THE FIRST BOOK OF THE CHRONICLES.

The Argument of this Book.

This first book, and the next following, are said in the Hebrews but one book: But it was of old times divided into two books, and is called in the Hebrews the words of dates: By the Greeks, Paralipomena: And by us the book of the Chronicles. The words of dates, that is, of times, that is, such wherein anything worthy of observation and remembrance, hath from time to time passed in the Church of God, in the lands and cities of Israel. The Greeks call these books Paralipomena, that is, things filled by, or omitted. Because in them divers things are related, which being passed over, or omitted in the former books of the holy Scripture, yet are indeed worthy to be recorded, and to be communicated to the Church of God. We call them the books of the Chronicles, as they are also called by the Latins, and other nations, that is, Descriptions of times, because in them there are divers memorable things, wisely related, which were done in ancient times. Who it was that compiled and gathered together that which is contained in these books, it is not certainly known, but it's thought that Ezra wrote the same, and left it to the church of God: Making use for that purpose not only of the five books of Mesech, but also of the books and writings left by divers Prophets that lived before him, and largely put down in writing the most remarkable passages of their times, but are not come to our nor to our Fore-fathers hands. This which is said concerning the gathering of these Chronicles of the Bible out of the writings of the other Prophets, that appears no less, that in these books it's every time said thus: The rest of his words, or acts, are written in the book of God, of Ithah, Julius, &c. As touching this first book of the Chronicles, in the first nine Chapters are described the pedigree and genealogies of many of the Fore-fathers from Adam unto Abraham, and then Abraham's posterity by Jacob, divided into divers Tribes, which is not to amuse and fully written in any of the former books. There is in this book described the reign of King David, and how he before his death, by the inspiration of the holy Ghost, ordered and disposed all things most fitly, both in Church and Commonwealth. As also the great preparation which he made before the building of the Temple, which Solomon his son was to build in Jerusalem, to the honour and for the pure worship of the only true God of Israel. So that this first book of the Chronicles, from the beginning of the world until the reign of Solomon, is as it were a brief relation of things that are occurred, according to the computation of some, in the space of two thousand nine hundred and forty and five years. In this first book of the Chronicles, it is briefly set forth unto us, the beginning of the Church of God, and how the same after the flood was kept and preserved in the house and posterity of Sem, and onward in the house and family of Abraham, and particularly in the posterity of Abraham from Jacob unto David, of whose posterity Jesus Christ was to be born, as was promised to him.
I CHRONICLES.

CHAP. I.

In this Chapter is related the Prouerby of Adam unto Noah, ver. 1, &c. Next, the Prouerby of Noah by Japheth, ver. 4. By Cham, 8. And by sem into Abraham, 17. Also the Prouerby of Abraham; eldest, those that descended from Israel, 28. Next, those that were born of Keturah, 32. Then of Ishmael, and of his son Etra, 34. Together with the Kings that reigned in the Land of Edom, 45. And the Princes in Edom, 51.

A Dam, Sem, Eno.
2 Kena, Mahaleel, Jared.
3 Henoch, Methuselah, Lamech. [In these three vertes, and the next following are for brevities sake only let down the bare names of thirteen Patriarchs, that lived before the flood. And the words of these vertes are thus to be taken and understood; of Adam was born Seth, of Seth was born Enos, and so forth.]
4 Noah, Nom, Cham, Japhet. [From and by these three sons of Noah, was the world, as it were renewed and planted with men. See the annot. on Genes. 10.1.]
5 The children of Japheth were Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
6 And the children of Gomer were Ashenaz, and Dilphar, [Gen. 10.3. It is mentioned Raphah, R. S. H, and D. A. E. T. T., as in more places put one for another, in regard of the likeness of the Hebrew characters. See v. 7.] and Yagarma.
7 And the children of Javan were Elisha, and Tarsis, [See the annot. on Gen. 10.4.] Chittim, and Dodanim. [So it is likewise let down Gen. 10.4. but some do read here Rodanim.]
8 The children of Cham were Can, and Miriam, Put, and Canaan.
9 And the children of Can were Seba, and Havilah, and Sabata, and Raama, and Sheba; and the children of Raama were Sheba, and Dedan.
10 Now Can begot Nimrod: the same began to be mighty upon the earth. [He was the first after the flood, that by force and violence brought cities and lands under his obedience and subjection. See further of Nimrod, Gen. 10.9.]
11 And Miriam begot Ludim, and Anamim, and Lehadim, and the Philistines. [See Gen. 10.14.] and the Caphtorim.
12 And the Pathruim, and the Cushim, (of whom came the Philistines.) [See Gen. 10.14.] and the Caphtorim.
13 Now Canaan begot Zidon his first-born, and Hob.
14 And the Jebuim, and the Amorim, and the Girgese.
15 And the Hivvim, and the Arv, and the Sinim.
16 And the Arv, and the Zemarim, and the Hamath.
17 Of Sem were Elam, and Assur, and Ashshur, and Lud, and Arum, and Rea, and Hul, and Gether, and Meshech. [B. H. G. M., called Mas. Gen. 10.23.] were Arum sons, and Sem was their Grandfather; see Gen. 10.23. Therefore some lay here, this (mases) to wit, Arum sons were Uz, &c. And remember this once for all, that the Hebrews give divers names to one and the same person as also to one and the same place, as is often found in the Register of names recited in this book, and elsewhere besides.]
18 Now Arphaxad begot Selah, and Selah begot Heber.
19 Now unto Heber were born two sons: the name of the one was Peleg, because in his days the earth was divided, [Understand that the inhabitants of the earth were divided and distinguished one from another, when God confounded their Languages at the building of the Tower of Babel, Gen. 11. v. 9, 16. Peleg is interpreted A Division'] and his brother's name was Joktan.
20 And Joktan begot Almodad, and Seled, and Hedarah, and Jarrach, and Shephard.
21 And Eder, and Aileph, and Aholamah.
And Edah, and Abijah, and Sebaa.

And Obi, and Jadaa, and Jofab: All these were sons of Sebaa.

Semen, Asaph, and Sebaa. [Understand after the name Semas also after the following name, the word begotten. Semas begat Asaph, Asaph begat Sebaa, and so forth.]

Hecer, Peku, Reba.

Song Nabia, Teab.

Abiram, the first son of Abram. [Why the name Abram was changed into Abraham, see Genesis 17:5.]

The children of Abram were Ismael and Isaac.

These are their generations: The first-born of Ismael, and Nofa, and Iuda, and Neba, and Sebaa, and Dedan.

The children of Midian were Ephraim, and Zebulun, and Gad, and Madi.

Mifsan, and Duma, Mifsa, Hadaad, and Thama.

Jethro, Nabe, and Kedun: These are the children of Ismael.

Now the children of Keturah, Abram's concubine: (for she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbosheth, and Shuah: and the children of Jokshan were Sheba, and Dedan.)

Now Abram begat Ismael: The sons of Ismael were Ehan, and Ezer, and Sebaa, and Jadaa, and Korah.

The children of Eliphaz were Teman, and Omar, Zephi. [Called Zeph, Gen. 36:11.] and Gaams, Xe-

and Timma. [This is the same that have been one of Eliphaz his children, gen. 36:12. Eliphaz his Conception, which took him Amalek, was also called Timma and Amalek.

The children of Reuel were Nabat, Zerob, Sam-

and Mitzq.

Now the children of Seir: [See Gen. 36: 19-20.] were Lotan, and Saba, and Zibion, and Ana, and Dison, and Ezer, and Difan.

Now the children of Lotan were, Hori, and Ho-

and Haman. [Called Haman, Gen. 36:22.] And the father of Lotan was Timma.

The children of Saba were Allan, [Called Al-

, and Minhabah and Ebal, Sebi. [Of other, Sebo, Gen. 36:32, 33.] and Onam: And the children of Zu-

were Ail, and Ana.

The children of Ana were Dison: and the sons of

Hanan, [Of other, Haman, Gen. 36:16.] and Eshon, and Ithran, and Cheran.

The children of Ever were Ebal, and Zebian, (And Jukan: [Of other, Acam, Gen. 36:27.] The children of Dison, [or, Dison] were Hig and Araa.

Now these are the kings, which reigned in the land of Edom, before there reigned over the children of Israel: [See Gen. 36:16, 21, 30, and 32.] Eshon the son of Beer, and the name of the city was Dinhabah.

And Esha died, and Sebaa reigned in his stead, a son of Zerob of Beza. [See of this city the annotation, Gen. 36:33.]

And Jofab died, and Havan, of the land of the Re-

manites reigned in his stead.

And Hanan died, and Hadad the son of Bedad reigned in his stead, who drove the Midianites in the land of Moab, and the name of the city was Awha.

And Hadad died, and Samna of Mesheka reigned in his stead.

And Samna died, and Saul of Reubekah the wife of

reigned in his stead.

And Saul died, and Abdon-Haman the son of thine

reigned in his stead.

When Saul-Haman died, then reigned Hado.

[Called Hadar, Gen. 36:19. See above on v. 6.] and the name of his city was Fabis. [Other, Fabis, Gen. 36:]

And the name of his wife was Mehetabel, the daugh-

ter of Mezrah, [called a man's name.] the daughter

of Mezrah. [She was Meskebe, sons or daughters of daughters. Often-times children's children, that is, nephews and nieces are called in Scripture sons and daughters; as Exod. 2:20, 21.]

When Hadad died, then there were princes in Edom, the prince Timna, and the prince of Abu, [Called also Alu, Gen. 36:40.] Prince Jedubah.

The prince of Allonhanan, the prince Elaga, the prince

Prison.

The prince Kena, the prince Thuman, the prince

Mishar.

The prince Magdiel, the prince Irum: These were

three princes of Edom.

The posterity of Jacob, Gen. 36: 20, 21, 22. and of the house by Thomas.


These are the children of Edom: Reuben, Simeon, Levi, Judah, Shobach, and Zebulun.

1. Dan, Joseph, and Benjamin: Naphtali, Gad, and Aser.

3. The children of Judah were Er, Onan, and Shobach.

4. But Thamar his daughter in law bare to Perez and Zerob: All the sons of Judah were five.

5. The children of Perez were Hezon, and Hamul.

6. And the children of Zerob were Zimran, [See 7:7. He is called Zaladi, and was the father of Ganti, of whom is spoken, 7] 23. And Hebron, and Heman, and Chelcol, and Dorrim. [See also on v. 31.]

All these are five.

And the children of Ganti were Abcar, and Abur, and Abraham, and Anam, and Jezreel, and Bezer, and Aiah, and Jeroboam, and Mamre. [See also on v. 21.]

And the children of Hebron, they were three born to him, Jerahmeel, and Kuma, [He is called Aram, Matt. 1:4, Luke 3:33.] and Chelobai. [Of other, Caleb, v. 18, and 44.]

30 Now
Now Ram begat Aminadab, and Aminadab begat Naḥoa, the Prince of the children of Judah. And Naḥoa begat Salma; [R 4. 21, and M 4. 4, he is called Solomon] and Salma begat Boaz.

And Boaz begat Obed, and Obed begat Jeshua. And Jeshua begat Eliab, [Otherwise, Eliahu, c Chr. 27. 18.] his first-born; and Abinadab the second, and Sinain.

[Called also Samaa, ] 1 Sam. 16. 9. the third.

Nethaneel the fourth, Raddai the fifth.

Otniel the sixth, David the seventh. [1 Sam. 16. 10, and 11, and 12. there are counted eight sons of Lysi. It may be that one of them died without leaving any issue behind, or that he was left out for other reasons unknown to us.]

And their fathers were Seraia, and Abigail; [Called Abigail, ] 1 Sam. 17. 25. now the children of Seraia were Abiai, or Abai, and Johab, and Abai, three.

And Abigail bare Adaiai, and the Father of Amazai was his father, [Oth. Jeroboam] an Ishmaelite. [He is called here an Ishmaelite, because he was of Ishmael's family: but 2 Sam. 17. 15. it is called an Ishmaelitish Religion.]

And Adaiai bare the son of Hezron. He is not called Caleb, whom Melchisedek forsoth to spie out the Land of Canaan, Num. 13. 6. for he was the son of Jephunneh, of whom mention will be made hereafter, chap. 4. 5. but in this 18. verse is spoken of Caleb the son of Hezron, and y. 9. he is called Calebba, begot children of Ashiba (his wife), and Jerushah; and these be the (woman's) sons, to wit, which Caleb begat by Jerushah: for the children which he begat by Ashiba, are mentioned hereafter, v. 17, 16, and 18, and Ardon.

Now when Ashiba was dead, then Caleb took unto him Ephubenah, the same bare him Hur.

And Hur begat Irsi, and Irsi begat Beqestel.

After that Hezron went in to the daughter of Machir. [That is, he lay with her, or he got her with child, as the Scripture speaketh, Gen. 4. 1, and 6. 4. This Machir was a son of Manasseth, the Father of Gilad, and Jericho. Machir signifies wise, (according to the opinion of some,) as much as Head, Leader, Governor, Commander. So in sundry other places following. Others understand by Gilad Machir's own son. See Numb. 26. 29. 30. So below chap. 7. 16.] and he took her (to wife) when he was threescore years old, [Hebr. when he was a son of threescore years and] the bare him Semug.

Now Segub begat Suir: [Who is called a son of Manasseth, Numb. 25. 41, because his Grandmother was of the Tribe of Manaseth, to wit, a daughter of Machir, v. 21.] but Machir was a son of Manasseth, Numb. 26. 29. and he had three and twenty cities in the land of Gilgal.

And he took Geber and Arsam with the towns of their inheritance, from them, with Kenath. [One Nobach took this city, Numb. 32. 42. This was formerly a mighty great city, as appears by this, that it had threescore towns under her command or dominion, as in the following words is expressed: and her dependant places (Hebr., her daughters, as elsewhere often) three score cities: all these towns of Hezron, which were immediately before named, to wit, Segub, Jair, and also Nobach, mentioned Numb. 32. 42.] are sons of Machir, [they are the sons of Machir by the mother's side; for her mother was a daughter of Machir: but by the Father's side they were of the tribe of Judah, the Father of Gilgal.]

And after the death of Hezron, in Caleb Ephrath. [This femneth to have been a place called by Caleb after his own and his wife's name. But when Caleb (had either married, or taken) Ephrathas, Abia Hezron's wife bare him also Asaph, the Father of Tekoa. [Of whom sprung the Inhabitants of Tekoa. See the city of Tekoa, 2 Sam. 14. 2, in the annotation. It seems that this Asaph was born after his Father Hezron's death.]

Now the children of Jerahmeel, the first-born of Hezron, were (these): the first-born was Ram, the eldest Basli, and Oren, and Oton, and Ahi. [Otherwise, By, or, of Ahi, conceiving this to have been the mother of the children even now named. See the fequel.]

Jerahmeel had yet another wife, whose name was Atara: for she was the mother of Oomam.

And the children of Ram the first-born of Jerahmeel were Mear, and Lamainah, and Eglam.

And the children of Oomam were Sammaal, and Jada: And the children of Sammaal, Nadab and Abia.

Now the name of Abia's wife was Abibait, the same bare him Abban and Maalad.

And the children of Nadab were Seled, and Apphas: and Seled died without children.

And the children of Apphas were Pipi, and the children of Pipi were Sefan, and the children of Sefan Pelet.

[Here, and elsewhere besides, the word children is put in the plural number, whereas there is but one son or daughter meant. As above v. 8. and below v. 34. So likewise Gen. 21. 46, 32, is the word children, or sons, put in the plural number for one child or son. This Abia here mentioned, was a daughter, as appears by v. 34, & v. 35.]

And the children of Jada the brother of Sammaal were Iobin, and Jonathan: and Iobin died without children.

Now the children of Jonathan were Pelath, and Zeya: These were the children of Jerahmeel.

And Sefan had no sons, but daughters: [That is, one daughter called Acklen, ver. 31. And Sefan had an Egyptian concubine, whose name was Farba.

Now Sefan gave his daughter, [Called Abshay, ver. 31. to Iobbin her servant to wife: and she bare him Attai.

Now Attai begat Natsab, and Nahatan begat Zabad. [He is again mentioned below chap. 11. v. 31.]

And Zabad begat Epha, and Epha begat Obed.

And Obad begat Job, and Job begat Aza.

And Aza begat Hezron, and Hezron begat Elpa.

And Elpa begat Simeon, and Simeon begat Salum.

And Salum begat Jokamna, and Jokamna begat Elipama.

Now the children of Caleb, to wit, which he begat by Hazzeb, for those that he begat by Jeroth were mentioned ver. 18. and those which he begat by Ephrathas, were specified ver. 19. 10. the brother of Jerahmeel, are Meja his first-born, the same is the Father of Ziph, (that is, of whom the inhabitants of Ziph have taken their original,) which lay in the tribe of Judah, Josh. 19. 55. See the annotation on 1 Sam. 23. 19. and the children of Mareel, the Father of Hebron.

Now the children of Elpa were Korah, and Tappush, and Rekem, and Sema.

Now Semai begat Rabban, the Father of Betharram, and Rekem begat Samaal.

Now the children of Sammaal were Man: And Man was the Father of Beth-zur, [That is, of the Beth-sheanites, or of the inhabitants of Beth-zur, a city lying in the tribe of Judah, Josh. 15. 58.]

And
The sons of David, that were born to him at Hebron, [the first-born Amnon of Absalom the shrewdethe;] [Izrael was a city in the tribe of Judah, Josh. 15. 56.] the second Daniel, [he is called Chiehak, 2 Sam. 3. ver. 3.] of Absagil the Carmelite, [i.e. who was born at Carmel, a city lying in Judah, Josh. 15. 55. and 1 Sam. 27. 3.] the third Abishalom the son of Maachah the daughter of Thaimah, the king of Geder: The fourth Adonias, the son of Haggith.

3 The fifth Shephatie, of Abiel: The sixth Bathlehem, by Eglah his wife. [The word wife though it be here only mentioned, yet it is also applicable to the women mentioned in the former verses.]

6 She was born to him at Hebron, for he reigned there seven years and six months: And he reigned thirty and three years at Jerusalem.

Now these were the children of David, that were born to him at Hebron, the first-born Amnon of Absalom the son of Joab, the second Daniel, [he is called Chiehak, 2 Sam. 3. ver. 3.] of Absagil the Carmelite, [i.e. who was born at Carmel, a city lying in Judah, Josh. 15. 55. and 1 Sam. 27. 3.] the third Abishalom the son of Maachah the daughter of Thaimah, the king of Geder: The fourth Adonias, the son of Haggith.

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Sealah the was properly a son of Ner, the potter of Nathan, the son of David, the brother of Solomon, Luke 3:27, 31. Others say that this Zedekia mentioned v. 16. was another Zedekia, then is mentioned v. 15. First, because in no genealogical two fathers are expressly attributed to one son. Secondly, because the Luke cannot be the son of him that is his nephew: And because (according to their opinion) as yet no example hath been found in any genealogy, where the word son (although it otherwise be diversely used) did, or doth signify a successor in the government. For Sealah the v. 17. is properly called the son of Jeconiah, because he was begotten of him, Matt. 1:11, and differed from another Sealah, Luke 3:27. who was begotten of Ner, Luke 3:25, so that the same names are not two tokens of the same persons: As appeareth Luke 3:24, compared with v. 19. and 1 Chron. 6:7, 8. compared with v. 11, 12. as also Jer. 22.feed is attributed to Jeconiah, v. 28. 30. against which the Hebrew word Avri (there used) is not repugnant, which signifieth spouse, mate napped: sometimes in regard of children, sometimes in regard of in lands and goods or estates, that is, out of all; which agreeeth with the 18th verse of the 22nd chapter of Jeremiah. Of both these opinions the reader may judge.

17 And the children of Jehoahaz were Jeshaia, [Oth., of the captain, or, priest, he was carried captive to Babylon, 2 Kings 24. 17.] his son was Sealhiel.

18 Thir (many) [To wit, Sealshiel] (sons) were, Malchiram, and Pedaiah, and Senasar, Jeshania, Hazania, and Nodabiah.

19 Now the children of Pedahzur were Jeriah, and Shemaiah, and Ephah, and Shiabiah, Jeriah had sons; but the rest of the sons of Pedahzur were ten.

20 And when the Babylonians and Assyrians took away captive the sons of the inhabitants of Jerusalem, and out of all the lands they went in captivity to Babylon, and the king of Babylon gave them perpetual bondage; the same that he carried captive from Jerusalem they brought to Babylon.

21 And the king of Babylon made Mattaniah his brother the ruler over Judah, and gave him the name of Zechariah; and Zerubbabel his son the name of Jeshua, and Johanan his son the name of Jechoniah, and Shealtiel his son the name of Zerubbabel, and their sons the name of Meshullam, and Malchiram, and Pedaiah, and丞, 2 Kings 24. 17. Jeremiah, and Nodabiah, and their sons.

22 And the sons of Jeshua, the sons of Jozadak, were Pelatiah, and Zephaniah.

23 The sons of Zerubbabel; Shealtiel, and Johanan, and Pedaiah, and Hashanan, and Hashabiah, and Mattaniah.

24 And the sons of Hashabiah; Mattathiah, and Mattan, and Idris, and A bas, and Malchias, and Sabas, and Joab.

25 And the sons of Jedaiah theLevite; Jerosiah, and Jozadak, and Joaah.

26 And the sons of Jozadak; Johanan, and Jaddua.

and Seraja: And the children of Ophniel, Harchab: [Understand: With all and Meonothai (or the following verse) which name is not set down in the Hebrew, but it must of necessity be also understood.]

14 And Meonothai begat Ophni: And Seraja begat Liberal the father of the valley of craftsmen: [i.e., governor of the Levites that dwelt in the valley of craftsmen: See above chap. 2, on v. 32. This valley lay by the border of Benjamin, and so that it is under two jurisdictions. Neb. 11. 25. The valley of craftsmen or of smiths. Some translate it tradestones, or hand-craftsmen, as Neb. 11, 25, for they (to win) Job's poverty were craftsmen, that the meaning of these words is, therefore, this valley called the valley of craftsmen, because they inhabited the same were craftsmen or carpenters.]

15 Now the children of Caleb the son of Jephunneh [See Num. 32. 12.] were Iru, Elua, and Naam; and the children of Elua, to wit, Kenaz, [Luth. Kenaz.]

16 And the children of Heldai were Zippah, and Zippah, Thres, and Aresh.

17 And the children of Epha were Jered, and Mered, and Epher, and Jalon: And he (i.e., Ophni) begat Bitja, the Pharaoh's daughter, Mered's wife. See v. 18. here, Miriam and Sammaha, and Ishbali, the Father of Erem.

18 And his [his] wife [This woman is thus distinguished from Mered's other wife, namely, from Bethja, who was an alien, being a daughter of Pharao of Egypt. Some conceive that this, to wit, Heldaijah (Heb. Heldaijah), that is, Jeweth, women was a proper name; or at least Heldaijah, as the he is called ver. 19, which also signifies Jeweth. Others are of opinion that Hodaijah was Mered's third wife, and that consequently he had three (four) children. Hereford the Father of Gedera, and Sopher the Father of Socho, and Gedaijah the Father of Zanoah: And these, to wit, that are mentioned at v. 17, are the children of Bitja the daughter of Pharao, which Mered had taken (to wife).

19 And the children of Bitja (his) wife Hodaijah. [Oth the Jeweth (woman), or Jeweth] the fathers of Nebatam, were Ahikethia the Garmite, and Efrania the Maachathite.

20 Now the children of Simon were Amnon, and Rinna, Ben-Hanan, and Tilon: [Oth. Tilon.] and the children of Ithi were Zorobebel, and Ben-Zobebel.

The children of Caleb the son of Japhunneh, or Epha were Ezer, the father of Lebo, and Lada the Father of Mareja: And the families of the house of the line-workers [i.e., of those who wrought in costly linen, which is made of fine Egyptian flax. This flax was as fine as silk, and therefore some come to render it hand-craftsmen in silk, others, silk-workers] in the house of Asaph.

21 Beside, Sekem, and the men of Cesch, of which city is called Chezib, [Gen. 38. 13.] See the annex: to Ammon, and to Zoan, who had dominion over the Moabites] that is, those who, in the kings of Edom had dominion over the Moabites] and Ithlu-Leboh. But these things are old, [as if he had laid, it's impossible to speak or write much of these, although many of them in their time were men of note, yet their poverty were such base and low (spirited persons, that they had rather be potters, gardeners, &c. than that returning to their own land, they should have kept their ancients and fatherly freedoms. As v. 23, is related.]

22 Those were potters dwelling by plants and hedges: [Or, paled fences.] There they were under the king; [i.e., under one who was the king of the Moabites, from v. 21. Others the king of Babylon, in this sense, that the potters of Selah had rather to serve in Babylon, and to be servants there, than to return home to their own country, and there to enjoy their ancient liberty, and from thence they conclude that this book was written by Ezer, after the Babylonish captivity. Others understand here by the word king, the king of the Jews, unto whom Selah's pottership performed that service, that they kept, and took care of the gardens and plantations of the kings of the Jews] in his work, [i.e., in the planting of, and looking to his gardens.]

24 The children of Simon were Nommiah, [otherwise called Jemuel, and Jamin, Jerib, otherwise called Jakin] Zerub, [otherwise called Triphah, Saul, [i.e., of the three last, Gen. 46. 10.]

25 Sallum was his son, Methyl [See Gen. 25. 13.] was his son, Misamas was his son.

26 The children of Misamas were (these) Hamhaut, and zachur, [The names, Simon's son, ] Zachur, his son, Simeon his son, Zachur.

27 Now Simeon had sixteen sons, and six daughters: but his brethren had not many children: And their whole family was not so much increased, as the family, of the house of Judah (was). [Heb. not increased to the children of Juda.]

28 And they dwelt at Beer-Sheba, and at Moladah, and at Hazar-Sual. [See Josh. 19. 2, &c., where these cities mentioned in this, and the following verses are likewise rehearsed, though with some alteration in the names of them.]

29 And at Bilha, and at Ezem, and at Tolad.

30 And at Bethuel, and at Hazor, and at Bagher-Maroth, and at Hazor-Shulim, and at Bethen, and at Hazor: These were their cities, till David became king. [Oth. as long as David reigned.]

Understand this thus, to wit, as long as David and his posterity reigned, and the kingdom of Judge yet stood, namely, unto the Babylonish Captivity, but when that was disturbed, then were the posterity of Solomon (that dwelt in the tribe of Judah) likewise disturbed, and cast out of their dwellings.

31 And their villages were from Ram and Ain, Rimmon, and Tuchon, and Asen, five cities.

32 And their villages were Enon and Ain, Rimmon, and Tuchon, and Asen, five cities.

33 And all the villages that were in the circumference of these cities unto Baal: These are their habitations, and their genealogies for them.

34 But Miglah, and Timne, and Sisla, the son of Am priest, and flood, the son of Jeesh, the son of Seraja, the son of Adiel.

35 And Elieocam, and Esheba, and Ishsaja, and Afaja, and Adiel, and Tejphim, and Benaja.

36 And Zizah the son of Zibhi, the son of Allon, the son of Jedaja, the son of Zizah, the son of Semaja.

37 These [To wit, that are named from v. 34. hitherto] came to number, [i.e., they came to be men of note] being princes in their families, and the families of their Fathers brake forth in multitude. [i.e., they were greatly increased and multiplied.]

38 And they went to the entrance of Gedera [Otherwise called Gedera, or Gileadbam, Judge 5. 36.] of the East-(side) of the valley, [understand here that valley which reached from Ephra to Dammim unto Ekron, as appears by 1 Sam. 17. 1, and 21. to seek pasture for their sheep.]

39 And they found fair and good pasture, and a land wide in compass. [Heb. wide in bounds, and still, and quiet for thine] of Chasm dwelt there in former time. [This is here added, to show the that the Israelites had just cause to take these cities, and to drive out thence the ancient inhabitants, to wit, because the posterity of Esau had had them in their possession. See of Chasm, Gen. 9. 15.]
41 Now these that are described by name, came in the days of [Haja] the king of Jada, and they swore to the tents and habitations of these that they would destroy them. 

[To wit, the tents of Chars potteries, and understand the inhabitants of the tents and habitations] and they burned them, i.e. utterly destroyed them, as that which was banned of God unto this day, [To wit, when this was written; understand unto the time of Ezen, who wrote this book, about which time the kingdom of David, and of his potteries ended. See the annexed, above ver. 31.] and they dwelt there in their tents: for there was pasture for their flocks.

42 (There) were also of them, to wit, of the children of Sinim, five hundred men to mount Seir: And Joel, and Nejra, and Bejeha, and Bejseg, all five, were their heads (or captains).

43 And they swes the rock of these that escaped among the Amalekites: [To wit, those that were left, and made an effort, when Saul destroyed the Amalekites, 1 Sam. 14.48. and which also afterward escaped David’s hands, 2 Sam. 1.1.] and they dwelt there unto this day.

CHAP. V.

The sons and posterity of Reuben, to the Babylonish captivity, v. 1. &c. Their war against the Hagarans, v. 10. The habitations, and the chiefest men of the tribe of Gad, v. 11. The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched forth to battle, v. 10. Their war against the Hagarans, v. 11. Their victory over the same, v. 26. The dwelling places of the half tribe of Manasseh, v. 27. Their chiefest men, v. 24. Those three tribes are carried captive unto Assyria because of their sin. v. 9.

Now the children of Reuben the first-born of Israel [or he was the first-born, but for so much as he despised his father's bed.] [Lying with Bithia his father's concubine, Gen. 35.21.] See also Gen. 49.3. his birth-right was given to the children of Joseph; the sons of Israel: that is, the right which the first-born had above his brethren, enjoying a double portion or part in the inheritance, Gen. 21.17. this was given to Joseph and his sons: for, in the division of the land of Canaan, Ephrain and Manasseh were placed among the rest of the tribes, to have their share with them. See also Joseph, Gen. 48.12. and of his sons, Gen. 49.5. yet not (fo) that he might reckon himself in the genealogy according to the birth-right.

2. For Judah waxed might in among his brethren. [Of Judah's dominion and excellence, see Gen. 49.8. &c.] and he was a leader, of him; [oth. he became a leader for, or over him; to wit, over Joseph; or, as concerning the leader he was more than the three to wit, then Joseph. Visit the Kings, then Part I. of the tribe of Juda, of the house and family of David, until the time of Hezekiah, when Silo came, Gen. 49.10.] but the birth-right was Joseph's. [To wit, as much as concerning the double portion of the goods or estate as was said v. 1. See Gen. 48.5. and 49.22. &c.]

3. The children of Reuben the first-born of Israel are Hanoch, and Pallus, &c. 

4. The children of Joel, Simeon, and Ion, Gog his son, Shem his son.

5. Michah his son, Reja his son, Bas his son.

6. Beers his son, whom Tilgath-Pileser [He is also called Tilgath-Pilneser, 2 Kings 15.29 and 16.7.] the king of Assyria carried away captive, was Prince of the Reubenites [To wit, Joel, who serveth to have been the son of Hanoch, the first-born of Reuben, and therefore Prince of the Reubenites.]

7. As for his brethren, [To wit, Hanoch's brethren, who are expelleed v. 3.] in their families, when they were according to their generations put in the genealogies: [See below ver. 17.] the heads (or chief) were Joel and Zaphua.

8. And Bella the son of Zega, the son of Senna, the son of Joel, the same [Understand this of Bella, or of his family, or in general of Reuben and his posterity. See Gen. 13.15.16. where Reuben's inheritance is also described.] dwelt at Arco, and unto Ero, and Bahl, and Mon.

9. And he dwelt in Fela, unto the entering in of the wilderness, from the River Phrahes: [i.e. from the River Euphrates unto the Jordan] for their cattel: [To wit, the cattel of the brethren of Joel, of whom is spoken v. 7.] were multiplied in the land of Gilgal.

10. And in the days of Saul they waged [Heb. made or did] war against the Hagarans [there were Hagarans, and are called Hagarans because they came of Hagar, Abraham's maid- servant, Isaac's mother: They dwelt in Arabia the desert] these [To wit, the Hagarans] fell by their hands: and they [To wit, the Hagarans] dwelt in their tents toward all the Euphrates of Gilgal.

11. Now the children of Gad dwelt over against them, in the land of Bashan unto Salbe.

12. Joel was the head (or chief) and Saphan was the second: But Israal and Saphan (carried) in Bashan. [To wit, to defend their own borders while their brethren waged war.]

13. Now their brethren, according to the houses of their Fathers, were Michael and Mesheph, and Seba, and Jazar, and Hasham, and Zabeon, the sons of Hezron.

14. These [To wit, those of whom even now was spoken v. 13.] are the children of Abdaliel, the son of Hori, the son of Hazele, the son of Gil(ed, the son of Michael, the son of Jefiat, the son of Jaha, the son of Jefia,]

15. Abi the son of Abdaliel, the son of Cani was the head (or chief) of the houses of his Fathers.

16. And they dwelt in Gilgal, in Bashan, and in their dependant places: [That is, in the small cities, towns, and villages, reclining under the great cities. Hb. daughters] and in the refractory of Saron, [there where there was good pasture. This Saron lay in Gilgal. See also the Saron in Ephrain, Can. 5.1.1. until their goings out.]

17. All these are numbered according to their genealogies in the days of Jehoshaphat, king of Juda: [When he as Deputy of his Father governed the kingdom, while his father was limited with leprosy, 2 Kings 15.21.] and in the days of Jeroboam the king of Israel. [understand here Jeroboam the second of that name, the son of Josiah, 2 Kings 13.13. and 14. for Jeroboam the son of Nebat had been dead long before.

19. Of the children of Reuben, and of the Gadites, and of the half tribe of Manasseh, of the most warlike men, bearing shield and sword, and bending the bow, [See the annexed, below chap. 8.40.] and expert in the war, (there) were four and forty thousand, and seven hundred and therefore that went forth into the host.

19. And they waged war against the Hagarans. [And again] the Ishmaelites, and the Nethites, and the Nodab. [See also their Gen. 35.14. where it appeareth, that they were Ishmaelites.]

21. But they were helped [To wit, of God v. 32.] against them, [To wit, against the Hagarans] and the Hagarans were delivered into their hands all that were with them; because they cried to God in the battle, he suffered him-
And Abishai begat Bukki, and Bukki begat Buzi.

5 And Abihai begat Pinhas, Pinhas begat Abi-

4 And Eleasar begot Pinehas, Pinehas begot Abi-

2 And they carried away captive their cattle, of their camels fifty thousand: and two hundred and fifty thousand sheep, and two thousand ephahs of silver, and an hundred thousand flocks of men.

For there fell many wounded, [i.e. who being mortally wounded, died of their wounds] because the battle was of God: [i.e. God fought for them against their Enemies:] and they dwelt in their room until they were carried away captive. [to wit, unto Assyria. See 2 Kings 17. 6. and 15. 99.]

23 Now the children of the half tribe of Manasseh dwelt in those lands: They were multiplied from Bashan unto Baanah, and Kedemoth, and mount Hermon. [See Deut. 3. 9.]

24 Now these were the heads of their Fathers houses: To wit, Hophni, and Jeriel, and Eliezer, and Asaph, and Bereehiah, and Hodaviah, and Zechariah, men strong in power, men of name, heads of the houses of their Fathers.

25 But they transgressed against the God of their Fathers, and went awhoring after the Gods of the nations of the land, [To wit, by many fearfull idolatries, as is mentioned 2 Kings 17. 7. &c. whom God had destroyed before their face.]

26 So the God of Israel stirred up the spirit of Pul king of Assyria, [See 2 Kings 15. ver. 29, and the spirit of Tiglath-Pileser king of Assyria, who carried them captive away, [to wit,] the Rubenites, and the Gadites, and the half tribe of Manasseh: And he brought them to Halah, and Habor, and Hara, and to the River Gozan, [understand this of the first captivity, of which see 2 Kings 15. ver. 29, but a Kings 17. 6. is related the lad carrying away by Salmanator] unto this day, [that is, they are there unto this day. Understand that this captivity lasted unto that very day, so that they dwelt there unto that very day, in which this was written.]

CHAP. VI.


The children of Levi were Geriah, [Ver. 16. and elsewhere he is called Jeriah.] Kuhath, and Merarri. 2 New the children of Kuhath were, Amram, Hiram, [below ver. 23. he is called Amminadab] and Huram, and Uziel. 3 And the children of Amram were, Aaron, Moses, and Miriam: And the children of Aaron were, Nadab, and Abihu. [These two were slain of God, because they used strange fire in their altars. Lev. 10. 1.] Eleazar, who succeeded his Father Aaron in the high Priests office] and Ithamar. 4 And Eleazar begot Pinehas, Pinehas begot Abi-

26 And Elkanah begat Abiathar, and Abihail begat Abi-

27 Elkanah, [Understand withal, who was the son of Amasa] this man was Elkanah, Zebadi [otherwise called Zuph, ver. 35. and 1 Sam. 1. 1.] was his son, and Abihail called Toath, ver. 34. and Toh, 1 Sam. 1. 1.
27 Eliah [Called Elelly, 34.] he son, Jeroham his son, Elkanah his son, Jonathan his son, David, of whom is spoken in the following verse.

28 Now the sons of Samuel were (these) his first-born son was Saul, [Called Joel, ver. 53, and 1 Sam. 6. 2.] then Abiud.

29 The children of Merari were, Mahali: Libni his son, Jair his son, Nogah his son, and his sons were:}

30 Strba a son, Haggai a son, Asaiah a son.

31 Now these are they whom David appointed for the office of the song in the house of the LORD, [Heb. To the house of the song of the house of the LORD] after that the ark was (come to) rest. [Heb. after the rest of the ark is] i.e. after that the ark was brought into the house of David, 1 Sam. 6. 17, for before that time it was carried from one place to another.

32 And they ministered before the Tabernacle of the name of the congregation with song, until Solomon built the house of the LORD at Jerusalem: and they flourished in their office according to their manner. [That is, according to the order that was appointed them.]

33 Now these are they that flourished; [To wit, Heman, Asaph and Jeduthun, who as chief singers or singing masters were set over the rest of the singers, who were divided by David, into four and twenty orders or courses, below chap. 25, 59, &c. with their sons: of the sons of [i.e. pueri of] the Kabithites, Heman the singer. [i.e. chief Musician, chief singing-master] the sons of Joel, the sons of Samuel.

34 The son of Elkanah, the son of Jeroham, the son of Eleliah, the son of Toah.

35 The son of Zeph, the son of Elkanah, the son of Mahali, the son of Amasa.

36 The son of Elkanah, the son of Joel, the son of Arah, the son of Zophania.

37 The son of Tabath, the son of Affir, the son of Ebed, [Heb, Exod. 6. 29. is called Abiah.] the son of Korah.

38 The son of Asaph, the son of Kushab, the son of Levi, the son of Israel.

39 And his brother Asaph stood at his right hand (side.) [Understand this thus, that this Asaph was the brother, that is, the kindred of Heman, whom was (spoken v. 33.) and whole Ancestral was his brother related. Now this Heman flourished through the time that he was the high priest in the midst, Asaph flourished at Heman's right hand in the execution of his office, and the Priestly office of the Sangar, in the time of his son, 44.] Asaph was the son of Berechiah, [Heb. Berechiah, the son of Sinai.

40 The son of Michael, the son of Beseshia, the son of Malkijah.

41 The son of Elban, the son of Zerub, the son of Abijah.

42 The son of Ethan: the son of Zimma, the son of Sinai.

43 The son of Judah, the son of Gersam, the son of Levi.

44 Now their brethren, [i.e. Kinmen or Counsels] the children of Merari [Side] at the left (side), (namely) Ethan [he is called Jeduthun, 1 Chron. 9. 16, & 25. 6, and 2 Chron. 35. 15. Psal. 62. 1 & 72. 1.] the son of Rephai, the son of Abdi, the son of Malchiah.

45 The son of Heldai, the son of Amazia, the son of Hilkiah.

46 The son of Ami, the son of Bani, the son of Zeman.

47 The son of Mattith, the son of Mushi, the son of Merari, the son of Levi.

48 Now their brethren, [i.e. Counsels, Kinmen; as above v. 44, &c.] the Levites, [To wit, the rest of the Levites that were no fingers] were given [i.e. appointed or ordained] unto all manner of service of the Tabernacle of the house of God.

49 Now Aaron and his sons. [As also those that of Aaron's house succeeded them in the Priestly office: and therefore in the following verses are recorded the High-Priests, from Aaron unto Zadok, who was High-Priest in David's and Solomon's times. 1 Chron. 6. 22. burns incense upon the altar of burnt-offering, and upon the altar of incense, being (appointed) for all the work of the holy of Holies; i.e. that was to be done in the Holy of Holies, which was the inner part of the Tabernacle into which no man might enter, save only the High-Priest. Here flourished the Ark of the Covenant, and to make an atonement for Israel, i.e. the people of Israel: see Lev. 16.] according to all that Moses the servant of God had commanded.

50 Now these are the children of Aaron, Eleazar was his son, Phinehas his son. [To wit, the son of Eleazar, who immediately goeth before: and understand this likewise of those that follow, until David's time.] Abihu his son.

51 Buhki his son, Rehki his son, Serabah his son.

52 Merarib his son, Amaria his son, Attihub his son.

53 Zadok his son, Abinadib his son.

54 And these were their dwelling places. [See Jos. 21. where the cities are named, which were given them for dwelling places, although the names be afterwards changed, as often happeneth through length of time] according to their cities, in their border: i.e. (namely) the sons of Aaron, of the family of the Kabithites, for that is, that dwelling place, which was given them to be there. Other, whose tents, to wit, which are described in the following verses, was for them. [Heb. was to them.] 15 And they (To wit, the Levites) gave them Hebron, [Or, Hebron was given them] in the land of Judah, and the Suburbs thereof round about it. [Understand by this, not the fields and patures lying there close round about, to accommodate them and their beasts: and so in the sequel.]

56 But the field of the city, and the villages thereof, they gave to Caleb the son of Jeruzsennai. [See Jos. 21. 11.] 17 And to the children of Aaron, they gave the cities of Judah, Hebron, the chief city, and it pertained to the priests to Hebron. And the cities of the tribe of Judah, and the suburbs thereof, round about it. [Here are but eleven named, there be two wanting, namely, Jutza, and Gibea, which are named, Jos. 21. 16, 17.]

58 But the children of Jabai, which had of the family of the tribe, out of the half tribe of Manasses, by lot see cities.

59 And the children of Geram, according to their families, had of the tribe of Issachar, and of the tribe of Asher, and of the tribe of Nezaph, and of the tribe of Manasseh in Bashan, three cities.

60 And the children of Merari, according to their families, had of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulun, by lot twelve cities.
64 So the children of Israel gave to the Levites these cities, and their suburbs.

65 And they gave them by lot, of the tribe of the children of Judah, and of the tribe of the children of Simeon, and of the children of Benjamin, these cities, which they called by their name.

66 Now to the rest of the families of the children of Reuben, there were allotted cities of their border [i.e., Which belonged to their brother] of the tribe of Ephraim.

67 For they [the Ephraimites] gave them to wit, the rest of the Families of the children of Reuben, and the children of Gad, and the children of half the tribe of Manasseh, cities of their border, and to wit, the cities of Gilead, and the cities of Mahanaim.

68 And taking some, for their concubines [Se. 21:22], it is called Ribbah and her suburbs, and Beb-Aron and her suburbs.

69 And Aijalon [Aijalon belonged to the tribe of Dan] and her suburbs, and Gibbethon and her suburbs. [Before the two cities named in this verse, there were yet two cities more given them of the tribe of Dan, to wit, Ecdnah, and Gibion, Jos. 21:13.]

70 And of the half tribe of Manasseh, Aner, [Some are of opinion, that this was the same city which Jos. 21:25 is called Taannim, and her suburbs, and Bileam, [Oth. called Gibbethon, Jos. 21:15, and Israel, Jos. 17:17, and her suburbs: The Families of the rest of the children of Benjamin had [become cities].]

71 The children of Gerion had of the Families of the half tribe of Manasseh, Ubal in Bashan, and her suburbs; and Ashtaroth, [Oth. called Beeroth, Jos. 21:17, and her suburbs.]

72 And of the tribe of Issachar, Kelor, [Otherwise called Kefor, Jos. 21:28, and her suburbs: Dorbar and her suburbs:]

73 And Ramoth, [Oth. called Remeth, Josh. 19:21, and her suburbs, and Anem, [Some conjecture, that this is the same city which is called En-Gannim, Josh. chap. 21, verse 29, and her suburbs.]

74 And of the tribe of Asher, Mashal, [Otherwise called Mesheal, Josh. 21:30, and her suburbs: and Abdon, and her suburbs:]

75 And Hilghul, [Oth. called Helekath, Jos. 21:31, and her suburbs: and Rehob and her suburbs:]

76 And of the tribe of Naphtali, Keseth in Galilee, and her suburbs, and Hammon, [Oth. called Hamath-Dor, Jos. 21:32, and her suburbs: and Kirjat-baam, [Otherwise called Tarran, Josh. chap. 21:32, some conjecture, and her suburbs:]

77 The rest of the children of Manasseh had of the tribe of Zebulun, Rimmon and her suburbs, Thabor and her suburbs: And two other cities were of the tribe of Zebulun, as appeareth, Jos. 21:14, 15.

78 And on the other side of Jordan toward Jericho, Eastward by the Jordan, of the tribe of Reuben, Bezer, in the wilderness, and her suburbs: and Jaba, and her suburbs:

79 And Kelomoth, and her suburbs, and Meaphath, and her suburbs:

80 And of the tribe of Gad, Ramoth in Gilead, and her suburbs: and Mahanaim and her suburbs.

81 And Hecabon, and her suburbs, and Ezur, and her suburbs.

CHAP. VII.

The Genealogie of Issachar, ver. 1, 8c. Of Benjamin, 6.

The children of Issachar were Tola, and Puah, and Jashub, [Gen. 46:13. He is called Joob: and Simon, four.

Now the children of Tola were Ubra, and Rechab, and Jerioth, and Shaalbon, and Ibasha, and the rest of their father's house, of Tola, called the Chieftains in their Generations: their number in the days of David was two and twenty thousand, and thirty men. [To wit, when David caused the people to be numbered by Joab, 1 Sam. 24:1. Others understand this of the order that was made concerning the whole army of the Ishrites in David's time, 1 Chron. 27:1-]

And the children of Tirzah: and the children of Tirzah were Michael, and Obediah, and Joes. (And Jiphab these five were all of them heads.]

And with them after their generations, after their Father's house, were the heads of the men, and thirty thousand: for they had many wives and children. [Heb. They multiplied the wives and the children.]

And their brethren in all the Families of Issachar, valiant champions, were four and seven thousand, all of them being put in Genealogies.

The children of Benjamin were Bela, and Becher, and Sedeciah.

And the children of Bela were Zemirah, and Joash, and Zeeb, and Zeeb, and Zebadiah, and Abiezer, and Uziel, and Shishai, and Jaazira, and Ammiel.

Now the children of Becher were Zeri, and Jabez, and Shimei, and Shemei, and Shakhai, and Zaccur, and Shiphrah.

Now the children of Jabez were Jerimoth, and Shimei, and Shakhai, and Baaz, and Japhiel, and Elishama, and Bezer.

Now the children of Gad were Ezbon, and Adan, and Japhlet, and Shihem, and Anak.

The children of Ezbon were Uziel and Nefiah, and Eleab.

And the children of Shihem were Zebulun, and Ehlam.

The children of Anak were Sheshai, and Ahinna, and Tamar: and these were the children of Anak from the days of ancient time.

And the children of Asher were Imnah, and Ishvah, and Ishvi, and Beriah, and the children of Ishvi were Hebron, and Haman.

The children of Tahan were Abel, and Zethan, and Joel, and Shurah, and Nani, and Tahan, and EshAlso, and Ahzai, and Zimro, and Shema, and Neziah, and Ishi, and Shalaph, and Balaam, and Shallum, and części, and Ammiel, and Beraiah, and Retam, and Araah.

The children of Tola were Ubed, and Puah, and Jashub, and Tola, and Jachin, and Zephaniah, and Uzziah, and Shaul: the rest of the tribe were not written up to the days of David, and of Joab.

And the children of Asher were Imnah, and Ishvah, and Ishvi, and Beriah, and the children of Ishvi were Hebron, and Haman: these were the children of Asher from the days of ancient time.

The children of Tahan were Abel, and Zethan, and Joel, and Shurah, and Shema, and Neziah, and Ishi, and Shalaph, and Balaam, and Shallum, and części, and Ammiel, and Beraiah, and Retam, and Araah.
And Macha the wife of Machir bare a son, and she called his name Peres, and his brother's name was Zaves, and his sons were Haman and Rehem.

Now the children of Heman were Eden: [Here the word children is put in the plural number; but here it is only one child named: so likewise above chap. 2. 32. 33. Concerning Bedan, see the annexation on x Sam. 12. 11. ] These are the children of Geshur, the sons of Maachah.

Now concerning Jith [To wit, Gilead] is fretter Bethel: [The bare Ephrath, and Abirger, and Mabeth. [Understand with all like Semida, out of the following verse see Num. 26. 32. ]

Now the children of Semida were Abjan, and Scebeh, and Albh, and Antina.

And the children of Ephrath were Suthelah, and Berch was his son, and Tahab his son, and Elads his son, and Elad his son.

And Zabad was his son, and Suthelah his son, and Estar, and Ethad: and the men of Gath. [These were Philistines; and that which is written here, hapned while the children of Israel yet dwelt in Egypt; for Ephrath, (who was yet alive at that time; as appeareth ver. 22.) died in Egypt; see Acts 7. v. 1, 2.] That were born in the land of Canaan, before they came to Egypt, when they wenteth, the Egyptians] the came down to take away their cassette.

Therefore Ephrath their father mourned many days, [To wit, because his children were slain and his brother (that is, his Kinnian, or Kindred;) for Ephrath had but one brother, to wit, Manahel; came to comfort him.

After that he went into his wife, [To wit, to get children again in the room of those that were slain, and permitted; and here be some add one; and he called his name Beria; or, Bria; that is, in evil, or in mischief, or in misery; because she was in misery in his house. [To wit, because the Philistines of Gath had slain her sons.

Now Bith [To wit, Beatia's daughter was Seera, which built the low and the high Beth-Horon; and Beg Seera.

And Reubah was his son, [To wit, Bithia's sonne] and Reple, and Tela was his to wit, Reapa's son, and Taham his son.

Ladan [He was the Captain, or Prince of the Tribe of Ephrath. When the Philistines in the wilderness were mulcted by Moab, in the beginning of the second year after they were come out of Egypt. See Num. 21. v. 16. 17.] was his son, and Ammihud his son, and Kefia his son.

Now [Of the called Nun, Num. 13. 16.] was his son, Japhet his son.

And his possession, and their habitation. [To wit, the possession and habitation of the Ephrathites was Beth S, and her dependant places. [Hb. Daughters; and so in the sequel and eastward toward Naram, [of the called Naara, Is. 16. 7. and westward Gezer, and her dependant places, and Betha, and her dependant places, unto Gezer. [Hb. Naqab,] her dependant places.

And on the other hand [Hb. Hardly] of the children of Manasseh was Beth-Sean, and her dependant places, Tamarach, and her dependant places, Megiddo, and her dependant places, Dor, and her dependant places. [Intimating, that Beth-Sean, &c. lay on the borders of the children of Manasseh; see Is. 17. 14.] in these dwells the children of Joseph the son of Israel.

The children of Afer were Shima, and Ijus, and Ifus, and Beria, and Elra, and Sera their sisters.

And the children of Beria were Heber, and Malchid, be it the Father of Birsaath.

And Heber begat Laphinah, and Sonar, and Harham, and Sin their sisters.

Now the children of Laphinah were Paalab, and Bihab, and Asphath: These were the children of Laphinah.

And the son of Samer [He is called Samer, v. 32.] were Achi, and Robeg, and Neboba, and Aram. [Understand with all, and Heman, out of the following verse.]

And the children of his brother Milcet, were Zeph, and Imna, and Senes, and Amash.

The children of Zeph were Shab, and Hamnepher, and Sul, and Beri, and Iona.

Beger, and Hod, and Sama, and Silf, and Ithben, and Becan.

Now the children of father [Ver. 37. he called Ibrahim] were Shepanah, and Piippa, and Arna. [Understand here with all, and Hella, out of the following verse.]

And the children of Hilla were Aria, and Hammel, and Pipa.

All these were the children of after. Heads of their father's houses, chuses various champions. [Hith. pure nations men.] Heads of the Princes: and they were numbered in the genealogies for the hosts in their number was six and twenty thousand men.

CHAP. VIII.

The Genealogie of the Tribe of Benjamin, ver. 1, &c. and in particular the ancestors of Saul, who was of this tribe, and his posterity.

Now Benjamin begat Bela his firstborn; and Abihud the second, and Ahub the third.

The fourth, and Raphah the fifth. [Gen. 46. 24. Num. 26. 39. and above chap. 7. 6. Is this Genealogical like the recorded; but there is great difference in this name, whether it be, that divers of them had two names, as hath been shown in the former Chapters of this book, and in other places before: Or whether he be, that these two posterities are decribed, which are not recorded in the above-mentioned places.

Now Bela had these children, Addar, and Gera, and Abud.

And Abibus, and Naaman, and Abhob.

And Gera, and Sephuh, and Hiran.

Now these are the children of Ehud. [These were Heads of the Fathers. [I.e. Of the Father's houses] of the inhabitants at Geba, [so called Gibeath of Saul, 1 Sam. 11. 4.] and he carried them over to Manahath. [Understand that he carried away only some of these, or only those, that are here mentioned, because they were appointed, that they could not dwell all at Geba. When and by whom this was done, we read no where in Scripture.

And Naaman, and Abiba, and Gera, the ldshe [To wit, Ehud] carried away: and he begot Ebed, and Abihu. [Understand here with all, and Sabaram, out of the following verse.]

And Sabaram begat children in the land of Moab after that he [To wit, Ehud] had sent them [To wit, the posterity of Naaman, and Abiba, and Gera, which are mentioned v. 7.] away by him, and Barakthi wives.

[This Hilketh is to which nothing is recorded in Scripture, but only here, therfore this relation is somewhat obscure.]

And by Hadar [Ver. 8. she is called Barakshi wife, he begot Tophab, and Zilhah, and Mela, and Mecab.

And Jeriah, and Sohina, and Minana: These are his sons, Heads of the Fathers.

And of Hupsia he begot Ahibath, and Ephdal.

And the children of Ephdal were Eber, and Mes, and Samuk, and Toba: (man) built Oth, and Lodi, [Neh. 11. 35. & 37. these cities are also ascribed to the tribe of Benjamin] and their dependant place. [Hith. daughter;
39 And the sons of Ephish, his brother, were These, and the second, and Elishaph the third.

40 And the sons of Ishmael were, Nebi-jon, Obadiah, and Johanan, Ayish, and Zabdi, and the Children of Benja.


42 And all Israel were numbered in the days of Hezekiah, the son of Asa, king of Judah, and the whole number of the people of Israel was four hundred and eighty thousand, twenty thousand.

43 And the Children of Benjamin were, Abi-shalom, and Jarah, and Abiel, and the Children of Benjamin were.

44 And the Children of Benjamin were, Abi-shalom, and Jarah, and Abiel, and the Children of Benjamin were.
And these priests and Levites are again hereafter, with alteration of some of their names: the son of Hilkiah, [see of this man 2 Kings. 22.8. Is't he that founded the book of the law] the son of Meshullam, the son of Zadok, the son of Ahitub, who was the first among the priests after the high priest of the house of God, [i.e. in the temple, p. 12] 12 And Adaiah the son of Jetham, the son of Jeshua, the son of Nethinim, 13 And Beker, and Abdoel, the son of Jeshua, the son of Sabast, the son of As来访, the son of Lahma, the son of Giddeel, the son of Tobiah, the son of Jeshua, the son of Seraiah, the son of Azariah, the son of Zadok, the son of Ahitub, the son of Melechiah, the son of Immer, 14 And the sons of the Levites were, Seraiah the son of Hafla, the son of Ahikam, the son of Ahijah, the son of Merari, 15 And Bakah, and Hekel, and Galal, and Mattaniah, the son of Mica, the son of Zabdi, the son of Adaiah, the son of Zeraiah, the son of Jeshaiah, the son of Elkan, dwelling in the villages of the Nazarites, [Thee villages lay in the tribe of Judah, as appeared by 1 Chron. 2:54.] 16 Now the porters, [It was their office daily to open and shut the Temple, and to look that no man did enter into the Temple, of those that by order of the law were barred from it] were Sallum, and Talmith, and Abin, and their brethren, [i.e. kinmen.] Sallum was the head. 17 Also bishothes at the kings gate [This was a gate of the Temple, by which the King entered into the Temple, 2 Kings, 16. 18.] Eastward, these [to wit, that are named, v. 17.] were the porters among the camps of the children of Levi: [i.e. they were the chief- eft that kept their turn among the Levitical porters. See below v. 22. &c.] 18 And Sallum the son of Kerc, the son of Elkalash, the son of Jerah, and his brethren, [i.e. kinmen.] of the house of his father, the Korashites, were over the wood of the service, keepers of the thresholds of the tabernacle: As their fathers [to wit, the Korashites, Num. 4:4.] in the camp of the Lord [that is, in the wilderness, where God carried the Levites as an host, and camped them even round about the Ark, had been keepers of the entry, [to wit, into the holy and most holy place in the tent of the Lord.] 19 As Pethahia the son of Eleazar was in time past leader with them, with whom the Lord was. [See Num. 25:11. &c.] 20 Zacharias the son of Meclenanja was porter at the tent of the congregation. [Understand this thus, that this Zacharias was chief of the waiters or keepers, for there were many waiters or keepers, v. 19.] 21 All that were chosen [to be] porters at the thresholds, were two hundred and twelve: These were the heads of their genealogy: David, and Merari, and Sera [i.e. Prophets. See the annexor. on 1 Sam. 9.7.] had confirmed them in their office. [Heb. properly, in their truth, faithfulness, so likewise v. 26. That is, in the office that they were entrusted with: And it is so called, because in the execution of such an office, faithfulness and truth is required,] some of the number, in order according to their families, nine hundred and six and fifty; all these men were heads of the fathers of the house of their fathers. 22 Now of the Priests, Leiada, and Inoas, and Laoom. 23 And Adaiah the son of Jeroham, and Ely the son of Micer, and Meshullam the son of Saph, the son of Inoas, the son of Inas, 24 And their brethren according to their families, nine hundred and six and fifty: all these men were heads of the fathers of the house of their fathers. 25 And these porters were at the gates of the house of the Lord, in the house of the Tent, [Some do here distinguish the house of the Lord from the house of the Tent: for that by the house of the Lord should be understood the Tent, which David had pitched by his house, where the Ark of the covenant stood: And by the house of the Tent, the temple they understood: and the tabernacle at Gibeon, 1 Chron. 1:1, 2, 5. and 1 Kings 2:26. &c. by the words, [to wit, every one in his course, relieving one another every seven days. See verse 25.] 26 These were the chief porters, and the courses of the porters, According to their offices, [to wit, Jerusalem. A few years after they were sent to carry the stones to build the temple, to which they were sent to carry the stones to build the temple, 2 Kings 18, 21. 19.] 27 And the Levites, [i.e. kindred, kinmen.] were in their villages: coming in on the seventh day from time to time, [i.e. into Jerusalem to wait upon the worship of God in the Temple, when one went off, another came on, always from seven days to seven days] (to serve) with them, [to wit, with the chief men or Rulers, of whom it is spoken above ver. 1 and 21. These chief men or Rulers dwelt always at Jerusalem in the temple.] 28 For in that office [See above.] were four chief porters, [Levites. And they were over the chambers, and over the treasures of the house of God. [See the order and division that was made concerning this, 1 Chron. 26.1.] 29 And they continued all night round about the house of God, [That is, they had their nights rest in the chambers that were round about the temple. See 1 Kings 6.5.] for the guard was upon them, and they were over the opening, [to wit, of the Temple] and that every morning, [Heb. and unto morning even morning; that is, every morning.] 30 And (some) of them were over the vessels of the service, [To wit, of the holy service] for by sale they carried them in, and by sale they brought them out. 31 And (some) of them were over the vessels, and over all the holy vessels, and over the meal, flower, and wine, and oil, and frankincense, and spices. 32 And (some) of them were the preparers of the incense of the spices. [That is, those that prepared the incense were the children of the Priests, not the common or ordinary Levites. How these spices for the incense were ordered, and what ingredients were required to make up the incense, See Exod. 30.42-43.] 33 And Mathathia the son of Levi, who was the first-born of Sallum, [See above ver. 17, and 19.] the Korashite, was in the office over the work, that is laid in pans. [Heb. the work of pans. See Lev. 2. 5. and 24. v. 5.] 34 And (some) of the children of the Korashites of their brethren were over the bread, [kofets] of preparation, [Heb. over the bread of the order, or ordination, meaning the flour-bread,] over the meat, and the number. Exod. 25. v. 13. so that here the singular number is put for the plural, to prepare them on all sabbath days. [Heb. on Sabbaths. So markedly.] See Exod. 25. 30. Lev. 24. 5. &c.
I. CHRONICLES.

33 (of) these [To wit, Levites] are the singers, heads of the Fathers of the Aaronites [that is, of the family houses] among the Levites in the chambers [underneath here the chambers of the Priests, which by the temple] free from service: [To wit, from other services.] for it was (or they) upon them day and night, to be (employed) in that work. [As if he should say, so much as they were always to be but toting with fingering, or making, or ordering of songs, according to the order made by David. 1 Chron. 25. 1. therefore they were also exempted from other services and employments.] These are the heads of the Fathers among the Levites, heads in their families: These dwell at Jerusalem.

35 But at Gibeah there dwelt Joel the Father of Gibea: [To wit, in Sams time. Amd thus the writer of this book commeth here again to the relation of the pedigrees and family of Saul and his posterity, of whom he began to speak above ch. 8. 59. (now his sires above ch. 8. 59. it is said, his wives, which may be taken in such a sense, as Abraham said, that Sara was his sister, Genf. 20. 25, 5, 11.] name was Micah.

36 And Abdon was his first-born son, then Zor, and Kesh, and Nathan, and Jerahmeel, and their brethren; [not the Father of Abner, but another Ner, for this man was not Kis his Father, but his Brother, 1 Sam. 19. 52.] and his brother, and Naadah, and Geder, and Ahio, and A我现在.

37 And God gave them dwelting houses in Jerusalem, over against their brethren, with their brethren. [See above ch. 8. 33, 34.]

38 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonam, and Malchi-Sua, and Aminadab, and Elizab.

39 And Jonathas was son was Mebhib-Boaz, and Mehib-Boaz begat Micha.

40 And the children of Michah were Paden, and Mechech, and Tarea. [Understand withall, and Achab, out of the following verse. See chapter 2. 35.]

42 And Achoa [This Achoa was also a son of Micah] begat Shua, and Shua begat Elpaal, and Amelech, and Ahebron, and Aziel, and Zareth, and Sheber, and Elpaal.

43 And Elpaal begat Eber; whose son was Rechab, whose son was Elpaah, whose son was Elpaal.

44 Now Aziel had six sons, and those are their names, Ahikam, and Galgal, and Mea, and Elpaal, and Shema, and Ishi: these are Aziel sons.

CHA P. X.

The Philistines raise the camp of the Israelites, ver. 1. &c. Sauls three sons are slain, 2. Saul deserveth his armour-bearer to slay him, 3. refusing to do it, Saul stabbeith him. 4. his arm-bearer stabbeith himself also, 5. All Sauls house is destroyed, 6. The Israelites leave their cities, for fear of the Philistines, who take possession of them, 7. They find Saul and his sons lying dead on mount Gilboa, 8. They eat off his head, and feed with his armour round about throughout their land, 9. After that they put it in the house of their God, and fished his sign in the house of Dagon, 10. They of Gibea in Gilgal raise the bodies of Saul and of his sons, and bury their bones there, and fill seven days, 11. Why God suffered Saul to perish thus,

A nd the Philistines fought against Israel, and the men of Israel fled before the face of the Philistines, and they fell down slain on mount Gilboa. [See the ann.
Then all Israel gathered themselves unto David at Hebron, (Not that all and every individual person of all Israel was gathered together, but besides a great multitude of the commonalty, there were especially gathered together the elders of the people and the heads of the tribes v. 5. See below chap. 12. 23. So that this was as much as to signify either an assembly or convention of States or Parliament about Jeboam's death) saying, Behold, we are thy bone, and thy flesh: [that is, thy kindred, and thy kinmen.

See the annotations on Gen. 29. 14.]

2 Even also in time past, when Saul was yet king, [Hbr. also yesterday, also ere yesterday, also when Saul was the king] thou didst feed, and bringst me up in Israel: Also I sallord by God didst make to thee, thou shalt f d of my people Israel, [to wit, as a shepheard feedeth his sheep. See Psal. 72. 7.] Kings are then called shepheard, because they lead and rule the people: and their shepheard be leader of me people Israel.]

3 Also all the elders of Israel came unto the king to Hebron, and David made a covenant with them at Hebron, before the face of the LORD: And they anointed David king over Israel, according to the word of the LORD by the mouth of Nathan the prophet [Heb. hand] of Samuel.

4 And David, and all Israel, [That is, certain of the holy out of all the tribes of Israel. See below chap. 12. 12. 13. went to Jerschon, which is Hebron: For there the shephers were the inhabitants of the land.

And the inhabitants of Jebus, (all unto David, then shepheard not come in them:) Nevertheless David took the fort of Zion, (To wit, the Fort that lay on mount Zion) which is the city of David,]

For David said, whoever smite the Jebusites first, shall be an head. [As head in this place signifies a General over the holt, or men of war: and a commander: Then yeah the son of Zeraia went of first is them, therefore he be se in head.

7 Now Saul dwells in the Fort, therefore it was called the city of David.

8 And be built the city round about, from Millo, and round about: And Joab repaired the rest of the city. [Hbr. he made alius, etc. that is, he renewed, or he healed, repaired, or mended that was fallen to decay. Oth. let live, etc.]

9 And David went on in full, and waxed great, [Hbr. went growing, waxing great] for the LORD of host was with him.

10 Now these were the chief of the captains which David had: (Of these did David choose commanders, that were commonly with him in the camp:)

1. Joab the son of Zera, was the chief of the captains. [Inc.

2. Abishai, the son of Zeruiah, was the other of the three, who were captains over the host. [Inc.

3. Sual's the son of Reuel, was the third of the three captains. [Inc.

[compare this with 2 Sam. 23. 8.

12 And after him was Eliazar the son of Dodai the Ahohite: He was among these three captains. [Un-

13 and the third was Abishai the son of Zeruiah, chief of the three. [Un-

14 and the son of first was Joab, and Abishai his brother, and the third was Abner son of Ner, the son of Jesse. But the name of David was upon the book of the Chronicles by the hand of Nathan the prophet, and by the hand of Ahimelech.]

15 and they set over them to be stewards: Ahimelech the son of Abiathar, and Seraiah the son of Azariah, the son of Elkanah, the son of Ahohite. (1 Sam. 22. 19.) And the book of the kings of Israel and Judah.

16 and there was David in Hebron, and served all Israel forty years, and king over them two and thirty years. [Inc.

17 and aged an hundred and fifty years: And David was thirty years old when he began to reign, and reigned forty years.

18 and Jonathan was the son of Saul, and the son of Jesse, and he was very well esteemed of David, and of the men of Judah. But Jonathan showed him kindness in all that he did, as the soul of the father towards the son.}

19 and there was a Jaredite in the king's service, whose name was Lemuel, and he spake unto the king to judge: and the fear of God was upon him.}

20 and there was a man of noble birth, whose name was Shimei, of the house of Saul, the son of Gera, the servant of the king. [Inc.

21 and there was a man of noble birth of the sons of thehouse of Saul, whose name was Jehoiachin. (1 Sam. 16. 10.) And the kingship was in his hand when he was young, and the burden of his days was one hundred and two years. [Inc.

22 and there was a man of noble birth of the house of Judah, whose name was Mehemuel, the son of Jaacim, the son of Ishmael, the son of Elizur, the son of Azariah, the son of Shephaniah, the son of Ammihud, the son of Obed, the son of Jesse, the son of David.]

23 and there was a man of noble birth, whose name was David, of the house of Jesse. (1 Sam. 16. 19.) And the king loved him, and made him chief of his servants, and anointed him king over all Israel: (1 Sam. 23. 18.) and David went in and out with Saul, and served him, and was beloved of him.}

24 These
Now these are those that came to David to Ziklag, [See of this city the amount. on 1 Sam. xxx. 7, 8, when he was yet four years before the face of Saul, the son of Kish, [To wit, when for fear of Saul, he was fain to hide himself in caves, dens, in rocks, and on mountains. Oh, shut out, to wit, out of the public sight of the people of God, out of all the land of the Israelites, because of Saul's tyranny; they were also among the champions. To wit, which are named in the following Chapter.] But those were affiants to this war.

Armies with bowers, throwing stones with the right and left hand. (That is, they were as able to throw with their left, as with their right hand: see the like Judges. 20:16.) And shooting with arrows out of the bow: they were of Saul's brethren, that is, of his Kindred, or Kindred. This did those men do, laying aside kindred and confraternity, and looking on the just cause of David, in the injury and wrong done him by Saul. Thus did Jonathan himself, the son of Saul, maintain and defend David's cause, although he continued with his Father.] of Benjamin.

3. The head (or chief) was Abishai, and the sons of Sama, the Gibeahite, next Zeruiah, and Achiab, the sons of Abiathar.

4. And Jozabath the Gileadite was a champion among the thirty, and (not) over the thirty: and Abishai, and Joab, and Jokabed, the Gederahitite.

5. Eluriah, and Jerimoth, and Becah, and Yemoshua, and Jeremoth, the Asserite.

6. Elkanah, and Ithiel, and Ezer, and Jeshua, the Bani the Kebirite.

7. And Jephuneh, and Jonathad, the sons of Jeremoth of Gedera.

8. Also of the Gadites (there) separated themselves unto David. (As if he should say, they separated themselves from the other Israelites that yet adhered unto Saul, and joined themselves with David.) into that hold to the wilderness; some underland this of the east of Ziklag and oaths of the cave of Adullam; others of Eglali; callant champions, men of war, prepared (or armed) with [Ibid. ordering.] shields and bucklers, and their faces were faces of lions: (To wit, terrible to behold, as if they were lions,) and they were like the lions on the mountains in swiftness. [This commendation is likewise given to Abishai the brother of Joab, 2 Sam. 2. 18.]

9. Ezer was the head (or chief) : Obadiah the second Eliah the third.

10. Mibsam the fourth, Inimza the fifth.

11. Aziel the sixth, Eliel the seventh.

12. Jaobah the eighth, Elipham the ninth.

13. Ijaziah the tenth, Machbanai the eleventh.

14. These were of the children of Gad, heads of the army: one of the chief was over an hundred, and the greatest over a thousand.

15. These same were they that went over the Jordan in the first month, when it was full in all its banks: [See Num. 3. 15,] and they drove out all (the inhabitants) of the low ground. (To wit, that were by the Jordan toward the east, and toward the west.)

16. There came also of the children of Benjamin and Juda into the hold unto David.

17. And David went out to meet them. [Ibid. Before their face] and answered, and said unto them: If ye be come to me in peace (i.e. For peace, or for peace sake) to help me, then shall mine heart be like unto yours toward you; but if it be to deliver me up seceretly to mine enemies, whereas there is no violence in mine hands, [that is, whereas I am not guilty of having done any wrong or violence to any] the God of our fathers look upon us, and reprove it.

CHAP. XII.

Here are mentioned some of David's Champions that came to him, when he was yet pursued by Saul. 1. &c. First, some of Saul's own Family. Secondly, next some out of the tribe of Gad, 1. &c. Lastly, some out of the tribes of Benjamin and Juda, 16. and out of the tribe of Manasseh, 19. Lastly, here are rehearsed the Commanders of the bandit, that came to David at Hebron, to make him King, together with the number out of every tribe, 23. all Israel agree with one accord to make David King over them. 38. They feast one with another three days together, 39.
18 And the Spirit spake upon Amasai, [Or, clothed, that is, the Spirit of the Lord; that is, the Spirit of valor and courage came upon Amasai, so that he was adorned and clothed therewith as a garment, insomuch that he had an extraordinary courage andboldness to speak thus unto David, as is expected in the following words. See of this phrase ‘Judg. 6. 34, and elsewhere’ the chief [i.e., head] of the Captains [i.e., of the thirty and (be) to thy helpers, for thy God helpeth thee.] Then David received them, and made them head of bands.

19 There fell also of Manasseh to David, when he came with the Philistines to fight against Saul, although they helped them not. [Understand that David with his men helped not the Philistines in this battle against Saul and the Israelites for the Princes of the Philistines upon advice left him, that is, after they having advised with one another about it, found it not fitting that David should abide with them in the camp, saying, he would fall to his Lord Saul to the jeopardy of our heads. [Heb., with our heads he would fall to his Lord Saul. See the like phrase above chap. 1. 19. Or, he will fall to his Lord Saul to wit, if he be permitted to go with us into the battle.]

20 When he went to Zizlag, [To wit, after that he was dismissed by the King of the Philistines, 1 Sam. 29. 11. the King of the Philistines had given the city of Zizlag unto David, 1 Sam. 29. 6.] (there) fell to him of Manasseh, Anathoth, and Zorah, and Jabez, and Ziltabor; heads of the bands that were in Manasshe.

21 And these helped David likewise against these bands, [Understand here the companies or parties of these Amalekites, that had taken and burnt Zizlag, while David was gone away from thence, 1 Sam. 30. 1.] for all these were valiant champions: and they were Commanders in the army. [To wit, in David’s Army.]

22 For at (that) time day by day there came to David to help him until it was a great camp, like a camp of God. [That is, very great and excellent camp. So it’s fall, ‘Psa. 36. 6. Mountains of God, and Psa. 60. 11. Cedars of God, that is, high, tall. And Nineva a city of God, that is, very great city. See the annexation, on Gen. 31. 30-33.]

23 And these are the names of the heads of the host, that were prepared (or, ready armed) for the host which came to David to Hebron, to turn the Kingdom of Saul to him, [See above at the end of chap. 10. and at the beginning of chap. 11. according to the mouth of the Lord, [i.e., as the Lord had commanded, when he caused David to be anointed King by Samuel, 1 Sam. 16.]

24 Of the children of Judah, that bare shields and spears, (thrice) are six thousand, and eight hundred, ready armed for the host.

25 Of the children of Simeon, valiant champions for the host, seven thousand, and an hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoshua was chief of the Aaronites: [Understand this thus, that he was the chiefest of the Priests, under or next to the High-Priest Abiathar; see 1 Sam. 25. 9. or chief of these Priests that here are laid to come to David.] and there were with him three thousand and seven hundred.

28 And Zadok was a young man, a valiant champion; and out of his fathers house [That is, Family] were two and twenty Commanders.

29 And of the children of Benjamin, the brethren [that is, Kindred] of Saul three thousand: for hisibo there were many that held with the house of Saul. [This is the reason why but three thousand Benjamites were come to David. Heb., which held with the house of Saul. The Benjamites held a long while on Saul’s side, because he sprung from their tribe; see 1 Sam. 7.]

30 And of the children of Ephraim, twenty thousand, and eight hundred valiant champions, men of name. [See the annexation on Gen. 6. 4. in the houses of their Fathers.

31 And the half tribe of Manasseh [To wit, that dwelt on this side Jordan in the land of Canaan, for the other half that dwelt on the other side of Jordan, came with the Reubenites, and Gadites, to David, ver. 37.] eighteen thousand, which are expressed by name, that they came to make David king.

32 And the children of Issachar that are expert in the understanding of the times, to know what Israel ought to do: [i.e., Understanding and expert men, which are able to give good advice and counsel at what time it were best to attempt any thing, or desist from it, whether in war and civil affairs, as Esth. 1. 13, or in husbandman and country affairs] their heads were two hundred, and all their brethren (had regard) to their word. [Heb., mouth.]

33 Out of Zebulun going forth into the army, prepared (or, ready armed) for the host, with all the instruments of war, fifty thousand: and to keep a host, [Understand withal, they were ready or skillful: or came; as ver. 38.] with an unwavering heart. [Heb., With not hearts and hearts that is, not with a divided or double heart, but upright and constant.]

34 And out of Naphtali a thousand Commanders and five thousand, with shields and spears, seven and thirty thousand.

35 And out of the Danites prepared for battle, eight and twenty thousand, and five hundred.

36 And out of Asher, going forth into the army, to keep host, forty thousand.

37 And of the other side of Jordan, of the Reubenites, and Gadites, and half tribe of Manasseh, with all the wireless Furniture for War, an hundred and twenty thousand.

38 All these men of war that were able to keep themselves in battle array, seven thousand of them were able to follow the King, to make David King over all Israel: [i.e. After they had well considered of the matter before with themselves, they came with a single and upright heart.] and also all the rest of Israel were (of) one heart to make David King.

39 And they were there [To wit, at Hebron] with David three days together, eating and drinking: [i.e., Making good cheer:] for their brethren [To wit, the Israelites that dwelt at Hebron] had prepared (somewhat) for them, (insinuating that the Hebronites had provided meat and drink to entertain their brethren within.] and also all the rest of Israel were (of) one heart to make David King.

40 And also the next to them, [That is, that dwelt had by them, or thereabouts, or round about them] unto Issachar, and Zebulon, and Naphtali, brought bread on oases, and on camels, and on mules, and on ass, meat of meat, and lumps of flesh, and buns of raisins, and wine, and oil, and ax, and small cattle [i.e., sheep and goats] in multitude; for there was joy in Israel.

CHAP. XIII.

David consulteth with the Officers and Commanders of the army, etc. concerning a general meeting, and the fetching of the Ark from Kiriat-jearim to Zion. This pleases the whole congregation well. To this end David himself marsheth up with all the Congregation. 6. They put the Ark into a new cart. 7. Declare great joy with fasting, and musical instruments. 8. He pitcheth forth his hand to hold the Ark. 9. Therefore God putteth him, that he dieth.
And David confounded the Commanders of thousands, and of hundreds, and with all the Princes. (To wit, after that he had taken Jerusalem, and was become Master of the House of Zion, into which he would cause the Ark of the Lord to be brought.)

And David said unto all the congregation of Israel, if it seem good unto you, and with your heart, to build an house unto the name of the Lord, your God,

Then all the elders of Israel conformed the desire of all the people to all the elders of the children of Israel, and to the Levites, and to all Judah and Benjamin: and all the Levites gave heed to the gladness of David the king, and to the words of God, and to the words of the Levites. And all the princes of the children of Israel assembled to bring up a willing-offering for the house of God.

And they gathered them together to Jerusalem, all the children of the fathers of the captives, which had returned from the land of Babylon; and the children of them that had been among the captivity to build an house to the name of the Lord, the God of Israel.

And when David was old and anointed to be the king, the children of Israel and all the princes made Abiathar the son of Ahimelech king over the house of God.

And all the children of Israel gave willingly, every man according to the spirit of his heart, and David made weapons, and shields, and spears for the children of Israel.
1 And David said, God hath rent mine enemies by mine hand, as a ran of waters: [see 2 Sam. 5. on v. 20.] therefore they called the name of that place Michtam-Pearcyam. 2 And they left their God: [2 Sam. 5. 21. they are called idols] there; and David commanded, [Heb. said] and they were burnt with fire. 3 But the Philistines went on still, and they spread themselves in that valley. [Meaning the valley of Rephaim, into which they were fallen in an hostile manner, above v. 9.] 4 And David enquired once more of God, and God did unto them, that twice he marched after them: [But] whereas they escaped them from above, [or turn about from them. Compare 2 Sam. 5. 23.] and came to them over against the mulberry-tree. 5 And it fell to pass, when thou [Heb. hear the noise of a going in the tops] [Heb. in the heads] of the mulberry-tree, [that is, as if some body walked upon the tops of the tree. See 2 Sam. 5. 24. Some under this understand of the going of the Anges, that should fight for the Israelites] came then forth to battle; for God is gone before thee, for to judge the camp of the Philistines. 6 So New David did according as God had commanded him: And they smote the heads of the Philistines from Gilo unto Gazer. 7 So David's fame went forth into all those lands: And the LORD gave [Orth. brought] his terror upon all those heathen; [that is, God made many of the heathen nations to be afraid and to hand in awe of David.]
When they brought into the Ark of God, (That is, the Ark of the covenant made to the honer of God) then they set it in the midst of the tabernacle. So he called the Levites, and he pitched for it, and they offered burnt-offerings and thank-offerings: and he understood of this extraordinary special offerings which David and the people of Israel offered at this time before the face of God. (See above chap 13 on v. 8.)

1. When David had made an end of offering burnt-offerings and the thank-offerings: and he blessed the people in the name of the LORD: (That is, he set the people his tent and his own dwelling places, playing unto God for them.)

2. And he dealt to every one in Israel, from the man to the woman, to every one a loaf of bread, and a piece of flesh (of flesh). (To wit, a piece of beast roasted at the fire, as the Hebrew word is interpreted by some. See 2 Sam. 6. 19 and a battle (of peace).)

3. And he appointed (sacred) the Levites (to be) ministrers before the Ark of the LORD: and thus to record, and to praise the LORD God of Israel.

4. Asaph was the first, and Zebadai the second after him: (That is, every day at certain hours.) with trumpets before the Ark of the covenant of God.

5. Then on that day David delivered first (the Psalms) to praise the LORD by the ministrers (Hab. Elder) of Asaph and his brethren. (That is, Killumin. The word rendered here first, is in the Hebrew, to be beard; that is, in the beginning of the first time. And this is for to be understood, that David did deliver this Psalm to the Levites to praise the Lord therewith in the publick service of God; after that he ended more Psalms, and delivered them to the Levites to be sung. See 2 Sam. 6. 17)

3. 1. Prase the LORD, call upon him: (That is, every day at certain hours. Hos. 12. 4.) to be heard. (That is, that is given to you to call the Lord, than in may rejoice indeed.)

11. Enquire after the Lord and his strength. (That is, to the songs of the Lord Almighy God. See 2 Chron. 6. 41.) seek his face (that is, to the Lord face, who manifested his presence above the Asherim. See 2 Chron. 36. 14. 15.) continually.

12. Remember his marvellous works, which he hath done, his wonders, and his judgments of his mouth. (That is, the punishments and plagues, which he commanded Malch to denounce against Pharao and the Egyptians, which are described Exod. chap. 7. ver. 8, 9, 10, 11, 12.)

13. The seed of Israel his servant, the children of Jacob his chosen.

14. He is the LORD our God, his judgments are over all the world. (That is, although he be a governor over the whole world, is just the peculiar and proper people by grace. Or, his judgments, that is, his punishments, which he hath caused to come upon the Enemies of his people, are made known and become famous through out all the world.)

15. Re-
Chap. XVI.

I. Chronicles.

13. Remember his covenant for ever, the word which he commanded unto Abraham, [See Ex. 24.10. on v. 1.] to the thousandth generation.

16. (The covenant) which he made with Abraham, [See Gen. 15.18. in the expostulation] and his oath unto him.

21. Which he also appointed unto Jacob for a statute, [unto] Jacob for a everlasting covenant:

28. king; I will give thee the land of Canaan, a land that is the land mead and divided with a line. [See of this place, Deut. 32.9.] of your inheritance.

31. When ye were few in number; [there, people, or, men of number, that is, people that could easily be told, because they were few. See Gen. 34.30. Deut. 4.27. and 31.6.] the few were few, [or, wise, in respect of the great number of the Canaanites] and stronger than us. [See Deut. 34.4.] To wit, your fathers, Abraham, Isaac, and Jacob, as ye may read of them in the book of Genesis, from the eleventh chapter to the end of the book, walked from people to people, [that is, from one people to another] and from one kingdom to another people.

41. He suffered no man to oppress them. [Or, to do them wrong] he also reproved [or, be stamped, he rebuked] king; [To wit, the king of Egypt, Gen. 12.17.] and the king at Gaza. [Gen. 20.1.] for their face, [sped-]

52. Touch not [Meaning fear to do them hurt, hurt not mine anointed, [that is, my Prophets, as immediately followeth: for the Prophets were endowed with the anointing of the Holy Ghost; as God also commanded to anoint Elia outwardly. And here are set un: de; God Abraham, Isaac, and Jacob, which may be called Prophets, because the Lord revealed himself unto them and communed with them, so that end that they might likewise instruct others concerning the will of God, Gen. 20.7. Abraham is called a Prophet. Concerning Isaac, see Gen. 27. 24. 28. 29. 30. 40. and of Jacob, Gen. 49. A concerning the anointing of the Holy Ghost, the same might likewise be understood of all the elder and faithful, that have received the anointing of the Holy Ghost, 1 Pet. 2.27.] and do no Prophets no harm.

53. Sing unto the LORD ye all the earth: [That is, the inhabitants of all the earth, or, the inhabitants all together publish his salvation, [or, which he performed or showed towards us,] from day to day. [This verse and the ten next following are recorded in the 96 Psalm.]

54. Declare his glory among the heathen, his mar-velous works among all Nations.

55. For the LORD is great, and greatly to be praised, and he is terrible above all gods. [That is, he is more to be feared and dreads then the gods of the Hea-
then. The meaning is, men ought to fear and stand in awe of him, and not the Idols 5 for these thing are not to set one against another, by way of comparison, as if the true God were to be feared, and Idols also, having that the true God should be feared more then Idols. But by an absolute opposition, thus, that we ought to fear and tremble before God, and not before Idols, who can neither help nor hurt. See the like opposition, Rev. 16.14, where the meaning is, that the Idols went to his house polluted, and not the Practice.]

56. For all the gods of the Nations are Idols: [Hab. 2.19.] that are vanity, nothings. The Apostle Paul faith, 1 Cor. 8. 4. We know that the Idols is nothing. See Lev. 19. 4.] but the LORD hath made the Hea-
thens.

57. Majesty [Oth. Glory, or, ornament] and glory are before his face, strength and gladness are in his place. [This is with him, to wit, in heaven, or in his sanctuary, where he revealed himself. See Psa. 66.6. The meaning is, he is a cause of strength, and of gladness, or joy of the Spirit, to those in whom he dwellth by his Spirit.]

58. Give unto the LORD, ye of the Nations, give unto the LORD the honour and strength. [That is, know and praise the Lords honour and might; acknowledge his glory and strength, giving him that honour that becometh him.]

59. Give unto the LORD the honour of his Name; [That is, the honour which thou dost owe him] bring an offering, [or, bring burnt-offering, or, a gift. By a part of Gods worship, he understands the whole worship of God] and come before his face; worship the LORD. [See Gen. 22.19.] on verse 5.] in the glory of the sanctuary, [that is, in the glorious sanctuary.]

60. Tremble before his presence all the earth. [That is, all the inhabitants of the earth] the world also shall be established, that it be not moved.

61. Let the heavens be glad, and let the earth be praising, that is, the inhabitants of the earth) rejoice, and let them shout for among the heathen, The LORD D reigneth. [That is, he feareth and maketh it appear indeed, that he is a king that governeth all things.]

62. Let the sea roar, and let all that is in it, let the deep roar, with all that is therein.

63. Then shall the tree of the wood flourish before the face of the LORD, because he cometh to judge the earth. [That is, the men on the earth.]

64. Praise the LORD for he is good, [Oth. wise, for it is good.] for his kindness is for ever.

65. And let all that be called, O God of our salvation, and gather us together, [That is, that we are now united together, keep us together still, that we do not again rent among us, because we are all now not divided, that God is again a king over us.]

66. Praise be the LORD the God of Israel from everlasting to everlasting: [That is, all the people showed, that they attended unto, and commended such kind of praise, that which was sung was also the delight of their heart. See Deut. 31.15.] and they praised the LORD. [Others, also praising the LORD.]

67. So be [To wit, King David,] left there before the Ark of the Covenant of the LORD, Asaph and his brethren, [That is, Kingfoma Pothasher] to minister before the Ark continually, according to what was every day appointed. [Or, as every day appointed required. Heb. according to the word, or, the thing of the day in its day.]

68. Now Obed-Edom with their [To wit, his, and his, of whom mention is made in the first] brethren, [That is, Kingfoma Pothasher] ministered before the Ark continually, according to what was every day appointed. [Or, as every day appointed required. Heb. according to the word, or, the thing of the day in its day.]

69. And Zadok, the Priest, and his brethren the Priests before the Tabernacle of the LORD on the high place, which is at Gibeon: [Where the Tabernacle was brought and set up, after that Saul had slain the Priests at Nob, 1 Sam. 2. 19. See also 1 Chron. 21. 29. and 2 Chron. 13.]

70. To offer continually unto the LORD burnt-offerings upon the altar of burnt-offering, morning and evening; and that according to all that was written in the law of the LORD which he had commanded Israel.

41 And
41 And with them Heman, and Jeduthun, and the rest that were chosen, [To wit, to the office of singing], who were express'd by name to praise the LORD; for his kindness is ever.

42 With them were Heman, and Jeduthun, with trumpets and cymbals, [Of these, and with them (i.e. Heman and Jeduthun, with trumpets, etc.), for those that caused themselves to be heard, and with musical instruments of God: those that, while they praised God, singing and playing holy songs and hymns upon them, but the sons of Jeduthun were at the gate.]

43 So all the people parted, every man to his house: and David returned to Beth-lehem, [That is, to play unto God for the welfare and prosperity of it; as above v.10.]

CHAP. XVIII.

See the Contents of this Chapter, 2 Sam. 7.

Now it came to pass, when David dwelt in his house: [That is, when he had obtained to rest and peace, that David said unto Nathan the prophet, Behold, I dwell in an house of cedars, but the Ark of the covenant of the Lord I have raised up under conditions. This Hitherto is also described, 2 Sam. 7. almost verbatim. See there a more large exposition of obscure places.]

2 Then Nathan went to David, and said, Thus saith the Lord God of Israel, [That is, that doth fellowship with him, that he was a king, [That is, according to all these words, revealed and commanded by visions. To this Nathan spake unto David.]

3 Go, and build an house unto my name, that it may be in Jerusalem. [That is, according to the manner of man, to wit, speaking unto me most graciously by Nathan. Heb. after the manner (as order) of a man. See 2 Sam. 7. 9. Or thus: Thou hast regard to after the manner of a man of high degree to wit, whereas I was before but a sheep.]

4 And I will establish my kingdom above all the kingdoms that are before thee: [That is, according to all these words, revealed and commanded by visions. To this Nathan spake unto David.]

5 And I will give to thee one thousand sheep, and thou shalt rise up and feed them. [That is, according to all these words, revealed and commanded by visions. To this Nathan spake unto David.] 6 And I will give to thee a hundred changes of gold, and two hundred Persian vases of gold, and a thousand changes of silver. [That is, according to all these words, revealed and commanded by visions. To this Nathan spake unto David.]

7 And I will establish the throne of thy kingdom according to the prophecy that was spoken of thee by me. [That is, according to all these words, revealed and commanded by visions. To this Nathan spake unto David.]

8 And thou shalt build an house for my dwelling-place, and I will settle thee in Jerusalem, [That is, according to all these words, revealed and commanded by visions. To this Nathan spake unto David.]
Chap.xviii. 1. Chronicles.

22. And thou, budge, made thy people Israel (to be) a people unto thee for ever: and thou LORD didst become a God unto them.

23. Now then, LORD, that word that thou spakest concerning thy servant, and concerning his house, let it be verified for ever; and do according as thou hast spoken.

24. Therefore is the Lord God, as he spake, to Nathan the prophet, Nathan 8. turneth and is abidest before thy face, new in the earth: [and David thus spoke, and what David prayed at this time is described more largely, 2 Sam. chap. 7. vs. 27.] to pray before thy face. [What David said at this time is described more largely, 2 Sam. chap. 7.]

25. For thou, my God, hast revealed before the face of thy servant, [To wit, discovering unto him by Nathan the Prophet, what thou in thy counsel hast determined concerning him] that thou wilt build him a house: therefore hath thy servant found (in his heart) [this is he] infected out of 2 Sam. chap. 7. vs. 27. I pray before the face. [What David prayed at this time is described more largely, 2 Sam. chap. 7.]

26. Now then, LORD, thou art that God: and thou hast spoken good things concerning thy servant.

27. Now then, is hast pleased thee to blesse the house of thy servant, that it may be before thy face for ever: for thou, LORD, hast blessed it, and it shall be blesse for ever.

C H A P. X V I I I .

In this Chapter is related the very same, that is recorded in Sam. 8. 23.

Now after this it came to pass, that David set the Philistines, and subdued them: and he took Gath, and her dependant places, out of the hand of the Philistines. [That which tended to the further Exposition of this Chapter, thou mayest find, 2 Samuel, Chapter 8.]

2. He smote also the Moabites: so that the Moabites became Davids servants, bringing presents. [This, yearly for a token of subjection.] 3. And David smote also Hadadezer, [Oth. called Hadad the Edomite, 2 Sam. chap. 8. vs. 3.] King of Zobah, when he [some do here write under David, Othus, Hadadezer went to place his band, that is, his camp. Compare 3 Sam. chap. 8. on vs. 3.] by the river Phrahat.

4. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, [See the expounding or comparing of these words with that which is recorded in 2 Sam. 8. 4. in the Exposition thereof] and David boughed all the chariots. [Here: but he [To wit, David] reserved an hundred chariots of them.

5. And the Syrians of Damascus [Otherwise called Damascus; so likewise do. 6.] came to help Hadadezer, King of Zoba: but David smote of the Syrians two and twenty thousand men.

6. And David put (Garrison) [This is here inferred out of 2 Sam. 8. 6.] in Syria of Damascus, so that the Syrians became Davids servants, [understanding that they were made tributary by means of] binging gifts: and the LORD preferred David, [that is, gave salvation, victory] unto David, whithersoever he went.

7. And David took the golden shields, that were with Hadadezer servants: [Here, These were not, or, with Hadadezer servants] and he brought them to Jerusalem.

8. Also David took very much copper from Tabor, and from Chun, [These cities are called Betharch and Ecrothai, 2 Sam. 8. 8.] cities of Hadadezer: whereof Sam. 8. 8. copper made the copper sea, [understand here by the Sea, a huge great vessel, cast of brass metal, or copper, called a Sea, by reason of the abundance of water that it contained] and the pillars, and the copper vessels.

9. When the King of Hiram heard that David had smitten all the host of Hadadezer the King of Zoba.

10. Then he sent Hiram [He is called here, 2 Sam. 5. 10.] his son to King David, to see him concerning [his] welfare, and to bless him, because he had fought with Hadadezer, and had smitten him. [That is, to visit, and to congratulate him, because of the victory that he had obtained] (for Hadadezer made war against Tohu) and all [that is, all manner of] golden, and silver, and copper vessels.

11. The king also of David bidden unto the Lord, with the river, and the gold which he had brought with him, from all the Hethites: [Intimating, that David dedicated unto God as well all the Preistens that Tohu sent him, as that which he had gotten by conquest of his enemies] from the enemies, and from the Moabites, and from the children of Ammon, and from the Philistines, and from the Amalekites.

12. Lichme (Abifaz [He was the brother of Josaph, and is commonly called Abia the son of Zera, [the son of Zera, [He was David’s litter, as appears above of 2 Sam. 8. 14., the Edomites are named, not the Edomites. These two Nations combined together; and the camp of the one was smitten, as well as the camp of the other. See further P. 66. on vs. 11. in the valley of the river Jordan: [this historical fact that is here related, is 2 Sam. 5. 12. ascribed to David himself, that being usually ascribed unto Kings in War, which is done by their Officers or Commanders.]

13. And he put garrison in Edom, so that all the Edomites became Davids servants: and the LORD preferred David whithersoever he went.

14. So David reigned over all Israel; and he did judgment and justice [See concerning this phrase, Genev. 18. vs. 19.] unto all his people.

15. Now Joab the son of Zera was over the host, and Jonathan the son of Abishai was chief of the captains. [See the annals, 2 Sam. chap. 8. 16. and 1 Kings chap. 4. verse 18.]

16. And Zadok the son of Abishar, and Abiathar, [He is called Abiathar, 1 Sam. 8. 17.] the son of Ahitub, were Priests, and Sula (was) Scribe. [He is called Sera, 1 Sam. 8. 17. or it may be, that Seraiah being dead, this Sula was made Scribe or Clerk in his stead.] 17. And Beraiah the son of Jashek was over the Cheremites and Pelethites: but the sons of David were the first at the King’s band. [This is, they were the chiefest Commanders or Officers that the King used in the chief matters of Government, that he might so fit and prepare them for the managing of the affairs of the Kingdom, and in matters of State, See 2 Sam. 8. 18.]
land of the children of Ammon unto Hanun, to comfort him.

3 Then the princes of the children of Ammon said unto Hanun, the king's father, saying, Do not let David deceive thee, for the king of Judah shall not come into thee: but he is come over all the earth to destroy thy land, and to destroy thy people, and to destroy this city, and to plie out the land: [That is, to wash and defile the land, after they have pulled thorns out, and plied it out.]

4 Wherefore Hanun took the servants of David, and shaved them, and cut off their beards, and cut off their下雨 after the limes of the corn, and put off the fust before the face of the king of Edom, and say, Is this the way of the servants of David, which came unto my land to comfort me? Therefore was the land plowed and defiled, and thou wast full of shame in the sight of all Judah. [That is, to wash and defile the land, after they have pulled thorns out, and plied it out.]

6 When the children of Ammon saw that they had made themselves strong before David, then the children of Ammon gathered all the people that were in their land, and went out, and encamped before Medeba.

7 So they hired them two and thirty thousand chariots, and the kings also that were with them, to help Moab, Aram, the king of the land of the children of Ammon, and the king of Edom. [That is, to wash and defile the land, after they have pulled thorns out, and plied it out.]

8 When David heard of it, then he called together all the children of Israel, and sent out and gathered them together before him.
In this chapter there is much that is written, 2 Sam. 24.

Then Satan stood up against Israel, and stirred it up, [Oth. Provoced, moved, excited, inflamed] David to number the people. [See the further annexation on this chap. 2 Sam. 24.]

And David said unto Joab, and to the rulers of the people, Go ye out, number Israel from Beersheba even to Dan. [To wit, from the South to the North, from the one end of the Kingdom to the other. So likewise Judges. 20.1 and elsewhere] and bringing them to me, that I may know their number.

Then Joab said, The Lord add unto him as the soul of a man, [as it were, a great soul] a hundred times more: are you not ashamed, all you the priests of Israel, that my Lord the King [That is, thy Lord the King] require this thing [This?] why should it be required of Israel?

But the King's word prevailed against Joab: therefore Joab went out, and bowed throughout all Israel; that Joab might appease in this, and about this employment nine months and twenty days, as appeareth 2 Sam. 24. 8.] After this he returned to Jerusalem.

And David divided unto David the sons of the people, that were numbered: and all Israel were one hundred thousand, and six hundred thousand shepherds, and threescore thousand armed men, that drew the sword: and Joab, under the hand of David, was over all the host of Israel.

But Levi and Benjamin, they counted not among them: [Heb. in the midst of them] for the Kings word was an abomination unto Joab.

And this thing [To wit, that David had caused the people to be numbered] was evil in the eyes of God: therefore be smote Israel, [To wit, with the pestilence.]

And the word of the Lord came unto David, saying:

Go and number, and speak unto David, saying: Thus saith the Lord, I will that thee three things; thou shalt choose thee one out of them, that I may do it to thee.

And God said to David, and said unto him, Thou shalt number the host.

Either three years famine, or three months to be consumed before the face of thine enemies, and that the sword of thine enemies may overtake thee; or three days to be consumed before the Lord thy God, with thine enemies, and that the Lord thy God may send his pestilence before thee.

And David said unto God, I am a great sinner: let me, I pray thee, fall into the hand of the Lord.

The Lord then gave pestilence in Israel: and these fell of Israel three years, and ten thousand men.

And God sent an Angel to Jerusalem to destroy it, and when he destroyed the tenth, the Lord was smitten, and it repented him of the evil. [That is, be caused to destroy with the pestilence: spoken of God after the manner of men. See Gen. 6. 7.] and be saved from the destroying angel: It is enough, withdraw now thine hand: now the Angel of the Lord stood by the threshing-floor of Ornan the Jebusite. [Oth. called Aramaim, and Aramai, 2 Sam. 24. 16. 18.] where is also flour why he is called a Jebusite.

And so David said unto God. Am not I he that said [That is, commanded] that the people should be numbered? Yet, I [he self am he that have sinned, and deat very ill, [Heb. dying ill, have done ill] but the shep what have they done? It is true indeed that the subjecta has not offended in or by numbering the people: yet notwithstanding they were justly punished of God for other fins of theirs? O Lord my God, let, I pray, thine hand be against me, and against my fathers house, [As if David should say, Slay me, and my fathers house, that is, my friends and kindred, with the pestilence] but not against thy people for a plague.

And the Angel of the Lord said unto David, Go in peace, for I will rise up against Jerusalem, [i.e. Ic. 2 Sam. 24. 9.]

So then David went up, according to the Word of God, which he had spoken in the Name of the Lord.

And when Ornan turned himself about, then he saw the Angel, and his four sons that were with him, hid themselves; and Ornan thereof.

And David came to Ornan, and Ornan looked, and saw David, so he went out of the threshing-floor, and bowed himself down before David, with the face to the ground.

And David said unto Ornan, Give me [That is, tell me; as he spake it] the place of the threshing-floor, that I may build an altar unto the Lord: that I may give unto the Lord: give me the full price. [But Gen. 23. 9.] that this plague may cease from the people.

And then Ornan said unto David, Take it, and be with the Lord, and may the Lord be with thee. [Heb. Take it, and be with thee, and let thy God prosper thee] and let the Lord do that which is good in his eyes: Behold, I give thee one [to wit, with which I even now traffic for] for in those things they were wont to cause the oxen to tread out the corn for burnt-offerings, and these pledge for wood, and the Wheat for meat-offering: I give it thee.

And King David said unto Ornan, Nay. [As if David had said, I will in no wise receive any thing as a gift, which thou offerest to me] but I will surely buy it [Heb. buying, I will buy it.] for the full money: for I will not take that which is thine for the Lord. [That is, to give unto the Lord: that I should offer a burnt-offering for nothing, (or, without cost.)]

And David gave unto Ornan for that place, six hundred shekels of gold by weight.
David built him there an altar unto the LORD, and offered burnt-offerings and thank-offerings: when he called upon the LORD, then the LORD answered him by fire from heaven, upon the altar of burnt-offering. 

The traditions of the Christians are that this sacrificial altar was later transferred to the Temple of Solomon, and became the central altar of the Temple. The location of this altar is still a matter of debate among scholars.

The text also mentions the construction of the Temple itself, which is a key event in the history of Israel and the Jewish people. The Temple was built by King Solomon and served as the central place of worship for the Jewish people. It was destroyed by the Babylonians in 586 BC and later rebuilt by King Herod.

The text also refers to the gift of gold for the Temple, which was a significant event in the history of the Temple and the Jewish people. The gold was given by King Solomon and was used to construct the Temple.

The story of the construction of the Temple is a key event in the history of the Jewish people and is a significant part of the narrative of the Bible. It serves as a reminder of the importance of faith and devotion in the history of the Jewish people, and of the power of God to guide and protect his people.
Now when David was old and full of days, he made Solomon his son king over Israel.

And he gathered together all the princes of Israel, likewise the priests and the Levites. [To wit, before he declared Solomon king, as may appear below from chapters 28 and 29.]

And the Levites were numbered from thirty years old. [Heb. from the son of thirty years; that is, from such as were thirty years old. See he of a law, Num. 3. 15. and 4. 33. and chap. 8. vol. 24.] and upward, and their number was according to their heads. [Heb. shals also below ver. 24. That is, according to the number of their heads; men, eight and thirty thousand.

4. Of these there were four and twenty thousand, to set forward the work of the house of the LORD: And for thousand officials and Judges. [See below chap. 26. 29 and 28. 16.]

And four thousand porters, and four thousand praesidium, of the LORD with their instruments, under he are comprehended those that tune the Psalms, or the chief Musicians, which were in number two hundred and eighteen. [Heb. praising the Lord, and which I have made, [said David] to sing praises. [Heb. to praise.]

And David divided them into divisions: [Or: companies, guilds, courts. He did this as a Prophets, 2 Chron. 8. 14. and by God’s appointment by the ministrers of God and Nathan, 2 Chron. 20. 25. according to the children of Leuit, Gersom, Kabad, and Merari. [See Gen. 46. 11. Exod. 6. 16. Num. 26. 57. and 1 Chron. 6. 1.]}

7. Of the Gersomites were Ladan, [Otherwise called Libni, Num. 3. 18. and 1 Chron. 6. 17.] and Shelumiel. [Of this man, on v. 20.]

8. The children of Ladan. [That is, the polls of Ladan, that lived in Davids time, and were heads of their families, so is the word children taken v. 9. and (tho) sheketh the head, that is, the chief, or chiefest, and so forward] and Zerah. [Heb. and Joel, three.]

9. The children of Simeon. [This Simeon was not the son of Gideon, but the son of Ladan. Of the polls of Simeon the son of Gideon is spoken v. 10. were Zelobaph, and Izrael, and Henan, three: These were the heads of the fathers; that is, of the tribe of Simeon.]

10. Now the children of Simeon. [The brother of Ladan above v. 7. were Ziba, Ziza, [fifth wife called Ziza v. 11.] and Jekuthiel, and Jeria. These were the children of Simeon, four.

11. And Jokabed was the head, and Ziza the second. But Jekuthiel and Jeria had no children. [Heb. did not multiply children] therefore they were but of one reckoning in the fathers house. [That is, they were reckoned for one head, as the fathers houses, to wit, in the house of their father Simeon.]

12. The children of Kish were Amram, Ithar, Hebron, and Uziel. [Or: Hebron and Uziel, four.]

13. The children of Amram were, Aaron and Moses, Now Aaron was separated, that he should know the holy things; [To wit, that he might handle and administer holy things holily, whereinunto they were bidden and ordained by God.] By the holy things being set up, as the altar, the table, the golden candlesticks, the Ark of the covenant, &c. When any of the other priests medled with these things, those things were then laid to have been polluted and profaned. The words rendered here the most holy things are in the Hebrew, the holiness of holiness [for] he, and his sons for ever, to burn incense before the face of the LORD, to ministrers unto

him, and to bless in his name [or: see the form of blessing, Num. 6. 24.] for ever.

14. Now concerning Moses, the man of God: His children were numbered among the tribe of Levi. [Intimating that the sons of Moses, in the administration of spiritual things, remained equal with the Levites or Kohathites, which were not of Aaron’s Priestly house, although their father was a civil Magistrate. See further below chap. 16. on v. 29.]

15. The children of Moses were Gershom, and Eliezer.

16. Of the children of Gershom, Simeon was the head.

17. Now the children of Eliezer were, (who?) of them were Sheuban the head: [Here mention is made of children of the sons of a child, as Gen. 46. 23. and 1 Chron. 2. 28. & 31. And he is called the head, that is, the first, though there be no second expostulated, because he was his father’s eldest born. So it is said Mar. 1. 25. That Jesu was the first-born son of Mary] whose name no wares can be proved, that the blessed virgin Mary had afterward any more sons or children.] And Eliezer had no other children: But the children of Sheuban increased exceedingly.

18. Of the children of Ithar, Schesheth was the head.

19. Concerning the children of Hobart, Shepha was the head, Amaria the second, Jehubah the third, and Shelomith the fourth.

20. Concerning the children of Ezekiel, Michah was the head, and Kushi the second.

21. The children of Merari were Mahali, and Mushi: The children of Mahali were Eleazar, and Kish.

22. And Eleazar died, and behold no sons, but daughters; And the children of Kish, their brethren, [That is, belonging, to wit, their father’s brothers sons] took them. [To wit, in marriages, or to be their wives, married them.]

23. The children of Mushi were Mahali, and Elia, and Jeremoth, three.

24. These are the children of Levi, according to the house of their fathers, the heads of the fathers, as they were counted in the number of names by their heads, down to the ministry of the sanctuary of the Lord, from twenty years old. [Heb. from the sons of twenty years] and upward.

25. For David had said, [Or: David said to wit, after that he had taken the Ark of God home to himself, and caused it to be brought into the holy hold of Zion.] The Lord the God of Israel hath given everlasting rest unto his people; And he will dwell at Jerusalem for ever.

26. And also concerning the Levites, [To wit, had David said] this is that they should have (more) charge the Tabernacle, morant of it [pertaining] to the service thereof, [this charge or task was laid upon them, Num. chap. 4. but no longer then the Tabernacle was to be removed and carried from one place to another. Here David gives the reason why he laid another task upon the Levites in about the Temple, then they had about the Tabernacle, which sometimes was displaced, or removed from one place to another: which was not done after that God had chosen a certain place, where he thenceforth would be continually worshipped. And because the Levites were now to have a heavier task and service about the Temple, then when the Tabernacle yet stood, therefore more priests were to be used and employed in that service.]

27. For according to the last words of David [That is, injunction ordinance, which he made by the instinct of the holy Ghost, or according to what was brought un-
unto him by the Prophets] the Levites were numbered, [Heb. were the number of the Levites] from a twenty years old and upward.

28. Because their station was at the hand of the sons of Aaron [That is, the Priests. So likewise 32, in the service of the house of the LORD, [see Num. 6, 9, and 18, 3] concerning the courts, and concerning the chambers, and concerning the purifying of all the holy things, [Heb. of all holiness] and the work of the Lord in the house of God.

29. To wit, for the household of ordering [Which was ordinarily laid in two rows upon the Table before the vail of the most holy place] and for the meal-flower for the meal-offering, [See Lev. 2, 1] and for the unseavened cakes, and for the pasch, [That is, for that which is baked in pans] and for the broning [Oth. rosebf, fryed] and for all measure whereof this, that the Levites were to take heed, that the meal-offering had its just and due measure of true flour, oil, and wine] and dimension, [That is, they were to have the right measure of the places that were in the Temple, with which this or that part of God's worship was to be performed, or where any thing might be done, or not done.]

30. And it stand every morning, [Heb. in morning, morning] to thank and praise the Lord, [That is, Lev. 2, 1] and like wise at even.

31. And for all the offerings of burnt-offerings of the Lord, on the sabbaths, on the new moons, and on the set time. [That is, when they were to be burnt and eaten day by day, and morning and evening sacrifices, that is, those which were offered by the Priests for particular persons] in number, according to the number among them, continually before the face of the LORD.

32. And that they should keep the charge of the Tent of the Congregation, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, [That is, their kinmen] in the service of the house of the Lord.

CHAP. XXIV.

David divided the Priests into 24 companies or classes, for the execution of their offices, v. 1. And he allotted ministers unto them out of the Levites, out of the tribe of the Kohathites and Merariotes, 20.

Now concerning the children of Aaron, (these) were their divisions: The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar. 2. But Nadab and Abihu died before the face of their Father, [That is, in the presence of their Father: Or in the life-time of their Father, see Gen. 11, 28.] and they had no children; And Eleazar and Ithamar administered the Priest's office.

3. Now David divided them, both Zadok of the children of Eleazar, and Ahimelech of the children of Ithamar, [Compare herewith below, v. 6, 31, where it is said that they were lifted up and written down, and that the law was kept before the face of David, and Zadok and Ahimelech, &c.] according to their office, or, according to their overseers, or, order, in their service.

4. And of the children [That is, the Levites, and so in the English] of Eleazar (there) were found (to be) heads of men, then of the children of Ithamar, [To wit, as many more, as immediately followed]: where they divided them, [To wit, those that are numbered, v. 3. of the children of Eleazar there were six hundred heads of (their) fourteen houses, but of the children of Ithamar, according to their fathers' houses, (there) were eight.

5. And they divided them, [To wit, those that are named, v. 3.] by lots, [As for the order and distribution among them, they left that to God, who ruleth and disposes the lot as seemeth good unto him] that they might have charge for the persons and tithe, for the offerings of the sanctuary, and the persons and tithe of the children of Israel.

6. And Semejas the son of Nehemiah the Scribe, (one) of the Levites, wrote them down, before the face of the king, and of the Princess, and of Zadok, the Priest, and of Abihu, the son of Eleazar, and of the heads of the Priests among the Levites, and among the Levites one Fatherly house was taken, [That is, Eleazar, and was likewise taken for Zadok. [Heb. and taken for Ishamar: which some understand thus, that double or two-fold was taken for Ishamar: Others, that which was formerly taken for him, did still remain taken for him.]

7. Now the first lot came forth, [The lot was drawn out of a pale or some other vessel] for Jerahmeel the seventh, the second for Zebai, the third for Harim, the fourth for Seorim, the fifth for Malchih, the sixth for Afjce, the seventh for Hacch, [Or, Kec] the eighth for Abi, [Of this Abi's order, or course, and of his priestliness was Zacharia the father of John the Baptist. Luke 1, 5.]

8. The ninth for Sefai, the tenth for Seaian, the Eleventh for Zissi, the twelfth for Jca'mar, the Thirteenth for Haggai, the fourteenth for Jeroboam.

9. The fifteenth for Bilga, the sixteenth for Inner, the Seventeenth for Hec, the eighteenth for Haphefon. [Or, Pethar.]

10. The nineteenth for Pedai, the twentieth for Joses, the one and twentieth for Jabii, the two and twentieth for Gamul, the three and twentieth for Delaia, the four and twentieth for Meseia.

11. The office of these (men) in their several places was, to go into the house of the Lord, to wash the gold vessels, and the silver vessels, and to burn incense, and to perform the service of the Lord, and to minister in the service of the house of the Lord, according to their several offices, according to their families.

12. Now of the rest of the children of Levi, [Above chap. 23, the Genealogies were described, here are described the Kohathites and the Merariotes, which were the two other families of the Levites] of the children of Amram was anubel, [chap. 23, v. 16. he is called sebail.] He was Moab's Grandchild, or sons sons, and so of the house of Amram, of the children of Asaph, was Jedediah.

13. Concerning Rebalis: of the children of Rebalis, Jezia was the head.

14. Of the Ishariotes was Selaishor: of the children of Selaishor was Ithale.

15. And of the children of Hebron: of the children of Hebron was Jerijah, the first, Amos the second, Jabuk the third, Jeconam the fourth.

16. (Of) the children of Hezel was Mica, of the children of Michawar Samir.

25 The
25 The brother of Michal was Hophni, of the children of Hophni was Zachariah.

26 The children of Merari [From henceforth he set forth down the hill of the sons of Levi, that were of the tribe of Magna] were Mahli, and Mushi: The children of Hophni were Bena. [With the sons of Hophni he told his story.]

27 Of Mahli was Eleazar, and he had no children.

28 Concerning Ke: The children of Ke were Zeruiah, the chief of Ke.

30 And the children of Mahli were Mahli, and Enan, and Elia. In Ammon: These are the children of the Levites according to their fathers' houses.

31 And they called him before [On ever, again, animals] their brethren the sons of Aaron (the meaning of their words) that these were as many companions and cousins of these Levites, as there were cousins of Priests. For, as every one of Priests might have their own company or cousin of Levites, to minister unto them in the execution of their Priestly office. And as these were four and twenty cousins of Priests, to there were likewise four and twenty of these Levites, whereas the priestly part are mentioned in this chapter, and the 31st in the former chapter v. 8, 9, 10.) before the face of king David, and of Zadok, and of Ahitub, and of the king's men of the Levites among the Priests, and among the Levites: The head of the Priests against his last brother. [That is, for the last brethren, as well as for the child of the Fathin. Oth. Abish, the head; holding it to be a proper name.]

CHAP. XXV.

The Ordination of the fingers out of the sons of Alaph, Heman, and Ethan, ch. 1. &c. distributed into four and twenty orders, 31.

An David, together with the chief of the host, 22. [That is, the chief of the Levites: For in the law of the Levites in regard of their ministration employed in spiritual administration, were likewise called a host, Numb. 4. 23. But this hand: such an host as were to need the worship of God, and spiritual ministration therefore in the wilderness they had their camp near the Tabernacle, Numb. chap. 3. Now the Captains or heads of this spiritual host were the Priests, and among the common Levites the heads of the Fathers houses of Gershom, Kohath, and Merari, with, the advice of whom, and of the Captains, David as being also a Prophet, made this Ecclesiastical order here mentioned] separated to the service of the children of Alaph, and of Heman, and of Ethan, and of Gershom: whom the Prophet and cymbals: And those that were numbered among them, were men fit for the work of their forefathers. [Heb. and their number was made the work of the service, (Men of the work) that is, men that are fit for the work.]

2 Of the children of Alaph were Zaccur, and Joseph, and Nethaniah, and Asa. [He is called Jesharela, below, v. 14.] Children of Alaph: At the hand that is, the conduct, instruction, ordinance, &c. of Alaph, who prophesied [that is, called God by fingering of Palms and spiritual songs made by David, and other Prophets, playing them also upon Musical instruments. Thus is the word prophecying also taken, ver. 3. &c. and 1 Sam. 19. 20. and elsewhere] at the king's bands, [the king made and ended the Palms and spiritual songs, which the fingers sung, who dealt herein as a Prophet, see above chap. 3. on v. 6.] Concerning Jeduthun: The children of Jeduthun were Gedaljas, and Zeri. [He is called Jerim, v. 11. and Jerim, Haddis, and Mattithias, six, understand within Solom also, from v. 17. he must necessarily be joined with them, else there would be but five named here] as the heads of their Father Jeduthun, prophecying upon Harps, by thanksgiving and praising the LORD.

3. Concerning Heman: The children of Heman were Bukeja, Mattaniah, Regieel. [He is called Regaeel, v. 18.] Seabul, he is called Shubael, v. 20.] and Jeremoth, Hanania, Hananit, Elizbat, and Remania-Eger, Jesbejia, Maltath, Hobab, Mahath.

4. All these were children of Heman the king's Seer, i.e. Prophet. See 1 Sam. 9. 9. in the words of God [on in the things of God] a lift up the hand: [that is, according to the opinion of some, to sing the Palms which contain the promises of God concerning the kingdom of David, and of Jesus Christ, whose power and glory are signified by the hand for God had given Jesus fourteen years [their names were mentioned v. 4.] and three daughters.

6. These were all of them placed as the hands of their father, for the long of the house of the LORD, upon Cymbals, Lutes, and Harps, for the service of the house of God: As the hands of the king, [see above v. 2.] of Alaph, of Jeduthun, and of Heman.

7. And the number of them with their brethren that were instructed in the song of the LORD, all being masters, [Heb. understanding them, or giving understanding (that is, teachers) who taught others (namely, their disciples or scholars) to sing and understand the Palms] was two hundred and forty and eight. [These two hundred eighty eight being added to the number of their disciples or scholars mentioned above chap. 25. v. 5. make up together four thousand.]

8. And they call lute for the guard, one against another. [To wit, to know what order they were to follow in the executing of their office] as well the fife as the great, the master with the fife. [Heb. the small, as the great, as the leader, so he that is taught. The meaning is, that the lute was cast between the forty and twenty singing-masters, which are hereafter named, and each had their scholars under them. In the calling of loss there will be no regard had to the greatest or smallest of the one or the other singing-master, but they call less punctually, one among another. Some think that this is to be understood of the smallness or greatness of the voices.]

9. Now the first lot came forth for Alaph, [That is, Alaph family] namely for Josheph, [this Joseph was for the house of Alaph: And although the number of those that were under Joseph, be not here excelled, yet it is credible, it is all of all the rest, that they with their sons & brethren, that is, kinsmen, were twelve, that the same is likewise to be understood of Joseph, the fourth for Gedaliah, and his brethren, and his sons, were twelve.]

10. The third for Zachariah, his sons and brother, twelve.

11. The fourth for Jeri, his sons, and his brethren, twelve.

12. The fifth for Nethaniah, his sons, and his brethren, twelve.

13. The fifth for Bukia, his sons, and his brethren, twelve.

14. The seventh for Jesharet, his sons, and his brethren, twelve.

15. The eight for Joshepha, his sons, and his brethren, twelve.

16. The ninth for Mattaniah, his sons, and his brethren, twelve.

17. The tenth for Simei, his sons, and his brethren, twelve.

18 The
The eleventh for Asafeel, his sons, and his brethren three.
20. The twelfth for Hesabiah, his sons, and his brethren twelve.
21. The thirteenth for Zebadiah, his sons, and his brethren twelve.
22. The fourteenth for Jachin, his sons, and his brethren twelve.
23. The fifteenth for Jachin, his sons, and his brethren twelve.
24. The sixteenth for Shephatiah, his sons, and his brethren twelve.
25. The seventeenth for Jashubiah, his sons, and his brethren twelve.
26. The eighteenth for Hanani, his sons, and his brethren twelve.
27. The nineteenth for Malchijah, his sons, and his brethren twelve.
28. The twentieth for Eliashib, his sons, and his brethren twelve.
29. The one and twentieth for Hodiah, his sons, and his brethren twelve.
30. The two and twentieth for Giddalith, his sons, and his brethren twelve.
31. The three and twentieth for Gidzal, his sons, and his brethren twelve.
32. The four and twentieth for Ramum-sela, his sons, and his brethren twelve.  

CHAP. XXVI.

The order and division of the door-keepers of the Temple, v. 1. &c. and of the Treasurers that were over the treasures of the Temple, 20. As likewise of the Levitical Officers and Judges, 29.

Concerning the divisions of the porters, [To wit, of the Temple. Here is to be noted, that there were three families appointed for the office of porters: as first, the family of Malchijah. Secondly, the family of Obad-Edom, v. 11. Thirdly, the family of Hofa, v. 10.] of the Kerobites was Melecham, [called Selemach, v. 14.] the son of Kore, of the children of Asaph. [This was another Asaph, then that famous chief singer, of whom is spoken in the 35. chapter.]

2 Now Melchamin had children: Seqobiah was the first-born. [For first-born is often used (above chap. 25. 10. 19, 19, &c. the word best!) yet cast the first-born, Zobariah the second, Jeiel the third, and Jachin the fourth.]

3 Elam the first, Jashan the second, Eliphaz the third, and Jeuel the fourth.

Obad-Edom had also children: Semaja was the first-born, Jochabud the second, Jachim the third, and Sacher the fourth, and Nethineel the fifth.

4 Ammitath the sixth, Onam the seventh, Pedlaheth the eighth, for God had blessed him. [To wit, Obad-Edom, to whom God gave children and grand-children. See below v. 8. This phrase is also used, Gen. 2. v. 22, 18, &c.]

5 Also unto Semaja his son were children born, ruling over the house of their Father: For they were valiant champions. [That is, mighty men, that were valiant and courageous in the execution of their office, to wit, in keeping their guard, and in removing all violence and disorder from the doors of the Temple.]

6 The children of Semaja were Oimbabwe, and Rechab, and Obed, and Elizabad but a man. Others do here inter the word and, and then there be four and twenty heads here, as there be in the other counts] his brethren valiant men: [Heb. children, or, sons of valour] Elihu, and Semachiah.

8 All these were of the children of Obad-Edom, they, and their children, and their brethren, valiant men in strength for the service, there were threefours and two of Obad-Edom.

9 Now Melecham bad children and brethren, valiant men, eighteen.

10 And Hosa of the children of Merari, had sons: Shimm was the head (although he was not the first-born, yet his Father made him head.) The Father might not give the birth right to this son of his, and exclude the first-born without some special and remarkable cause, which it may be was given here. See the law, Deu. 21. 16, 17.

11 Hilkija was the second, Tealshia the third, Zecharjah the fourth, all the children and brethren of Hosa were thirteen.

12 Out of these were the divisions of the Porters among the heads of the men, for the wards against their brethren: [See chap. 24. v. 34.] to minister in the house of the Lord. [The meaning of the words of this verse is, that these porters or door-keepers were also divided into four and twenty courses, as the other Levites were, each in their function or administration, and that they likewise came on the sabbaths, and went off in their wards by turns, as the others did, changing their courses every Sabbath day.]

13 And they called lust as well the smallest as the great, [Heb. as the smallest, so the great, as chap. 25. v. 8.] according to their Fatherly bounties, for every gate. [Understanding that they did eat or drew lots, according as the gates of the Temple, or other places lay, where they were to keep guard; also according to the number of persons that were to keep guard in every place. Heb. for gate and gate.]

14 Now the lot East-ward [That is, of the gate that lay East-ward: and so in the sequel.] fell upon Selamach: But for Zecharjah his son, who was an understanding Counsellor, they cast lots, and his lot came forth North-ward.

15 For Obad-Edom Sambelward, and for his children the house of the treasure-chambers. [Intimating that some of the children of Obad-Edom kept gate at the fourth gate of the Temple, and some at the treasure-chambers. The words rendered here the house of the treasure-chambers, are in the Heb. the house of gatherings, that is, where the gifts that were given by the people toward the building and repairing of the Temple, were gathered and kept; as also the tithes, first-fruits, &c. See 2 Chron. 25. v. 24. But some conceive that this was a house or building near adyjoying to the Temple, where the Teachers of the law, Priests, and singing-masters kept their meetings and assemblies to discourse and commune together about the laws and commandments of the Lord. Others retain here the Hebrew word Asappim, as being the name of a certain place.]

16 For Suppim and Hosa [Understand the house of Hofa the son of Suppim of the family of Merari. Some are of opinion that Suppim and Hosa were brethren, that is to say, they were joined together under one head; wshward, with the gate Shalmelecheth, by the ascending highway: the meaning of these words is, that Suppim and Hosa had not only the guard at the Well-gate, which was called the hinder gate, because it stood behind the gate of the Sanctuary, where the ark of the covenant stood, but also at another gate that was hard by, near unto the altar or gallery that Solomon had made, to go from the city of David into the Temple. See of this this affords 2 Kings 11. v. 16. and 2 Chron. 30. v. 11.] ward over against the other one, that is, the other or in that part, that is on the other side, that is on the other side of the court; for against one another, or they were like one another, each in his ward.]

Zzz. 16 Eda
Chap.xxvi.

17 Eastward were six Levites: Northward four a day, Southward four a day; but by the treasurers-chamber: two (and) two.

18 As Parbar [Parbar is a Chaldean word, and signifies an outer wall part, or, a part that cometh outward] Westward there were four by the high way, 100 by Parbar.

19 They are the divisions of the porters of the children of the Kohites, and of the children of Merari.

20 Also of the Levites, Abijah was over the treasures of the house of God, and [Oth. that is, or, to wis, as the latter was is taken, Judges 7, 24, and 1 Sam. 28, 3, &c.] over the treasures of the hallowed things. [There is to be noted that there were divers treasures in the house of the Lord: For first, there was gathered that which was given toward the maintenance of the Priests and Levites, as there were the first fruits and the tithes, or the value thereof. Secondly, that which was hallowed or consecrated to the Lord, as freewill-offerings, vows, ransom money for the first-born, and the like, out of which were allowed the expenses and charges toward the daily faculties, as also toward the offerings on the tabernacle, new moons, and annual feasts, &c. Thirdly, there was alms money gathered for the building of the Temple, and maintenance of the same. See below ver.

26, 27, 28.]

21 Of the children of Lahmi, [Otherwise called Libni] children of Lahmi the Gershonite: of Lahmi the Gershonite were the children of the head, Libni.

22 The children of Jediael were Zechariah, and Joel [Above chap. 23, ver. 8. Zetham and Joel are called children of Lahmi, either because they were his grand-children, or because they were his children indeed, and brethren of Jediael, and that Zetham and Joel were called children of Jediael after the names of their uncles.] (These) were the over-seers of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites.

24 And Shubael the son [That is, pollicy. See above chap. 23, v. 16.] of Jeroham the son of Abijah, was chief over the treasuries. [He might be called chief Accountant, or President in the chamber of accounts.]

25 Ben his brethren [That is, kindmen] from Elizur the son of Ambrose, that springing from Elizur. Elizur was the second son of Moses, whose pollicy here are made keepers of the treasuries.] were these: Rechabja was his son, and Zobias his son, and Solomon his son.

26 This Scemith and his brethren, [That is, kindmen] were over all the treasures of the holy things, which king David had hallowed, together with the heads of the Priests, the Levites over thousands, and hundreds, and the chief of the hoff had hallowed, [That is, had pretended in the Temple for the service of God.]

27 Of the wars, [That is, of the [poil gotten in war] and of the spoil] they had hallowed them, to maintain the house of the Lord. [To wit, after the house being built, in time in have need of repairing.]

28 Also all that Samuel the Seer, [See 1 Sam. 9, 9.] had hallowed, and Saul the son of Kish, and Amor the son of Ner, and jobab the son of Zerah, all that [any man] had hallowed, was under the hand of Scemith and his brethren.

29 Of the Izharites, Chenaniah, and his sons were for the watch in Jerusalem, to judge, and to act for the sons of Jerusalem, that is, for such business as were to be done without Jerusalem, understanding thereby, that they likewise executed the office of Judges and Officers in the land. For although the Levites were continued ordinary Church-ministers: yet some of them were likewise employed and made use of in civil affairs and administrations, not only in their own cities, that were given them of the tribes by the order and appointment of God, but also belonging thereto from other places: (as appearreth by the places, v. 19, 30, 31, &c. also above ch. 23, v. 4. compared with 2 Chron. 19, 11.) forasmuch as Levi was likewise one of the tribes of Israel, and the Levites, the statutes concerning the Common-wealth of Israel were written in the book of the law of God, which especially was commended to the Levites. See 2 Chron. 19, 9, &c. Others conceive that the outward work of the Levites was this, that they thourough all the land gathered and provided that which was necessary for the building of the Temple, and for the worship of God. See 2 Chron. 24, v. 13. Neh. 11, 16.]

30 Of the Hebronites was Abijah and his brethren, valiant men, a thousand and seven hundred, over the officers of Israel on his side, Jacob a westward: over the wars of the Lord, and for the kings service.

31 Of the Hebronites Jeriah was the head, of the Hebronites of his generations among the Fathers: In the fourteenth year of David's reign [This was the last year of David's reign, wherein he made the above received order, before he made Solomon king in his head, holding for that purpose a great assembly of people, below chap. 28, 39.] there were fowls and found among them valiant champions at Jazer in Gilead. [This was a city in the land of Gilead, given to the Moabites for a dwelling-place, Jos. 21, 39.]

32 And they were valiant men, [See above v. 7.] two thousand and seven hundred heads of the Fathers: And king David set them over the Reubenites, and Gadites, and the half tribe of the Manassites, for all matters of God, and the matters of the king. [Compare note 30.]

CHAP. XXVII.

25, 26.]

The order concerning the men of the war, ver. 1. &c. The Prince of the Tribes. 16, The chief keepers of David's treasures and revenues. 25. His chiefest Counsellors and friends. 32.

Now these are the children of Israel according to their number, the heads of the Fathers, and the Captains of the thousands, and of the hundreds, with their Officers, serving the king in all matters of the division: [That is, of the orders, into which David had divided the host] coming on, and going off from month to month in all the months of the year, [understandeth, that according to the division made by David, the twelve Chiefs with their men were to keep their guards and their marching for a month together, changing their coves every month. And whatever butin or difficulties occurred, wherein military strength was required, for that those were to be in readiness, whole month and turn it was. So that those things were as it were Legions, or bands of the militia, or train-bands, which were to be always in readiness for the service of king and country, every division was four and twenty thousand.

1 Over the first division in the first month was Jashobeam [See of this Commander, 2 Sam. 23, 8, where he is called Jashobeam the son of Zohak.] the son of Zabdiel. And his division there were four and twenty thousand.

2 Over the first division in the second month was Zabdi [Otherwise called Dosai, 2 Sam. 23, 9.] the Abhi; and over his division was Mishael also a son of Levathi; [Oth. after that Mijah became Commander over his division]
division: To wit, when David was dead: but others understand this thus, that Michtath was David's Lieutenant in this division there were likewise four and twenty thousand.

5 The third Commander of the host in the third month was Benja: the son of Zayadi, the chief Officer, [Hch. Cohen] which figureth a person that executed an honourable office, either in church or here: he was the head. In his division there were likewise four and twenty thousand.

6 This Benja was a champion of the thirty, [Their thirty champions are expounded by name, 2 Sam. 23. 24. Etc., and 1 Chron. 11. 16.] and over the thirty. And (over) his division was Ammizabad his son. [Some understand this thus, that this Ammizabad was chief Lieutenant of his Father's Regiment; Who was also Commander over the Craft and Priest. 2 Sam. 8. 18.] 7 The fourth [To wit, Commander: and so in the sequel] of the fourth month was Asuel the brother of Jaob, and after him [To wit, after his death, after that he was slain by Abner, 2 Sam. 2. 23.] Zadoc his son: in his division there were also four and twenty thousand.

8 The fifth Commander in the fifth month was Sammih [Hch. called Sammih, 2 Sam. 23. 15. and Sammu, 1 Chron. 11. 37.] the Geshurite: in his division there were also four and twenty thousand.

9 The first in the sixth month was Jaob the son ofatch the Teniute: in his division there were also four and twenty thousand.

10 The seventh, in the seventh month, was Helez, the Pelonite [Otherwise called Paltite, 2 Sam. 23. 16. of the children of Ephraim: In his division there were also four and twenty thousand.

11 The eight, in the eighth month, was Sibbecai the Hushathite, of the Zobethites. [These were the phanur of Zerath the son of Juda: In his division there were also four and twenty thousand.

12 The ninth, in the ninth month, was Abigather the Heshbonite, of the Benjaminites: In his division there were also four and twenty thousand.

13 The tenth, in the tenth month, was Maharai the Mephitathite, of the Zobethites: In his division there were also four and twenty thousand.

14 The eleventh, in the eleventh month, was Benahe the Phibhasite, of the children of Ephraim: In his division there were likewise four and twenty thousand.

15 The twelfth, in the twelfth month, was Helldai [Otherwise called Heliel, 1 Chron. 11. 30. and Helbin, 2 Sam. 23. 19.] the Netophathite, of Othniel: In his division there were also four and twenty thousand.

16 But over the tribes of Israel were chiefs: Over the Reubenites Eleazer the son of Zachi was Leader; over the Simeonites Sephirot the son of Machath.

17 Over the Leuiotes was Hasdai the son of Kenna, over the Aaronites [Hebr. over Aaron, that is, over the high Priest's house, which ought to continue in Aaron's family] was Zadok.

18 Over Isshia was Eliasib, [Called Elisab, 1 Sam. 16. 6. 7. (one) of David's brethren: over Elisib was Hemi the son of Michael.

19 Over Zebulun was Misjah the son of Gathis: over Naphtali was Jerimoth the son of Achiel.

20 Over the children [That is, possibly] of Ephraim, over the half tribe of Manasseh was Meshael the son of Polad.

21 Over half Manasseh, or Gilgal, was Iddo the son of Zadok: over Benjamin was Jashob the son of Abner.

22 Over Dan was Asriel the son of Jeroham: these were [To wit, that were even now expressly named] were the princes of the tribes of Israel. [And God and with the Chieftains are not named in this Register, why they are passed by or concealed, is uncertain.]

23 But David took not the number of those that were twenty years old, [Hch. from the son of twenty years] and under; because the Lord had said, that he would make Israel as the stars of Heaven. [Understand this thus, that David would not number the people after the time that he was established and punished of God for causing the people to be numbered by Jeshua.] 24 Tab the son of Zayadi had begun to number, [To wit, all the Israelites that were above twenty years old, 2 Sam. 24.] but he sprawled it not, [For he counted not Benjamin nor Levi, because he did this work of numbering the people godliness, and against his will. See 1 Chr. 21. 6.] because there was great wrath upon Israel for it: [Meaning the burning wrath of God, that is, the hot fury of his people, 2 Sam. 24. 13.] therefore the number is not brought into the account [Hch. into the number] of the Chronicles of King David. [To wit, the full number was not brought in. For Tab took not the number of Levi and Benjamin, chap. 21. 6. Others understand this thus, that David being grieved for what he had done, would not have this to be set down in the public records: But God would have it to be recorded in the books of the holy Scripture.]

25 And over the kings treasures was Araunah the son of Zikri, the son of Adiel. [Understand those treasures that were in the kings house, or within Jerusalem: and Jonathan was over the kings treasures and revenues, that were received and gathered without the said city] and over the treasure in the country, in the cities, and in the towers: [That is, cistals, strong holds, fenced houses] was Jonath the son of Uziel.

26 And over those that did work the field in the village of the ground, [Understand here that, that did the kings husbandry, and tilled his ground] was Ezri the son of Chelub.

27 And over the vineyards was Shimei the Ramathite: [That is, over the vine-dressers, that were to look to, and did the kings vineyards. And to this was this mans office distinct from Zaddis'] but over that which came of the vines, for the fine-houses of wine, [That is, over the wine-cellars] was Zadi the Sibionite.

28 And over the Olive-yards, and the Sychem-trees, that were in the low ground was Baal Harmach the Gehronite: but Joas was over the treasures of the oil. [That is, over the oil that was stored up in cellars.]

29 And over the oxen that fed in Saron, [See Cant. 2. 7.] was Sisrai the Saronite: But over the oxen in the low ground, was Saph the son of Aiali.

30 And over the camels was Obli the Imerite: And over the asses was Pecheor the Nethivite:

31 And over the small cattle [As sheep and goats] was Naas the Hagerite: All these were Rulers over the substance that king David had.

32 And Jonathan David's uncle, [Some think that this Jonathan was David's nephew, the son of Samma, David's brother, of whom we read, 2 Sam. 21. 22. and so David should have been his uncle] was Cenonbuel, an understanding man, he was also Scrite: [Or Secretary] Now Hesdi the son of Jachins, was with the kings speers. [To wit, for to instruct and fashion them as their tutors in all good manners and learning.]

33 And Abdothuel was the kings Cenonbuel: And Hesdi the Archite was the kings friend.

34 And after Abdothuel was Josada the son of Bejaia, and Ahithab: But Josab was the General of the king's army.
CHAP. XXVIII.

David left charge to the Princes, v. 1. 8.2. and to Solomon, concerning the keeping of all Gods commandments, and in particular the building of the Temple.

He gave Solomon a pattern of the whole building, and likewise of all the vessels thereto appertaining.

A sort repetition of Davids exhortation to Solomon, 20.

Then David assembled at Jerusalem all the chief of Israel, the chief of the tribes, and the chief of the divisions, ministering in the king, and the Commanders of thousands, and the Commanders of hundreds, and the Rulers of all the kings substance and cattle, and of his sons, [Oth. and his sons] with the Chamberlains, [see the annorat. on Gen. 31. v. 26.] and the Champions, yeal all (or every) valiant Champion. (in this chapter the writer of this book returneth to the history, which he had begun above chap. 25.)

And king David stood upon his feet. [By his standing up he did signify the honour to him that he gave to the word of God, which he had received from God, and intended to declare the fame before the Congregation. Compare Isag. 20. 10.] and he said, hear me, my brethren and my people, I had in my heart to build an house for the ark of the covenant of the LORD, [i.e. the temple wherein the ark might safely rest, without being any more removed or carried from one place to another, as heretofore often hapten. See 2 Sam. 6. 1.] and for the foot-stool of our God, [Thus is the Ark of the covenant called, forasmuch as the Lord did set it upon it between the Cherubims, 2 Sam. 6. 2.] and I have prepared me to build it, 2 But God said unto me, thou shalt build an house unto my name: For thou art a man of war, and thou hast shed much blood. [Hab. 1. 12.]

4 Now the Lord the God of Israel chooseth me out of all my Fathers house, that I should be king over Israel for ever. [That is, my life-time, as long as I live; for that is the ever or eternity of men: But in respect of our Lord Jesus Christ the son of David, is an everlasting kingdom, which shall never end, Luke 1. 33. 3. for a Sam. 7. 13.] For by bath chosen Judah, [that is, the tribe of Judah, to be a Leader, see Gen. 49. 8. and 3 Chron. 5. 1.] and my Fathers house in the house of Judah: And among the sons of my Father be hath put pleasure in me, to make me king over all Israel. 5. And of all my sons (for the Lord hath given me many sons) be hath chosen Solomon my son, to sit upon the throne of the Kingdome of the Lord over Israel. 6. And be said unto me, Solomon thy son, he shall build mine house and my courts: For I have chosen him (to be) a son unto me, and I will be unto him a Father. 7. And I will establish his kingdom for ever: [See sec. 4.] If he shall be faithful in my commandments and my judgement, as at this day. [That is, as unto this day he hath been instructed, and therefore according to the good instruction, he hath been carefully diligently in keeping my commandments.] 8. Now therefore, the eyes of all Israel, the Congregation of the Lord, and before the cars of our God, keep and keep. [For, keep and keep, is that, give diligence to seek and keep.] all the Commandments of the Lord thy God, that thou mayest hereafter possess that good land, and cause your children after you to inherit it for ever. 9. And thou Solomon my son, know thou the God of thy Father, [That is, that God, that took me pleasure, (as v. 4.) and whom I have faithfully served.] and forsee him with a perfect heart, and with a willing soul:

For the Lord [searcheth all hearts, and be understandeth all the imagination of the thoughts; [that is, all that men are able to think or imagine.] If thou seek him, he will be found of thee: But if thou forsaikes him, he will cast thee off for ever. 10. Take heed now, for the Lord hath chosen thee to build an house for the temple. [Sanctuary: Be strong, and do it. [That is, perfect it, finish it.] 11. And David gave unto Solomon his son a type of the portch, [See Exod. 25. on vers. 40.] with the houlings thereof, and the treasurers thereof, and the upper chambers thereof, and the inner chambers thereof, and the house of the expiatory-coveting, [This was the covering that lay upon the ark of the covenant, not upon any other covering of the Cherubims was, and as it were the throne or chair of God. But by the expiatory-coveting he understand the ark of the covenant itself, which was to be put into the most holy place of the Temple.] 12. And a type of all that was with him. [That is, in his mind] by the pliers, [To wit, by the holy Ghost, who revealed unto David, how all those things were to be made in the Temple, v. 19. as God had formerly revealed unto Moses the pattern of the Tabernacle, and of all other things that he was to make before, and showed and declared unto him all things which were to be done: See Exod. 31. 3. (namely) of the court or the house of the Lord, and of all the chambers round about it, for the treasures of the house of God, and the treasures of the holy things. [To wit, to keep treasures in. Oth. of the treasures, c. v., meaning a type or pattern of the places, wherein the treasuries were to be kept, or a pattern of the treasures themselves.] 13. And of the divisions of the Priests and of the Levites, [See of these divisions above in chapters 14. 15. 16. and of all the work of the service of the house of the Lord, and of all the vessels of the service of the house of the Lord. 14. (He gave) gold according to the weight of gold for all the vessels of each service. [Heb. of service, and of service, that is, all the service that was done in the sanctuary, as of that was done in the court] (likewise silver) for all vessels of silver according to weight, for all the vessels of each service, [the vessels and instruments of gold were used in the temple, in the place which was called the holy: But the vessels or instruments of silver were used in the Court of the Priests. Oth. of the gold according to the weight of gold, c. v. Meaning that there is here proceeded the type or pattern of all things.] 15. And the weight for the golden candlesticks, and their golden Lamps, according to the weight of every Candlestick, [Heb. of the Candlestick, of the Candlestick, And so here below] and the Lamps thereof likewise for the silver Candlestick according to the weight of a Candlestick, and the Lamps thereof, according to the service of every Candlestick. 16. Also (the gold) gold by weight for the Tables of orderings. [To wit, upon which the show-bread was set in order according to Gods command given by Moses] for every table; and silver for the flower tables. 17. And pure gold for the gold of the flesh-hooks, and the sprinkling-bowls, [Wherein they received the blood of the sacrifice, and wherewith they sprinkled the altar in the sacrifices. See Exod. 24. 6.] and for the dishes: And for the golden cups, the weight for every cup: [Heb. for cup and cup] likewise for silver cups, the weight for every cup. 18. And for the altar of incense refined gold in weight and gold for the type of the cherub. [So he calleth the Cherubins, because the Lord by the special tokens of his presence is said to fit between the Cherubins. See Num 4. 4. and they are said to be his cherub, Ps. 68. 18. 11. Exod. 25. 14. 15. 16. and chap. 10. 13. 16.] (To wit) of
David related before all the congregation the great provision of all kinds of materials that he had prepared and laid up for the building of the Temple, ver. 1. &c. And he exhorted them, both Princes and people, to contribute willingly thereto. They contribute liberally, 6. For which David gave God thanks, 10. and he prayed unto the Lord for all the people, 18. and for the king, 19. The thanksgiving and offering of the people, 20. Solomon was anointed king, and Zadok high priest, 21. The Lord made the rich Solomon exceeding glorious and great, 25. How long David reigned, 26. 27. He died, 28.

Moreover, David said unto all the congregation, [See above chap. 28. v. 8.] God hath chosen Solomon my son alone, [1 Kings, one, to wit, of all my sons. Therefore David caused him in his lifetime to be crowned King, and the other sons of David have professed obedience to Solomon, ver. 24.] a youth! [Solomon had at that time married a wife, as may be gathered from his son Rehabeam's age, 2 Chron. 11. 13, for he reigned forty years, 2 Chron. 9. 30, and his son Rehabeam was 41 years when he came to the Crown after the death of Solomon; whence it appears that Rehabeam was a vear old when Solomon was crowned King. But David calleth him young and tender for just cause, because at that time (according to the opinion of some) he was but eighteen or nineteen years old, and had brethren that were elder, then he] on the contrary, he must perform his work! For it is no place for man, but for God the Lord.

Now we have prepared with all my strength, for the house of my God, gold, and gold, and silver for silver, and copper for copper, iron for iron, and wood for woodwork; [Sardonians, cinnamons, and cedars (stones) ornamentstones, and embroidery, or, for ornaments and embroidery] and all manner of precious stones, and marble-stones in abundance.

And moreover out of my delight toward the house of God, [That is, out of my affection to the house of God, the especial gold and silver that I have] that of mine own jewels, and other costly things, which I have gathered and kept for this very end, I give and above unto the house of my God, besides all that I have prepared for the house of the sanctuary.

Three thousand talents of gold, [See Exod. chap. 15. v. 39.] of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house, [to wit, the gold to overlay the walls of the Temple, and the silver to overlay the walls of the other houses and chambers, and also the apparatuses belonging to the Temple.] Gold for the golden things, and silver for the silver vessels, and for every work (to be made) by the hand of artists: [18. And who is there (to wit, among you) willing to fill his hand the day unto the Lord? (that is, to consecrate his service unto the Lord, and to offer a free-will-offering unto him.) See Exod. 32. 29. Lev. 8. 33.]

Then the chief of the fathers, and the princes of the tribes of Israel, and the captains of thousands, and of hundreds, and the rulers of the king's work gave willingly.

And they gave to the service of the house of God, [That is, to ward the building of the temple five thousand talents of gold, and ten thousand drams; a dram weight as much as a French crown.] and ten thousand talents of silver, and eighteen thousand talents of copper, [Huld, ten thousand, and eight thousand talents of copper,] and an hundred thousand talents of iron.

And they that had apportioned [To wit, costly and precious stones] were found; gave them into the treasury of the house of the Lord, under the hand of Shebna the scribe, [This man was the keeper General of all the treasures of the sanctuary, whom we might call the Receiver-General, but Solomon placed over the treasures that were gathered for the building of the Temple, 1 Chron. 26. 26.] and the people rejoiced at their giving willingly, for they gave with a ready heart, and God was with them.

Therefore David praised the Lord before the eyes of all the congregation, and David said, praise be thou Lord God of our father Israel, from eternity to eternity.

Thine, 0 Lord, is the greatness, and the power, and the glory, and the might, and all dominion, both in heaven and on earth. (It is thine.) 0 Lord, is the kingdom, and thou hast exalted thyself (as) an hand above all.

And riches and honours are before thy face, and thou reguest of all (things), and in thine hand is power and might: It is thine hand to make all great, and to make all strong.

Now then our God, we thank thee, and praise the name of thy glory. [Or, thy glorious name.]

For who art thou, and what is thy people, that thou shouldst have ordained power to give willingly, as this is? [That is, all thine things] for all is thine, and we give it thee of thine own hand. [That is, as we freewilly gave this to thee, so we now give it to thee again.]

For we are strangers and sojourners before thy face, as all our fathers. [This is David's argument: Seeing men are but strangers and pilgrims here on Earth, who must shortly depart from hence, Psa. 39. 13, and that we cannot keep our goods or cattles after our death: therefore we cannot better bellow them then upon the service of God, who will graciously reward it unto all eternity.] our days on earth are as a shadow, and there is no excellency, [intimating that there is nothing firm, true, or fixed in this life: It is all vanity and like a shadow, and no man can expect that he shall escape death. Other, which (to wit, shadow) is not gathereth.]

LORD our God, all this abundance that we have prepared to build thee an house for the name of thy holiness,
that is of thine hand, and is in all thine.

17. And now, my God, let thy left hand prosper mine in all things, and give unto meNow  a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all things, and to build this house which I have prepared. (That is, for which I have gathered and made ready all this provision, yea for which I have bought the place it lieth.) 1 Chron. 21, 25, and 2 Chron. 3, 1, and have made the model or draught of it.)

20. After that David said unto all the congregation, praise now the Lord thy God: Then all the congregation praised the Lord, the God of their fathers, and they bowed down, and bended themselves down before the Lord, and before the king. (To wit, before the Lord with religious worship, and before the king with civil reverence.)

21. And they offered unto the Lord burnt-offerings, and sacrifices, and they also offered unto the Lord burnt-offerings on the same day, a thousand bullocks, a thousand rams, and a thousand lambs, and drink-offerings, and flax-offerings, in abundance for all Israel.

22. And they did eat, and drink, and made much music, and praised the Lord with loud singing, and with instruments of all sorts. And the joy of Jerusalem was great that day: for the joy that they had prepared for the Lord was great, and the joy of David was great. 1 Kings 1, 33.

For that first anointing was done in haste, at which time the people was only present, to hinder the levitical intents of Adonias: but this second anointing was performed even in David's lifetime, (as appears in the beginning of this verse) yea with greater solemnity, in the presence of the princes and officers of the people, yea also of the rest of David's sons, unto the Lord. (That is, to the service of the Lord, to the maintaining and defending the two tables of the law.) (To be)

Levi, and Zadok (to be) Priest. (To wit, to be high Priest; and Abijah was put out, because he had also been in the dedication of Adonias, 1 Kings 1, 7.)

30. So Solomon sat on the throne of the Lord, that is, the throne which the Lord had given him, and on which as viceroy, he kept the Lord's place, as king in stead of David his father, and he was prosperous. And all Israel hearkened to him.

31. And all the princes, and captains, and people, praised King David, king of Israel, and he was made great, and all Israel hearkened to him. (For he was accepted of Solomon to be their king and sovereign. Heb. gave the band under king Solomon.)

35. And the Lord magnified Solomon exceedingly before the eyes of all Israel, and he gave him a royal majesty, (Heb. a majesty of the kingdom, such as had not been in any king of Israel) no judge, nor ruler among the Israelites, before him. (See 1 Kings 3, 12, and 2 Chron. 1, 11.)

16. Thus David the son of Jesse reigned over all Israel.

27. Now the days that he reigned over all Israel were forty years: (See 1 Kings 2, 11.) he reigned seven years in Hebron, and he reigned thirty and three in Jerusalem. (See 2 Sam. 5, 5.)

18. And he was old and great age. (Heb. grayness, or, beardiness, as Gen. 25, 8.) full of days, riches and honour; and Solomon his son reigned in his stead.

19. Now the acts of king David, first and last, behold, they are written in the histories. (Heb. words, things) of Samuel the Seer, and in the histories. (Heb. words, things) of Nathan the Prophet, and in the histories. (Heb. words, things) of God the Seer. (This may be understood of the two books of Samuel, the chief books whereof were written by the Prophets that are named here, to wit, by Samuel, Nathan, and Gad, who are called Seers here.)

30. With all his kingdom, (That is with all the rule or government of his kingdom) and his might, and the times that passed over him, and over Israel, and over all the kingdoms of the land. (That is, with that which in his time happened to him, to Israel, and to the kingdoms that lay round about.)

The End of the First Book of Chronicles.
THE SECOND BOOK OF THE CHRONICLES.

The Argument of this Book.

As for the appellation of this Book, and the former, the Reader may consult the Argument of the first Book of the Chronicles. In this second is the history of the people of God, and their kings, as the same was left in the former Book, proceeded unto the Babylonish captivity. Now although here be also mention made of the kings of Israel, who are set down in a special manner, after that the ten tribes had separated themselves from the house of David, yet in this Book is briefly described by Ezra (as is conceived) the history of the kings of Judah. For which there were remarkable reasons. For besides that Judah had still in some kind kept the true religion, and the pure worship of God, from which the ten tribes had so far departed, that God at length suffered them to be carried away captive out of their own land by Sennacherib king of Assyria without hope of deliverance, and that consequently Judah was, then properly, the only people of God, whose history Ezra especially intended. The Messias also was to come of that tribe, even of the royal family of David according to the psalm. For which cause the history of the ancestors of the kings, from the beginning of them, until his coming, was carefully to be recorded, that the promises of God might be found true. And especially as the history of David is written in the former book, therefore now this second begins with a relation of the reign of Solomon, who succeeded in his Fathers stead. He is extraordinarily endued with great wisdom, which he had asked of God: Whereunto were added both riches, (which he bestowed and laid out upon the building of the Temple, and other buildings) and honour which he received of the nations round about. But for his sins his kingdom was divided, when Rehabeam his son succeeded in his stead. Ten tribes revolted from Judah, making choice of Jeroboam for their king. After Rehabeam followed successively in order in the kingdom of Judah, Abia, Asa, Josaphat, Asaiah, Ahaziah, Joas, Amaziah, Uzziah, Jotham, Achaz, Hezekiah, Manasseh, Amon, Josiah, Jechoniah, Jephtiah, Zedekiah; many of which were idolaters; some maintaining the true Religion and the pure worship of God, as Asa, Josaphat, Joas, Amaziah, Uzziah, Jotham, Hezekiah, Josiah; although they were unequal to one another in godly zeal and true piety. Likewise some of them either turned aside from good to evil, as Joas and Amaziah, or turned from evil to good as Manasseh. In the mean while the Lord never ceased to call as well the kings as all the commonalty to repentance, using for this end the ministry of the Prophets, who at this time followed each other in great abundance, even from Elia and Elisha, unto Ezekiel and Daniel. But in regard they were not hearkened unto, but contemned and despised by the greatest multitude, therefore God at length suffered this kingdom of Judah to be overpowered by Nebuchadnezzar king of Babylon, who carried the Jews away captive into this land: where they remained twenty years, untill Cyrus, who translated the Monarchy from the Babylonians to the Persians, gave them liberty to return home into their own country, as this further appears in the Book of Ezra and Nehemias. Now there is in this Book (according to the opinion of some) contained an history of four hundred and four and twenty years.

II. Chron.
II CHRONICLES.

CHAPTER 1.

Salomon being made in his kingdom, offered at Gibeeon, v. 1, &c. It being put to his choice by God what to ask him, he prayed for wisdom, which he obtained, with a promise of riches and honour, v. 11. He returned from Gibeeon, v. 13. His power and great wealth, v. 14.

And Salomon the son of David was strengthened in his kingdom. [This is, took courage, or became courageous, observing his full choice to the crown, the joynt content of the people, and the general peace of the land, and removing of all lusts and hindrances thereof.] for the LORD hath God set him up, [see 1 Ch. 22, on v. 21,] and magnified him exceedingly. [Heb. upward. So 1 Chr. 22:5, and 22:7, and 29:27. The meaning is, that he lifted him up as it were on high in respect of greatness of title, honour, peace, and wealth.] And Salomon made unto all Israel, the chief of the thousand, and of the hundreds, and to the judges, and to all the princes, [Understand by or under this name, those that among others excelled in nobility, in offices, in high offices in all Israel, the heads of the fathers; see 1 Kings 4:4, on ver. 8, where they are called the chief of the fathers.] And they were, Salomon, and all the congregation with him, to the high place, [Called a great high place, 1 Kings 3:4. See the annotation.] which was at Gibeeon; [a city in the tribe of Benjamin, see 1 Kings, chap. 3, on v. 4.] for there was the Tent of the congregation of God, [that is, the holy Tabernacle, of which see Exodus, 26:31, and Lev. 16, v. 1,] which Moses the servant of the LORD had made in the wilderness.

And the ark of God had David brought up from Kirjath-jearim; [a city in the tribe of Judah, see 2 Samuel 6:17, and 1 Samuel 25,] the Prophet Uriah's country, v. 16, 20, to the place which David had prepared for it, [for he had pitched a tent for it.] Also the copper altar, which Bezaleel the son of Uri, the son of Hurab had made, was there [Not at Jerusalem where the ark was, but at Gibeon, where the Tabernacle stood.] before the Tabernacle of the LORD; and Salomon and the congregation worshiped before it. [So with the copper altar, to offer upon it, according to God's command, Lev. 17:17, 19, 12. Oth. fought him to win the Lord.] And Salomon offered there before the face of the LORD, [See Lev. 1, on ver. 3.] upon the copper altar, which was at the Tent of the congregation; [See Lev. 1, 5.] and he offered a thousand burnt-offerings upon it.

And in that night did God appear unto Salomon: [See 1 Kings 3:5.] and said, Ask what I shall give thee.

And Salomon said unto God, thou hast showed great mercy unto David my father: And thou hast made me king in his stead. [See 1 Chronicles 28:5.] Now LORD God, let thy word be true (made) unto David my father: For thou hast made me king over a people, manifold as the dust of the earth. [See Genesis 13, on v. 16.]

Give me now wisdom and knowledge, [See the difference between these two gifts, 1 Kings 4, on ver. 24.] that I may go out and come in before the face of this people; and that I may judge them, according to the ability of men. [See the exposition of this phrase, Numbers 27, on v. 17, and Deuteronomy 31, on v. 12.] For who is able to judge this great people? And God said unto Salomon, Because thou hast asked this, and not that which I will give, I have given it thee. [See 1 Kings 3:9, 10.] the kingdom shall not be taken from thee: But if thou shalt hear the voice of my people, and 1 Kings 3:9, 10.] and doth what is right in mine eyes, and turneth not his heart away from me, I will be with thee. And Solomon judge and hear the cause, according to the judgment. [See 1 Kings 3:10, and the annotation thereon. Oth. which hoped not so to the kings that have been before thee, neither shall happen so after thee.] Salomon came to Jerusalem from the high place which was at Gibeon, from before the Tent of the congregation, and reigned over Israel. And Salomon gathered chariots and horsemen, so that he had a thousand and four hundred chariots, and twelve
SOLOMON APPOINTED WORKMEN TO BUILD THE TEMPLE, VERSE 1-9.

SOLOMON appointed workmen to build the temple, verse 1-9. He requested also of Huram the king of Tyre laborers and smiths, promising to furnish them with victuals, 10. Huram consented, and found the men and materials for the temple in a measure, 1. verse 10. and the king made the flax and the gold and the silver to be as stone, verse 11. The chapters in the 9th and 10th of Kings are connected in the 9th and 10th of Chronicles. 15. Solomon made the flax and the gold and the silver to be as stone, verse 11. and the C. stars to be made to be as firemen's torches, verse 12. which are in the low grounds in the midst. 16. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 13. The king made the flax and the gold and the silver to be as stone, verse 14. and an abundance of twenty thousand baths of oil, verse 15. And the king made the flax and the gold and the silver to be as stone, verse 16. and the C. stars to be made to be as firemen's torches, verse 17. which are in the low grounds in the midst. 18. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 19. The king made the flax and the gold and the silver to be as stone, verse 20. and an abundance of twenty thousand baths of oil, verse 21. And the king made the flax and the gold and the silver to be as stone, verse 22. and the C. stars to be made to be as firemen's torches, verse 23. which are in the low grounds in the midst. 19. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 24. The king made the flax and the gold and the silver to be as stone, verse 25. and an abundance of twenty thousand baths of oil, verse 26. And the king made the flax and the gold and the silver to be as stone, verse 27. and the C. stars to be made to be as firemen's torches, verse 28. which are in the low grounds in the midst. 20. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 29. The king made the flax and the gold and the silver to be as stone, verse 30. and an abundance of twenty thousand baths of oil, verse 31. And the king made the flax and the gold and the silver to be as stone, verse 32. and the C. stars to be made to be as firemen's torches, verse 33. which are in the low grounds in the midst. 21. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 34. The king made the flax and the gold and the silver to be as stone, verse 35. and an abundance of twenty thousand baths of oil, verse 36. And the king made the flax and the gold and the silver to be as stone, verse 37. and the C. stars to be made to be as firemen's torches, verse 38. which are in the low grounds in the midst. 22. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 39. The king made the flax and the gold and the silver to be as stone, verse 40. and an abundance of twenty thousand baths of oil, verse 41. And the king made the flax and the gold and the silver to be as stone, verse 42. and the C. stars to be made to be as firemen's torches, verse 43. which are in the low grounds in the midst. 23. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 44. The king made the flax and the gold and the silver to be as stone, verse 45. and an abundance of twenty thousand baths of oil, verse 46. And the king made the flax and the gold and the silver to be as stone, verse 47. and the C. stars to be made to be as firemen's torches, verse 48. which are in the low grounds in the midst. 24. The bringing forth of horses, was that which Solomon bought out of Egypt, and concerning the low ground, verse 49. The king made the flax and the gold and the silver to be as stone, verse 50. and an abundance of twenty thousand baths of oil, verse 51. And the king made the flax and the gold and the silver to be as stone, verse 52. and the C. stars to be made to be as firemen's torches, verse 53. which are in the low grounds in the midst.

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And Solomon numbered all the strange men that were in the land of Israel. These strangers were Canaanites, that yet remained in the land, whose sons the Israelites had not destroyed, although God had commanded them to do it (see 1 Chron. 2:7) after the numbering, whereas David his father had numbered them and there were found an hundred thousand, and three and thirty thousand and five hundred. And he made thereupon and ten thousand of them (to be) hewers of hewn-stones [So is the Hebrew word taken, below chap. 34. 13. Nehem. 4. 10x10 and fourteen thousand (to be) hewers in the mountain] (to wit, of Lebanon) together with three thousand, and six hundred overseers, (as above on verse 2) to cause the people to work.

And he numbered twenty thousand and the officers which were over the people, (to be) officers of the house of the LORD, to do work in the house of the LORD, one officer over the house, and the second over all that came in to work in the house of the LORD.

And he numbered all the people that were able to work among them, whom David had promised to build the house of the LORD; And Solomon began to build the house of the LORD which he intended to build in Jerusalem, on mount Moriah, where the oracle of the word of the LORD was unto David his father, in the place that David had appointed, between the altar that David had made there, and the threshing-floor of Ornan the Jebusite, (of whom David had bought this place to build the temple of the LORD, 2 Chron. 2:4, 25.)

And this is the foundation which David the king gave for Solomon his son, to build an house for the name of the LORD: 
And these are the foundations of Solomon's house, which he intended to build the house of the LORD, the length in ells (or cubits) according to the first measure (some understand this of the measure that was used in holy buildings: others, of the measure of the temple, which David had left behind to his son Solomon in writing): Some, because measures are sometimes changed through length of time, conceive the first measure to be that which was in use in Moses' time. Some also understand the first measure to be that of the full saw-draught, or meaning of the ground-work or place of the temple, to wit, of its length and breadth, without the diminution of parts and the addition of those courts and chambers, which were designed and made afterward, was therefore elli, and the breadth twenty elli. Here is no mention made of the house because here is only spoken of the foundation, see of the height, 1 Kings 6. 2.

And he made also the port that was in the front. (To wit, of the house of the Lord, see 1 Kings 6. on verse 3.) was in the length according to the breadth of the house, (that is, it was as long as the temple was broad.) And the porches that were before the length, was sixty twenty elli, and the breadth an hundred and twenty, (of the breadth which was ten elli, see 1 Kings 6. 3.) which he overlaid within with fine gold.

Now the great house [That is, the forepart of the temple, called the holy place, which is here said to be overlaid within] was overlaid with fir-wood; (to wit, the floor of it, but the walls were covered over with Cedar-wood, 1 Kings 6. 15.) that be overlaid that with good gold: and be made threescore palm-trees, and chain-work.

6 And he overlaid the house [To wit, the rest of the floor of the temple, which was not yet covered over with fir-wood] with precious stones [as marble, or some other stone fit to make a pavement] for ornament: now the gold was gold of Ophir, 1 Kings 6. 22. for the annex. there; 2 others understand this gold to be mentioned of the gold of Ophir, 1 Kings 6. 22. And by the annex, there is no mention of the holy place, the walls thereof, and the doors thereof with gold, and be girded cherubim upon the walls.

Moreover, he made the house of the holy of holies, [Hab. Hab. see of holy places, 1 Kings 6. 7.] that is, the most holy place of the temple which was the hinder and innermost part thereof; where the ark of the covenant and the cherubim stood; otherwise called the oracle place, because God there uttered a voice, and gave answer, 1 Kings 6. 2. The length whereof according to the breadth of the house, (to wit, of the holy house a little before mentioned verse 5,) was twenty elli, and the breadth thereof twenty elli: and he overlaid it with good gold, (amounting to) shesh hundred talents: (of the weight of a talent of gold, see Exod. 25. on verse 39.)

And the weight of the nard was unto fifty shekels of gold; (Of the value heretofore, see Gen. 44. on verse 23.) and he overlaid the upper chambers, (there were placed on high over the porch; of which see 1 Chron. 26. 11.) with gold:

And he also made the house of the holy of holies two cherubim [See Gen. 3. on verse 24. and 1 Kings 6. on verse 23.] of forth-drawing work; (Hab. 2. y. 52) of gold, (according to the opinion of some, a work, whole parts or pieces, or members could be taken, fitted, or drawn out from another, which was useful to be done in respect of the greatness, and beauty of the work; see a work according to the design of young men, or of image-work:) and he overlaid them with gold:

Now concerning the wings of the cherubims, the length thereof was twenty elli: and the wing of one was five elli, reaching to the wall of the house, and the other wing of five elli, reaching to the wing of the other cherub. Likewise the wing of the other cherub was five elli, reaching to the wall of the house; and the other wing was five elli reaching to the wing of the other cherub. (See the exposition hereof.)

The wings of these cherubim spread themselves forth two twenty elli: and they stood on their feet, and their faces toward the house. (Of their outward, compare Exod. 25. 20.)

14 And he made also the wall, (which parted or distinguished the holy place from the most holy place.) See of this Exod. 25. 31. 1 Kings 6. 24. and the annex, thence, of five: colour, and purple, and crimson, and fine linen, and be made cherubim theron.

Moreover he made for the house two pillars of five and thirty ells in length: (See also 1 Kings 7. on verse 5.) And the chapiter that was on the head of iron was five ells.

And he made also the cherubims, [Understand golden chains, or fillets. See of these, by which the wall hing, 1 Kings 6. 21. and the annex, therewith, see 1 Kings 6. 26. and the annex, therewith, see 1 Kings 6. 26. and the annex, therewith, see 1 Kings 6. 26. and the annex, therewith, see 1 Kings 6. 26. and the annex, therewith, see 1 Kings 6. 26. And he put them on the heads of the pillars: For these be made an hundred perçgrenates, (to wit, in each row. And these being two rows, it is said, 1 Kings 7. 26.) that there were two hundred
Hath made also a copper altar. [This altar was indeed like unto the altar that was made by Moses in the wilderness, in fashion, because it was foursquare, and in the covering, which was of copper; but not in bij-}
gnets, because it was much larger: besides that was made fit to be removed, and carried from place to place, this was made to abide standing. Compare Exod. 27, 1, 2. of twenty ells in the length thereof, and twenty ells in the breadth thereof, and ten ells in the height thereof.

2. Beils, he made the molten sea. [See of this. 1 Kings 7: 23, 24. where likewise is the evidence of the expression of this text. it was of ten ells, from the one brim [Heb. lip] thereof to the other brim thereof round in compass, and of five ells in the height thereof, and a measuring-line of thirty ells did compass it round about.

3. Now under the same. [To wit, the sea, meaning the brim thereof. 1 Kings 7: 25. was the foundation of oxen. [understand this of the small images of oxen, which were under the brim at the belly of the sea, not of the great oxen, upon which the sea stood as followeth. Compare further 1 Kings 7: 24. compassing the same round about, ten in a cubit compassing the sea round about; Two rows of these oxen were cast in the casting thereof. (that is, which were cast together in one mould with this copper vessel, when it was cast.)

4. It stood upon twelve oxen, three looking toward the North, and three looking toward the South, and three looking toward the East; And the sea was above upon them; and all their hinder parts were inward. [See 1 Kings 7: 25.]

5. Now the thickness of it was an handbreadth. (That is, four fingers: so great is an handbreadth; called by the Latins Palmus minor; and to be distinguished from another measure of this name called Palmus major, three times as broad, that is, a span.) and the brim of it like the work of the brim of a beaker, (or) of a lily-flower, concerning (namely) Bathsh, it held three thousand. [compare howeth the anointer. on 1 Kings 7: 26.]

6. And he made ten Lavers, [See of these, 1 Kings. 7: 39. and the anointer.] and put five on the right hand, (namely, of the Court) and five on the left, to wash in them, [to wit, the laves of the offering, what belonged to the burnt-offering. [Heb. the work of the burnt-offering. They put them in: to wit, to rinse and wash the same off. The Hebrew word signifies properly such putting in or dipping, which renders to washing off, or washing away, whereby the filth and dirt of the same is gotten off. Compare Isai. 4. 4. Exod. 40 2. 7.] But the sea was for the Priests to wash themselves in it.

7. He made also ten golden Candlesticks, according to their manner, [That is, according to the precept, or pattern given by God, Exod. 25. 31. or delivered by David unto Solomon, 1 Chron. 28. 15.] and he set them in the Temple, five on the right hand, and five on the left hand.
CHAP. V.

Salomon causeth all the dedicated things of his father, v. 10, &c., and the ark of God, with other vessels, to be brought into the Temple. 11. What was in the ark. 12. Glory and praise is sung unto God, 13. whereupon the LORD appeareth in a cloud, which filleth the house, 14.

Thus all the work that Salomon made for the house of the LORD, was finished: Then Salomon brought (in) all the hallowed things [Heb. holiness] 3 that is, hallowed to the Lord. See 1 Kings 7, on v. 11. of David his Father and the silver, and the gold, and all the vessels, 4 let be among the treasures of the house of God.

2. Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chief of the Fathers among the children of Israel, unto Jerusalem: To bring up ["To wit, into the Temple, into which they were to go up by steps, or stairs"] the ark of the covenant of the LORD [the real or ground of this appellation, see Num. 10, on ver. 33.] out of the city of David, which is Zion. Compare this relation with 1 Kings 8, 1, &c., and see the annotation, which likewise appertaineth to this place. 3 And all the men of Israel assembled themselves unto the king at the feast: which was in the seventh month. [Called 1 Kings 8, 2. Estimam, almost agreeing with our September. See the annotation there.]

4 And all the Elders of Israel came, and the Levites [Namely, the Priests out of the family of Levi] took up the ark, [Compare 1 Kings 8, 3, and below v. 5. and 7. It is 1 Chron. 16. on v. 15.] and brought them up the ark, and the sons of the congregation together with all the holy vessels [Heb. vessels of holiness, that is, holy vessels 3 to called, because they were ordained for the holy use. See Lev. 16, on ver. 4.] that were in the Tent, these did the Priests (and) the Levites bring upwards.

5 Now king Salomon, and all the congregation of Israel that were assembled with him before the ark, offered flour, and wine, and were seated [See of the proper signification of the words, Gen. 12, on ver. 26.] which could not be told, nor numbered for multitude.

6 So the Priests brought the ark of the covenant of the LORD unto its place, to the oracle-place, [That is, the inner part of the Temple, with regard to the side called, the holy of holies. Why it was called Oracle-place, see 1 Kings 6, 3. of the house, to the holy of holies, under the wings of the Cherubims. See the annotation on 1 Kings 6, 37, and 8, 6.] For the Cherubims spread forth both wings over the place of the ark, and the Cherubims covered the ark, and the head-beams thereof [See of the, Exod. 25, 23, 14. 15. 23, from above. 9. Then they shewed the head-beams further out, that the heads [That is, the outermost ends] of the head-beams were seen from the ark (so wise, in regard the ends of the head-beams were thence drawn forth and moved out. See hereof further, 1 Kings 8, 8.) before the oracle-place, but were not seen without: And it was there unto this day (that is, until the burning of the Temple by the Babylonians.)

10 There was nothing in the ark, save only the tent, which Azubah had put (therein) at Horæb. 21 In the wilderness, in the camp of the Israelites, where the ark with its appurtenances was made. See likewise of this mount, Num. 10, on v. 33.] when the LORD made (a covenant) with the children of Israel, when they were one family out of Egypt. [See the exposition of this verse. 1 Kings 8, on v. 9.]

11 And it came to pass, when the Priests went forth out of the holy place: [See 1 Kings 8, on v. 10.] (For all the Priests that were found had hallowed themselves, that is, had purified themselves according to the ordinance of the law, and prepared themselves for this solemn business of the dedication of the temple, which was done by prayers, fasting, washing of garments, abating from conflagarious. Compare Gen. 32, &c., and see the annotation. See Exod. 19, 10, and the annotation.) without keeping the trumpets, [understand the libation of cruets or cups, which the Priests were to observe in the execution of their office, according to the order appointed by David, 1 Chron. 23, 34, this they could not now follow in this extraordinary work wherein they were all of them to be employed.] 12 And the Levites which were priests, all of them of Asaph, of Heman, of Jeduthun, [There were chief priests, and very wise men of the tribe of Levi, having under them many other priests, and among these their sons, and of their brethren, clasped in fine linen, with symbols, and with tunics, and harps (with other instruments) fluid toward the East of the altar, and with them to (the number of) an hundred and twenty Priests, funding with trumpets.]

13 It came to pass then, when they trumpeted, and sang with one accord, [Heb. as one to one, to wit, man] to cause an uniform voice to be heard, praising and thank- ing the LORD; and when they lifted up their voice with trumpets, and with symbols, and (other) musical instruments, and when they praised the LORD, (saying) for his goodness, for his mercy is for ever: it is thought that they sung, and played upon musical instruments, the 136 Psalm 3 wherein the voices do end with their words. It may be also, that they sung some other Psalms besides, and thereunto added these words, as the 96. the 105. &c.; Compare 1 Chron. 16, 7, 8, &c.] that the house was filled with a cloud, (namely) the house of the LORD.

14 And the Priests could not stand to minister, by reason of the cloud: For the glory of the LORD had filled the house. [See Num. 14, on v. 10.]

CHAP. VI.

Salomon seeing the token of God's presence in the Temple, praefat and thanketh God, that he had fulfilled his promise made to David his Father, 4. makest an excellent prayer, wherein be sheweth the right use of the Temple, 12.

Then said Salomon, the LORD hath said, that he would dwell in the darknes. [See the exposition of this and the following verses, 1 Kings 8, on ver. 12, &c.] 2 And I have built thee an house for a dwelling-place, and a pure place for thine everlasting habitation. [That is, as long as the law should continue. See Gen. 23, on v. 15. Heb. for thy dwelling (in) eternity.] 3 Then the king turned his face about, [To wit, toward the people] and blessed all the congregation of Israel: [Otherwise, praefat (God) with all the congregation.] And all the congregation of Israel stood. [To wit, in the great court to hear the kings speech and prayer. See below, ver. 13, and the annotation.] 4 And he said, praefat be the LORD God of Isra- el, who makest with his mouth to David my Father, and hast fulfilled it with his hands. [That is, hath actually performed, as he hath spoken and promised. So below v. 15.] saying 5 From that day that I brought forth my people out of the land of Egypt, I chose [See 1 Kings 8, on v. 16.] no city out of all the tribes of Israel, to build an house
that my name should be there: [See 1 Kings 8, on v. 16] Neither of the (I) any man to be a leader over my people Israel. [Indeed the Lord did in time past provide princes, Judges and Levites for his people, but not like David, in whose贫穷 the sovereignty of government was to continue till the coming of the Messiah, of whose everlasting Kingdom he was a type.]

6 But I have chosen Jerusalem, that my name should be there: and I have chosen David to be over my people Israel.

7 And it was also in the heart of David my Father, [That is, he found it good, and purposed. So in the Hebrew. ] 1 Chron. 14. 2. Sam. 7. 12. That is, also with the heart, 1 Chron. 28. 2. To build an house for the name of the Lord the God of Israel. [That is, for the Lord himself: so in the fequel. ] See 1 Kings 5, on v. 3.

8 But the Lord said unto David my Father: Far from such was that in thine heart, to build an house for my name: thou hast done well, (this) that was in thine heart.

9 Notwithstanding that thou hast not built this house, but thy son shall build it, which was in thine heart: [That is, shall be born of thy flesh and blood. ] See Gen. 35. on v. 13. 3. Shall build the house unto my name, as this house.

10 So the Lord hath confirmed his word, which he had spoken. For I have set up in the room of David my Father, and upon the throne of Israel, according to the royal house of David, the Lord hath builded, and I have built a house for the name of the Lord the God of Israel.

11 And I have placed the ark, wherein is the covenant of the Lord, which he made with the children of Israel, between the bills, wherein the ten commandments are written, in the holy of the holy, which God had made with the children of Israel, when he brought them out of Egypt. See 1 Kings 8, on v. 12.

12 And I will be before the altar of the Lord, ever against all the congregation of Israel, and will spread forth my hands:

13 (For Solomon had made a cedar selpheld, [Understand such a selpheld as is here in this verse described by the matter of it, the greatest of it, and the place where it stood, appointed for this end and purpose, that the king from thence might pray unto God, and speak unto the people. See here also 2 Kings 11, on v. 14. and 2 Chronicles 3. 2. Of the altar in the midst of the court. ] That is, of the people's court, called otherwise the great court. 1 Kings 7. 9. 12. See also above chap. 4, on v. 9. ) being five eels in the length thereof, and five eels in the breadth thereof, and three eels in the height thereof, and he stood upon it, and he kneeling on his knees, (for this ceremony was used in prayer, as a token of the humility of the heart, wherein men are convinced, that we are not able to fulfill before the Majesty of God. Ps. 132. 3. ) See of this ceremony, Ezra 9. 4. Luke 22. 14. Acts 10. 26. Eph. 3. 14. Before all the congregation of Israel, and spread forth his hands towards heaven. [See of this ceremony which the ancients used in prayer, 1 Kings 8, on v. 22.]

14 And he said, Lord God of Israel, there is no God like thee in heaven or on the earth: Keeping covenant and mercy unto thy servants, that walk before thy face with all their hearts.

15 Which hast kept with thy servant David my Father, that which thou hast spoken unto him, saying, When thy children are come in, that thou be not cut off from thy house, (there shall not be cut off from thee a man to sit upon the throne of Israel: [See 1 Kings 8, on v. 25.]) only if thy sons keep their way, [See 1 Kings 2, on v. 4.] to walk in my laws, [That is, to believe and live with all uprightness, according to the revealed word of God. So Ps. 26. 3. and 119. 1. Compare 1 Kings 8. 35, where this is called walking before the face of the Lord, and 11. 33, walking in the way of the Lord. See the annexot, there, according to whom half walked before my face.]

16 Now therefore, O Lord God of Israel, thy word be verified, which thou hast spoken unto thy servant David, unto David.

17 But truly, will God dwell with men on Earth? Behold, the heavens, yea the heavens of heavens, cannot contain thee, how much less this house which I have built.

18 Turn thy sight then yet to the prayer of thy servant, [That is, to my prayer, who own thy servants: so in the sequel] and to his supplication, O Lord God of Israel, to hear the cry of thy servant, and the prayer which thy servant prayeth before thy face.

19 Let thine eyes be open day and night upon this house, upon the place whereof thou hast set this holy altar.

20 I beseech thee, O Lord my God, to hear the cry of thy servant, and of thy people Israel, who shall pray in this place: [Oath, which thy servant prayeth, and] and hear thou from the place of thy dwelling, from between the two bear, and forgive.

21 When any man shall have sinned against his neighbour, and he shall have laid upon him an oath of the curse, he shall pray himself, and the oath of the curse shall come into this house before the altar, as he is able to stand or abide before God. Ps. 132. 3. and 143. 2.

22 When also thy people Israel shall be smitten before the face of the enemy, because they have sinned against thee: And shall return, and confess thy Name, and pray, and make supplication before thy face in this house.

23 Then hear thou from heaven, and forgive the sins of thy people Israel, and bring them again into the land, which thou gavest to them, and to their Fathers.

24 When the heaven shall be filled with smoke, that there is no room, [Understand the lowest part of heaven, that is, the air, wherein the clouds are, from which the rain proceedeth. ] Compare Gen. 2, on v. 6. and 1 Kings 18. 45. because they have sinned against thee, and they shall pray in this place, and confess thy Name, and turn from their sins, when thou shalt have plagued them. [Oath, because thou shalt have testified against them. See 1 Kings 8, on v. 35.

25 Then hear thou from heaven, and forgive the sins of thy servants and of thy people Israel, when thou shalt have taught them the good way wherein they should walk: and give rain upon thy land, which thou gavest to thy people for inheritance.
CHAPTER VI.

28 When there shall be famine in the land, when there shall be pestilence, when there shall be blinding or mildew, benefic, and castrullers, and any of his Enemies shall besiege the land of his enemies, and shall bring it into a place of his peace, [See 1 Kings 8:37.] (or, any plague, or any sickness shall be)

29 Every prayer, every supplication that shall be made by any man, or by all the people of Israel, when they acknowledge every one his own plague, and his own grief, and every one shall fast forth his hand in this house, [Or, toward this house. See 1 Kings 8:44, and below v.44 and 38.]

30 Hear thou then from heaven, the sure place of thy dwelling, and forgiver, and render according to all the words which are according to all the words, which thou knowest his heart. For thou knowest the heart of the children of men. [Understand this in general of all men: For the word all addended hereunto, 1 Kings 8:29.]

31 That they may fear thee, to walk in thy ways. [See 1 Kings 11:11, 33.] all the days, that thy laws be in the land, which thou shalt give to our Fathers.

32 Also concerning the stranger, that shall not be of thy people Israel, but shall come from a far country, for thy great name's sake, and for thy strong hand, and for thy strong arm, [See Exod. 6:8, v 4, and 1 Kings 8:44] when they shall come and pray in thine house.

33 Hear thou then from heaven, from the sure place of thy dwelling, and according to all, that thou stranger shall call unto thee for; that all the nations of the Earth may know thy name, as well as to fear thee. [Observe here, how that from the true knowledge of God, alleth the true fear of God; as from the fear of God is the walking in his ways, above v. 31.] as thy people Israel, [To wit, acknowledge thou name, and fear thee] so to know, that thy name is named upon this house, [See 1 Kings 8:43, which I have built.]

34 When thy people shall go forth to war against thine Enemies by the way which thou shalt send them, and shall pray toward the way of this city, this which thou hast chosen, and toward this house, which I have built for thy name. [See 1 Kings 8:28, v.35.]

35 And hear thou from heaven, their prayer, and their supplication, and maintain their cause.

36 When they have sinned against thee, (for there is no man that sinneth not) and thou shalt be angry with them, and shalt deliver them over before the face of the Enemy, that they have taken them captive, carry them captive away into a land that is far or near at hand.

37 And they shall bring again to their heart in the land, whether they are carried away captive, that they come hither, and make supplication unto thee in the land of their captivity, saying: [We have sinned, done perversely, and dealt wickedly.]

38 And they convert themselves to thee with all their hearts, and with all their soul, in the land of their captivity, whether they [To wit, their Enemies, 1 Kings 8:48.] have carried them away captive, and shall pray (namely, to thee, O Lord, 1 Kings 8:48.) toward the way of their land, which thou gavest unto their Fathers, and toward this city, which thou hast chosen, and toward this house, which I have built to thy name. And hear thou from heaven, their prayer, and their supplication, and maintain their cause, and forgive thy people that they shall have sinned against thee. [On what, what they have sinned against thee.]

40 Now my God, let I pray them eyes be open, and thine ears attentive. [Spoken of God at the manner of men, to show that God takes notice of the affliction and prayer of his people] unto the prayer of this place. [To wit, which shall be made in this place, or in this temple, or of those that shall make it in this place, so below, chap. 7:15.]
The Priests also stood in their gates, to wit, according to the division of their courses, which they were not able formerly to keep in the dedication of the Temple, above chap. 5. 11. and the Levites with the musical instruments of the LORD, [that is, made for the honour of God, to praise and thank him therewith, according to the manner that was ordained by God, and was in use under the Law] which King David had made, to praise the LORD, that his mercy is for ever, when David praised him (by his) ministers: [Heb. hand. Oth. by Davids songs of praise in their hand; or, when David praised him (by) them: to wit, the musical instruments] and the Priests found their trumpets over against them, and all Israel stood. [To wit, in the great or outer court, called the people's court, separated from the inner court, wherein the Priests stood.] 7 And Solomon hallowed the middle of the court that was before the house of the LORD: For there he had prepared the burnt-offerings, and the fat of the thank-offerings, for the copper altar, which Solomon had made, was not able to receive the burnt-offerings, and the meat-offering, and the fat. [meaning of the thank-offerings. See 1 Kings 8. 64, for the explication of this verse.] 8 Also at the feast solemnly: Solomon kept the feast, [To wit, of Leaf-huts, or Tabernacles. See 1 Kings 8. on v. 85. seven days, and all Israel with him, a very great congregation, from the entering in of Hamath, to the River of Egypt, (that is, from the north-border to the south-border of the land of Canaan. Compare Gen. 15. 18, and 16. 3. 4. 5. Of the city of Hamath, see Gen. 13. on v. 18.) and of the river of Egypt, called Sidon, [Col. 1. 23.] 9 And on the eighth day [To wit, of the feast which had lasted seven days.] they kept a solemn day: [that is, a holy day, on which all daily work was forbidden. See Lev. 23. on v. 36.] This was called the great day of the Feast, [Deut. 7. 37.] for they kept the dedication of the altar [See the explication of the name dedication. Num. 7. on v. 10.] seven days, [which went before the days of the feast.] and the Feast seven days. 10 But on the three and twentieth day of the seventh month, [That is, the day after the commemoration.] For this feast began with the fifteenth day of the seventh month, and ended with the two and twentieth day of the same month, Lev. 23. 34. 31 be let the people go to their tents, glad and cheerful. [Heb, good is, or, to heart] for the good which the LORD had done unto David, and to Solomon, and to his people Israel. 11 Thus Solomon finished the house of the LORD, and the king's house: And all that came into Solomon's heart, to make in the house of the LORD, and in his own house, be prosperously effected. 12 And the LORD appeared to Solomon [To wit, immediately after the finishing and dedication of the Temple, and after the prayer which Solomon then had uttered.] When Solomon had finished building the house of the king's house. See 1 Kings 9. on v. 2.) by night: [To wit, in a dream. Compare 1 Kings 3. 5, and 9. 4. See of such divine apparitions, Gen. 20. 2. and 30. 12. together with the annexed.] and he said unto him, I have heard thy prayer, and have chosen this place to my self for an house of offering. 13 If I count up, or, if I command the Levites, [God is said to command the unreasonableness creatures, because he appointeth, produceth, and orders them, either to punish men, as here, and Numbers 12, or, to help them, and do them good, as 1 Kings 17. 4.] to ake the burnt-offerings, [That is, the inanes and fruits of the land.] or if I count up, or, if I command, among my people. 14 And my people, upon whom my name is called,
He also appointed, according to the manner of David his Father, [That is, which David by the infall of the holy Ghost had ordained, 1 Chron. 28. 19], as also by the direction of the Prophets, below chap. 29. 25, the divisions of the Priests concerning their service, and of the Levites concerning their charges; so praise (God.), and to minister before the Priests in every day required, and the pastors in their divisions in every gate. [Heb. at the gate, and gate 3 that is, at every gate. See Gen. 7. v. 15. By divisions here is meant distinct companies and courses. See of these 1 Chron. chapters 24. and 25. and 26. They were of the Priests and Levites. The Priests were either high Priests, or common and ordinary Priests. The Levites ministered unto the Priests, or were singers, or porters, or keepers of the treasure, or that had the care of ordinary, or extraordinary matters, so was the commandment of David the man of God. See Zech. 13. v. 6.]

And they departed not, [Or, there was no departing. Hb. they departed not. See Ezek. 4. v. 19.] from the commandment of the king, namely, of Solomon, who would have the ordinance of God delivered by David, and other Priests, precisely kept, unto the Priests and the Levites, [that is, which was given and impounded up unto the Priests and Levites concerning all (or any) matter, touching mortly the persons and offices of the service of God and concerning the treasuries. So, viz., of the Temple.]

Thus all the work of Solomon was prepared until the day of the foundation of the house of the LORD, and until the finishing of the same; [Or, from the day of the foundation, &c., to the finishing, &c.,] but the house of the LORD was perfected.

When Salomon went to Ezion-geber, [A Haven lying at the Red-Sea, or Red-Sea. See 1 Kings 9. v. 26.] and to Ezion-geber, [called also Ezion, Deut. 2. 8. and 1 Kings 14. 22,] there were the Ammonites, [at the bank [of, or the head,] of the sea, namely, of the Red-Sea, or Red-Sea, to wit, borders of the land of Edom, for the king of Edom extended his dominion unto this very place.]

And Hiram sent him by the hand of his servants, fitters, [Hence may be understood materials prepared for ships. Because a man cannot come from Tyre into the Red-Sea with ships, but by a very long voyage. Compare 1 Kings 9. 26, 27. Others conceive that he sent his ships with merchants to Tyre, but no ships to go to the Red-Sea, and to Ophir.] of ships, [or, of ships, which went with Solomon (crucis) unto Ophir: [See 1 Kings 9. v. 28.] and they fetched from thence four hundred and fifty talents of gold, [these being contained under this number thirty talents, which the setting out of the ships had cost: Otherwise the clear gain was but four hundred and twenty talents, 1 Kings 9. 28. See of the weight of a talent of gold, Ezek. 27. v. 39.] which they brought to king Solomon.

Chap. IX.

The Queen of Sheba (from 1 Kings 10. 1, &c., at which she is greatly amazed. 3. and given him presents, 9. receiving all presents from Solomon, and returned homeward, 12, Solomon gold and revenues, 13. His targets and shields, 15. Every throne, 17. golden vases, 20. what presents were given him by the neighbour kings, 23. His power and riches, 25. his reign and death, 30.)

And when the Queen of Sheba had heard (of) the fame of Solomon, she came to prove Solomon with riddles at Jerusalem, with a very heavy gift, and came bearing spices, gold, and precious stones, and
And Solomon declared to her all her words; and there was nothing hid before Solomon, which he declared not to her.

Now when the Queen of Sheba had seen all the wisdom of Solomon, and the house, which he had built; And also the很难 find [kings], and the furniture of his servants, [See 1 Kings 10:10, on ver. 5.] and the standing of his ministers, [undervied the well-ordered, worship, and easy (service, that was done to him, as he sat at table, by his counsellors. It may be also understood of his ministers in general, which stood about him, or were at hand, ready to attend and wait upon his commands] and their apparel, and his cup-bearers, and their apparel, and his officers, by which he went up into the house of the LORD, then (there) was no more spirit in her. [See 1 Kings 10, on ver. 5.]

And she said unto the King, It was a true word, which I heard of my Lord, of the fame of wisdom and of thy wisdom.

And I believed her words, until I came, and mine eyes saw (that), and heard (the), and the fame of the fame of thy wisdom (had) not (been) told me: thou hast exceeded (the) fame that I have heard. [Heb. Thou hast added to, or above, the fame, great.]

Right happy am I, and right happy are they thy servants, that stand continually before thine face, and hear thine wisdom.

Prayed the LORD thy God, who hath had (light) in thee, to set thee over his throne, [1 Kings 10, on ver. 1.] it is said, on the throne of Israel. She conceiveth that the Israelites were Gods peculiar people, and the Kings Gods Viceregent, and consequently that he was acknowledged God in his government to be his Sovereign, and accepted by his people in his Name, (to be) King for the LORD thy God: (that is, to minister unto him in such a royal estate, that his Name may be thereby magnified) because God loveth Israel, to set up the same [as, to establish it, or, to keep it standing] for ever; therefore be made thee King over them, to a judgment and justice.

And she gave the King an hundred and twenty talents of gold, [See Exod. 25, on ver. 32.] and fine hewn stones, and precious stones, and there was no price like unto this. [To wit, in such abundance. Compare 1 Kings 10:10.] which the Queen of Sheba gave King Solomon.

Moreover also Huram's servants, and Solomon's servants, that brought gold from Ophir, [See 1 Kings 9, on ver. 4.] brought Almagim-nim-wood, [called also Almagmat-wod, 1 Kings 10:11. See there the annotation] and precious stones.

And the King made of that Almagim-nim-wood terraces [Pondgs, or, galleries, having on both sides hand-lea-gings and under grooves, wherefore they were also called prop or flaggs, 1 Kings 10:12.] to the house of the LORD, and to the house of the King; [by these galleries they went from the Kings house to the house of the Lord, 1 Kings 10, on ver. 12.] it is also Harps, and Lutes for the fengers: the like (to wit, Almagim-nim-wood) had been before in the land of Israel.

And King Solomon gave to the Queen of Sheba all her desire, whatever she asked, besides that which she had brought unto the King: [That is, besides that which he gave her for that, with which he had presented him withall] so she turned, and went to her own land, fame, and to her servants.

Now the weight of the Gold, that came in for Solomon in one year, was six hundred and three score and ten talents of Gold;
27 The King also made the silver in Jerusalem to be as stone, and the cedar he was made to be as the cedars of Lebanon, trees that are in the low grounds in abundance.

28 And they brought for Solomon horses out of Egypt, and out of all those lands. [Of the toll or tribute of horses, and other wares coming out of Egypt, which Solomon raised, see 1 Kings 10.18, and the Ammonite, and above chap. 1.46.]

29 Now the rest of the acts [Hebr. words] of Solomon, the first and last, are they not written in the words that is, books, or writings] of Nathan the Prophet, or [of this Prophet 1 Sam. 7:16, and in the prophesies of Ahijah the Shilonite, or [of this Prophet also 1 Kings 11.24]. and in the visions of [of prophetic visions, see Gen. 28.13, on ver. 11.]

30 And Solomon reigned in Jerusalem over all Israel, forty years.

31 And Solomon fell asleep with his fathers, and they buried him in the city of David his father: [See 1 Kings 2.11.]

CHAP. X.

Rehoboam goeth to Shechem, to be made king by the people, who were there assembled, ver. 1, &c. The people by means of Jeroboam request calmness of their heavy burdens. 2. Rehoboam following the counsel, not of the aged, but of the young Lords, returneth a sharp answer to the people, 6. Wherefore ten Tribes revolt from him, 16. And Solomon his Commissions, but himselfeth himself to Jerusalem, 18.

And Rehoboam went to Shechem [See Gen. 15.15. on ver. 6.] for all Israel was come to Shechem, to make him King. The further exposition of this Chapter is to be found 1 Kings 12, where this History is fully described.

2 Now it came to pass, when Jeroboam the son of Nebat heard it (1 Kings 15.31.) (now the name was in Egypt), whether he had fled from the face of King Solomon (1 Kings 11.42.) [For fear of Solomon, who sought to kill him, perhaps because he had heard of the prophesy of Ahijah, 1 Kings 11.40.] that Jeroboam returned out of Egypt: [10 wit, not presently as soon as he had heard that Solomon was dead, but when he was sent for by the Israelites. See 1 Kings 12.23.] and here the following verse.

3 For they sent [To wit, messengers] and caused him to be called: "for Jeroboam came with all Israel, and spake unto Rehoboam, saying:"

4 Thy father made our yoke heavy: [Understand this of the civil burdens] for they were fain to bring in to King Solomon his revenues, who held a very costly and sumptuous Court. See 1 Kings 4.7, &c., and especially vers. 22, and 23.] now then, make thou thy fathers hard service, and his heavy yoke, that be hath laid upon us, lighter: [Hebr. cæf, or, lighten (somewhat) of thy fathers hard service, and of his heavy yoke. So below ver. 5.] This may also be thus translated, lighten, or, di-
is spoken in the following verse] saw it, that the king heartened not unto them: then the people answered the king; [the Hebrew word is likewise taken for asswering, without having the word davar added to it, ] 1 3ab. 31.
and 33, 32. but it is found joyed with it, 1 Kings 12. 16. saying, what portion have we in David? [yes, we have] no inheritance in the son of Jesse: every man make his younger, and O David provide for thine own house, so all Israel went to their tents.
17 But concerning the children of Israel that dwelt in the cities of Judah, Rehoboam reigned also over them.

CHAP. XI.

Rehoboam attempt to make war upon the Israelites, v. 1. &c., but he is forbidden to do it from God by Shemaja the Prophet. 2. He buildeth strongholds, which are furnished with all manner of stores, &c. Receive, and entertain the Priests and Levites, who forsook Israel, because of Jeroboam's sinfulness. 3. He taketh many wives and concubines, by whom beget he many children. 4. Whom he maketh Govenors of his fenced cities, 33.

Now when Rehoboam was come to Jerusalem, he gathered of the house of Judah, &c. of the tribe of Judah, See 1 Kings 15. on ver. 27.] and Benjamin, [understand that part of this tribe, which followed this course of Judah an hundred and fourscore thousand men [26] composed in war, or, preparing war 3 1 2 Heb. making war] to fight against Israel, that he might bring the kingdom again to Rehoboam. [see the further exposition of this chapter, 1 Kings 12. 21. &c.]

2 But the war of the LORD came to Semaja the man of God, [i.e. Prophet. See Judg. 13. on ver. 6.] saying:

3 Speak unto Rehoboam the son of Solomon, the king of Judah, and to all Israel in Judah and Benjamin, [That is, that dwelt in Judah and Benjamin, and were Rehoboam's subjects, called, 1 Kings 12. 25. the remain
nats of the people.]

4 Thus saith the LORD: ye shall not go up, nor fight against your brethren, [Namely, the children of Is saw it, that the king heartened not unto them; then the people answered the king: [the Hebrew word is likewise taken for asswering, without having the word davar added to it, ] 1 3ab. 31.
and 33, 32. but it is found joyed with it, 1 Kings 12. 16. saying, what portion have we in David? [yes, we have] no inheritance in the son of Jesse: every man make his younger, and O David provide for thine own house, so all Israel went to their tents.

But concerning the children of Israel that dwelt in the cities of Judah, Rehoboam reigned also over them.

18 Then king Rehoboam sent Hadoram, [called also Adoram; 1 Kings 12. 18. from (according to the opinion of some) Adoram, a 1 Kings 4. 6. this was over the tribute, [undstand the personal tribute, or tax, whereas see 1 Kings 4. 13, 14. This man was sent by the King to appease the angry Israelites, and to reduce them to the obedience of the house of David; and the children of Israel did not him with stones, that he died. But king Rehoboam encouraged himself, to get up into a chariot, that he might fly to Jerusaelm.

So the Israelites revolted from the house of David unto this day. [That is, which revolting and treacherous doing continueth hilly, even to this day, to wit, when it was written.]

5 Now Rehoboam dwelt at Jerusalem; [The metropolitan, or chief city of his kingdom] and he built cities for strong holds [undstand this principally of the fortifying of those cities, which were built before. So 1 2 1 4. 16. 17. 15. 4 Jud. 15. 16. and 16. 17. 15. in Jud. [that is, in that part of the land that yet fided with him, and remained under his jurisdiction, as specially the tribe of Judah, under which was also to be reckoned a part of Simon and of Benjamin.]
of feemeth to have written in his old age the book that is called Ecclesiastes, or, the Preacher. Consider especially the two last verses of the last chapter.

18 And Rehoboam took him, besides. [Of this word see 1 Kings 11. on ver. 1.] Naamah, the daughter of Jerimoth, the son of David, to wife, and Abihail the daughter of Eliab, [called also Edna, 1 Chron. 7. 17.] the son of Eliab.

19 Which bare him sons: Zeme, and Semariah, and Za-vahm.

20 And after her he took Maachah, [Called also Mabaja, below chap. 13. 2.] the daughter of Abitob: [Undoubtedly not king David’s son; for he died without leaving any children behind him, but a certain man of Gibeah, otherwise called Uriel, below chap. 13. 2.] this, (woman bare) him Abija, and Asa, and Zephaniah, and Salluth.

21 And Rehoboam loved Maachah the daughter of Abitob above all his wives, and concubines, [See Gen. 2. on ver. 24.] for he had taken eighteen wives, and threescore concubines: And he begat eight and twenty sons, and threescore daughters.

22 And Rehoboam made Abijah the son of Maachah an head, to be a ruler among his brethren: [Wherein he offended against the law, Deut. 21. 15, 16.] Abijah was not the first-born, as the feemeth not to have been, v. 19. of this chapter, unless he had a special command from God by some Prophet to do this, whereof nothing is recorded; for it was to make him king.

23 And he dealt wisely and well with his fathers, [That is, the feemeth not to be different of all his sons; nor show in all the lands of Judah, and Benjamin, in all the feemeth that he was underfoot and suffereth, this is; God’s suffering, Deut. 32. 4.] to whom he gave rest in abundance; to whom he gave rest in abundance. [To whom, his sons, that they might not charge or burden the people, and be spared a multitude of wives. [Undoubtedly that either he distributed many wives of the parents of them for his children, or also that he for his own part was prone to be declined to a multitude and plurality of wives.]

CHAP. XII.

Rehoboam forsoaking the Law of God, is warred against by Si[f]ah, king of Egypt, &c. He humbling himself with his Princes, is preferred in his kingdom, &c. but bereaved of the treasures of the Temple, and of the royal palaces. 9. He causeth copper vessels to be made, in the room of the golden ones; that Si[f]ah had taken away. 10. For what cause God did still in some manner spare Judah and Jerusalem. 11. Rehoboam reign and death. 12. Abijah son before him, king 16.

Now it came to pass, when Rehoboam had established himself in his kingdom, and he was grown strong, [To wit, after three years, wherein he had walked after David and Solomon’s example, See above chap. 11. 17.] that he forsook the Law of the Lord, [That is, from the true doctrine, pure religion, and upright conversations, professed by the Law of God. Compare Deut. 31. 15.] 1 Kings 18. 18. above chap. 7. 19. and 13. 11. 12. 24. 14. Prov. 2. 13. 21. Jer. 1. 4. 14. Jer. 23. 14, 15, Gen. 50. 14. that is, Judah, and all the Israelites that appertain unto Jeda. 1 Kings 12. 2 on v. 17. For the other tribes were formerly by Jeroboam brought to revolting. Nowithwithstanding this apostatise or backsliding is so to be underfoot, that God yet had his chosen remnant, consisting of Prophets, as Abi, Semaja, Jeddo, and some of the Priests, Levites, and people, who gave ear to the Prophets, kept themselves pure and clean from the pollutions of idolatry. See below v. 17. 1.

Therefore it came to pass in the fifth year of king Rehoboam, the fifth year of king Rehoboam, [This Si[f]ah, king of Egypt marched up against Je-

rualem; [See 1 Kings 14. 25.] (for they had transferred against the Lord.) [See of their abominable sin committed against the first and second table, Kings 14. 23, 24.] 2. With a thousand, and two hundred chariots, and therefore thou hast sinned. [And there was no amount of the people that came with him out of Egypt, Lybians; [A people in Africa, bordering upon Egypt. See of them also Dan. 11. 43. Nahum 2. 3, 9.] Suchites, [Otherwise called Trogidites, also a people in Africa] and Moors. [Heb. Cusisheim, the Cushites: That is, the Moors and Arabians. See Gen. 10. on v. 6.] 3. And he took the fenced cities that Judah had: [Compare above chap. 11. 5.] and he came unto Jericho.

4 Then came Semaj the Prophet. [See of this Prophet, 1 Kings 2. 22. and the annotation.] to Rehoboam; and the Governors of Judah that were gathered together to Jerusalem, because [Or, by reason. Heb. from the face, or, for fear] of Si[f]ah; And he stood unshaven, Thus faith the Lord: I have forsaken thee, therefore I have also left you in the land of Si[f]ah.

5 Then the chief men of Israel, [That is, the three great ones of the Israelites, that were under the administration of Rehoboam] and the king humbled himself; [To wit, acknowledging with the heart, and confessing with the mouth the wickedness and iniquity of their sins, and the justice of God’s punishment; and they said, the Lord is righteous.]

6 Now when the Lord saw that they humbled themselves, the word of the Lord came to Semaja, saying, 3. They have humbled themselves (therefore) I will not destroy them, but I will sharpen [Or, after a little, to wit, while. To Jos. 32. 22. Psa. 115. and 81. 15. or, a small deliverance, or, some little thing (meaning) to deliverance.] give every man his employ, [That is, deliverance 1.] (That is, my wrath shall not be poured out upon Jerusalem by the hand of Si[f]ah. [That is, my wrath shall not proceed so far that Jerusalem should be destroyed, and the people carried away captive, as at length came to pass by Nebuchadnezzar king of Babylon. 2 Kings 15. below chap. 3. Jerem. 52. Obi. shall not drop; that is, shall not last or continue long.]

7 Nevertheless they shall be his servants; [That is, they shall be filled to yield up the city to him, pay ransom, suffer him to carry away whatsoever he will, and receive such terms of peace, as he shall be pleased to allow them.] that they may differ in my service, and be the servitude of the kingsomes of the land. [Or, earthly kingdoms.] To wit, how happy the state and condition of Israel is, that have and they are according to my word; and on the contrary, how grievous and miserable a thing it is, to serve the idolatrous and tyrannical kings of the earth, after their covetous and ambitious desire.

9 So Si[f]ah king of Egypt marched up against Jerusalem, and he took away the treasures of the house of the Lord, and the treasures of the kings house. [To wit, being (as it feemeth) permitted him by the king and the people to take them as the cities ransom, that they might not be taken by force of arms, and plundered;] he took all away: [See 1 Kings 14. on ver. 26.] he took also all the golden workmanship that Solomon had made.

10 And king Rehoboam made in the room of them copper vessels: And he committed them under the hand of the chief of the guard. [See 1 Kings 14. on ver. 27.] that kept the door of the king’s house.

11 And it came to pass, when the king entered into the house of the Lord; that the guard came, and carried them, [To wit, the vessels.] and brought them again into the guard chamber. [See 1 Kings 14. on ver. 28.] 12 And when he [To wit, the kingly] humbled himself,
Abia was gath'ring against Jerobeam king of Israel, v. 1, e. 7. 

In the eighteenth year of King Jerobeam, Abia became king over Judah.

He reigned three years at Jerusalem; and his mothers name was Michayah, [above chap. 11. 20. called Maacha] the daughter of Abishai, who was also called Abfalon, above chap. 11. 20. See there the Annointings and Distinctions between this Abiess and another of the same name, that was a Levite, 1 Chron. 3. 1. of Gibnh, [divers cities have had this name, and that from the height of the place, on which they were built, (see Gibnah Heb. Gibnh, Gibnah signifies an hill) but some conjecture that here is spoken of Gibnah in Benjamin of which see Judges 20. 4, 5, 10. 20. and there was war between Abiess and Jerobeam.]

And Abia bound on the battle [See of the meaning of this word, 1 Kings 20. on ver. 14. with an hoof of the warlike champions, four hundred thousand chosen men: and Jerobeam set the base in array against him with eight hundred thousand chosen men, valiant champions.

4. And Abia gas him up from above the mountain

[The lefte or meaning leemeth to be this, that he being on the top of the mountain, came somewhat lower down, that he might be the better beard and understood by Jerobeam, and his people].

5. And one man to know, that the LORD the God of Israel gave the kingdom over Israel to David for ever, [See 2 Sam. 7. on ver. 13.]

6. And Jerobeam son of Nebat, the servant of Solomon, saw of David's sorrow, and was comforted against the king.

7. And Abijah, the son of Jeroboam, [See Judges 9. on ver. 4.]

8. And Abijah, the son of Jeroboam, went up against Rehoboam the son of Solomon, in Shiloh, where there was the ark of God. [See 1 Kings 11. on ver. 13.]

9. And Jeroboam was in arms against all Israel, and made a feast in his house. [See 1 Kings 11. on ver. 13.]

1. And Jeroboam besought Abijah, the son of Jeroboam, son of Nebat, and said to him, [See Judges 10. on ver. 3.]

2. And Abijah was twelve years old when he began to reign, and he reigned three years at Jerusalem.

3. Then Jeroboam son of Nebat, who was in the land of Israel, sent to Abijah, with his old men, and said to him, [See 1 Kings 15. 13.]
25. &c. for we observe the charge of the LORD our God: [See Lev. 8. On ver. 35.] but ye have forlorn him: [See above chap. 12 on ver. 1.]

12. This, therefore, behold, God is with us at the top, [Heb. or on the head; that is, in the front, in the battalia.] Deut. 20. 9. Mic. 2. 13. Others, for an head; that is, for a Captain and Protection] and his Priests with sounding trumpets, [See of the use of these trumpets in war, Numb. 10. 1-9.] to sound and alarm against you; O children of Israel, fight not against the LORD God of your fathers: [See Gen. 16. on ver. 24.] So below ver. 18. for ye shall not prosper.

13. But Jeroboam caused an ambushment to turn about, for to come behind them: [Namely, those of Juda.] This ambushment consisted of a part of his forces, which had hid themselves close in the field, to fall upon those of Juda unawares in the war: [They, namely, the camp of the Israelites were before the face of Juda, and the ambush (was) behind them. [Namely, those of Juda].

14. Now when Juda looked back, behold, they had the bani before and b. behind, and they cried unto the LORD; and the Priests with the Trumpets. [To win, to hearken on choice of Juda; and to exult and lift them up to main courage.]

15. And the men of Juda numbered all arm. and it came to pass, when the men of Juda numbered all arm. that God smote Jeroboam, and all Israel. [That is, discomfited them, or gave them the overthrow. So 1 Sam. 4. 13 below chap. 14.12. Or plagued them with terror, astonishment, confusion, or otherwise] before Abias and Juda.

16. And the children of Israel fled before the face of Juda, and God gave them into their hand.

17. Abia then, and his people smote them with a great blow; [That is, with a great overthrow of them. So Josh. 10. 10. 1 Kings 10. 21. This phrase is also used of other judgments, whereby God, beside the cause of war, slayeth many people at once, as Numb. 11. 33. 1 Sam. 6. 19. 1 Cor. 15. 52.] for of Israel (there) fell (down) five hundred thousand even men.

18. Thus the children of Israel were humbled: [That is, prostrate down, and brought under. So Judges chap. 8.

28. Psalm 106. ver. 42, 43.] at that time, and the children of Juda grew mighty, because they had relied on the LORD God of their fathers.

19. And Abia pursued after Jeroboam, and took the eitter from him, Bethel. [See of this city Gen. 13. on ver. 8. Here Jeroboam had set up one of the golden calves, 1 Kings 12. 29.] with her dependent places, [Heb. Daughters. So Numb. 21. 15. 25. 19. 12. and in the sequel] and Jesuwas, with her dependent places, and Ephron, [lying in the Tribe of Benjamin, called also Ophrah, Josh. 19. 23. 12.] with her dependent places.

20. And Jeroboam retained no strength more; [To wit, to war against Abia] in the days of Abia; but the LORD made him, that be died. [It seemeth that Jeroboam after this overthrow had a long continuing sickness, whereas he was so died in the second year of King Abia's reign. Others, understand this of Abia, who reigned but three years, above ver. 2. so that he did not live long after this victory, below chap. 14.1.]

21. So Abia strengthened himself; and he took unto him fourteen wives; [To wit, some while he was king, and some before, while his father was yet alive] and begat two and twenty sons, and ten daughters.

22. Now the rest of the acts of Abia, both his ways, [That is, his deeds and works] and his words, are written in the history of the Prophet Iddo. [See 1 Chron. 9. on ver. 19.]

C. H. A. P. X. V.

After the death of Abia his son became king, v. 1. He destroyed idolatry and reformed the pure worship of God, 2. Having peace he fortifies his cities, and furnishes himself with store of men, 6. Being in a state by reason of Zera the Ethiopian, he cheat, into God, and finish an huge camp, with many cities.

So Abia fell asleep with his fathers, and they buried him in the city of David, and Abia his son became king in his stead: in his days the land was quiet ten years. [Understand this of the fifty years of this Kings reign, wherein he was set alone, and un molested by the heathenish Nations, although there was enmity between him and Baza, the King of Israel, which indeed might occasion jars and falling on both sides, but did not break out in open war. See below v. 5, and compare 1 Kings 15. the Annotations on ver. 16.]

3. And Abia did that which was good, and right in the eyes of the LORD his God. [See 1 Kings 11. on ver. 33. But understand this commendation here wholly of the reformation of religion that was taken to decay. So below chap. 15. and 26.4.]

3. For he took away the altars of the strangers, [To wit, other Nations that worshipped idols, those of Juda did imitate the gods, which they worshipped after the manner of the heathen, and are called Baal-gods, 1 Kings 15. 12. and the high places: and brake (down) the images reared up, and cut down the groves.

4. And he said unto Juda, That is, catalc it to be told, or to be charged upon all the Subjects of his Kingdom, that they should seek the LORD God of their fathers, and that they should do the Law and the Commandments. [That is, that they should keep and practice that which was commanded in the Law. Compare Josh. 23. 5. and below chap. 13.]

5. Also he took away out of all the cities of Juda the high places, [See Lev. 6. on ver. 9.] and the image of the sun, [See Lev. 6. on ver. 9. and the Kingdom was quiet before him. [Heb. before his face: that is, under his conduits, or, for his own good, and welfare, or, while he thus reigned, for he had retined and reformed that pure Religion in his land, which established the throne of Kings.]

6. Moreover, he built fenced cities, [Heb. cities of defence, or strength. The meaning is, that he enclosed some open cities, and made weak ones strong. Compare above chap. 11.5. in Juda: for the land was quiet, and there was no war in those years against him, because the LORD gave him rest.

7. For he said unto Juda, Let us build these cities, because the word these intimateth, that the cities here mentioned, were yet in being, but that consequently the building of them is to be understood of their fortifying, as the following words do also import] and make about them walls, and towers, doors, and bars, whiles the land is yet before our face; [That is, whilst we may yet peaceably posse the enjoy the land. Compare Gen. 13. on ver. 9.] for we have bought the LORD our God, we have bought him, (him) and he hath given us rest round about; so they built, and prospered.

8. Now Abia had an army of three hundred thousand men, out of Juda, bearing targets and spears, and two hundred and four score thousand out of Benjamin, bearing shield, and bending the bows: [Heb. treading the bows]: that is, with the foot, which weapon or instrument of war, we yet at this day call the Foot-bow. See 1 Chron. 5. 18. and 8. on ver. 40. all these were valiant champions. [That is, warlike and valiant Souliers.

It
It cometh that Asa gathered and prepared these forces, when he understood that the king of the Ethiopians intended to set upon him.)

9 And Zedekiah, [Or, Arablin. Heb. Caleb, (see Num. 12, on v. 1.)] came out against them, with an host of a thousand thousand, and three hundred chariots: and he came to Jerusalem. [As a city lying in the tribe of Judah. (see above chap. 11, on v. 8.)]

10 Then Asa marched forth against him: And they set the battle in array against the valley of Zephathia. See Jdg. 1, on ver. 17.] by Mecma.

11 And Asa cried unto the LORD his God, and said; O Lord, it is nothing with thee to help whether man be mighty or not: but the Lord helpeth who trusteth in him. [Or, it is nothing with thee to help the mighty one, or one that is without power: or, it is nothing with thee to help the temporary (time), coming between him who is mighty and that which is fated, to help himself. Or thus: It is nothing with thee to help, &c. (Heb., between the mighty one, him that hath no power) help us, O Lord our God; for we rest on thee, and in thy name [that is, according to thy will], under thy conduct, in confidence of thy help, to thy glory. See 2 Kings 2, on ver. 14.] are we come against this multitude: O Lord, thou art our God, let not mortal men prevail [nor have the upper hand] against thee. [That is, against thy people. Evil do unto the people of God, as come to God himself, 2 Chr. 20, 3. Acts 9, 5.]

12 And the Lord plagued the Moors before Asa, and before Judah. [And the Moors fled.]

13 Now Asa and the people that were with him, pursued them unto Gerusa. [See of this city, Gen. 12, on v. 1.] and there fell (so many of the Moors, that there was nothing for them; [Heb. no making at all, or, breaking] that is, no strength to recover themselves, and totally again together, that they might reiterated, or refurnished the battle. So it is said: And Asa made the rest of the city strong. 1 Chr. 11, 3. see the annotation, there. for they were broken before the LORD, and before his camp; and they [see, those of Judah] carried away (away) very much spoil from thence.

14 And they smote all the cities round about Gerusa; for the whole of the LORD was upon them: [That is, a very great terror sent by God, fell upon them. Compare Gen. 35, v. 5 and see the annotation thereon. So below chap. 17, and 20, 29.] and they spoiled all the cities, because there was much spoil in them.

15 And they smote also the tents. [That is, the inhabitants of tents. Understand the Arabians that dwelt in tents on the borders of the Edomites and Philistines, whether the Moors being beaten, perhaps were fled. Or, it may be understood of the Arabians themselves, 1 Chr. 4, 41.] of battail, and carried away spoil in abundance, and cattle: and returned to Jerusalem.

CHAP. XV.

Asa the Prophet exhorteth Asa and the people, to go on in the reformation of Religion already begun, v. 1. &c. which exhortation they obey, 8, and renew the covenant with the Lord, 12. Asa deplores Masahe his mother from her regency, because of her idolatry, 16. He bringeth to the following devices again into the Temple, 18. The land hath rest, 19.

Then the Spirit of God came upon Azaria the son of Oded, [A Prophet, called before (according to the common opinion) J dis, above chap. 9, 29, and Ido, above chap. 12, 15. And he is to be distinguished from another Prophet called Oded, who lived in the time of king Hizkiah, below ch. 18, 9. In the Hebrew the words run thus: And Azaria the son of Oded, the Spirit of God was upon him.]

2 And he went out [To wit, out of Jerusalem toward Asa, (Heb., before the face of Asa; that is, toward Asa, or to meet Asa. So 1 Chron. 12, 17, and below chap. 16, 9.] He went to meet the king, when he returned to Judah from the desert of the Moors. And he said unto him, Asa, and all Judah and Benjamin, 3 The Lord is with you, [that is, he helpeth you, and giveth you victory against your Enemies. See above chap. 14, v. 12, 13, and compare Deut. 20, 1, Jos. 1, 8. Ps. 118, 6, Jerem. 30, 15, &c. This may be also translated in the future tense: The Lord shall be with you, &c. (O, in the perfect tense, The Lord hath been with you; while ye were with him;) that is, while ye stand for his pure worship, and destroy idolatry.]

And if ye forsake him, [See above chap. 11, on v. 16.] he will be found of you. [Heb. be found unto you, or, for you, So below v. 6, and 7, that is, actually affliet you with his grace, help and comfort. See Deut. 4, 29. Prov. 8, 17. 14. 55, 6. Jer. 19, 13, 14.] but if ye serve evil, [See above chap. 13, on v. 2.] he will leave you. [That is, is actually withdraweth his grace, help and comfort from you. See below chapter 24, ver. 20. Psal. 71, 9, 11.]

3 Now Israel hath been many days without the true God, [Heb. the God of truth. That is, without the publice pure worship of God, and without a teaching Priest, and without the Law. Some take this to be meant of the twelve tribes in general, in the time of the Judges, &c. Others apply it to the ten tribes, and their state and condition, from the time that they revolted from the heart of David. See 1 Kings 12, 29, 30, 32, &c.]

4 But when they in their trouble did turn unto the Lord, the God of Israel, and sought him, he was found of them.

5 And in those times there was no peace; [That is, it was not well in Israel] to him that went out, nor to him that came in: [understand that dwelling that dwelt in Israel, were to go from one place to another, and those that came from other places abroad, to converse and trade there a while, but many disturbances were upon all the inhabitants of those lands; &c. in this, that went under Israel. See the book of Judges, and 1 Kings 14, 15, 20, 11, and 15, 27, 29, and chap. 16.]

6 (So) that people against people, and city against city, were defaced in pieces: [i.e. that they were oppressed by divers Enemies in the time of the Judges, and by some bred divisions crufted, raise in pieces, and destroyed one another, after they were (spat) from Judah. Others take the 5, 6, and 6, verses, to be as it were a prophecy of future times. Compare it with 1 Sam. 3, 4, &c. for God had terrified them (to wit, the Israelites) with all adversity. See 1 Kings 16, 21.]

7 Therefore be ye strong; [That is, go on courageously in reforming and restoring the true and pure worship of God, taking warning by the forementioned examples] and let not your hands grow slack: [See the ex- planation of this phrase, 1 Sam. 4, on v. 1.] for there is reward according to your work. [To wit, not in regard of the worth or detriment of the work which they owed unto God; but in regard of the grace, mercy, and favour of God, who hath promised to reward the good works of those that belong unto him for Christ's sake.]

8 Now when Asa heard these words, and the prophecy of the Prophet Oded, [Above v. 1, this prophecy is ascribed or attributed to Azaria the son of Oded: therefore this Prophet must have often had two names; or else this prophecy was not only his, but also his Father's, who (as some conceive) lived at the same time] he strengthened himself, and he put away the abominations, [that is, the abominable images, that were yet some where in the midst, in public or private places and houses. See of some of these abominations, 1 Kings 11, 7, and 2 Kings, 25,]
CHAP. XVI.

Afs required aid of the king of Syria against Baasha the king of Israel, ver. 1, 2, c. and obtained it, ver. 4. For which he was reproved by the Prophet, and threatened by him with death, ver. 5. On which he sent for Jezabel to be stoned to death, ver. 6. For which he was punished by the disease of the palsy, ver. 7, 8. He died at last, and it was buried (imposthumously), ver. 9.

In the six and thirtieth year of the reign of Afs. [See above chap. 15. on the last verse.] Baasha, king of Israel, went up against Judah, and built [that is, strengthened, fortified. See above chap. 11. 5. and 14. 6. and bel. v. 1. Kgs., a city lying on a high place in the side of Benjamín, not far from Silo, 1 Kgs. 18. 15. that he might not go out, [to wit, out of his kingdom into Judah] or come in [to wit, from Judah into his land] to the king of Judah. [To wit, of the ten tribes, over whom he was king. For inasmuch as many faw that the true worship of God was set up under Afs, and that the Lord was with him, there did many revolt to Afs, to Judah. Many likewise came to Jerusalem, to worship God on the Feasts and other wise. This Afs bought to hinder by this means. See above chap. 15. 10. Heb., that he might not permit the gate out and the enter in, &c.]

1 Then Afs brought forth the silver and the gold, out of the treasuries of the house of the Lord, and of the king's house, and sent to Benhadad the king of Syria, that dwelt at Damascus, [Heb. Darmèch] saying:

There is a covenant between me, and between thee, and between my Father, and between by Father; [Oth, are there be a covenant, &c. as between, &c.] behold, I sent thee silver and gold, go now, make me a covenant with Baasha the king of Israel, that he may make away [Heb. march it] from me. [That is, break one peace, which thou hast with him, and make war with him, that he may let me be quiet.]

2 And Benhadad hearkened unto king Afs, and sent the Commanders of his armiture, which he had against the cities of Israel, and they smote Hippon, and Dan, and Abel-Marmun; [See of their cities, 1 Kgs. 15. on v. 26.] and all the flour-cities that [is, magazines, ammunition-cities. See 1 Kgs. 9. on v. 19.] His treasuries, houses of cattle, of Naphtho.

3 And it came to pass, when Baasha heard this, that he left off building of Ram, and let his work cease.

4 Then king Afs took all Judah, [That is, that prevailed to the tribe of Judah. See 1 Kgs. 15. on v. 22.] and they carried away the flocks of Ram, [where with the king of Israel intended to fortify Ramas. So in the words following, the wood thereof.] and the wood thereof, wherein Baasha bad built, and he [namely, king Afs. 1 Kgs. 15. 22.] built therewith Ced, [namely, Gaba of Benjamín, 1 Kgs. 15. 22.] See the annotation there, and 1 Kgs. [See 1 Kgs. 11. v. 11.]

5 And at that time Hanani. [This man was the father of the Prophet Jona, below chap. 1. 2. the sayer, [of this title above this chap. 9. on v. 29.] came to Afs king of Judah, and he said unto him; 3. because thou hast relied on the help of Syria, and was cast down on the Lord thy God; and therefore the half of the king of off-spring of the house of David, for otherwise thou shouldst oft have subdued as well the king of Syria as the king of Israel.
Israel, as thou hast overcome the Moors. Oth. go a
way, hath withdrawn itself; whereof the meaning
would be, thou hast both both thy labour and thy charges,
into the hands of the Syrians; for those that
were the prelent by their falling upon the Syrians, they
have hindered king Saul in going on in his design of
fortifying and strengthening Ramah, yet when they shall
be marched away, they will not enter into the war, which
Saul will re-alume again against thee. See the end of the
9th verse following.]

8 Were not the Moors and the Libyans a great host
[Heb. for a host, for, or in a multitude] with very
many chariots and horsemen? [See above chap. 14 v. 9.]
yet when thou didst rely on the Lord, he delivered thee
into thine hand.

9 For (as for) the Lord, his eyes run (to and fro)
throughout the whole earth, [Meaning his providence,
whereby he sees and knoweth what is done in all lands,
not only in general, but also in particular, observing
every one actions or doings. See the like saying, Zech. 4.
10] to show himself strong to (those) whose hearts are
perfect toward him; [What kind of perfection it is, which
the godly attain unto in this life, see 1 Kings 8 on ver.
61. Hence it seemeth to be now said, that Ahab's heart
was not upright, or perfect towards the Lord, contrary
to what we read, 1 Kings 15.14. and above chap.
15.17. But see the comparing of both, 1 Kings 15.
on v. 14.] wherein thou hast done foolishly; for from hence
forth, war shall be against thee. [To wit, made against
thee by king Basha. See 1 Kings 15. 16.]

11 And the Lord sent messengers against the land,
and laid them in the prison house; [Heb. in the house of
subjection, or, of imprisonment, that is, in prison, wherein
the places were shut up, that were defrauded or put to death.
He conceived that the Prophet had wronged and abused
his royal majesty, and therefore had desired to lose his
life. Some interpret the house, of prison of the states,
where they lock up prisoners in the states, or in states
and towns. The same word is also used, Jer. 20. and
29.26.] for he was disfavored against him. [Heb. in vex.
ation, to wit, through anger. See the proper signifi-
cation of this word, Gen. 40 on v. 6.] for this (thing)
Bozile, also oppressed [the Hebrew word signifies
prophetic: he be a thing, or a man in pieces, to throw down
on the ground, to tread down, or, cruel under foot, to
oppress; (some of) the people the same time.

12 And behold, the art of Ahab, the first, with the left.
[The first were good and commendable: The left had
given these instructions, and consequently were reprovable.
He was indeed faithful and true, but in maintaining the
pure worship of God, but his confidence in God was
small, and his levity against some of the people was
great, thus they are written in the book of the kings of
Judah and Israel.

13 Now Ahab in the nine and thirtieth year of his reign,
fell sick; in his feet: and he said was (come) to the highest.
Moreover also in his sickness he fougt not the Lord, but
the physicians. [That is, he did not ask counsel of God
by any Prophet: He did not humble himself by confes-
sion of his sins, he relied nor on the Lord, neither
called upon him, as he ought to have done; but relied
only on the Physicians, and on the help of man. Heb.
in, or, of the Physicians.]

14 And they buried him in his own (own) plot of land; [Heb.
plot of land, Compare 1 Kings 21.26. and see the anno-
cent, which he had digged for himself in the city of
Dahid, and laid him in the bed which he had filled with
stones, and that of divers kinds, prepared according to the
Apotrophean art: And they buried a very great burning
over him. [That is, they honoured him at his burial, by
burning of precious, and sweet-smelling spices. Compare
below chap. 21.19."

3C II

CHAP. XVII.

Joseph succeeding his Father. And strengthened his
kingdom, ver. 1. &c. and because he was strong, God
blessed him, 2. Destroyed idolatry, 6. caused his people
every where to be instructed in the book of the
law, 7. is feared and honored by the nations round
about, 10. The number of the Commanders of his army,
and the number of his men of war, 14.

And Joseph his son became king in his stead: And
he strengthened himself against Israel: [That is, he
furnished himself with store of arms, and all kind of
instruments of war, to manifest his power against the
ten tribes, to re-establish and oppose them, and to direct
their strength and power. Oth, he strengthened himself
over Israel; that is, he confirmed himself in the kingdom,
which he had over Judah, Benjamin, and the flingers of
Israel, and the cities of Ephraim, which his father
had taken. See the next verse.

2 And he put men of war [Or, Officers] in all the
fenced cities of Judah, and put Garrisons in the land
of Judah, [that is, men of war under the conduct of
their Officers and Commanders, to secure the land
against the invasion of the Enemy. The Hebrew word is to
be taken, 1 Sam. 13.3. and 2 Sam. 8.6.] and in the cities of
Ephraim, which Ahab his father had taken.

3 And the Lord was with Joseph: For he walk-
ked in the former ways of his father David, [That is,
in his forefather David's footsteps;] and he did not
mean to David, committed adultery, caused her to be
killed, and the people to be numbered, 1 Sam.
11.14. and 24.2.] and sought not the Baalim. [that is,
he gave them no religious honour, to have aid from
them, had them in no account. Understand by the Bas-
lims all manner of idols; and see of this word Judg.
on v. 11.

4 But he sought the God of his Father, and walked
in his commandments, and not after the doing of Isra-
el. [Heb. after the work, that is, after the idolatry
of the back-biting Baalim, who worshipped the golden
calves, and other idols.]

5 And the Lord established the kingdom in his hand,
and all Israel gave preeminence to Joseph; [Kings
and Princes were honoured with presents, either by their
own subjects, in token of willing submission, whereby
they did submit themselves to their command and govern-
ment, and to them the nations in token of reverence, and
to them friendship and peace, as 1 Kings 10.25. and abovechap.4 v.4.] and he had riches and honour in abundance.

6 And his beard was like unto the beard of an ox;
and his face was like the face of an ox; and he had
hands benevolent and strong; and he was a man of
worth among the people of the Jews in the Kings
name, to hear the Law of the Lord at the mouth of the Priests and Levites, and to order and regulate their lives according to it and remove from publick authority all lusts and hindrances whatsoever.

8 And with them the Levites, Semajas, and Notenias, and Zebad, and Aseph, and Semerias, and Jonathan, and Abinias, and Tobias, and Tob Abinias, the Levites, and with them the Priests, Etphias, and Foram.

9 And they, [To wit, the Priests and Levites] taught in Judah, and the book of the Law of the Lord was among them; and they were wont in all the cities of Judah, and taught among the people.

10 And a rupture of the Lord [That is, a very great trouble. See above ver. 5; on ver. 14. Item, compare Gen. 12, on ver. loc.] was over all the kingdoms of the lands, that were round about Judah: (so that they warred not against Japhusas.

11 And from the Philistines they brought presents to Japhusas with the impious money: [Heb. and or, with the silver of the burden: that is, with the foreign money, which they were inquired to pay yearly as a Tax or Tribute to the kings of Judah also the Arabians brought him small cattle, seven thousand; and seven hundred bushels of wheat, and seven thousand, and seven hundred do- ldrums.

12 So Japhusas increafed, and went exceeding great. [To wit, 1. In riches, above ver. 5; and below chap. 18. 2. In military forces, below ver. 14, 15. 3. In honour, and renown, above ver. 5; and below chap. 18. 1. Heb. be war, or, became, going and waxing great; moreover, be built in Judah strong bul- lets, or, Caffles, Pests. Others, Palaces and cities of Score.

13 And he had men in the cities of Judah: [Understand this word not only of the popery, means, and provision, which he had in his dominions for war, and other offices, (as some take the Hebrew word here) but also of the labour, translation, and business, which he had every where therein, to manage all things alike, to order, make, and put the fame in practice] and men of war, valiant champions in Jerusalem.

14 Now the is their mourning. [Others, number, or chief commanders, or commanding power, according to the officers of their fathers: in Judah were chief of the thousands; Adana the chief, and with him were three hundred thousand valiant champions.

15 Now next to him [Heb. as his band, and so in the sequel] was Joas the chief: and with him were two hundred and four score thousand.

16 And next to him was Japhusas, the son of Zebri, who had willingly given upon himself unto the Lord: [To wit, to light the Lord's battles against the enemies of the land] and with him were two hundred thousand valiant champions.

17 And of Benjamin was Eliada, a valiant champion: and with him two hundred thousand, and that were armed with bone and shield.

18 And next to him was Japhusas, and with him were an hundred and four-score thousand, ready prepared for the war.

19 These were in the kings forces, [Or, assembled unto the king.] Others, wasted on the king. Understand that they were always ready to be used for him in the war, whenever they should for that end and purpose be commanded by him, before the king bad put in the fenced cities thowall all Judah.

Chap. xviii.

Josaphas being joined in affinity with Achab, condescended to go to war with him against Ramoth in Gilead, ver. 1, 2. &c. but defirish that the word of the Lord should be heard concerning it. 4. Achab's Prophets give advice for it. 5. Mica a Prophet of the Lord is likewise sent for about it. 6. Achab's Prophets advise by their oracles, ccc. Mica on the contrary declares that the war, f is therefore smitten by Zedekia. 23. cast into prison by Achab. 25. Josaphas is helped by God. 31. Achab is shot.
And Zedekiah the son of Josiah made him a crown, and said: Thus saith the Lord, Before thee shall Babylon fall, a city of Alexander, until thou shalt have destroyed them. ...<br/>
10 And Zedekiah the son of Josiah made him a crown, and said: Thus saith the Lord: Before thee shall Babylon fall, a city of Alexander, until thou shalt have destroyed them. ...<br/>
11 And the princes prophesied falsely, saying: Go up to Ramath in Gilgal, and thou shalt be a prophet to the king; and they took false prophets, and spoke lies to Joram son of Jehohanan, king of the land, to turn away his heart. ...<br/>
12 Now the messenger that was sent to call Micaiah, flung himself upon the ground, saying: Behold, the words of the prophet are out of his mouth, good to the King. ...<br/>
13 But Micaiah said: As the Lord liveth, which I have God shall lie, that will I speak. ...<br/>
14 And when he was come to the king, then the king said unto him: O Micaiah, shall we go to Ramath in Gilgal to battle, or shall I forbear? And he said: Go up, and ye shall prophesy. ...<br/>
15 And the king said unto him: How many times shall I adjure thee, that thou speak nothing to me but the truth in the Name of the Lord? ...<br/>
16 And he said: I saw all Israel scattered upon the mountains, as sheep that have no shepherd. ...<br/>
17 And then the king of Israel said unto Josaphat: I will not prophesy any good thing concerning me, but evil. ...<br/>
18 Moreover, he (Micaiah) said: Therefore hear the word of the Lord: I saw the Lord sitting upon his throne, and all the heavens hanging on his right hand, and on his left. ...<br/>
19 And the Lord said: Who shall persuade Achab, king of Israel, to go up and fall at Ramath in Gilgal? Then he said: To wit, the Lord, whose words are truth and can do no error. ...<br/>
20 Then (there) came forth a spirit, saying: Go and tell Josaphath, so and so. Then he said: To wit, the spirit of wickedness, which is the spirit of lying, and the spirit of error, which is the spirit of uncleanliness; that provoketh unto uncleanliness, Zec. 12:2, the spirit of error, that produceth such errors, 1 Sam. 4:6, in the month of Abib, he shall do that which is false, and shall do that which is right. ...<br/>
21 And he said: I will go forth, and I will prophesy. ...<br/>
22 Now then, behold, the Lord hath given a lying spirit in the mouth of these thy prophets, [meaning all], which word is expected, 1 Kings 22:10-23, and the Lord hath spoken evil concerning thee. ...<br/>
23 Then Zedekiah the son of Josiah came near, and smote Micaiah upon the cheek; and he said: Which way went the spirit of the Lord from me, to speak unto thee? ...<br/>
24 And Micaiah said: Behold, thou shalt see it on this day, when thou shalt go from chamber into chamber to hide thyself. [Compare 1 Kings 20:30, and the Annotations.] ...<br/>
25 Now the king of Israel said: Take Micaiah, and carry him back to Amaziah, the governor of the city, and to Zedekiah the son of Josiah; ...<br/>
26 And ye shall say: Thus saith the king: Put this (false) in the prison-house, and feed him with bread of affliction, and with water of affliction, until I return in peace. [Heb. until my returning in peace.] ...<br/>
27 And Micaiah said: If thou return at all to [Heb. returning return] in peace, then the Lord hath not spoken by me: moreover be said, hearken all ye people. [He speaks (squeak) to the bandits by, who were then met together out of many tribes, to call them to the witches of which he had spoken there immediately before.] ...<br/>
28 So the king of Israel, and Josaphat, the king of Judah went up to Ramath in Gilgal; ...<br/>
29 And the king of Israel said unto Josaphat: When I have digested my soul, I will enter into the battle, [Others, I will digest my soul, and enter into the battle, or, when he digested himself, or changed his aspect, and would enter into the battle. See the exposition of these words, 2 Kings 22:19, on ver.30.] but put thou on thy robes; and the king of Israel digested himself, and they entered into the battle. ...<br/>
30 Now the king of Syria had commanded the captains of the chariots, which he had, [To ari, two and thirty in number, 1 Kings 22:31, saying: Ye shall not fight against small nor great, but only against the king of Israel.] ...<br/>
31 I came to pass then, when the captains of the chariots saw Josaphat, they said: This is the king of Israel, and they compassed about him, to fight: but Josaphat cried: [To wit, unto the Lord, for aid, as may be gathered from the following words] and the Lord helped him, and God turned them away from him. ...<br/>
32 For I came to pass, when the captains of the chariots saw Josaphat, that was not the king of Israel, that they turned away from him. ...<br/>
33 Then a man drew a bow in his simplicity, [See 1 Kings 22:34, and note [Heb. simple.] See Gen.8, on ver.21, between the bowels, and between the cost of mist.] Then he [namely, King Achab] said to the driver of his chariot: Turn thine hand, [compare 2 Kings 9:13.] and carry me out of the camp; for I am wounded. ...<br/>
34 And the king interested the same day, and the king of Israel enfeled himself, to be played with the chariot over against the Syrians, until the evening, and he died at the time, when the sun went down. [So 1 Kings 22:35.] ...<br/>
35 It is said, that he died in the evening. ...
chap.xix. II. CHRONICLES. Chap.xx.

chap.16.5.7. the Sover [that Is, the Prophet. See 1 Sam. 9. on ver.9. and above chap.9. on ver.29.] went out to meet him, and said to King Joasaph, [Shall I justify thee. [namely, Achab, whom he had helped against the Syrians, above chap.13.12., and love those that hate the LORD? Therefore now wrath is upon thee, which Josaphat had already felt in some measure, above chap.18.1.] and afterward yet more, below chap.20.1.] from the face of the LORD. [Heb. From before the face of the Lord.] 6. Neverthel. [there are] good things found with thee: [To wit, not which were by or through his own nature, but by or through the grace of regeneration, for God preferreth and rewardeth his own gifts out of free grace; so Nehem. 9.8. Luke 12.43. Acts 13.22.] for thou hast removed the Hebrew word signifying also to kindle; to set on fire, to burn, Exod. 35.3. Levit.6.12. above chap.40. It is taken for putting away, or removing, 2 Sam. 4.11. 1 Kings 21.21. 1 Kings 22.34.] the groves out of the land, and had disbashed three times, to seek God. [To wit, by the power of God's grace, which had prevented him for the doing of this work, giving him understanding, will, and ability to perform it. Ephes. 2.10. Phil. 2.13. Compare above chap.12. the Annot. on ver.14.] 4. Now Joasaph dwelt at Jerusalem: and he went out again [Heb. he came again, and went out.] Others, being converted, (so to wit, by the Prophets admonition) he went out to seek the people, from Besheba to mount Ephraim, [that is, from the South-end of his Kingdom, which was the city of Boz-sheba, to the North-end, which was mount Ephraim] and caused them to return [to wit, from their idolatry, false worship, and wickedness of life] unto the LORD God of their fathers. 5. And he set judges in the land, in all the fended cities of Judah, from city to city. [Heb. for city, and city.] that is, in every city. 6. And he fled unto the judges, [See what ye do, for ye keep not judgment for men, but for the LORD. [That is, ye do not properly execute the office of a judge, in the name, and by the command and authority of a man, but in the name, and by the command and authority and command of God, to whom the judgment belongeth, and who hath placed you therein, to supply his room] and be with you in the matter of judgment. That is, in law-business, and suits, that may come before you. See Psalm 81.1.] 7. Then now, let the terror of the LORD be upon you: take heed, and do it: [Take heed, to wit, to your office, to the end that ye may daily execute it for (there) is no integrity with the LORD our God, [Compare Deut. 30.4. Rom. 9.14.] nor acceptation of persons. [Compare Deut.10.17. Feb.34.9. Acts 10.34. Rom. 2.11. Gal.3.6. Ephes. 6.9. Colos. 3.20. 2 Peter 1.7. Heb. judging of the face. See Lev.10.14. and Deut. 1.17. with the Annot.] none taking of gifts. [Heb. gifts, that is, any gifts, or gifts.] 8. Moreover, at Jerusalem Joasaph did also (for certain) of the Levites, and of the Priests, and of the heads of the fathers of those that be under Josaphat's command, of Israel over the judgment of the LORD, and over the difference (understand by the judgment of the LORD, and differences, as Ecclesiastical, and Political matters, and compare hereafter ver. 11.) when they were returned to Jerusalem. [Heb. properly, and they returned, or, were returned to Jerusalem: that is, when they were returned.] 3. Namely, Joasaph, and those that went along with him through the whole land, to bring every where in the ordinances of God both in Ecclesiastical and Civil affairs. Others translate this thus; Over judgment-matters, or law-business, when they returned to Jerusalem, to wit, when they were brought thither by an appeal: with this mean-

C H A P. XX.

Joasaph being in difficulty by reason of multitudes of enemies that came against him, proclaimed a fast, ver.1. etc. himself made a Prayer to God, 5. He is converse by the Prophet Habakki, by promise of God's aid and assistance, 14. which he obtained miraculously, 20. with great fruit, and came to Jerusalem, with praise and thanksgiving to God, 25. the government, 31. by his might: meekness, 34.

N ow it came to pass after this, that the children of Moab, and the children of Ammon, and with them (wivers) [Namely, the Syrians, ver.2. and the Edomites, that dwelt on mount Seir, ver.10.] light against the Ammonites, [for, without, apart from the Ammonites. Others, over, or, before. Others, for with them, namely, the Moabites, were (to wit, certain) of the Ammonites. Others conceive that Ammonites here, and chap.26.9. are a peculiar people, distinct from the children of Ammon] came against Josaphat to battle.

2. Then there came (frome), that said Josaphat, saying: There cometh a great multitude against thee from the other side of the sea, [Meaning the Salt Sea, or the Dead Sea, which was the East border of the land of Juris, Josh.15.3, 5.3. See of these see Gen.14. on ver.13.] and the heathen, they are at Hazazon-Tamar, [See Gen.14. on ver.17.] which is Engedi, when

3. Now Josaphat feared, and set his face, [That is, had
had a firm resolution in his heart. As we turn the face of our body towards the places, where we would be, so we turn and fix the thoughts of our minds upon the work which we intend to do. See 2 Kings 11, on ver. 17. | Seek the LORD: | Others, | to seek (help of) the Lord. To seek the Lord, is in this place as much as earnestly or zealously to call upon him. So Psa. 34:5 and 78:34. | This phase is elsewhere taken more generally. See above chap. 11, on ver. 16. | and be proclaimed a Fals in all Jud. | To win that every one might be the fitter, to pray unto God, for the welfare and prosperity of the land, and the removal or turning away of the enemies, and to give a publick testimony of humility and repentance for former sins, and of an upright resolution and purpose to amend ways one by one for the time to come. Compare Judg. 20:26. | 1 Sam. 26:26. | and 31:3. | 2 Sam. 11:22. | 1 Kings 11:9. | and the Annotations. Neh. 9:1. | Eze. 4:16. | 27:15. | And Jud. was gathered together, to seek (help of) the Lord. | Or, | (answer) of the Lord: also they came out of all the cities of Jud. to seek the Lord. | As, | Philadelphia | 20:26. | [To win, in the oyster, and great Court, called the Peoples Court, on the Royal Scaffold, of which see above on v. 6. | In the congregation of Jud. and Jerusalem, in the house of the Lord, before the new Court. | Meaning the inner Court, which was the Priests Court, called here the new Court, because (as is thought) it caused the same to be renewed, when he removed the altar of burnt-offering elsewhere above chap. 15:8.] | 6 And he said, | Lord God of our fathers, | are not thou that God in heaven? | Yes, thou art the ruler over all the kings of the earth, and in thine hand is power, and strength. | Compare 1 Chron. 29:12. | 1 Sam. 6:13. | I will that no man be able to set himself against thee. | Or, | so that no man is with, by, or to, against thee, so set himself' | that is, so that no man is to be compared with thee in might, that were able to withstand thee. | Now our God, has driven out the inhabitants of this land from before the face of this people Israel, and given that to the feel, | Thus the poetry, see Gen. 9: | Abraham thy father for ever! | That is, | to the coming of the Messiah, and the fulfilling of the Law, see Gen. 13:1. on ver. 1. | 8 Now they have dwelt therein, and they have built thee a sanctuary. | That is, | a Temple: to the Temple is called, Psa. 74:7. | Exod. 15:4. | item, the tabernacle of Moses, Exod. 25:8. | Lev. 20:24. | Therein for thy Name, | that is, for thee. See 1 Kings 5:5. | in the feasts] saying: | If (any) evil come upon us, | Compare 1 Kings 8:33.34.35.64. | above chap. 6:28. and 7:13. | The word of judgment, | meaning was, whereby God is wont to execute his just judgments and punishments upon men. The word judgment is put or used for war; see Lev. 26:6. | and judgment for punishment, or vengeance, Exod. 16:7. | i.e., Exod. 16:12. | i.e., Exod. 14:1-7. | Exod. 15:17. | therefore this word of war is also called a reenacting sword, | Lev. 6:5. | or pillage, or famine, we shall stand before this house, and before thy face, because thy Name | that is, thou, O Lord, by the tokens of thy presence, and the working of thy grace, is in this house and we shall cry unto thee out of all our distress, and thou shalt hear, and deliver. | 10 And now, behold, the children of Ammon, and Moab, and the house of Sihon, | [Hiel, the mount, or, mountains of Seir, that is, the inhabitants of those mountains, which were the Edomites, Deut. 2:5.] the | row which thou didst not suffer Israel to pass, | [To win, as enemies to hurt and annoy the people, or to take possession of their land; but they might have pulled thorough as friends, if the Edomites had not denied them passage. Numb. 20:17.20.27. | Deut. 2:4.8.18.] when they came out of the land of Egypt, but they turned from them, and destroyed them not. | 11 Behold thou, they reward us: | [To wit, the goods which we have done to them, they reward with evil, which they now intend to do to us. The Hebrew word is taken here for evil reward, so 2 Chron. 23:25. | Psa. 7:5. | etc. also elsewhere for good reward, Judg. 9:16. | 2 Sam. 19:26. for both, 1 Sam. 24:16. | 2 Sam. 19:26. | etc.] coming to drive us away out of this inheritance, which thou hast given us to inherit. | 12 O our God, wilt thou not execute judgment against them? | [That is, wilt thou not punish them? | So judging is put for punishing, | 1 Sam. 3:13. | Psa. 51:6. | Exod. 24:14. | Compare Gen. 15, on ver. 14. | Thus by the way of demand, he prays God to punish: | for there is no might in us against this great multitude, that cometh against us; and we know not what to do, but our eyes are upon thee. | That is, we trust in thee, and expect thy help. So 2 Sam. 25:14, and 123:2, and 141:8, and compare 1 Kings 1:20. | 13 And all Jud. stood before the face of the Lord: | To win, in the great Court, before the Court of the Priests, and the Temple. Compare Lev. 11. | on ver. 13. | also as their little children, their wives, and their sons. | 14 Then be Spirit of the Lord, and the inhabitants of Jerusalem, and the king, called | [To win, the spirit of the Lord, and the inhabitants of Jerusalem, and the king, called | and see the Annotations.] Zebulun the son of Zebulun, the son of Jacob, the son of Judah, the son of Joseph, the son of Macha- naim, the Levite, of the sons of Afek: | by this description this Zebulun is distinguished from others of the same name, 1 Chron. 4:14, and 16:6, and 33:19. | 15 And he said, | attend, all Jud., and the inhabitants of Jerusalem, and the king, called | Thus saith the Lord unto you: | Be ye not afraid, nor be dismayed by reason of this great multitude: for the battle is not yours but God's. | That is, ye shall not fight against this company, but God, whom they fight against, when they march up against you. | 16 March down: | This is affirmed, in regard to the situation of the city of Jerusalem, which lay in a high place. See Gen. 46. on ver. 4, to march toward them: | behold, they come up by the aseneth of Zebulun, the aseneth of a place having the wilderness of Enhor Eastward, and the wilderness of Jeruel (wherein is spoken in the end of this verse Westward) and ye shall find them in the end of the valley, | Zebulun, brook] before the wilderness of Jeruel.
in general, and by the Prophet Jabez in particular. See Exod. 14: 31. and ye shall be prospered. 21. Now he [Nehemiah] consulted with the people, and he appointed Singers unto the LORD, which should praise the holy Name. [Heb. the Majesty, or the, the glory of holiness: That is, the holy and glorious God, the holy divine Majesty. It is a propriety, or circumlocution of the most high God] before the ready marching forth, [that is, before the men of war, which is called forth with their arms in array] singing praises the LORD, for his kindness is for ever. [This is the beginning of the 136. Psalm, with which they sung quite out.]

22. Now at the time when they began with a joyfull acclamation, and song of praise, the LORD [as abundant mentors] appeared against the children of Ammon, Moab, and those of Mount Seir, which were come against Judah. [The Hebrew word renderd here ammuniments, signifies some hidden men secretly, lurking to surprise the Enemies. Note here that God sent a spirit of confusion among them, so that they holding each other against Enemies, did lie in ambush one against another, and destroyed one another, as followeth. Some understand here the holy Angels, whose ministry God used for his people against his Enemies, 2 Kings 6: 17, and 19: 35, and they were protected.]

23. [To wit, in manner, as in the foregoing annotation was said, whereby Jehovah's prophecy was fulfilled, above v. 1. v. 17. Otherfores themselves: that is, one another.]

24. For the children of Ammon and Moab, stood up against the inhabitants of Mount Seir, to besiege, and to destroy them: and when they had made an end of destroying the inhabitants of Mount Seir, they helped one another [Heb. the man his neighbour, or, companion] to depopulation: [See an example of the like confusion, Judg. 7: 12, 13.]

25. Now when Iada was come to the watch-tower [Standing upon the high place of Ziz, of which place see above on v. 6. Othniel in the wilderness, they turned themselves towards the multitude, and behold they were dead bodies, lying on the ground, and no man had escaped. [Heb. there has been no escaping; that is, no man had escaped.]

26. Now Jephtha and his people came to take away the spoil of them, and they found among them, as well by awaking and dead bodies, [Oth. and garments] as precious furniture, [Heb. vessel, or, furniture of vessels; that is, things that are much defined by reason of their preciousness and beauty] and took for themselves until they could carry more: [Heb. unto no carrying, or, taking up] and they were three days taking away the spoil for (there was much of it.

27. And on the fourth day they assembled themselves in the valley of Beresba, [That is, of bloodshed, or, of peace.] This valley between the wilderness of Jericho, and the wilderness of Tekoa, in the tribe of Judah, for these they praised the LORD: Therefore they called the name of that place the valley of Beresba unto this day.

28. That is, the name continues still to the very day, when this book was written.

29. Then all the men of Iada and Jerusalem returned, and Jephtha in the forefront of them. [Heb. in their head; that is, the van or front of all the army], to go again to Jerusalem with joy: For the LORD had made them rejoice over their Enemies.

30. And they came to Jerusalem with Mutes, and with Harps, and with Trumpets, into the house of the LORD: [That is, into the great court], to praise God therewith for the victory obtained.

31. And there was a song of God [That is, which was sung by God, and was very great. See above chap. 14. on 14, and Gen. 35. on vs. 3.] upon all the kings among the lands, when they heard that the LORD bad fought against the Enemies of Israel.

32. So the kingdom of Jephtha was quiet; and his God gave him rest round about.

33. So Jephtha reigned over Iada: He was five and thirty years old, [Heb. a son of five and thirty years] when he became king, and he reigned five and twenty years at Jerusalem: And his mother's name was Ababa, a daughter of Sibbe.

34. And he walked in the way of Asa his father, [That is, he followed his Fathers footsteps, in maintaining the pure worship of God, and in governing the kingdom. See 1 Kings 15. on v. 16.,] and departed not from him, doing that which was right in the eyes of the LORD.

35. Howbeit, the high places were not taken away: [To wit, not quite, nor every where; Yet they had taken away a great part of them, above ch. 17. 6.] For as yet the people had not framed their hearts unto the God of their fathers.

36. But after this Jephthah king of Iada did affright himself with Abas; who dealt wickedly in his affections.

37. But Eleazar the son of Dodo of Meracca, prophesied against Jephtha, speaking because the base allied himself with Abas, the king of Iada; and Abas took the works of the ships that were broken, but that they were not able to go to Tarshish.

CHAP. XXI.

Iffath dieth, and Turn his son reigneth. v. 1. &c. who murdered his brethren, 2. his wicked reign, 3. The Edomites and Libna revolt from him, 8, and according to a writing of Elias, 12 he is exalted by the Phihians and Aramians, who plunder his house, and carry away his sons and his wife, 16. Moreover he is plagued with an incurable disease, whereof he die, 18, and is buried without the usual solemnity, 19.

After that Jephtha fell asleep with his Fathers, 1. What is, died. A further explication of this phrase, see Deu. 31. on v. 16. and 1 Kings 1. on v. 11. and was buried by his Fathers in the city of David; [See 1 Kings 1. on v. 10.] and Turn his son became king in his stead.

1. And he had brethren the sons of Jephtha, Aquis, and Tekoa, and Zechariah, and Zeraiah, and Michael, and Jahaziah: All these were sons of Jephtha king of Iada.

2. That is, of the two tribes of Iada, Judah, and Benjamin, and of the cities which pertaining to the kingdom of Israel did join themselves to Iada. See above chap. 13. 19. and 15. 9. and 19. 4. Thus Jephtha's Rules are called Princes of Israel, below 4. v. 15., and below above chap. 15. on v. 17. and below chap. 23. on v. 2. 3

3. And his Father had given them many gifts of silver, and of gold, and of choice vestments, [See of the the Hebrew word, Gen. 24. on vs. 53.] were famous citie in Iada; but the kingdom he gave to Turn, because he was the first-born. [See to the right of the first-born.}
When Zorah was come up to the kingdom of his father, and had strengthened himself; then he flew all his brethren with the sword; and also the kings of Israel. [See above on v. 1.]

Zorah was two and thirty years old. [Heb. a son of two and thirty years] when he became king; and he reigned eight years at Jerusalem. [to wit, counting therein the years that he reigned with his father.] For he supplied his fathers place a while. See 1 Kings 22. on ver. 42. and 2 Kings 8. on v. 16.

And he walked in the ways of the kings of Israel, [That is, he imitated them in their idolatry and wickedness. So 2 Kings 16. 3. and below chap. 28. 22. &c.] according as the house of Ahab did for bad as the daughter of Ahab. [called Athaliah, below ch. 22. 2., of the kinds of Antiochus, wickedness, and tyranny in the same chapter, see chap. 22. 10. and chap. 24. 7. to write: And he did that which was evil in the eyes of the LORD. [understand especially idolatry and tyranny. See 1 Kings 11. on v. 6.]

Yet the LORD would not destroy the house of David. [That is, the family and posterity of David. See 1 Kings 14. on v. 10. for the covenants made, which he had made with David.] [see 2 Sam. 7. 12. and chap. 11. 36. 1 Kings 11. 36. 2 Kings 21. 17. and according as he had failed to give a lamp to his, and to his, and to his] [see 1 Kings 11. on v. 36. at all] [see 2 Sam. 7. on v. 13.]

In his days the Edomites revolted from under the dominion of [Heb. hand; that is, power, command, dominion] of Japhia; [under which power David had brought them, 2 Sam. 8. 14. and thus Hezekiah prophesy came to be fulfilled, Gen. 27. 40. and they made a king over them.]

Therefore Zorah marched forth with his Princes, [To wit, to Sisera, a place lying in Idumea, 2 Kings 8. 21.] and all the tribes with him: And he went up [Heb. he was getting him up, or, was exalting up] by night, and more the Edomites which were round about him, and the Captains of the charet.

Also induced the Edomites revolted from under the command of Japhia into this day; [That is, which revolted continued unto this day. Underwent the time of the Babylonian captivity. So 1 Chron. 4. 41. then, as the people of Edom revolted from under his command: see 2 Kings 8. on v. 22. after he had forsaken the LORD the God of his Fathers, [To wit, by abominable idolatry, which he not only profaned himself, but whereunto he abnormally and violently compelled his subjects. See the next note.]

Also be made high places [See Lev. 26. on v. 30.] on the mountains of Japhia; And be cut off the inhabiants of Jerusalem to go a whoring, [That is, to commit idolatry, which is spiritual whoredom; see below v. 13. See Lev. 17. on v. 7. and 20. on v. 5.] yet he compelled Japhia (therefore).

Then (there) came a writing to him from Elia the Prophet, [ Meaning a writing written by Elia the Prophet, while Japhath was yet alive, before whole death Elia was taken up into heaven, as may be gathered from 2 Kings 2. 11. In this writing Elia had prophesied of the state and condition of the kingdom of Judea under Zorah; as the man of God that came to Bethel, had prophesied a long while before of king Josiah, 2 Kings 22, and 2 Kings 2. 14. and 45, and Daniel of the Monarchies and kingdoms of the earth, Dan. 2. and 7, &c. unless it be conceived that this was another Elia then the Siege, being the Lord, the God of David thy Father, because thus hast thou walked in the ways of Japhath thy Father, and in the ways of all the king of Japhia: [See 1 Kings 15. on v. 6.]

But walk in the ways of the kings of Israel, and haft made Japhia, and the inhabitants of Jerusalem to go a whoring, according to the whoring of the house of Ahab; [Or, as the house of Ahab hath caused (Isract] to go a whoring, and haft slain thy brethren of thy Fathers house, which were better than thou.] 14. Behold, the LORD will plague (thence) with a great plague in thy people, and in thy children, and in thy wives, and in all thy substance. [This phace is found full and eminent, and without interruption, below v. 18. Ob. the Lord will plague thy people, and thy children, etc. a great plague. See the fulfilling of this threaten below v. 16. &c.]

15. Thou shalt also be in great [Or, many] miseries, by the distresse of thy bowels, until thy bowels fall out by reason of the distresse, year by year. [Heb. the dates upon dates] that is, year by year, to wit, two years. For this was the first time of this kind of distress, below v. 19. The word dates is sometimes taken for a full year, having all its dates 50 below v. 19. See also 25. 25. on v. 29. Others understand this thus, that he should be daily troubled with this distresse.

16. Then the LORD stirred up against Zoraz the prophet. [That is, the judgement, wills, intent, mind. See 2 Kings 19. on ver. 7.] of the Philistines, and of the Hebrews, [meaning the inhabitants of the foxes and high Araba] which are as the flea [Heb. at the hand. The word hand signifies sometimes the side of anything, as Gen. 1. 14. of the Moors.]

17. They marched up into Japhia, and brake into it. [To wit, by force of arms, overrunning all, and breaking through all, to the very city of Jerusalem; yea also pillaging themselves of the city, and plundering it, as appeareth by the words following.] and carried away all the substance that was found in the houses houses; even his sons also, and his wives: So that (there) was never a son left him, save Jehuah [called also Abuzia, below ch. 22. 1. and Ahabia, below chap. 22. 6.] the last of his sons.

And after all this the LORD plagued him in his bowels with a distresse, which was not to be healed. [To wit, whereby Elia had threatened him, above ver. 15.]

19. This came to pass from year to year. [That is, from the next year to year.] so that when the time of the end of the two years expired [Which Elia had determined in that writing] his bowels fell out by reason of the distresse; [On that he died of evil distresses. And his people made no mourning for him, [To wit, of sweet-smelling, or precious spices. See above chap. 16. on v. 14.] the burning of his Faith.

He was two and thirty years old when he became king, and reigned eight years at Jerusalem: And he departed. [That is, he went the way of all the earth, as is said, Josh. 23. 14. 1 Kings 2. 2.] that is, he died without being defiled [that is, he lived without honour, without delight, and in pain] and they buried him in the city of David, but not in the sepulchres of the kings.

C H A P. XXII.

Abigail besought king in his Father's stead, v. 1. &c. He followed the son of the house of Ahab, 3. and Zorah king of Israel that was sick, 6. by this occason he came to be slain by Nebos. 8. Abshai having murdered all the royal seed of the house of Japhia, xxxii; in 1 Kings
And the inhabitants of Jerusalem made Abaza [See above chap. 21. on ver. 17.] his king. [That is, the youthful in years. Compare Gen. 39. on ver. 31.] for a band that were come with the Arabians into the camp, [See Deut. above ch. 21. 16. 17.] had slain all the field: [That is, the eldest sons of Jeram. above chap. 21. 12. 13.] it's only said that these fathers had carried away the sons of Jeram: But here it is now added that they also slew them.] Abaza then the son of Jeram king of Judah reigned. 2. Two and forty years old [Hebr. a son of two and forty years.] was Abaza when he became king, and he reigned one year at Jerusalem. [To wit, alone, as some do gather from 2 Kings 8. 26. Conceiving that a long time before he was held and acknowledged to be king, while his Father was unfit to govern. But how these two places are to be reconciled, is very obscure.] And his mother was called Abilah, a daughter of Omer. [She is likewise so called, 2 Kings 8. 26. Meaning the daughter of Omer's son, namely, Achab. See the annot. on the formentioned place. Grand-children are in scripture called the sons and daughters of their Grandfathers. See Gen. 36. on v. 2. yea also of all their Auncellors counted in a straight or direct line upward, as appeareth Matt. 1. 1. Luke 3. 1-5.] 3. He also walked in the ways of the house of Achab: [To wit, as his Father Ahab had done, above ch. 21. 6.] For his mother was one Counsellour, to deal wickedly. 4. And he did that which was evil in the eyes of the LORD, like the house of Ahab: [To wit, those that were of Ahab's house only, for they were his Counsellours, after the death of his Father, a bad destruction. [So the Hebrew word taken, Exod. 20. 8. Deut. 5. 9. And his mother was one Counsellour, to deal wickedly.] 5. He walked also in counsel of his, [That is, he did not only hear their klostatous counsel, but he did also walk after it.] and went with them [The son of Ahab the king of Israel to battle, against Hazael king of Syria; by Ramoth [called also Ramah.] in the next verse, and 2 Kings 8. 29. See likewise of this city, 1 Kings 4. 13.] In Gilead: And the Syrians smote forenoon. 6. And he returned to cause himself to be beaten as Jeroboam, [A city in the tribe of Muchar, of which see 1 Kings 4. 12. &c. for the bad wounds, which they had given him by Ramah, and which had been said to be given him by Ramah.] The band of the Syrians, 2 Kings 9. 15.] when he fought against Hazael the king of Syria: And Azariah [otherwise called Ahabah, above v. 1, and 2. Item Indah, above chap. 21. 17.] the son of forenoon king of Judah came down, to see the son of Ahab at Jeroboam; For he was sick. 7. Now the reed underfoot of Ahab [Or trampling, that is, the destruction of Ahabah, whereby he was subdued, and as it were trampled upon: Whereof see below ver. 9.] was of God, [To wit, as of and from a righteous Judge, who is wont to punish the sins of men fercy., and not by contrivance, committed. Compare herewith Kings 11. 15. and the annot. thereon.] that he came to forenoon: [That is, while standing under foot, or destruction was occasioned thereby, that Ahabia came to Jerom, and tarried not at home] for when he was came, he went out with one thousand men toward the son of Ninify, whom the LORD had smitten, [Towit, with the command which he had given to the Prophet Elias, 1 Kings 19. 16. and which Elias executed by the hand of Ellisa.] 2 Kings 9. 6.] to destroy the house of Ahab.
Houses, or Families: meaning the chiefest and eldest of the congregation of Israel: that is, of Judah and Benjamin, together with the cities of Judah that joined themselves to them. Compare hereon, above chap. 15., 17., and 26., and the Annotations, and they came to Jerusalem.

1 And all that congregation made a covenant with the king in the house of God: and all the people of Benjamin, and of the priests, and of the Levites, were sealed with the sealing of kings.

2 And all the men of Judah took the covenant, to walk in the fear of the LORD, and to keep all his statutes and his commandments, and his judgments, with all his decrees, for ever. And they put it in a book, and sealing it up, held it to be the name of a gate. See 2 Kings 11., on ver. 11.

3 And a third part shall be at the king's house; and a third part at the foundation-gate; [The chiefest gate of the Temple, standing Eastward, and called the gate of the foundation, because it was the lowest and standing upon the foundation of the temple, at the greatest, and lowest Court. It is also called the gate of 3 Kings 11., and the high gate, 2 Kings 25., because it was the principal gate into the temple.] and all the people (meaning, the other Levites, which had not then the ordinary guard, together with the common people) shall be in the court of the house of the LORD. That is, in the outermost, and great Court. It is called the portico of the Court of the people, because the congregation met there, and it's put here in the book. This Court, because of the diversity of the parts, the several partitions that were in it. So likewise the Temple is called the Sanctuary, because it consisted of divers partitions, Leviticus 26., 31.

4 But no man came into the court of the house of the LORD, to do the work of the house of the LORD, in the days of Joiada, the priest. But no man came into the court of the house of the LORD, to do the work of the house of the LORD, in the days of Joiada, the priest.

5 Now the Levites, chief of the head of the whole congregation of Levites, priest, and Levites, and the Levites that were musical ministers, did come, and brought the Levites to do the work of the house of the LORD, and the Levites with singing, and for cymbals, and for trumpets, and for all instruments of music.

6 And they taught all the people, and the people made with the king a covenant, to walk in the fear of the LORD, and to keep all his statutes and his commandments, and his judgments, and his decrees, with all his decrees, for ever. And they put it in a book, and sealing it up, held it to be the name of a gate. See 2 Kings 11., on ver. 11.

7 And the Levites, chief of the head of the whole congregation of Levites, priest, and Levites, and the Levites that were musical instruments, did come, and taught all the people, and the people made with the king a covenant, to walk in the fear of the LORD, and to keep all his statutes and his commandments, and his judgments, and his decrees, with all his decrees, for ever. And they put it in a book, and sealing it up, held it to be the name of a gate. See 2 Kings 11., on ver. 11.

8 And the Levites, chief of the head of the whole congregation of Levites, priest, and Levites, and the Levites that were musical ministers, did come, and taught all the people, and the people made with the king a covenant, to walk in the fear of the LORD, and to keep all his statutes and his commandments, and his judgments, and his decrees, with all his decrees, for ever. And they put it in a book, and sealing it up, held it to be the name of a gate. See 2 Kings 11., on ver. 11.

9 And the captains of hundreds, and the captains of thousands, and the doorkeepers, and the singers, and the Levites which were in the service of the house of God, did according to the king's commandment.

10 And he set the priests in their offices, and the Levites for the musical instruments in their offices, and cause the cymbals to sound, and the trumpets, and the singing, in the house of the LORD; as it is written in the law of Moses, as the LORD commanded the Levites, by the hand of Josheba, the wife of the sons of Zadok, and of Attdud, sons of Iedaiah, who bare the vessels, and who made the King's son to flourish.
the Church of God. So below chap. 29. 17. and Ezra 3. 10.

19 And he set the porters at the gate of the house of the LORD: this was not done in any thing, might enter in.

20 And he took the captains of the hundreds, and the rest of the people, and delivered them into the hand of the princes of the people, and into the hand of the Levites, to distribute to the people. [Or, the honourable, respectful, full, most excellent (ones)] and those that had determination among the people, and all the people of the land, and brought down the king from the house of the LORD, and (they) came thither the midst of the high gare, [some do understand thereby the greatest, and the chiefest gate of the kings house, at which the kings guards kept watch and ward, and is therefore called the guards gate, 2 Kings 11. 19. in this place this gate is to be distinguished from the gate of the Temple, whereof above ver. 5. See the Annotations there.] into the kings house: and they set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced. and all the city was quiet; after they had slain Athaliah with the sword.

CHAP. XXIV.

Joash is religious, as long as Joash lived, ver. 1. 4. He married two wives, 2. caught the Temple to be repaired, 4. Joash died, 15. is very honourably buried, 16. Joash and Jehoiada, 17. caught Zacharias the son of Joash to be put to death, for revolting idolatry, 20. He is prayed upon and ministered by the Syrians, 23. murdered by his own servants, 25. Amaziah his son became king, 27.

Joash was seven years old. [Hebr. a son of seven years. See above chap. 22. on ver. 1. when he became king, and reigned forty years at Jerusalem: and his mothers name was Zibiah of Beersheba.

2 And Joash did that which was right in the eyes of the LORD, all the days of Jehoiada the priest. [That is, as long as Joash was alive, who caused to inflict him in the ways of the Lord, 2 Kings 11. 2.]

3 And Joash took for him two wives, [That is, he chose two wives for him, whom he bought out in due manner, and joined them to him in wedlock.] and he begat sons and daughters.

4 Now it came to pass after this, that it was in the heart of Joash, [That is, that Joash was minded, or had an intent. So 1 Kings 8. 17. 18. See the Annotations.] to renew the house of the LORD. [That is, to repair, or to mend, that which was broken, and decayed in the temple.]

5 So he gathered together the Priests and the Levites, and said unto them: Go out into the cities of Juda, and gather money of all Israel, [Meaning the Israelites, that were under the jurisdiction of Juda. See above chap. 15. on ver. 17. and 21. on ver. 21. to repair [Hebr. fire-singes, that is, to renew, as ver. 4. So 2 Kings 12. 5. 6. and below ver. 2.] the house of your God, from year to year, [because it could not be repaired in one year, or, for that it was to be repaired every year.] and make ye holies for this matter, [Hebr. for this word] but the Levites made not holies.

6 And the king called Joash, the chief, [To win, of the Priests that is, the chief Priest. The word Priest, is added thereto, below ver. 11. See also Neh. 12. 17. 7. and said unto him; Why hast thou not made search, [Or, not enquired] among the Levites, to bring in out of Juda, and out of Jerusalem, the tax, [Or, levies, collection, charge] of Mese the overseer of the house of the LORD, and of the Chroniclers of the house of the testimony, [Meaning such as taxes, levies, or collection, as Mese had commanded for the making of the Tabernacle in the wilderness, Exod. 30. 12. 13. and 38. 24. 25. which had been not yearly, but as necessity required. Compare the Annotations on Exod. 30. 12. Others conceive that this collection was ordinary, and was made duly every year, for the maintaining of the worship of God, and its appearance. See of the Tent of meeting, or, testimony, Num. 1. on ver. 10.]

7 For when Athaliah dealt wickedly, her sons [Namely, Ahaziah with some of his next kinsmen. See above chap. 21. 16. 17. For the rest of her sons were carried away captive in the life-time of Joram her husband. Otherwise the Plural Number is here used for the Singular: as Gen. 21. 7. unless we should say, that Athaliahs sons had done the thing here mentioned, before their captivity had broken up the house of God. Others, the face of Athaliah, that watched with, had, etc. Hebr. for Athaliah dealing wickedly, her face had, &c.] was even bestowed all, [that is, all manner, or the gratest part] the ballowed thing [See Lev. 16. on ver. 15. of the house of the LORD upon Balaam. [That is, Idols. See Judges, on ver. 11.]

8 And the king commanded. [Hebr. said, that is here, commanded to wit, by the advice of Joash the High Priest, as may be gathered from 2 Kings 11. 2.] and they made a chief, and set it without at the gate of the house of the LORD. [To wit, of the people of the Court; on the right hand, as they entered into the Temple of the Lord. See 2 Kings 11. 9. and the Annotations thereon.]

9 And they made proclamation in Juda, and in Jerusalem, [Hebr. and they gave a voice in Juda, &c. that is, theycaused proclamation to be made. Of the word voice for proclamation, see Exod. 36. 6. and the Annotations. Item, Exod. 14. 17.] to bring in to the LORD the tax [See above on ver. 6.] of which the king the house of the LORD over Israel [That is, charged upon Israel by God, and imposed upon them by Moloch in the wilderness.

10 Then all the Princes, and all the people rejoiced; and they brought in, and cast into the chief, until they had made an end. [To wit, of repairing the house of the Lord. See ver. 14. Others, until it became full.

11 Now it came to pass, at the time when he [Namely, Joash the High Priest] brought in to the chief [To wit, out of the place where it was hid, into one of the chambers that were in the Temple, for to take out the money there, to purify it, and to tell it out. Compare 2 Kings 12. 10. and the Annotations] at the king commanded by the hand of the Levites, and when they saw that there was much money [That the King, Scribe came, and the chief Priests and officers, that is, those that were appointed for this work by the High Priest. In their room the High Priest himself is mentioned, a king 12. 10. for a man may be said to do that himself, which he both by another. See Gen. 49. on ver. 22.] and emptied the chief, and took it up, and carried it to his place again: [See of this place above on ver. 8.] thus they did from day to day, and gathered money in abundance; 12 Which the king, and Joash gave to them, that had the care of the work of the service of the house of the LORD; [Hebr. that did the work, &c. That is, that provided it, or had the care of it. And understand thereby the chief if it overthrows over the work, that it might by them to be given to the workmen, or labourers: for there was more than one over-lier. See 2 Kings 12. on ver. 11.] and they hired hewers, [The Hebrew word signifies, as well hewers of stone, as hewers of wood. See 1 Kings 5. on ver. 15.] and carpenters; [The word that is used in the original, is indeed ascribed to handy arteriers or handy-crafts-men, as appears, Exod. 35. 35. and 38. 22. 27. Also, 2 Chronicles 2. 14. 15. 16. 22. &c. and here in the following words of this verse 35. but it is to be understood here of Carpenters, may be here truly gathered, from
from the foregoing and following words) to renew the house of thine LORD, together with women also in ivory, and copper, and to mend the house of the LORD.

13 So the providers of the work caused the repairing of [Hebr. bedch.] of the work to go on by their hand: [the meaning is, that the work of building by the diligent care of the over-seers came to good perfection. The Hebrew word is likewise taken, 1 Kings 18:30. Neub. 1:7. and they restored the house of God in the shape, [The Hebrew word signifies a here a well-ordered form, or a right-fashioned, or regular structure, having its due proportion, shape, and dimension] and made it strong.

14 Now when they had gathered it, [To wit, the repairing and mending of the Temple] they brought the rest of the money before the king and Jojada, [To wit, the providers, and overseers of the work did, for those who were in the king and Jojada to lay out this money altogether, above ver. 12.] whereas he [To wit, the king] made vessels for the house of the LORD, vessels to minister in (withal) [Others, vessels and incense-bowls, and gold, and silver vessels] and they offered burnt-offerings continually in the house of the LORD all the days of Jojada. [That is, as long as Jojada lived. So above ver. 2.]

15 And Jojada waxed old, and full of days, [See Gen. 25:8. and the annotators. From Gen. 35:29. 1 Chron. 31. and 29:28. and die] he was an hundred and thirty years old, [Hebr. a sun of an hundred and thirty years] when he died.

16 And they buried him in the city of David, by the kings: [For he had done good] [To wit, kept the young king from the cruel and murderous Athalia, brought him up, and instructed him, set him upon the royal throne, put to death wicked Athalia, repaired the Temple, and restored the pure worship of God in Israel, that is, in the land of Judah, and that which appeareth thereto, which was a part of Israel, this name being taken generally. See above chap. 12. on ver. 5.] and (towards) his house, [Meaning, his Temple, which was repaired by the advice and managing of Jojada.]

17 But after the death of Jojada, came the Prince of Judah, and bowed themselves down before the king: [To wit, fencing unto him, for the bringing in of idolatry again into the land, as probably may be gathered from the following verse] then the king hearkened unto them.

18 So they left the house of the LORD, [The God of their fathers and forced the groves, and the idols, [Hebr. forswore. See 1 Sam. 31. on ver. 9.] then great wrath [namely, of God. See below chap. 8. on ver. 13.] was upon Judah, and Jerusalem, for this their trespass.

19 Yet be ye faithful in the Lord, [To wit, calling heaven and earth to witness against them] but they inclined not (their) ears.

20 And the Spirit of God put on Zechariah [Or, declareth] that that is, the Spirit of the Lord came upon him, and moved him as a garment. See Judges 6. on ver. 31. 34. the son of Jada the Priest, who stood above the people, [that is, in a place that was higher than the place where the people were assembled from which place Zacharia (spake, that he might be the better heard) and be heard by them.] You said God, Why trangre you the commandments of the LORD? therefore ye shall be not be preferred. [Compare 2 Chron. 13:2] because ye have forsaken the Lord, therefore he will forsake you.

21 And made a conspiracy against him, and joined him with stones at the commandment of the king. [See. Matt. 23:35.] in the court of the house of the LORD.
And Amania is said unto the man of God, But what shall we do with the hundred talents? [Whereof mention is made above ver.6.] which I have given to the bands of Israel? [With these hundred talents he had lifted and admitted into his service an hundred thousand Souldiers out of Israel.] and the man of God said, The LORD hath more than enough to give thee. 10 Then Amania prepared them, to wit, the bands that were come to him out of Ephraim. [That is, out of Israel, or the ten Tribes, as above ver.7.] to go to their place: therefore their anger kindled greatly against Ida, and they returned to their place in fear of anger. 11 Now Amania strengthened himself, and led forth his people. [To wit, those that he had lifted out of his own subject.] and marched into the valley of Salt. [See 2 Sam. 8. on ver.11. and 1 Kings 14. on ver.8.] and smote of the children of Seir, [that is, of the Edomites, 5 Kings 14.7.] that dwel in the country of Seir, Gen.36.8. Deut.2.9. ten thousand. 12 Besides the children of Ida took ten thousand alive, [As they had slain ten thousand 3 in the former ver.] and brought them up to the top of the rock, [To wit, wherenupon the city of Selah 3 of which see 1 Kings 14. on ver.7.] and cast them down from the top of the rock, that they all perished in pieces. 13 But the men of the bands, [Hehe, the sons of the base: that is, the hundred thousand Ishmaelites, which Amania had lifted, to use them in the war against the Edomites, above ver.6.] which Amania caused to turn back, that they should not go with him into the battle, they made an inroad into the cities of Ida, [that is, pertaining to the Kingdom of Ida, which cities were the frontier Towns of the Kingdom of Judah, bordering all along in the East, as after this, the Kingdom of Israel, from Idaamuth unto Beth-Horon, 2 Kings 8.1.] and cleft open their houses of the lower, which lay in the Tribe of Benjamin, and smote three thousand of them, and took much spoil. 14 Now it came to pass, after that Amania was come from meeting the Edomites, and that he had brought with him the galls of the children of Seir, [Meaning, the Images of the Edomites, Ismaelites.] that he let them up to himself for gods, and bowed himself before them, and burned incense unto them. 15 Then the anger LORD kindled against Amania: and he sent unto him a Prophet, which said unto him, Why hast thou provoked the gods of these people, which have not delitered their own people out of thine hand? [This question reproved the King, and threatened him, that he should be no more helped by these Idols, than the Edomites had been helped by them.] 16 And it came to pass, when he spake unto him, that he said unto him, Have they made thee thee the kings counsel? for I hear, [Hebr. forbear for thy self, that is, for thee own good, or, that shall be bleft for thee. See Gen. 11. on ver.1.] why should they [meaning his guard, that were there present] smite thee? [He threatened the Prophet, that if he forbore not to reproveh him, he would give his guard charge to kill him, or at least to hurt and mischief him] then the Prophet forebore, and said I perceive that God hath determined. [Hebr. advised, took counsel, or, determined in his counsel to destroy thee, because that had been done, and had not been ordained unto my counsel.] 17 And Amania king of Ida was advised, to send [To wit, meningers, or, ambassadors, 2 Kings 14.] to the son of Ida, the son of Japhth, king of Ida, to say, Come, let us see another one face. [That is, march out into the field against one another, to fight together, and to encounter each other with armed power, and to look on one another in the face. See 2 Kings 14. on ver.8.] 18 But
18 But Joash the king of Israel sent to Amaziah king of Judah, saying, Why didst thou go down to see Jezreel against the house of thy servant Joash, king of Israel? 19 And Amaziah sent messengers to Joash the king of Israel, and said, What is thine Dispute with me, or which is thine hand over me? I think to come against thee with a small Armament; but the Lord delivered thee into mine hand. 20 And Joash the king of Israel took Amaziah king of Judah, and all Judah, with all the tumult thereof; and went up against Amaziah to Beth-aven, which is beyond Jordan. 21 And King Amaziah of Judah turned his nose against the face of Joash king of Israel, and said, Let the arrows of the Lord be for three degrees. 22 So Joash the king of Israel took in his hand an archer. 23 And the archers shot at king Amaziah, and wounded him; for he was a weakling, neither was there any man in the King's house to help him. 24 So Amaziah the king fled from his men and went into the house. 25 And they slew his sons, 70 princes in one night. 26 And he went swiftly, and fled, and escaped to Lachish; but they sent after him to Lachish, and said to him, Does the king think to save himself upon the walls of Lachish? Now the king of Judah thought not to save himself. 27 They slew him with a sword, and cast him into the dung-pit; so that they made Shimsha his son king over Judah.

Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah, 28 for he did young men's work; for he was a man of war, and knew how to build and to set up gates, and fortresses, and walls. 29 And Uzziah the king built against the wall of Jerusalem, from the gate of Ephraim to the corner gate, and as far as the corner gate, and as far as the valley of Nob, which is at the entry of the valley of the sons of Hinnom. 30 Also he made works in the House of God, and prepared olive oil for the light, and wafers, and honey. 31 And he built towers in the cities of Judah; and he built forts and stores of provi- sion in the cities of Judah. 32 And Uzziah the king was strong. 33 And all the vessels of his glory were in Jerusalem at the house of God: for he had brought up in Jerusalem great wealth and store. 34 And this Uzziah waxed strong, so that he made the leprosy come on him. 35 And Ezechias his son was his regent in his stead: for he knew not any more of his spirit. 36 And Ezechias took up the vessels of the House of God, and the three vessels that were full of ointment for the light, and the spoils, and the money, and delivered them into the hand of his servants. 37 And he sent them to Hezekiah the son of Ahaz by the hand of his servants, saying, Thus says Uzziah, the king, of Judah, to Hezekiah the king of Judah, When is your spirit, and what is the strength of thy labor? 38 And Ezechias gave him all the silver that was found in the House of the Lord, and in the king's house, after all that was in his hands. 39 And Ezechias gave him all the silver that was found in the House of the Lord, and in the royal house, even all. 40 And it was so, when Hezekiah heard these words, that he tore his clothes, and sent to all such as were in Amphitrite, and to all Judah and Benjamin, and to Ezechias his fathers house, and said, 41 Thus says Ezechias, the king, to all that are in Amphitrite, and to the inhabitants of Jerusalem, the father, and the son, and the servant of the king, over the house, and over the foremen, and over the governors of the house, and to Ezechias his fathers house, and to all that are in Jerusalem, 42 Scan the dread of the Lord, and the dread of his glory, and let the treasuries of silver and of gold, and the treasuries of the holy things, and the treasuries of the house of the Lord, and the treasuries of the king, be delivered into the hand of the prophets of the Lord; 43 And see that they use them for the service of the Lord God of Israel, and for the altar of the Lord, at Jerusalem. 44 And Hezekiah said, I will go forth and see them. But they went forth not. So Hezekiah no longer asked of them. 45 And Ezechias gave him all the silver that was found in the House of the Lord, and in the royal house. 46 And Hezekiah commanded them to guard the house of the Lord, and the reverences of the king, and the reverences of the princes, and the reverences of the priests, and their offices, and their ministration by the Levites, according to the commandment of Phinehas, and the will of the Lord. 47 And Hezekiah gave them the king's dainties, and the king's wine, and what he had, in all that was written; and there was no more during all the days of Hezekiah, which Uzziah the king of Judah had built. 48 And the rest of the acts of Hezekiah, and all his might, and how he made strong the house of God, are written in the vision of Nechoh king of Assyria, which was taken from the book of the kings of Judah. 49 And Hezekiah slept with his fathers, and they buried him in the house of David, and his son Manasseh reigned in his stead.
gate of the valley. See of this gate, Neb. 2.13. and 3.13. and at the corners: [or, turnings; to wit, of the wall. Others keep the word מַעֲזַה, as the proper name of a tower or strong hold standing in the highest part of the city of David. See hereof also, 1Ch 11.2, 24.] and be fortified them.

Also be built towers in the wilderness, [Namely, of Arabia, to prevent and hinder the incursions from thence, which were made in the days of Joab, above chap. 16. and digged many wells, [wherewith they gathered and kept water for the use both of man and beast] because she had much cattle, both in the low grounds and in the plains. Husband-man, and vine-trees, and olives, and on the fruitful fields: [as, Carmel; that is, in the region or country belonging to the city of Carmel, lying by the wilderness of Maon, in the tribe of Judah, very fruitful, and abounding with great stores of fair fruits and vineyards. Elsewhere Carmel is a mountain lying in the tribe of Asher, exceeding well planted, low, and very fruitful. See 1Kgs. 18. on ver. 19. from whence it ariseth that fruitful counties are called a Carmel. See 2Kgs. 19. on ver. 27.] for he was a lover of husbandmen.

Moreover, Ezion-geber had an half hull of trained men for war. [Understand some ordinary bands of yeomanry, which the King had in readiness for any urgent occasion that might happen. Compare 1Ch 27. and above chap. 16.] marching out to war by bands, according to the number of their mothers, by the hand of Jeiel the Scribeman, and Maaseiah the Reviwar, [as is, which mustereth was performed by means of Jeiel, &c.] under the hand [that is, under the conduct. See ver. 13.] of Hananiah (one) of the Kings Princes.

12. The whole number of the heads of the fathers, [So above chap. 22.7.] of the warlike chieftains, was two thousand and five hundred.

And under the hand was an army of three hundred thousand, and seven thousand, and five hundred, this with warlike power exercised themselves for war, [Heb. doing war; that is, which was called war, were fit for war, and trained up in it. See 1Kgs. 12. on ver. 21.] to help the king against the enemies.

14. And Haggiah prepared them, for the whole host, shields, and spears, and helmets, and bowmen even unto the flanged horses. [That is, horses which they were to thrust with the flanged at the enemy. With such a flanged-colt David hit the Guntian Goliath in the forehead, that he fell down him down by it, 1 Sam. 7.49. Compare 2Ch. 41.

15. He made also at Jerusalem cunning works, the invention of cunning craftsmen, [Heb. devices by the device of the device; that is, artificers and well devised works, contrived by the skillful invention of a cunning or skillful artificer, or engineer] to build the towers, and upon the corners, to feast with archers, and with great stores: So his name was well abroad: [See above on ver. 8.] for he was marvelously helped, [Heb. he made it marvelously with, or, so be helped, to wit, of God, who is a shield to all those that trust in him, Ps. 18.13, 17] till he was strong, [or, strengthened] to wit, in his kingdom.

But when he was gone strong, his heart was lifted up unto detraction: And he was transgressed against the LORD his God. For he went into the holy temple of the LORD, [Meaning into the holy place, where the altar of incense stood, and into which no man might come, much less offer incense, save the Priests only. This place is below ver. 18. called the Sanctuary.] to burn incense upon the altar of incense.

But Azariah the Priest [meaning the high Priest, 1Ch 26.6. to below ver. 16.] went after him:

and with him fourscore Priests of the LORD, valiant men.

18. And they withstood king Uzziah, and laid upon him: It pertained not to thee, Uzziah, to burn incense unto the LORD, but to the Priests the sons of Aaron, thus are commanded to burn incense: [Compare Exod. 30.3. and below ver. 26.] go out of the sanctuary, like above on ver. 16. where this sanctuary is called the temple. Compare 1Kgs. 8. 10. and the account, 1Ch 22. for thou hast transgressed, neither shalt be for thee honour from the LORD God. [to wit, because he will not approve it, but will surely punish it.]

19. Then Uzziah was wroth. [Of the Hebrew word it is Gen. 40. on ver. 6.] and the incense was in his hand, to burn incense: Now when he was wroth against the Priests, the leprosy rose up in his forehead, before the face of the Priests. [Some conceive that at that time the Earthquake happened: Of which see Amos 1. 6. Zeph. 1.4. 5. as a manifest proof of God's anger against this king.] in the house of the LORD, from above the altar of incense: [to wit, from the Lord, who seemeth to have shown something from above, or from before this altar against the kings face, which caused or produced this leprosy.]

20. Then Azariah the head Priest, [Heb. the Priest chief, to wit of the Priests, that is, the chief Priest] and all the Priests laid upon him, and beheld, he was leprous in his forehead, and they thrust him from before thee, yea be himself was also driven to go out, compare Eze. 8. ver. 12. because the LORD had plagued him.

21. Thus Uzziah the king was leprous unto the day of his death, and being leprous, dwelt in a separate house, [Lk. 13.46. Num. 31.2. and 12.14. See also in 1 Kings. 15. on ver. 5.] for he was cut off from the house of the LORD: [that is, he was declared unclean, and was to dwell alone, and not permitted to come into the peoples common, into the public congregation, and that according to the law, Lk. 13.46.] now Josiah his son was over the kings house, judging [that is, governing, and executing judgement. See 2 Kgs. 15. on ver. 5.] the people of the land.

22. Now the rest of the acts of Uzziah, the first, and the last, did Isaiah the Prophet the son of Amoz, write.

23. And Azariah the full sleep with his fathers, and they buried him by his fathers in the field of the burial, which belonged to the kings; for they said, he is a leper: [That is, they buried him in the field, wherein the sepulchres of the kings were; howbeit, they buried not his body, because of the leprosy, in, or among those sepulchres, but in a distinct and separate place] and Josiah his son became king in his stead.


CHAP. XXVII.

Josiah reigned well, ver. 1. &c. Canals divers buildings to be made. 3. He makes the Ammonites tributary to him, 5. he persecutes in Godfathers, &c. and Ahab his son became king, 9.

Josiah was five and twenty years old, [Ezr. 6. 18.] when he became king, and he reigned fourteen years at Jerusalem, and his mothers name was Setrakah, a daughter of Zadok. [Compare 2 Kings, 15. 33. &c.]

2. And he did that which was right in the eyes of the LORD. [To wit, in maintaining the pure worship of God. Compare above chap. 16. 4. and the annotation, 1Ch 22. according to all that his Father Uzziah had done, setting thus he entered not into the Temple of the LORD: [so as, according to the opinion of some, there to attend the service of God in public with the rest of God's people which may thus be underdlood that he omitted it no though contempt of the ordinance, but through humane
mane frailly, because his father was fritten there with leprosy. Some concur, that this was (spoken in praise of
him) that he entered not into the Temple of the Lord to burn incense, as his father had done. See above 
ch. 2. v. 16.) and the people did yet corrupt themselves [to
wiz, by idolatry, in offering and burning incense on the
high places, as is declared, 2 Kin. 15. 26.]
3 The same built [That is, renewed, repaired, for-
thend, mended. Compare above chap. 11. 5. and the an-
notation the high gate at the house of the LORD: [see 2
Kin. 15. on v. 3.] He also built much on the wall of
Ophel; meaning a part of the walls of Jerusalem; so
called, because it stood on a hill, or high place. See
below chap. 33. 14, and Nehem. 3. 26. and 11. 31.]
4 Moreover, he built cities on the mountains of Judah:
And in the woods he built castles and towers. [Compare
above chap. 17. on v. 12.]
5 He warred also against the king of the children of
Ammon, and prevailed against them; so that the chil-
dren of Ammon gave him the same year an hundred
talents of silver, [see 2 Kings. 16. on v. 24. and ten thou-
sand Coras [see of this measure, Lev. 25. on v. 16. where
it is called an Homar, 1 Kings. 4. on v. 22. where it is
called a Cow, as here] of wheat, and ten thousand of
honey: That the children of Amnon brought him again,
both in the second and in the third year.
6 So Jotham strengthened himself; For he was dis-
posed [See above chap. 19. on v. 3.] his ways, [that is, re-
formats, purges, works, actions, course of life. See
Gen. 6. on v. 12. and a Kings. 1. on v. 4. So here in the
following verse] before the face of the LORD his God.
7 Now the rest of the acts of Jotham are written in the
book of the kings of Judah and Israel. [To wit, which
the king of Syria, and the king of Israel made against him]
and his ways; so, they are written in the book of the
kings of Judah and Israel.
8 He was five and twenty years old, [Hebr. a son of
five and twenty years] when he became king; and he
reigned fifteen years at Jerusalem.
9 And Jotham fell asleep with his fathers, and they
bored him in the city of David. [See 1 Kings 2. on v.
10.] And Ahaz his son became king in his stead.

CHAP. XXVIII.

Ahaz is an abominable idolater, ver. 1, &c. He is
fitten by the Syrians, and by the Israelites, 5. The
Israelites carry away many Jews captive with them, 8.
whom they bring again into their own border, by the
advice of the Prophet Oded, 9. Ahaz seeketh to the
Assyrians for help, 16. War is made against him by the
Eomities and Philistines, 17. He is not affrighted
by the king of Assyria, 20. goeth on in his wickedness.
22. He dieth, and Hezekiah his son reigneth, 17.

Ahaz was twenty years old, [Hebr. a son of twenty
years] when he became king, and reigned six-
years in Jerusalem. [He is fitten] And he did not that which was
right in the eyes of the LORD, like David his father. [Compare
1 Kings 11. on v. 32.]
2 But he walked in the ways of the kings of Israel: [See
above chap. 11. on v. 6.] be not, he made also molten
images for Baalim. [that is, to the honour of the
Idols, which they called Baalim, because they held them
to be their Lord. See Judg. 2. on v. 11.]
3 Also he burneth incense in the valley of the son of
Hinnom; [See 2 Kings 23. on v. 10.] and he burns his sons
in the fire, according to the abominations of the
heathen, it is said, 2 Kings 16. 12. that he made his son to
pass through the fire. This King Ahaz caused some of
his sons to be burnt, as is here affirmed, and it may be
that he made one to pass only throw the fire, as it is
written, 2 Kings 16. 3. See of this heathenish abomi-
nation, Lev. 18. on v. 21. Compare below chap. 22.
the annotation on v. 3.] whom the LORD had driven out of
possession before the face of the children of Israel.
3 He offered also, and burnt incense on the high
places. [See Lev. 26. on v. 30.] and on the hills; at also
under all (or every) green tree. [See Deut. 12. on verse
2.]
4 Therefore the LORD his God [To wiz, according to
the covenant of grace, which God had made with A-
braham and his posterity: or according to the hypo-
critical profession, which Achaz made, feigning himself to
hold the Lord God of his Fathers, to be his God also; as
idolaters do commonly hold on both sides, 1 Kin. 18. 21.]
And he delivered him into the hand of the king of Syria, [called
Rezin, 2 Kings 15. 29. (for) that they hate him, and
and carried away captive from him a great multitude of pris-
ners, when they brought to Damascus: [Hebr. Dan-
edek. So above chap. 22. 1.] and he was also delivered
into the hand of the king of Israel [called Pekah in
the following verse, and a Kin. 16. 5.] who hate him with
a great passion. [Compare above chap. 13. on verse 17.]
6 For Pekah, the son of Remaliah sone dead in Isa-
sa as an hundred and twenty thousand in one day, all Is-
raelites, [Hebr. sons of bat tel, army, strength. Of
the significations of the Hebrew word batt, see Gen.
47. on verse 6.] because they had forsaken the LORD
God of their Fathers. [Compare 1 Kings 15. the annota-
tion on v. 29.]
7 And Zichri a mighty man of Ephraim, slew Ma-
asia the king: [Namely, Achaz his] son, and Atai-
kan the governor of the house, [or the Leader of
the house, who as high Steward had the chief or suprem
command over the kings household. So the Ruler over
the treasures, it is put for the chief or supreme treasurer, 1
Chron. 26. 24.] and also Edom, the second after the
king.
8 And the children of Israel carried away captive
their brethren, [That is, of the Jews, who with the
Israelites were delivered from one father Jacob. See ab.
chap. 11. on v. 4. also below v. 11. and 15.] two hun-
dred thousand, women, sons and daughters, and plundered
also much prey from them: and they brought the prey to
Samaria.
9 Now (there) was a Prophet of the LORD there;
whose name was Oded; [A Prophet, to be distinguished
from another of this name, who lived in the time of
king Ah, who was a v. 5. 17.] he went out to meet the host that
came to Samaria, and laid them in the heart of the
people, by reason of the wrath of the LORD the God of your Fathers against
Isaacs, he hate delivered them into your hand, and ye have
slain them in wrath, which reacheth up unto heaven.
(Oh hyperbolical, or phrasis signifying a special exaggeration
of the thing where mention is made, and impetrating with-
all a threatening and vengeance of God from heaven.
Compare Gen. 11. 4. and Gen. 9. 6.)
10 Moreover, ye intend [Hebr. for, or, are saying.
See Gen. 20. on v. 11. and 1 Kin. 5. on v. 5. so bel. v. 17.] to subjett the children of ass and Jerusalem for bond-
men, and bond-women unto you: Are ye not the only (or is) to
wit, that thee to enthrall thy brethren, and to make them bondmen and bond-women? Or are ye not beholding that full gulf of guilt with you there are guiltless [that is, nothing but right] against the LORD your God. It is as much as if he had said, as for you that are thine Gods judgement against the Jews that have in-
culated are ye better then they? what is there else with you, but meet sins and transgressions, whereby ye have continually hirethor provoked the Lord to anger, so that ye can expect nothing else but plagues and judgments. Oth. are you not with you, see concerning, guilt-
less. [or,]
Now therefore, hearken unto me, and bring the captives again again, [Heb. transferefeth, captivitatem. See Numb. iii. on ver. 11. to below ver. 13, 14, 15, 17.] which ye have carried away captive of your brethren: for the best of the LORD's anger is upon you.

Then (certain) men of the seed of the children of Ephraim, [Meaning, the chiefest of Samaria. They are called below ver. 14. Judges, or, Princes.] Azaria the son of Zapcac, Berechiah the son of Melechomoth, and Jeriah the son of Sallim, and Amaria the son of Hadlai, rose up against those that came from the war.

And they said unto them, Ye shall not bring in the captives hither: [To wit, into Samaria.] for a guiltiness upon us against the LORD, [Heb. guiltis of the Lord:] that is, against the Lord, as ver. 10. ye intend [Heb. ye are laying;] that is, purposing in your heart. See above on ver. 10. to add unto our sins, and to our guiltiness, although we bear much guilt. [It is as much as if they had said that which ye intend, is a new fin, whereby ye would aggravate our former sins, whereas we have already but too many of them] and the best of wrath, namely, of the Lord, whereby he is incensed against our sins.

The word wrath is, without addition of the word wrath, because it may properly, in respect of its greatness, be called wrath. So Numb. 3, 53. and 18. 15. Josue 22. 20. 1 Chron. 27. 14. above 24. 18. is upon Israel.

Then the ready prepared [That is, the armed men, or, the fortifiers] let the captives, and the spoil, before the face of the Princes, and of all the congregation.

Now the men, which are captivated by name, [To wit, above ver. 11. Understanding, they that were ordered for this work, viz. to conduct the captives, and to furnish them with necessaries] get them up, and took the captives, and with the spoil claveted all their naked ones, and they arrayed them, and fed them, and gave them to drink, and anointed them, [To wit, to revive, and refresh their captives, according to the custom of their Eastern countries. See Ruth 3. on ver. 3.] and carried them upon ass, all such as were saleable, [Heb. (over) selling] one man (one) that is, such as by reason of old age, or youth, or sickness, or wounds, or weakness, were not well able to go, and to keep pace with the multitude, and brought them to Jericho the palm city, [See Deut. 34. on ver. 3.] to their brethren: after that they returned to Samaria.

At that time [To wit, when Rezin the King of Syria, and Pekah the King of Israel made war against him. See above ver. 5. and 2 Kings 16, 7.] the king of Syria sent unto the kings of the house of Ahab, [That is, to the famous and great King of Syria, called Tiglath-Pileser.] 2 Kings 16. 7. Or the Pivot Number is put here for the Singular. See Gen. 19. on ver. 29.] to help him.

Moreover, the Edomites were also come, and had smitten Judea, and carried away captives.

Forbesmore the Philistines had invaded the cities of the low countries, and the South of Judea, and had taken Beth-Semes, [See 2 Kings 14. on ver. 11.] and Azmon, [See above chap. 11. on ver. 10.] and Gederoth, [a city in the Tribe of Judah, Jos. 15, 41.] and Socho, [See above chap. 11. on ver. 6.] and her dependant places. [Heb. daughters. That is, places belonging thereto. See Numb. 31. on ver. 25.] and Timnah, [a city lying in Judea, Jos. 15, 10.] and her dependant places, and Gimor, and her dependant places: and they dwelt there.

For the LORD humbled Judea, because of Ahab, the king of Israel; that he had drawn away Judea. [To wit, from the true God unto idols, from the pure worship of God, to false and superstitious idolatries. The like signification hath the Hebrew word, Exod. 5. 4. Others, for he made Judea naked, to wit, of the help and protection of God, causing them to fail.] to that they transferred exceedingly [Heb. transferefeth, transferrit] against the LORD.

And Tilgath-Pileser, [Called also Tiglath-Pileser, 2 Kings 15. ver. 29.] he came unto him: however he did not forgive him, for he put him to a great flatter: causing him to purchase unto his hide this traitor, (as I shall call him, chap. 7. 20.) with a great sum of money, and Ahab was put to a very hard flatter, to raise such a sum of money] and strengthened him not.

For Ahab took a part of the house of the Lord, and of the house of the King, and of the Princes, which he gave unto the King of Assyria; [That is, he took away the Silver, and the Gold that was in the Temple, and in the Treasuries of the Kings house, 2 Chr. and gave the same for a present to the King of Assyria. See 2 Kings 15. 18.] but he helped him not. [Heb. he was no help unto him; namely, to King Ahab.]

Yea, in the time, when he was diseased, then he transfilled yet more against the Lord; this was King Ahab. [That is, in such a one was King Ahab, to wit, always the same man, to that he grew no whit better, but waxed daily worse and worse, although the Lord plagued and punished him grievously.]

For he bestowed upon the gods of Damascus, [Heb. Daramech.] that had smitten him; some apply these words, that had smitten him, to the people of the city of Damascus; but others to the gods of Damascus: so that Ahab his meaning should be that, they were the gods of Damascus, that had smitten him]: and said; Because the gods of the kings of Syria help them, I will also do unto them, that they may (also) help me: but they were to him for his fall. [Heb. to cause him to fall] as also to all Israel.

And Ahab gathered together the vessels of the house of God, and cast in pieces the vessels of the house of God, and shut up the doors of the house of the Lord: [Namely, of the Porch, and of the holy place, below chap. 19.] whereby this wicked King caused the whole service of God to cease. Compare below chap. 29. 3. moreover, he made him sit in all corners at Jerusalem.

Also he made in every city of Judea, and in every city of Judah high places, to burn incense unto other gods: [Meaning, other than the true God, that had revealed himself unto his people, and therefore are so-called strange gods. See Gen. 31, 2. and the Annotations thereon.] he also provoked the Lord God of his fathers to anger.

Now the rest of his acts, and all his ways. [See above chap. 17. on ver. 6.] the first, and the last; behold, they are written in the book of the kings of Judea, and Israel.

And Ahab slept with his fathers, and they buried him in the city of Samaria. [That is, in the city of David, which was a part of the city of Jerusalem. See 1 Kings 16, 33.] but they brought him not into the sepulchre of the kings of Israel: that is, Judea. See above chap. 21. on ver. 2. and Joash the son of Jehoahaz made king in his stead.

CHAP. XXIX.

Higga is a pious king, applied himself to repair the worship of God, ver. 1. etc. gathered for that purpose the Priests, and the Levites together, 4. so won that for this very end he made an excellent exhortation, 5. which they follow, 12. which they acquit the king withal. 18. who by way of thanksgiving offered many sacrifices, with songs of praise, 20. The congregation add their into their offerings, 31. To offer up
Now it is in mine heart [That is, I am minded, and do intend, See 1 Kings 8. on ver. 1.] to make a covenant with the LORD the God of Israel: was the breast of his anger may turn away from me.

12 My son, [He calleth the Preists, and the Levites, sons, not in respect of his great age (for he had as yet attained but to the age of five and twenty years, above ver. 1.) but because he bare a love and affection towards them, as if they had been his sons] be not now [Thus wise, as in time past, when ye neglected the time, and pure worship of God. And, [be not still, negligent, slothful. Others, go not now away, or, are not wise, to wise, that you should not quit your lovers well in the office, or discharge the charge, whereunto God hath charged you (and called you), for the LORD hath chosen you to stand before his face. See Deut. 10. on ver. 6.) to serve him, and that ye should be ministers, and lavers, and bearers between him and the people.] 13 Then the Levites got them up, Malchab the son of Amasai, and the sons of Heman, and of the children of the fathers of the children of Heman, and of the children of the children of Heman, and of the children of Jeduthun, and of the children of Ezrabel, and of the sons of Shebanias, and of the sons of Joab, and of the sons of Matanias.

14 And of the children of Heman, Joelik, and Silas: and of the children of Jeduthun, Simeon, and Hesea.

15 And they gathered their brethren, and hallowed themselves [See above on ver. 1.] and came according to the command of the king, by the hand of the Preists, which is like unto called the King, by the power of the king, the king, the king, the children, which command the king had given, being moved by the words of the Law of God, which import G as much, whereby he warrant his action] to cleanse the house of the LORD.

16 But the Preists went into the inner part of the house of the LORD: [For it was only permitted to them, enter into the holy place, and not to the Levites] to cleanse it (is), and they brought out of the court of the house of the LORD (meaning the Temple court, where the altar of burnt-offering stood) all the uncleanness, which they found in the Temple of the LORD: (that is, in the holy place, and also according to the opinion of some, in the most holy place) and the Levites took it up, to carry it out abroad, into the brook Kidron. [See 1 Kings 2. on v. 37.]

17 Now they began to hallow [That is, to cleanse the house of the LORD for the first time (Hebr. once. See Gen. on v. 5.)] of the first month; meaning the first month of the first year of King Hizkia's reign, as above v. 3. Others understand it, the first month of the year called Nisan.] and on the eighth day of the month they came into the porch of the LORD, and hallowed the house of the LORD in the eight days, and on the fourteenth day of the first month they made an end.

18 Then they went into king Hizkia, and said, We have cleansed all the house of the LORD, both that the altar of burnt-offering, and all the vessels thereof, and the table of shewbread, [meaning, the holy Table over-laid with Gold, standing in the holy place, upon which the show-bread loaves were to be disposed, that is, orderly set and laid in order. Exod. 25.40. Levit. 24.6, 7.76. which action is called the offering of the continual (bread) above chap. 2.4.) upon all the furniture thereof.]

19 Also all the furniture, which king Azur under his reign had taken away by his transports, have we prepared, To wit, for their lawfull use, whatsoever they
un Chron. xxix.

were ordained and hallowed, and behold, they are before the altar of the LORD.

Then king Hezekiah gathered up early, and gathered the chief of the city: [Meaning the magistrates, council, and officers of the city, who are also called the chief of the city. See 2 Kings 25:27. and the annotations at 2 Kings 19:35. and the book of the LORD.

And they brought seven bullocks, and seven rams, and seven lambs, and even seven he-bulls for a sin-offering for the kingdom, and for the sanctuary, and for Jedida: [Here are named all sorts of clean four-footed beasts, that were fit for sacrifices, and which were offered up, first, for the kingdom; that is, for the king, his councilors, and officers. Secondly, for the sanctuary; that is, for the fins and uncleannesses, which were committed in the temple by idolatry, false worship, violence, and other ways. Thirdly, for Judah; that is, for the sins of all the congregation, and be slain to the sons of Aaron, the priests, that they should offer them upon the altar of the LORD.

So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: they also killed the rams, and sprinkled the blood upon the altar: likewise they killed the lambs, and sprinkled the blood upon the altar.

Then they brought forth the he-bulls, for the sin-offering, before the face of the king, and of the congregation; and they [Namely, the king, and the congregation, or those that appeared there in the name, or in the behalf of the congregation] laid their hands upon them.

They declared by this ceremony, that they confessed their sins, and prayed to God for pardon, by virtue of the sacrifice, which should once be made by the Messiah, and was now typified by these offerings. See Lev. 4:14. and 4:15,16. and 8:18. also the annotations chap. iv. v. 6.

And the priests killed them, and made expiation [To wit, for the kingdom, the sanctuary, and the congregation, as above ver. 11. that is, for all Israel, confounding the king, his council, and his officers of ecclesiastical persons, and of all other inhabitants of the land, with their blood upon the altar, to make atonement for all Israel: [See above chap. xxvii. See also ver. 27. and ver. 28. also the annotations chap. iv. v. 37.

And he put the Levites in the house of the LORD, with symbols, with lutes, and harps, according to the command of David, and of God the King's Seer, [That is, the prophet. See 1 Sam. 25:1. and above chap. ix. on ver. 29.]

And of Nathan the prophet: for this command was from the hand of the LORD, by the hand of his prophet.

Now the Levites stood with the instruments [Meaning musical instruments of David, that is, as David being taught and lead by the Spirit of God, had piously and causeth to be made] and the priests with the trumpets.

And Hezekiah commanded to offer the burnt-offering upon the altar: now at the same time that that burnt-offering began, the song of the LORD began (also) with the trumpets. [According to the command of the Lord of which we read, Num. 10:10. and with the instruments of David [Heb. by the bands of the instruments of David. Others, according to the bands: that is, according to the intonation, which David had ordained by God's command. See above chap. xxvii. on ver. 18. and here ver. 15.] the king of Israel.

Now all the congregation bowed themselves down, [To wit, in token of reverence, supplication, and thanksgiving to God. Compare above chap. xxvii. and here ver. 30.] when the song began, and sounded with trumpets: all this (continued) until the burnt-offering was finished.

Now when they had made an end of offering, [To wit, the burnt-offerings mentioned in the former verses] the king and all that were found [or, were present at hand] 37 as Gen. 19:15. with him, bended, and bowed themselves down.

Now after that king Hezekiah, and the princes laid unto the Levites, that they should praise the LORD, with the words of David, and of Asaph the Seer; and they praised (even) into gladness, and bowed their heads, and bowed themselves down.

And Hezekiah answered, [That is, began again to speak. See Judges 18. on ver. 14.] and said: [Now ye have filled your hands [that is, consecrated your service. See of this phrase, 1 Cor. 9:14. and 9:15. on the word fill-offerings] into the house of the LORD: and the congregation brought burnt-offerings, and praise-offerings, whereby they acknowledged God's mercy, and praised and thanked him for the same] into the house of the LORD: and the congregation brought burnt-offerings, and praise-offerings, and all (that were) free-will-offerings of hearts, burnt-offerings. [See of these Gen. 8. on ver. 20.]

And the number of the burnt-offerings, which the congregation brought, was three thousand and ten bullocks, and three thousand and sheep. [Or, small cattle: that is, sheep, and goats. See Gen. 12. on ver. 16. on their offerings.

But of the priests (there) were too few, neither could (they) stay all the burnt-offerings: therefore their brethren the Levites did help [Heb. strengthened] them, till the work was ended, [the priests were too few, to wit, to prepare all their offerings: that is, to kill them, to slay them, and to divide them in pieces; which was properly the work of the priests, Lev. 1:5.6., however the ministry of the Levites might be used therein, which were added for an help to the priests.] and until the (other.) Priests had killed the burnt-offerings: [That is, which drink-offerings were added to the burnt-offerings, and belonged thereto. Compare Num. 18:3.4., for the service of the house of the LORD was fitted.

And also the burnt-offerings were in abundance, with the fat of the burnt-offerings, [See Lev. 3. on ver. 1.V. and with the drink-offerings, [see Gen. 35. on ver. 14. and Lev. 23. on ver. 13.] for the burnt-offerings: [Others, of the burn-offerings, 15, 16,17, with the burnt-offerings: that is, which drink-offerings were added to the burnt-offerings,] and belonged thereto. Compare Num. 18:3.7. for the service of the house of the LORD was fitted.

Now Hezekiah, and all the people, rejoiced at that which God had prepared for the people: [Meaning, the good affection and inclination, which God had put into the heart of the people, whereby they were very willing and exceedingly bent to this work of reformation, so that it went on very speedily and prosperously, according to desire, yea beyond all expectation. Others, because God had prepared the people: for this thing was done suddenly.

To wit, in the very first beginning of Hezekiah's reign, and without any opposition of the people: yea with their great bent and inclination thereto, although immediately before under the reign of Ahab they had exceedingly fallen to idolatry, and were turned aside from the pure and sincere worship of God.]
CHAP. XXX.

Hirzea exhorted all Israel, to come to Jerusalem, and to keep the Lord's Pass-over, ver. 1. The exhortation is given by many, accepted by others, who come to Jerusalem; ver. 10. where they destroy idolatry, and 14. keep the feast of Pass-over, 15. The feast is prolonged, 25. The Priests, and Levites blessed the people, 27.

After that the king sent [To win, messengers, or ambassadors to all Israel, [To win] that were under his dominion. See above chap. 15 on v. 17, and chap. 21 on v. 2.] and said, and wrote letters also to Ephraim, and Manasseh, and to the rest of the ten Tribes, vers. 5, 12; who yet were left in the land, and were rather in a loving and friendly way invited by him, than as the rest, by way of authority commanded to appear at this feast; that they should come to the house of the Lord at Jerusalem, to keep the Pass-over, [See Lev. 23. on vers. 5.] unto the Lord the God of Israel.

And for the King had taken counsel with his Princes, [That is, Councils] and all the congregation at Jerusalem, [That is, those that represented all the congregation, as the Commissioners of the Priests, and the Fathers of the Families, that dwelt at Jerusalem. See above chap. 15 and vers. 17.] to keep the Pass-over, in the second month. In the ordinary time of the Feast of Pass-over was the fourteenth day of the first month, Exod. 12. 14. Num. 9. 5. but when a lawfull impediment hapned, whereby the Pass-over could not be kept that day, then it was to be kept in the month following, that is, on the fourteenth day of the second month, Num. 9. 11. Now for as much as the Priests, and Levites, were the first month employed in cleaning the Temple, which they finished not till the sixteenth day of the same month, above chap. 15 and vers. 17. in that respect they could not keep the ordinary time: and therefore chose the extraordinary time for the celebration of the Pass-over, which was a month after.

For they could not keep it at that time, [To win, when they were buried in cleaning the Temple; which time, was the ordinary time, to keep the Pass-over; because the Priests had not cleansed themselves sufficiently, neither had the people gathered themselves together at Jerusalem. Exod. 12. 14. 23. Num. 9. 5. But there were here some added, wherefore the Pass-over could not be kept at the usual or ordinary time. First, because the Priests even in the time of cleaning the Temple, had not hallowed all things, or the hallowed things were not fully hallowed. Secondly, because at that time the people were not yet gathered together from all places or places mentioned above vers. 1.

And this thing was right in the eyes of the King, and in the eyes of all the congregation. So they appointed it, [Or, they obeyed. Hecb., made the word, or thing to stand] in a voice [To win, of proclamation. See Exod. 30. 4. In head of the word voice the word proclamation is put.] 1 Kings 22. 36. [23.] should go thenceout all Israel from Jer. Saba to Dan. [That is, from the South-end of the land of Canaan to the North-end. See Judges 20. 1. and 1 Kings 4. on vers. 17.] that they should keep, to keep the Pass-over unto the Lord the God of Israel in Jerusalem. For they had not kept it of a long time, as it was written. [Or, it was predicted, 1 Kings 19. 3.] that the Lord had appointed and commanded the same in his Word. So below vers. 8.

These men [That is, the Priests, or, Melfeners. So below vers. 10.] they went away with the Letters from the hand of the king, and of his Princes; thenceout all Israel, and Iuda, and according to the command of the

King, [That is, giving 3 To children of Israel, turn again unto the Lord the God of Abraham, Isaac, and Israel, and then be willing to return to the escape, [Hecb., escaping. 2 Kings 19. 30. 31.] See the Annotations. God is false to return unto men, when he is gracious unto them, coming to them with his favours and mercies, from whom he fenc'd his children being defiled by his judgments. [Mal. 30. 3.] which are remaining unto them from the hands of the kings of Assyria. [Namely, Peth. 2 Kings 15. 19. 1 Chron. 5. 26. and 10. 13. Peth. 2 Kings 15. 19, and above chap. 16. 20.]

And be not like your fathers, and like your brethren, that trysted against the Lord, the God of their fathers: therefore be ye obedient and faithful [as it is written: the word of the Lord is written, and enter into his sanctuary, [That is, into his Temple, where they were to appear in the Court of the people] which is hallowed and sanctified [As it Lev. 20. on vers. 10.] for ever, [As it Gen. 13. on vers. 15.] and serve the Lord your God; in that ye will return to the escape, [That is, the escape, in which they had escaped] to the Lord your God, is gracious, and merciful, [As it Exod. 34. 7.] and will not turn away the face from you, if ye return unto him.

So the runners went on, from city to city, and throned the land of Ephraim, and Manasseh, unto Zebulon: but they [Namely, the Israelites] laughed them to scorn, and mocked them.

Nevertthelesse, some of Asf, and Manasseh, and of Zebulon [That is, of the Tribe of Asf, and of Manasseh, &c.] bumbled themselves, and came to Jerusalem.

All that is to joy the Lord of God [That is, the powerful working and operation of God, was, giving them one kind of hearts, (that is, affection, inclination, will, purpose. Compare 1 Chron. 22. 17. Jer. 32. 39. Acts 4. 31. to do the command of the King, and of the Priests, [The meaning is, that God by his Spirit did effectually work a good affection or inclination in their hearts, to obey this pious command of the King] according to the word of the Lord. [As it, whereby it was commanded to keep the Feast of the Pass-over, Exod. 12. 6. Lev. 23. 5. Num. 9. 5.]

And there assembled at Jerusalem much people, to keep the feast of unleavened bread (loaves) in the second month: [See above on vers. 3.] a very great congregation. [Hecb., is or, to multitude great.] And they got them up, and took away the altars, that were at Jerusalem: [Meaning, the idolatrous altars, which Achaz, against the Word of God, had here and there set up in the three at Jerusalem, to offer thereupon bulls unto Idols, 1 Chron. 22. 24.] moreover, they took away all incense-incumbrances, [As incense-vessels, horns, bowls. Others, incense-altars or, altarplaces] the which the Lord had commanded. 15. Then they killed the Paschal Lamb. See Exod. 12. on vers. 21. on the fourteenth day of the second month; and the Priests, [Namely, those that had not before cleansed themselves. See above chap. 29. on vers. 34. and here vers. 3.] and the Levites were ashamed, [To win, of their negligence, and the Levites were ashamed,] to be obedient and faithful. 3 E 2
when they saw that the zeal not only of their companions and fellow-priests, was greater in this busines, than theirs was) and had sanctified themselves, [see above chap. 19. on ver. 5.] and bad brought burnt-offerings in the chuse of the LORD.

16. And they stood in their stait, after their manner, according to the law of Moses, the man of God: (That is, in their due places, which were appointed to them by God. Compare below chap. 35. 10.) the Priests sprinkled the blood, (receiving it) of the hand of the Levites.

17. For there was a multitude in that congregation, that had not hallowed themselves: therefore the Levites were over the killing of the Paschal Lamb; [Heb. Pesachim: that is, of the offerings, by, or, of the Passovers: meaning the Lamb, that were killed in remembrance of the angels passing by, or, passing over, Exod. 12. ver. 13.] for every one that was not clean, to hallow (them) unto the LORD. (The meaning is, in as much as every father of the family was to kill his Paschal Lamb in his own house, Exod. 12. ver. 7, and that many had not hallowed themselves for it, that therefore the Levites were to do this work in their stead.)

18. For a multitude of the people, many of Ephraim, and Manasseh, Issachar, and Zebulon, had not cleansed themselves, but did eat of the Passover, not according as it was written; [see above on ver. 5.] but hezekiah prayed for them, saying, the LORD, that is good, make atonement for them.

19. (That) hath disgraced his white head, [see above chap. 19. on ver. 5.] to see the LORD God, the God of his fathers: although not according to the command of the sanctuary, [Meaning, the ceremonial uncleanness, which is here distinguished from that which is moral, consisting in a unclean and lentile resolution of heart to seek God. Hizkiah prays here, that the Lord would be pleased to forgive them their uncleanness, and that he would likewise be pleased to work in them spiritual renovation by his holy Spirit. Others, suppose for ever one that prepared his bed, &c.] to make atonement for them.

20. And the LORD hearkened to Hezekiah, and healed the people. (That is, he forgave them their sins, and sanctified them by his Spirit, and punished them not for their ceremonial uncleannesses. Others understand this of the curing of some bodily disease, which God sent upon the people, because they had not cleansed themselves. Compare 1 Cor. 11. 10.)

21. So the children of Israel, that were found at Jerusalem, [That is, were present there, and were come to this Feast] kept the feast of unleavened (bread) (loaves,) seven days with great gladness: now the Levites, and the Priests praised the LORD day by day, (that is, as long as the Feast lasted. So below chap. 31.) with loud instruments of the LORD, [Heb. mus. instr. of strength: that is, which gave a great sound: such as is the sound of Trumpets. Or, (praising) with instruments the power of the LORD.]

22. And Hezekiah spake according to the heart of all the Levites, [That is, that which was acceptable unto them, and most delightfull to hear. See Genem. 54. on ver. 3.] that had understanding in the good knowledge of the LORD: (That is, of the things that belonged to the service of the Lord. Others, that taught the good knowledge of the Lord, or, that gave heed to the good knowledge of the Lord and they [so we, and also the Feast of the Pass-over] did eat (the offerings) of the feast of seven days: [Heb. they did eat the feast.] that is, the (facilities) that were to be eaten on the feast-day. So a Kings 18. 31. every man to eat his (own) wine, and his (own) fig-tree; is, to eat the fruit thereof] offering thank-offerings, and praising the LORD, the God of their fathers.

23. Now when all the congregation had taken counsel to keep other seven days, they kept seven days more with gladness.

24. For Hezekiah the king of Judah did give to the congregation a thousand bullocks, and seven thousand sheep, and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: [Heb. lifted up for the congregation, and in the lesque; that is, gave or presented to the congregation, so be offered in Num. 1. 42. 2 Chron. 5. 9.] The meaning is, that the blessings were given to the congregation by the King, and his Priests, for thank-offerings for them, whereas they then also had their share, to eat it with joy, and rejoicing before the Lord: now the Priests had hallowed themselves in multitude (or in great quantity and abundance.) [To wit, that they might be fit for to offer the mentionned blessings unto the Lord.

25. And all the congregation of Judah, rejoiced, together with the Priests and the Levites, and all the congregation of those, that were come out of Israel: (Out of the ten Tribes. See above ver. 11. and 18.) also the strangers, that were come out of the land of Israel, and the dwells in Judah. [Who were no Israelites, nor Jews, by descent; but notwithstanding were converted to the true God, and were circumcised, and distinguished in the people of God: other wise they might not have eaten of the Pass-over, Exod. 12. 48.]

26. So there was great joy at Jerusalem: from the days of Solomon the son of David the king of Israel, the like had not been in Israel. [The meaning is, those days being excepted: that is, since the time of Rehabeam, wherein Israel had rent themselves from Judah, they never, kept such a Pass-over feast with them.]

27. Then the Levitical Priests [That is, those that came of Levi] stood up, and blessed the people, [according to that charge given to the Priests, Num. 6. 25.] and their voice was heard: (to wit, of God, and that according to his promise, Num. 6. 24.] for there never came (up) to his holy dwelling place [Heb. to the dwelling place of his business: to wit, the Lords, that is, to his holy dwelling place into heaven.]

CHAP. XXXI.

Hitzkias causeth all idilianous works to be broken down, &c. He punisheth the Priests, and the Levites in their office. He also taketh order for their maintenance. He causeth chambers to be made, to gather in their revenues, and of the Levites appointeth certain persons to be receivers, &c.

Now when they had finished all this, [To wit, that concerned the keeping of the great and high Feast of Pass-over, recorded in the former Chapter] all the Israelites, that were there found, went out to the cities of Judah, and brake (in pieces) the images that were set up, [see Lev. 26. on ver. 20.] and cut down the groves, and threw down the high places, [see of the groves, and high places, made to the honour and service of idols, Levit. 26. on ver. 30.] and the altars, out of all Judah, and Benjamin, also in Ephraim, and Manasseh, [To wit, in the cities, which those of Judah had taken away from the Kingdom of Israel. See above chap. 15. 19. and 15. 30.] until they had had attaint in this matter: [Other wise, until they had made an end] then all the children of Israel returned, every man to his possession into their own cities.

1. And Hitzkias appointed the divisions of the Priests, and of the Levites, [See above chap. 8. on ver. 14.] after their divisions, every man according to his course, the Priests, and the Levites for the burnt-offerings, and for the
9 And Jabez enquired of the Priests and the Levites concerning those heaves.

10 And Ajax the chief Priest [Heb. Esh], the Priest the head, or that was the head. So 2 Kings 15. 18. below chap. 24. 6. He is only called the head, namely, of the Priests, of the house of Zadok, [yoke unto him, and said,] since they began to bring the heave offerings [that is, their gifts and offerings. For the word heave is here taken in a general signification. See Num. 5. on ver. 9.] unto the house of the LORD, [that the house of the LORD] hath blessed his people, [that is, done them good. See Gen. 1. on v. 2.] so that this great store be left, [i.e.,] so that which is left, is this great store: to wit, which is here present, and which ye see.

11 Then Jabez said that they should prepare [That is, make ready] chambers at the house of the LORD, [i.e., of these chambers, 1 Kings 6. 5. and the annotat.] and they prepared them.

12 And unto them they brought the heave offerings and the tithes, and the bountiful things in faithfulness, and over them Chonania the Levite was chief, and since his brother was the second. [That is, Chonania was the chiefest treasurer, who was set over these treasurers of the Temple and next to him was Simeon his brother, as an under-comm of the Priests and Levites, and under him were the other secrs of the temple that are named in the following verses. See the ordinance for this, 1 Chron. 24. 10.]

13 But Jeshua, and Bani, and Malchias, and Abijam, and Zechariah, and Malchias, and Maspah, were overseers, under the head of Chonania, and since his brother, by the command of the king Jeshua, and of Azaria the ruler, [Or, leader, that is, the chief Priests above ver. 10.] of the house of the LORD.

14 And Kore the son of Jemina the Levite, the porter toward the East, [That is, at the East gate of the temple. See of this gate above chap. 23. on ver. 2.] was over the fire with gifts of God, to distribute [Heb. to give.] the heave offerings of the LORD, and the moat holy things, [Heb. the holiness of holiness. Meaning the remainder of the fire-will meat-offering, Lev. 1. 3. and 10. and the sin-offerings, Lev. 6. ver. 18. 21. the trespass-offerings, Lev. 7.1, the shew-bread (loaves), Lev. 24. 9. See also Num. 18. 9.]

15 And at his head [Meaning his adjourned fellow-hebres, which were under his over-night-care and ordering.] were Eliason, and Hanan, and Zattu, and Nethaph, and Solomon, and Asaph, and Amminadab, and Eluyah, and Zemaiah, and Besaniah, in the cities of the Priests, in faithfulness, to distribute to their brethren in (their) divisions, as well to the small as to the great: [according to the Law, Deut. 14. 8.]

16 (Befide those that were put in the genealogy of males, from three years old and upward.) [Heb. befire their reckoning, or their accounts of Families, &c. that is, together with those that were set down in their genealogies of all that were males. The meaning is, that they gave not only to the Priests, that did invoke in the Temple, their portion, but also to their sons and unto all that entered into the house of the LORD, [that is, those that were fed in the service of the Temple, and consequently were to have their maintenance out of baulked goods] for the daily work upon every day. [Heb. for the things of the day upon his day. That is, for that which was to be done every day. See the like phrase, Exod. 5. 13. Oth. their daily portion for their service.] for their service in their watches, according to their divisions.

17 And with those that were put in the genealogy of the Priests, according to the house of their fathers, also the Levites from twenty years old and above, in their watches, according to their divisions: [That is, those that were written in the genealogies of the Priests, to whom...
whom not only their maintenance was given, but to the Levites likewise.

18 Also to the genealogy with all their little ones, their wives and their sons, and their daughters, through all the congregation: [Meaning the Congregation of the Priests and Levites, who were to perform the worship of God in the Temple; so that they were not only maintained in their own particular persons, but also care was taken for their wives and children.] For in their office [see of the Hebrew word, 1 Chron. 9, on ver. 22. Oth. in, or, according to their faithfulness, or, upon their fidelity: That is, truflation upon the faithfulness of the descendants (whereof mention is made ver. 15, 20.)] that their temporal maintenance should be allowed them by them; they had justified themselves (is) before the LORD, who had made them his people. Other, bellowed themselves as to the holy things.

19 Also among all the children of Aaron, the Priests were in the fields of the labours of their cities, in every city [Hebr. in all (or every) city and city] that were expressed by name, [as above ver. 15.], to give portions to all the males among the Priests, and to all that were put in the genealogy, [Hebr. all numbering, or, reckoning by families] among the Levites.

20 And thus did Jehoshapha in all Judea: And he did that which was good and right and true [Hebr. truth, or, faithfulness] before the face of the LORD his God.

21 And in all (or every) work, that he began in the service of the house of God, and in the law, and in the commandments, to seek his God; he did it. [See above chap. 14. on ver. 14. with all his heart, and prospered.

CHAP. XXXII.

Sanballath the king of Assyria invading Judah, Harchia fortified the city of Jerusalem, ver. 1. &c. Confronted and exasperated the people, 7. Sanballath departs Harchia, and darkens the eyes, 9. Harchia and Ishi: the princes call unto the Lord, 20. The Assyrians are furnished by an angel, 21. Harchia felicitates his foes, 24. being recovered, be preserved God, but it is afterward grieved for it, and repented, 25. He contemneth himself, 27. offended, by dealing with the Amabazzo: Babel, 31. He dieth, and Manasseh his son becometh king, 32.

A Further allus. [Of which see also 2 Kings 18. 13. and 19. 8, 9, 7, and the establishment thereof [on truth, fidelity, firmness, fidelity, assurance. That is after the manner of God as according to the word of God, faithfully established and settled] Sanballath the king of Assyria came, and entered into Judah, and came himself against the fenced cities, and thought [Hebr. add 4 that is, thought, and had an intention. See 2 Kings, 5. on ver. 5.] to rent them off for himself. [That is, to take them away from King Harchia, and to bring them under his own dominion and jurisdiction.]

2. Now Jehoahaz (that is, Sanballath) came and (that) his face was to the war against Jerusalem: [That is, that he had a firm resolution to fight against Jerusalem. Compare 2 Kings 16. 17. and see the Annotations thereon.] He took counsel with his Princes, and his Champions, to stop the Fountain waters which were without the city: And they did help him.

3. For much people was gathered together, who stopped all the Fountains, together with the brook [Called Gil-gezer, below ver. 30. See also of this brook, 1 Kings 12. 33. and the annotations] that ran through the midst of the land, saying 5 why should the kings of Assyria mean Sanballath king of Assyria, with the Princes that were with him, of which see below ver. 21. Wherefore it may be also that some were Kings that were under the command and dominion of Sanballath: come, and find much water.

5. So be strengthened himself. [That is, he took courage, when he saw the unfaithfulness of the king of Assyria, whose favour he but a little before had purchased, (though in vain) with a great sum of money, 2 Kings 18. 14, 15, 20.] and build up all the walls that was broken, [namely, by Joas the king of Israel, when he had humbled Amaziah the king of Judah, and taken Jerusalem. See above chap. 5. 23.] which were raised up to the towers, [which seem to have been upon the corner-gate, and upon the gate of Ephraim, 2 Kings 14. 10.] with high gates (or above chap. 25. 32.) with another wall without, [see of this wall below chap. 32. 14.] and be fortified still, [see 2 Kings 9. on ver. 14.] (in the city of David: And be made weapons and shields in abundance.

6. And he set Captains of war over the people, and he gathered them together to him in the street of the city-gate, [That is, which was by the city-gate] and spoke according to their heart, [Hebr. upon their heart: that is, friendly and comfortably, and thus which pleasing and delightful to them. See Gen. 34. 10. 11.

3] saying 3. 7 Be strong, and of good courage, be not afraid, nor dismayed for the face of the king of Assyria, nor for the face of all the multitude that is with him: For there are more with us, then with him.

8. With him is a feeble arm. [Hebr. arm of flesh: this is, a feeble and weak power, on which man can rely. See Jerem. 17. 5.] Thus the word arm is put for strength, Psa. 10. 8, and 44. Jerem. 48. 25. Ezek. chap. 20. 22. and flesh for that which is weak, brittle, and mortal, Psa. 78. 39. &c. 51. 5.] but with us is the LORD our God, to help us, and to war our wars: [that is, to wage our wars. So 1 Sam. 8. 20.] and they reflected upon them. [Hebr. upon the king of Judah, that is, held themselves contented, being comforted, and relying on the power and help of God, of which he had assured them in his aforesaid words.]

9. After this Sanballath the king of Assyria fust his forces. [Meaning Lords, Princes, Officers, that were under his command. See Gen. 10. on ver. 8. 10] Jerusalem, (but be himself was before Labben,) and all his dominion [that is, power. Understand all the Princes and Rulers, accompanied with their people that were under the power and command of the king of Assyria) with him unto Jehoahaz the king of Judah, and unto all Judah, thus were at Jerusalem, saying 3.

10. Thus faith Sanballath the king of Assyria, whereon do ye trust, that ye abide [Hebr. are fasting. Sitting is put for tarrying or abiding, Gen. 49. 24. &c. Josh. 1. 14. 2 Sam. 12. 13, 15.] at Jerusalem in the for? [Or, strong hold, castle, &c. oth. fuge.]

11. Doth not Jehoahaz the king of Judah that thou might give over, to die by hunger, and by thirst, fasting? The LORD our God shall redeem [Or, refuse plant; we deliver us out of the hands of the king of Assyria against the people of the earth.] 13. and is not the same Jehoahaz taken away his high places, and his altars? He meant the high places and altars of the Lord the true God, as if the images of idols could not be broken down, oth. with then with the subversion and destruction of true Religion and spoken to Judah and Jerusalem, fasting: ye shall worship before one altar, [so, which is the altar of the true God, and not before the altars of idols. Compare 2 Kings 18. 22. and the annotations] and burn incense unto him. Say 13. Know ye not what I and my Fathers [Meaning, and his predecessors in the Assyrian Monarchy, as Salmanasar, whom they write to be his father; also Tiglath-pileser, Phut, Belochnus, &c.] So in the two following verses have done to all the nations of the lands? [see of some
some of those nations, 2 Kings 22.34. and 15.13. were the Gods of the nation of these lands, we were able to deliver. [Hebr. being able were able. That is, in any way, or by any means to deliver] their land out of mine hand.

14. 10. there were among all the Gods of these nations, which my Fathers banished, [See of this word, Deut. v. 7.] that did deliver his people out of mine hand, that the God should able deliver you out of mine hand.

15. Now then, let me show you, whither let me incite you on this answer, nor believe him; for no God of any nation and thing was able to deliver his people out of mine hand, and (out of) the hand of my Fathers: How much less full your God [Oth. your God] be able to deliver you out of mine hand. [Itb. how much more full your God is able to deliver you out of mine hand?]

16. Moreover, his servant spoke yet more against the LORD God, and against the servant of Jezebel. For they were twain for by him, to blaspheme God, and to false at Hazor. First, when he lay with his camp before Lachish, 2 Kings 1.17. Secondly, when he lay before Libnana, and made preparation for the meeting of the king of the Moors, 2 Kings 10.18.9. He wrote also letters: [Which he gave his Ambassadors to carry along with them at the second time of his sending them. See 2 Ktn. 19.14.] to defile the LORD God of Israel, and to speak against him, saying: As the God of the nations of the land, that had delivered these people out of mine hand, so shall the God of Jehoiada deliver his people out of my hand.

17. And they spake with a loud voice in the Japhir language, against the people of Jerusalem that were upon the wall, to make them afraid, and to trouble them, that they might take the city.

18. And [the] people of [Oth. against] So in the following words: the God of Jerusalem, [that is, the true God, that had chosen and adopted the Frickes out of the regular grace and favour to be his own peculiar people, and had promised to dwell among them, but especially in Jerusalem in the Temple, where the Ark, was a token of his presence. as the gods of the nations of the earth, a work of the hands of men.

19. But k. n. h. g. i. and the Prophet Isaiah the son of Amoz, [See the prayer penned by Hazor, 2 Kings 15.16. again. is: [Oth. for it] and they cried unto the LORD.

20. And the LORD sent an Angel, who destroyed all the strong Chieftains, and Captains, and Captains in the army of Assyria: [see 2 Kings 19. 9. 25. and Is. 7. on vers. 6. 7. So he returned with none of face into his (own) land, and when he was entered [to win, to worship. See 2 Kings 19. 6. 7.] into the bones of his God; 2 Kings 19. 37. then they were borne forth out of his (own) body. [Hebr. they that came out, or, the coming forth of his bones, or (of) them that came forth of his bones, 2 Kings 19. 6. 7. meaning two of his sons, called Amaeloch, and Sardar, 2 Kings 19. 17. Compare the phrases with other phrases that have a like meaning, Gen. 35.14. and 46. 26.] fell him in with the cord.

21. Thus the LORD delivered Jezebel, and the inhabitants of Jerusalem, out of the hands of Sanherib, the king of Assyria, and out of the hand of all: [That is, of all the Princes, Captains of war, and fooleasses, that were come with Sanherib. was not conquered nor subdued. [To win, as a shepherd, and guide had his flock, governing, preserving, and defending them on every side.

22. And many brought presents unto the LORD at Jerusalem, and chose calmities to Zechariah the king of Judah; so that he was after that lifted up [Oth. he lifted himself] [see 2 Kings 15. before the eyes of all the heathen.

23. In those days Jehoahaz was sick unto death. [See further, with the exposition here belonging, 2 Kings 20. 12. where it is said, that he was brought into the LORD; 2 Kings 20. 5. be brought into, [to win, by the Prophet Isaiah; and he gave him a wonderfull token. [See hereof, 2 Kings 20. 9.]

24. But Jehoiakim made no repentance, according to the benefits done unto him, for his beast was lifted up: [That is, he behaved not himself toward the Lord, as he ought to have done, who had belief, so many miracles and favours upon him, to the end that he should demean himself humbly and submissively under his hand, and not that he should swell up with pride and arrogance, as he did by showing all his treasures and wealth unto the Ambassadors of the king of Babylon; there, and [there] was great wrath [to win of the Lord] upon him, and upon Jezebel and Jerusalem. [understand the taking of the city of Jerusalem, and the Babylonian captivity, which God in his full wrath brought upon the Jews, 2 Kings 19. 17. 18.]

25. Moreover, Jehoiakim humbled himself for the lifting up of his heart, [See of this humiliation, 2 Kings 20. 19. he, and the inhabitants of Jerusalem; so that the great wrath of the LORD came not upon him in the days of Jehoiakim.

26. Now Jehoiakim had exceeding much riches and honour: And he made him treasures for silver, and for gold, and for precious stones, and for spices, and for fine linen, and for all durable furniture: [Hebr. furniture, or vessels of desire, or precious vessels, or furniture for precious things are wont to be defined with much delight and pleasure. See below chap. 36. vers. 10. 19.]

27. Store-houses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts. [Hebr. for beasts and beasts] and costs for flocks, [as the flocks were great beasts, to the costs were small cattle. Oth. and flocks for flocks; to win, of sheep and goats; Os. and flocks in the flocks.]

28. Moreover he had made him ships, as also pinnace of ships and excess in abundance: For God gave him very great substance.

29. The same Jehoiakim also stopped the upper issue of the waters of Gihon, [Oth. water going, water course, fountain vein, or spring, of the waters of Gihon] and brought it [to win, those waters, or that water cometh] straight down to the west; (file. 1.) the city of David. [See 2 Kings 19. on vers. 8.]

30. But it is so, (that) when the Ambassadors of the princes of Babylon, [Meaning the king of Babylons counsellors, who with his approbation had kept away those Ambassadors: For which cause it is said, that they were their Ambassadors, which 2 Kings 20. 12. are called the Kings Ambassadors. The bringing of the Ambassadors is done by the King and his Council. See Is. 37. 14. that had sent to enquire about that wonder that was done in the land, namely, that miracle that was done in the fun for Hazor's sake, 2 Kings 20. vers. 10. 11. was with him, God left him to try him, I understand here such a leaving of or letting, whereby God left such a thing as is, not for ever, nor wholly, but only for a certain time withholding from them some help and strengthening, not to cause them to perish, but to try them, to humble them, and to stir them up to their duty, and to instruct others by their example. Of this temptation or trying of God, see Gen. 22. on vers. 1. to know all (that) was in his heart. (that is, that God might make known to his heart, and to all the church, what was in his heart. For God made trial of him for a white by the forementioned deceptions, that he might know himself, and out of the sense and feeling of his own weakness and impotency might have cause to humble himself, and that all believe beholding
their own weaknesses and infirmity in him, might work out their own salvation with fear and trembling. Compare Deut. 32. 42. Gen. 21. 12. with the annexed.

29. Now the rest of the sons of Shephelia, and his good deeds. [To wit, which he did unto the people of God, in taking away idolatry, in defining and maintaining the pure worship of God, &c. Compare below chaps. 35-36.] behold, they are written in the vision of Hilaiah the Prophet, [that is, in the Prophecy of Hilaiah: Meaning the Book of his Prophecy: And see there from the 36. chap. to the 40. the son of Amoz.] (and in the book of the kings of Judah and Israel.

33. And Shephelia fell asleep with his fathers, and they buried him in the high place of the sepulchres [Meaning a place that was raised higher, and therefore the wealthiest among the rest] of the sons of David: Moreover, all Judah and the inhabitants of Jerusalem did him honour at his death; and Manasseh his son became king in his stead.

C H A P. XXXIII.

Manasseh is an abominable idolater, vers. 1. See, where the Lord threatened, and punished him, that he is carried away captive to Babylon, 10. There he repented, for that he was restored to his kingdom again. 12. What he did after that, 20. His son Amon was a wicked king after him, 21. is murdered by his servants. 24. Sisak his son succeeded in his room, 26.

Manasseh was twelve years old [Hebr. a son of twelve years] when he became king, and reigned fifty and fifty years at Jerusalem. [See a further exposition pertaining to this chapter, 2 Kings 21. 1. 2. &c. This history is first recorded.]

2. And he did that which was evil in the eyes of the Lord, according to the abominations of the heathen, [See of their Deut. 18. 9. 10. Gen.] whom the Lord had driven out of his presence before the face of the children of Israel.

3. For he built high places onMt. Image not available. [Hebr. he renewed and built that which he had built again. See Num. 21. on vers. 4.] which Hezekiah his father had broken down, [and that according to the express command of God, Exod. 14. 23. Num. 23. 52. Deut. 12. 1.] and raised up altars for Baalim, [of Baalim, see Judg. 2. on v. 18.] and male gods, and bowed himself down before all the host of heaven, [see Deut. 14. on vers. 19. and 1 Kings 18. 20.] and served them; [in 2 Kings 21. 18. he is compared to Ahab in respect of idolatry; of whole abominable idolatry, see 1 Kings 16. 33. 33-37.]

4. And he built altars in the house of the Lord, whereof the Lord had said 3 at Jerusalem shall my name be [See 1 Kings 8. on vers. 16.] for ever. [that is, during the time of the Law, or as long as the Law lasted. See Gen. 13. on v. 15.]

5. Moreover, he built altars for all the host of heaven in both Courts of the house of the Lord; [Namely, in the Pristus court, and in the people's court. See of their two courts, 1 Kings 6. on v. 36. and 7. on v. 9.]

6. And he made his son to pass through the fire. [In 2 Kings 21. 6. is spoken of one son, whom he caused to pass through the fire. That is to be understood of one especially: Of this place to be understood of one of his sons, as the plural number is thus often taken for singular. See Gen. 39. on vers. 19.] in the valley of the son of Hinnom, and profaned juggling, and gave heed to every craft, and used sorceries, and he did (very much evil) [Hebr. he multiplied to do evil. So Exod. 36. 15.]
And he took away the strange gods, [See Gen.33. on ver. 1.] and the plot [which was spoken of above ver. 7. See the Annotations thereon] out of the house of the LORD, together with all the altars, which he had built on the mount of the house of the LORD, that is, the mount upon which the house of the Lord stood, called Moriah. See above chap. 3., and at Jerusalem, and he threw them out of the city. 

16 And he defiled the altar of the LORD, [Or, repaired the altar, to wit, that it might be fit to offer thereon] and offered thereon thank-offerings, and peace-offerings, and said unto Judah, that they should forsake the LORD the God of Israel. 

17 But the people offered still on the high places, burnt-offerings unto the LORD their God. [Compare 2 Kings 3. on ver. 8.] 

18 Now the rest of the acts of Jehoshaphat, both the first and the latter, see the Chronicles. [That is, of the Prophets. See above chap. 9., on ver. 29.] that he did in Jerusalem, in the Name of the LORD of Israel, [that is, by command and authority from God.] See above chap. 2. and at Kings 2. 24. See in this last place the Annotations, behold, they are written in the acts of the kings of Israel; [that is, in the record, or memorial of the acts of the Kings of Israel.] 

19 And his prayer, [Which some conceive to be that which is said in the Apocryphal books] and how (God) to himself, to be increased of him, also all his sons, and his servants, and the places where he built high places, and set up groves, and carved images, before he was humbled, behold, they are written in the words of the Scribes. [That is, of the Prophets, as above ver. 18. So that here Hophai shall be Hophin. The Prophets then have for the most part set down & deliver'd out of the histories and records of things that were done, that they might serve for admonitions and warnings unto the Church. Others, in the acts of Hophai, conceiving this word to have been the name of a Prophet, of whom we read no more elsewhere.] 

20 And Manasseh fell asleep with his fathers, and they buried him in his own house. [That is, in the garden of his house, 2 Kings 21. 18.] and Amon his son became king in his stead. 

21 Amon was two and twenty years old, [Hebr. a son of two and twenty years] when he became king: and reigned two years at Jerusalem. 

22 And he did that which was evil in the eyes of the LORD, according as Manasseh his father had done; for Amon offered unto all the carved images, which Manasseh his father had made, and served them. 

23 But he humbled not himself before the face of the LORD, as Manasseh his father had humbled himself; but this Amon multiplied the guilt. [Or, increased the guilt. Compare above ver. 16. and in the Annotations almost the like phrase.] 

24 And his servants made a conspiracy against him, and slew him in his own house. 

25 But the people of the land [first all them] [That is, put them to death. See Gen.3. on ver. 21.] that had made the conspiracy against king Amon: and the people of the land made Josiah his son king in his stead. 

CHAP. XXXIV.

Josiah pensive, ver. 1, etc. destroyeth all idolatry, 4.repaireth the Temple, 8. Hilkia the high Priest finisheth the book of the law in the Temple, 14. The King sendeth to inquire of the Lord, by Huldah the Prophetess about it, 20. She prophesieth that the Kingdom of Judah should be ruined, 33. but not in the lifetime of Josiah, 26. who causeth the congregation to meet together about it, and the book of the law to be read, renewing the covenant with God, 29.
of what the King had given in charge, above ver. 8. 

13 And they have poured together [Hebr. cff, or, melted. See 2 Kings 22. on ver. 7. the money that was found in the house of the LORD, and have delivered it into the hand of the Levites, that were over the workmen, below ver. 17.] that gave to the Levites, that gave the threshhold, namely, of the Temple. Others, the officers, had gathered of the hand of Manasseh, and Ephraim, that is, of the Manassehites, and Ephraimites, and of all the remnant of Israel, to wit, which were under the dominion of the King of Judah, or were addicted unto him. See above chap. 21. on ver. 5. and of all Suda, and Benjamin, and were returned, namely, the Levites, that had gathered the money, to Jerusalem.

14 Now they [namely, Hilkia, and his companions, as was showed in the Annotations upon the beginning of the former verse. Compare likewise the end of the following sixteenth verse, and ver. 17.] delivered it into the hand of the Surveyors of the work, meaning, the Distributors, Managers, Over-seers, Settlers forward, that took care to see the work well done, being distinct from those that did the work themselves with their own hand. See 2 Kings 22. on ver. 7. that were appointed over the house of the LORD, and [Jehe] gave it to them, that did the work, that laboured in the house of the LORD, to repair, and mend the house. [Others, to search and examine, or, to view: to wit, to look, where it was wanted mending, or repairing.] 

15 For they gave it to the artificers, and builders, to buy hewn stones, see 2 Kings 22. on ver. 6. and wood for couplings, meaning, the beams and rafters, whereby the walls and ceilings are coupled and fastened together, and to floor the house, meaning, the chambers, that were in the Temple for the Priests and Levites, which the kings of Judah, to wit, the idolatrous Kings, as Achaz, Manasseh, and Amon, had destroyed.

16 And those men dealt faithfully: [Hebr. in truth, or, faithfully.] So 2 Kings 11. 15. and 23. 7. in this work: and those that were appointed over them [to wit, the Distributors or Distributors of the work, of whom is spoken Gen. 41. 1. and 2. Shaphat, and Obiab, the Levites, of the children of Merari, and Zacharia, and Meffullah, of the children of the Kohathites, to do the work forward: and those Levites were all skillful (to play) upon instruments of music. [Or, together with every one of the Levites, that was skillful (to play) upon musical instruments.] 

17 They were also over the bearers of burdens, and the sithers forward of all those that laboured in any work: [Hebr. in service, and service: that is, in every service, or, work. See Gene 27. on ver. 2.] for of the Levites, [there were Scribes, and Officers, called above, the Surveys, or, Over-seers. See the Annotations there.] and porters.

18 And when they took out the money that was brought into the house of the LORD, Hilkia the Priest found the book of the Law of the LORD, (given) by the hand of Moses. [To wit, the original book of the Law, written, and left behind by Moth himself. See 2 Kings 22. on ver. 8.] 

19 And Hilkia answered, [That is, began to speak. See Judges 18. on ver. 14. and said to Saphan the Scribe: I have found the book of the Law in the house of the LORD: and Hilkia gave that book to Saphan.

20 And Saphan carried that book to the king: moreover, he brought the king yet intelligence back again. [Hebr. word: that is, intelligence, news, reports, answer]
Chap. XXXV.

After that Josiah kept the Pass-over, he gathered the heads of the priests and Levites, and said unto them, 2 And he said unto all the people, 3 And the king stood in his standing place, that is, by the pillars, where the king had his feast, 4 And the king stood in his standing place, that is, by the pillars, where the king had his feast, 5 And the king stood in his standing place, that is, by the pillars, where the king had his feast, 6 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 7 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 8 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 9 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 10 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 11 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 12 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 13 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 14 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 15 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 16 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 17 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 18 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 19 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 20 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 21 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 22 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 23 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 24 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 25 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 26 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 27 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 28 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 29 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 30 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 31 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 32 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 33 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 34 And he caused all that were found at Jerusalem, and in Benjamin, to stand. 35 And he caused all that were found at Jerusalem, and in Benjamin, to stand.

C H A P. XXXV.

Josias setting the worship of God in order, keepeth the feast of the Pass-over with great solemnity, v. 1-5. Undergoeth an unnecessary war against Pharaoh Necho, v. 6-14. Wherewith he is mortally wounded, and dieth, v. 15. He is exceedingly lamented, v. 16. The scope of his history, v. 17.

After that Josiah kept the Pass-over [See of this feast, Exod. 12:1-20. And 24:1-8. Lev. 23:39. Num. 9:2, and 28:16.] into the Lord at Jerusalem: and they killed the Pass-over [That is, the Lamb that was to be killed at the feast. See Num. 9:10. on the fourteenth day of the first month. According to the ordinance of the Law, Exod. 12:6. vert. 6. The first month here mentioned was the first month of the holy, or ecclesiastical year, and was called Nisan, or Abib. See Exod. 12:1. on vert. 2. and Num. 9:10. on vert. 1.] and he set the Priests on their watch; and he strengthened them to the service of the house of the Lord. [That is, he exhorted them to their duty, and encouraged them.] And he said unto the Levites, that taught all Israel, which were holy unto the Lord. [See above chap. 32. on vert. 6.] Put the holy Ark in the house of the Lord, which Solomon the son of David the king of Israel did build; [hence may be gathered, that the Ark at this time was not in the Temple, or at least not in the Holy of Holies, where it ought to have been; being taken away from thence by some idolatrous king, to have no burden upon your shoulders: to wit, to bear the Ark commonly, as their ancestors had done formerly in the wilderness, and as long as the Tabernacle stood, Num. 17:9.] For now the Lord God is with his people Israel. [The meaning is, that as for such as they were called of that former burden, and that which appertained thereto, they ought therefore to have the more regard to the other parts of their office. See 1 Chron. 23:1. on vert. 27. and 28:9.] And prepare your sabbeth according to the house of your fathers, according to your divisions, according to the priest of David the king of Israel, and according to the description of Solomon his son. And stand in the sanctuary. [Others, in the holy place: that is, by the Temple in the Court of the Priests, there to receive the Paschal Lamb of those, that were not of the Tribe of Levi, and to kill them, seeing the Priests were other ways sufficiently employed about the offerings, and sprinkling of the blood, &c. See of this place, Levit. 6. on vert. 16. and Num. 28:16. on vert. 17. where it is also called the sanctuary] according to the division of the fathers' houses, for your brethren, the people. [Heb. the sons, or children of the people, that is, the people. Understand those that were not of the Tribe of Levi, but belonged to the other Tribes, and were not consecrated to the work of the service of God.] And according to the division of the fathers' houses of the Levites.

And stay the Pass-over. [That is, the Paschal Lamb. See of this place, Num. 9:1 on vert. 11. So below vert. 11.] And sanctifie your sabbeth, and prepare (that) for your brethren, dwelling according to the word of the Lord by the hand of Moses. And Josias gave [Or, beast, or, gave an offering: that is, an offering or gift. The Verb to beast is taken for to offer, or, to give, as above chap. 30:24. See the Annotations. As the word beast is taken for offering. See Num. 5:1 on vert. 9. and above chap. 30:24. with the Annotations. Item, here in the following verse]
for the people, of small cattle, lambs, and young be-goats, [Heb. fans of goats. See Lev. 1. on ver. 15.] all them for the passover-offerings, according to all that was found there: [that is, was present or at hand among the small cattle of the king, that was fit to be slain at this feast, according to the law, Exod. 12. 5. Oth. according to all these that were found there: that is, according to that which was enough for the people that were come to Jerusalem to the passover feasts thirty thousand in number: but of bullocks three thousand: [their eun for burnt-offerings, and thank-offerings, which they were likewise to offer: at this feast. See Num. 28. 19.] these were of the king's cattle.

8 Also his Princes gave for a free-will-offering, [See Lev. 27. on ver. 14] for the people, for the Priests, and for the Levites: [Compare above chap. 30. 24. where it may be seen what they gave.] Hilkia, and Zacharia, and Nethaneel, his brethren; together with Hafalia, and Jiel, and Jofabat, chief of the Levites, gave unto the Levites for passover-offerings five thousand [small cattle: and] five hundred calves.

9 So the service was prepared, and the Priests and Levites stood in their station, and the Levites in their divisions, according to the commandments of the king.

10 After that they slew the passover, and the Priests sprinkled [the blood.] [To wit, upon the altar. See above chap. 31. 22.] from their hands: [that is, which they received from the hand of the flayer or killer:] For the word sprinkling comprehendeth here in it also the signification of the word taking, or, receiving. See Gen. 1. on ver. 5. and above chap. 30. ver. 16.] and the Levites flayed them.

11 And they took away there [To wit, from the lambs or kids which they had slain and flayed:] the burnt-offering, [that is, that part which was to be offered unto the Lord for a burnt-offering:] and the fat, [See ver. 14.] the tail, the kidneys, the caul, which were all to be burnt with fire, Lev. 3. 5. 9. 10. 11. Some conceive that they separated or set apart some lambs, to give them unto the king, and others according to the fatherly houses, for to be offered: so that they might give them [To wit, the passover-offerings, lambs, or kids, goats:] to the people, [Heb. to the sons, or children of the people, as above v. 5.] and below v. 12.] according to the divisions of the fatherly houses, to offer unto the Lord, as it is written in the book of Moses: and so [To wit, did they with the oxen.

12 And they dressed the passover with fire. [That is, they covered it at the fire, as apparched by the opposition, which is there immediately added of those things which were lod in pots, &c.] For God had commanded they should roast the Paschal lamb, Exod. 12. v. 9. 8. The Hebrew word is also taken for roasting, Deut. 16. 7.] according to the ordinance: But the other holy things [meaning the pieces & parts of the thank-offerings, which pertained to those that offered them:] they dressed [that is, boiled] in pots, and in kettles, and in pans: And they divided [them] equally among all the people. [Heb. the house of Israel, going to all the children of the people. That is, they divided to every one among the people, with singular hast and nimbleness, their part or portion of the offering.

13 After that they prepared also for themselves, and for the Priests: [To wit, the Paschal lambs that pertained to them, and to the Priests.] For the Priests the sons of Aaron were [To wit, butled] in offering of burnt-offerings and the fat until night: therefore the Levites prepared for themselves, and for the Priests the sons of Aaron. [The meaning is, in regard the Levites were so much employed, and so full of business, in and about the burnings-offerings, (whereof is spoken above ver. 12.] that they could not make ready for themselves the paltry lambs which belonged to them, that therefore the Levites did it for them.

14 And the fingers, the sons of Asaph, were in their station, according to the commandment of David, and Asaph and Heman, and Jeduthun. [See of this order, which David had made according to God's command, but which the men mentioned in the text, had renewed, and inculcated or whetted upon their sons, 1 Chron. 25. and 25.] the kings Sera, [that is, Prophet. See 1 Sam. 9. and the anon.] together with the porters at every gate: [Heb. at gate and gate:] they needed not to depart from their service, because their brethren the Levites prepared for them.

15 So all the service of the Lord was ordered the same day, to keep the passover, and to offer burnt-offerings: [See above on v. 13.] upon the altar of the Lord, according to the commandment of the king Joash.

16 And the children of Israel that were found there, kept the passover at that time, and the feast of unleavened bread, [leaves:] even dates.

17 Also there was no passover like to that, kept in Israel, from the days of Samuel the Prophet. [See the exposition hereof, 2 Kings 23. on v. 21.] and no king of Israel had kept such a passover, like to that which Josiah kept with the Priests, and the Levites, and all Juda, and Israel that were found there, and the inhabitants of Jerusalem.

18 In the eighteenth year of the reign of Josiah was the Passover kept.

19 After all this, when Josiah had prepared the burnt-offerings, [To wit, of God: that is, the Temple, and consequently the whole worship of God:] Nehor, [See hereof, and of Carcemis (mentioned in the following words):] in kings 23. on ver. 39.] the king of Egypt marched up, to war against Carcemis by the Pharaoh, and Josiah marched forth to meet him.

20 Then he [To wit, Necho the king of Egypt] sent messengers unto him, saying, what have I to do with thee? [Heb. what is it to me and thee: Compare 2 Sam. 16. 10. and the anon.] then king of Juda, I am not against thee, but against thy king that was set over me: [Heb. one of my wars. That is, which made war against me, or with whom I have was: I meaneth the Assyrians that had taken Carcemis, of which their king Boaseth, I. sa. v. 9. See 2 Kings 23. on v. 29. Compare also 2 Sam. 8. on v. 10. and 23. the anon.] and God hath said that I should make haste: For bear from God, who is with me, [that is, from coming against him, and from deferring to hinder his purpose, which he intendeth and defers to execute by me:] I will destroy the king of Babylon.

21 But Josiah turned not his face from him, but he diffused himself, [That is, he changed his apparel, that he might not be known, as Achab had formerly done, 2 Kings 22. ver. 53.] to fight against him, and bearkened not to the words of Necho from the mouth of God: But he came to fight in the valley of Megiddo. [See 1 Kin. 9. on v. 15. Zech. 9. 1.]
And his brethren took him away from the chariot, and carried him in the second chariot that he had, and brought him to Jerusalem, and he was buried in the sepulchres of his fathers. [That is, in one of them. See chapter 22, on the same subject. On, among the sepulchres of his fathers, and all Judea and Jerusalem mourned for Josiah. [Compare Genesis 23, verse 2, and the annotation.]

And Jeremiah made a lamentation over Josiah; [Which was written to the end, that men reading the same, might ensure themselves, to ponder on the most doleful condition of that king, and to lament the cause thereof, to repent of their sins, and to pray unto God for mercy and pardons] likewise all the singing men, and all the young women of Sion, in their lamentations unto this day: [which, as continueth unto this day, wherein this was written] for they gave them (to be) an ordinance in Sion: [so wise, to be done every year] and behold, they are written in the lamentations. [Some understand this of the lamentations of Jeremy, wherein not only the final destruction of Jerusalem is lamented, but also all the miseries and calamities that came upon the city, and upon the land: The beginning whereof was the death of this godly King.] Now the rest of the acts of Josiah, and his good deeds, [Understand the works of his piety, in destroying all idolatry, and reforming Religion, and maintaining the ordinances of God. The Hebrew word is likewise so taken, above chapter 32, verse 32. Nehemiah 13, verse 14. according to which this was written in the law of the Lord.

7 But all then the first, and the last; behold, they are written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

Josiah became king in his father's stead, verse 1, &c. is described by the king of Egypt, and carried him thither captive; 3. Who put to death his brother in his room, and made him Jeconiah, 4. He is wicked, and is carried away captive unto Babylon by Nebuchadnezer. 5. Jeconiah his son succeeded him in his kingdom, wickedness and captivity, 9. Zedekiah, who succeeded him, is like unto him. 11. For he and the people that refined Jerusalem is destroyed, and the Jews carried away captive to Babylon by the Chaldeans. 14. Where they remain until the reign of Cyrus, who giveth them deliverance and freecom, 32.

Then the people of the land took Josiah, [Called also (according to the opinion of some) Johanan, 1 Chronicles 33, and Sallum, Jeremiah 22, 11. and Josiah, here, and in the next ver. following] the son of Josiah, and made him king in his father's stead at Jerusalem, [for which end they also anointed him, 2 Kings 23, 30. Of the reason thereof, see there in the annotation. See also 2 Kings 11, verse 12.]

2 Josiah was three and twenty years old, [Heb. a son of three and twenty years] when he became king, and he reigned three months at Jerusalem. 3 For the king of Egypt departed him at Jerusalem: [And carried him away captive to Riblah. See 2 Kings 23, 33. and the annotation] and he sitteth upon the land of an hundred talents of silver, and a talent of gold. [See of this tax or remittance likewise, 2 Kings 23, verse 33.]

4 And the king of Egypt made Eliakim his brother [The brother of Josiah, as straightway followeth in this verse, 2 Kings over Judah and Jerusalem, and changed [Heb. turneth, converted] his name unto Jehoiakim, he changed thereby the power and command, which he declared to have over him. See 2 Kings 23, verse 34.]

But Nebuchadnezer his brother, and brought him into Egypt. [And there he also died, 2 Kings 23, 34. as was foretold by Jeremiah, chapter 22, verse 12. where (according to the opinion of some) he was named Sallum.]

6 Nebuchadnezer was five and twenty and years old, [Heb. a son of five and twenty years] when he became king, and reigned fourteen years at Jerusalem: And he did that which was evil in the eyes of the Lord his God. [See the exposition of this verse, 2 Kings 24, verse 9.]

8 Nebuchadnezer carried also of the vessels of the house of the Lord to Babylon: And put them in his temple at Babylon. 8 Now the rest of the acts of Josiah, and his abominations which he did, and that which was found in him, [Meaning his other abominable, both publick and secret sins.] or understand his revolt and rebellion against King Nebuchadnezer, which he secretly had intended and plotted, and for which Nebuchadnezer had sent his men of war against him, 2 Kings 24, 12. behold, the same is written in the book of the kings of Israel and Judah. 9 Josiah, also called Joshoan, [the Hebrew name is Joshoan, or Joshoan, 2 Chronicles 34. 16. and by way of contempt Joshoen, Jeremiah 22, 14.] his son became king in his stead.

10 Joshoan was eight years old, [Heb. a son of eight years] when he became king, in 2 Kings 24, 8. it is said, that he was eighteen years old when he became king: which is to be understood of the time, wherein he reigned alone, and with full and absolute power: but that which is laid here, is to be understood of the time, wherein he was in the government with, and under his father. See of this reconciling also, 2 Kings 24, verse 8. and reigned three months and ten days at Jerusalem, and did that which was evil in the eyes of the Lord.

10 And with the return of the year, [Not of his reign, for he reigned not a year, but only three wintermoneths, and ten days:] But of the year that ran over, which was now expired, when the spring began, and days and nights were of an equal length. Compare 2 Samuel, verse 11. and the annotation.] king Nebuchadnezer sent, and causeth him to be brought to Babylon, with the most costly vessels [Heb. vessels of desire: For costly things are much defiled. So below verse 19. and above chapter 32, verse 17.] of the house of the Lord: And he made Zedekiah, [Heb. Tsukiah, called also Mattaniah, 2 Kings 25, 17. this brother (that is, his kindred) to sit on his uncle, his father's brother, the son of Josiah, 2 Kings 24, 17.]


11 Zedekiah was one and twenty years old, [Heb. a son of one and twenty years] when he became king, and reigned eleven years at Jerusalem.

12 And he did that which was evil in the eyes of the Lord his God; he abdicated not himself before the face of the Prophets Jeremias, [speaking] from the mouth of the Lord. [That is, from the command which he had received, Jeremiah 1, verse 9.]

13 Moreover, he also rebelled against king Nebuchadnezer, who had made him swear by the Lord the God of Israel.

14 And all the chief of the Priests, and the people transgressed very much, [Heb. multiplied to transgression] transgression; or, to transgress by transgression: that is, here to transgress exceedingly. So to force justice, is to love with great care and pains, Genesis 20, 16. So likewise,
CHAP. XXXVI.

II. CHRONICLES.

1. And the Lord had no compassion, as he had threatened in his law. See a summary hereof, Deut. 28. 20.

2. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes 36 these he [Namely, Nebuchadnezzar] carried to Babylon.

3. And then [Namely, the Chaldeans] burnt the house of God, and they brake down the wall of Jerusalem, and they burnt all the places thereof [To wit, of the city of Jerusalem] with fire 3 destroying all the costly vessels or costly furniture. Heb. vessels of defer, as above ver. 19 thereof.

4. And him that remained of the sword, [Heb. that which remained, or, the remnant of the sword] that is, those that were not destroyed by the sword in war, he carried away to Babylon, and they were [Before the sword, and to him and his sons, [Namely, Nebuchadnezzar and his] Meaning his son Evilmerodach, and Belshazz the son of Evilmerodach, Jer. 27. 7.] until the reign of the kings of Persia:

5. [That is, until Cyrus had taken Babylon, and so had brought the Monarchy of the Chaldeans to the Persians, which was done, according to the account of time, about the year of the creation 3434.]

6. That the words of the Lord might be fulfilled by the mouth of Jeremi, [See chap. 37. 11. 19. in his prophecies] until the land had a delight in the Sabians. [See Ezek. 26. 34. 35. and the annotations.] It revolted all the days of desolation, until the seventy years were fulfilled. [That is, all the time that the Jews were kept prisoners in Babylon, namely three-score and ten years, as Jeremi had foretold, Jerem. 25. 11. 12. and 29. 10.]

7. But in the first year of Cyrus king of Persia, [To wit, of his Monarchy. See Ezra 1. on ver. 1.] that the words of the Lord, by the mouth of Jeremi, might be accomplished, the Lord stirred up the spirit of Cyrus King of Persia, that he caused a voice [That is proclamation. See Exod. 36. 6. Ezra 1. 1.] to pass through all his kingdom, even also in writing, saying: [This voice, and the next following, are even word by word repeated in the beginning of the book of Ezra. Whence some conclude, that it was Ezra, that by inspiration of the holy Ghost wrote these two books of the Chronicles.]

8. Thus faith Cyrus king of Persia: The Lord the God of heaven hath given me all the kingdoms of the Earth, and he hath commanded me [See Ezra 1. on ver. 2.] to build him an house at Jerusalem, which Is in Judah: who is there among you of all his people? The Lord his God be with him, and let him go up.