¹⁷And it will come about *that* the one who escapes the sword of Hazael Jehu will kill, and the one who escapes from the sword of Jehu Elisha will kill. ¹⁸Yet I have left seven thousand *for myself* in Israel, all the knees which have not bowed to Baal, and every mouth which has not kissed him”.

¹⁹So he left there and found Elisha, the son of Shaphat, who was plowing *with* twelve yoke of oxen in front of him, and he with the twelfth; and Elijah passed by him and threw his mantle on him. ²⁰And he left the oxen and ran after Elijah, and said, “Please let me kiss my father and my mother, and *then* I will follow you”. And he said to him, “Go back again, for what have I done to you?”

²¹And he went back from him, and took a yoke of oxen and slaughtered them, and boiled their flesh with the implements of the oxen, and gave *it* to the people, and they ate. Then he arose and went after Elijah, and ministered to him.

20 And Ben-Hadad, the king of Syria, gathered all his army together, and *there were* thirty-two kings with him, and horses and chariots; and he went up and besieged Samaria and made war against it.

19:9 “*What are you doing here*”— in other words, what are you seeking, Elijah? Are you merely running away from trouble and danger?

19:10 Elijah is still in the pit of depression. He feels his ministry has come to nothing, and that only death awaits him.

“*I alone*”— 18:22.

19:11-12 Sometimes God did come to His people in spectacular ways, in windstorm, earthquake and fire (18:38; Ex 19:16-19; Job 38:1; Ps 18:6-15; Isa 29:6). But Elijah had already seen enough of the spectacular. He needed to find calm and peace. Perhaps he needed to understand better that God can accomplish His purposes in quiet and gentle ways also. Compare Isa 42:1-4. God does not need to speak to people in a voice of thunder, with the power of miraculous activity.

19:14 Apparently Elijah did not understand what God was trying to teach him. Do we?

19:15-16 Elijah did not carry out these commands as far as we know. Elisha went to Hazael (2 Kings 8:8-15), and sent another to anoint Jehu (2 Kings 9:1-10). Elijah did seek out Elisha but did not, it seems, literally anoint him. The mention of Elisha here indicates that Elijah’s

ministry was coming to an end. He had been given his work and had almost finished it. Now he must appoint his successor. Compare Moses and Joshua (Deut 31:1-2,7,8).

19:17 God was going to send judgment on Israel.

19:18 “*Seven thousand*”— Elijah was not as alone as he thought (v 14). God always has a few people who remain faithful to Him, however evil the state of society may be (Isa 1:9; Rom 11:4-5; Matt 16:18). This is one of the great lessons of church history.

19:19 “*Plowing*”— often God calls His servants when they are engaged in the simple, common tasks of life (Matt 4:8; 9:9).

“*Mantle*”— a mantle is a long, loose, sleeveless cloak. Throwing his mantle on Elisha was possibly Elijah’s way of anointing him.

19:20 “*Go back*”— Elijah had not asked Elisha to come with him.

19:21 Elisha was eager for God’s service, even lowly service (2 Kings 3:11). He burned his bridges behind him – destroyed his means of livelihood, and went forth for God. Compare Mark 1:16-20.

20:1 “*Ben-Hadad*”— 15:9-10,18-20,33.

²And he sent messengers to Ahab, king of Israel, into the city, and said to him, “Thus says Ben-hadad: ³Your silver and your gold are mine. Also your most beautiful wives and children are mine”.

⁴And the king of Israel answered and said, “My lord, O king, in accordance with your word, I am yours, and all that I have”.

⁵And the messengers came again and said, “Thus speaks Ben-Hadad, saying, I have sent *men* to you, saying, ‘You must hand over to me your silver and your gold and your wives and your children.’ ⁶So I will send my servants to you tomorrow about this time, and they will search your house, and the houses of your servants; and it shall be *that* whatever is desirable in your eyes, they will lay hands on it and take *it* away”.

⁷Then the king of Israel called all the elders of the land, and said, “Please observe and see how this *man* is looking for trouble; for he sent *men* to me for my wives and for my children, and for my silver and for my gold; and I did not refuse him”.

⁸And all the elders and all the people said to him, “Do not listen *to him* or agree”.

⁹Therefore he said to the messengers of Ben-Hadad, “Tell my lord the king, All that you sent for to your servant at first I will do, but this thing I am not able to do”. And the messengers departed and brought word back to him.

¹⁰And Ben-Hadad sent to him, and said, “The gods do *harm* to me, and more also, if the dust of Samaria is enough for handfuls for all the people who follow me”.

¹¹And the king of Israel answered and said, “Tell *him*, ‘The one who puts on *his* armour should not boast like the one who takes it off.’ ”

¹²And it came about, when *Ben-Hadad* heard this message, as he was drinking, he and the kings in the tents, that he said to his servants, “Set *yourselves in array*”. And they set *themselves in array* against the city.

¹³And then a prophet came to Ahab, king of Israel, saying, “Thus says the LORD: ‘Have you seen all this great multitude? Look, I will deliver it into your hands today, and you will know that I *am* the LORD.’ ”

¹⁴And Ahab said, “By whom?” And he said, “Thus says the LORD, ‘By the young men of the rulers of the provinces.’ ” Then he said, “Who should begin the battle?” And he answered, “You”.

¹⁵Then he counted the young men of the rulers of the provinces, and they were two hundred and thirty-two. And after them he counted all the people, all the children of Israel. *There were seven thousand.* ¹⁶And they went out at noon. But Ben-Hadad was drinking himself drunk in the tents, he and the kings, the thirty-two kings who were helping him. ¹⁷And the young men of the rulers of the provinces went out first. And Ben-Hadad sent out *observers*, and they told him, saying, “Men have come out of Samaria”.

¹⁸And he said, “If they have come out for peace, take them alive; or if they have come out for war, take them alive”.

¹⁹So these young men of the rulers of the provinces came out of the city, with the army which followed them. ²⁰And each one of them killed his man; and the Syrians fled, and Israel pursued them; and Ben-Hadad, the king of Syria, escaped on a horse with the horsemen. ²¹And the king of Israel went out, and attacked the horses and chariots and killed the Syrians in a great slaughter.

²²And the prophet came to the king of Israel, and said to him, “Go, strengthen yourself, and observe and watch what you do; for at the turn of the year the king of Syria will come up against you”.

²³And the servants of the king of Syria said to him, “Their gods *are* gods of the hills, therefore they were stronger than we. But let us fight against them on the plain, and surely we will be stronger than they. ²⁴And

20:4 Ahab saw no hope of victory.

20:6 A further demand which would have meant a complete surrender of the city.

20:11 Prov 27:1.

20:13 “*Thus says the LORD*”— we see here the greatness of God’s grace in sending a prophet with a message of victory to an evil ruler like Ahab. This does not mean that God approved of Ahab’s life and conduct. It indicates that the time for the destruction of Samaria had not yet come.

“*You will know*”— 18:37.

20:15 Ahab was willing to follow God’s instructions if it meant victory in battle, but not if it required him to repent and change his way of living.

20:22 Ahab was given a year to prepare, also to repent and seek God if he would. Alas, he did not.

20:23 “*Hills*”— this was a superstitious idea that various gods had control of various areas of land. Little did they know that Israel’s God was the possessor of heaven and earth.

do this thing: remove each one of the kings from his position, and put captains in their place, ²⁵and recruit an army for yourself, like the army that you lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we will be stronger than they". And he listened to their voice and did so.

²⁶And this occurred at the turn of the year: Ben-Hadad recruited the Syrians, and went up to Aphek to fight against Israel. ²⁷And the children of Israel were counted, and were all present, and went against them, and the children of Israel camped before them like two little flocks of young goats; but the Syrians filled the countryside.

²⁸And a man of God came and spoke to the king of Israel, and said, "Thus says the LORD, 'Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore I will deliver all this great multitude into your hands, and you will know that I *am* the LORD.' "

²⁹And they camped opposite one another seven days. And it happened that on the seventh day the battle was joined, and the children of Israel killed a hundred thousand foot soldiers of the Syrians in one day. ³⁰But the rest fled to Aphek, into the city, and *there* a wall fell on twenty-seven thousand of the men *who were* left. And Ben-Hadad fled and came into the city, into an inner room.

³¹And his servants said to him, "Look now, we have heard that the kings of the house of Israel *are* merciful kings. Please let us wrap sackcloth around our waists, and ropes on our heads, and go out to the king of Israel. Perhaps he will save your life".

³²So they wrapped sackcloth around their waists, and *put* ropes on their heads, and came to the king of Israel and said, "Your servant Ben-Hadad says, 'Please let me

live.' " And he said, "*Is* he still alive? He *is* my brother".

³³Now the men were watching carefully whether *any sign would come* from him, and quickly caught *it*, and they said, "Your brother Ben-Hadad". Then he said, "Go, bring him". Then Ben-Hadad came out to him; and he had him come up into the chariot.

³⁴And *Ben-Hadad* said to him, "I will give back the cities which my father took from your father. And you can make *market* streets for yourself in Damascus, as my father made in Samaria". Then *Ahab* said, "I will send you away with this treaty". So he made a treaty with him, and sent him away.

³⁵And a certain man of the sons of the prophets said to his neighbour at the word of the LORD, "Please strike me". And the man refused to strike him.

³⁶Then he said to him, "Because you have not obeyed the voice of the LORD, look, as soon as you have gone away from me, a lion will kill you". And as soon as he went away from him, a lion found him and killed him.

³⁷Then he found another man and said, "Please strike me". And the man struck him, striking and wounding *him*. ³⁸So the prophet left and waited for the king by the road, and disguised himself with ashes on his face. ³⁹And when the king passed by, he called out to the king and said, "Your servant went out into the middle of the battle, and, see, a man turned aside and brought a man to me and said, 'Guard this man. If for any reason he is missing, then it will be your life for his life, or else you must pay a talent of silver.' ⁴⁰And as your servant was busy here and there, the *prisoner* disappeared". And the king of Israel said to him, "So *shall* your judgment *be*. You yourself have decided *it*".

⁴¹And he quickly took the ashes from his

20:27 Compare Josh 11:1-5; Jud 6:3-5; 1 Sam 13:5.

20:28 "Man of God"— vs 13,23.

"You will know"— one of God's purposes revealed in His acts is that men might know who He is. This is seen throughout the Bible—Ex 6:7; 9:16.

20:31 "Sackcloth"— a sign of mourning, a symbol of disaster.

20:32 "Your servant"— words indicating submission, surrender.

20:34 Ahab had no understanding of God's Word, or the reason why God had given him victory. For his own ends he entered into a covenant with the

evil Ben-Hadad, an alliance which was to cause the people of Israel further suffering.

20:35 "Sons of the prophets"— means a community of prophets (2 Kings 2:3,5,7,15; 4:1).

20:36 Presumably it was clear to both men that God was speaking and that the one was consciously disobedient. Compare 13:23-24.

20:39 "Or else"— an ordinary soldier could not pay 34 kilograms of silver, and so must suffer the sentence of death. In giving this verdict Ahab condemned himself. Compare 2 Sam 12:5-7.

"Talent"— about 34 kilograms.

face, and the king of Israel recognized him, that he was *one* of the prophets. ⁴²And he said to him, “Thus says the LORD, ‘Because you have let a man whom I had appointed to utter destruction go out of *your* hand, your life will go for his life, and your people for his people.’ ” ⁴³And the king of Israel went to his house sullen and angry, and came to Samaria.

21 And this occurred after these things: Naboth the Jezreelite had a vineyard which was in Jezreel, close to the palace of Ahab, king of Samaria. ²And Ahab spoke to Naboth, saying, “Let me have your vineyard to use as a vegetable garden, since it is close to my palace. And for it I will give you a better vineyard than it. Or, if it seems good to you, I will give you its value in money”.

³And Naboth said to Ahab, “The LORD forbid me that I should give the inheritance of my fathers to you”.

⁴And Ahab came into his house sullen and angry because of the word which Naboth the Jezreelite had spoken to him, because he had said, “I will not give you the inheritance of my fathers”. And he lay down on his bed and turned his face away, and would not eat food.

⁵But his wife Jezebel came to him and said to him, “Why is your spirit so sad that you aren’t eating any food?”

⁶And he said to her, “Because I spoke to Naboth the Jezreelite and said to him, ‘Give me your vineyard for money. Or, if it pleases you, I will give you *another* vineyard for it’.

20:42 God had delivered Ben-Hadad to Ahab, not that he might make a treaty with him, but that he might destroy an enemy of Israel. Ahab’s act appears kind and merciful, but actually was merely weakness, and an attempt to gain personal advantage. And he did not seek God about it. God knows when to show mercy, and when to severely punish.

21:1 The capital of the northern kingdom was the city of Samaria, but Ahab also maintained a residence at Jezreel, about forty kilometers from Samaria.

21:3 Lev 25:23; Num 36:7.

21:4 By coveting Naboth’s vineyard Ahab was breaking one of the most important of God’s commandments – Ex 20:17. His coveting led on to murder. Compare Jam 4:1-2. On coveting see Ps 119:36; Isa 57:17; Jer 6:13; Mark 7:22-23; Luke 12:15; Rom 1:29; Eph 5:3; Col 3:5; 1 Thess 2:5; 1 Tim 6:6-7; Heb 13:5; 2 Pet 2:3.

“*Would not eat*” – Ahab was like a spoiled child

And he answered, ‘I will not give you my vineyard.’ ”

⁷And his wife Jezebel said to him, “Do you now rule over Israel? Get up *and* eat food, and let your heart be merry. I will give you the vineyard of Naboth the Jezreelite”.

⁸So she wrote letters in Ahab’s name and sealed *them* with his seal, and sent the letters to the elders and to the nobles who *lived* in Naboth’s city with him. ⁹And she wrote in the letters, saying, “Proclaim a fast, and set Naboth at the front of the people, ¹⁰And set two men, scoundrels, before him, to testify against him, saying, ‘You cursed God and the king.’ And *then* take him out and stone him, so that he dies”.

¹¹And the men of his city, the elders and the nobles who were residents of his city, did as Jezebel had sent *orders* to them, *and* as it was written in the letters which she had sent to them. ¹²They proclaimed a fast, and set Naboth at the front of the people. ¹³And two men came in, scoundrels, and sat in front of him, and the scoundrels testified against him, against Naboth, in the presence of the people, saying, “Naboth cursed God and the king”. Then they took him out of the city, and pelted him with stones; and he died. ¹⁴Then they sent *word* to Jezebel, saying, “Naboth has been stoned, and is dead”.

¹⁵And it came about, when Jezebel heard that Naboth had been stoned and was dead, that Jezebel said to Ahab, “Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give you for money; for Naboth is not alive, but dead”.

who cannot get what he wants.

21:7 “*Jezebel*” – note at 16:31. Compared to Jezebel Ahab, evil as he was, appears almost righteous.

21:9 “*Proclaim a fast*” – days of fasting were called in times of disaster to seek God’s face for its cause and to plead for His mercy. Compare Jud 20:26-27; 2 Chron 20:2-4. Jezebel was using religion to put a man to death and gain her own ends. She was not the last to do such things.

21:10 “*Scoundrels*” – there are always some willing to lie to destroy others. See Matt 26:59-61.

“*So that he dies*” – the penalty for cursing God (Lev 24:15-16). Evidently, Naboth’s sons were killed at the same time (2 Kings 9:26). They wished to be sure no heir was left to claim the property. See the awful destructive power of covetousness, of the love of property, of the desire for forbidden things. What murders it has been guilty of! What disasters it has caused in the world! What multitudes it has led to everlasting punishment!

¹⁶And this happened when Ahab heard that Naboth was dead: Ahab got up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

¹⁷And the word of the LORD came to Elijah the Tishbite, saying, ¹⁸“Arise, go down to meet Ahab, king of Israel, who *is* in Samaria. See, *he is* in the vineyard of Naboth, where he has gone down to possess it. ¹⁹And you shall speak to him, saying, ‘Thus says the LORD, Have you killed, and also taken possession?’ And you shall speak to him, saying, ‘Thus says the LORD, In the place where dogs licked the blood of Naboth dogs will lick your blood, even yours.’ ”

²⁰And Ahab said to Elijah, “Have you found me, O my enemy?” And he answered, “I have found *you*, because you have sold yourself to do evil in the sight of the LORD. ²¹Look, I will bring disaster on you, and will sweep away your descendants, and will cut off from Ahab every male, both slave and free in Israel, ²²and will make your house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, because of the provocation with which you have provoked *me* to anger, and caused Israel to sin.

²³“And the LORD has spoken about Jezebel also, saying, ‘The dogs will eat Jezebel by the wall of Jezreel. ²⁴The one

belonging to Ahab who dies in the city the dogs will eat, and the one who dies in the field the birds of the air will eat.’ ”

²⁵But there was no one like Ahab, who sold himself to commit wickedness in the sight of the LORD, whom his wife Jezebel stirred up. ²⁶And he acted very abominably in following idols, in all *things* just like the Amorites did, whom the LORD drove out before the children of Israel.

²⁷And it came about, when Ahab heard those words, that he tore his clothes, and put sackcloth on his body and fasted and lay in sackcloth, and walked around slowly.

²⁸And the word of the LORD came to Elijah the Tishbite, saying, ²⁹“Do you see how Ahab is humbling himself before me? Because he is humbling himself before me, I will not bring the disaster in his days, *but* in his son’s days I will bring the disaster on his house”.

22 And they continued for three years without war between Syria and Israel.

²And it came about in the third year that Jehoshaphat, the king of Judah, came down to the king of Israel. ³And the king of Israel said to his servants, “Do you know that Ramoth in Gilead *is* ours, and we *are* quiet *and* not taking it out of the hand of the king of Syria?”

21:17 Ps 9:12; Num 31:3; Deut 32:41-42. Naboth was dead, but God was not.

21:18 Heb 4:13.

21:19 Ahab did not kill Naboth with his own hand, but he was, nevertheless, guilty of murder. Compare 2 Sam 12:9. If we go along with what others do we share their guilt.

21:20 “*O my enemy*”— Ahab counted as enemies those who told him the truth. See 22:8. Compare 2 Sam 12:13.

“*Sold yourself*”— when men rush after the things of this world they may think they are receiving some gain, but actually they are selling themselves. And to buy themselves back will be beyond their power. So Mark 8:36-37.

21:21-22 14:10-11; 16:3-4. None of these kings learned proper lessons from the history of their predecessors.

21:23 2 Kings 9:10,30-37.

21:24 14:11; 16:4.

21:25 16:30-33; 21:20. Bad as Ahab was, Jezebel was worse.

21:26 “*Amorites*”— Gen 15:16; Lev 18:25-30; Josh 24:15.

21:27 Ahab displayed the outward signs of mourning and repentance.

21:29 Ahab’s repentance was shallow, as can be seen from events which follow, yet God took notice of it. He is a God of great grace, and would much rather show mercy than punish (Ex 34:6-7; Ps 86:15; Isa 30:18; 55:7; Ezek 18:31-32). In this case He delayed the punishment but could not, in justice, cancel it.

22:1-35 2 Chron 18:1-34.

22:2 Jehoshaphat was allied with Ahab king of Israel by marriage (2 Chron 18:1). Ahab’s daughter, Athaliah, married Jehoram, son of Jehoshaphat. The results of this were very grave for the whole nation of Judah. The wicked influence of the house of Ahab permeated Judah through Athaliah. See 2 Kings 8:16-18; 2 Chron 22:1-3,10. So because of the foolishness of a good man (Jehoshaphat – v 43), great evil came to God’s people. Wrong marriage alliances can bring much harm to the people of God. So God has given us 2 Cor 6:14-18.

22:3 “*Ramoth*”— Deut 4:43; Josh 21:38.

⁴And he said to Jehoshaphat, “Will you go with me to fight at Ramoth Gilead?” And Jehoshaphat said to the king of Israel, “I am as you are, my people as your people, my horses as your horses”. ⁵And Jehoshaphat said to the king of Israel, “Please consult the word of the LORD today”.

⁶Then the king of Israel gathered the prophets together, about four hundred men, and said to them, “Should I go against Ramoth-Gilead to battle, or should I refrain?” And they said, “Go up, for the LORD will deliver *it* into the hands of the king”.

⁷And Jehoshaphat said, “*Is there* not here a prophet of the LORD besides, that we might consult him?”

⁸And the king of Israel said to Jehoshaphat, “*There is* yet one man, Micaiah, the son of Imlah, by whom we can consult the LORD. But I hate him, because he does not prophesy good concerning me, but disaster”. And Jehoshaphat said, “May the king not say so”.

⁹Then the king of Israel called an officer and said, “Bring *here* Micaiah the son of Imlah, quickly”.

¹⁰And the king of Israel and Jehoshaphat the king of Judah, having put on their robes, each sat on his throne at the threshing floor at the entrance of the gate of Samaria, and all the prophets prophesied before them. ¹¹And

Zedekiah, the son of Kenaanah, had made iron horns for himself, and he said, “Thus says the LORD, ‘With these you will gore the Syrians, until you make an end of them.’ ”

¹²And all the prophets prophesied so, saying, “Go up to Ramoth-Gilead, and prosper, for the LORD will deliver *it* into the king’s hands”.

¹³And the messenger who had gone to call Micaiah spoke to him, saying, “Look now, the messages of the prophets with one accord *declare* good to the king. Please let your message be like one of their messages, and speak *what is good*”.

¹⁴And Micaiah said, “As the LORD lives, I will speak just what the LORD says to me”.

¹⁵So he came to the king. And the king said to him, “Micaiah, should we go against Ramoth-Gilead to battle, or should we refrain?” And he answered him, “Go, and prosper, for the LORD will deliver *it* into the hands of the king”.

¹⁶And the king said to him, “How many times shall I make you swear to tell me nothing but *what is true* in the name of the LORD?”

¹⁷And he said, “I saw all Israel scattered on the hills, like sheep that have no shepherd. And the LORD said, ‘These have no master. Let each one of them return to his house in peace.’ ”

22:4 Jehoshaphat was a godly man (v 43), but he made a very bad mistake in allying himself with the evil Ahab, and God’s anger came on him because of it. See 2 Chron 19:1-3.

22:5 “*Word of the LORD*”— v 43. But he did not seek God’s counsel when he married off his son to Ahab’s daughter. And he did not pay any attention to the counsel that God sent through Micaiah in the following verses. What use is there in asking for God’s counsel if there is no determination to follow it?

22:6 “*Prophets*”—in that apostate system of religion (see 12:28-33) there were those who professed to speak in God’s name. These called by Ahab were men-pleasers who spoke what they thought Ahab wanted to hear. There are many such people in the world today. Compare Gal 1:10; 2 Tim 4:1-3; Isa 30:10. On false prophets see Deut 18:10; Jer 14:14.

22:7 Jehoshaphat was uneasy about these prophets (and he did well to be), and wanted a more sure word.

22:8 “*I hate him*”— see 18:17; 21:20. Ahab did not want the truth; he wanted messages which pleased him. This is the way men in general fall

into great spiritual deception and perish in their sins. Compare 2 Thess 2:9-12.

22:9 “*Micaiah*”— except for this one incident (which is repeated in 2 Chron 18:7-27) nothing else is recorded about this remarkable man. There are many great servants of God in history about whom we now know nothing.

22:11-12 These were all lies spoken in the name of God. Let us beware of such. This is how Satan ensnares men, keeps them in bondage and destroys them (John 8:44).

22:13 Did they think God’s true prophets could invent their own messages? How little are God’s true servants understood!

22:14 This is the only business of a true prophet.

22:15 Micaiah spoke in a mocking way which Ahab immediately saw (v 16).

22:16 Verse 8. Ahab spoke so because of the presence of Jehoshaphat.

22:17 Ahab said he wanted the truth, though he did not (see another example of this in Jeremiah chapters 42 and 43. Men frequently deceive themselves in a similar manner). In this case Micaiah gave the truth to him straight.

¹⁸And the king of Israel said to Jehoshaphat, “Did I not tell you that he would prophesy no good concerning me, but disaster?”

¹⁹And *Micaiah* said, “Hear, therefore, the word of the LORD. I saw the LORD sitting on his throne, and all the host of heaven standing by him at his right hand and at his left. ²⁰And the LORD said, ‘Who will entice Ahab, so that he goes up and falls at Ramoth-Gilead?’ And one said this, and another said that. ²¹And a spirit came forward and stood before the LORD, and said, ‘I will entice him.’ ²²And the LORD said to him, ‘How?’ And he said, ‘I will go out and I will be a lying spirit in the mouths of all his prophets.’ And he said, ‘You will entice *him*, and also succeed. Go and do so.’

²³“Now therefore, look, the LORD has put a lying spirit in the mouths of all these your prophets, and the LORD has spoken disaster concerning you”.

²⁴But Zedekiah, the son of Kenaanah, went near, and struck *Micaiah* on the cheek, and said, “Which way did the Spirit of the LORD go from me to speak to you?”

²⁵And *Micaiah* said, “Look, you will see in that day, when you go into an inner room to hide yourself”.

²⁶And the king of Israel said, “Take *Micaiah*, and return him to Amon, the governor of the city, and to Joash, the king’s son, ²⁷and say, ‘Thus says the king: put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.’ ”

²⁸And *Micaiah* said, “If you return at all in peace, the LORD has not spoken by me”. And he said, “Listen, O people, every

one of you”.

²⁹So the king of Israel and Jehoshaphat, the king of Judah, went up to Ramoth-Gilead.

³⁰And the king of Israel said to Jehoshaphat, “I will disguise myself and enter the battle, but you put on your robes”. And the king of Israel disguised himself and went into the battle.

³¹But the king of Syria commanded his thirty-two captains who had charge of his chariots, saying, “Do not fight with either small or great, but only with the king of Israel”. ³²And it happened that when the captains of the chariots saw Jehoshaphat, they said, “Surely it *is* the king of Israel”; and they turned aside to fight against him, and Jehoshaphat cried out. ³³And it came about, when the captains of the chariots saw that it was not the king of Israel, that they turned back from pursuing him.

³⁴And a *certain* man drew a bow at random, and hit the king of Israel between the joints of the armour. Therefore he said to the driver of his chariot, “Turn around and take me out of the battle, for I am wounded”.

³⁵And the battle increased that day, and the king was propped up in his chariot facing the Syrians, and at evening he died. And the blood ran out of the wound into the middle of the chariot. ³⁶And about sunset a cry went throughout the army, saying, “Every man to his city, and every man to his own country”.

³⁷So the king died and was brought to Samaria, and they buried the king in Samaria. ³⁸And *someone* washed the chariot in the pool of Samaria. And the dogs licked up his blood, and they washed his armour, in accordance with the word of the LORD

22:19-23 God is sovereign and even evil spirits can operate only within the bounds of His will and wise purposes (1 Chron 21:1; Job 1:6; Matt 8:28-32). God had decided to bring disaster on Ahab and this was the method He chose. When individuals love to hear lies and reject the truth, God will permit others to tell them the lies they want to hear. This is God acting in perfect justice. See Ps 18:25-26. Compare Jud 9:23; 1 Sam 16:14; Ezek 14:9; 2 Thess 2:11.

22:24 “*From me*”— no doubt many people think they have the Spirit of God when they do not.

22:25 *Micaiah* indicates that Zedekiah will try to hide from the danger that would come to him.

22:27 “*Prison*”— this is *Micaiah*’s reward for telling the truth. This is a not uncommon suffering of God’s true servants (2 Chron 16:10; Jer 20:2; 37:15;

Matt 14:3; Acts 12:3-4; 16:22-24; Heb 11:35-38).

22:28 Deut 18:21-22.

22:29 Verses 3,4.

22:30 Ahab, it appears, was worried by *Micaiah*’s prophecy. But did he not realize that God can see through all disguises? See Heb 4:13. How great is the folly of men in the games they try to play with God!

22:33 God showed mercy to His foolish servant.

22:34-38 Ahab could not escape the judgment of God. He chose what pleased him rather than the message God sent, and he had to suffer the consequences. The “random” shot was not mere accident. God is sovereign over all circumstances, and can guide the flight of an arrow as easily as He can do anything else.

22:38 21:17-19.

which he had spoken.

³⁹Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of The Annals of the Kings of Israel? ⁴⁰So Ahab slept with his ancestors, and his son Ahaziah reigned in his place.

⁴¹And Jehoshaphat, the son of Asa, began to reign over Judah in the fourth year of Ahab, king of Israel. ⁴²Jehoshaphat was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah. *She* was the daughter of Shilhi. ⁴³And he walked in all the ways of Asa his father. He did not turn aside from it, doing *what was right* in the eyes of the LORD. However the high places were not taken away, for the people still offered and burned incense on the high places. ⁴⁴And Jehoshaphat made peace with the king of Israel.

⁴⁵Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he made war, are they not written in the book of The Annals of the Kings of Judah? ⁴⁶And

he removed from the land the rest of the male temple prostitutes who had remained in the days of his father Asa. ⁴⁷*There was* then no king in Edom. A deputy was king.

⁴⁸Jehoshaphat had ships of Tarshish go to Ophir for gold, but they did not go; for the ships were broken at Ezion-Geber. ⁴⁹Then Ahaziah, the son of Ahab, said to Jehoshaphat, "Let my servants go with your servants in the ships". But Jehoshaphat would not.

⁵⁰And Jehoshaphat slept with his ancestors, and was buried among his ancestors in the city of David his father, and his son Jehoram reigned in his place.

⁵¹Ahaziah, the son of Ahab, began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. ⁵²And he did evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam, the son of Nebat, who caused Israel to sin. ⁵³For he served Baal and worshipped him, and provoked the LORD God of Israel to anger, as his father had done in everything.

22:39 Ahab was a great builder in the material realm, a great destroyer in the spiritual realm.

"Annals"— 14:19.

22:40 *"Slept"*— note at 2:10.

22:41-43 2 Chron 20:31-33.

22:43 *"Asa"*— 15:11-14.

"High places"— note at 3:2.

22:46 Note at 14:24.

22:48-49 This was God's judgment for his alliance with the evil Ahab — 2 Chron 20:35-37.

22:52-53 12:28-33; 16:30-32; 21:25-26.

22:53 *"Anger"*— notes at Num 25:3; Ps 90:7-11.

