THE

HOLY BIBLE

ACCORDING TO THE AUTHORIZED VERSION (A.D. 1611),

WITH AN EXPLANATORY AND CRITICAL

Commentary

AND

A Revision of the Translation,

BY BISHOPS AND OTHER CLERGY

OF THE ANGLICAN CHURCH.

EDITED

BY F. C. COOK, M.A., CANON OF EXETER.

Vol. II.

YOSHUA—I. KINGS.

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INTRODUCTION.

1. Title
2. Contents and Scope
3. Character and Work of Joshua
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5. Authorship and Date of Composition
6. Unity and Independence of the Book. Its Relations to preceding and succeeding Books
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1. THIS book like several others of the historical books of Scripture derives its name from its contents. It records almost exclusively the acts of Joshua in fulfilment of the commission laid upon him from God by the hand of Moses (cf. Deuteronomy, xxxi. 7, 8), and terminates with Joshua’s death and burial. Hence it very appropriately bears in the Hebrew the simple title of Joshua: in the LXX. that of Ἰσραήλ Ναῷ or Ἰσραήλ νῦν Ναῷ.

2. Contents and Scope.

The Book of Joshua resumes the history of the chosen people at the death of Moses, and continues it through the leadership and government of his successor. The narrative is on the whole systematic, and follows the actual order of the occurrences. Deuteronomy left the people in the plains of Moab on the banks of the Jordan mourning the loss of their first great ruler and legislator. The very first verses of this book refer to the death of Moses; remind Joshua of the promises made by God to his forefathers; solemnly renew those promises; and bid Joshua arise and put his people into actual possession of them. Joshua proceeds at once to his arrangements, amongst which is specially recorded the dispatch of the spies and the occurrences ensuing (chapters i. and ii.); then follows the miraculous passage of the Jordan (iii. and iv.), and the preparation of the people by the renewal of the covenant with God, and by the solemn celebration of the Passover for the advance upon their own and God’s enemies (v.). Next in six chapters (vi.-xi.) a summary account is given of the actual conquest. The capture of Jericho, the first city of Canaan which the invaders reached, is effected (vi.) by the special interference of God; and is followed up by an attack upon the neighbouring town of Ai, which though repulsed at first, because of the sin and folly of Achan, is eventually successful after that folly is expiated (vii., viii.). The fraud of the Gibeonites betrays the leaders of the Israelites into admitting that people to an unlawful covenant, but is soon found to lead to vast incidental advantages. The southern Canaanites, alarmed at the defection of Gibeon, make an alliance and rapidly assemble all their forces to punish the revolted city, and are crushed by Joshua, who makes a forced march from the camp at Gilgal in the night, and falls on them with all his forces suddenly, in a great battle near Beth-horon (ix., x.). Subsequently the northern Canaanites, though isolated from their allies and kinsmen in the south by the victories of Joshua in the neighbourhood of Gibeon, muster a very large army, with many horses and chariots, under Jabin, king of Hazor, but are surprised by Joshua, apparently before they were prepared for offensive operations, and utterly routed near the Waters of Merom (xi.). These decisive victories establish the superiority of the Israelites in the field, and the success of the invasion as a whole; and the conquest is completed
by a long series of special enterprises against particular kings and towns: cf. xi. 18.

The chapters next following record the proceedings of the Israelites after the conquest. After reminding his readers that two tribes and a half had already been provided for on the other side of the Jordan (xiii.), the writer narrates how the great tribe of Judah and the double tribe of Joseph had first their future homes assigned to them (xiv.-xvii.) ; and, subsequently, after a period of inactivity, during which the warriors of the desert were probably resting from their fatigues in war and travel, how the allotment of the conquered land was resumed and completed by the settlement of the remaining seven tribes in the territory west of the Jordan (xviii., xix.). The fulfilment of the directions already given in the law of Moses for the appointment of cities of refuge and Levitical cities is next recorded (xx., xxi.), as is also the dismissal to their homes of the warriors belonging to the two and a half trans-jordanic tribes. These had remained to aid their brethren until the Canaanites were subdued, and they now on their homeward march erect an altar at the spot where they repassed the Jordan as a memorial that they were not severed by that natural barrier from the national sanctuary and covenant (xxii.).

The great work of Joshua's life was now accomplished : and in view of his approaching decease he calls for the chiefs of the people, reminds them of the faithfulness with which God had kept His word to them, and exhorts them to exhibit corresponding steadfastness to their part of the covenant (xxiii.). Subsequently (xxiv.) Joshua addresses himself to a general assembly of the people at Shechem, recounts God's past mercies to the nation, and demands whether they on their part are prepared to pledge themselves to an unreserved service of God. On their making deliberate and repeated choice of the Lord for their God, Joshua solemnly renews the covenant on the very spot where God's first promises were made to their great forefather Abraham (cf. Gen. xii. 6-9). The death and burial of Joshua, and that of his priestly co-adjutor Eleazar, form a fitting close to the book.

The contents thus rapidly recounted group themselves into two divisions of nearly equal length. The conquest of the land is described in twelve chapters, and then in twelve other chapters the subsequent partition of it together with Joshua's last acts and words.

The victories of Joshua described in the former of these portions were accompanied by repeated and stupendous interferences of God. This miraculous element has led some commentators to treat the book as altogether unhistorical. Its prevailing character is described by De Wette as "mythical." Palfrey thinks its aim to be rather to collect local legends than to write a history. Others, as Hauff, deem it to be a theocratic production designed to exhibit the conquest and possession of Canaan as depending upon obedience to Jehovah, and to be framed so strictly and merely in that interest that it has no claim to be treated as a record of facts. Most commentators, however, allow that there is a kernel of history in the book; and even that the successive stages of the conquest actually occurred as they are there set forth, though they regard the miraculous element as incredible, and explain it as the halo of glory shed by the imagination of a later age round the ancient heroes and early origin of the nation. Such views in one form or another will be found in the Introductions to the Old Testament, of Eichhorn, Bleek, and Davidson; in Ewald's Geschicht, in Von Lengerke's Kmaan, &c. They all assume either expressly and confessedly or by implication that miracles are everywhere and always to be rejected; and that a narrative which contains them is thereby convicted of indulging in gross and superstitious exaggerations at least, if not of being purely legendary. It is beside the present purpose to discuss the general assumption in question; but it may be remarked as regards the Book of Joshua that the narrative of it must be taken as it stands or rejected in toto. If the Jordan was simply crossed by the Israelites at well known fords, or Jericho taken by a sudden escalade, after perhaps the collapse of
some part of its wall in an earthquake, then the writer who could out of these facts manufacture such narratives as those in iv. and vi., narratives very full of positive statements and of deliberately written detail, is utterly untrustworthy. The attempt to distinguish between some portions of the book as historical and others as romantic must fail. The two elements thus attempted to be set apart are indissolubly interwoven throughout the early chapters of the book; and if any credit at all is to be granted to the writer, it must extend to his statements generally; it cannot be withheld from one statement and allowed to another, without evidence in either case, and solely because of some personal prejudice of the critic.

It must not be forgotten that the miracles of the Book of Joshua do not stand alone. They grow as it were naturally out of the Divine interpositions on behalf of Israel in the days of Moses, and are but the close of a series of extraordinary providences begun in Egypt, and described in Exodus and the books following. No less do they stand intimately associated with the future history and development of the Jewish church and nation, and even with the wider and more remote issues of God's counsels as manifested, or to be manifested, in the Christian church to the end of all things. Thus the conquest of Canaan by Joshua has other and vastly grander significances than its mere dimensions as a fact in history seem at first sight to suggest. It is not to be regarded simply as the invasion of a little district about as large as three average English counties by a tribe of nomads from the Arabian deserts. If thought of only thus, the burst of wonderworks which marks it seems, no doubt, incongruous. But it was also the accomplishment by God of a purpose revealed of old; it was an essential element in the plan ordained by Him for the preservation amongst men of His Law, Will, and Word; it was designed to foreshadow in many important particulars His future dealings with mankind at large, and was to be so ordered that when the antitypes should in time appear, the Divine Hand in them might be recognized through their correspondence with forerunning events, which had been prepared in the time of Joshua and recorded in the book that bears his name. The miracles in it which have proved so staggering to many, do not when thus viewed seem so hard to receive and believe. They appear to be far, indeed, from being gratuitous or isolated. It would seem, rather, that but for the special help of God the Israelites could not have effected the conquest at all, for they were hardly superior to the Canaanites in numbers, and were destitute of chariots and horses, and of all the more elaborate equipments for war, above all of the appliances requisite for reducing the "cities great and walled up to heaven" (cf. Num. xiii. 28; Deut. i. 28, and ix. 1) in which Canaan abounded; yet God's promise was pledged to their forefathers to give them this land. Whatever then might be necessary to give effect to this promise it belonged to His faithfulness to accord; and the Book of Joshua consequently is an essential sequel to the Pentateuch as declaring the thorough fulfillment by God of the covenant made by Him through Moses with Israel, and thus as illustrating His invariable faithfulness. Its typical aspects and applications are broadly suggested by the very name Joshua (= "God's salvation:" see on Num. xiii. 16), and must have been constantly brought to the mind of the Christian church in old times through the Greek form of the name Ἰησοῦς, "Jesus," used by St. Stephen, Acts vii. 45, and in the Hebrews, iii. 8, and currently adopted in the ordinary title "the Book of Jesus." These have never been better set forth than by Bishop Pearson, 'On the Creed,' Art. II.

"Joshua it was alone of all which passed out of Egypt who was designed to lead the children of Israel into Canaan, the land of promise, flowing with milk and honey, which land as it was a type of the heaven of heavens, the inheritance of the saints, and eternal joys flowing from the right hand of God; so is the person who brought the Israelites unto that place of rest a type of Him Who only can bring us into the presence of God, and there prepare our mansions for us, and assign them to us, as Joshua divided
the land for an inheritance to the tribes. Besides, it is farther observable, not only what Joshua did, but what Moses could not do. The hand of Moses and Aaron brought them out of Egypt, but left them in the wilderness, and could not seat them in Canaan. Joshua, the successor, only could effect that in which Moses failed. Now nothing is more frequent in the phrase of the Holy Ghost, than to take Moses for the doctrine delivered, or the books written by him, that is, the Law; from whence it followeth, that the death of Moses and the succession of Joshua presignified the continuance of the Law till Jesus came, 'by whom all that believe are justified from all things, from which we could not be justified by the Law of Moses.' (Acts, xiii. 39). 'The Law and the prophets, were until John, since that time the kingdom of God is preached.' Moses must die, that Joshua may succeed. 'By the deeds of the Law there shall no flesh be justified (for by the Law is the knowledge of sin); but the righteousness of God without the Law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe.' (Rom. iii. 20-22.) Moses, indeed, seems to have taken Joshua with him up into the mount (Exod. xxiv. 13); but if he did, sure it was to enter the cloud which covered the mount where the glory of the Lord abode: for without Jesus 'in whom are hid all the treasures of wisdom and knowledge' (Col. ii. 3), there is no looking into the secrets of heaven, no approaching to the presence of God. The command of circumcision was not given unto Moses, but to Joshua; nor were the Israelites circumcised in the wilderness, under the conduct of Moses and Aaron, but in the land of Canaan, under their successor. For 'at that time the Lord said unto Joshua, make thee sharp knives, and circumcise again the children of Israel the second time,' (Josh. v. 2), which speaketh Jesus to be the true circumciser, the author of another circumcision than that of the flesh commanded by the Law, even 'the circumcision of the heart, in the spirit, and not in the letter' (Rom. ii. 29); that which 'is made without hands, in putting off the body of the sins of the flesh' (Col. ii. 11), which is therefore called 'the circumcision of Christ.'"

But important as the theological and characteristics of the book are, both in themselves and as (so to say) vindicating the miraculous elements of the narrative, we must nevertheless not lose sight of the internal evidences of common and historical fact which it presents.

The invasion of Canaan by Joshua was evidently a carefully and skilfully conducted enterprise. In the days of Moses the Israelites sought to force their way into the land across its south frontier. That attempt was made against the express prohibition of God given through His servant Moses (Num. xiv. 40 sqq.), and was no less ill-directed and foolhardy than it was rebellious and presumptuous. An army marching upon Canaan from the south must find its path intercepted by range after range of heights, each, in the days of Moses and Joshua, bristling with towns and fortresses. The progress of such an army could be but slow, and at every step would be met by better organized resistance from an increasing number of enemies. When Israel, after forty years' expiation of the revolt at Kadesh, again arose at the command of God to resume the long-deferred enterprise on Canaan, the host was conducted round the whole south-east corner of the land and directed upon its comparatively defenceless eastern flank above the Dead Sea. The whole of the strong military positions and fenced cities in the "south country" and the "hill country" of what was subsequently the territory of Judah were thus taken in reverse and rendered comparatively useless. It is probable, too, that the southern Canaanites in particular were at this time greatly weakened by the invasions of Thotmes III., who had taken Gaza, apparently not many years previously, and no doubt had overrun the whole adjoining district: see note on xiii. 3, and especially the editor's Essay "On the Bearings of Egyptian History upon the Pentateuch," vol. i. p. 457. No less able were the measures adopted by Joshua to execute the plan thus judiciously laid down.
THE BOOK OF JOSUA.

He passed the Jordan, by the special help of God, at a time of year when his enemies no doubt deemed the river to be an almost insurmountable obstacle to his advance (see on iii. 15), and thus took them in some degree unprepared. Having done so, he seized, and no doubt also fortified, and garrisoned, a suitable position at Gilgal, to serve as his foothold in the land. He then captured and destroyed Jericho, the only great fortified city in the neighbourhood, and thus secured his own basis of operations from molestation. The fall of Ai laid open the passes towards the interior, in which the defection of Gibeon gave him next a strong lodgement. Thus were the forces of Israel and its allies thrust like a wedge through the very midst of the land almost to the western sea, and in its most vulnerable part, between the fastnesses of Judah on the south and the mountain district of Ephraim on the north; and the Amorites on Joshua's left were cut off from the Hittites on his right by his whole army interposing between the two. The Amorites, more immediately threatened by the progress of Joshua, hastily summoned their warriors under the lead of the King of Jerusalem to recover Gibeon; but Joshua fell upon them suddenly with all his forces and overpowered them before its walls. He then rapidly pursued these great successes, and reduced the whole south into at least temporary subjection before the larger multitudes of the north could be mustered. Those in their turn shared the fate of their brethren in the south; and their more thorough and elaborate preparations only served to make their defeat irretrievable. Joshua again burst on them with all his forces unexpectedly, probably, as before Gibeon, at daybreak, and broke their vast host to pieces on the shores of Lake Merom.

In these campaigns of Joshua it is impossible not to see the traces of strategical skill no less conspicuously than that presence of immediate and Divine suggestion and succour which the narrative asserts. The lessons thus indicated cannot be here fully drawn out, though they may not be passed by entirely without attention. We have here before us consummate strategy, promptitude, and valour directed and invigorated by special ministries of grace from Heaven. It is one of those rare combinations of faith with talent, of inspiration with ability, which, when they arise (as in the other example of St. Paul), form a turning point and an epoch in the history of mankind.

3. CHARACTER AND WORK OF JOSHUA.

The character of Joshua, in harmony with its typical aspects, stands before us in Holy Scripture without reproach. The leading trait in it is indeed courage—the courage of the warrior. This must have been already remarkable at the time of the exodus, for in the very first days of the wandering it is Joshua who is directed by Moses to choose men from the people, and to head them against the attack of Amalek (Ex. xvii. 9 sqq.). Subsequently Joshua appears as in constant attendance on Moses (Ex. xxiv. 13; xxvii. 9; xxxiii. 11), even in the more awful moments of the great law-giver's intercourse with God, and he doubtless acquired thus on the top of Sinai, and in the precincts of the sanctuary, that unswerving faithfulness of service and unshaken confidence in God which mark his after career. He was naturally selected as one of the twelve "rulers" sent by Moses (Num. xiii. 1) to explore the land before the invasion of it was undertaken; and the bold and truthful report brought back by him and Caleb that the land was "an exceeding good land," and that the inhabitants of it should be "bread for us" because "the Lord is with us" (Num. xiv. 7-9), is no less characteristic than was his undaunted bearing before the incensed people when "all the congregation bade stone them with stones" (Num. xiii. 10). These qualities pointed him out as the fitting captain over the Lord's people, who should overthrow their enemies before them and put them in possession of the promised inheritance. Accordingly he was solemnly appointed to that office and duty by Moses before his death (Num. xxvii. 17-23; Deut. xxxi. 23) at the express command of God.
Joshua appears throughout the book which bears his name principally as a soldier. He was not as he is spoken of in Eccles. xlv. 1, a prophet (cf. Joseph. "Ant." iv. 72), for Eleazar the priest was appointed "to ask counsel for him after the judgment of Urim before the Lord" (Num. xxvii. 21); but he was a divinely inspired leader, a miraculously strengthened warrior, raised up to exterminate the foes of God's people and to make room thus for the Kingdom of God on earth. After this, the great and peculiar work of his life, was accomplished, he no longer holds the same exclusive place at the head of Israel as before. In making the arrangements for settling the people in their homes, and establishing the theocracy on the lines laid down in the law of Moses, he acts in conjunction with Eleazar, the high-priest, and with the heads of the tribes (cf. xiv. 1; xvii. 4; xxi. 1). This is but natural. The armies had now done their work, and were dispersed, or were ready to disperse, to their several inheritances; and the military authority of their general was consequently at an end. Thus there is no inconsistency, as some have imagined, between the earlier half of the book where Joshua alone is mentioned as bearing rule, and the latter where he is represented as acting in conjunction with others. The latter years of his life indeed were probably passed in retirement at Timnath-serah, whence he would seem to have emerged in extreme old age to meet the princes and the people in the great gathering at Shechem (xxiii., xxiv.), and to employ once more and finally the authority which he had, as the last survivor but one of a mighty generation, and as the hero of Israel's greatest triumphs, in order by its influence to engage his people more firmly and closely in their rightful allegiance to God.

If then courage be fixed upon as the leading feature in the character of Joshua it is by no means the only remarkable feature. It was intrepidity very distinctly and directly built upon faith. The call to him was "be strong and of a good courage," but it came recommended by the promise "I will be with thee: I will not fail thee nor forsake thee" (i. 5, 6). Joshua obeyed the call unhesitatingly and to the end, but it was because he trusted wholly in the promise. Hence, along with his soldierly qualities, are found others seldom present in the same man. He combines justice as a magistrate with gentleness as a man (vii. 19); spirit as a ruler, with temper and discretion in dealing with the arrogant and exacting (xvii. 14 sqq.); diligence and equity in disposing of the fruits of victory with a complete unselfishness as regards himself (cf. on xix. 49-51). Perhaps conspicuous above all is his humility. From first to last his valour and his victories are referred to God as their giver. Of his own personal work in the achievements of his life there is in his last addresses scarcely one word.\footnote{1 Procopius, a writer of the sixth century, states that there were in his days two pillars of white stone near Tingis (i.e. Tangiers) in Numidia, bearing in Phoenician characters the inscription, "We are those who fled from before the robber Jesus the son of Naue." (Procop. 'De Bell. Vandal.' ii. 16.) An account substantially the same, and no doubt derived from the same source, is found in Suidas, s. v. Xarsadr; cf. Evagri. 'Hist. Eccl.' iv. 18. Ewald indeed ('Hist.' ii. 2, Martineau's Trans.) rejects this inscription as a fiction, and is followed by Keil and others. It is however accepted by Bertheau, 'Isr. Gesch.' p. 271; and Rawlinson, 'Hampton Lectures' for 1859, pp. 91-93 and notes; and Ewald himself quotes independent testimonies corroborative of the fact that Tripolis in north Africa was founded by Canaanites who fled before Joshua. The Samaritan Book of Joshua, called also the 'Chronicon Samaritanum,' contains a letter from Shaunec, king of Armenia, in which Joshua is called "the murdering wolf," or, according to another reading, "the evening wolf." But this book is a compilation of the middle ages, belonging, according to Zunz ('Gottesdienstl. Vorträge der Juden,' p. 140), to the interval between A.D. 840-1040, though possibly containing older materials. See Ewald 'Hist.' ii. 39, 40, Martineau's Trans.; Eichhorn, 'Einleitung,' ii. pp. 457 sqq., and J. H. Hottinger, 'Hist. Orient.,' i. 3, pp. 60 sqq.; who also gives an epitome of the book at the end of his 'Exercitationes Anti-morinianae': Tiguri, 1644. The book itself was published by T. G. J. Juymboll at Leyden in 1848 with a Latin version.}
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The chronological dates presented in this book are few: —

a. We are informed (iv. 19) that the passage of the Jordan took place "on the tenth day of the first month." The year is not specified, but would seem to have been the fortieth after the exodus (cf. on v. 6). Thus if the date of the exodus be assumed to be B.C. 1490, that of the invasion of Canaan will be B.C. 1450.

b. The duration of Joshua’s wars with the Canaanites is spoken of loosely in xi. 18 as "many days." Inferences can however be drawn from the words of Caleb (xiv. 7 and 10), which enable us to determine this point with some approach to definiteness. Caleb speaks of himself as forty years old when he was sent by Moses from Kadesh to spy out the land. When he came before Joshua to prefer his claim to Hebron the conquest of Canaan was accomplished, and he was then eighty-five. Since the mission of the spies took place in the summer of the second year after the exodus (Num. xiii. 20)—and the whole period from the exodus to the crossing of Jordan is estimated (see above) at forty years—it would appear that Caleb was thirty-eight years old when he passed through the Red Sea, and seventy-eight when he passed through Jordan. Thus a period of seven years is left for the campaigns of Joshua. Josephus, indeed (‘Ant.’ v. 1, 19), speaks of these wars as lasting only five years. The difference however is not great. Josephus himself speaks of five complete years as occupied by the conquest (ἐν δὲ περι-

τον τῶν παρελθεῖσι, καὶ Ἰακωβίων οίκετον

οὐδεὶς ὁπολέμηστο, πλὴν εἰ μὴ τῶν

κ.τ.λ.) and Caleb probably employed round numbers after the Hebrew mode.

c. The duration of Joshua’s rule, and consequently the number of years covered by the records of this book, is far more uncertain. We have no definite information as to the age of Joshua at the date of the exodus, or indeed at any other period previous to his death when he was an hundred and ten (xxiv. 29). If, however, we suppose him to be of the same age as Caleb, a supposition probable in itself and supported by the expression used of him in Ex. xxxiii. 11 ("a young man"), he will have been about seventy-eight years old when he invaded Canaan, and have been at the head of Israel not much less than thirty-two years altogether after the death of Moses. Or if we assume seven years for the wars against the Canaanites, he will have survived about twenty-five years after his retirement to Timnath-serah. This accords sufficiently well with the notice (xxiii. 1), which places the parting words and acts of Joshua “a long time after that the Lord had given rest unto Israel from all their enemies round about.” Josephus, however (‘Ant.’ v. 1, 29), states that Joshua’s rule after the death of Moses lasted for twenty-five years, and that he had previously been forty years associated with Moses ἐκ διδασκαλία τῶν χρησίμων. This would fix Joshua’s age at the time of the exodus at forty-five, an age perhaps hardly so suitable as thirty-eight to the language of Ex. xxxiii. 11. Ewald, Fürst and others, regard the statement of Josephus as probable, and as in all likelihood of ancient authority. Others (e.g. Clem. Alex. ‘Strom.’ i. 21; Theoph. ‘Ad Autolyct.’ iii. 24) name twenty-seven years as the length of Joshua’s government: whilst Eusebius (‘Præpar. Evang.,’ x. 14) states that some assigned thirty years to it. On the whole, nothing more precise seems now attainable than this: that Joshua governed Israel from twenty-five to thirty years after the death of Moses, and that about the like number of years contains the events recorded in the book which bears his name.

5. Authorship and Date of Composition.

No sufficient evidence exists to enable us with certainty to name the author. Keil’s opinion is that he was one of “the elders that overlived Joshua” (xxiv. 31). And this view is probable, for

(1) The book appears to have been written by one coeval with the events recorded, and, indeed, an eye-witness of them. Certainly no great stress can be laid on the use of the first person ("we
were passed over”) in v. 1; for this may be otherwise explained, and the reading is doubtful (see footnote). But the spirit of the narrative in the former or historical portion of the book, and the graphic yet spontaneous rendering of details, which it everywhere presents, bespeak one who saw what he describes. And the topographical information which abounds in the latter portion of the book is of such a nature, and is presented in such a form, as strongly suggests the use of written, and apparently contemporary documents. It is, indeed, only through the researches of modern travellers and geographers that we are enabled to appreciate the minute accuracy of some parts of this information; compare e.g. the foot notes throughout ch. xv., and the very frequent references there given to Robinson and Wilton. Certainly other statements in the following chapters are far less definite and complete. This fact, however, makes against the theory of Knobel, that the geographical lists are borrowed from surveys of a much later date than the times of Joshua. For such surveys made when the whole country had long been occupied and familiar would not exhibit the defects so apparent in the description before us. We have, e.g. in xvi. and xvii. no lists of the towns belonging to the great tribes of Ephraim and Manasseh; and imperfect lists of those assigned to Zebulon and Asher (cf. xix. 15 and 28); whilst the boundary lines in the case of other northern tribes are but vaguely indicated. No doubt some of these imperfections are due to disorder in the text, or to clauses having dropped out of it. We can never now hope to restore it with any certainty, but the fact of its being exceedingly faulty in the geographical portions of the book cannot be fairly questioned. The constant and wide variations which appear on comparing the LXX. with the Hebrew; and the omission of many well known names, some of them found in subsequent chapters, or in the genealogical lists of i Chr. vi. and vii. (cf. on xv. 59; xix. 28 &c.), can only be thus adequately explained. It must be added that the frequent discrepancy between the sum total of towns as given at the end of the sections, and the number of names previously written down is not always due to mistake originating from the employment of letters for numerals (cf. on xix. 15 and 30). The shortcomings in the writer’s statements are however mainly due to the fact that his knowledge was itself imperfect. He seems, as regards the seven tribes last provided for, to have derived it from the descriptions made by Joshua’s orders before the final casting of lots at Shiloh, cf. xviii. 4; and, probably, from similar surveys as regards the other tribes; and these were made soon after the land had been overrun by the armies of Joshua. But the Canaanites were at that time still strong in many isolated districts; and in these accurate information would hardly be procured, much less would actual measurement be practicable. Hence the want of fullness and accuracy which marks some portions of these topographical chapters, whilst others are copious and minute. The very anomalies of the writer’s most valuable description of Palestine, inconvenient as they often are, seem thus to be attributable to the early date of his information. His documents were written whilst Israel was still a stranger in the land of his inheritance, and in parts of it still a foreign invader.

The hand of a writer contemporaneous with the events is indicated in several expressions, e.g. the explanation in v. 6, 7, of the reasons why the murmurers were sentenced to waste away in the wilderness, where the words in verse 7 are specially to be noted; “unto whom the Lord sware that he would not show them the land which the Lord sware unto their fathers that he would give us”; the remark respecting Rahab (vi. 25), “she dwelleth in Israel even unto this day;” the notice of Gibeon (x. 2), that it was “a great city, as one of the royal cities,” which plainly borrows its terms from the state of things in Canaan at the time of the invasion, and could hardly have occurred to a writer of much later date; the recording of ancient Canaanitish names of cities, though disused after the Israelites occupied them, such as Kirjath-Arba (Hebron), xiv. 15; Kirjath-Sepher (Debir), xv. 16, and Kirjath-sannah, xv.
of the capture of Hebron by Caleb and of Debir by Othniel, in xv. 13-20. It is clear that these successes were gained by the children of Judah in wars undertaken after the death of Joshua; cf. Judg. i. 1-15, especially verse 1. The remark in xv. 63, that the Jebusites "dwelt with the children of Judah at Jerusalem," cannot have been made by Joshua. It was only after the death of Joshua that the enterprise upon Jerusalem was first undertaken, cf. Judg. i. 8. The conquest of Laish by the Danites, mentioned in xv. 13-19, belongs, apparently, to a later period still, since its special record occurs in Judg. xviii.

For these reasons the tradition of the Rabbins, which names Joshua as himself the sole writer of this book, must apparently be abandoned. It has been, however, supported by Vatablus, Gerhard, Hottinger, Carpzov, Bishop Patrick, &c.; and very ably by Koenig, 'Altes. Stud.' I. Since the indications of composition in or near the age of Joshua are plain and numerous, conjectures have been hazarded that Eleazar was the author (Calvin, Lavater); Phinehas (Lightfoot, Pole 'Synopsis'); Samuel (Junius, Calovius). Such conjectures can neither be proved nor disproved. Our evidence internal and external renders it likely that the book was composed partly from personal observation and inquiry, partly out of pre-existing and authentic documents, within a few years from the death of Joshua, and probably from materials furnished in part by Joshua himself. The far later dates assigned to it by some are every

1 Other passages might be referred to, which if not decisively pointing to a date as early as the conquest, must at any rate be regarded as fixing a terminus ad quem, later than which they cannot have been penned: e.g. in xvi. 10 the Canaanites are said to have "dwelt in Gezer among the Ephraimites unto this day." But from 1 Kings ix. 16, it appears that the King of Egypt slew the Canaanites of Gezer and gave the city to his daughter, who was married to Solomon early in his reign. Hence the words of Joshua xvi. 10, must have been written before the beginning of the reign of Solomon. The epithet "great" attached to Sidon xi. 8, and xix. 28, implies that Sidon was then the capital of Phoenicia; but before the time of David (probably indeed long before, if Kenrick and Movers are right in fixing the capture of Sidon by the Philistines in or about B.C. 1208), the hegemony was transferred to Tyre. Moreover in xiii. 4-6, the Sidonians are counted amongst the enemies of Israel as they are also in Judges x. 12; but in the reign of David the relations of Israel to the Phoenicians were of the most friendly character: cf. 1 Kings iv. 1. The statement in xvi. 63, that "the Jebusites dwell with the children of Judah at Jerusalem unto this day," must belong to a time previous to the taking of Jerusalem and the destruction of the Jebusites by David early in his reign, 2 Sam. v. 6 sqq. Again the words used about the Gibeonites ix. 27, "Joshua made them hewers of wood, &c., for the altar of the Lord even to this day in the place which He should choose" imply that the site of the temple was not yet determined: cf. on Deut. xvi. 5.
way more difficult to reconcile with the facts and evidence. 1

6. **UNITY AND INDEPENDENCE OF THE BOOK. RELATION TO PRECEDING AND SUCCEEDING BOOKS.**

The book of Joshua is a work complete in itself, with an organic unity and peculiar characteristics. This appears

(i) From the definiteness of the writer's purpose, and the thoroughness with which he executes it. He proposes to narrate the conquest of Canaan, and to present that conquest as a proof of God's fidelity to his covenant. The figure of Joshua, of course, is conspicuous in his narrative, because Joshua was the captain who led the hosts of Israel to victory. But the writer does not limit himself to the achievements of Joshua. He gives an account of the conquest of Gilead and Bashan by Moses, and inserts too (in ch. xiii.) several details about which it are not found in the Pentateuch. He also adds notices of successes gained by individual tribes after the death of Joshua, as was shown in the last section. Now both these sets of additions to the main body of his story, which belongs to the lifetime and leadership of Joshua, are to be explained only by a reference to the writer's distinct and special aim.

(ii) From the tokens of connexion and method apparent throughout. Not only does the first part, which records the wars (i.-xii.) evidently lead up to the second part (xii.-xxiv.), which describes the partition of the territory when subdived, but the contents of each part taken singly are given in proper and chronological order, each transaction growing out of the one preceding. This is self-evident in the historical narrative of the early chapters; but it exists also in the topographical chapters, and explains the otherwise strange and perplexing statements of the processes through which the complete allotment was at length effected. It might naturally have been expected that the tribes still to be provided for after the settlement of two and a half tribes in Gilead would draw their lots simultaneously, and then be put all at once into possession of their several inheritances. But this was not so. The powerful tribes of Judah, Ephraim, and the half of Manasseh, were, for reasons not stated, first provided for (see on xiv. 2); and then, after a pause, probably of some length of time, the tabernacle was removed from Gilgal to Shiloh, and the partition was resumed by Joshua and Eleazar at the latter place. But when the seven tribes which had not yet received their inheritance (xviii. 1, 2) came to be dealt with, it appeared that the unallotted territory was insufficient for them. Hence a re-adjustment had to be made. Simeon and Dan had to be settled within the boundaries originally assigned to Judah (see on xix. 1 and 40, sqq.), and some rectifications seem also to have been found necessary between Ephraim, Manasseh, and the other tribes bordering on them (cf. xvii. 9, sqq.). A later writer, working up old materials into a consistent whole, would never have permitted proceedings which look so obviously awkward and ill-adapted, and which may be even described as to us unaccountable, to remain in his history. We have surely here events set forth in succession as they actually occurred, and by a faithful annalist. Finally, the whole work reaches its natural close in the death and burial of Joshua and Eleazar, who had borne the leading parts in the transactions which the writer made it his business to record.

(iii) From the style and phraseology. No doubt there are passages in the book which closely resemble parts of the Pentateuch. This is very simply explained by the fact that Joshua did but execute the plans laid down by Moses; and the story of his having done so is naturally worded by one who had "the book of the law" (cf. xxiv. 26) before him in terms like those in which the original injunctions

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1 The author of the 'Synopsis Sacror. Scrip.' added to the works of St. Athanasius, says of this book and those that follow as far as that of Ezra, that they are oi twn deiswv sunevrapal itn kai tais etinprapik fironui kai peri ton diakramatinoi logos de feretai para twn kata tov

εκατόν καὶ ρους προφητῶν συνηγγραφαίς αὐτῶν. Theodoret ('Quæst. in Josuam xiv.'), observes in reference to the citation from the book of Jasher in x. 13, δόλων τοῖν κατευθύνεις ἐς δόλους τῶν μεταγενέστερον τὴν βιβλίον ταύτην συνεγραφὲς λαβὼς ἐς ἑτέρας βιβλίου τῖς ἀφορμὰς.
had been conveyed. Moreover the ancient Hebrew tongue did not possess that copiousness and flexibility which belongs to modern languages (cf. on Deut. i. 9), and there is nothing surprising in the fact that independent writers in old Hebrew should have to avail themselves of similar combinations of words. Yet the style of this book has its distinctive features, whether it be compared with the Pentateuch or with the other and later historical books. Archaisms found in the writings of Moses are not found here, and there are traces that the language had somewhat developed itself in the interval. On the other hand there are phrases common to this book and the Pentateuch and old forms and modes of writing, which disappear in the later books altogether. And yet again phrases, words, and grammatical forms common in later books and sometimes peculiarly suitable to the topics of this book are not found in it. The general result of an analysis of the linguistic properties of the book certainly corroborates the conclusions suggested by the compactness and completeness of its contents.

The converging force of these arguments is undeniably great, and it is not seriously impaired by the discrepancies alleged to exist in the book itself by Hauff, Stahelin, De Wette, &c. For

1 The use of סֶלֶשׁ for סֵלֶשׁ, אֵבֶר for אֵבֶר, רְאוּפִּים for רְאוּפָּים, noted as archaisms in the Pentateuch, (see Intro. to the Pent. p. 18.), appears no longer in Joshua. The form לֵוָי or the same written defectively לֵוָי is constantly used throughout the book, twenty-six times in all, whilst in the Pentateuch the word is always לְוָי. The word repeatedly employed in the Pentateuch for the kingdoms of Sihon and Og is לְוָי; in Joshua it is another form לְוָי, which occurs five times in ch. xiii. The phrase לְוָיָרֳעַב is repeatedly used (i. 14, vi. 2, &c.) for the לְוָי of Deut. iii. 18. These are only examples; the list might be made very long.

2 Such are: (1) Phrases e.g. "wrought folly in Israel," vii. 15; and "people even as the sand which is on the sea shore in multitude," xi. 4; which are frequent in the Pentateuch, and occur each once again in Judges, but not subsequently: the description of Canaan as "a land flowing with milk and honey," common in the Pentateuch, occurs for the last time in Joshua v. 6, until it is re-echoed in far later days by

these are either of no weight, or admit of ready explanation. There is, e.g. doubtless, a difference of style, words, and treatment in the historical chapters, as contrasted with the topographical chapters. But this is only what might be expected from the diverse nature of the subjects, and from the self-evident fact that in much of the later part of his task the author was working from pre-existing documents. Every one who writes is aware of the influence exercised, perhaps unconsciously to himself, upon his own vocabulary by that of the authorities which he may be consulting at the time; and nothing therefore is substantiated against the unity of authorship by observing that in the earlier half of the book the word שֵׁבֶת is generally used for "tribe," in the latter half, the synonymous word (if it be strictly synonymous) מָטֶה. The like remark applies to several other similar arguments.

There are, again, doubtless, difficulties in the account of the capture of Ai (ch. viii.). But these solely arise out of the numbers, and are far more probably due to a mistake in the numerals (see on viii. 3), which is by no means of infrequent occurrence, than to the presence in the narrative of two or three different versions of the events which the final editor omitted to harmonize. Critics do not sufficiently consider how extremely

Jeremiah and Ezekiel: "the heads of the fathers," or, "of the house of their fathers," in xiv. 1; xix. 51; xxii. 14, &c. is common in the Pentateuch, but occurs no more except 1 Chron. v. 24, where it is evidently taken from an old source.

(2) Forms and modes of writing, e.g. the use of נָא as a feminine pronoun instead of נָא, ii. 17, 18, &c. and the like use of דֶּרֶךְ in iv. 3; and of a masculine suffix to represent a feminine noun in iv. 8, xi. 13, &c.; and throughout the book the predominance of the scriptio defectiva over the scriptio plena.

* Copious illustration of this and the preceding statements will be found in Koenig’s ‘Alt.-testamentl. Stud.’ i. 109, sqq. Insufficient are the following: the expression “Lord of Hosts,” frequent in the books of Samuel, Kings, &c., is not found in Joshua, though almost solicited by the subject in many places; the abbreviation י for יָמִן, common in later books, and met with even in Judges, does not occur in Joshua; and Chaldaism is absent throughout. Examples of later forms, and of Chaldaism, were indeed alleged by Maurer and De Wette, but have not been much pressed by later critics.
unlikely it is that a composition which had been again and again revised and rewritten, as they maintain is the case with the Book of Joshua, should be permitted to retain palpable inconsistencies, such as those which they allege. These are precisely the kind of anomalies which a redactor making a free use of pre-existing materials for a theocratic purpose would certainly smooth away. The concluding verses of ch. viii. (30-35) seem also, both for critical and historical reasons, to be out of their proper place; but can hardly have been interpolated from a document of alien character in a late rewriting of the book. They stand in no sort of union with what precedes or follows, but, on the contrary, disturb the continuity of the narrative. They are not at all interwoven with their context, and appear to have come into their present position by mere error. (See Note at the end of ch. viii.)

The contradiction said to exist between some passages which speak of the land as completely subdued by Joshua, and of the Canaanites as utterly extirpated (xi. 16, 17, and 23; xii. 7, 8, &c.), and others which allude to "very much land," as still in possession of the native inhabitants (xiii. 1, sqq.; xvii. 14, sqq.; xxiii. 5, &c.), is more noteworthy. It is to be explained partly by the theocratic view which the writer takes of his theme; a view which leads him to regard the conquest as complete when it was so ex parte Dei, and when all was done that was needed to enable the Israelites to realise fully the promises (cf. on xxi. 43-45); partly also by the fact that territory was undoubtedly overrun by Joshua at the first onset, which was afterwards recovered by the Canaanites, and only again and finally wrested from them at a subsequent, sometimes a long subsequent date. Especially is the difficulty arising from the statement in xi. 21, 22, respecting the subjugation of the Anakims, who nevertheless re-appear (Judg. i. 9, sqq.) at Hebron many years afterwards, and are a second time overcome by the warriors of Judah, to be solved in this way. Ewald's idea that the early campaigns of Joshua were in the nature of sudden raids, overpowering for the moment, but not effectually subduing the country, has probably much truth in it (see Ewald 'Geschichte,' ii. 39, Martineau's Transl.). After the victory of Beth-horon, it is probable that the capture of Hebron and of many other towns in the south was rapidly effected, the panic of the Canaanites disabling them from stubborn resistance. But when Joshua had to concentrate his forces (cf. xi. 7), and to march northward against the king of Hazor and his confederates, a rally would naturally take place in his rear, and many towns and districts be re-occupied by the native population. Canaan, indeed, is a district which presents many and great obstacles to the success of an invasion; and the Canaanites were both warlike and well-equipped. A close scrutiny of the narrative suggests the probability that the check before Ai was not the only one which the invaders sustained.1

Thus then, the Book of Joshua, though based upon pre-existing materials of various kinds (we have e.g. in x. 12 a citation from a poetical book, see note in loc.; whilst elsewhere the writer has before him documents of a geographical character), and sometimes incorporating them, appears to be a separate and complete work produced as a whole from one original hand. Its relation to the Pentateuch is that of an independent

1 It does not seem necessary to examine the theories about the composition of the book advanced by critics who have embraced one form or another of the 'Document Hypothesis,' see Introd. to Gen. vol. i. pp. 21, 22. These critics annex the book to the Pentateuch, and regard it as a cento made of the same original sources, fused together by a redactor in the latter days of the monarchy. These theories are without a particle of external evidence, and depend wholly upon the assumptions of the critics themselves as to style, phraseology, &c. How little real and substantial basis there is for them seems evident from their mutual inconsistencies.
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treatise by a distinct author, who, however, resumes a theme of which the first great and important portion had been finished by a predecessor. Joshua in fact adds a second act to a long and wonderful drama, of which the first had been left already completed in the work and writings of Moses. The Pentateuch, indeed, is not to be looked upon as principally a historical work. It is the statute book of the Theocracy, and contains only such historical matter as illustrates the origin and import of God’s covenant with Israel. Joshua records how the temporal promises of that covenant were accomplished; and describes how the basis was laid for the future development of the nation, under the special superintendence of God, by its settlement in Canaan. Thus regarded, this book is no more an appendage to the Pentateuch than the books of Judges and Samuel are an appendage to it. There is, assuredly, an intimate connexion amongst these writings throughout, a connexion which is expressly indicated by the connective conjunctions used in the beginning of each book (see note on i. 1). This is due to the fact that the several authors were moved to write by one and the same Spirit, and that their one purpose in successive ages was to record the dealings of God with their nation. Hence they have selected from resources, which a glimpse here and there enables us to see must have been large and various, whatever declares or illustrates the divine call of Israel; God’s methods in educating that people for its functions in His world; the preparations made through the chequered history of Israel, for future issues bearing on the salvation of all mankind. It is, therefore, not surprising that in this book of Joshua, as in those that follow, we should find at one time periods of considerable length, and events of great importance to secular history cursorily alluded to, whilst other occurrences, often of a biographical character, are dwelt upon with anxious minuteness, because of their theocratic bearings. Accordingly the name “Earlier Prophets” (בראים וארשימים), given to this and the following books of Judges, Samuel, and Kings by the Jewish Church which has handed them down to us as canonical (‘Contr. Apion.’ i. 8), is appropriate. They were written by inspired men, and treat their subject from the prophetical point of view.

The book of Joshua is repeatedly cited or referred to in the New Testament: cf. Acts vii. 45; Heb. iii. 5; iv. 8; xi. 30, 31; St. James ii. 25.

7. DESTRUCTION OF THE CANAANITES.

I. The slaughter of the Canaanites, and the seizure of their country by the Israelites at the command of God, have furnished grounds of objection against the Old Testament in both ancient and modern times: as has also the similar destruction of the Midianites by Moses (Num. xxxi.) and that of the Amalekites by Saul (1 Sam. xv.). No objections, indeed, have been more frequently and more warmly pressed than these. The heathen adversaries both of Judaism and of Christianity in the second and third centuries appear to have taken them up (see e.g. Josephus, ‘Contr. Apion.’ i. 28; Origen, ‘Contr. Cels.’ iii. 5, sqq.; St. Cyril, ‘Contr. Jul.’ vi. ad init.); the Gnostic heretics, Marcion, Valentinus, Basilides, and others, argued from them that the God of the Old Testament could not be the God of the New Testament (cf. Origen: ‘Hom. in Librum Jesu Nave,’ xii. 3), as did also the Manichaens (cf. Augustine, ‘Cont. Faust.’ xxii. 72-79; ‘Quest. in Josuam,’ x.; Epiphanius, ‘Haer.’ lxvi.; St. Jerome, ‘In Esai,’ xvi.); the English Deists declared the alleged Divine command for these things to be contradictory to God’s essential attributes of Justice and Love, and inferred that the true God gave no such revelation as is attributed to him in the Pentateuch and Book of Joshua (see especially Tindal, ‘Christianity as Old as the Creation,’ pp. 263, sqq., and 272, sqq.; Chubb, ‘Some Observations,’ &c., pp. 23, sqq.; London, 1735; Morgan, ‘Moral Philosopher,’ pp. 28, sqq.; London, 1737; Bolingbroke, ‘Works,’ vii. 462, sqq.; viii. 6, sqq. edit. of 1809; Voltaire, Bayle, and others in Warburton’s ‘Divine Legation,’ v. § 1 and 2). The German Rationalists have broadly asserted that every war of extermination is repugnant to morality, and
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that no order for such a war can possibly have emanated from God (see e.g. Von Ammon, 'Handbuch der Sittenlehre,' iii. 2, 61; and Eichhorn, 'Einleit.' ii. 434, sqq.).

2. The Christian Apologists have made various replies, not always consistent with each other, and some which certainly cannot be sustained.

It has been asserted, e.g. that the Israelites "proclaimed peace" to the Canaanites, and even to the cities individually before assaulting them, and that they were commanded so to do by Deut. xx. 10. This view is approved by some of the Rabbins (see Selden, 'De Jure Nat.' vi. 12); by Shuckford ('Sacred and Profane History Connected,' Book xi. vol. iii. 439, sqq., ed. London, 1808); by Clericus, Buddæus, &c.; and also by Graves ('On the Pentateuch,' part iii. Lecture i.), though he argues also on the other view stated below in the next section. But it is evident from the context of the passage of Deuteronomy that it was only "unto the cities that are very far off" that the Israelites were to behave thus, and that "the cities of these people which the Lord thy God doth give thee for an inheritance" are expressly exempted from the proffer of peace (see Deut. xx. 16-18). Nor do we read of any such overtures being made by Joshua to any Canaanitislic city or people; and the fact that the Gibeonites resorted to fraud, in order to obtain peace, proves decisively that they well knew that a league was to be won from the Israelites in no other way. It cannot be denied that the injunction to destroy the Canaanites was absolute and unconditional.

Michaelis ('Laws of Moses,' Book i. Art. 30) maintains that in conquering Canaan, the Israelites did but recover their own, since the land had been the property of their ancestors; and this view is to some extent endorsed by Ewald ('Geschichte,' ii. p. 11, Martineau's Transl.). But the language of the Bible, which constantly speaks of the patriarchs as "strangers and pilgrims" in the land (cf. Gen. xvii. 8; xxvi. 3); and such transactions as the purchase of the cave of Machpelah by Abraham (Gen. xxiii. 4), and of the "parcel of a field" near Shechem by Jacob (Gen. xxxiii. 19), are totally inconsistent with this view. The Israelites had no claim under ordinary human law and right to the possession of Canaan.

Nor can it fairly be said that the Israelites were driven by force from Egypt, and had a right to help themselves to a home where they could find it, as is argued by Faber (in Michaelis i. Art. 30, Appendix), Hess and others;—for in fact they were fetched out of Egypt by God, not expelled by the Egyptians; and might at any rate have settled in the peninsula of Sinai, where they had roved for forty years. Nor can it be proved, that the earth was divided amongst his children by Noah before his death, and that the Canaanites being children of Ham, had usurped a district allotted to the descendants of Shem, a view, indeed, found in Epiphanius ('Haeres.' lxxvi.), and favoured by several Roman Catholic expositors, but without a particle of evidence. Nor is it true that the Canaanites were the aggressors (cf. Michaelis, loc. cit.).

3. There remains, then, but one view which is consistent with the facts of the case, and the positive words of Scripture;—the land of Canaan was given as a free gift by God to the Israelites—they took possession of it because He bade them do so—and He no less bade them annihilate the Canaanitish nations without mercy. This view was generally received from the days of Augustine to the rise of Deism (cf. especially a treatise by Serarius in his 'Commentary on Joshua:,' Quest. ii. in cap. vi.) and has been maintained in more recent times by Keil, Hävernick, Bishop Wordsworth, &c.; and especially by Hengstenberg ('Beiträge,' ii. pp. 471-507) in a very careful and complete essay on 'The Right of the Israelites to Palestine,' and by Reinke, 'Beiträge,' i. 269-418. That it is grounded in the statements of Scripture itself is evident from the following texts:—Ex. xxiii. 32, sqq. ; xxxiv. 12, sqq. ; Num. xxxiii. 52, sqq. ; Deut. vii. 1, sqq. ; Josh. ix. 24. The question then recurs in unbroken force, all palliative explanations being, as it would seem, necessarily disallowed:—Is this merciless treatment of the Canaan-
THE BOOK OF JOSHUA.

ites consistent with the attributes of the Deity, especially as those attributes are illustrated for us in the New Testament? The consideration of this question will, for present purposes, be sufficient, if we regard it in its relation

(a) To the Canaanites themselves.

(b) To the Israelites.

(c) To the rest of mankind.

4. (a). In reference to the Canaanites, their destruction is always presented in Scripture as a judgment of God sent on them because of their wickedness. That this was most heinous is clear from the stern and even vehement language of Scripture in many passages. They had not only fallen into total apostacy from God, but into forms of idolatry of the most degrading kind. Their false religion cannot be regarded as a mere error of judgment; cruelty the most atrocious, and unnatural crimes the most detestable were part and parcel of its observances (cf. Lev. xviii. 21, sqq.; Deut. xii. 30, sqq.). Moreover they had proved themselves to be incorrigible. The whole of the sacred history must be taken together in judging of this. We must remember that they had had not only the general warning of the Deluge, as had other nations of the earth, but the special one of the overthrow of Sodom and Gomorrah in the very midst of them. They had also the example and instruction of Abraham and the patriarchs living for ages amongst them. Even after the miraculous providence of God had brought the Israelites, their destined executioners, out of Egypt and across the Jordan, and even when the sword was as it were hanging over their necks, it was but in one or two isolated cases that signs of repentance and recollection of God were manifested: cf. note at end of ch. vi. God had forborne for ages in vain (cf. Gen. xv. 16); in the days of Joshua the time for mercy was passed, and that of judgment had come. It is impossible to acknowledge God as the moral governor of the earth, and not to admit that it may be right or even necessary on occasions for Him to remove summarily from His dominions a mass of hopeless depravity, such as these nations had long been. To those thus swept off it can make no difference whether they perish in a convulsion of nature or by the instrumentality of man. Nor is it any real objection to this view that the innocent children of the Canaanites were indiscriminately slaughtered by Joshua (cf. vi. 17, 21, &c.). To say nothing of the practical difficulties which the sparing of infants would involve when the parents generally were put to death, and to pass by the obvious parallel supplied by the wholesale destruction caused, e.g. by an earthquake; it is evident that since God's dealings with men do not terminate with this life, He can redress hereafter inequalities arising out of the acts of His providence here. The mere fact, therefore, that God is described as having not only permitted, but even enjoined and caused the extermination of the Canaanitish nations, incurably depraved as they were, is not inconsistent with His moral attributes. Men, as was long ago pointed out by Bishop Butler ('Anal.' ii. 3), have no right to either life or property, but what arises solely from the grant of God. When this grant is revoked they cease to have any right at all in either. And in the case before us the forfeiture decreed by God was merited, and the execution of it was therefore righteous.

Nor (b) is it in itself incredible that God should choose to inflict His righteous judgment by the hands of the Israelites, and should expressly commission them to be His executioners. If it be objected that this is to represent God as sanctioning cruelty, the answer is obvious:—it is no sanction of cruelty to direct a lawful sentence to be carried out by human agents (cf. on Num. xxxi. 3). Nor would obedience to God's command in this matter make the Israelites brutal and bloodthirsty. Wholesale massacres have many times in history been perpetrated by a soldiery maddened by resistance,—as after the storming of a town. But no body of men ever acquired, or would be likely to acquire, a relish for human slaughter, by being constrained to put to the sword in cold blood all the inhabitants of a country, city after city, even when, as must many times have been the case in Joshua's campaigns, no resistance had been or could be attempted. It would certainly
have better suited the inclinations, as well as the interest of the Israelites, to have reduced the Canaanites to subjection, and to have sold away for slaves those of them who could not be made profitable in servitude at home. The behaviour of the Israelites, on many occasions, proves that they shrank from a terrible duty of this sort when laid on them by God, and did it only so far as they were compelled to do it (cf. Num. xxxi. 13, sqq.; Josh. xvi. 10; xviii. 3; Judg. i. 28 and 35; 1 Sam. xv. 24).

But if the slaughter of the Canaanites was never anything other than a revolting duty,—very imperfectly discharged at the time of the conquest, and never heartily or systematically resumed afterwards, it served various important purposes besides the mere removal of them from the face of the earth. No more effectual means could be adopted for inspiring God's people with an abhorrence for Canaanitish sins, to which they were not a little prone, than to make them the ministers of Divine vengeance for those sins. No more certain ground could be laid for a permanent aversion between them and the heathen by whom they were hemmed in on every side, than this truceless war waged by the one on the other. And to make and keep the Jewish people as much as possible isolated, was a marked and vital principle of the Old Testament dispensation.

And hence we observe (a) that the destruction of the Canaanites seems, humanly speaking, to have been necessary in the interests of mankind at large. Had the sword of Joshua done its work more sparingly, the heathen would have been left in large numbers mixed up in the land with God's people; there would have been intermarriage, and in no long time a melting down of the whole into one nation. Looking at the strong tendency which the Jews manifested all through their history to imitate those round about them, it is clear that in such case the pure and high idea of God, which is the very heart and soul of revealed religion, would have been lost; the worship of Israel would have soon become as debased as was that of the Phcenicians and Moabites; the oracles of God committed to Israel would not have been preserved uncorrupted. Thus the whole chain of providences by which God had taken to Himself a people out of the midst of another people, and brought them miraculously to an abode peculiarly suited for the accomplishment through them of His counsels, would have failed of effect.

The only possible answer to these arguments seems to be that God might have secured these ends by fresh and recurring interpositions of miraculous power as occasion required. But this, as Bishop Butler observes ('Anal,' i. 7), is "talking quite at random and in the dark." It is more according to the analogy of God's dealings that He should employ a miraculous system only when and where it is indispensable, and lay it aside as soon and as completely as it can be superseded by ordinary agencies. The extermination of the Canaanites was effected through a series of miracles with which the sword of the children of Israel co-operated on compulsion. But the acts thus forced on the Israelites left lessons behind which rendered immediate judgments of the like nature on a large scale needless for the future. They learnt by experiment that God could make man the minister of His vengeance, and that He would certainly root out those who fell away in apostasy from Him. They were warned also that if they fell into the sins of the Canaanites they would themselves be the victims of those same judgments of which they had been the reluctant executioners (cf. e.g. Deut. xxviii. 25). And the whole was so ordered as to exhibit a type, fearful no doubt yet salutary, of what must be the fate of the impenitent and obdurate in the upshot of God's righteous government.
THE BOOK OF

J O S H U A.

CHAPTER I.
1 The Lord appointed Joshua to succeed Moses.
2 The borders of the promised land. 5, 9 God promised to assist Joshua. 8 He gave him instructions. 10 He prepared the people to pass over Jordan. 12 Joshua puttheth the two tribes and half in mind of their promise to Moses. 16 They promise him fealty.

NOW after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

The book consists of two parts, nearly equal in length: part one including the first twelve chapters, and narrating the conquest of Canaan: part two recording the distribution of the conquered territory amongst the tribes, in the twelve chapters remaining. To the history of the war, verses 1-9 of this chapter, serve as an introduction, and pointedly call attention to the leading thought of the whole book,—that the invasion and subjugation of Canaan were undertaken by the Israelites at God’s direct command and completed in His never-failing strength.

1. Now after the death of Moses it came to pass.] Heb.: “and it was after, &c.” The statement following is thus connected with some previous one, which is assumed to be known to the reader. So Judges, Ruth, 1 Sam., &c., are by the same means linked on to the books preceding them. The connection here is the closer, since the book of Deuteronomy concludes, and the book of Joshua opens, by referring to the death of Moses.

the servant of the Lord.] An epithet peculiarly associated with Moses. (Cf. Deut. xxivv.; Heb. iii. 5.)

Moses’ minister.] It is impossible altogether to pass by the typical application of this verse. Moses, representing the law, is dead; Joshua, or, as that name is written in Greek, Jesus, is now bidden by God to do what Moses could not,—lead the people into the Promised Land. Joshua was “Moses’ minister,” as Christ was “made under the Law;” but it was Joshua, not Moses, who wrought out the accomplishment of the blessings which the Law promised. On the name Joshua, see on Exod. xvii. 9, and Num. xiii. 16.

saying.] No doubt directly, by an immediate revelation, though not as God spake to Moses, “mouth to mouth” (Num. xii. 8). Though upon Joshua’s appointment to be Moses’ successor (Num. xxvii. 18 sqq.) it had been directed that “counsel should be asked” for him through the medium of Eleazar “after the judgment of Urim,” yet this was evidently a resource provided to meet cases of doubt and difficulty. Here there was no such case; but the appointed leader, knowing well the purpose of God, needed to be stirred up to instant execution of it; and the people too might require the encouragement of a renewed Divine command to set out at once upon the great enterprise before them. So, too, at another crisis, verse 13, the Angel of the Lord presents himself to Joshua without the intervention of the High Priest.

4. From the wilderness and this Lebanon.] Lebanon is spoken of as “this Lebanon,” because visible from the neighbourhood in which Israel was encamped, as indeed it is from nearly every part of Palestine. (Cf. Deut. iii. 8, 9.)

“The wilderness” of the text is the Desert of Arabia, which forms the southern, as Lebanon does the northern limit of the Promised Land. The boundaries on the east and west are likewise indicated; and the intervening territory is described generally as “all the
5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: 'I will not fail thee, nor forsake thee.

6 'Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

land of the Hittites." The Hittites are properly the inhabitants of northern Canaan and Phoenicia (see vol. i. p. 464, and Judg. i. 26), but the name appears to be used here for the Canaanites in general, as in 1 Kings x. 29. On the boundaries of the Promised Land cf. Deut. xi. 24; Gen. xv. 18.

7. Prosper.] Read "not wisely," as the Hebrew word strictly means. The literal rendering should be retained here since the notion of prosperity is separately introduced by a different word in verse 8. Cf. Deut. xxix. 9, and note.

8. Meditate therein day and night.] Cf. Ps. i. 2.

10-18. PREPARATIONS FOR THE PASSAGE OF THE JORDAN.

10. Officers of the people.] The "shoterim." (See on Ex. v. 6, and Deut. xvi. 18.)

11. Prepare you victuals.] This command obviously does not refer to the manna, for the manna could not be kept till the second day (Ex. xvi. 20). And yet the inference drawn from this verse by some (e.g. Keil, &c.), that the manna had already ceased, seems not fairly reconcileable with verse 12. The order was probably given with knowledge that the manna would cease when the host crossed the Jordan (Ex. xvi. 35), and possibly because amidst their preparations there might not be opportunity to gather it in sufficient quantity. Nor does it appear that manna ever formed the whole and sole sustenance of the people (cf. on Num. xx. 1).

within three days ye shall pass over this Jordan.] It appears (verses 11, 16, and 22) that the spies sent forth, as recorded in the next chapter, abode three days, i.e. probably till the third day, in the mountain after their dismissal by Rahab; and further (iii. 1, 2), that Joshua and the host did not break up from Shittim till after the return of the spies; and even on reaching Jordan remained three days on its bank before crossing. Thus eight days must have intervened between the sending of the spies (i. 3) and the actual passage of the river (iii. 2 sqq.). Keil supposes that the order of the text was given at the same time when the spies were dispatched, and in the expectation of their accomplishing their errand within the three days; but that this plan was frustrated, and unexpected delay caused, by the discovery of the men in Jericho (ii. 2), and the subsequent pursuit of them. Thus the declaration of Joshua in the text would not in fact have been carried out. Others (Knobel, Maurer, &c.) maintain that i. 11 cannot be reconciled with iii. 1-6; and give this alleged discrepancy as one of their proofs that the book has been compounded from differing narratives which have not, owing to an oversight of the reviser, been fully harmonized. Far better is the view of the majority of commentators—Jewish and Christian, ancient and modern—that the "three days" here named are identical with those of iii. 2; and that the command of Joshua in the text was not in fact given until after the return of the spies. Here, as elsewhere in the Hebrew historical books and frequently in the Gospels, the order of time is superseded by the order of thought. For the purpose of the writer was not historical merely; it was, on the contrary, mainly religious and theoretical. Intending, then, to exhibit God as
And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord’s servant gave you on this side Jordan toward the sunrising.

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.

18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenent between her and them. 23 Their return and relation.

AND Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold, there came

accompanying His promises to the Covenant people, he begins by informing us that God gave the word, and set Joshua and the host actually in motion to take possession of their inheritance. Having placed this leading fact in the forefront, he returns to mention in ch. ii. certain transactions closely relevant to the early stages of Joshua’s conquests, but which had in fact happened before the camp was removed from the plains of Moab and immediately after the expiration of the thirty days’ mourning for Moses. (Deut. xxxiv. 8.)

Moreover, it seems unlikely (Bp. Wordsw.) that Joshua would delay and send spies after he had received a positive command from God to “go over this Jordan.” The order of events was probably the following:—3rd Nisan, the spies are sent out (ii. 1); 6th, the spies return (ii. 23); 7th, the camp is removed from Shittim to the bank of Jordan (iii. 1), and the command (i. 11) is issued; 10th, the river is crossed (iv. 19).

12 sqq. On the appeal of Joshua to the two tribes and a half cf. Deut. iii. 18-20.


on this side Jordan.] Cf. Deut. i. 1 and note.

CHAP. II. Sending out the spies. This took place before the command of God to pass the Jordan (i. 11) was given; but the latter, as being the moving cause of the whole series of events which forms the theme of the book, is placed first. Joshua himself had been sent out as one of the twelve spies (cf. Num. xiii. 16) under somewhat similar circumstances by Moses.

1. Shittim.] Literally “the acacia trees.” (Cf. Ex. xxv. 5; Num. xxv. 1 and xxxiii. 49, and notes.)


an harlot’s house.] In the face of the parallel passages (e.g. Lev. xxi. 7; Jer. v. 7) the rendering advocated for obvious reasons by Targ., Josephus, &c., and followed by some modern commentators, viz. “the house of a woman, an innkeeper,” cannot be maintained. Rahab must remain an example under the Law similar to that (St. Luke vii. 37) under the Gospel, of “a woman that was a sinner,” yet, because of her faith, was not only pardoned, but exalted to the highest honour. Rahab was both admitted to be of the people of God; intermarried into a chief family of a chiefs tribe; and found a place amongst the best remem-
men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. ¶ Heb. melt.

10 For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard

bered ancestors of King David and of Christ; thus receiving the temporal blessings of the covenant in largest measure. The spies would of course betake themselves to such a house in Jericho as they could visit without exciting suspicion; and the situation of Rahab's, upon the wall (verse 15), rendered it especially suitable. It appears from verse 4 that Rahab hid them before the King's messengers reached her house, and probably as soon as the spies had come to her house. It is therefore most likely that they met with Rahab outside of Jericho (cf. Gen. xxxviii. 14), and ascertained where in the city she dwelt, and that they might intrust themselves to her care.

Rahab.] Or, as in St. Matt. i. 5, "Rachab;" i.e. "spacious," "wide." Cf. the name "Japheth" and note on Gen. ix. 27. Rahab is regarded by the Fathers as a type of the Christian Church, which was gathered out of converts from the whole vast circle of heathen nations.

4. I wist not whence they were.] Rahab acted as she did from a belief in God's declared word, and a conviction that resistance to His will would be both vain and wicked (verses 9-11). Thus she manifested a faith both sound and practical, and is praised accordingly (Heb. xi. 31; St. James ii. 25). The falsehood to which she had recourse may be excused by the pressure of circumstances, and by her own antecedents, but cannot be defended. The assertion of Hauff ("Offenbarungsgl." p. 267) that "the writer regarded the conduct of Rahab as not only allowable but laudable," is untrue. Scripture here, as elsewhere, records the facts as they occurred, without remark; which indeed it would have been beside the present purpose to introduce.

6. Stalks of flax.] Lit. "the carded fibres of the tree." Some have regarded "cotton-pods" as here meant (so Mich., Winer, Thienius, &c.). From Ex. ix. 31 it would, however, appear, that the flax at the date in question (the month Nisan) would be fully grown. It was probably therefore, as the A. V. renders, with the flax stalks, recently cut and laid out on the house roof to dry, that Rahab hid the spies. The flax in Palestine grew to more than three feet in height, with a stalk as thick as a cane.

7. By the way of Jordan unto the fords.] Lz. as Vulg. "per viam quae ducit ad vadum Jordanis." The sense is, that "they pursued along the way which leads to Jordan and across the fords;" the words "unto the fords" conveying simply a further description of the way the pursuers took, not indicating that they pursued as far as the fords. The fords in question, opposite Jericho, are probably those described (Judg. iii. 28) as "the fords of Jordan toward Moab."

9. The Lord.] Rahab had no doubt heard by report the name of the God of Israel, as she had of those mighty acts on Israel's behalf, which formed the reason (verse 10, "for we have heard, &c.") of her own faith in Him.

11. Our hearts did melt.] Cf. Ex. xxiii. 27; Deut. ii. 25; xi. 25.
these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for your's, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and

the Lord your God, be is God.] From the rumour of God's miraculous interpositions Rahab believed, and makes the self-same confession to which Moses endeavours to bring Israel by rehearsing similar arguments (Deut. iv. 39). Rahab had only heard of what Israel had experienced. Her faith then was ready. It is noteworthy, too, that the same reports which work faith and conversion in the harlot, cause only terror and astonishment amongst her countrymen. In like manner the miracles of the Gospel served, as Grotius ('De Veritate,' ii. 23) says, "tanquam lapis Lydius ad quem ingens sanabilita explorarentur." (Cf. St. Luke ii. 34; 2 Cor. ii. 16.)

12. A true token.] Literally "a sign" or "pledge of truth;" something which would bind them to keep their promise faithfully. This "token" is the oath which the spies take (verse 14).

14. Our life for yours.] Literally, as marg., "our life or soul instead of you to die." This is (cf. verse 17) a form of oath, in which God is in effect invoked to punish them with death if they did not perform their promise to save Rahab's life. Cf. the more common form, "as thy soul liveth" (1 Sam. ii. 26, &c.).

15. Upon the town wall.] The town wall probably formed the back wall of the house, and the window opened therefore into the country. St. Paul escaped in a similar manner from Damascus (2 Cor. xi. 33).

18. This line.] The cord was spun of threads dyed with cochineal; i.e. of a deep and bright scarlet colour. The colour would catch the eye at once, being one of the most brilliant, and therefore the line supplied a very fit and obvious token by which the house of Rahab might be distinguished. The use of scarlet in the Levitical rites, especially in those more closely connected with the idea of putting away of sin and its consequences (cf. eg. Lev. xiv. 4, 6, 51; Num. xix. 6), naturally led the Fathers, from St. Clement of Rome downwards, to see in this scarlet thread, no less than in the blood of the Passover (Ex. xii. 7, 13, &c.), an emblem of salvation by the blood of Christ; a salvation common alike to Christ's messengers and to those whom they visit.

21. She bound the scarlet line in the window.] Probably not immediately, which might have excited suspicion, but when the Israelites invested the city.
she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 3 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

And Joshua rose early in the morning: and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the

22. Unto the mountain.] Probably the mountains to the west and north of Jericho, called afterwards, from the belief that the forty days of our Lord's temptation were passed amongst them, the Quaranatia. The spies would, of course, avoid at the first the neighbourhood of the Jordan, where the pursuers were seeking them: and amidst the grotoes of these limestone rocks, which in later ages were the abode of numerous hermits, they could readily shelter themselves for three days.

CHAP. III. The contents of this and the next chapter, which record the miraculous passage of Israel over Jordan, are given in four sections:—(1) iii. 1-6, describing the preliminary directions; (2) iv. 7-17, the commencement of the passage; (3) iv. 1-14, the accomplishment of it; (4) iv. 15-24, the conclusion of the passage and erection of a monument to commemorate it. A certain completeness and finish is, as Keil observes, given to each division of the narrative, and to effect this the writer more than once repeats himself, anticipates the actual order of events, and distributes into parts occurrences which in fact took place once for all. In the second section (e.g.) the selection of the twelve men is mentioned (iii. 12). Yet it is repeated as if it first occurred then in the fourth section, after the host had crossed the river (iv. 2, 3). Again, the last three sections are introduced by the words "the Lord said" or "spake to Joshua;" as if God had given fresh orders to Joshua at each stage of the transaction; yet it can hardly be doubted that all needful instructions were supplied before the passage was undertaken at all. Many commentators have found in these peculiarities of the narrative evidences of its having been worked up out of two or more independent documents or traditions (so Bleek, Knob, Maur., &c.); but without sufficient reason. The elaborate and (from a literary point of view) artificial arrangement of his materials is adopted because the writer has a special purpose to serve by it. He is not so much writing a history, as recording certain events for the sake of special lessons and inferences which he wishes to be drawn from them. He aims accordingly at giving emphasis to the striking and instructive features of his narrative by describing each singly, and treating each by itself completely. These considerations sufficiently explain the characteristics in question: and all the more so because it has been admitted by Hauff (pp. 209-211) that the chapters do not, as has been asserted, contain any contradictions.

1-13. PREPARATIONS FOR THE PASSAGE OF JORDAN.

1. They removed from Shittim, and came to Jordan.] "The acacia groves" on both sides of Jordan line the upper terraces of the valley (cf. 2 K. vi. 4). They would be in this part at some six miles' distance from the river itself.

2. After three days.] These days, on which see i. 11, and note, were no doubt occupied in preparations of various kinds. The host consisted not of armed men only, but of women and children also; and many arrangements would be necessary before they actually advanced into a hostile country.

3. The priests, the Levites.] Cf. Introduction to Deuteronomy, pp. 797, sqq.
covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Gergashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve...
men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) 16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zarethan: and

13. The waters of Jordan shall be cut off.] Cf. notes on verse 16.

14-17. Commencement of the Passage.


15. For Jordan overfloweth all his banks all the time of harvest.] This circumstantial clause should rather be rendered “Jordan is full up to all his banks,” i.e. “brim-full.” The remark strikingly illustrates the suddenness and completeness, not less than the greatness, of the marvel. The river was, as usual at that season, bank-full, flowing in full turbid stream; when at once, as soon as the feet of the priests touched the swelling waters, level at the time with the margin, the supply from above was cut off, and the bed dried up before the advancing hosts of Israel. The Jordan flows at the bottom of a deep valley, which descends to the water’s edge on either side in two, occasionally in three, terraces. Within the lowest of these the stream, ordinarily less than 100 feet wide in this lower part of its course, is confined. The margin is overgrown with a jungle of tamarisks and willows, the covert during the later months of the year of wild beasts. But in the spring time these thickets are reached by the rising water (cf. the figure “like a lion from the swelling of Jordan,” Jer. xliv. 19; l. 44); and the river, occasionally at least, fills the ravine which forms its proper bed to the brim, as Robinson saw in 1838 (“B. R.” i. 535, sqq.). Its highest rise takes place about the time when Joshua had to cross it. By the middle of April there would have been several weeks of hot weather; and the snows of Hermon would be melted. The flood having filled the two lakes of Merom and Tiberias, is then discharged in a torrent through the lower Jordan into the Dead Sea. At this time the river cannot be forded; and if passed at all can only be so by swimming. This, however, was a hazardous feat (cf. 1 Chr. xii. 15); and though no doubt performed by the two spies, who were probably picked with a view to it, was utterly out of the power of the mixed multitude that followed Joshua. The mere fact that the whole vast host crossed the stream of Jordan at this season, is no small proof of the miracle here recorded. No human agency then known and available could have transported them speedily and safely from bank to bank.

16. Rose up upon an heap.] Literally “they rose up one heap.”

very far from the city Adam.] Here the other reading, supported by many MSS. and versions, is decidedly to be preferred. It gives “in,” or “by the city of Adam.” The passage should run “rose up an heap far away, by Adam, the city which is beside Zarethan.”

The city of Adam is not named elsewhere, which has led Luther erroneously to render it as an appellative (“sehr ferne von den Leuten der Stadt”); and Zarethan, erroneously written “Zaretan” in A. V., though mentioned 1 K. iv. 12, vii. 46, has also disappeared. It is, however, probably connected (Robinson, Knob.) with the modern Kurn Sartabeh (Horn of Sartabeh), the name given to a lofty and isolated hill some seventeen miles on the river above Jericho. Here high rocks on either side contract the valley to its narrowest point, and seem almost to throw a barrier across it; and here, in all likelihood, “far away” from where Joshua and Israel were passing, were the waters held back and accumulated by the hand of God. They would need to be so but for a brief space. For as the sequel of the verse points out, the waters that “came down toward the sea of the plain failed;” i.e. they flowed rapidly off down the steeply sloping bed of the river, and the whole channel above and below, as far as the eye could reach, lay dry before the people. The whole multitude could
those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 2 Twelve other stones are set up in the midst of Jordan. 3 The people pass over. 4 God magnifieth Joshua. 5 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests’ feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them,
Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers 'in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

12 And 'the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:


whom your children ask.] Cf. Ex. xii. 26, sqq.

8. And laid them down there.] I.e. in Gilgal: cf. verse 20. "The children of Israel" are spoken of as the doers of this, because it was done by the twelve who acted for them.

9. And Joshua set up twelve stones in the midst of Jordan.] LXX. Ἐγένετο αἱ ἀλαζόνες διὰ τοῦ θησαυροῦ: Vulg. "Alios quoque duodecim lapides:" thus marking distinctly what is evident in the Hebrew, that another set of stones is intended than that just mentioned. The one set was erected by the command of God at the spot where they passed the night (verse 3); the other, apparently proprio motu, by Joshua on the spot where the priests' feet rested whilst they ubore the ark during the passage of the people. This spot was near, or perhaps on, the eastern brink (cf. iii. 8). The expression "midst of Jordan" does not necessarily imply that the priests stood, and that the stones were built up, in the middle channel; but only that they were in the midst of the water when it flowed as it did before the occurrence of the miracle (cf. iii. 8 with iii. 15). These stones would therefore mark the spot at which the people crossed, as the others that in which they lodged the night after the crossing; nor, as the stones would only be reached by the water in flood time, and then by the utmost edge of it, is there any reason why they could not both be seen, and continue in their place as the writer asserts they did up to the time present to him when he wrote.

The opinion of Rosenm., Maur., von Lengerke, &c., that the verse is a late gloss foisted into the text, is shut out by its occurrence in all MSS. and versions; that of Knob, &c., which sees in it a fragment of a totally different version of the transaction carelessly incorporated by the historian, will recommend itself only to those who accept the general principles of these critics.

unto this day.] Cf. Introduction, § 5.

10. The people hasted.] Because, as has just been intimated, the priests, bearing the ark on their shoulders, were waiting until all should have crossed over.

12. The children of Reuben.] Thus the two tribes and a half fulfilled the promise given by them, i. 16, 17. It was necessary to record this, and the writer finds it convenient to do so when dwelling on the fact that the ark waited till "all the people were passed over." His so doing is another example of the order of time being subordinated to that of thought.
13. About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

14. ¶ On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15. And the Lord spake unto Joshua, saying,

16. Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17. Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

19. ¶ And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

22. Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over:

24. That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.
CHAPTER V.

1 The Canaanites are afraid. 2 Joshua renewed circumcision. 10 The passover is kept at Gilgal. 12 Manna ceased. 13 An Angel appeared to Joshua.

AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people that were born in the wilder-


1. All the kings of the Amorites, and all the kings of the Canaanites. The Amorites were the principal of those nations which occupied the hill country of Judæa; the Canaanites of those that dwelt on the coast and low lands (cf. Num. xiii. 29, and note). These words are therefore equivalent to 'all the kings of the highlanders, and all the kings of the lowlanders': i.e. the kings of all the tribes of the country.

beard that the Lord had dried up the waters.] Cf. ii. 9, sqq.; Ex. xv. 14, sqq.

until we were passed over.] The use of the first person has been noted here, and in verse 6 (cf. Acts, xvi. 10), as suggesting the hand of one who himself shared in what he describes. But the text as read (though not so written) by the Jewish authorities (i.e. the "Kri")] has here the third person; as have some MSS. (27 according to Kennicott), LXX., Vulg., &c.; and a change of person like this in Hebrew, even if the text stand, does not of itself warrant the inference. (Cf. Ps. lxxvi. 6.)

2. Make thee sharp knives.] Render rather "knives of stones" or "flints," as marg., and cf. Ex. iv. 25, and note. The word (sār) has no doubt the sense "edge" (cf. Ps. lxxix. 44, and Fürst, Lex. s. v.); and the rendering "knives of edges," which A. V. follows, may therefore be supported. But it seems superfluous to order Joshua for such a purpose to provide "sharp knives," and knives of flint or stone were in fact used for circumcision, and retained for that and other sacred purposes, even after iron had become in common use. (See Smith's Dict., art. "Knife.") The rendering of marg. is adopted by LXX., Vulg. and almost all ancient versions:

also by most commentators, and by the Fathers generally, who naturally regarded circumcision wrought by Joshua, and by means of knives of stone or rock, as symbolic of the true circumcision wrought by Christ, who is more than once spoken of as the Rock (cf. 1 Cor. x. 4; Rom. ii. 29; Col. ii. 13). The LXX. make mention of these flint knives twice again, once xxi. 43, as laid up by Joshua at Timnath-serah; and again, xxiv. 30, as buried by the Israelites in Joshua's grave. These interpolations are probably due, as Rosenm. supposes, to some now lost Jewish legends, but they show that a mystical importance was attached to the transaction of the text.

circumcise again the children of Israel a second time.] I.e. make that which once was a circumcised people but is not so now, once more a circumcised people. The reason why this was necessary is explained (verses 4-7).

3. At the hill of the foreskins.] I.e. the hill where the foreskins, the emblem of all worldly and carnal affections, were buried. (Cf. Col. ii. 11-13; iii. 1-6.)

4-7. These verses explain why Joshua was commanded to act as he did. Of the whole nation those only were already circumcised at the time of the passage of the Jordan who had been under 20 years of age at the time of the murmuring and consequent rejection at Kadesh (cf. Num. xiv. 39 sqq.). These would have been circumcised before they left Egypt, and there would still survive of them more than a quarter of a million of 38 years old and upwards.

The statements of these verses are of a general kind. The "forty years" of verse 6 is a round number. The period was less than thirty-nine years (cf. Num. xiv. 33; Deut. ii. 14), unless the months which had elapsed between the exodus and the mur-
ness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land, which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, *when* they had done circumcising all the people, that they abode in their places in the camp, till they were whole.
9. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

13. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand:

14. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

been a large number of “men of war” (Michaelis reckons 50,000) who would not need to be circumcised at all (see note on verse 4). The suffering incident to circumcision would not be over on the 14th, but would not necessarily debar the circumcised from observing the Passover.

9. The reproach of Egypt. I.e. “reproach proceeding from Egypt.” So “reproach of men” (Is. li. 7): “reproach of Moab” (Zeph. ii. 8; cf. Ez. xvi. 57). Commentators are not agreed in what this “reproach” consisted. The explanation of Flatt, followed by Maur., that the Egyptian soldier caste alone was circumcised, and that the taunt was equivalent to one of cowardice, is far-fetched, and the allegation as regards the Egyptians on which it rests is groundless: see Essay on Egyptian Words, vol. i. p. 480. Knobel explains it of the Egyptian bondage, which in its misery and degradation might be considered still to attach to the people so long as they were wanderers and in a manner outcasts. Better is the view of Keil and others, that it refers to taunts actually uttered by the Egyptians against Israel, because of its long wanderings in the desert and failures to acquire a settlement in Canaan (cf. Ex. xxxii. 12; Num. xiv. 13-16; Deut. ix. 28 and xxxii. 27). These reproaches were now to end; for they had actually entered Canaan, and the restoration of the covenant was a pledge from God to accomplish what was begun for them.

Gilgal. Cf. on iv. 19.

10. On the fourteenth day. Cf. Ex. ii. 6, 18; Deut. xvi. 6.


12. And the manna ceased on the morrow after the Passover. These words denote in Num. xxxiiii. 3 the 15th Nisan, but must here apparently mean the 16th. For the Israelites could not lawfully eat of the new corn until the first-fruits of it had been presented, and this was done on “the morrow after the Sabbath,” i.e. the morrow after the first day of unleavened bread, which, though not necessarily the seventh day of the week, was to be observed as a Sabbath, and is therefore so called. (Cf. Lev. xxiii. 7, 11, 14.)

The term Passover, which is sometimes used for the lamb slain on the evening of the 14th Nisan, sometimes for the paschal meal, sometimes for the whole eight days’ festival, here means the first great day of the eight, the Sabbath of the first holy convocation.

13. Old corn. Rather, “produce.” (Cf. on verse 12.)

14. And he said, Nay; but as
Joshua. V. VI.

15 And the captain of the Lord's host said unto Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Person intimated that He, the Prince (as the Hebrew word sar is rendered Dan. x. 13 and elsewhere), of the Angels had come to lead Israel in the coming strife (cf. Ex. xxiii. 20), and to overthrow by heavenly might the armies and the strongholds of God's and Israel's enemies. Accordingly, the capture of Jericho and the destruction of the Canaanites generally form a fit type of a grander and more complete conquest and excision of the powers of evil which yet waits accomplishment. (Cp. with this verse St. Matt. xxv. 31; 2 Thess. i. 7, 8.)

fell on his face.] The word here employed does not necessarily and of itself import that Joshua worshipped the Person before him as God. It is a word often used of the reverence done to kings and other earthly superiors (cf. Gen. xliii. 6; 2 Sam. ix. 6). The divine character of "captain of the Lord's host" is, however, sufficiently evident from verse 15; and from the authoritative expressions in vi. 3 (cf. St. Matt. xxviii. 18); and from the context generally.

15. Loose thy shoe.] Cf. on Exodus iii. 5.

Additional Note on Verses 11.

The A. V. in rendering "old corn" follows Kimchi, who, connecting the word דבש with the verb דבש in its ordinary sense of "to pass" or "pass by," renders it "frumentum ex semente superioris anni natum," as distinct from דבש, the crop of the coming year. It seems however tolerably certain from the cognate languages, that the root דבש has another, probably independent and original, sense, "to cover," "to impregnate," "to produce;" and that the word דבש, found only in this and the next verse, must be connected therewith. Hence this word is frequently used in the Targums to represent דבש. The words distinguished by Kimchi are, therefore, probably synonymous. It is to be noted, too, that it appears from verse 12 that the Israelites eat of the דבש, not only "on the morrow after the Passover," but from that time forward during the year, the manna now being withheld as no longer necessary. Hence it must have been the new corn, just coming in at the time of the Passover (cf. Lev. xxvii. 11), not the "old corn," of which no adequate supply could be forthcoming, of which they eat. On the word דבש see Fürst, 'Lex. and Concord.,' and Gesen., 'Thes.' s. v.
the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with

by Joshua to the priests and people. Here, again, only the leading points to be observed are stated.

7. He said.] The A. V. here follows the reading suggested by the Masoretic text writers. The one that actually stands in the Hebrew text, “they said,” is, however, preferable. Joshua no doubt issued his orders through the “officers of the people.” (cf. i. 10).

him that is armed.] i.e. the warriors generally, not a division only; nor the warriors of the two tribes and a half only (as Keil, Bp. Wordsworth, and others, after Kimchi, Jarchi, &c.). For “the rewarde” mentioned in verse 9 was merely a detachment, and not a substantial portion of the host; and was told off, perhaps, from the tribe of Dan (cf. Num. x. 25) to close the procession and guard the ark from behind. Thus the order would be, (1) the warriors, (2) the seven priests blowing the cornets, (3) the ark, (4) the rear-guard.
15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

17 ¶ And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swore unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred.

15. On the seventh day. Most probably, as the Jewish writers assert, a Sabbath day. On this day it is noted that they "rose early about the dawning of the day." This would be necessary in order to give time for encompassing the city seven times. Jericho appears, from all the notices of it in this book, to have been a city of considerable size and population; and each passage of the large host round it could hardly have taken less than an hour and a half. Thus, with the necessary intervals of rest, the evening would be at hand when Joshua gave the signal to shout as described, verse 16; and the work of slaughter was probably commenced just as the hours of the Sabbath were passed.

17. The city shall be accursed. The rendering of marg., "devoted," which is adopted by A. V. in Lev. xxvii. 28 sqq. (where see notes), is to be preferred. In other cases the inhabitants only of the towns were slain; their cattle and property became the booty of the victors. But Jericho, as the first Canaanitish city that was captured, was devoted by Israel as first-fruits to God, as a token that Israel received all the land of Him. Accordingly every living thing was put to death (Rahab and her household excepted) as a sacrifice to God, and the indestructible goods were (verse 19) brought into the treasury of the Sanctuary. Accordingly the sin of Achan was nothing short of sacrifice.

23. Rahab. It would seem that the part of the wall adjoining Rahab's house had not fallen along with the rest; otherwise the house, which rested on the wall, and had probably the city wall for its own outer side (cf. on ii. 15), must have collapsed in the general ruin. Accordingly the two spies are directed to fetch out of her house Rahab herself and "all that she had," i.e. the persons belonging to her household. It is further stated that "they left them without the camp of Israel." These words, literally taken, run: "they made them to rest outside the camp of Israel;" i.e. Rahab and her relations, as still in their heathenism, were separated from the camp of the Lord. This was only for a time. They desired, and eventually obtained, admission to the covenant of the chosen people of God (verse 35).

25. Even unto this day. These words are rightly noted as implying that the narrative was written not long after the occurrences which it records.
and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 ¶ And Joshua adjured them at that time, saying, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

27 So the Lord was with Joshua; and his fame was noise throughout all the country.

26. Adjured them.] I.e. put an oath upon them; or, perhaps, actually caused them themselves to take an oath (cf. St. Matt. xxvi. 63). The words of the oath have in the original a rhythmical character which would tend to keep them on the lips and in the memory of the people.

buildeth this city Jericho.] I.e. rebuilds the fortifications. So the same Hebrew word (banah) must be rendered in 1 K. xv. 17, 2 Chron. xi. 5, and most probably also in 1 K. xvi. 34, see below. It is repeatedly used in the Moabite Inscription to describe works which obviously could only be restorations and fortifications, and apparently were the latter only (cf. Schloßmann 'Die Siegesäule Mesa's,' pp. 16, 17). That Jericho was again an inhabited city at no long interval after its destruction by Joshua appears from chap. xviii. 21; Judg. iii. 13; 2 Sam. x. 5. From the first of these passages it seems that Jericho was at once occupied by the Benjamites, and the natural advantages of the situation (cf. Joseph., 'Bell. Jud.' iv. 8, 2) were such that it would not be likely to be left long desolate. Joshua then speaks in the text as a warrior. He lays a ban on the reerection of those lofty walls which had bidden defiance to God's host, and been by God's signal interposition overthrown. The suggestion of Knobel and others that the new Jericho was not built on exactly the same site as the old one, and that so Joshua's curse was avoided, is unsupported and unnecessary. It seems, indeed, inconsistent with 1 K. xvi. 34; the plain import of which is that Hiel, the Bethelite, reckless of the prophecy recorded in our text, began and completed the circumvallation of the city a second time. It is obvious that Hiel did not found a new city but only fortify an existing one. The open defiance of Joshua's curse may be noted as an illustration of the unbelief into which the northern kingdom had fallen in the days of Ahab.

be shall lay the foundation thereof in his first-born.] I.e. when he begins this work his eldest son shall die, when he completes it his youngest shall die. (So Theodoret, Bp. Wordsworth, Knobel, &c.) Most commentators regard the curse as importing that the rebuilders of the walls should lose all his sons from the eldest to the youngest. This, however, is not stated in the text before us, nor in that in which the accomplishment of the prophecy is recorded.

ADDITIONAL NOTES on verse 4, etc.

Note A on verse 4.

The expression שׂרֵף אֵשׁ וְקָרָח rendered in A. V. "trumpets of rams' horns," is evidently equivalent to סְרוּרֵי עֵזׁ וּקְרֹחַ in verse 5; and should most probably be rendered, with Gesenius, Winer, Keil, &c., "trumpets," or, more correctly, "cornets of soundings," or "of jubilee." The word הָעַבְרָה seems rightly taken by Gesen. as "an onomatopoeic word signifying jubileum or a joyful sound." He regards it as formed from the syllable jo, which signifies simply "a crying out," cf. the Greek ἵνα and leó; the German juch; such verbs as jodeln, jauchzen, ululare, ἀλαλάλα, &c. This etymology is strongly supported by Gen. iv. 21, where the name בִּבְלֵי (Jubal) is given to the inventor of the harp and organ. Thus יָעַבְרָה will signify "the year of the trumpet sounding;" "the year which is announced by the sound of the trumpets;" cf. Lev. xxv. 13, sq., and notes; and the word יַעֲבֹר, strictly meaning "a sounding," is taken elliptically for the instrument which emits the sound in Ex. xix. 13. The phrase there would be, if completed, בִּבְלֵי רְעֹם. The instrument used by the priests before
Jericho was captured, and must be distinguished from the straight trumpet (קשתון, גליון מים חיצא), *cf. on Num. x. 2*. The צְבָּרָה שִׁבְּרָה, מֵאָרֶם would be more correctly rendered "cornet," as indeed it is elsewhere in A. V.; *cf. 2 Chron. xv. 14; Ps. xcxi. 6; Dan. iii. 5.*

The other derivation suggested for the word צְבָּרָה is a root צָבַר, "to be strong," and a substantive formed from it signifying "a ram." Hence the Chaldee Targum and the Jewish authorities generally translate קָרַשׁ, "trumpet of ram's horn." The A. V. has adopted this; as has also recently Fürst. But the arguments by which this rendering is supported are unsatisfactory. The root is really an assumed one; and the assertion of Rabbi Akiba, that jobel in Arabic means "a ram," is pronounced by Bochart to be "commentum mere Rabbinicum." Moreover, as Bochart observes, the horn of the ram is solid, and not at all suitable for being used as a cornet, see 'Hieroz., l. 2, 43.'

**Note B. The Capture of Jericho.**

1. Various attempts have been made to explain the fall of Jericho by natural causes, as e.g. the undermining of the walls (Paulus), or an earthquake (Jahn), a sudden assault (Ewald), delivered probably after the repeated processions day after day had thrown the defenders off their guard (Bauer, Maurer, &c.). But the narrative of this chapter does not afford the slightest warrant for any such explanations, indeed is totally inconsistent with them. It must be taken as it stands; and so taken it intends, beyond all doubt, to narrate a miracle, or rather a series of miracles. Since then the explanations in question proceed throughout on the assumption that a narrative of a miracle is not to be treated as a narrative of fact, those who object altogether to such an assumption may properly excuse themselves from examining explanations which are based on it.

2. But if we reject the axiom that a record is not necessarily unhistorical because it is miraculous, never perhaps was a miracle more needed than that which gave Jericho to Joshua. Its lofty walls and well-fenced gates made it simply impregnable to the Israelites—a nomad people, reared in the desert, destitute alike of the engines of war for assaulting a fortified town, and of skill and experience in the use of them if it had had them. Nothing but a direct interposition of the Almighty could in a week's time give a city like Jericho, thoroughly on its guard and prepared (see II. 9 sqq. and vi. 1), to besiegers situated as were Joshua and the Jews.

3. Further, the miracle was remarkably seasonable and appropriate. Jericho was the first great city of Canaan which Israel reached, and one of the strongest and richest. But it was, after the fulfilment of certain directions which emanated from God himself, but could have no possible influence in themselves upon the result, given at once, without a blow, into the power of Israel. No more convincing pledge and foretoken could be given of the conquest of the whole land of which Jericho was the first-fruits; no more striking demonstration that that conquest, though not in every stage accomplished so entirely without human co-operation, was nevertheless dependent throughout on the will and the work of God. It must be added that the fall of Jericho ensuing close upon the miraculous passage of Jordan, would impress on the people, prone ever to be led by the senses, and impress them as hardly any other conceivable conjunction of events could do, that the same God who had delivered their fathers out of Egypt and led them through the Red Sea, was with Joshua no less effectually than He had been with Moses. The same events cogently taught the inhabitants of Canaan that the successes of Israel were not mere human triumphs of man against man, and that the God of Israel was not as the gods of the countries. This lesson some of them at least learnt to their salvation, e.g. Rahab and the Gibeonites.

4. The details of the orders given by God to Joshua (verses 3-6) illustrate these last points further. The trumpets employed were not the silver trumpets used for signalling the marshalling of the host and for other warlike purposes (cf. Num. x. 2), but the curved horns employed for ushering in the Jubilee and the Sabbatical Year (LXX., συλλαγών εσπαλ: cf. on Lev. xxiii. 24). The trumpets were borne by priests, and were seven in number; the processions round Jericho were to be made on seven days, and seven times on the seventh day, thus laying a stress on the sacred number seven, which was an emblem more especially of the work of God. The Ark of God also, the seat of His special presence, was carried round the city. All these particulars were calculated to set forth symbolically, and in a mode sure to arrest the attention of the people, the fact that their triumph was wholly due to the might of the Lord, and to that covenant which made their cause his.

5. The employment of means like these before the walls of a strong garrison, and that for seven days day by day, must have made the Israelites a derision to the warriors of Jericho, and so proved a trial of faith, of patience, and of obedience (cf. Heb. xi. 30).

6. The chapter read in the light of the New Testament has indications of a further import and bearing than such as concerned Joshua and the Jews. As Joshua, the leader and captain of the Jewish theocracy, is doubtless a type of Christ, so must Jericho be taken (with all Christian expositors) as a type of...
CHAPTER VII.

1 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confusion. 32 He and all he had are destroyed in the valley of Achor.

But the children of Israel committed a trespass in the accursed thing: for "Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

ACHAN'S SIN AND PUNISHMENT.

CHAP. VII. 1. The children of Israel committed a trespass.] The verb here used (cf. on Lev. v. 15) means "to act covertly," and so "to act treacherously and commit a breach of faith." It suitably describes the sin of Achan, who had purloined and hidden away that which had been dedicated to God by the ban (cf. vi. 19; Deut. vii. 25, 26). Hence, in a special sense, Achan's sin was "against the Lord." (Cf. verses 11, 15.)

The "trespass" was the act of one man, yet is imputed to all Israel, which also shares in the penalty of it, verse 5. This is not to be explained as though all the people participated in the covetousness which led to Achan's sin (cf. verse 21). The nation as a nation was in covenant with God, and is treated by Him not merely as a number of individuals living together for their own purposes under common institutions, but as a Divinely constituted organic whole. Hence the sin of Achan dehled the other members of the community as well as himself, and robbed the people collectively of holiness before God and acceptableness with Him. Israel had in the person of Achan broken the covenant, verse 11; God therefore would no more drive out the Canaanites before them.

The accursed thing.] Rather "in that which had been devoted or dedicated." The silver and gold, &c., were to come as consecrated things into the treasury of the Sanctuary (vi. 19); the rest of the spoil was to be burned with fire, as a sacrifice of the first fruits of Israel's conquests. Achan, then, in diverting any of these devoted things to his own purposes, committed the sin of sacrilege, that of Ananias and Sapphira. The rendering of LXX. in this place (ἰνοσφιάσατο ἀπὸ τοῦ ἀναθιματος) is apparently reflected in the Greek (ἰνοσφιάσατο ἀπὸ τῆς τιμῆς) of Acts v. 2, 3.

Achan.] Called 1 Chr. ii. 6 Achar, the liquids n and r being interchanged, perhaps for the sake of accommodating the name to the noun achar, "trouble" (cf. verse 25). Josephus calls him Acharus. Zabdi is generally identified with the Zimmri of 1 Chr. ii. 6. Zerab was twin brother of Pharez and son of Judah (Gen. xxxviii. 29). If the genealogy here given were complete, Achan would thus be only the fifth in descent from Judah. But there is little doubt that, in this case, as in others, several generations are omitted, most likely those which intervened between Zerah and Zabdi, and which covered the space between the migration of Jacob's household to Egypt and the exodus. (Cf. on Ex. xi. 1, and Num. xxxvi. 59.)

2. Ai.] Written Gen. xii. 8 and xiii. 3 Hai, as the Vulgate gives it both here and there; the AIja of Neh. xi. 31; Aiaht of Is. x. 28; LXX. Γαῖ; in Gen., I.c. 'Ayyai. The exact site is now uncertain, although in the time of Eusebius it was known. (See 'Onomast.' s.v. 'Ayyai.) Abraham is described, Gen. xii. 8, as pitching his tent between Ai and Bethel; and these two places were, as Robinson 'B. R.'
3 And they returned to Joshua, and said unto him, Let not all the people go up; but let two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies?

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the Lord said unto Joshua, Get thee up; wherefore fliest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

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i. 574, 575, remarks, "not so distant from each other but that the men of Bethel mingled in the pursuit of the Israelites as they feigned (cf. viii. 17) to fly before the king of Ai, and thus both cities were left defenceless. Yet they were not so near but that Joshua could place an ambush on the west of Ai without its being observed by the men of Bethel, whilst he himself remained in a valley on the north of Ai (cf. viii. 11-13)." Robinson assigns as the probable site the places with ruins just south of Deir Duwân. This is an hour distant from Bethel; having near by on the north the deep Wady el-Mutyah; and towards the south-west other smaller Wadys in which the ambush of the Israelites might easily have been concealed. Bethel, the ancient Luz (Gen. xxxviii. 19), is doubtless the modern Beitain, or Beitan. See on Gen. xii. 8; on Beth-aven, see on xviii. 12.

8. They are but few. The total population of Ai was about twelve thousand (cf. viii. 25). It could therefore hardly muster three thousand warriors. It was then not the might of the men of Ai but the sin of Achan which caused the defeat of Israel.

5. Shebarim. Rather, perhaps, "the stone quarries." The word is derived from a root signifying "to break." The LXX. (fios ouv-ep̄wvov adoroo) would seem to have had a different reading. The smallness of the slaughter amongst the Israelites indicates that they fled early, probably without real conflict in battle.

6. Rent his clothes, and fell to the earth—and put dust upon their heads. On these signs of mourning, cf. Lev. x. 6; Num. xx. 6; 1 Sam. iv. 12.

9. What wilt thou do unto thy great name? I.e. "after the Canaanites have cut off our name what will become of Thy Name?" This bold exhortation, that of one wrestling in sore need with God in prayer, like the similar appeals of Moses in earlier emergencies (cf. Ex. xxxii. 11, 12; Num. xiv. 13, sqq.; Deut. ix. 28, 29) is based upon God's past promises and mercies. He had covenanted to give the people the land of Canaan, and had brought them thus far by the wonderworks which He had wrought for them. What would be said of Him by the heathen if now He permitted Israel to be destroyed?

10. Get thee up. God's answer is given directly, and, apparently, suddenly, to Joshua, in terms of biting reproof. Joshua must no longer lie helpless before God; the cause of the calamity was to be found elsewhere.

11. Also stolen, and dissembled also. The anger of God and the heinousness of Israel's sin are marked by the accumulation of clause upon clause, emphasis being given to each new item in the indictment by the repetition of "also." As a climax they had even put
12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel. Or, wickedness.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarthites: and he brought the family of the Zarthites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabad, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

The consecrated property purloined from God "among their own stuff," i.e. appropriated it to their own use.

19. Because they were accursed.] Cf. vi. 18.

14. The Lord taketh.] Lo. by lot. It is not indeed expressly stated that recourse was had to the lot; but this expression, the usual one to denote the falling of the lot upon a person, evidently implies it. (Cf. i. Sam. x. 20, and xiv. 40 seq.) We are not told in what manner the lot was cast on this occasion. The Hebrew word for lot (gôrîl, derived from a verb goor, or garar, "to roll") suggests that small stones, probably white and black ones, were used. These were probably drawn from a chest; hence the expressions used of the lot, that it "came up," xviii. 11, and "came out," xix. 1. The lot was regarded as directed in its result by God, Prov. xvi. 33 (where, perhaps, the "lap" may mean an urn or chest); and hence was used on many important occasions by the Jews and by other nations in ancient times. E.g. (1.), for appropriation, as of Canaan among the Twelve Tribes, Num. xxvi. 55; Josh. xiv. 2, xviii. 8 seq.; of the Levitical cities, Josh. xxii. 4 seq.; cf. also Neh. xi. 1; of spoil or captives taken in war, Joel iii. 5; Nah. iii. 10; i Macc. iii. 36; St. Matt. xxvii. 35; Xenop. 'Cyroped.' iv. 5. 55; Thucyd. iii. 50. (2.) For detection of the guilty, as in the case of Achan, Joshua (1 Sam. iv. 43) and Jonah (Jon. i. 7). (3.) For determining the persons to undertake a dangerous or warlike enterprise (Judg. xx. 10; Herod. iii. 108; Homer 'Ili.' iii. 316; Val. Max. i. v. 3). (4.) For making appointment to important functions (Lev. xvi. 8 sqq.; 1 Sam. x. 19 sqq.; Acts i. 26; Herod. iii. 158; Aristot. 'Pol.' iv. 13; Herod. vi. 109); or for sharing the duties or privileges of an office amongst those concerned (2 Chron. xxiv. 31, and xxv. 8; St. Luke i. 9). The casting of lots before Haman (Esth. iii. 7) seems to have been with a view of determining the lucky day for his undertaking against the Jews. The passage (Prov. xviii. 18) perhaps points also to the employment of the lot to decide litigation.

16. Burnt with fire.] Lo. after he had been put to death by stoning (cf. verse 35). The burning of the body after capital punishment was prescribed in extreme cases as an aggravation of the penalty (cf. Lev. xx. 14).

19. My son.] The appeal is grave and earnest; Joshua shows the spirit of the magistrate; he has no ill will to the offender, no personal anger towards him, whilst constrained to punish his crime.

give glory to the Lord.] A form of solemn adprecation by which the person addressed
20. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done:

21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22. ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

23. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his ass, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

was called upon before God to declare the truth. In St. John ix. 24 it is employed by the Pharisees in the hope of extorting from the blind man some admission that might compromise our Lord. The phrase assumes that the glory of God is always promoted by manifestation of the truth.

21. A goodly Babylonish garment. Literally "a robe or cloak of Shinar," the plain in which Babylon was situated. The word (addereth), here rendered garment, means a long robe such as was worn by kings on state occasions (cf. Jonah iii. 6), and by prophets, 1 Kings xix. 13; 2 Kings ii. 13, 14 (cf. 2 Kings i. 8); Zech. xiii. 4. The Assyrians were in early times famous for the manufacture of beautiful dyed and richly embroidered robes (cf. Ezek. xxiii. 15; Plin. 'N. H.' viii. 48; Martial viii. 28; Joseph. 'B. J.' v. 5, 5). That such a robe should be found in a Canaanitish city is natural enough. The productions of the far East found their way through Palestine both southward towards Egypt and westward through Tyre to the countries bordering on the Mediterranean. (Cf. Ezek. xxvii. 24 and the context.)

wedge of gold. Literally (as margin) a "tongue" of gold; i.e. some implement or ornament of gold shaped like a wedge or tongue. The name lingula was given by the Romans to a spoon (Plin. 'N. H.' xxi. 49), and to an oblong dagger made in shape of a tongue. (A. Gell. 'N. A.' x. 25.) The weight of this "wedge" was fifty shekels, i.e. about twenty-five ounces, see on Gen. xiii. 15.

24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his ass, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

That is, Trouble.
CHAPTER VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 wrieth the law on stones, 33 proponndeth blessings and cursings.

AND the Lord said unto Joshua,

"Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai; and his people, and his city, and his land:

1-29. Capture and Destruction of Ai.

CHAP. VIII. 1. Fear not, neither be thou dismayed.] Cf. Deut. i. 21, xxxi. 8. God rooseth Joshua from his dejection (cf. vii. 6 sqq.), and bids him march against Ai, not as before (vi. 3), with a small detachment, but with the main body. Though Ai was but a small city (cf. verse 25 and viii. 3), yet the discouragement of the people rendered it inexpedient to send a second time a mere detachment against it, and the people of Ai had, as appears from verse 17, help from Bethel, and possibly from other places also. It was fitting too that all the people should witness with their own eyes the happy consequences of having faithfully put away the sin which had separated between them and God.

9. Lay thee an ambush for the city behind it.] Is. on the west side, (cf. verse 9). It is frivolous to urge that it is unworthy of God to employ stratagem in war. If He see fit to use human agency at all in executing His will, it is also fit that He should use it with its ordinary arts and methods. It is as lawful to deceive an enemy in war as to overpower him, provided there be no violation of truce, or other such breach of faith committed in the act. Possibly the ambush was ordered by God in this instance, as was the command of verse 1 to "take all the people of war," in order to embolden the people.

8. Thirty thousand mighty men of valour.] But in verse 12 we read that Joshua "took five thousand men and set them to lie in ambush." There is probably (Keil) a mistake as to the numbers, perhaps through an error as to the Hebrew letters used to denote them. And the error is most likely in verse 3, where an early copist may have written 5 for 7, and so exhibited the sign for 5,000 instead of that for 5,000. For it seems very difficult to accept any of the other solutions that have been suggested. (1) That the 30,000 who were "sent away by night," verse 3, were all the warriors sent against Ai, and the 5,000 the only ambush (Masius, Rosenm., &c.); or, (2) that Joshua set two distinct bodies of men in ambush, one of 30,000 and the other of 5,000 (Clericus, Michaelis, &c.); or, (3) that the 5,000 were detached to reinforce the 30,000 on the day after the latter had taken up their position (Bp. Wordsworth). Against the first solution, verse 1 seems decisive. The command is "take all the people of war;" and verses 10 and 15 certainly imply the presence of the host at large. Against the second solution is the fact that the place in which the 5,000 are spoken of as posted in verse 12 is described in the self-same terms as that occupied in verse 3 by the thirty thousand; and in the actual capture of the city (verse 19) only one ambush is spoken of. Against both the second and third solutions it may be objected that 50,000 is too large a force for the purpose of an ambuscade. Such a body of men could hardly have occupied a position near the city (verse 4), and occupied it as should seem for two nights (cf. verses 4, 9, 10, 13) and the whole intervening day without being discovered. And this improbability is much strengthened by the fact that the ambush was placed between Ai and the friendly city of Bethel, distant only three miles, or thereabouts. It seems then on the whole that there must have been only one ambush, and that of 5,000 men, verse 12 being a mere repetition of the statement (cf. verses 3 and 9) introduced to make the narrative of the actual capture of the city more easily intelligible. On the assumption that verses 12, 13, belong to a different narrative, and have been introduced by a later editor, see Introd. § 6.

sent them away by night.] The selected 5000 would accordingly post themselves in the main ravine between Ai and Bethel in the night and early morning. The neighbourhood in which Ai was situated is described as "a wild entanglement of hill and valley;" and amidst its recesses the detachment could easily shelter itself from observation until Joshua's other measures were taken.
against the city, even behind the city:
go not very far from the city, but be
ye all ready:

5 And I, and all the people that
are with me, will approach unto the
city: and it shall come to pass, when
they come out against us, as at the
first, that we will flee before them,

6 (For they will come out after
us) till we have drawn them from
the city; for they will say, They flee
before us, as at the first: therefore
we will flee before them.

7 Then ye shall rise up from the
ambush, and seize upon the city: for
the Lord your God will deliver it
into your hand.

8 And it shall be, when ye have
taken the city, that ye shall set the
city on fire: according to the com-
mandment of the Lord shall ye do.
See, I have commanded you.

9 ¶ Joshua therefore sent them
forth: and they went to lie in amb-
bush, and abode between Beth-el and
Ai, on the west side of Ai: but
Joshua lodged that night among the
people.

10 And Joshua rose up early in the
morning, and numbered the people,
and went up, he and the elders of
Israel, before the people to Ai.

11 And all the people, even the
people of war that were with him,
went up, and drew nigh, and came
before the city, and pitched on the
north side of Ai: now there was a
valley between them and Ai.

12 And he took about five thou-
sand men, and set them to lie in
ambush between Beth-el and Ai, on
the west side of the city.

13 And when they had set the
people, even all the host that was
on the north of the city, and their
liers in wait on the west of the city,
Joshua went that night into the midst
of the valley.

14 ¶ And it came to pass, when
the king of Ai saw it, that they
hasted and rose up early, and the
men of the city went out against
Israel to battle, he and all his people,
at a time appointed, before the plain;
but he wist not that there were liers
in ambush against him behind the city.

15 And Joshua and all Israel made
as if they were beaten before them,
and fled by the way of the wilderness.

16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

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17. Or Bethel.] Probably the Bethelites had sent their troops to Ai to assist in repelling the renewed attack which Joshua, after the former repulse, would be expected to make. The king of Bethel is named (xii. 16) amongst those slain by Joshua, but is not placed either next or near to the king of Ai. Probably, therefore, it was only after some other enterprises that Joshua found opportunity to take Bethel itself.

18. Stretch out the spear that is in thine hand.] No doubt Joshua had ascended the heights, most likely those to the north of the valley, so as to separate himself from the flying Israelites on the lower ground, and to be visible to the men in ambush behind the city. He now, at the command of God, gives the appointed signal to the ambush by raising aloft his spear, which was probably furnished with a flag.

29. Hanged on a tree.] i.e. slew, and then hung up on a cross or gallows (cf. on Num. xxv. 4).

as soon as the sun was down.] Cf. on Deut. xxi. 22, 23.
30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

30-35. ERECTION OF THE MEMORIAL ALTAR ON MOUNT EBAL, AND REHEARSAL OF THE BLESSINGS AND CURSINGS ON MOUNT GERIZIM AND MOUNT EBAL.

The account of this solemnity is very brief. An acquaintance with Deut. xxvii. is evidently pre-supposed; and the three several acts of which the solemnity consisted are only so far distinctly named as is necessary to show that the commands of Moses there given were fully carried out by Joshua. The building of the altar and the offering of sacrifices thereon are here (verses 30, 31) placed first, because in all likelihood they were first done when the people reached Ebal. In Deuteronomy the erection of the stones (here alluded to in verse 32) stands first. But it is natural and right that the direct service of thanksgiving to God should take precedence in fact. On the whole of this passage, which is probably out of place here, see Note at the end of the chapter.

32. Copy of the law.] Cf. on Deut. xvii. 18, and xxvii. 3.

33. On the manner in which the ceremonial of the Blessings and Cursings was probably carried out see on Deut. xxvii. 12 and 26.

34. All the words of the law.] Cf. Deut. xxxi. 11 sqq. It would seem that Joshua, on the present occasion, must have read, at least, all the legislative portion of the Pentateuch before the people (cf. on Deut. xxvii. 3). The terms of this verse cannot be satisfactorily explained as importing only the Blessings and Curses of Deut. xxvii. and xxviii.

ADDITIONAL NOTE on verses 30-35.

It is difficult to escape the conviction that these verses are here out of their proper and original place. The connection between viii. 29, and ix. 1, is natural and obvious; and in ix. 3, the fraud of the Gibeonites is represented as growing out of the alarm caused by the fall of Jericho and Ai. It is, too, on the face of it, extremely unlikely that a solemnity of this nature in the very centre of the country should be undertaken by Joshua whilst the whole surrounding district was in the hands of the enemy, or that if undertaken it would have been carried out unmolested. For it appears (verse 35) that "all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them," were present at it. The distance from Gilgal in the Jordan valley to Mount Ebal is full thirty miles; and so vast a host, with its non-effective followers, could certainly not have accomplished a march like this through a difficult country and a hostile population in less than three days. Moreover, in ix. 6, x. 6, 51, 43, the Israelites are spoken of as still encamping at Gilgal. If then the solemnity described in these verses was really transacted immediately after the fall of Ai, the host, with its "women, little ones, &c.," must have made the tedious and dangerous march to Shechem and back again, beside having to spend a day
or two in the neighbourhood of the mountains for the preparation and performance of the solemnity. Nothing is said of special Divine interference; and, in the absence of miraculous help, Joshua could hardly have accomplished this undertaking at the time suggested by the present position of verses 30-35 in the narrative.

It is on the whole, then, likely that this passage does not, in our present Bible, stand in its proper context. There are other reasons for suspecting that the text in this portion of the book suffered some dislocation and corruption at an early date. Nearly all the MSS. of the LXX. place verses 30-35, now before us, after ix. 2; and the variations are numerous throughout the whole of the text of the LXX., and the renderings as compared with the Hebrew (cf. the LXX. and Hebrew in verses 5, 6, 11, 18, 21, 39). There is also a probable confusion of numbers in the course of it, as noted in verse 3.

There are no extant resources for restoring the text; and we can only conjecture that the place from which these six verses have been transferred is the end of chapter xi. The "then" with which verse 30 opens in our present text places the whole passage before us in very unsuitable connection with the fall of Ai. But the same "then" may well have served to introduce the account of the solemnity on Gerizim and Ebal at the end of the record of Joshua's victories, to which indeed it forms a suitable climax.

There is no reason, beyond the fact that the group of verses appears out of place here, for the opinion of Maurer, Meyer, De Wette, &c., that it is the interpolation of a later writer; nor yet for the similar opinion of Knobel, that "the Jehovah," in compounding his text, adopted the fragment from a document diverse in character from that which he followed throughout the rest of the chapter.

It is, indeed, maintained that the Gilgal of chapters ix. and x. is not the same place as that at which the encampment was fixed before the fall of Ai, but another Gilgal near to Mount Gerizim (so Keil). And there seems, from verse xi. 33, to have been another place called Gilgal in that neighbourhood; but it is in the highest degree unlikely that one and the same phrase, "camp at Gilgal," should be used repeatedly in the chapters preceding ix. for one place, and in ix. and x. for quite a different place, without any hint or remark whatever being inserted to point out the difference. The necessity under which Keil finds himself of making this assumption respecting the Gilgal of ix. and x. must be considered as another and weighty objection against maintaining the position of these verses as they stand in the text.

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CHAPTER IX.

1. The kings combine against Israel. 3. The Gibonites by craft obtain a league. 16. For which they are condemned to perpetual bondage.

And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2. That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

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CHAP. IX. 1-2. CONFEDERACY OF THE CANAANITISH PRINCES.—Thus far Joshua had had to contend against single cities only. Now the lords of the Canaanites, alarmed at the fall of Jericho and Ai, resolve to make a league and to resist jointly the progress of the Israelites. Before, however, their measures were taken, the inhabitants of Gibeon and its dependant towns, by a stratagem, contrived to make their peace separately with Israel (verses 3-27). This defection of Gibeon determined the five kings of the Amorites, whose territories were nearest Gibeon, to take instant action against that city. Their forces were defeated by Joshua in the battle before Gibeon (x. 1, sqq.). The other confederates subsequently gathered their armies together, xi. 1-4, and were defeated at the waters of Merom (xi. 6, sqq.). The former of these two great battles gave Joshua possession of the southern half of Palestine west of Jordan; the latter of the northern half. Thus the two verses here before us serve as a general introduction to chapters ix., x., and xi.; cf. v. 1. The Canaanites had, however, by the time at which we have arrived, recovered to some extent from the panic there described; perhaps in consequence of the repulse of the Israelites before Ai.

1. In the hills. [The hill country of southern and central Canaan, called "the mountain," Num. xiii. 17, where see note. Cf. also Deut. i. 7.]
3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,
4. They did work wilily, and went and made as if they had been ambas-
sadors, and took old sacks upon their asses, and wine bottles, old, and rent,
and bound up;
5. And old shoes and clouted upon their feet, and old garments upon
them; and all the bread of their pro-
vision was dry and mouldy.
6. And they went to Joshua unto

the camp at Gilgal, and said unto
him, and to the men of Israel, We
be come from a far country: now
therefore make ye a league with us.
7. And the men of Israel said unto
the Hivites, Peradventure ye dwell
among us; and how shall we make a
league with you?
8. And they said unto Joshua, We
are thy servants. And Joshua said
unto them, Who are ye? and from
whence come ye?

the valleys.] The word (šebēlāḇ) is
rendered “the vale” in Deut. i. 7, and imports
the lowland country between the mountains
and the sea coast; see on xv. 33.

the Hivites, &c.] Cf. iii. 10.

3-27. EMBASSY OF THE GIBEONITES AND
COVENANT BETWEEN THEM AND ISRAEL.

3. Gibeon.] This city was the head of
the four towns (cf. verse 17) occupied by
the Hivites (cf. xi. 19). The inhabitants are, in-
deed (2 Sam. xxii. 2), said to be “of the rem-
nant of the Amorites;” but there, as elsewhere,
the name Amorites is used as a general name
for the Canaanitish population (cf. on Deut. i. 7
and 44). The Hivites seem to have had a non-
monarchical form of government, for no king
of Gibeon is named, and it is the “inhabitants
of Gibeon,” in the text, who send the embassy
to Joshua (cf. also verse 11). Gibeon is said to
be (x. 2) “as one of the royal cities,” i.e.
in size and importance to be equal to those
cities which the kings of the country made	heir capitals. The name signifies “pertaining
a hill,” i.e. built on a hill (cf. Gibeah and
Geba, towns in the same neighbourhood),
and describes the site, which is on two of the
rounded hills peculiar to this district. It is
still known as El-Jib, and lies about five miles
north of Jerusalem by the most direct route.
It stands at the head of the pass of Beth-
horon, through which lies the main route from
Jerusalem and the lower Jordan valley to
Joppa and the seacoast. Thus from its posi-
tion, no less than from the number and valour
of its people (cf. x. 2), it was one of the most
important cities of southern Canaan. Massive
ruins and the remains of a large tank (doubt-
less “the pool of Gibeon,” mentioned 2 Sam.
ii. 13; cf. Jer. xii. 12) were found here by
Robinson; and also a very copious spring.
Gibeon fell within the lot of Benjamin (xviii.
23), and was one of the cities assigned to
the priests (xxi. 17). In later times it was famous
as the scene of the encounter between the
men of David and of Ithabosheth (2 Sam. ii.
12-17); of the murder of Amasa by Joab
(2 Sam. xx. 4-15); and eventually of the execu-
tion of Joab himself by order of Solomon
(cf. 1 Kings ii. 28, 29 with 1 Chr. xvi. 39). It
was for a long time the spot where the Taber-
nacle of Moses, together with the brazen altar
of burnt offering (cf. 1 Chr. xxi. 29) and
doubtless other portions of the sacred furni-
ture, were placed, though when they were
removed thither from Nob (cf. on 1 Sam.
xxi. 6) is uncertain. It was the scene of the
magnificent ceremonial with which Solomon
inaugurated his reign, 1 Kings iii. It no doubt
lost much of its importance after the Taber-
nacle and its accompaniments were removed to
the Temple of Solomon. (See Stanley ‘S. and
P.’ p. 207, sqq.; Robinson, ‘B. R.’ i. 455, sqq.)

4. They did work wilily.] Hebrew “they also,”
or “they too, did work, &c.” The Hebrew
particle (gam) is emphatic here and should
not be omitted. It serves, apparently, to con-
nect the stratagem of the Gibeonites with that
employed by the Israelites before Ai, and
perhaps also with the capture of Jericho,
which the Gibeonites might well attribute to
a surprise. It hints that the Gibeonites resolved
to meet craft with craft (LXX. καὶ ἐποιήσα
καὶ γε αἰτῶν ἐναπορύῃσα).

rent and bound up.] I.e. the wine skins
were torn and roughly repaired by tying up
the edges of the rent. The more thorough
and careful way, hardly feasible in a hasty
journey, would have been to insert a patch.

6. Camp at Gilgal.] This can hardly be
any other place than the Gilgal near Jordan;
see note at the end of ch. viii. No doubt,
whilst Joshua was engaged in more distant en-
terprises, the women, children, and property
of the Israelites were left with a sufficient guard
at this place, where they had been established
immediately after crossing the Jordan (cf. on
ch. v. 9).

7. How shall we make a league with you?] The
Israelites were expressly forbidden to
9 And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals 'with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals, and asked not counsel at the mouth of the Lord.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

make any league with the inhabitants of Canaan (cf. Ex. xxiii. 32 and reff.).

9. All that be did in Egypt.] The Gibeonites do not name the capture of Jericho and Ai, the real grounds for their alarm (cf. verse 3), lest their knowledge of what had happened recently in Canaan should betray them. They name only what God had done for His people in somewhat distant times and places.

14. The men took of their victuals.] “The men” are the elders of Israel (cf. verses 18 and 21), who tasting of what was offered them by the Gibeonites pledged themselves according to the usage of eastern nations to peace and friendship with them (cf. Gen. xxxi. 46. So Maur, Knobel, &c.). Keil, Rosenm., and others, understand that the elders of Israel tasted their provisions by way of test of the proof of their story. The context, however, “and asked not counsel at the mouth of the Lord,” seems rather to suggest the former view. The elders credited the story at once, instead of seeking the direction of God in the matter. The rendering of the margin is not to be preferred here to that of the text.

at the mouth of the Lord.] Le. by the Urim and Thummim (cf. Ex. xxviii. 30; Num. xxvii. 21).

17. Chephirah.] The modern Kefr (Robinson ' B. R.' iii. 146), afterwards together with Beeroth and Gibeon, apportioned to the tribe of Benjamin (cf. xviii. 25, 26). It is situated eight or nine miles west of Gibeon, and was an inhabited city in the days of Ezra and Nehemiah (cf. Ez. ii. 25; Neh. vii. 29). In both these places, as here, it is grouped with Beeroth and Kirjath-jearim.

Beeroth.] Still remaining in the large village of Bireb, about eight miles north of Jerusalem. (See Robinson ' B. R.' i. 453, 452.)

Kirjath-jearim.] Le. “city of woods;” written Kirjath-arim in Ez. ii. 25, and Kiriat-ahrius 1 Esdr. v. 19; probably identified by Robinson with the modern Kuriel el Enab, which means “city of grapes.” The neighbourhood abounds in vineyards, olive-trees, pomegranates, &c. Tobler (apud Smith, ' B.D.,' sub v.) observes (p. 157) that for thick and solitary woods he had seen nothing like those in this neighbourhood since he left Germany. Jerome, on Is. xxix. 1, renders the name “villa sylvarum.” The site suggested by Robinson is about nine miles distant from Jerusalem on the road to Jaffa. The town was numbered amongst those belonging to Judah (xxv. 60), and was in the northern boundary of that tribe (xxv. 9). Beyond this city the six hundred Danites encamped on their famous expedition to Laish; and the spot of their encampment acquired the name of Mahaneh-dan (i.e. “camp of Dan;” cf. Judg. xviii. 12). Kirjath-jearim was also, and probably before the Israelites conqu ested exclusively, called Baalah and Kirjath-baal (cf. xv. 9 and 60), names which seem to point
18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

23 Now therefore ye are cursed, and there shall none of you be free from being bondmen, and hewers of wood and drawers of water for the house of my God.

to its early sanctity as a special seat of Baal-worship. To this place also the ark was brought from Beth-shemesh after it was sent back by the Philistines, and here it remained for twenty years (1 Sam. vi. 20, 21, vii. 2). It was fetched thence by David and deposited in the house of Obed-edom (2 Sam. vi. 2). Hence the allusion, Ps. cxxxii. 6, where David is said to have found the ark "in the fields of the wood."

21. Let them be.] Render "they shall be." There is a sudden transition from the direct to the oblique style of speech. This decision was, no doubt, as is intimated by the words, "as the princes had promised them," added when first the princes pleaded with the people, as described in verse 20. It is omitted there in order to introduce the emphatic imperative, "let them live," which the princes finally uttered, and is resumed again somewhat irregularly towards the close of this verse, out of its proper place.

brewers of wood and drawers of water.] Menial duties belonging to the lowest classes only (cf. Deut. xxxix. 10). The curse of Noah (Gen. ix. 25) on the children of Ham was thus fulfilled to the letter in the case of these Hivites.

22. Wherefore have ye beguiled us?] Commentators have discussed at much length the questions of casuistry arising out of this transaction. Were the Israelites bound to respect an oath thus procured by fraud? Were they right in doing so? Bp. Sanderson, 'De Juramentis Oblig.' Prztl. ii. and iv. ('Works,' vol. iv. pp. 269, 300, Oxif. edit.), determines these questions in the affirmative; and rightly, since the oath, though unlawfully taken ("illicitum respectu actus jurandi"), was not an oath taken to do an unlawful thing, i.e. a thing in itself unlawful. In such a case the maxim applies, "Fieri non debet, factum valet." It was the carelessness of the Israelites themselves which betrayed them into this league. They were not at liberty to take advantage of their own remissness and throw off the obligation, unless it bound them over to something always and absolutely forbidden. But to spare the Canaanites, though ordinarily forbidden by God, was only so sub modo, i.e. lest they should seduce the Israelites into idolatry (cf. Deut. vii. 2, sqq.). The duty of the Israelites then, when they found themselves entangled into this unlawful covenant, was to devise means by which they might respect both their own oath and God's purposes as intimated in his injunctions against sparing the Canaanites. This was accomplished by granting their lives to the Gibeonites, but reducing them to a servile condition, which might be expected to disable them from influencing the Israelites to wrong. It may be added, that had the Israelites broken their oath, taken solemnly in the name of the Lord, they would have brought that name into contempt amongst the heathen; and, whilst punishing perfidy in others, would have themselves, the Lord's people, incurred the reproach of perjury. The result showed that Joshua and the princes judged rightly in this matter. God gave to Israel a notable victory, crowned with special miracles, over the kings who were confederated against Gibeon, because of the treaty made with Israel (x. 4, 8, 13); and God punished as a national act of blood-guiltiness the slaughter of the Gibeonites by Saul, which was a distinct violation of the covenant here before us (cf. 1 Sam. xxii. 1). The decision of some commentators, therefore (Maius, Munsterus, &c.), that the Israelites were not bound by their oath, and that of Calvin that they sinned in keeping their oath, seem clearly wrong. This sparing of the Gibeonites, as well as the previous sparing of Rahab and her household, must be borne in mind when the massacre of the Canaanites by Joshua and the Jews is dis-
CHAPTER X.

1. Five kings war against Gibeah. 6. Joshua receiveth it. 10. God fightheth against them with hailstones. 12. The sun and moon stood still at the word of Joshua. 16. The four kings are mured in a cave. 23. They are brought forth, 24. scornfully used, 26. and hanged. 28. Seven kings more are conquered.

43. Joshua returneth to Gilgal.

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2. That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3. Wherefore Adoni-zedec king of

cussed. Others, doubtless, might have been spared likewise, had they sought for mercy in the right way (cf. Intro. § 7).

24. We were sore afraid.] It was mere fear which drove the Gibeonites to act as they did. They sought for union with God's people, not for its own sake, but to save their lives. Rahab's motives were higher. She did not wait for the coming of Joshua, but believed in the word of God before its promises began to be accomplished (cf. ii. 9, sqq.). Hence she was adopted into Israel; the Gibeonites remained for ever bondsmen of Israel.

27. In the place which he should choose.] Cf. on Deut. xii. 5.

CHAP. X.—1-27. GREAT VICTORY AT GIBEON.


Jerusalem.] On the meaning and derivation of this name, see Note at end of chapter, and cf. on Gen. xiv. 18. The city belonged to the inheritance of Benjamin, xviii. 28, but was on the very edge of the territory of Judah (xv. 8). Hence it was the strong and warlike tribe of Judah which eventually captured the lower part of the city, most likely in the days of Joshua's later conquests (see on Judg. i. 8), and after the warlike strength of the Jebusites had been weakened by the defeat in the open field, recorded in this chapter. The upper town, more especially the fortified hill of Sion, remained in the hands of the Jebusites, who accordingly kept a footing in the place, along with the men of Judah and Benjamin, even after the conquest (cf. xv. 63; Judg. i. 21); and would seem, indeed, to have so far, and no doubt gradually, regained possession of the whole, that Jerusalem was spoken of in the days of the Judges as a Jebusite city. David finally stormed the ‘stronghold of Zion,' and called it “the City of David” (2 Sam. v. 6-9). It was, probably, only after this conquest and the adoption by David of the city as the religious and political metropolis of the whole nation, that the name Jerusalem came into use (cf. 2 Sam. v. 5) in substitution for Jebus.

2. As one of the royal cities.] See on ix. 3.

3. Hebron.] See on Gen. xiii. 18, and xxiii. 2.

Jarmuth.] Cf. xii. 11; Neh. xi. 29. Afterwards one of the cities of Judah (xv. 35). It is probably identified by Robinson, ‘B. R.’ ii. 17, with the modern Tarmuk. Here are remains of ancient walls and cisterns. The ruins are situated on a hill called Tell Arim. The word Jarmuth itself is derived from a word (ramab) signifying “to be high.”

Lachish.] Cf. xii. 11. Also a city of Judah (xv. 39), and, like Jarmuth, occupied by
Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

Jews after the captivity (Neh. xi. 30). It was fortified by Rehoboam after the revolt of the Ten Tribes (2 Chr. xi. 9), and seems to have been regarded as one of the safest places of refuge, since Amaziah took refuge there from conspiracy (2 Kings xiv. 19). It was besieged and taken by Sennacherib (2 Kings xviii. 14-17, and xix. 8); and the sculptured monuments of Nineveh still exhibit its captive citizens, stripped and prostrate before the Assyrian conqueror, in order to be flayed alive (Layard, ‘Nineveh,’ p. 150). From Micah i. 13, it would seem that through Lachish the idolatry of Israel was imported into Judah, and of this sin the capture of the city by Sennacherib was the punishment. Lachish is by most authorities (Ritter, Von Raumer, Van de Velde, &c.) identified with Um Lakis, lying some twenty miles west of Eleutheropolis, on the road to Gaza, and described as a low round hill covered with heaps of stones and with relics of marble columns. The arguments of Robinson, ‘B. R.’ ii. 47, against identifying Lachish with Um Lakis are not satisfactory.

Eglon.] Also in the lowlands of Judah (xv. 39; cf. xii. 12): doubtless to be found in the modern Ajlán (Robinson, ‘B. R.’ ii. 49), situated less than three miles west of Um Lakis.

6. Slack not thy hand.] The language reflects the urgency of the crisis: “Slack not thy hand—come up quickly—save us—help us.” Accordingly Joshua made a forced march, accompanied only by his soldiers (verse 7), and accomplished in a single night the distance from Gilgal to Gibeon (about fifteen miles in a direct line), which on a former occasion had been a three days’ journey (cf. ix. 18). He burst upon the Amorite host in the early morning, no doubt before they had heard of his having left his camp near the Jordan (verse 9).

8. Fear them not.] The host in front was by far the largest body of men Joshua had yet encountered. God, therefore, renews at this crisis the assurance of special help (cf. viii. 1, vi. 2).

10. Along the way that goeth up to Bethhoron.] There were two places of this name, distinguished as the Upper and the Nether Beth-horon (cf. xvi. 5, 5), which are identified by Robinson, ‘B. R.’ ii. 250-253, and Stanley, ‘S. and P.’ 208, with the villages now known as Beit-ur el Foka (the upper) and Beit-ur et Tabqa (the lower). The name Beit-ur, though differently explained by the natives, is probably a corruption of the ancient Beth-horon. The name itself (“house of caves”) points to the exceedingly rocky character of the district. Upper Beth-horon, the one mentioned in this verse, was between six and seven miles west of Gibeon; and “the way that goeth up to Beth-horon” must accordingly be the hilly road, broken by more than one steep ascent and descent, which leads from Gibeon to it. Between the two Beth-horons is a steep pass, still very rocky and rough, though the rock has been cut away in many places, and the path formed into steps. This pass was scaled by Robinson, on horseback apparently, in one hour. This is “the going down to Beth-
And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, “Sun, stand thou still.”

East of Libnah. The order of the towns in xi. 15, 16, confirms this.

Great stones from heaven.] i.e. hailstones, as appears from the following clause: LXXX., λιθοὺς ὕψιστας. Cf. Ecclus. xlv. 6. Frightful storms occasionally sweep over the hills of Judæa; but this was evidently a miraculous occurrence, like the hail which smote Egypt (Ex. ix. 24) and the tempest which fell on the Philistines at Ebenezzer (1 Sam. vii. 10). The stones were of extraordinary size, and the storm seems to have burst on the Canaanites only, not on the Israelites also.

These verses are a quotation in which is embedded an extract from the Book of Jasher. See Note at end of chapter. They describe the prayer of Joshua, and record how, by the miraculous providence of God, the day was prolonged till it sufficed for the people to “avenge themselves upon their enemies.”

In the sight of Israel.] Literally, “before the eyes of Israel,” i.e. in the sight or presence of Israel, so that the people were witnesses of his words. (Cf. Deut. xxxi. 7.)

Sun, stand thou still.] Literally, as marg., “be silent” (cf. Lev. x. 3); or rather, perhaps, “wait,” as in 1 Sam. xiv. 9.

thou moon.] The words addressed to the moon as well as to the sun, indicate that both were visible as Joshua spoke. But it does not therefore follow that the day was declining when he uttered the words, the sun verging towards setting and the moon having already risen. The expression in verse 13, “the sun stood still in the midst of heaven,” is inconsistent with such a supposition; as is also the locality assigned by Joshua to the heavenly bodies. For he undoubtedly spoke the words before us after the route of the Amorish army, and when the pursuit had passed far away to the west of Gideon, and he was most likely indeed standing with outstretched hand and spear at the summit of the pass of Beth-horon. Below and before him, westward, was “the broad green vale of Ajalon unfolding in the distance into the open plain with the yet wider expanse of the Mediterranean sea beyond” (Stanley, S. and P. P. 310); behind him, eastward, were the hills around Gideon. Some hours had, doubtless, passed, since in the early dawn he had
upon Gibeon; and thou, Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal.

But these five kings fled, and hid themselves in a cave at Makkedah.

And it was told Joshua, saying,

The five kings are found hid in a cave at Makkedah.

And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into your cities: for the Lord your God hath delivered them into your hand.

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

And all the people returned to the camp to Joshua at Makkedah in fallen upon the host of the enemy, and the expression “in the midst of heaven” seems to import that it was now drawing towards midday, though the moon was still faintly visible in the west. ‘The Christian Year’ reflects our text both beautifully and accurately in its stanzas for the first Sunday after Christmas:

“Tis true of old th’ unchanging sun
His daily course refused to run
The pale moon hurrying to the west
Paused at a mortal’s call.”

As Joshua looked upon the vast multitudes rushing away below towards their strongholds, he might well fear lest the daylight should prove too short to secure the full reward of his victory; and therefore he prays that the sun might remain stationary, where then it seemed to be, over Gibeon, and the waning moon hang still over Ajalon. If the time had been near sunset, Joshua would have seen the sun, not, as he did, eastward of him, but westward, sinking in the sea.

in the valley of Ajalon.] i.e. “the valley of the gazelles.” This is the modern Merj Ibin Omeir, described by Robinson, ‘B. R.’ ii. 253, 254, as “a broad and beautiful valley” running in a westerly direction from the mountains towards the great western plain. The ancient name is still preserved in Tilal, a village situated on the hill which skirts the south side of the valley. The town of Ajalon was, after the conquest, in the territory of Dan (see xix. 43); and was assigned to the Levites (xxi. 24; 1 Chr. vi. 54). It witnessed in later days a rout of the Philistines by Saul and Jonathan (1 Sam. xiv. 31), and seems to have figured conspicuously in the wars with that people (cf. 1 Chr. viii. 13; 2 Chr. xxviii. 18). It was one of the cities fortified by Rehoboam after the revolt of the Ten Tribes (2 Chr. xi. 10).

Book of Jasher.] I.e. as marg., “of the upright” or “righteous” (LXX., Βιβλίον τοῦ εὐθείου), a poetical appellation of the covenant people (cf. “Jeshurun” in Deut. xxxii. 15, and note; and cf. Num. xxxiii. 10 and 21; Ps. cxi. 1). On this book, which was probably a collection of national odes celebrating the heroes of the theocracy and their achievements, and which is referred to again (2 Sam. i. 18) as containing the dirge composed by David over Saul and Jonathan, see Note at end of chapter. It is cited here, not so much to confirm by testimony the stupendous facts narrated in the text, as to illustrate the impression produced upon the eye-witnesses of them.

about a whole day.] I.e. about twelve hours; the average space between a sunrise and sunset.

And Joshua returned.] Cf. verse 43, from which it is clear that Joshua’s return to Gilgal was not until after he had, by the storm and capture of the principal cities of south Canaan, completed the conquest of which the victory at Gibeon was only the beginning. The verse then is evidently the close of the extract from an older work, which connected the rescue of Gibeon immediately with the return to Gilgal, and omitted the encampment at Makkedah, verse 21; and also the details given in verses 28-42.

The thread of the narrative, broken by the four intermediate verses, 12-15, is now resumed from verse 11.

To the camp to Joshua at Makkedah.] It
peace: none moved his tongue against any of the children of Israel.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did unto the king of Makkedah as he did unto the king of Jericho.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

would seem that Joshua himself remained at Makkedah with the guards set before the cave. The other warriors would not return from the pursuit until the evening of the long and eventful day which witnessed the overthrow of the Amorites; and the execution of the kings and the capture of Makkedah itself belong, no doubt, to the day following (cf. verses 27, 28).

none moved his tongue.] Cf. Ex. xi. 7.

24. Put your feet upon the necks of these kings. A symbol of complete subjugation (cf. Ps. cx. 1; 1 Cor. xv. 25) customary in the Byzantine empire (cf. Const. Porphyrog. 'De Cerimoniis Aulae Byzantii' ii. 19). Joshua's purpose in ordering it is indicated by verse 25.

26. Hanged them on five trees. I.e., suspended their bodies after death upon trees or crosses as an aggravation of punishment. Cf. on Deut. xxi. 23, and cf. viii. 29.


29. Libnah. The name occurs, Num. xxxiii. 20, but must there refer to some other place. The word means "white" or "distinct," and undoubtedly points to some natural feature of the spot. Hence Stanley ('S. and P.' pp. 207, 257, 258) identifies it with the "Garde Blanche" of the Crusaders, a castle which stood on or near the white cliffs which bound the plain of Philistia to the east opposite to Ascalon. The fact that it was one of the first cities reached by Joshua after he left the mountains, and was besieged by Sennacherib next after the capture of Lachish, and apparently whilst on his route towards Jerusalem (2 Kings xix. 8), accord well with this site. Van de Velde and Dr. W. Smith ('Ancient Atlas') identify Libnah with Arak el Menbiyeb, a conspicuous isolated hill crowned with ruins about five miles west of Eleutheropolis; and the 'Onomasticon' (s.v. Lebna) also speaks of it as "villa in regione Eleutheropolitana." It was in the southern part of the hill-country of Judah (xv. 42), and was one of the cities afterwards assigned to the priests (xxi. 13). It revolted from Jehoram (2 Kings viii. 2), perhaps to the Philistines, who were then in insurrection (2 Chr. xxii. 16), but was again subdued, and probably very quickly, as we hear of it afterwards only as a city belonging to the kingdom of Judah (2 Kings xix. 8; 1 S. xxxvii. 8). The mother of Jehoahaz and of Zedekiah was a native of this city (2 Kings xxiii. 31, xxiv. 18; Jer. iii. 1).
31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:
32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.
33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.
34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:
35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.
36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:
37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.
38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:
39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.
40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.
41 And Joshua smote them from change in the direction of the march. Joshua from Hebron turned to the south-west, and attacked Debir or Kirjath-sepher and its dependencies (see on xv. 15).
40-43. SUMMARY OF THE RESULTS OF THE CAMPAIGN IN SOUTH CANAAN.
40. The hills.] I.e. the mountain district of Judah and of south Canaan generally (cf. ix. 1 and xv. 48).
41. the south.] The Negeb (cf. on xv. 21-32, and on Num. xiii. 17).
42. the lowlands.] The "valley" (shephelah). (Cf. ix. 1, xv. 33, where see notes.)
43. the springs.] Render "slopes," and cf. on Deut. iii. 17. The word here means the district of undulating ground between "the lowlands" (or shephelah) last named and "the hills" or mountain. The LXX. here and xii. 8 treats the word as a proper name (Ἀρμοῖος); so also does A. V. in xiii. 3 and Deut. iii. 17.
44. all that breathed.] I.e. every human being. See on Deut. xx. 16.
41. From Kadesib-barna.] On Kadesh see on Num. xiii. 26.
even unto Gaza.] This limits Joshua's
Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

ADDITIONAL NOTES

on verses 1, 13, 12-15.

1. Jerus.[aem.] The name of this city is usually written יִרְעֶשֶׁת and pointed as here; but in five places it is found, as on most Maccabean coins and in modern Hebrew in the fuller form יִרְעֵשֶׁת, viz. in Jer. xxvi. 18; Esth. ii. 6; 1 Chr. iii. 5; 2 Chr. xxv. 1, and xxxii. 9. In the Chaldee form, used by Ezra and Daniel, it is written יִרְעַשְׁת. The LXX. writes always Ἰερούσαλήμ, the N. T. sometimes Ἰερούσαλήμ, sometimes Ἰεροσολύμα. The form glądου (Joseph. Ant. i. 10; Paus. viii. 16-3) corresponds to the Salem of Gen. xiv. 18. Jerusalem is certainly meant by Salem in Ps. lxxxvi. 2, and is probably the Salem of Gen. xiv. 18, where see note. It is the Ariel (“Lion of God”) of Is. xxix. 1, where see note; and is possibly to be identified with the Cadity of Herod. ii. 159; cf. the modern name of the city El Kods (see however Rawlinson’s Herod. ii. p. 208). It is sometimes called after its original inhabitants, Jebus (Judg. xix. 10, 11; 1 Chr. xi. 4), or “the city of the Jebusites” (Judg. xix. 11) or Jebusi (JOSH. xviii. 16, 28). In xv. 8, and 2 Sam. v. 8, the word in the original is Jebusi, though the A. V. gives “the Jebusite” and “the Jebusites.” It is often called “the city of Judah,” 2 Chr. xxv. 28. The name given to it by Hadrian, Aelia Capitolina, never obtained wide currency. Very varying derivations of the word Jerusalem have been suggested. The latter portion of it (סיל) appears as a complete name in Gen. xiv. 18 and Ps. lxxxvi. 2, and means “peace,” not (as Fürst explains, ‘Lex. s. v.) “hill-place,” “summit,” cf. Heb. vii. 2. It seems evident that the original and proper pointing is יִרְעַשְׁת. The pointing יִרְעֶשֶׁת and


1. “The Book of Jasher” is again cited 2 Sam. i. 18: “Also he bade them teach the children of Judah the use of the bow: behold it is written in the book of Jasher.” The A. V., in that passage, needs to be corrected. What is really meant is that the Song of the Bow, called, after the Hebrew mode, simply “The Bow,” because it celebrated the skill of Saul and Jonathan in archery (cf. “the Bush,” St. Mark xii. 26, and “in Elias,” Rom. xi. 1), was to be found in the Book of Jasher (see note on 2 Sam. l. c.). Thus we have before us two quotations from this book—the one in Joshua, the other the elegy of David over Saul and Jonathan in 1 Sam. i. 19-27.

2. From these passages (and no other are extant which can be proved to be extracted from it) the general character of the book as to contents seems apparent. Both passages
are unquestionably rhetorical in structure and poetical in diction.

3. The word Jasher itself, more properly written Jashar, is most probably an appellation of the theocracy,—of the people of Israel considered as the covenant people, and will have much the same force as "Jeshurun" (see on Deut. xxxii. 15), a word with which it is in fact closely connected in etymology. Thus the Book of Jasher will be equivalent, as the Margin gives it, to "the book of the Upright." No doubt the book, as a whole, illustrated "by historical songs how an upright man in Israel, a Joshua or a Jonathan, should live, what glorious victories he could achieve, what glory he would gain." Ewald: 'Geschichte,' i. 74 (Martineau's Trans.). It was evidently compiled by degrees (as was also "the book of the wars of the Lord," Num. xxi. 14 where see note), any ode or song thought worthy of such honour being added to it when produced; so that the quotation of it here is no proof at all that the Book of Joshua was composed after the date of the reference to the Book of Jasher in 2 Sam. 1; and as little is the quotation in 2 Sam. 1 a proof that the Book of Jasher was not extant until, at any rate, the time of David. There were heroes of the theocracy before Joshua, or at any rate contemporary with him; and others also whose praises would be placed on record in this national anthology between Joshua and David. It is possible that the Song of Miriam and the Song of Deborah were also enshrined in the Book of Jasher, though we have no evidence of the fact.

4. The above explanation of the terms "Book of Jasher" is accepted by Gesen., Fürst, Keil, Davidson, Donaldson, and many other leading critics. It is also supported by LXX.: βιβλίον του εὐδοκει, and Vulg. "liber justorum." In spite, however, of its antiquity and intrinsic probability, many other and very varying explanations have been offered by critics. Igen compares the Arabic إصلاح (Hamasa) the title of a famous collection celebrating the achievements of warriors, and proposes to render "liber dexteriatis iuro virtutis," and is followed by Landerer ('Das Buch des Wackern') in Herzog's 'Encycl.' viii. 544; but no example can be found of  י⚅ being used to signify warlike valour. Bp. Lowth ('De Sacr. Poesi Heb.' pp. 241, 242) refers to the Jewish practice of naming books after the initial word, and conjectures that the ode here cited and many others in the collection began with the word י六年. But the plan of nomenclature in question can hardly have been adopted by the Jews until the books of Scripture had been collected and divided as they now stand in their Bible, which was long after the days when the Book of Jasher was first extant. The Syr. Version, which gives "liber canticorum" had probably a different reading י为基础; see Rosenm. in loc.). The Targum of Jonathan gives "liber legsit," thus identifying the Book of Jasher with the Penfœceus, as does also Rashi; and most of the Rabbins (in Talmud Abodah Sarah,' ii. 1) explain the reference as an allusion to Genesis xlviii. 19, regarding the prophecy there given of the future greatness of the tribe of Ephraim as receiving its crowning accomplishment here in Joshua. Jerome on Isai. xlv. 2 follows this view. Other Rabbins again identified this book with Deuteronomy. It is at any rate obvious from these opinions that no separate book bearing the title 'Book of Jasher' was extant amongst the Jews after the Christian era. The closing portion of Ecclus., however, may be referred to as illustrating the Hebrew mode of treating such themes as those contained in 'The Book of the Righteous.' Probably, indeed, chapters xlv.-l. contain imitations or paraphrases of verses from that ancient book; cf. especially xlv. 1 sqq., "Let us now praise famous men," &c.

5. Two Rabbinical works under this title are extant, one belonging to the twelfth the other to the seventeenth century; (see Dr. Davidson in Kitto's 'Encycl,' Art. Jasher, edit. Alexander). In 1854 appeared Dr. Donaldson's work, entitled Jashar: Fragmenta archetypa carminum Hebreeorum in Masoretico V.T. textu passim tessellata. The author maintains that the Book of Jasher is a compendium of the age of Solomon, and was intended to embody the teaching—theological, historical, and didactic—of the Schools of the Prophets. He regards this book as containing the marrow of what is at present contained in all the historical books ordinarily attributed to the times preceding Solomon, and as supplying also materials and examples for the later period. The present text of the historical books he regards as neither old nor authentic, but as constructed out of the Book of Jasher, along with other and inferior materials. His work is an attempt to disengage the ancient fragments out of the later matter supposed to be incorporated with them in our present Bible, and thus to reconstruct the Book of Jasher. The attempt has been universally condemned as a failure needing no refutation.

Note C, on verses 12-15.

These four verses seem to be a fragment or extract taken from some other and independent source and inserted into the thread of the narrative after it had been completed, and inserted most probably by another hand than that of the author of the Book of Joshua. That the passage contains a quotation is clear enough from verse 13; whilst,
as is pointed out in the footnotes, verse 16 resumes, and carries on the story from verse 14; and again, verse 15, which follows up the prayer of Joshua and the consequent complete success of Israel on the day of battle at Gilgal, by recording the return to the camp at Gilgal, cannot have been placed where it is by the writer of verses 28-42. The unsuitableness of verse 15 to its present position is so manifest that many MSS. and edit. of LXX. omit it altogether: whilst several commentators (e.g. Maius, Drusius, a Lapide) have recourse to the expedient of rendering "proposed to return." The original writer of verses 12-15, whoever he may have been, did not include in his record the various conquests enumerated in the closing part of the chapter. He supplied, however, to the composer of this chapter, or more probably to a later revision of a fragment complete in itself and finished in verse 15, — a fragment which is intruded, somewhat roughly and without adjustment to its context, into the narrative of the chapter before us.

2. Was the whole passage, verses 12-15, taken out of the Book of Jasher? Before this question can be answered another must be settled, viz.: Are the four verses poetry throughout, or partly prose and partly poetry? For all existing information and all intrinsic probability lead us to regard the Book of Jasher as one of poetry (see last Note); and, accordingly, the words which precede the formula of citation ("Is not this written, &c."), and which all allow to be taken from that Book are poetical. It seems most probable that even the opening words of verse 12 are so (cf. Ex. xv. 1), though they may have been added by the writer of verse 14 by way of introduction, as was verse 15 by way of conclusion. On the main point at any rate the rhetorical character and cadence of the passage, which are noted by all commentators; its grammatical characteristics (such as the omission of the article before הָשָׁם and הָיְהָ, which ordinarily, when used in the vocalic would have the article in prose: see Ewald, 'Lehrb.,' p. 796; and cf. the use of יְנֵי in Job xvi. 18); the primitive word מִיָּד; and the use of וַיַּזְכֹּר without the article for the children of Israel—are decisive.

But the words following the formula of citation, no less than the formula itself, are, in the judgment of several critics and commentators, of a different character, and are clearly prose. They are words of remark upon the contents of the poetical extract, and confirm and carry on the statements of it. The parallelism so remarkable in the words preceding is dropped here, no further mention is made of the moon, the matter of fact statement is added that "the sun stood still," &c., and the whole passage is wound up by verse 15. It is indeed still maintained by Hengstenberg, Keil, &c. that the citation from the Book of Jasher is carried on to the end of verse 15; but even if the style and character of verses 14 and 15 permitted us to accept such a view, the fact that the "formula citandi" would thus occur in the middle of the quotation instead of at the beginning or end, as is always the case elsewhere, is alleged as absolutely fatal to it.

It must, therefore, be conceded as probable that verse 12 and the first half of verse 13 alone belong to the Book of Jasher, and that the quotation from that book terminates with the "formula citandi," as in 2 Kings xv. 21; xx. 30, &c. Maurer ("Comment in V. T., in loc.") has neatly summed up this view of the question: "que ante formulam citandi leguntur sunt poesia; quae post, pura putat prosa." So also Eichhorn, Haase, Fay, Kamphausen (in 'Stud. und Krit.' for 1863, p. 806), &c. An alternative view is that of the transaction set forth in the verses before us.

It cannot fairly be denied, in the first place, that the writer of this fragment, he to whom we are first indebted for the quotation from the lost Book of Jasher, seems to have understood the words of the ancient song literally, and believed that an astronomical miracle really took place, by which the motion of the heavenly bodies was for some hours suspended. So likewise believed the writer of Ecclus. xlv. 4, where, speaking of Joshua, he says "Did not the sun go back by his means? And was not one day as long as two?" So also the older Jewish authorities generally, cf. Joseph. 'Ant,' v. 1, 17; and see the diverse opinions as to the length of this miraculous day in the Talmud, 'Abodah Sarah,' ii. 1: and the Christian Fathers, e.g. Justin M., 'Dialog cum Tryph.' 115; Tertullian, 'De Ejusio,' i. 10; Hieron. 'contr. Jovin.' i. ii.; Augustin, 'De Civ. Deli,' xvi. 8, &c. This opinion was adopted also by a Lapide, Calvin, Osianer, &c.; and especially by Calmet in a very elaborate dissertation: see 'Dissertationes in V. et N. Test.' (Wicburgi, 1789) vol. i. pp. 391-407. It will not be forgotten that it was this passage which in particular was pressed against Galileo (note especially the Vulgate version of verse 12, "Sol contra Gabaon ne movearis"): see Dean Stanley's 'Lectures on the Jewish Church,' pp. 247 sqq.; first series. Subsequently to the spread of the Copernican theory, which was much quickened after the condemnation of Galileo by the Pope in 1613, those who still upheld the view that an astronomical miracle was wrought by the prayer of Joshua modified their hypothesis so far as concerns the means by which the prolongation was effected: they now taught that the motion of the earth on its own axis was temporarily suspended; so Zimmermann, Lilenthal, Motheim, &c. Nor has this view been without its advocates in our own days: see, e.g. Baum-
garten, in Herzog’s ‘Encycl.,’ art. *Jesu:* also a remarkable essay by the Rev. E. Greswell, on “The Two Miracles affecting the Sun,” in a work entitled ‘The Three Witnesses and the Threefold Cord’ (London, 1863), which maintains that the relations of mean and actual nocti-diurnal time, disturbed, of course, by the miracle in the days of Joshua, were again adjusted by the miracle in the days of Hezekiah; and see also Cowie’s *Hulsean Lectures* for 1853, Lecture VII. Starke quotes a French theologian, Jean d’Espagne, as teaching that this miracle occurred Amo Mundi 3555; (i.e. 356 x 7) after 365 weeks of years (cf. on Dan. ix. 24.) Thus the sun, having completed a sevenfold cycle, is supposed to have kept a day of rest.

It must be allowed, indeed, that some of the objections which have been urged against this view on scientific grounds are easily answered, as, e.g. that a stoppage of the diurnal rotation would project all animals, &c., from the earth’s surface with the velocity of a cannon-ball, and cause a convulsion of the solar system. The interference, if such there were, with the earth’s motion was not an act of blind power *ab extra* and nothing more. The Agent here concerned is omnipotent and omniscient, and could, of course, as well arrest the regular consequences of such a suspension of nature’s ordinary working as He could suspend that working itself. It is, however, obvious, that any such stupendous phenomenon would affect the chronological calculations of all races of men over the whole earth and do so in a similarly striking and very intelligible manner. Yet no record of any such perturbation is anywhere to be found;—for the Egyptian tradition recorded by Herod. ii. 142, though sometimes compared with the passage before us, really mentions something quite different (cf. also Plato, ‘Politi,’ § 12). Still more important is it to notice that no marked and unquestionable reference is made to such a miracle by any of the subsequent writers in the Old or New Testament; even when their theme itself seems to solicit mention of it, as e.g. in Heb. xi., where the great deeds of Joshua and the Judges that followed him are celebrated, in verses 30 sqq. There is indeed but one passage in any canonical book which can be quoted as possibly referring to it—Hab. iii. There verses 10 and 11 run thus: “The mountains saw thee and trembled: the overflowing of the water passed by; the deep uttered his voice and lifted up his hands on high. The sun and the moon stood still in their habitation; at the light of thine arrows they went, and at the shining of thy glittering spear.” It is obvious that the prophet is celebrating generally the extraordinary interferences of God on behalf of His people; and when he names the sun and moon it may be that he alludes to the incidents of the battle of Bethhoron, though even this cannot be taken for certain, since the sense of the words is disputed, and many commentators (e.g. Hengst. Keil, Hitzig) understand him to be speaking of an eclipse (see note in loc.). But no inferences of a historical kind can be drawn from a passage conceived in a highly poetical and completely figurative strain. The prophet, indeed, was probably copying his phraseology from that selfsame Book of Jasher which is quoted in the passage before us. Isaiah (xxviii. 21) alludes to the victory at Gibeon, but without naming the standing still of the sun.

For reasons like these, many commentators have explained the miracle as merely an optical one: some (Spinoza, ‘Tract. Theol. Pol.’ 6: Grotius, Clericus, &c.) having recourse to an extraordinary refraction of the sunlight; others (Whiston, &c.) to a parhelion; others (J. D. Michaelis, Hess, &c.) to continuous lightning lasting through the night.

These numerous explanations, so varying and, it must be added, as to some, so forced, show how strongly the difficulties which arise out of the passage have been felt. Accordingly stress has been laid by recent commentators on the admitted fact that the words out of which the difficulty springs are an extract from a poetical book. They must consequently, it is argued, be taken in a popular and poetical, and not in a literal sense. Joshua feared lest the sun should set before the people had fully “avenged themselves of their enemies.” In his anxiety he prayed to God; God hearkened to the voice of Joshua; gave miraculous help by the hailstorm, and perhaps also by other unrecorded means. He delivered the Amorites into the hands of Joshua; and thus the victory was completed before nightfall. This is boldly and strikingly expressed in the words of the ancient book, which describes Joshua as praying that the day might be prolonged, or, in poetical diction, that the sun might be stayed, until the work was done. Thus Agamemnon, ‘Il.’ ii. 412, sqq., prays that the sun may not go down till he has sacked Troy (cf. ‘Odys.’ xxii. 247 sqq.; ‘Il.’ xviii. 233 sqq.; Callim. ‘Hymn to Diana,’ 181 sqq.). The language of Deborah; “The stars in their courses fought against Sisera” (Judg. v. 20) is brought forward from the Bible as parallel; and that of David: “He bowed the heavens also and came down. . . . He sent from above, he took me, he drew me out of many waters” (Ps. xviii. 9, 16). No one constructs such passages as describing actual occurrences. They set forth only internal, although most sincere and, in a spiritual sense, real and true convictions. This explanation is adopted by Maurer, Ewald, Von Lengerke, &c.; and, what is more important,
commends itself also to such men as Hengstenberg, Keil, and Kurtz—theologians whose orthodoxy upon the plenary inspiration and authority of Holy Scripture is well known and undoubted.

4. It must, however, if we allow ourselves to be convinced by the argument of Maurer, Fay, Kamphausen, &c., exhibited in the earlier part of this note, be observed that the historical writer, whoever he may be, who wrote the fragment contained in verses 12-15, and who is the person actually making the citation from the Book of Jasher, appears to have believed in the actual occurrence of the astronomical prodigy in question. Remark ing, in the end of verse 13 and in verse 14, upon the words which he quotes in verses 12 and 13, he says: "So the sun stood still," &c.; "And there was no day like that," &c. These words, if deemed to be (as Maurer insists they are) in prose and of a historical character, seem distinctly to reassert the fact, and add a comment upon it.

CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the country taken by Joshua. 21 The Anakims cut off.

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and it not only to strike terror into the confederacy of which it was the head, but also to secure his own rear when the armies of the Israelites had marched southwards again to their homes. It had fallen again into the hands of the Canaanites in the days of the Judges, and was no doubt again taken and destroyed by Barak, though this is not expressly stated in Judg. iv. Hazor is mentioned in Egyptian inscriptions of an early date. It was taken by Tothmosis III., and was again a flourishing place under Rameses II. See Chabas 'Voyage d'un Egypt.' p. 183. Its situation in the midst of a plain, though itself on a hill, rendered it peculiarly suitable as a stronghold for people whose main reliance was on horses and chariots (cf. verse 4, and Judg. iv. 3). Its position on the northern frontier led to its being fortified by Solomon: 1 Kings ix. 15. Its people were carried away captive, with those of the other cities of Naphtali, by Tigrath-Pileser (2 K. xv. 39). By the "plain of Asor," where (1 Macc. xi. 67) Jonathan gained a victory over the Syrians, is doubtless to be understood "the plain of Asor" (i.e. Hazor); the last letter of the preceding Greek word having been erroneously attached to the proper name. Joseph. (Ant. xi. 5, 7)
in the valley, and in the borders of Dor on the west,
3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpah.
4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

writes the word correctly. Hazor is conjecturally identified by Robinson with the modern Tell Kuraibeib (B. R.' iii. 365).

bad time these things.] i.e. of the defeat of the Southern Canaanites at Bethhoron and of the conquest of their country.

Madon.] Mentioned again only in xii. 19. Its site is unknown.

Shimron.] Called Shimron-meron in xii. 20, — because perhaps situated on the Lake of Merom; afterwards in the territory of Zebulon (xix. 15). Its site, as well as that of Achshaph, is unknown.

Achshaph.] Afterwards a city of Asher (xiv. 25).

2. On the north of the mountains.] Rather, "northwards in the mountains." The reference is to the mountain district of Galilee, called (xx. 7) "mount Naphtali."

on the plains south of Chinnereth.] Literally "in the arabah south of Chinnereth." The words describe the northern portion of the "arabah" (cf. on Deut. i. 1), or depressed tract, which extends along the Jordan from the lake of Gennesaret southwards.

Chinnereth.] Identical with the later Gennesaret (see on Num. xxxiv. 10). The lake derived its name from a town on its banks (cf. xix. 35).

in the valley.] The northern part of the same flat district mentioned in ix. 1. This "valley" is the level plain adjacent to the sea and extending from Carmel southwards.

borders of Dor.] Render "highlands of Dor." Dor was a royal city, and gave its name to the district around it (cf. xii. 23; 1 K. iv. 11). It lay within the territory of Asher, but appears to have been in fact to Manasseh (xvii. 11), and, since the Manassites proved unable to expel the Canaanites, was, with Taanach and Megiddo, actually taken possession of by Ephraim (1 Chr. vii. 29). Here Solomon established one of his twelve officers "which provided victuals for the king and his household" (1 K. iv. 7, 11). It figures as a fortified town in the Maccabean times (1 Macc. xv. 11); and also subsequently under the Romans (see Joseph. 'Ant.' xiv. 5, 3, where it is called Δαρός). It is described as "nunc deserta" by Jerome ('Onom.'), who gives the name there as Dornapeth, the Hebrew word rendered "borders" in A.V. being taken as part of the proper name (cf. the LXX. in this place, Ναζεβάρ). Its ruins, in the fourth century, were extensive: cf. Jer. 'Ep.' cviii. ('Epitaph. Paulæ'); "mirata ruinas Dor ubitis quondam potentissime." Pliny 'H. N.' v. 17 and Steph. Byz. s. v. Δαροσ speak of the place as a Phcenician settlement. It was, indeed, probably the most southerly of the Phcenician towns. Several coins of the date of Vespasian and other later emperors, bearing its name (Δαρος lep), are still extant. In early Christian times it was the see of a Bishop, who was, in the days of the Crusades, a suffragan in the province of Cæsarea. Its importance was derived from its having an excellent and well-sHELtered haven, and from the abundance amidst its rocks of the shellfish (murex trunculus) which furnished the famous Tyrian purple. The site of Dor is identified by travellers as the modern Tantura or Danorea, — a name which is itself only a corruption of the ancient Dor. It lies near the foot of Carmel some six miles north of Cæsarea. The village itself now contains but few houses; the site, however, abounds in massive ruins, amongst which is an ancient tower still some 30 feet high: cf. Rel. 'Palest. pp. 738 sqq.; Ritter, 'Geogr. of Pal.' iv. 478 (Clark's Transl.); Tristram, 'Land of Is.' p. 106. Endor (i.e. "spring of Dor"); cf. xvii. 11) memorable as the spot where the flying host of Sisera was slaughtered by Baal (Ps. lxxiii. 10), and where Saul visited the witch (1 Sam. xxviii.), no doubt received its name from its being within the territory of this town.

3. To the Canaanite, &c.] Cf. on iii. 10.

Hermon.] See on Deut. iii. 9.

the land of Mizpeh.] More accurately here Mizpah. The name means "prospect" or "watch-tower," and is here (and also in xiii. 26; xv. 38, and elsewhere) used with the article "the land of the watch-tower." The locality is no doubt identical with that spoken of in verse 8 as "the valley of Mizpeh," and is probably identified as a plain stretching at the foot of Hermon south-westwards from Hasheva, towards the Babr el Huleb. In this plain is a hill called el Mutalleb (i.e. "the look out" or "look down"), commanding a fine view over lake Huleh and the surrounding district. Robinson 'B. R.,' iii. 373. In a
5 And when all these kings were 
met together, they came and pitched 
together at the waters of Merom, to 
fight against Israel.

6 ¶ And the Lord said unto 
Joshua, Be not afraid because of 
them: for to morrow about this 
time will I deliver them up all 
slain before Israel: thou shalt hough 
h their horses, and burn their chariots with 
fire.

7 So Joshua came, and all the 
people of war with him, against them 
by the waters of Merom suddenly; 
and they fell upon them.

8 And the Lord delivered them 
into the hand of Israel, who smote 
them, and chased them unto 'great 
Zidon, and unto 'Misrephoth-maim, 
and unto the valley of Mizpeh east-
ward; and they smote them, until 
they left them none remaining.

land abounding in striking points of view like 
Palestine, the name Mizpah was naturally, 
like "Belle Vue" amongst ourselves, bestowed 
on many places. The Mizpeh here mentioned 
must not be confounded with the Mizpeh of 
Gilead, xiii. 26, and Judg. xi. 29; nor with 
the Mizpeh of Judah, xv. 38; nor yet with that 
of Moab, 1 Sam. xxiii. 3.

5. Waters of Merom.] I.e. "the upper 
waters." The name only occurs here, but is 
referred by general consent to the modern 
Babr el Huleh, the lake Semchonitis, or Samo-
chonitis of Josephus (see 'Ant.' v. 5, 1; 
'Bell. Jud.' iii. 9, 7). This lake occupies 
the southern half of the Ard el Huleh, a 
depressed basin some fifteen miles long and 
three or four broad lying between the hills 
of Galilee on the west and the lower spurs of 
Hermion on the east. The size of the lake 
varies with the season, and the northern side 
of it ends in a large swamp. The shape of 
the lake is triangular, the point being at the 
south where the Jordan, which enters it on 
the north, again quits it. There is a con-
siderable space of table land along the south-
western shore, and here probably the troops 
of Jabin and his confederates were encamped, 
preparing to move southwards when Joshua 
and his army fell suddenly upon them. 
Josephus ('Ant.' v. 1, 18) describes their camp as 
at "Beruth, a city of the Upper Galilee not far 
from Kadesh which is also a place in Galilee."

6. Be not afraid of them.] Cf. x. 8. Josephus 
describes ('Ant.' v. 1, 18) the terror of the 
Israelites at the numerous host before them, 
which he reckons at 300,000 foot, 10,000 horse 
and 20,000 chariots. These figures seem in-
credible, and are, so far as we know, without 
authority; but it was at any rate the largest 
army which Joshua had yet encountered, and 
hence the special encouragement here rec-
corded.

to morrow about this time.] The promise 
seems to have been made when Joshua having 
marched from Gilgal to meet the mustering 
hosts of his enemies, first reached their neigh-
bourhood, and became aware of their vast 
strength.

bough their horses.] I.e. cut the sinews of 
the hinder hoofs. This sinew once severed 
cannot be healed, and the horses would thus 
be irreparably lamed (cf. Deut. xvii. 16, and 
ote). This is the first appearance of horses in 
the wars with the Canaanites.

7. Suddenly.] As before, at Gibeon (cf. 
x. 9), so now Joshua anticipates his enemies. 
Perhaps before they had well ascertained that 
he had left Gilgal, he and his warriors burst 
on them through the valleys. Taken thus by 
surprise, and hemmed in between the moun-
tains and the lake, the chariots and horses 
would have no time to deploy and no room to 
act effectively; and thus, in all probability, the 
unwieldy host of the Canaanites fell at once 
to hopeless confusion.

8. Unto great Zidon and Misrephoth-maim.] 
One portion of the defeated host fled north-
estwards towards Zidon; the other north-
estwards up the Ard el Huleh, towards what 
was, in later times, the site of Casarea 
Philippi.

Zidon, called here and xix. 28, "great 
Zidon," as the metropolis of various subject 
towns and territories, appears (see xix. 28) to 
have been afterwards assigned to Asher, but 
was not, in fact, conquered by that tribe (cf. 
Judg. i. 31). It is mentioned in Egyptian 
papyri of great antiquity: see Chabas 'Voy. 
d’un Egypte,' p. 161. It is frequently mentioned 
by Homer (e.g. Ili. vi. 289; Od. xiv. 425), 
and was in the most ancient times the capital 
of Phoenicia. In later times it was eclipsed 
by Tyre which, in the days of David, appears 
as the chief city (cf. 2 Sam. v. 11). The 
prophets frequently couple Tyre and Sidon 
together, as does also the New Test. (cf. Is. 
xxiii. 3, 4, 12; Jer. xxvii. 5; xlvi. 4; St. 
Matt. xi. 22; xv. 21; &c.). On the present 
state of Sidon and its neighbourhood, see 
Rob. 'B. R.' ii. 476 sqq.

Misrephoth-maim.] I.e. "burnings of 
waters." Both the site and the signification of 
the name are uncertain. From xili. 6, it 
would seem that the place must have been 
connected with Zidon. From this fact, and 
from the similarity of name, Mr. Grove ('B.
And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.

And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.

And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded.

But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

Even from the mount Halak that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon:

Joshua made war a long time with all those kings.

Conquests. It suits equally well several of the ranges near the south border of Palestine, and it is uncertain which of them is the one here indicated. Mr. Clark, (Bible Atlas,) identifies it with the modern Jebel el-Mukreh, sixty miles south of the Dead Sea; Knobel with the mountain Madarab or Maderab, on which see Num. xxxiii. 30; Fay and others with the range of white cliffs which stretches obliquely across the lower grounds about eight miles south of the Dead Sea. This range may well be "the smooth mountains" in question. It forms a conspicuous feature in the geography of that district. The valley south of it is called the Arabah, north of it El-Ghor. Up its cliffs is the pass which Robinson regards as the ancient Maaeleh-Akrabim (see on Num. xxxiv. 3-5).

Baal-gad. This town (mentioned again xii. 7, and xiii. 5—passages parallel to the one before us) is probably Paneas, the Caesarae Philippi of later times. So Robinson, Von Raumer, Keil, &c. The name means "troop or city of Baal" (Keil), or a place where Baal was worshipped as the giver of "good luck" (Gesen., Först): cf. Is. lxv. 5. It was probably the same as the Baal-Hermon of Judg. iii. 3, and 1 Chr. v. 23. There were many sanctuaries of Baal on and near Mount Hermon: see on Deut. iii. 9. Baaleth, which some,
JOSHUA. XI. XII. [v. 19—1.]

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

(e.g. Kitto, 'Encycl.' s. v. Baal-gad) have identified as the spot in question, is far too to the north, and could not be described as under mount Hermon. Moreover, it seems certain that the conquests of Joshua never extended over the whole of the fastnesses around mount Lebanon, as must have been the case had he reached Baalbek.

18. Joshua made war a long time.] At least five years; according to others, seven years (see on xiv. 10, and Introduction, § 4). It is evident from this verse that this and the preceding chapter contain a very condensed account of the wars of Joshua, giving particulars about leading events only.

20. It was of the Lord to harden their hearts.] Cf. Deut. ii. 30, and Ex. iv. 21, vii. 3, and notes; and the Scholiast on Soph. "Antig." 616:—

"Οταν Β' δαίμων αθηρί πορεύην καθ' τον νοῦν ἔβλαψε πρῶτον, δ ἰρευέται:

and the Proverb: "Quem Deus vult perdere prius dementat."


21. At that time.] i.e. in course of the "long time" mentioned in verse 18.

the Anakims.] The special mention of this portion of Joshua's conquests is suggested by the narrative of Num. xiii. 31 sqq. (where see notes). As it was the report of the spies respecting the Anakims which, above all, struck terror into the Israelites in the wilderness (cf. Num. xiii. 33), and caused their faithless murmuring and revolt (cf. Num. xiv. 1-4), so the sacred writer goes back here in his story to record pointedly the overthrow of this gigantic and formidable race. On the Anakims, see note on Num. xiii. 22. They had their chief settlements in the mountains around Hebron.

Hebron.] See on x. 3.

Debir.] See on xv. 15.

Anab.] A city in the mountain district of Judah, lying some distance south of Hebron. It still bears its ancient name (see Rob. 'B. R.' i. 494, 495).

destroyed them utterly with their cities.] Joshua defeated them, captured their cities, and expelled those that escaped the sword from the land occupied by his armies. This remnant took refuge (see the next verse) in the neighbouring Philistine towns; from which they appear (see xv. 13 sqq.) to have returned to the neighbourhood of Hebron, probably whilst Joshua was pushing his successes in the north, and had to be again driven out, as it appears from Judg. i. 9 sqq. after the death of Joshua, and therefore many years after the time here before us, by Caleb and Othniel.

22. Gaza, Gath, Ashdod.] Cf. on xiii. 3.

23. Joshua took the whole land.] These words import that Joshua had marched up and down the country in all directions, and had overcome all overt resistance. There were, however, many districts by no means thoroughly and finally subdued. This appears clearly in xiii. 1-6.

CHAP. XII. CATALOGUE OF ALL THE KINGS CONQUERED BY MOSES AND JOSHUA.

1-6. The kings and country conquered by Moses on the east of Jordan.

1. From the river Arnon.] This river, on
Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 ¶ Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aror, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;

3 And from the plain to the sea of Chinnereth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:

4 ¶ And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and Edrei,

which see Num. xxi. 13, and notes, formed the boundary of the Amoritish territory on the south, and consequently of the conquests of the Israelites in this direction. They were forbidden to invade the Moabith land which lay on the south of the Arnon.

mount Hermon.] See on Deut. iii. 8, 9.

all the plain on the east.] I.e. the arabah or depressed tract along the east bank of Jordan, the modern El-Ghor (see on Num. xxi. 1).

2. Heshbon.] See on Num. xxi. 25.

Aror.] See on Deut. ii. 36.

from the middle of the river.] I.e. as appears from xiii. 9, 16, “from the city that is in the midst of the river,” viz., Ar Moab (see on Num. xxi. 15, 28, and Deut. ii. 36).

half Gilead.] Gilead is here used as a general name for the whole district east of Jordan: so in Deut. xxxiv. 1; 1 Kings, iv. 19; cf. on Num. xxxii. 29. On the kingdom of Sihon, which extended from the Jabbok to the Arnon (see on Num. xxxii. 1).

the river Jabbok.] See on Num. xxi. 24.

3. From the plain.] Render “over the plain;” for the words describe not one of the boundaries of Sihon’s kingdom, but part of the territory included in it, i.e. the eastern portion of the Ghor (see on verse 1), between the Sea of Tiberias and the Dead Sea.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the

Beth-jeshimoth.] I.e. “house of the wastes;” see Num. xxxiii. 48, xxxiii. 28. and note.

Ashdoth-pisgah.] See on Deut. iii. 17.


Edrei.] See on Num. xxi. 33.

5. Salcah.] See on Deut. iii. 10.

the Geshurites and the Maachathites.] Cf. Deut. iii. 14, and notes.

half Gilead.] I.e. unto the “half Gilead” of verse 2, which was in the domains of Sihon, and formed the boundary of Og’s kingdom on the south.

6. Moses . . . gave it for a possession.] I.e. gave orders that this trans-jordanic district should be allotted to the two tribes and a half. These directions were actually executed by Joshua after the death of Moses (see on Num. xxxii. 28).

7-24. Kings and country conquered by Joshua on the west of Jordan. The names of the kings are given in the order of their actual encounter with Joshua. Those enumerated in verses 10-18 either belonged to the league of the southern Canaanites mentioned in x. 1 sqq., the power of which was broken in the battle of Bethhoron, or were at any rate conquered in the campaign following that battle. Those mentioned in verses 19-24 were in like manner connected with the northern confederates, xi. 1 sqq., who were defeated at the Waters of Merom.
13. **Gedor.** The Gedor of xv. 58, a city in the mountain district in the south of the territory of Judah mentioned again, 1 Chr. xii. 7. It is no doubt the modern Jedur, “a place with ruins on the brow of a high mountain ridge.” Rob. ‘B. R.’ ii. 13.


15. **Adullam.** Cf. Gen. xxxviii. 1. This place is not certainly identified. It was situated, as appears from xv. 35, between Jarmuth and Socoh, in the “valley” of the tribe of Judah (see on ix. 1). The town is called after the LXX. “Odollam” in 2 Macc. xii. 38. It was one of those fortified by Rehoboam (2 Chr. xi. 7). The famous “cave of Adullam” (1 Sam. xxii. 1; 2 Sam. xxiii. 13) was probably in quite another part of the country near the modern Khureitun, not far from Bethlehem. See Robinson, ‘B. R.’ i. 481, 482; Kitto, ‘Encycl.’ s. v. Adullam.

16. **Betbel.** See on vii. 2.

17. **Tappuah.** This place is omitted in the account given (x. 28-39) of the captures which ensued on the victory at Bethhoron, as are also Bethel, Hepher, Aphek, and Lasharon, here mentioned in verses 16-18. They all no doubt were cities which cast in their lot with the king of Jerusalem and his allies. Tappuah appears from xv. 34 to have been in the same district as Adullam and Jarmuth. *Hepher.* An unknown place, probably the town which gave its name to “the land of Hepher” of 1 K. iv. 10, and doubtless within the territory of Judah. It must be distinguished from the Gath-Hepher of Zebulun, named in xix. 13.

18. **Aphek.** Probably the Aphekah of xv. 53, a town in the neighbourhood of Hebron. The name (= “strength”) was applied to several places, and these, perhaps, not in all cases towns, in various parts of Palestine. The Aphek of 1 Sam. iv. 1 (see note) must apparently have been situated rather northward of Jerusalem than near Hebron; that of 1 Sam. xxix. 1, where Saul encamped before his last battle with the Philistines, was not far from Jezreel; that of iii. 4, and xix. 30, was in the territory of Asher, and probably not far from Sidon; that of 1 K. xx. 26 (see note), was again on the eastern side of Jordan.

**Lasharon.** This place is nowhere else named. Rosenmüller conjectures that it is Sharon, the town which gave its name to the celebrated plain. But this would be situated somewhat too far towards the north.

20. **Shimron-meron.** Perhaps equivalent to Shimron near the waters of Meron (see on xi. 1).

21. **Taannach.** A Levitical town (xxii. 15) in the territory of Issachar, but assigned to the Manassites (xvii. 11; cf. 1 Chr. vii. 29), though they did not expel the native inhabitants (Judg. i. 27). It is identified by Robinson, ‘B. R.’ i. 316, as the modern Taanuk, now a small village, but having ruins near it in the plain of Esdraeleon. It was here that Barak encountered the host of Sisera (Judg. v. 19).

**Megiddo.** See vol. i. p. 457; and cf. xvii. 11; Judg. i. 27; where, as also in 1 K. iv. 12, Megiddo is grouped with Taannah. Here Ahaziah, king of Judah, fled after he had been wounded by the servants of Jehu, and died (2 K. xii. 27); and there Josiah encountered Pharaoh Necho, and was slain in battle (2 K. xxiii. 29; cf. Zech. xii. 1). “The waters of Megiddo” (cf. Judg. v. 19, see note), are probably the pools formed near Megiddo by
22. The king of Kedesh, one; the king of Jokneam of Carmel, one; the king of Dor in the coast of Dor, one; the king of 'the nations of Gilgal, one; 24. The king of Tirzah, one: all the kings thirty and one.
CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half.

14, 33. The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Baladan slain.

24. The bounds of the inheritance of Gad, 29 and of the half tribe of Manasseh.

NOW Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshur,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Phi-

c.g. Gilgal, Geliloth (xviii. 17), as well as in the familiar Galilee. It is hardly, however, a proper name here, but is equivalent to "circuits" or "districts"; LXX. correctly Spas all Geshuris. A district on the south of Philistia, the inhabitants of which are again named, 1 Sam. xxvii. 8; not to be confounded with the land of the Geshurites mentioned in verse 13, and in xii. 5.

3. Sihor which is before Egypt.] The word Sihor (more correctly written Sihor) is derived from a root signifying "to be black," and is suitable enough as an appellative of the Nile, as it is actually employed in Is. xxiii. 3; Jer. ii. 18 (cf. Virg. 'Georg.' iv. 291, where the Nile "viridem Egyptum nigra fecundat arena"). The name Sihor occurs again, xix. 26, as belonging to a river which formed one of the boundaries of Asher. Here it most probably stands for "the river of Egypt" (cf. xv. 4, and Num. xxxiv. 5, where see note), the Pao-kopos of the Greeks, the modern Wady el Arib. Some commentators understand the Nile to be alluded to here; but the Nile is not "before Egypt," it flows through the midst of Egypt.

Ekron. This town, which gives its name to the most northerly of the five Lordships of the Philistines here mentioned, is no doubt the modern Akir: see Robinson, 'B. R.' ii. 227-229. It lay on the northern boundary of Judah (xx. xi.), and was actually conquered by the men of that tribe (Judg. i. 18), though assigned in the allotment of the land to Dan (xix. 43). It seems to have fallen again into the hands of the Philistines in the days of the Judges, and was reconquered by Samuel (cf. Sam. v. 10, and vii. 14). It figures however in subsequent times only as a Philistine city (cf. Sam. xvii. 5); 2 K. i. 2, 16; Jer. xxv. 20; Amos, i. 8; Zeph. ii. 4; Zech. ix. 5). It is known in the sacred history as the last place at which the ark was deposited during its captivity amongst the Philistines, 1 Sam. v. 10, and as the seat of a sanctuary of Baal-Zebub (cf. 2 K. i. 2, and note).

five lords.] The Hebrew word (seren) means "an axle," and is applied as a title
listines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gitites, and the Ekrontites; also the Avites:

peculiarly to the chiefs of the Philistines (cf. Judg. iii. 3; xvi. 5, &c.).

the Philistines.] On the origin and early history of this people, an invading race of Egyptian origin, see on Gen. x. 14.

the Gazathites.] Gaza (Hebr. Azzub, i.e. "strong," cf. Deut. ii. 23) which gave its name to this "lordship," was the most southern of the Philistine cities (cf. x. 41, xi. 23). It was allotted to the tribe of Judah (xv. 37), and was, with its territory, taken by the warriors of that tribe, as were also Ekron and Ashkelon (cf. Judg. i. 18). It was however soon re-occupied by the Philistines (Judg. iii. 3), and subsequently is always mentioned as a Philistine city (cf. Judg. xvi. 1 sqq.; x. 17; 2 K. xviii. 8). It lay on the direct route of the Egyptian armies in their invasions of Syria; was captured, apparently during the wanderings of the Israelites in the Desert, by Thothmes III., after a regular siege of twelve months, or thereabouts, as a preliminary to his further and most important operations in Western Asia (see 'Essay on the Bearings of Egyptian History,' &c., vol. i. p. 457), and appears to have been again taken by the Egyptians in the days next preceding the exile (cf. Jer. xlvii. 7). It is repeatedly mentioned as a fortress in the Maccabean wars (cf. 1 Macc. ix. 52, xi. 61, &c.; Joseph. 'Ant.' xii. 13, 1), and had previously undergone a siege from Alexander the Great, as it did afterwards from the Jewish king Alexander Jannaeus (cf. Q. Curt. iv. 6, 7; Joseph. 'Ant.' xii. 13, 3). Special judgments are denounced against Gaza for the cruelty of its people towards the Jews in the time of their humiliation (Amos. i. 6, 7; cf. Zeph. ii. 4; Zech. ix. 5). St. Jerome ('Onom.,' s. v.) raises the question how these prophecies can be reconciled with the flourishing condition of the city in his day? He replies, that the ancient city was indeed a ruin of which the foundations could hardly be traced, and that the then existing town was built on another site. Gaza then in later times an episcopal see (Euseb. 'Hist. Eccl.' viii. 13). It is now a thriving place containing some 15,000 inhabitants, a larger population than that of Jerusalem (Robinson, 'B. R.' ii. 36 sqq.).

the Ashdodites.] Ashdod, the Azotus of the New Test. (cf. Acts, viii. 40), and the Maccabean times (cf. 1 Macc. iv. 15), was like Gaza allotted to Judah (see xv. 46, 47). If taken by the warriors of this tribe at the time of the conquest it was soon regained by the Philistines, and became a principal seat of their Dagon worship. Hither the ark of God was taken after its capture by the Philistines (cf. 1 Sam. v. 2 sqq.). Ashdod was no doubt made tributary in the days of David and Solomon, but seems to have rebelled in the time of the later kings, for Uzziah conquered it (2 Chr. xxvi. 6). It was taken by the Assyrians under Sargon (Is. xxi.) in the course of their campaign against Egypt, and again after a siege of twenty-nine years, the longest siege on record, by the Egyptian king Psammetichus (Herod. ii. 157). It is alluded to as only "a remnant" by Jer. xxv. 20, but was strong enough to give trouble to the Jews under Nehemiah (see Neh. iv. 7-18, xiii. 24). Its name (= "fortress," "castle"), no less than its history indicates its importance as a stronghold; it seems indeed, from 1 Sam. v., to have been the principal one of the Philistines. Like Gaza it was doomed by the Jewish prophets to desolation, and it was utterly destroyed by the Maccabees (1 Macc. x. 77-84, xi. 4). It was, however, rebuilt by the Romans under Gabinius (Joseph. 'Ant.' xiv. 5, 3), and figures in Christian times as an episcopal city. Its bishop was at Nice, and at other subsequent councils. It is the present Esdud, a small and poor Moslem village, about eighteen miles north of Gaza, see Ritter, 'Pal.' iii. 220 sqq. (Clark's Transl.).

the Eshcalonites.] Inhabitants of the famous Askelon. This city is not recorded in xv. to have been made over, as Ekron, Gaza, and Ashdod were to Judah, nor is it elsewhere named in this book. It was however taken by the men of Judah (Judg. 1. 18), but must soon have regained independence (cf. Judg. xiv. 19; 1 Sam. vi. 17). Herod the Great was born here: Euseb. 'H. E.' i. 6. It figures as an important town and seaport in the history of the Crusades, and very massive ruins still attest the ancient strength and grandeur of the place, see Ritter, 'Pal.,' iii. 213 sqq. (Clark's Transl.). It is situated about midway between Gaza and Ashdod.

the Gittites.] Inhabitants of Gath. This town seems to have been first taken by David (1 Chr. xviii. 1). It is not named again in the book of Joshua. It was the town of Goliath (1 Sam. xvii. 4), and is mentioned in David's elegy over Saul as a leading Philistine city (3 Sam. i. 20). It seems to have always remained in the hands of the Philistines, though no doubt made tributary in the days when the Jewish monarchs were powerful (cf. 1 K. ii. 39). It was one of the cities fortified by Rehoboam (2 Chr. xi. 8), was taken by Hazael in the time of Joash (2 K. xii. 17), and again taken by Uzziah (2 Chr. xxvi. 6). Gath appears from the 'Onomasticon,' s. v. 'Geth,' to have been the
4 From the south, all the land of the Canaanites, and "Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill

nearest of the Philistine cities to Jerusalem, but both the name and the city have perished, and its site has not been ascertained.

also the Avites.] No doubt the Avim of Deut. ii. 33, where see note. Probably a Canaanitish tribe conquered by the invading Philistines, and dependent on them.

4. From the south.] Read "on the south," and connect the words with the verse preceding (so LXX., Vulg., Syr., Keil, Knobel, &c.). They indicate the southern limit of the still unconquered territory in this neighbourhood, as verse 3 gives the northern one. Moreover the districts named in the rest of this verse belong to north Canaan, not to the quarter referred to in verses 2 and 3.

all the land of the Canaanites.] I.e. of those Canaanites who dwelt in the locality to which the writer now passes. The Phoenicians on the coast are here meant.

Mearab.] This place is not mentioned elsewhere. The word means "cave" (cf. e.g. x. 18), and has been referred to Mgr. Jezezin ("cave of Jezezin"), between Tyre and Sidon, where a number of grottoes exist hewn out of the limestone rocks of Lebanon. This spot was a stronghold of the Crusaders, and is now a hiding-place of the Druses (see Robinson, 'B. R.', ii. 474). Ritter conjectures that the name points to a district characterized by deep cave-like ravines near Sidon and Dan-Laish: cf. 'Pal.', ii. 178, 179 (Clark's Transl.).

Aphek.] A city of Asher (xix. 30), to be distinguished from the place of the same name in xii. 18, where see note. This Aphek is no doubt the Apha described by Robinson, 'B. R.', iii. 606, 607, famous for a temple of Venus which was destroyed by Constantine (Euseb. 'Vit. Const.', iii. 55).

to the borders of the Amorites.] I.e. as far as the borders of the former kingdom of Og.

5. The land of the Giblites.] I.e. "the land of the people of Gebal." The word is rendered by "stone-squarers" in 1 K. v. 18. The people of Gebal seem from this passage to have been skilful builders in stone, and from Ezek. xxvii. 9, of ships also. Gebal possessed a fleet in the time of Alexander the Great (cf. Arrian: 'Exp. Alex.', ii. 20). It was the seat of a famous temple of Adonis, Strabo, xvi. 755. The place was called by the Greeks Biôlos or Biôlos; hence in 1 K. v. 18, and Ez. xxvii. 9, the LXX. gives Biôlos. Gebal is the modern Jebail, about 22 miles north of Beyrouth. At Jebail and in other ancient Phoenician cities there are traces of the same large bevelled stones clamped with iron, which appear in the foundations of Solomon's temple. These are probably the work of the Giblites, cf. Ritter, 'Pal.', ii. 214, 215 (Clark's Transl.). The Gebal of Ps. lxxvii. 7, is generally understood to be another place situated in Idumaea.

Baal-gad.] See on xi. 17.
the entering into Hamath.] See on Num. xiii. 21.


them will I drive out.] These words begin a new clause, which is connected in sense with verse 1: so Vulg., Masius, Dathe, Michaelis, &c. The A. V. would exhibit the sense more clearly if the words from the beginning of verse 2 to the words "the Sidonians" in this verse were placed in a parenthesis, and the order of the words before us changed thus: "I will drive them out." The "them," which is not at all emphatic, is used somewhat irregularly, but not obscurely, and means the inhabitants of the "very much land to be possessed," which is spoken of in verse 1.

only divide thou it.] I.e. "although thou hast not yet conquered it, yet rely on my promises, and divide it as though already in thy power."

8-33. The writer appends to the command of God, above narrated, a statement that the other two tribes and a half had already had their inheritance marked out for them by Moses in the land east of Jordan. The boundaries of this territory as a whole are first set forth (verses 8-14), and afterwards the portions assigned within it to the two tribes and a half are severally described (verses 15-33).

8. With suborn.] Rather "with which,"
the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the Lord gave them;

9 From Aror, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

16 And their coast was from Aror, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that are in the plain; Dibon, and Beth-baal-meon,

i.e. with which half tribe. But the half tribe on the east of Jordan is meant, as the sequel shows; not that with which the pronoun is placed in grammatical connexion, the half tribe on the west of Jordan.

even as Moses the servant of the Lord gave them.] I.e. the arrangements made in general terms by Moses were carried out by Joshua. In fact Moses had assigned the Trans-Jordanic territory to the two tribes and a half; the exact limits of their several portions were now determined, and the destined proprietors put in possession of their inheritance; for they had now fulfilled the conditions on which that inheritance had been promised, and helped their brethren “until the land was subdued before them” (Num. xxxii. 28, 19, where see note).

9. The city that is in the midst of the river.] See on xii. 2.

Medeba . . . Dibon.] See on Num. xxi. 30.

11. Gilead.] See on Num. xxxii. 1. the Geshurites and Maachathites.] See on xii. 5.

12. Ashtaroth and Edrei.] See on xii. 4.

14. Unto the tribe of Levi he gave none inheritance.] This statement respecting the tribe of Levi is emphatically repeated at the end of the statement respecting the two tribes and a half in verse 33; and again, when the portions of the other nine and a half tribes are about to be described, in xiv. 3, 4. On the portion of the Levites, see on Deut. x. 8, 9, and especially Deut. xviii. 3: Note at end of chapter.

15-24. Inheritance of the tribe of Reuben. This territory was the most southerly of the Trans-Jordanic possessions of Israel, and adjoined Moab, which lay only on the other side of the Arnon. Hence the Reubenites became in after times much intermixed with the Moabites, who in fact eventually acquired much of the land, and several, if not all, of the cities here named as belonging to Reuben. This acquisition was probably assisted by the fact that the territory north of Arnon had formerly belonged to the Moabites, from whom it was wrested by the Amorites (see on Num. xxi. 36 sqq. and notes). It is not likely that the Amorite conquerors had completely extinguished the Moabite inhabitants. Hence, in the days when the Reubenites became engrossed in their pastoral pursuits, and probably not very long after the days of Joshua, the Moabites easily encroached on their inheritance, and in the end probably reoccupied nearly the whole of the ancient kingdom of Sihon (see on Deut. xxxiiii. 6).

17. Heshbon.] See on Num. xxxii. 37. This city became eventually a Levitical city, and was reckoned to the tribe of Gad (cf. xxi. 39; 1 Chr. vi. 81).

Bamoth-baal.] The “Bamoth” of Num. xxi. 19, where see note.

Beth-baal-meon.] Called “Baal-meon,” Num. xxxii. 38, where see note.
18 And Jahaza, and Kedemoth, and Mephaath,
19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,
20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,
21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.
22 ¶ Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.
23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.
24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.
25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aror that is before Rabbah;

18. Jabaza. Written Jabazab, xxi. 36, where it is enumerated amongst the Levitical cities. It is the “Jahaz” of Num. xxi. 23 (see note), famous as the spot where Sihon was defeated by Moses. Kedemoth. See on Deut. ii. 26.

Mephaath. Like Kedemoth a Levitical city (cf. xxi. 37; 1 Chr. vi. 79). It appears from Jer. xlviii. 21, that the Moabites eventually regained this as they did other Reubenite cities. The site of Mephaath is uncertain, but since it was in later times (see Jerome, ‘Onom.’ s. v. Mephaath) a Roman military post established to keep in check the tribes of the desert, it must no doubt be looked for amongst the easternmost of the then settled localities.


Zareth-shahar. I.e. “light of the dawn.” This place is nowhere else mentioned, and its site is wholly unknown. From verse 27 it would seem that the “valley” here mentioned is that of the Jordan.


Ashdoth-pisgah. See on Deut. iii. 17.

Beth-jeshimoth. See on Num. xxii. 1 and note; and cf. Num. xxxiv. 49.


dukes of Sihon. So Vulg. (“duces”) and Syr. But render rather “vassals of Sihon.” The word used is derived from a root (nasach) signifying “to pour out,” as a libation, and hence “to dedicate” or “appoint” with a libation: so Fürst. Keil, Hengstenberg, and others prefer the sense of “moulded,” i.e.

18-25. Inheritance of Gad. Jazer. Cf. Num. xxi. 32, and note. all the cities of Gilead. I.e. of Gilead in the narrower sense, included in the territory of Sihon, and distinct from Bashan; so also in Deut. iii. 10.

half the land of the children of Ammon. I.e. that half of the Ammonite territory which had been conquered by the Amorites. This, after the overthrow of Sihon, the Israelites took for their own. The land which the Ammonites still held in the days of Moses, the Israelites were not permitted to attack (cf. Deut. ii. 19, and iii. 16).

25. Aror that is before Rabbah. So called to distinguish it from the other Aror on the Arnon, which was within the borders of Reuben, verse 16 (cf. on Num. xxxii. 34). It is named again only in Judg. xi. 33, and 2 Sam. xxiv. 5, where it appears as one of
26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;
27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the remotest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.
28 This is the inheritance of the children of Gad after their families, the cities, and their villages.
29 ¶ And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.
30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, three-score cities:
31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.
32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.
33 ¶ But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance, as he said unto them.

the frontier places of David's kingdom. Its site is not yet discovered.

Rabbah.] The "Rabbath of the children of Ammon" of Deut. iii. 11; and perhaps the Ham of Gen. xiv. 5, where see note. Rabbah was a border fortress, the principal stronghold of the Ammonites (cf. on Num. xxi. 24), and the residence of their king (2 Sam. xii. 26). It was attacked by Joab to avenge an insult offered to the Jewish ambassadors, and, after a long resistance, taken (cf. 2 Sam. xi. xii.; 1 Chr. xx. 1 sqq.). It appears, however, in later times again as an Ammonitish city (Jer. xlix. 3; Ezek. xxv. 5; Amos, i. 13-15). In the third century B.C. it received from Ptolemy Philadelphus the name of Philadelphia (cf. Jerome on Ez. xxv. 1), by which it is known amongst the Greek and Roman writers (cf. Plin. 'N. H.' v. 16; Joseph. 'B. J.', i. 6, 3). It was taken after a long siege by Antiochus the Great (Polyb. v. 16). It was in later times the seat of a Christian bishop; but has now for many centuries been in ruins, remarkable for their grandeur and extent. These are described by Burchhardt, 'Syria,' p. 357 sqq.; and by Tristram, 'Land of Is.,' p. 549 sqq. It is situated on the banks of the Wady Zerka, the ancient Jabok, a small affluent of which, called Moesi-Ammam, or water of Amman, rises amidst the ruins of the lower town; cf. the expression "city of waters," a Sam.

26. Ramath-mizpeh.] The Ramoth-gilead of xx. 8, where see note.

Betonim.] Called Botimia by Jerome in the 'Onomasticon,' but otherwise quite unknown.

Mahanaim.] See on Gen. xxxii. 2, 3.

unto the border of Debir.] Rather perhaps (as Keil) "unto the border of Libnir," the second preposition assumed by A. V. being superfluous, and the letter (lamed) which forms it being probably the initial one of the proper name. Knobel and Michaelis regard the place as identical with the Lo-debar of 2 Sam. ix. 4, and xvii. 27, one of the towns from which provisions were brought to David at Mahanaim.

27. In the valley.] I.e. the valley of the Jordan.

Betb-aram and Betb-nimrab.] See on Num. xxxii. 36.

Succoth.] See on Gen. xxxiii. 17.

39-33. Inheritance of the half tribe of Manasseh. On the conquest of Bashan, see especially Num. xxxii. 39-42, and notes.

38. The statement respecting the Levites is repeated from verse 14, and appended as a conclusion to the whole account of the allotment made of the Trans-Jordanic conquests.
CHAPTER XIV.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by privilege obtained Hebron.

AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan; but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

5 As the Lord commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah

CHAP. XIV. This chapter begins the account of the division of the cis-Jordanic territory amongst the nine tribes and half-tribe of Manasseh; an account which is brought to a close in xix. 51. Verses 1-5 of this chapter form a sort of preface to the whole.

1. Eleazar the priest, and Joshua the son of Nun, &c. See on Num. xxxiv. 16-29, where the instructions given by God to Moses and now carried out by Joshua are more fully given.

2. By lot.] Cf. Num. xxvi. 56 and note. We are not told in what manner the lot was cast. Perhaps two urns were employed, one containing a description of the several districts to be allotted, the other the names of the tribes; and the portion of each tribe would then be determined by a simultaneous drawing from the two urns. Or a drawing might be made by some appointed person, or by a delegate of each tribe from one urn containing the descriptions of the ten inheritances. As has been already observed (see Num. xxvi. 56, and xxxiv. 16-29), the lot only determined in a general way the position in the country of the particular tribe concerned, whether north or south, &c.; the dimensions of each territory being left to be adjusted subsequently, according to the numbers and wants of the tribe to be provided for. The relative geographical position of the tribes is certainly reflected, though in the broadest outline, by the blessing of Moses (cf. note at end of Deut. xxxiii.), perhaps by prophetic foresight, perhaps by virtue of some understanding already arrived at, which should be sanctioned and governed as to details by the lot, overruled for that end by God's special providence. Since the predilections and habits of the two tribes and a half were certainly consulted in the appointment to them of the trans-Jordanic territory (cf. Num. xxxii. 1 sqq.), there is no objection to the supposition that something of the same kind may have taken place, subject to the Divine approval, in the distribution of the other conquered lands; and the lot would thus be appealed to as finally deciding the matter and foreclosing jealousies and disputes.

It is apparent that the casting of the ten lots did not take place simultaneously. The tribe of Judah had precedence, whether by express appointment or because its lot "came up" first, does not appear. It was, as it seems, only after this tribe had settled upon its domains that further lots were drawn for Ephraim and the half tribe of Manasseh. After this a pause, perhaps of some duration, appears to have occurred; the camp was moved from Gilgal to Shiloh; and the further casting of lots for the other seven tribes was proceeded with at the instigation of Joshua (see xviii. 3).

The distribution of land by lot amongst colonists or conquerors was customary amongst the Greeks (cf. Herod. v. 77; vi. 100; Thucyd. iii. 50) and Romans (cf. Cicero, 'Epist. xi. 20). It does not appear, however, that the lot was resorted to by the Israelites in order to parcel out the inheritance of the tribes amongst their different families.

4. For the children of Joseph were two tribes.] This is added by way of explanation of the statement in verse 2, that there were nine tribes and a half to be provided for. Excluding the two tribes and a half and the Levites, there would remain only eight tribes and a half out of the twelve. But on the other hand, as we are here reminded, the tribe of Joseph had now branched out into two tribes.

therefore they gave.] Render "and they did not give," or, "nor did they give."

6-15. Caleb's inheritance.

The children of Judah.] No doubt, in par-
came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenazite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land wheredoe thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.

11 "As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou hearest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 "Hebron therefore became the inheritance of Caleb the son of Jephunneh: (see on Num. xx. 1); after the passage of the Jordan seven more years had passed, when Caleb claimed Hebron, before the partition of the land amongst the nine tribes and a half. These seven years then correspond to the "long time" (cf. xi. 17) during which Joshua was making war with the Canaanites (cf. Introd. § 4). They are in the sequel of this verse added by Caleb to the years of wandering, since during them the people had no settled abodes.

11. Both to go out and to come in.] On this expression, see note on Deut. xxxi. 2.

12. This mountain.] I.e. the mountain country round Hebron, in which the spies reported themselves to have seen the Anakims (Num. xiii. 28, 33).

then I shall be able to drive them out.] The Anakims had in the course of Joshua's campaigns in the south been expelled from the neighbourhood of Hebron, but they had only withdrawn to the neighbouring cities of Philistia (see on xi. 31 sqq.). Thence they had, as must be inferred from the text here, returned and re-occupied Hebron, probably when Joshua and the main force of the Israelites had marched northward to deal with Jabin and his confederates. Caleb finally drove out this formidable race and occupied Hebron and its dependent towns and district permanently. See on xv. 13 sqq.: and Introd. § 6.
15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

CHAPTER XV.

1 The borders of the lot of Judah. 13 Caleb’s portion and conquest. 16 Othniel, for his valour, hath Athsah, Caleb’s daughter, to wife. 18 She obtained a blessing of her father. 21 The cities of Judah. 63 The Jebusites not conquered.

T HIS then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.

2 And their south border was from the shore of the salt sea, from the bay that looketh southward:

3 And it went out to the south side to Maaleh-acrabrim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 From thence it passed toward Amon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border

15. The name of Hebron before was Kirjath-arba.] See on Gen. xxiii. 2. Caleb only restored the original name, Hebron. “Kirjath-arba” came in with the conquest of Hebron by the Anakims (probably a tribe of the Hyksos, see on Num. xiii. 22), and fell again into disuse after they were exterminated.

2. The bay.] Literally “the tongue.” The southern end of the salt sea is meant, which grows gradually narrower and more shallow, terminating in a marsh. Cf. the expression “tongue of the Egyptian Sea” in Isa. xi. 15.

3. Maaleh-acrabrim, Kadesh-barnea, Hebron, Adar.] For these places see on Num. xxxiv. 3.

Karkaa.] This place is not mentioned in the parallel passage of Numbers, nor anywhere else in the Bible. It appears as a village in the “Onomasticon.” The word means “a low lying flat,” and perhaps may belong to some district in the border land between Adar and Azmon, rather than to any town. The LXX. renders κατὰ δυομας Καδησ.

5. The salt sea, even unto the end of Jordan.] I.e. the Dead Sea in all its length up to the mouth of the Jordan.

from the bay of the sea.] I.e. the northern end (or “tongue”) of the Dead Sea. The northern frontier of Judah described in this and the next six verses is identical with the south boundary of Benjamin as given in xviii. 15-19, except that the order of the places is reversed.


by the north of Beth-arabah.] Some rectification of the frontier would seem afterwards to have taken place; for this town, though again mentioned in verse 61 as in the
went up to the stone of Bohan the son of Reuben:
7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:
8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the wilderness of Judah, is yet in viii. 22 counted as a Benjamite city. It is named in xvi. 19 simply arahab; and was doubtless situated in the lower ground not far from the Jordan, and called the arahab or "plain." See on Deut. i. i.

the stone of Bohan the son of Reuben.] This stone perhaps commemorated some deed of valour belonging to the wars of Joshua (cf. 1 Sam. vii. 12). From the parallel passage, xiii. 17, it appears that the stone was erected on the slope of a hill, no doubt one of the range which bounds the Jordan valley on the west. But its exact site is wholly uncertain.

7. Toward Debir.] This place, to be distinguished from the Debir of verse 15, is perhaps to be sought for in the Wady Dabiyr, about half-way between Jerusalem and Jericho.


Gilgal.] Most likely the Gilgal of iv. 19, where the Israelites were now encamped, not (as Keil) the Gophill of xlviii. 17.

that is before the going up to Adummim.] Rather "the ascent or pass of Adummim." Cf. "the ascent of Akrabbim," Num. xxxiv. 4. It is described by Jerome ("Onom." s. v. "Adummim") as on the road from Jerusalem to Jericho, and as called in his day still Maledomim, an obvious abbreviation of the Hebrew Moleb-adummim. Its name signifies "red" - and is explained by Jerome as given because of the frequent blood there shed by robbers. This road is the scene of the parable of the Good Samaritan; and has to this day an ill name for the same reason as it had in the days of our Lord (cf. Trench "On the Parables," p. 307, 308), and in those of the Crusaders (cf. Stanley "S. and P.," p. 424), and in those of Jerome, who speaks of a fortress being placed there for the succour of travellers. Possibly the same name may (cf. Stanley "S. and P.," l.c.) be due to some aboriginal tribe of "red men," who held their ground in these fastnesses after the invaders had driven them from the face of the country elsewhere. It is not to be connected, as it is by Keil, with the reddy tints of the rocks (cf. the name of Edom, derived from the same root), since the rocks hereabouts are of limestone: cf. Porter, "Handbook for Syria," p. 183.

on the south side of the river.] Probably the Wady Kelt (cf. Robinson "B. R.," i. 555 sqq.). On the south side of the gorge of this stream, i.e. the "water of Jericho" (cf. xvi. 1), is a spot on the road from Jerusalem to Jericho which Robinson identifies as Malelb-adummim.

En-shemesh.] Le. "fountain of the sun;" no doubt that now called "the fountain of the apostles," about two miles from Jerusalem, and the only well on the road to Jericho. (Seetzen, ii. 273; Porter, "Handbook for Syria," p. 181.)

En-rogel.] Le. "fountain of the Fullers" (not as some, "of the spies"). This spot was on a low level (cf. the "descended to En-rogel" of xviii. 16), and was near the walls of Jerusalem. It was here that Jonathan and Ahimaaz concealed themselves after the rebellion of Absalom, in order to procure tidings for David (2 Sam. xvii. 17), and here Adonijah gave a feast to his adherents preparatory to making an attempt on the crown (1 K. i. 9). En-rogel is probably the modern "Fountain of the Virgin," the only real spring near Jerusalem, from which the Pool of Siloam is supplied (cf. Bonar's "Land of Promise," App. v.). Others identify it, less probably, with the "Well of Job," situated where the valleys of Kidron and Hinnom unite. (Robinson "B. R.," i. 331-333.)

8. The valley of the son of Hinnom.] This valley, otherwise called "the valley of the sons" or "children of Hinnom" (2 Kings xxiii. 10; Jer. xix. 2, &c., and compendiously "the valley of Hinnom," Neh. xi. 30) begins on the west of Jerusalem at the road to Joppa, and turning south eastward round the foot of Mount Zion joins the deeper valley of Kidron on the south of the city (see Robinson, "B. R.," i. 239, 273). It was in this ravine, more particularly perhaps in the more wild and precipitous part of it towards the east, that the later kings of Judah offered the sacrifices of children to Molech (cf. 2 Chr. xxviii. 3; xxxiii. 6, &c.). Tophet, which was more especially the spot where these horrid rites were enacted, was in this valley near its eastern end (cf. on 2 Kings xxiii. 10). "The hill that is before Jerusalem" (1 Kings xi. 7) where the first high places of Molech were built by Solomon, was probably the slope of Mount Olivet.
same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron;

which looks up the valley of Hinnom north westwards (see on i K. xi. l. c.) After these places had been defiled by Josiah, Tophet and the whole valley of Hinnom were held in abomination by the Jews, and the name of the latter was used to denote the place of eternal torment (cf. on St. Matt. v. 22). The Greek term Gehenna (γηεννα) is in fact formed from the Hebrew γβγννα, "valley of Hinnom." Hinnom is usually regarded as the name of some ancient hero, who perhaps encamped in this valley (see Stanley 'S. and P.', p. 173); but Bottcher and Hitzig regard the term as an appellative (= "groaning" or "moaning"), bestowed on the spot because of the cries of the victims here offered to Moloch, and of the drums with which those cries were drowned. Cf. on this whole subject Milton 'P. L.', i. 392 sqq.

"First Moloch, horrid king, besmeared with blood Of human sacrifice and parents' tears, Thougth for the noise of drums and timbrels loud Their children's cries unheard that passed through fire To his grim idol ... Nor content with such Audacious neighbourhood, the wisest heart Of Solomon he led by fraud to build His temple right against the Temple of God, On that opprobrious hill; and made his grove The pleasant valley of Hinnom, Tophet thence And black Gehenna called, the type of Hell."

"to the top of the mountain that lieth before the valley of Hinnom westward." I.e. the border line mounted from the valley of Hinnom to the summit of the hills on the west of it, at the spot where "the valley of the giants" running up from the south reached the same ridge on its other side.

"the valley of the giants." Rather "to the plain of Rephaim." This plain, named after an ancient and gigantic tribe of the land (see on Gen. xiv. 5), lies south-westward of Jerusalem, and is "terminated by a slight rocky ridge forming the brow of the valley of Hinnom" (Robinson, 'B. R.', i. 219). The valley is fertile (cf. Is. xvii. 5) and broad, and has been on more than one occasion the camping ground for armies operating against Jerusalem (cf. 2 Sam. vi. 18, 22; xxiii. 13).

9. The fountain of the water of Nephtoah.] The fountain is not mentioned again except in the parallel passage xviii. 15. It is probably the modern Ain Lajta, two miles and a half north-westward of Jerusalem.

"the cities of mount Ephron." "Mount Ephron" is not elsewhere mentioned. Robinson ('B. R.' i. 447) conjecturally connects it with the city Ephraim mentioned 2 Chr. xiii. 19 as one of the places taken by Abijah from Jeroboam, which is probably the town called Ophrah in xviii. 26.

Kirkath-jearim.] See on ix. 17.

10. Mount Seir.] Not to be confounded with the well-known range of Edom. The name ("shaggy mountain") is applicable to any rugged or well-wooded hill. Here it probably denotes the range which runs south-westward from Kirkath-jearim to the Wady Surar.

"mount Jearim." I.e. "woody mountain." This is through its other name, Chesalon, here given, identified with the modern Kesila (Robinson, 'B. R.' ii. 30).

Beth-shechem.] I.e. "house of the sun," apparently identical with the "Ir-shechem" or "city of the sun" mentioned xix. 41 (cf. with that passage 1 Kings iv. 9). In ch. xix. this place is assigned to Dan, and was no doubt one of the cities originally intended for Judah, but afterwards made over to Dan. It was one of the cities which fell by lot to the Levites (xxi. 16). Beth-shechem was the first place at which the ark rested after its return from the hands of the Philistines (1 Sam. vi. 10). It was the residence of one of Solomon's surveyors (1 K. iv. 9), and was the spot where at a later date Amaziah was defeated and slain by Jehoash (2 K. xiv. 11 sqq.). It is no doubt the modern Ain Sheams (see Robinson, 'B. R.', ii. 223-225).

Timnah.] This city called also Timnath, and Timnathan, belonged likewise to Dan. (xix. 43). It was hence that Samson took a wife (Judg. xiv. 1). It is to be distinguished both from the Timnath of verse 57 in the
And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the going out of the border were at the sea.

And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the Lord to Joshua, even the city of Arba the father of Anak, which city is Hebron.

And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjath-sepher.

And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

And Othniel the son of Kenaz, the brother of Caleb, took it: and he

mountains of Judah (cf. on Gen. xxxviii. 12), and also from Timnath-serah in mount Ephraim, the inheritance and burial-place of Joshua (xix. 50, xxiv. 30). The Timnath of 1 Macc. ix. 50 is probably another place still. The name Timnath (= "portion") was evidently, like Gilgal, Ramah, Kirjath, and several other towns, of frequent use in Canaanitish toponymy.

11. Ekron.] See on xiii. 3.

Shicron.] Perhaps (Knobel after Tobler) the modern Sayibeit, about three miles south of Jabneel or Yebna.

mount Baalah.] This name which must have belonged to one of the ranges near the coast in the neighbourhood of Yebna has not been traced in modern times.

Jabneel.] The modern Yebna, about three miles from the coast and twelve miles south of Joppa. It is called Jabneh in 2 Chr. xxxvi. 6, where Uzziah is recorded to have taken it from the Philistines and destroyed its fortifications. The town is repeatedly mentioned with its haven in the wars of the Maccabees (cf. e.g. 1 Macc. iv. 15; 2 Macc. xii. 8), and by Josephus under the name of Janina. It is described by Philo (‘Op. ii. 575) as a very populous town; and after the destruction of Jerusalem was for a long time the seat of the Sanhedrim, and was a famous school of Jewish learning. Its ruins, which are still considerable, stand on the brink of the Wady Rubin, along which, no doubt, the border line of Judah and Benjamin ran until it reached the sea (cf. Robinson, ‘B. R.’ ii. 237).

13-20. Inheritance of Caleb. (Cf. on xiv. 6-15.)

14. The three sons of Anak, Shebbai, and Abiman, and Talmai.] These are most probably names not of individuals but of three families of Anakim (see on Num. xiii. 23).

The account which follows is repeated with slight variations, Judg. i. 10-15.

15. The name of Debir before was Kirjath-sepher.] The name Debir belonged to two other places; viz., that named in verse 7, between Jerusalem and Jericho; and the Gadite town mentioned in xiii. 26. The Debir here meant appears from the place which it occupies in the list of the towns of Judah in verse 49, to have been situated in the mountain district south of Hebron; but its site has not been yet ascertained. It was one of the towns afterwards assigned to the Levites. It was also called (cf. verse 49) Kirjath-sannah, i.e. perhaps, "city of palm branches," though Bochart renders it "city of law, or sacred learning." Thus this name, no less than the two given in the text, would indicate that Debir was an ancient seat of Canaanitish learning, for Debir probably is equivalent to "oracle," and Kirjath-sepher means "city of books" (LXX. πόλις γραμματέως). This plurality of names marks the importance of the town, as the induction held out in verse 16, by Caleb, to secure its capture (cf. 1 Sam. xvii. 15, xviii. 17), points to its strength.

17. Othniel, the son of Kenaz, the brother of Caleb.] The word "brother," here, may be connected either with Othniel or with Kenaz; and thus it is not clear whether Othniel is described as Caleb’s younger brother or his nephew. The usual pointing of the Hebrew text favours the former view, as does the Vulgate. The LXX., and the Arabic and Syriac take the latter view, though the LXX. adopts the other in Judg. i. 13, and iii. 9. On the whole, it seems more probable that Othniel was Caleb’s younger brother; the expression "son of Kenaz" being only an equivalent for the "Kenezite" of xiv. 6. To marry a niece was not forbidden by the Mosaic law,—indeed, was by the Rabbins
JOSHUA. XV.

[18-24.

gave him Achsah his daughter to wife.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

which had springs both on its higher and lower ground; possibly the modern Kurmus. See Mr. Wilton, 'The Negeb,' p. 16.

20 This is the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, and Addah, and Adonah, and Kiriath-sepher, (that is, Debir), and Ithnan, and Ziph, and Telem, and Bealoth,

rather considered meritorious (cf. Talmud, 'Jebamoth' 62a, 63b). On Othniel's later exploits, see Judg. iii. 9 sqq.

18. A field. In Judg. i. 14, "the field," i.e. the well-known field asked by Achsah and given by Caleb on this occasion, which when the Book of Judges was written had become historical. The "field" in question was doubtless in the neighbourhood of Debir, and was specially valuable because of its copious springs. It was hardly, however, the land belonging to the town of Debir, since that would of course go with the town itself, and not need to be asked for by Othniel as a special grant.

she lighted off her ass.] Rather, perhaps, "leaped off." The Hebrew word is a rare one. See Note at end of chapter. The dismounting was a sign of reverence (cf. Gen. xxiv. 64; i Sam. xxv. 25).


a south land.] This term (negeb) which is often equivalent to a proper name, as in verse 13, importing the well-defined district which formed the south of the Promised Land (see on Num. xiii. 17), seems here used in its more general sense, as in Ps. cxxvi. 4, for "a dry or barren land" (Vulg. "terrarm austarem et arentem"). The rendering of this passage adopted by LXX., several versions, Michaelis, Ewald, Knobel, &c., "thou hast given me into a south land," i.e., "hast given me in marriage into a south land," is forced; the construction of the verb "to give," with two accusatives, is natural and common to many languages.

springs of water.] The Hebrew word here used is found only once more in this form, viz. in the parallel passage, Judg. i. 15. The LXX., followed by Furst, takes it as a proper name, "Guilloth-maim," which like Beth-horon (cf. xvi. 5, 53), was applied to two distinct but adjoining places—distinguished as "the upper" and "the lower." The tract in question was no doubt a mountain slope

21-61. List of the towns of the tribe of Judah. These are arranged in four divisions, according to the natural features of the district; viz., those of the Negeb or south country (verses 21-32); of "the valley," or more properly "the plain" (Shephelah, verses 33-47); of "the mountains" (verses 48-60); and of "the wilderness" (verses 61, 62).

21-32. Names of the towns in the Negeb. On the character and extent of this district, see note and references in Num. xiii. 17. It was for the most part rocky and arid, and cannot have been at any time very thickly populated. Many of the towns here named can hardly have been either large or important. They are given in four groups, the names belonging to each group being connected by the copula.

21-23. First group of nine towns. Kabzeel was the native place of Benashal (2 Sam. xxiii. 20), who was famous as a slayer of lions. The Negeb was a principal haunt of these beasts (cf. Wilton, 'Negeb,' pp. 43 sqq.). The other names, though Mr. Wilton, pp. 72-85, makes ingenious attempts to identify them, remain still uncertain or unknown. Dimonah may be the Dibon of Neh. xi. 25 (the letters m and b being, as often, interchanged), and the Eb-dibeib of Robinson, 'B. R.' II. 102, and Kedesh, is most likely, Kadesh-barnea, on which see note at end of Num. xiii. It is probable that the last two, Hazor and Ithnan, ought to be written Hazor-Ithnan, as (after some editions of the LXX.), Mr. Wilton suggests, and regarded as one name.

24-25. Second group of towns. Of these, the first, Ziph, is omitted in some editions of the LXX., and may have been interpolated from verse 35, where it again occurs as the name of a place in the mountain district. Telem may be the Tela'im of i Sam. xv. 4, where Saul mustered his army for the expe-
25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor,
26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beer-sheba, and Bizjothjah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, and Hormah,

Kerioth, i.e. man of Kerioth) be accepted: see on St. Matt. x. 4.

26-28. Third group of towns. Of these, Amam is quite unknown. Mr. Wilton connects the word with the Hazor of the preceding verse, and considers "Hazor-Amam" like "Hazor-Hadattah," as the name of one place. Thus the second group would be continued in this verse, and the four groups be reduced to three. But no ancient authorities support this. Shema is by some identified with the Sheba of xix. 2, which afterwards became a Simeonite town, and which stands before Moladah, just as here. It is supposed by Knobel to be the present Sasse or Sasseh. Mr. Wilton adopts the reading given by some editions of the LXX., "Salmaa," and traces the name in the modern Rjeim Selameh (Robinson, 'B. R.', ii. 103). But the text of the LXX. is here too uncertain to be trusted in such a matter. Moladah is probably the modern El-Milo (Robinson, 'B. R.', ii. 201, 202; Wilton, pp. 109 sqq.). The town is in xix. 2, and 1 Chr. iv. 28, named as belonging to Simeon. It was peopled by Jews after the captivity (Neh. xi. 26), and is spoken of by Josephus as an Idumean fortress ('Ant.' xvii. 6, 2). Hazar-gaddah (= "inclosure of the kid"); Heshmon, and Beth-palet are quite unknown. The second of them is perhaps the Hasmonah of Num. xxxii. 29, where see note. Conjectures as to the identification of these places may be found in Wilton, pp. 114-137. Hazar-shual (= "inclosure of foxes") occurs again xix. 3; 1 Chr. iv. 28, as a town belonging to Simeon, and again, Neh. xi. 27, as a place occupied by Jews after the captivity. The name is by Mr. Wilton, pp. 137-141, connected with that of Shual (1 Sam. xiii. 17) and Shalim (1 Sam. ix. 4); and the town before us regarded as now represented by the village of Berrisbail, near Gaza. On Beer-sheba, see on Gen. xxii. 31. Bizjothjah is unknown: this name is, by Mr. Wilton, p. 149, connected, against all ancient authority, with Baalah, which follows in the next verse.

20-32. Fourth group of towns. Baalah is ascribed to the Simeonites in xix. 3, where it is called Balah, and 1 Chr. iv. 29, where it is written Bilhah. It is by Knobel, Wilton, and others, found in the modern Deir-el-Belab, near Gaza. lem, i.e. "ruinous heaps" or "conical hills" (cf. Num. xxxii. 44, 45, and xxii. 10, 11, and note) is some-
And Ziklag, and Madmannah, and Sansannah,

what arbitrarily connected by Mr. Wilton, pp. 156 sqq., with the following Azem; and the compound name, Ije Azem, is traced in the modern El-Aujeh, an important site covered with ruins near the Wady-el-Ain, in the country of the Azazimeh Arabs, in whose name the ancient Azem may perhaps be traced. Elotol (called Toloa, 1 Chr. iv. 29) is connected by Mr. Wilton with the Wady-el-Tsuala, which lies in the extreme southern part of the Negeb, far from the western extremity of the Jebel-el-Mukreh. Chesil appears, from a comparison of this passage with xix. 4, to be the town there called Bethul, and in 1 Chr. iv. 30, Bethuel. It is probably the Bethel of 1 Sam. xxx. 27, which shows that it must have been situated not far from Ziklag. The name Chesil (="fool") was most likely bestowed by the Jews as by way of opprobrium, because the city was a seat of idolatry. Cf. the change of the name of the other Bethel into Bethaven by Hosea iv. 13; i.e. "house of God" into "house of naught." As Chesil signifies the group of stars known as Orion (cf. Job xlviii. 31; Amos v. 8), probably it was the worship of the "heavenly" bodies in particular that was carried on here. Bethel may have been, as Mr. Wilton conjectures, the ancient name, and the spot was perhaps the very one near Beer-sheba where Abraham planted a tamarisk tree (cf. on Gen. xxi. 33, where the A. V. has "in Beer-sheba," i.e. in the territory of Beer-sheba). The name Chesil will then have arisen in later times, and perhaps was introduced into the text after the date of the LXX., which here in some MSS. and editions reads Baakash, as in xiv. 4. The place is probably El Khaslul, the Elusa of ecclesiastical writers (cf. Robinson, 'B. R.' 1. 202), situated some fifteen miles south-west of Beer-sheba. Jerome testifies to the fact, that the worship of Venus as the morning star was practised here ('Vita Hil.', xxxvii); Sozomen appears to be speaking of this place, when (v. 15, 16; cf. vi. 32, 5) he mentions a Bethel (Bokbeka) in the territory of Gaza, populous and famous for an ancient and splendid temple, which he conjectures gave to the place the name of Bethel, i.e. house of God. El Klulasah belongs to Gaza this day. On Hormah, see on Num. xiv. 45. Ziklag was eventually allotted to Simeon (xix. 5). Its principal fame is due to its connection with David, to whom it was presented as a gift by Achish, king of Gath (1 Sam. xxvii. 6). It was apparently then a dependency on Gath, having been reconquered by the Philistines from the Simeonites. It was the head-quarters of David and his band for some considerable time during the latter part of the reign of Saul (cf. 1 Sam. xxx. 1, 14, 26; 2 Sam. i. 4, 10), and remained as a possession of the royal house of David (Joseph. 'Ant.', vi. 13, 16). It was inhabited by Jews after the return from the exile (Neh. xi. 28). Its site is uncertain. Mr. Rowlands and Mr. Wilton, indeed, identify it with Ash or Kasluk, about nine miles east of Sebastia. But this site seems far to the east of what is said of Ziklag in the Books of Samuel; and the resemblance in the names is apparent only (see Smith's 'Dict. of B.', s. v. Ziklag). Madmannah and Sansannah correspond to Beth-marcaboth ("house of chariots") and Hazar-susah ("horse inclosure") in xix. 5 (cf. 1 Chr. iv. 31). The latter names are appellatives and point to "two stations of passage like those which are now to be seen on the great line of Indian transit between Cairo and Suez" (Stanley, 'S. and P.', 160). They were no doubt on or near the high road between Egypt and Palestine, and Mr. Wilton is probably right in regarding them as represented by the modern Miney and Wady-el-Suny, on the caravan route south of Gaza. Leboath appears in xix. 6 as Beth-leboath ("house of lions"); in 1 Chr. iv. 31, under the perhaps corrupted form of Beth-birei. The site is uncertain: Wilton places it at El Beubd, far away to the east, near Masada on the Dead Sea; whilst others find traces of the name at Lebben, the first stage, and that a short one, on the journey from Gaza to Egypt. Shilhim is called Sharuchen in xix. 6, and Shaaraim in 1 Chr. iv. 31. It is traced by Van de Velde and others in the Wady-es-Sherib, between Gaza and Beer-sheba, but by Mr. Wilton in Kurbet-es-Seram, near El Aujeh. Ain and Rimmon are again enumerated separately in xix. 7 and 1 Chr. iv. 32, according to the A. V., but should probably be connected and regarded as one name, as they certainly are in Neh. xi. 29. Possibly they were originally two towns, but in process of time became so connected as to be treated, as is the case sometimes in modern topography (e.g. Mezières-Charleville), as one name in practice, which would mean "fountain of pomegranates." The place is named again, Zech. xiv. 10, and is probably the present Um-er-Rummanim, i.e. "mother of pomegranates," a place about ten miles north of Beer-sheba.

32. All the cities are twenty and nine.] The A. V., however, gives no less than thirty-four names. Probably there is here an error in the text, arising from the confusion by an
early copyist of letters similar in form which were used as numerals; so again in xix. 15 and 38. The cities, however, were not so many as thirty-four, since we ought in verse 25 to count only two cities (Hazor-hadattah and Kerioth-hezron) instead of four, and in verse 32, Ain-rimmon again as one place, and not two. This would reduce the total to thirty-one. Mr. Wilton gets rid of two more by counting Jagur and Kinah in verses 21, 22 as one name, and Iim Azem in verse 29 as another.

33-47. Names of the towns in "the valley." The district here described is bounded on the south by the Negeb, on the west by the Mediterranean, on the north by the plain of Sharon, on the east by "the mountains," or district described in verses 48-60. It is a well-defined district, of an undulating surface and highly fertile character, thickly dotted, even at the present time, with villages, which are for the most part situated on the different hills. In I Macc. xii. 38, the Hebrew word which is constantly used to denote it (shephelah), is treated as a proper name, as might conveniently be done here and elsewhere e.g. Jer. xxxii. 44, xxxiii. 13; Obad. 19, where it is given in the LXX. The towns in this district, like those in the Negeb, are classed in four groups.

33-36. First group of fourteen towns; these belong to the north-eastern portion of the shephelah. Eshtael and Zoreah (or Zo- rah) were (xix. 41) afterwards assigned to the tribe of Dan, and inhabited by Danites (cf. Judg. xiii. 25, xviii. 2, 8, 11). The latter place was the home of Samson (Judg. xiii. 2). It was one of the cities fortified by Rehoboam (2 Chr. xi. 10), and was re-occupied by the Jews after the captivity (Neh. xi. 29). It is probably the modern Surah (Robinson, 'B. R.', ii. 14, 16, 31), not far from Beir-jibrin. Eshtael has not yet been identified, but both places were (cf. Judg. xiii. 25 with Judg. xviii. 13) "behind" Kirjath-jearim (see on ix. 17); and indeed from 1 Chr. ii. 53, iv. 2, it would seem that they were in later times partly peopled by Judahites from Kirjath-jearim; perhaps after the departure of the colony of Danites for Dan-Laish (cf. Judg. xviii.) Ashnah is unknown. Zanoah, re-inhabited after the exile, is the present 

36 And Sharaim, and Adithaim, and Gederah, and Gede- rothaim; fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpah, and Joktheel,

Zanna, not far from Surah (Robinson, 'B. R.', ii. 16). The other Zanoah, verse 56, in the mountain district is unknown, as are also Engannim ("fountain of gardens") and Tappuah ("apple", or "apple tree"). For Enam, see on Gen. xxxvii. 14; for Jarmuth, x. 3; Adullam, xii. 15. Socoh is written Shochoh in 1 Sam. xvii. 1, where it is mentioned as the place where the Philistines were mustered previously to the combat of David with Goliath. It was fortified by Rehoboam (2 Chr. xi. 7), but was in the reign of Ahaz taken by the Philistines (2 Chr. xxviii. 18). It is the modern Shaveikah (Robinson, 'B. R.', ii. 20, 21). On Azekah, see x. 10. Sharaim is named again (1 Sam. xvi. 52) in connection with the rout of the Philistines which ensued on the death of Goliath. It must have lain westward of Socoh, and is perhaps (with Knobel and Keil) to be sought in the modern Zakariya (see Robinson, 'B. R.', ii. 16 sqq.). Adithaim is unknown. Gederah, which means "wall" or "fortress," was a name borne with various terminations by several places. A Geder is mentioned (xii. 13); possibly the place before us, as may also be the Gederoth taken by the Philistines from Ahaz (2 Chr. xxviii. 18). It is perhaps the Gedrus of Jerome ('Onom.') ten Roman miles south of Diospolis. Another Gederoth is named (verse 41), and the name occurs also 2 Chr. ii. 51, and iv. 23.

36. And Gederotbaim.] This name, which is probably only a synonym for Gederah, as it is exhibited in the margin, is omitted altogether by LXX., followed by Winer, Knobel, &c. Thus the number of cities will be fourteen, as is stated in this verse, not fifteen as it appears in A. V.

37-41. Second group of towns, containing those in the middle portion of the Shephelah.

37. Zenan.] Is probably the Zaanaan of Michah i. 11, and is by Knobel identified with Kirbetes-Senat, a little north of Beir-jibrin. The three next names are unknown, as are also Joktheel, Bozkath, in verse 39, Kithlah, in verse 40, and Naamah in verse 41.

38. Mizpah.] On this common name, see on xi. 3. The Mizpah here in question has been by some placed on the Tell-es-Sagheb, i.e. "the clear hill" (cf. Robinson, 'B. R.') ii.
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:
42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Maresah; nine cities with their villages:

29 sqq.), an admirable spot for a watch-tower, and crowned in ancient times by a castle, of which the foundations may still be traced.

39. Lachish, Eglon.] On these places see x. 3.

40. Cabbon.] Perhaps El Kubeibeh, not far from Beit-jibrin (Robinson, ‘B. R.’, ii. 50 sqq.).

Labham.] This name is written Lamas (Lamias) by LXX.; Leheman by Vulg. Tobler discovered, a little south of Beit-jibrin, a ruined site called El Labem.

41. Gederoth.] See on verse 35.

Beth-dagon.] The name has a reference to the well-known Philistine idol, and was given also to a city on the confines of Asher, and perhaps to other places (cf. Robinson, ‘B. R.’, ii. 232 and 280). The Beth-dagon before us was perhaps Beth-deshima, visited by Tobler in his fourth journey, between Joppa and Lydda.

Makkedah.] See x. 10.

42-44. Third group; towns in the south of the Shephelah.

42. Libnah.] See on x. 29.

Ether and Ascan.] These were afterwards made over to the Simeonites (xix. 7), and are no doubt therefore on the border of the Negeb, in proximity to the other Simeonite towns. Their sites are uncertain. Ashan was one of the cities of the priests (1 Chr. vi. 59); it appears to be identical with Ain in xxii. 16.

43. The three cities here named have not yet been traced.

44. Keilah.] This place was rescued by David from the Philistines (1 Sam. xxiii.), and must therefore have been near their borders. It is mentioned again after the captivity (Neh. iii. 17), but its site is unknown.

45 Ekrorn, with her towns and her villages:
46 From Ekron even unto the sea, all that lay near Ashdod, with their villages:
47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof:
48 ¶ And in the mountains, Shamar, and Jattir, and Socoh,


Maresah.] This city was fortified by Rehoboam (2 Chr. xi. 8), and was the scene of the defeat of the Ethiopians by Asa (2 Chr. xiv. 9 sqq.). It is named by Micah i. 15, and figures in the Maccabean wars (1 Macc. v. 65 sqq.); and is mentioned as an important city by Josephus, but was destroyed by the Parthians in the time of Herod (Josephus, ‘Ant.’, xiv. 5, 3, xiv. 13, 9). Robinson, ‘B. R.’, ii. 67, 68, believes himself to have discovered its ruins near Beit-jibrin, which would accord with the statements made as to the position of the town in the ‘Onomasticon,’ s. v. Masaera, provided we accept the very probable identification of Beit-jibrin as the ancient Eleutheropolis. Tobler and Van der Velde also mention a Maraab near Beit-jibrin, and regard it as the ancient Maresah.

45-47. Fourth group: the towns of the Philistine sea-coast. For Ekron, Ashdod, and Gaza, see on xiii. 3. The description of the towns in this district does not go into details, no doubt because they were not actually in the hands of the men of Judah at the time when the book was written. Gath and Askelon are no doubt included within the territory assigned here.

46. Ekron, with her towns and villages.] Literally, “with her daughters and enclosures,” i.e. pastoral villages.

47. The river of Egypt.] See on verse 4.

48-80. The towns in the highland (Heb., “in the mountain”). This district extends from the Negeb on the south to Jerusalem, and is bounded by the Shephelah on the west, and the “Wilderness” (verses 61, 62) on the east. The mountains, which are of limestone, rise to a height of near 3000 feet. At present, the highlands of Judah present a somewhat dreary and monotonous aspect. The peaks are for the most part barren, though crowned almost everywhere with the
ruins of ancient towns, and bearing on their sides marks of former cultivation. Many of the valleys, especially towards the south are, however, still very productive (cf. Stanley, 'G. and P.' p. 161 sqq.; Mr. Clark, 'Bible Atlas,' p. 12.) The towns here enumerated are given in six groups.

48-51. First group: towns on the southwest. Of the towns here named, Shamir, verse 48, Dannah, verse 49, are unknown, and not elsewhere mentioned. Jattir was a priestly city (xxi. 14; 1 Chr. vi. 57.), and was one of the places to which David, after running the Amalekites, sent presents (see 1 Sam. xxx. 27). It is probably the present Attir, which together with Socoh and other of the places here grouped together, was seen by Robinson in the neighbourhood of Hebron (see 'B. R.' i. 494, 495). Socoh is the modern Suweikeb.

49. Kirjath-sannah.] See on x. 38.

50. Anab.] See on xi. 21.

Eshtemob.] Or Eshtemnon, a priestly city (xxi. 14; 1 Chr. vi. 57.), the present Semua (Robinson, 'B. R.', i. 494), was like Jattir, favoured by David on the occasion mentioned in 1 Sam. xxx. 27. It is described by Robinson ('B. R.', ii. 204, 205) as still "a considerable village situated on a low hill with broad valleys round about, not susceptible of much tillage, but full of flocks and herds all in fine order . . ." He found in several places "remains of walls built of very large stones, bevelled, but left rough in the middle." Several of these stones were more than ten feet in length.

Anim.] Not elsewhere mentioned, but identified by Dr. Wilson and Dr. Robinson as the present El-Ouwein (see 'B. R.', ii. 204).

51. The three towns named in this verse have not yet been discovered. On Goshen (cf. x. 41). Holon, called Hilen (1 Chr. vi. 58), was assigned to the priestess (xxi. 15). Giloh is only known as the birth-place of Ahithophel (2 Sam. xv. 12).

52-54. Second group of nine towns, situated somewhat to the north of the last mentioned. Of these places, Arab, Janum, Humtah, and Zior remain unknown, and are not elsewhere named.

53. Jamum, and Beth-tappuah, and Aphekah.

54. And Humtah, and Kirjath-arba, which is Hebron, and Zior; nine cities with their villages:

55. Maon, Carmel, and Zipp, and Juttah,

56. And Jezreel, and Jokdeam, and Zanoah.

59. Dumnoab.] This is perhaps the ruined village Ed Daumeb, in the neighbourhood of Hebron (Robinson, 'B. R.' i. 212).

Eshean.] Here some editions of the LXX. read Soma, and the place is conjecturally identified by Knobel with the Shema of 1 Chr. ii. 43, a town dependent on Hebron. The site is unknown.

58. Betb-Tappub.] I.e. "house of apples." The modern Tefub (Robinson, 'B. R.', ii. 71), a place which has still a good number of inhabitants, is conspicuous for its olive groves and vineyards, and bears on every side the traces of industry and thrift.

Aphekah.] See on xii. 18. The site of this place is unknown.

54. Kirjath-Arba.] See on x. 4.

55-57. Third group; lying eastward of the towns named in the last two, and next to "the wilderness."

55. The four towns mentioned in this verse still retain their ancient names with but little change. Their site is described by Robinson, 'B. R.', i. 493-495. Maon, which gave its name to "the wilderness of Maon," was known in the history of Saul and David (cf. 1 Sam. xxiii. 24, xxv. 2), and was the home of Nabul, is to be looked for in the conical hill, Main, the top of which is covered with ruins. It lies eight or nine miles south-east of Hebron. Carmel, the modern Karmel, a little to the north of Main. The name belongs to more than one place (cf. on xii. 22). The Carmel before us is again mentioned in connection with Nabal (cf. 1 Sam. xxv. 2) and Abigail (1 Sam. xxvii. 2), and as a place where King Uzziah kept his flocks and herds (2 Chr. xxvi. 10). Ziph gave its name to "the wilderness" into which David fled from Saul (1 Sam. xxiii. and xxiv.). It was fortified by Rehoboam (2 Chr. xi. 8).

56. Jezreel.] This place, not to be confounded with the more famous Jezreel of Samaria, has not been discovered. It was the native place of Ahinoam, one of David's
57. Cain, Gibeath, and Timnah; ten cities with their villages:
58. Hahhal, Beth-zur, and Gedor, And Maarath, and Beth-anoth,
and Eltekon; six cities with their villages:
60. Kirjath-baal, which is Kirjath-
jeirim, and Rabbah; two cities with their villages:
61. In the wilderness, Beth-araba,
Middin, and Secacah,
62. And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.
63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

clear tokens of former cultivation. Only six cities are enumerated in it, and it would seem accordingly to have contained only a thin population in the days of Joshua. See Mr. Clark's 'Bible Atlas,' p. 13; Robinson, 'B. R.,' ii. 499 sqq., ii. 103 sqq.


Middin and Seacaab.] These towns, as also Nibshan, next named, are unknown.

62. The city of Salt.] This city is not mentioned elsewhere, but was no doubt connected with "the valley of Salt," famous for repeated defeats of the Edomites (see on 2 Sam. viii. 11). The name itself and the mention of En-gedi next, suggest that its site must be looked for near the Dead Sea. Robinson, 'B. R.,' ii. 109, places "the valley of Salt" near Usdum.

63. Cf. on Judges i. 8.

ADDITIONAL NOTE on verse 18.

"She lighted off her ass." The Hebrew verb here used (טב) is only found in the parallel passage of Judg. i. 15; and in Judg. iv. 21. In the latter place, A. V. renders it "fastened" ("she, i.e. Jael, "fastened it into the ground"); Gesenius "no doubt clasps in terram." The verb is by Gesenius connected with עשת "deflexit, depressit;" by First, more suitably with עשת "to press forward or leap forth." It is apparently used here to mark the eager impulse which actuated Achsa, and should perhaps be rendered "leaped or sprang down." The LXX., και ἐκ αὐτοῦ εἰπεν τοῦ θεοῦ, and Vulg., "Suspiravitque ut sedebat in asino," probably had another reading (עשת).

CHAPTER XVI.

1 The general borders of the sons of Joseph.
5 The border of the inheritance of Ephraim.
10 The Canaanites not conquered.

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that

Ephraim," are less high and far less barren than those of Judah; the water supply is much larger; and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south and the high lands of Galilee belonging to Issachar on the north. On this district, see Stanley, 'S. and P.,' pp. 239 sqq.

1-4. Territory of the children of Joseph.

1. Fell.] Literally "came forth," as the word is rendered xix. 1; i.e. from the urn.

from Jordan by Jericho.] Literally "from the Jordan of Jericho;" see on Num. xxxii. 1.

the water of Jericho.] No doubt the present Ain-es-Sultan, the scene of Elisha's miracle. (Cf. Robinson, 'B. R.' i. 554.)

to the wilderness.] Strike out the preposition, and read "the wilderness;" for the
goeth up from Jericho throughout
mount Beth-el,
2 And goeth out from Beth-el to
Luz, and passeth along unto the
borders of Archi to Ataroth,
3 And goeth down westward to
the coast of Japhleti, unto the coast
of Beth-horon the nether, and to
Gezer: and the going out thereof
are at the sea.
4 So the children of Joseph, Ma-

nasseh and Ephraim, took their in-

heritance.
5 ¶ And the border of the children
of Ephraim according to their families
was thus: even the border of their
inheritance on the east side was
Ataroth-addar, unto Beth-horon the
upper;
6 And the border went out toward
the sea to Michmethah on the north
side; and the border went about

word is in apposition to "lot." The wilder-
ness thus included in the territory of Joseph
is that called (xviii. 12) "the wilderness of
Bethaven." (Cf. on vii. 2.)

throughout Mount Bethel.] Render "of
Mount Bethel." The meaning is that the
wilderness in question extended upwards
from Jericho into the hilly district round
Bethel. This desert is described by
Robinson, 'B. R.' i. 572, 573.

Bethel.] See on vii. 2.

2. And goeth out.] Render "and it" (i.e.
the border) "goeth out."

Luz.] See on Gen. xxviii. 19.

of Archi.] Read "of the Archite." This
term "occurs again as a designation of David's
friend Hushai, who is five times styled "the
Archite." (Cf. 2 Sam. xv. 32; xvi. 16, &c.)
The word is derived from Erech, the name of
a city in Mesopotamia, generally identified
with Edessa. (See on Gen. x. 10.) But
whether there was in the neighbourhood of
Bethel a place bearing this Babylonian name,
or whether a colony from the East had
settled in this spot, and brought the name
with them, is unknown. The term "Arche-
vites" in Ezr. iv. 9 is but another equivalent
form of Archite.

Ataroth.] Called (verses 5 and xviii. 13)
Ataroth-adar (= "crowns of fame or great-
ness") perhaps to distinguish it from two
other places bearing the same name but situ-
ated on the other side of Jordan, in the
territory of Gad. (See on Num. xxxii. 34, 35.)
The place is identified by Robinson,
'B. R.' ii. 265, with the modern village of
Atara, lying some little way north of Jufna
(or Gophnah) near the road from Jerusalem
to Nablus.

3. Coast of Japhleti.] Rather "of the
Japhletite." But all history of the name is
lost; nor have any traces of it been yet dis-
covered in the district. A Japhlet is men-
tioned (1 Chr. vii. 32, 33) in the genealogy
of the tribe of Asher.

Beth-boron the nether.] See on x. 10.

Gezer.] See on x. 33.

5-10. Inheritance of Ephraim. Ephraim
takes precedence of Manasseh, according to
the prophecy of Joseph, Gen. xlviii. 20 sqq.

5. This verse states concisely the southern
boundary of the tribe which had been more
minutely given in the verses preceding. It is
remarkable that Upper Beth-horon is here
mentioned instead of "Beth-horon the
nether," found in verse 3; but the two
places were near to each other. Perhaps
the separate mention of the two serves
to mark both expressly as belonging to
Ephraim.

6-8. These verses describe the northern
frontier of Ephraim. But from the abrupt
manner in which the statement is introduced,
as well as from the imperfect character of it,
there is probability in the conjecture of Keil,
Fay, and others, that some words have in
these verses, fallen out of the text. This
may possibly have been the case also in
verse 5.

6. As the text of this verse now stands,
we must (with Keil and Knobel) suppose
that a central point of the northern border is
assumed, as in the case of Zebulun (xix. 10,
12), say at the watershed severing the waters
that flow into the Mediterranean from those
that run into the Jordan; and that from
such point the boundary is traced first east-
ward (verses 6 and 7) and then westward
(verse 8).

 Went out toward the sea.] I.e. according
to Keil "went out when regarded from the
west." But the probable imperfectness of the
text, and our ignorance as to the site of
the places mentioned in this verse, make
the true sense here extremely uncertain.

to Michmethah on the north side.] Render
"northward of Michmethah." This place
is described (xvii. 7) as "lying before
Shechem," but is otherwise unknown.
eastward unto Taanath-shiloh, and passed by it on the east to Janohah.
7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.
8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.
9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.
1 The lot of Manasseh. 7 His coast. 12 The Canaanites not driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh; for he was the 'firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

Taanath-Shiloh.] This place has been traced by some in Ain Tana, some nine miles east of Neapolis, on the way to the Jordan. Robinson, however, does not concur, though he assigns no reasons. (See 'B. R.', iii. 295.)

Janohab.] Perhaps the present Tamin, three or four miles farther away to the eastward. (Cf. Robinson, 'B. R.', iii. 297.) Here Van de Velde notes extensive ruins of great antiquity.

7. It went down from Janohab to Ataroth.] The expression 'went down' is due to the descent of the line along the slopes towards the Jordan valley; and in this valley, probably at the point where the border makes an angle in turning southwards, the Ataroth here mentioned is to be sought. It will, consequently, be a different place from the Ataroth of verses 3 and 5, which was in the southern frontier of Ephraim. Ataroth was evidently a topographical term of frequent use.

Naarath.] Probably the Naaran of 1 Chr. vii. 28, described in the 'Onomasticon' as five miles distant from Jericho; and no doubt north of it. The place is not yet identified.

came to Jericho.] I.e. to the territory of Jericho, where the eastern border formed an angle with the southern. Jericho and its territory belonged to Benjamin.

8. Western half of the northern frontier.

Tappuah.] See on xii. 17. The site of the town here mentioned is, however, uncertain. It is the En-tappuah of xvii. 7.

river Kanah.] Rather "the brook of reeds." Probably the modern Nabr el Kasab is meant, which is called in Kiepert's map the Nabr el Falik. It reaches the sea about midway between Joppa and Cesarea.

9. The verb "were," introduced by A.V. in this verse, should be omitted; and the full stop after verse 8 replaced by a colon. The purport of verse 9 is simply to add to this inheritance of Ephraim as defined by the preceding context, "the separate cities," or more properly "single cities" which were allotted to them in addition within the borders of Manasseh. The reasons for granting these additional cities to the Ephraimites can only be conjectured. Perhaps the territory assigned to six numerous tribe proved on experiment to be too small; and therefore some towns, which are named in 1 Chr. vii. 29, were given to them from the kindred Manassites, the latter being recompensed (cf. xvii. 11 and note) at the expense of Issachar and Asher.


CHAP. XVII. 1-13. Territory of Manasseh—the half of which tribe was placed adjoining Ephraim on the north. For the sake of completeness, statements are introduced respecting the other half of the tribe which had been provided for on the east of Jordan, and respecting the families of the Manassites.

1. He was the firstborn of Joseph.] And therefore was to receive not only the territory on the east of Jordan won, as the following clause points out, by the valour of the Machirites, but also a portion with the other tribes on the west of Jordan, the holy land of promise strictly so called (cf. on Num. xxxiv. 10 sqq.). Thus, though Ephraim took precedence of Manasseh, according to
2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethath, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim;

9 And the coast descended unto the river Kanah, southward of the brook of the among the cities of Ephraim the
somewhere towards the eastern end of the boundary line here drawn. It is by some identified with the village called Teyasir by Robinson, 'B.R.,' iii. 306, 307, on the road from Sichem to Beth-shean.

Michmethath.] See on xvi. 6.

En-tappuah.] See xvi. 8.

8. Manasseh had the land of Tappuah, but Tappuah on the border of Manasseh belonged to the children of Ephraim.] In other words, the city of Tappuah was one of those "single cities" mentioned xvi. 9, which were assigned to Ephraim, though territorially within the borders of Manasseh.

9. River Kanah, southward of the river.] I.e. the boundary line ran along the south bank of the river Kanah. On this river, see on xvi. 8.

these cities of Ephraim are among the cities of Manasseh, [257c.] The sense is by no means clear. What cities are meant by "these cities"? Possibly the text is corrupt or imperfect. The intention seems to be to state that the cities lying south of the river, though within the limits of Manasseh, were in fact made over to Ephraim, and were amongst the "single cities" named xvi. 8. On the contrary, the north bank of the river, both land and towns, belonged to Manasseh exclusively; as is intended appa-
coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:
10 Southward it was Ephraim’s, and northward it was Manasseh’s, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.
12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.
13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.
14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great

rently to be intimated by the clause next following: "the coast of Manasseh also was on the north side of the river."

10. Southward.] I.e. of the river Canah. they met together in Asher.] Render rather "they (i.e. the two kindred tribes of Ephraim and Manasseh, the northern border being treated here as common to the two) reached unto Asher." The northern border is only indicated in general terms, perhaps because the Israelites were not yet completely masters of this part of the country, and so had not precisely determined it. A glance at the map will show that the territory of Manasseh runs up between that of Asher which overlaps it on the north-west and that of Issachar which does so on the north-east.

11. Manasseh bad in Issachar and in Asher Beth-shean.] Perhaps Beth-shean and the other five towns were given to the Manassites in compensation for towns in the Manassite territory allotted to the Ephraimites. (See on verse 9 and on xvi. 9.)

Beth-shean.] To the wall of Beth-shean, or Bethshan, the bodies of Saul and his sons were fastened by the Philistines after the battle on Mount Gilboa (1 Sam. xxxi. 8 sqq.; 2 Sam. xxi. 12). The town with its district, is again mentioned (1 Kings iv. 12) as allotted to one of Solomon’s purveyors. After the exile it received the Greek name of Scythopolis (Judith, iii. 10; 2 Macc. xii. 29), perhaps because it was principally tenanted by a rude and heathen population, styled in contempt Scythians. (Cf. Joseph. 'Vita,' vi.) It was a border city of Galilee, and the chief town of the Decapolis. (Cf. Joseph. 'Bell. Jud.' iii. 3, 1 and 9, 7.) It figures in the 'Onomasticon' as "urbs nobilis," and was in Christian times the see of a bishop, who is enumerated as present at Nice and other councils of the Church. The site and

the massive ruins of several temples, an amphitheatre, &c., lying about 5 miles west of the Jordan, are described by Robinson ("B. R." iii. 196-332.). Beth-shean was in the district of Issachar: the other five towns in that of Asher.

Ibleam.] Called Bileam (1 Chr. vi. 70). It was a Levitical town, xxii. 25. Near this place Ahaziah was mortally wounded by Jehu (2 Kings, ix. 27), and fled to Megiddo, which was no doubt not far distant. Ibleam may perhaps be the Jelameb of Robinson ("B. R." ii. 319).

Dor . . . . En-dor.] See on xi. 2.

Taanach . . . Megiddo.] See on xii. 21.

even three countries.] Render, rather "the three hills." The district belonging to the last-mentioned three towns had a common name, derived no doubt from its natural features, and was called "the three hills;" cf. Decapolis, Tripolis, &c. Perhaps the name served to contrast these three with the other three Manassite towns mentioned in this verse, which were situated on lower ground.

12, 13. Cf. xv. 63, xvi. 10. In the parallel passage of Judg. i. 27, Endor is omitted, perhaps is considered as included under Dor.

14-18. Complaint of the children of Joseph respecting the portion allotted to them.

14. The children of Joseph.] I.e. the Ephraimites and the half tribe of Manasseh. The two tribes are as in xvi. 1 (cf. Ps. lxxvii. 15, lxxviii. 67; Amos vi. 6), taken together.

seeing I am a great people.] The assertion can hardly have been warranted by facts, for at the census recorded in Num. xxxvi. the two tribes of Manasseh and Ephraim together were not greatly more numerous than the single tribe of Judah; and now that half
people, forasmuch as the Lord hath blessed me hitherto?

15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

the Manassites were provided for on the eastern side of Jordan, the remaining children of Joseph could hardly be stronger than the Danites or the Issacharites (cf. on Num. xxvi. 5). The children of Joseph seem therefore to exhibit here that arrogant and jealous spirit which elsewhere characterises their conduct; see for instance Judg. viii. 1, xii. 1; 2 Sam. xix. 41 sqq.; 2 Chr. xxviii. 9 sqq. A glance at the map shows that their complaint was in itself unreasonable. Their territory, which measured about 55 miles by 70, was at least as large in proportion to their numbers as that of any other tribe, and moreover comprehended some of the most fertile of the whole promised land.

16. The answer of Joshua is noteworthy. He was himself of the tribe of Ephraim, but far from supporting the demands of his kinsmen he reproves them, and calls upon them to make good their great words by corresponding deeds of valour, and to enlarge their inheritance for themselves by driving out the Canaanites who still remained within it. The children of Joseph thus appear to be not only boastful and exacting but slothful and perhaps even cowardly too: cf. Ps. lxxviii. 9, 10, and notes. Whilst demanding more territory from Joshua they had not expelled the native inhabitants from the portion which was already their own, and as appears from verse 16 were afraid to take this duty in hand.

Get thee up into the wood country and cut down for thyself there. I.e. “clear the country of its woods and thus make room for settling thy people.” The “wood country” to which the children of Joseph are bidden to “get up,” and which is here distinguished from “mount Ephraim,” means probably the range which runs along the northern border of Manasseh, and which connects the mountains of Gilboa with Carmel. The district is even yet well-wooded in parts (cf. Robinson, ‘B. R.’, II. 455 sqq.; 1’stram, ‘Land of Isr.,’ 423), and in ancient times was much more so.

Perizzites. See on Gen. xiii. 7.

Of the giants. Rather, as marg. “of the Ephraim.” See on Gen. xiv. 5.

Mount Ephraim. The name is perhaps used by anticipation, though the district had already been assigned to the descendants of Joseph. It is called “the hill,” as in the next verse, and in xi. 16, “the mountain of Israel.” It is the eastern portion of the territory of Ephraim and Manasseh extending towards the Jordan. This was a hilly, though by no means barren district.

16. Chariots of iron. The possession of these chariots by the Canaanites is named here by the children of Joseph as a reason why they could not possess themselves of the plains. They had established themselves in “mount Ephraim,” but were deterred by the formidable chariots from venturing into the lowland and level ground. By chariots of iron (cf. xi. 4) is to be understood chariots strengthened and tipped with iron, such as were used by the Egyptians (see on Ex. xiv. 7).

Jezreel. The modern Zerin, “a lovely position for a capital city” (1’stram, ‘Land of Isr.,’ p. 131), but now almost desolate, though broken fragments, including many sarcophagi of marble, indicate a still ancient grandeur. The site is high, and the city must have been conspicuous from every side. Hence it naturally gives its name to the whole district round. “The valley of Jezreel” is the broad low valley which sweeps from Zerin between the mountains of Gilboa and the range of little Hermon down eastward to the Jordan. It was most likely in this valley that the host of the Midianites was encamped, when it was attacked in the night by Gideon (Judg. vii. 1, 8). The great plain of Jezreel, called the plain of Esdraelon (Judith, i. 8), extends from Carmel on the west to the hills of Gilboa, little Hermon, and Tabor on the east, a distance of full sixteen miles; and its breadth between the rocky mass of southern Palestine and the bolder mountains of Galilee on the north, is about twelve miles. Its position as well as its open area make it the natural battle-field of Palestine (cf. Stanley, ‘S. and P.,’ 337 sqq.). Jezreel itself belonged to Issachar (xix. 18), and is noted as forming part of the kingdom of Ishboseth (2 Sam. ii. 8, 9). Its name is familiar in the history of Ahab (1 Kings, xviii.; 2 Kings, ix. and x.).
17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only.

18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

CHAPTER XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which and the tabernacle. Its choice as the national sanctuary may indeed have been determined by Joshua, no doubt under Divine direction (cf. Deut. xii. 11), because of its insignificance, in order to avoid local jealously, as well as because of its position in the very centre of the whole land, and perhaps also because of its seclusion. Its very name (= "rest," see on Gen. xlix., note at end of chapter) was probably bestowed at this juncture when God had given the people rest from their enemies. The tabernacle with its contents continued at Shiloh during the whole period of the Judges, until in the latter days of Eli the ark was taken to the army to rouse the sinking spirits of the people after their defeat by the Philistines (1 Sam. iv. 3, 4), and was captured after their second and total defeat. It would appear from the notices of Shiloh in the early chapters of 1 Samuel, that a city had grown up round the sanctuary. This was probably after the battle of Ebenezer, taken and sacked by the Philistines (cf. Ps. lxxxviii. 60-64). The tabernacle with the rest of the sacred furniture, except the ark, is next heard of at Nob (1 Sam. xxi. 1 sqq.). Shiloh is again mentioned as the home of Ahijah the prophet, and as a city in the kingdom of Jeroboam; but rejected by God it seems to have fallen into desolation at an early date (cf. Jer. vii. 12, xxvi. 6). Jerome speaks of only a few ruins as left there ("vix ruinarum parva vestigia," Comm. in Zeph. i. 14); and the accounts of modern travellers are similar.

2-10. Survey of the land.

2. Seven tribes. The two tribes and a half, it will be remembered, had already received their portions on the east of Jordan; Judah, Ephraim, and the remaining half of Manasseh had also been provided for, as has been described in chapters xxvii-xviii. Thus there remained still seven tribes out of the twelve to be settled in their homes.
had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?

4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

7 But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the Lord: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward; and the border descended to Ataroth-adar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that

3. How long are ye slack.] This backwardness probably arose from the indisposition of the people to abandon the nomad life in which they had been born and bred, and to settle in fixed abodes, and perhaps also from a dislike of the exterminating warfare incidental to a complete dispossessing of the Canaanites.

4. Three men for each tribe.] I.e. twenty-one in all. Their duty would be not so much to measure the land as to describe it, especially with reference to the cities it contained (cf. verse 9), that Joshua might have the means of making a first apportionment amongst the tribes according to their varying numbers.

10. Cast lots.] On the manner in which this was probably done, see on xiv. 2.

11-28. Inheritance of Benjamin. In this description the boundaries of the tribe are first given (verses 11-20); then the cities are enumerated (verses 21-28).

12, 13. The northern boundary of Benjamin of course coincided, so far as it extended, with the southern boundary of Ephraim set out in xvi. 1 sqq. The points here named have been already mentioned there, except Bethaven, which is in the neighbourhood of Bethel. (See on vii. 2.)

14. and compassed the corner of the sea southward.] Render “and turned on the west side southward.” The meaning is, that at Lower Beth-horon the northern boundary-line of Benjamin curved round and ran southward,—Beth-horon being its extreme westerly point.
18 And passed along toward the side over against 'Arabah northward, and went down unto Arakah:
19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north 'bay of the salt sea at 'Heb. tongue, the south end of Jordan: this was the south coast.
20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.
21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.
22 And Beth-arabah, and Zemaraim, and Beth-el,
23 And Avim, and Parah, and Ophrah,
24 And Chephar-haammonai, and

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15—24.] JOSHUA. XVIII.

lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah: this was the west quarter.
15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:
16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,
17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,
18 And passed along toward the side over against 'Arabah northward, and went down unto Arakah:
19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north 'bay of the salt sea at 'Heb. tongue, the south end of Jordan: this was the south coast.
20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.
21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.
22 And Beth-arabah, and Zemaraim, and Beth-el,
23 And Avim, and Parah, and Ophrah,
24 And Chephar-haammonai, and

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the goings out thereof were at Kirjath-baal, which is Kirjath-jearim.] I. e. Kirjath-baal, a city of Judah (see on ix. 17), was the point at which the western border of Benjamin terminated. Here indeed it formed an angle, and the line turned eastward again to form the southern boundary of the tribe between it and Judah.
15-19. South border of Benjamin, coinciding from the angle near Kirjath-jearim with the northern boundary of Judah, described xv. 5-9, except that the line is traced here from west to east.
21-28. Cities of Benjamin, in number twenty-six. These are divided into two groups,—the first (verses 21-24) containing twelve towns in the eastern district of the tribe; the other, fourteen towns in the western portion (verses 25-28). It is remarkable that the two priestly cities of Anathoth and Almon (cf. on xxxi. 18) are omitted here. This can only be regarded as one amongst many indications found in this and the next chapter that the text is in great disorder.
21. On Jericho, see on ii. 1; Beth-hoglah, on xv. 6.

Valley of Keziz.] Write Emek-Keziz, as LXX., Luther, &c. A Wady el Kasim is marked by Van de Velde no great distance east of Jerusalem.

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Zemaraim.] I. e. "Two wooded hills." The name occurs elsewhere though not in the same neighbourhood. (Cf. 2 Chr. xiii. 4; cf. Gen. x. 18.) The place here mentioned is supposed to be the ruins called Eu-Sumrab in Van de Velde's map, on the road from Jerusalem to Jericho.

Betbel.] See on vii. 2.
23. Avim.] I. e. ruins. The place is unknown.

Parab.] Perhaps the Fara marked in Van de Velde's map, about halfway between Jerusalem and Jericho.

Ophrah.] Apparently the Ophrah of 1 Sam. xiii. 17, but to be distinguished from the Ophrah of Judg. vi. 11, which, as pertaining to the family of Gideon, belonged to the tribe of Manasses. It is probably the Ephraim of 2 Chr. xiii. 19, and the Ephraim of St. John xi. 54. Robinson ('B. R.' 1. 447) conjecturally identifies it with Et-Ta'jibeh, on the road from Jerusalem to Bethel.

24. Chephar-baammonai and Ophni.] These places are named here only, and are unknown.

Gaba.] This name, like Gibeah, Gibeon, &c. (cf. on ix. 3), indicates a town placed on a hill, and occurs repeatedly in various forms in the topography of Palestine. The town
Ophni, and Gaba; twelve cities with their villages:
25 Gibeon, and Ramah, and Beer-
roth,
26 And Mizpeth, and Chephirah, and Mozah,
27 And Rehem, and Irpeel, and Taralah,
28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeah, and Kirjah; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.
1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah,

before us is not to be confounded with the "Gibeah of Saul" (1 Sam. 26; xi. 4, &c.), the two places being distinguished in Is. x. 29, but is the Gibeah of i Sam. xiii. 15, 16; xiv. 5, 16, where, except in the last place, the Hebrew has Geba, which is undoubtedly the correct reading throughout. The city was one of those assigned to the Levites (xxi. 17), and lay on the northern border of Judah. (Cf. 2 K. xxiii. 8; Zech. xiv. 10.) It was fortified by King Asa (1 K. xv. 22; 2 Chr. xvi. 6), and is mentioned as inhabited after the captivity (Neh. vii. 30). It is identified by Robinson ('B. R.' i. 440) with the modern Jeba, lying on the side of a deep ravine opposite to Michmash, the modern Mukmas. (Cf. I Sam. xiii. 3 with verse 23 of the same chapter.) The famous "Gibeah of Saul," or "Gibeah of Benjamin," is mentioned separately in verse 28. It lay at no great distance south-west of Geba, on the high road from Jerusalem to Bethel, and is probably to be looked for in the lofty and isolated Tuleil-el-Ful. (Cf. Robinson, 'B. R.' i. 577-579.)


25. Gibea.] See on ix. 3.

Ramah.] L. e. "lofty;" probably the native town and abode of Samuel (1 Sam. i. 19; xxv. 1). It is connected with Gibeah and Geba, Is. x. 29 (cf. Judg. xix. 13; 1 K. xv. 17 and 22; Ez. ii. 26). The exact site of Ramah is uncertain (see Robinson, 'B. R.' i. 459; ii. 8-10).

Beeroth.] Formerly one of the dependencies of Gibeah. (See on ix. 17.)

26. Mizpeh.] This is not to be confounded with the Mizpeh of xv. 38, which was in the lowland of Judah. The name is common (see on xi. 3). The Mizpeh here named is that where Samuel judged the people and called them together for the election of a king (cf. 1 Sam. vii. 5-16; x. 17 sqq.), and in the Chaldaean times was the residence of Gedaliah, the governor (1 K. xxv. 22 sqq.; Jer. xl. 41). It is the Maspha of I Macc. iii. 46, "over against Jerusalem," "where they prayed aforesight in Israel." Robinson ('B. R.' i. 460) identifies it with Nebi Samwil, about five miles north-west of Jerusalem.

Mozah.] This place is unknown, as are also the three named in the next verse.

28. Zelah.] The burial-place of Saul and his family (2 Sam. xxi. 14), but otherwise unknown.

Eleph.] This place is also unknown.

Jebusi, which is Jerusalem.] Cf. xv. 8, and see on x. 1.

Gibeah.] Called also Gibeah and Gibeath of Benjamin, Judg. xix. 14, and Gibeah of Saul, 1 Sam. x. 26, &c. See on verse 23.

Kirjah.] Not to be confounded with Kirjath-jearim, which was a Judahite town (xv. 60), and is still undiscovered.

CHAP. XIX. 1-9. Inheritance of Simeon. This was taken (verse 9) out of the portion of Judah, which proved on experience to be larger than the numbers of that tribe required. The Simeonite territory is described by its towns, of which fourteen (or as verse 6 reckons them, thirteen) were in the Negeb, and four others, named in verse 7, partly in the Negeb, and partly in "the valley" (cf. xv. 32 and 42). The cities are again set forth in 1 Chr. iv. 28-32, with some unimportant differences in spelling, with the addition of one name ('Tochen, 1 Chr. iv. 32) to the second group, making it five towns instead of four; and the omission of Sheba, which is mentioned here in verse 2 next to Beer-sheba. The omission, however, is probably accidental, some early copyist having overlooked the word Sheba, which corre-
3 And Hazar-shual, and Balah, and Azem,
4 And Eltolad, and Bethul, and Hormah,
5 And Ziklag, and Beth-marcaboth, and Hazar-susah,
6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:
7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:
8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.
10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:
11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;
12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then

sponds with the termination of the name preceding, or perhaps regarded it as another shorter name of the same place. Sheba appears to be represented in xv. 26 by Shema, and is no doubt a different town from Beer-sheba.

2-7. The towns here enumerated have been spoken of in xv. 36-32, and 42.

6. Thirteen cities.] Fourteen names have been given. The error is probably due to the use of letters for numbers which has led to many similar mistakes in other places; the letters representing 13 differing but by a stroke from those which stand for 14 (see on xv. 32).

7. Of the four towns here mentioned, the first two were, like those enumerated above, in the Negeb, the two last in "the valley" (see on xv. 32 and 42). Ain and Rimmon are by some regarded as jointly forming the name of one city, a supposition at variance with the enumeration here given (see on xv. 32); but the numerals cannot be regarded as of decisive authority.

8. And all the villages that were round about these cities.] I.e. the Simeonites received not only the towns themselves, but all their dependencies also, as far as Baalath-beer. This last place is the Bealoth of xv. 24, where see note. The "villages" and suburban territory would not necessarily go with the "cities" (cf. xvi. 8).

This is the inheritance of the tribe of the children of Simeon.] On the narrow confines here assigned to Simeon, and its insignificant position altogether amongst the Twelve Tribes, see on Deut. xxxiii. 6.


10. Sarid.] This place has unfortunately not been identified. It was evidently a leading topographical point on the south frontier of Zebulun, for the boundary is traced westward from it as a central point in verse 11, and eastward in verses 12, 13. Knobel refers the name (= "the separated") to the mouth of a deep ravine about 3 miles southwest of Nazareth. This is wholly conjectural, and the other names here given are those of towns.

11. Maralah.] No traces of this name, or Dabbasheth, which follows, have yet been found. If Jokneam be rightly connected with the modern Tell Kaimon (see on xii. 22), "the river that is before Jokneam" may be the Kishon, as Robinson conjectures, 'B.R.', iii. 114, 115. It would thus seem that the boundary passed westward until it touched the Kishon, near Tell Kaimon, and thence turned northward, leaving Carmel, which belonged to Asher, on its west. The territory of Zebulun accordingly would not anywhere reach to the Mediterranean, though its eastern side abutted on the sea of Galilee, and gave the tribe those "outgoings" attributed to it in the Blessing of Moses (cf. Deut. xxxiii. 18). The plain of El Buttauf, spoken of by Robinson as "noble and extensive" ('B.R.', iii. 110), and equal to that of Jezreel in fertility, whilst less exposed to hostile incursions, lay within the confines of Zebulun.

12. Chisloth-tabor.] I.e. "flanks of Tabor"—perhaps the same place as Chesulloth, verse 18. The spot cannot be certainly identified, but was evidently on the side of mount Tabor, as was also Daberath, the next point in the line as it went eastward from Sarid, and probably to be found in the modern Debirzeh.—Robinson, 'B. R.' ii. 350, 351.
goeth out to Daberath, and goeth up to Japhia,
13 And from thence passeth on along on the east to Gittah-heph, to Ittah-kezin, and goeth out to Remmon-methoar to Neah;
14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:
15 And Kattath, and Nahalal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.
16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.
17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.
18 And their border was toward Jezreel, and Chesulloth, and Shunem,

Japhia.] This place is unknown. It must be looked for eastward of Deburech, and therefore not (as Robinson, ‘B. R.’ ii. 343, supposes) at Taifa, which is to the west of that place.

13. Gittah-heph.] Otherwise called Gath-heph, the birthplace of the prophet Jonah (2 K. xiv. 25). Its situation is described by Jerome (‘Prolegomena in Jonam’) under the name of Geth, and it is probably the modern village of El-Masbad (Robinson, ‘B. R.’ ii. 350), where the tomb of the prophet is still shown, a short way from Nazareth, on the road to Tiberias.

Ittah-Kezin.] This place is quite unknown.

and goeth out to Remmon-methoar to Neah.] Read “and goeth out to Remmon, which reacheth to Neah.” So in effect margin. The word represented by “methoar” in A. V. is clearly a participle, with the article prefixed. Rimmon, a Levitical city (xxi. 33; 1 Chr. vi. 77) is probably the modern Rammaneh, in the plain of El Buttouf, about six miles north of Nazareth. Cf. Robinson, ‘B. R.’ ii. 340; iii. 110. Neah is unknown. At this point it would seem that the border reached its eastern termination.

14. The border compasseth it on the north side.] I.e. the border makes a turn round Neah towards the north.

Hannathon.] More properly Cbannathon, supposed by Knobel, Keil, &c., to be the Cana of Galilee of the New Testament.

the valley of Jiphthab-el.] In this valley the territory of Zebulun touched that of Asher, verse 27. Jiphthah-el is probably the present Jefat (Robinson, ‘B. R.’ iii. 105 sqq.), the Jotapata of Roman times, which was so long and valiantly defended by Josephus against the legions of Vespasian (Joseph., ‘B. J.’ iii. 7, 7). If this view be correct, the place spoken of in this verse will be the modern Wady Ablin, a large and important valley which comes to a head near Jefat.

15. And Kattath and Nahalal.] Apparently the places spoken of Judg. i. 30, as Kitron and Nahalol. Nahalal was a Levitical town (xxi. 35), but both are otherwise quite unknown. Shimron and Idalah have not yet been discovered. Beth-lehem, the last of the cities of Zebulun here mentioned, is the present miserable village of Beit-Laban (Robinson, ‘B. R.’ iii. 111). twelve cities.] But only five cities have been mentioned, and the names in the verses preceding are apparently not names of Zebulonite cities, but merely of points in or near the boundary line. There is probably a defect in the text here, some words having fallen out before this verse. The verse begins with “and,” although the names of cities which follow cannot properly be connected thus with the description of the boundary line in verse 14. Kartab and Dimnah mentioned (xxi. 34) as cities given up by Zebulun to the Levites are also wanting here, as is also Nazareth, which undoubtedly was within the territory of the tribe. It appears, then, that seven names have disappeared from the text, and perhaps also the definition of the western frontier.

17-23. Inheritance of Issachar. The boundary line of this tribe is determined on all sides by the territory already allotted to Manasseh and Zebulun, except on the east side, where Tabor and the Jordan form it, as is stated in verse 22. Jezreel and its famous and fertile plain are the choicest part of this territory.

18. Their border was toward Jezreel.] i.e. it reached beyond and included Jezreel. On this place, see on xvii. 16.

Chesulloth.] Probably the Chisloth-tabor of verse 12.

Shunem.] Here the Philistines pitched before the battle of Gilboa (1 Sam. xxviii. 4). The place is also known as the home of Abishag (1 K. i. 3), and in connection with Elisha (2 K. iv. 8 sqq., viii. 1 sqq.). “Shulamite” in
19 And Haphraim, and Shihon, and Anaharath, and Rabbith, and Kishion, and Abez, and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; and the coast reacheth to Tabor, and Shahazimuth, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph, and Alammelech, and Amad, and Mishal; and reacheth to Carmel westward, and to Shihor-libnah;
27 And turneth toward the sunrise to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emeck, and Neiel, and goeth out to Carol on the left hand,
28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon;
29 And then the coast turneth to Ramah, and to the strong city 'Tyre'; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:
30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

31 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.
32 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Japhneel, unto Lakum; and the outgoings thereof were at Jordan:
33 And then the coast turneth westward to Azoath-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south

Continuous in ancient times, between Phoenicia and Egypt: cf. on xiii. 3.

27. This verse traces the southern boundary of Asher from the Zerka eastwards. Beth-dagon and Beth-emeck are as yet undiscovered. Jiphthah-el in which the line touched Zebulun is mentioned above (verse 14). Neiel is probably the Neiel of verse 13. Cabul (see Robinson, 'B. R.' iii. 88) still retains its ancient name;—it lies between four and five miles west of Jotapata and about ten miles south-east of Acre. It is the Chabolo of Josephus ('Vita,' xiiii.).

28-30. These verses refer to the northern portion of the territory of Asher, on the Phoenician frontier. Hebron here mentioned may perhaps be the Abdon of xxi. 39 (1 Chr. vi. 74); but since Accho, Athlab, and Helbah, alluded to as Asherite towns inJudg. i. 31, are not enumerated here, it is possible that Abdon with other names may have dropped out of the text. The site of Hebron, and of the three other cities that follow is not known.

29. And then the coast turneth to Ramah.] I.e. from the frontier of Tyre the border-line turned towards Ramah. This place, which still retains its ancient name, lies about twelve miles south-east of Tyre.

30. Aphek.] See on xiii. 4. The other two places named in this verse cannot be probably identified, but seem to have been situated in the north-eastern confines of the tribe.

31. This number does not tally with the catalogue. But the text is most likely imperfect. See on verse 28.

32-35. Inheritance of Naphtali. The boundary-line is traced on the west, north, and east in verse 33, on the south in verse 34; but many of the distinctive points named in it are uncertain or unknown.

33. Heleph. Conjecturally identified by Mr. Clark ('Bible Atlas') with Beit-Lif, east of Ras Abiad, "the white promontory," on the coast, a little way south of Tyre.

34. From Allon to Zaanannim.] Render "from the oak forest at Zaanannim." On the word (elom) here treated as a proper name in A.V., see on Gen. xii. 6; Judg. iv. 11. From the place last-mentioned it appears that this oak or oak-forest was near Kadesh. Robinson found this district still wooded with oak-trees (cf. 'B. R.' ii. 447).

37. From Allon to Zaanannim.] Render "Adami of the Pass." Possibly (Knobel) the ancient Deir el Abmar ("red cloister"), which derives its name from the colour of the soil in the neighbourhood, as perhaps Adami did. The spot lies about eight miles north-west of Baaalbek.

38. Japhneel unto Lakum.] No traces of these places have yet been found.

39. Outgoings thereof were at Jordan.] The boundary-line went north-eastward, gradually trending away from the sea, until, in its northernmost point, it reached the source of the Jordan. That river formed the frontier all along the eastern side of the tribe.

34. Turneth westward.] I.e. from the Jordan.

Azoath-tabor.] This place, as its name
side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
36 And Adamah, and Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-El, Holon, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ And the seventh lot came out for the tribe of the children of Dan according to their families.

(="ears of Tabor") imports, was no doubt in the neighbourhood of Mount Tabor; but its site is unknown. As it is the first point named in the southern boundary, it is no doubt to be looked for not far from the Jordan; probably on the eastern slope of Tabor. The 'Onomasticon' speaks of it as "ad regionem Diocesareae pertinens"; and Diocesarea is probably the modern Seffurieh (Robinson, 'B. R.' ii. 337).

Hukkok.] This place is also unknown. Its site, however, cannot be far from Tabor; for the next point which is taken in the border-line before us is that where it reached that of Zebulun; and Zebulun's territory extended to the "banks of Tabor" (see on verse 13). Hukkok, therefore, must apparently have been on the western slope of that mountain.

To Judah upon Jordan.] Le. to the "Havothjair" (see on Num. xxi. 41), which were on the opposite side of Jordan. Jair, from whom these towns or villages were named, in the male line traced up his ancestry through Hezron to Judah (see on Num. xxvii. 1); and it is likely that he was assisted by large numbers of his kinsmen of that tribe in his rapid conquest of Bashan (see on Num. xxxii. 41, 42). Hence the Havothjair were, in all likelihood, largely colonised by Judahites, especially perhaps that portion of them nearest the Jordan. Thus that part of the river and its valley adjacent to these settlements was spoken of as "Judah upon Jordan," or more literally "Judah of the Jordan," just as we read of "the Jericho Jordan" (Num. xxii. 1). Many commentators, perplexed by finding the name of Judah in this part of the Holy Land, have regarded the text as corrupt, and proposed various emendations. These are unnecessary, and have no support whatever from MSS. or Versions; unless we accept the reading of the LXX., which omits Judah from this verse altogether. The village Jebudijeb, a short distance north from Tibrin, visited by Furrer and marked on Van de Velde's and on Dr. Smith's maps, lies too far from the Jordan to be connected with our text. The occurrence of Jebud in verse 45, as well as that of Jebudijeb may, however, serve to hint to us that the root from which these names are derived, may perhaps have been repeatedly employed in ancient topography.

35-38. Fortified cities of Naphtali. The number of these is remarkable. It was no doubt good policy to protect the northern frontier by a belt of fortresses, as the south was protected by the fenced cities of Judah.

35. Ziddim, Zer.] Unknown.

Hammath.] A Levitical city, called also Hammoth-dor, (xxi. 32), and Hammon (1 Chr vi. 76); not to be confounded with the Hamath on the north-eastern frontier of the land (cf. on Num. xiii. 41). The name (from a root signifying "to be warm") probably indicates that hot springs existed here; and is perhaps rightly traced in the Ammonites of Josephus ('B. J.' iv. 1, 3), near Tiberias.

Rakkath.] This place was, according to the Rabbins, that which Herod rebuilt and called Tiberias. The name (= "bank, shore") suits the site of Tiberias very well.

Chinnereth.] See on xi. 2; Num. xxxiv. 11.

36. Adamah, and Ramab.] These are not known. The latter must not be confounded with the Ramah of verse 29.

Hazor.] See on xi. 1.

37. Kedesh.] See on xii. 32.

Edrei, and En-hazor.] These are not known. This Edrei is different from the famous Edrei in Bashan.

38. Migdal-el.] Perhaps the Magdala of St. Matt. xv. 39, now the miserable village of El Mejdel (Robinson, 'B. R.' ii. 396, 397). The other places mentioned in this verse have not been identified, though Bethshemesh is perhaps the place of the same name which serves, in verse 22, to indicate one point in the border of Issachar.

nineteen cities.] Here again the number given does not tally with the catalogue (cf. on verses 7 and 15).

40-48. Inheritance of Dan. This tribe was placed between the territory of Ben-
And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

And Shaalabbin, and Ajalon, and Jethlah,

And Elon, and Thimmathah, and Ekron,

And Eltekeh, and Gibbethon, and Baalath,

jain and the Mediterranean Sea,—having Ephraim on the north and Judah on the south. The boundaries of the tribe are thus determined by those of its neighbours already described, and the cities only are enumerated. Of these, it will be observed, that several were originally assigned to Judah. It appears then that the insufficiency of the portion of the Danites (cf. verse 47) was compensated partly by cession of territory made by the tribe of Judah to Dan as well as to Simeon (cf. verses 1 and 9), and partly by the conquest made by themselves in the north (verse 47). Perhaps the number of the Judahites originally to be provided for in the south of the Promised Land was largely diminished by the settlement of many of them in the Havoth-jair; the “Judah upon Jordan” of verse 34. Though thus circumscribed, the territory of Dan included a large portion of the very fertile plain of Sharon.

Zorab and Eshtaol. See on xv. 33.

Ir-Shemesh. Equivalent to Beth-shemesh.

Salaabbit. Called Shaalbim, i. K. iv. 9; the home of one of David’s mighty men. From Judg. i. 35, it appears that the Amorites were not dispossessed of this town or of Ajalon by the Danites; but were only put to tribute, and that by the help of the Ephraimites. The name Shaalabbin means “place of foxes” (cf. Hazor-shual, xv. 28). The abundance of foxes in the district of Dan is shown incidentally in the history of the great hero of the tribe (cf. Judg. xv. 4).

Ajalon. See on x. 12.

Jethlah. Unknown.

Elon. Called i K. iv. 9 Elon-beth-hanan. Its site is still undiscovered.

Thimmathah. See on xv. 10.

Ekron. See on xiii. 3.

Eltekeh, and Gibbetbon. Named as Levitical cities xxi. 23. The sites are not identified. It is mentioned (i K. xv. 27; xvi. 15) as belonging to the Philistines in the days of the early kings of Israel.

Possibly the Baalath of xv. 11, but unknown.

And Jehud, and Bene-berak, and Gath-rimmon,

And Me-jarkon, and Rakkon, with the border before Japho.

And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the 45. Jebud.] Perhaps the modern El Tebudiyye in the district of Lyd (Robinson, ‘B. R.’ ii. 243).

Bene-berak.] Unknown.

Gath-rimmon. Afterwards relinquished to the Levites (xxxi. 24); but not yet discovered. It is placed by the ‘Onomasticon’ about twelve miles on the road from Diospolis to Eleutheropolis, and is therefore to be looked for near ‘Deir Dubban’ (Robinson, ‘B. R.’ ii. 67).

Me-jarkon, and Rakkon.] Unknown.

with the border before Japho. I.e. with the whole district extending to the suburbs of Japho. Japho is the town elsewhere in A.V. called after the Greek form of the name Joppa, both in the O. T. and N. T. (cf. e.g. 2 Chr. ii. 16; Ezr. iii. 7; Jonah i. 3; Acts ix. 36, &c.). It is often mentioned in the history of the Maccabees and was, as it still is, the leading port of access to Jerusalem both for pilgrims and for merchandise (cf. 1 Macc. x. 74-76; xii. 34; 2 Macc. xii. 3, sqq., &c.). It is a very ancient town, said, in old times, to be older than the deluge. (Cf. Pliny, ‘H. N.’ v. 13, ‘Joppa Phoenicum, antiquior terrarum inundatione ut ferunt.’) It is the modern Jaffa, or Yafa, and has been repeatedly described by modern travellers (e.g. by Dr. Thomson, ‘The Land and the Book,’ pp. 511 sqq., and by Chabas, ‘Voy. d’un Egypt.’ p. 250 sqq.). The extensive and luxuriat groves in the neighbourhood still give it a claim to its name (= “the beautiful,” cf. Stanley, ‘S. and P.‘ p. 245, note).

The coast of the children of Dan went out too little for them.] The words “too little” here are an insertion of A. V., suggested, indeed, by Jarchi, Vatablus, &c. The sense thus given cannot stand as a translation, though it states what may probably be inferred from the text. Render rather, “the border of the children of Dan was extended.” The Hebrew literally is, “the border of the children of Dan went out from them,” which, though the expression is singular, appears to mean “the children of Dan enlarged their border because they had not room enough.” So De Wette, Keil, Bunsen, Fay, &c.
sword, and possessed it, and dwelt therein, and called Leshem, "Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the Lord they gave him the city which he asked, even "Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

The Lord also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, "Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

The reason why the Danites, a numerous tribe (see on Num. xxvi. 5), found themselves insufficiently provided for is not mentioned here, but appears from Judg. ii. 34, 35. They were unable to expel the Amorites from the plain, which was the best part of their inheritance, and were, on the contrary, cooped up amongst the hills by this powerful and warlike people. Hence the Danite expedition more fully narrated in Judg. xviii., which surprised the Sidonian inhabitants of Leshem, an unwarlike and peaceable race, exterminated them, and annexed their city and territory to the portion of Dan.

Leshem.] Otherwise termed Laish. Cf. on Judg. xviii. 7.

49-50. Inheritance of Joshua.

60. According to the word of the Lord.] Nothing is said of any express command of God respecting the inheritance of Joshua. But as such special portion appears to have been promised to Caleb at the time when he and Joshua alone out of the twelve spies remained faithful (cf. on xiv. 6, 9), it is probable that a like promise was made to Joshua, as indeed is suggested by Caleb's mention of Joshua with himself in xiv. 6. The mention of this distinction may perhaps have been purposely omitted by Joshua from these annals out of modesty, to which, also, perhaps may be attributed the selection of his portion in the rugged district in which it lies. Paula is described by St. Jerome (Epist. civii. Epitaph. Pauli) as "satis mirata quod distributor possessionum sibi aspera et montana delegisset." The name of the place is written Timnath-heres in Judg. ii. 9, which possibly, however, is merely an error of writing arising from a transposition of the letters (see note there). The Rabbinical explanation that the name Timnath-heres (i.e. "portion of the sun") was given because a representation of the sun was affixed to the tomb in memory of Joshua's command to the sun to stand still, appears to be an afterthought, and of late date. The name Timnath-serah (in "portion that remains") was perhaps conferred on the spot in consequence of its being allotted to Joshua, the last allotment made in the whole distribution of his conquests. The site has not been yet identified. It is described (Judg. ii. 9) as "in the mount of Ephraim, on the north side of the hill Gaash." The 'Onomasticon' (s. v. Thammathosara) speaks of the tomb of Joshua as still shown there (cf. xxiv. 30), and of the place itself as in the tribe of Dan, confounding it, apparently, with the Thimmathah of verse 43. The site has not yet been certainly identified. Dr. Eli Smith conjectures that Timnath is the modern Tı́nneb, a village about five miles north-west of Lydda. Cf. Robinson, 'B. R.' iii. 141.

CHAP. XX. Appointment of the six cities of refuge.

2. Whereof I spake to you.] Cf. Num. xxxv. 9 sqq., where the commands here summed up are given with the necessary details.

3. Killeth any person unawares.] The distinction between accidental and wilful homicide is carefully drawn in Num. xxxv. 15-24; Deut. xix. 4-13.
And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

4. Shall declare his cause in the ears of the elders.] i.e. as soon as the manslayer presented himself at the city of refuge, the elders of the city were to hold an inquiry, and receive him provisionally into the city, if there should appear good primum facie cause for so doing. Afterwards, when the avenger of blood should have tracked his victim to the city, and appear to claim him, a more formal and thorough investigation, which is spoken of as "standing before the congregation for judgment," verse 6, was to be made; and if it should then be decided that the homicide was only by misadventure, the manslayer was to remain in the city until the death of the high priest.

6. Before the congregation.] i.e. before the local court (Num. xxxv. 12).

7. Kedesh.] See on xii. 22.

Shechem.] Otherwise written Sichem (see on Gen. xii. 6).

Kirjath-arba, which is Hebron.] See on xiv. 15; Gen. xxiii. 3, note.

8. On the other side Jordan . . . they assigned.] These three cities were "severed" by Moses for this purpose at the time of the conquest of Gilead and Bashan (Deut. iv. 43). The statement is repeated here merely for the sake of completeness.

CHAPTER XXI.

1. Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;
2 And they spake unto them at Shiloh in the land of Canaan, saying, *The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.*

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were of the Levites,* had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities:

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

10 Which the children of Aaron, being of the families of the Kohathites, *who were of the children of Levi,* had: for their's was the first lot.

11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of

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4. Thirteen cities.] This number is said to be too great for the single family of Aaron. But it appears (1 Chr. xxiv.) that the two surviving sons of Aaron, Eleazar and Ithamar, had together 24 sons, the heads of the priestly families. Since Aaron was 123 years old when he died (Num. xxxiii. 39), his son's grand-children and great-grand-children were no living in the closing years of Joshua's course, and had to be provided with dwellings. They might altogether number several thousands. The "cities" of Canaan were, too, for the most part small; as, indeed, is manifest from the astonishing number of them in proportion to the area of the land, more particularly in the south, where the portion of the priests was situated. Nor would either priests or Levites occupy the whole of the dwellings in any city, nor all its "fields," nor necessarily and always all its "villages." Thus it is noted in verse 12 respecting the important priestly city of Hebron, that its "fields and villages" belonged to Caleb. The Levites and the priests more especially would be much occupied, and often summoned away from their homes by their sacred duties, and must no doubt have had others, non-Levites, to whom the cultivation of their land, and other secular concerns, were entrusted. And these persons no doubt resided in the Levitical cities or their precincts. It appears, further, that several of the cities here enumerated were only wrested from the Canaanites at a later date.

5. The rest of the children of Kohath had . . . ten cities.] The non-priestly Kohathites had been diminished by the destruction of Korah and his company (see on Num. xxvi.). We are not told how many perished on that occasion; but as the rebellion was specially an uprising of the non-priestly Kohathites against the Aaronites, it is probable that the bulk of the former were concerned in it, and that great havoc was made in their families by its result. It is remarkable that, on comparing Num. xxvi. 57 sqq., with Num. iii. 27 (see notes), two of the families of the Kohathites seem to have disappeared altogether. Hence it is not surprising that the Aaronic families should now require thirteen cities, whilst all the rest of the Kohathites were sufficiently accommodated in ten cities.

9-19. List of the thirteen priestly cities. These are all in the tribes of Judah, Simeon, and Benjamin. Thus, as Calvin remarks, God so overruled it that the priestly families were placed round the spot which He had determined beforehand to choose as the site of His temple.

11. the city of Arba.] Cf. on Gen. xxxiii. 2.

13. Libnah.] Cf. x. 29.
Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Elteke with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities were ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan.

14, 15. The four cities here named were in the mountain district of Judah. (See on xv. 48-51.)


Juttah.] Cf. xv. 55.

Bet-bor-on.] Cf. xv. 10.

17, 18. Four priestly cities in the tribe of Benjamin. Of these Gibeon has been already frequently mentioned (see on ix. 3). On Geba, see xviii. 24, where the town is called Gaba. The two others, Anathoth and Almon, are not found in the list of Benjamite cities given in xviii. 21-28 (where see note). Almon is quite unknown. Anathoth, the birth-place of Jeremiah, is identified by Robinson, ' B. R.' L. 437, with the modern Anata, about 3 miles north-east of Jerusalem.


Gezer.] Cf. x. 33.

22. Kibzaim.] Instead of this name, we find Jokneam in i Chr. vi. 68. This is perhaps another name for the same place, since both names may be derived from roots having a similar meaning (Kibzaim from Kāḇōṣ, 'to hold'; Jokneam from Kenāb, 'to acquire,' or 'possess'). The site of Kibzaim or Jokneam is unknown. It must not be confounded with the place called Jokneam in verse 34.

Bet-bor-on.] There are two places of this name, the upper and the lower (cf. on x. 10). Perhaps both are included, as they were in the same neighbourhood.

23, 24. Of the four Kohathite cities in the tribe of Dan two, Elteke and Gibbethon, are omitted in i Chr. vi. 69. On the situation of the four, see on xix. 42-45.

25. Tanach.] Called Taanach, xii. 21; where see note. In i Chr. vi. 70, Aner appears instead of Taanach; no doubt by an error.

Gath-rimmon.] In i Chr. vi. 70, Bileam is given, and probably correctly; Gath-rimmon having apparently been repeated inadvertently from the preceding verse. Bileam is but another form of Ibleam, on which see xvii. 11.


27. Golan.] See on Deut. iv. 43.
with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dbareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Naahal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

Beeshterah.] The syllables should be written continuously (Beeshterah), and not divided as in A.V. The name is a contraction of Beth-Ashterah (= "house of Ashterah") and the city is undoubtedly the Ashteroth or Astaroth of Og (cf. xii. 4, and note on Deut. i. 4), as, indeed, it is called 1 Chr. vi. 71.

28, 29. Of the Gershonite cities in the tribe of Issachar, Kishon is the Kishion of xii. 20; Kedesh in 1 Chr. vi. 72 being probably merely an error in writing the name. Dabareh is not named in the list of the cities of Issachar in xii. 18 sqq., but is probably the Daberath of xii. 12. Jarmuth appears to be the Remeth of xii. 21; in which verse also En-gannim is mentioned.

30, 31. The four Gershonite cities in Asher are mentioned also amongst the cities of that tribe in xii. 25 sqq., except that the Abdon here named is there called Hebron in verse 28.

32. Kedescb.] See on xii. 22.

Hammoth-dor.] Cf. xii. 35.

Kartan.] Not named in the list of Naphtalite cities in xii. 25 sqq., unless, as some suppose identical with the Rakkath of xii.

35. The name is written Kirjathaim, in a dual form, in 1 Chr. vi. 76.

34-40. Merarite cities.

34. Jokneam.] No doubt the Jokneam of Carmel of xii. 22.

Kartah.] This place, as also Dimnah, in the next verse, are not found in the list of Zebulonite cities in xii. 16-16. Perhaps the former is the Kattath of xii. 15. But the parallel passage of 1 Chr. vi. 77 gives only two Levitical cities in Zebulun, and calls them Rimmon and Tabor. The readings in the different MSS. and edit. of the LXX. vary greatly both as to the names and the number of names. The text is doubtless corrupt.

36. Bezer.] Cf. Deut. iv. 43. The other three Levitical towns in the tribe of Reuben are mentioned, xiii. 18.


42. After this verse, the LXX. introduces a passage which is in part a repetition from xii. 49, 50, recording the grant of a special inheritance to Joshua, and also that he buried at Timnath-serah the flint-knives with which he
CHAPTER XXII.

1 The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.

Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God.

4 And now the Lord your God hath given rest unto your brethren, as he promised them: therefore return ye, and get ye unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

had circumcised the people after the passage of Jordan. The latter statement, which has the authority of the LXX. only, is a Jewish legend, though doubtless, since all MSS. of the LXX. have it, of early date. (Cf. v. 2 and note.)

43-45. Emphatic record of the complete accomplishment of all God's promises to Israel.

There is no real inconsistency between the declarations of these verses, on the one hand, and the fact that, on the other hand, the Israelites had not as yet possessed themselves of all the cities allotted to the various tribes (cf. Judg. i. 21, 36).—nor indeed, did at any time, subordinate the whole extent of country promised to them, as described in Num. xxxiv. 1-12. For God had fulfilled all His part of the covenant. It was no part of His purpose that the native population should be annihilated suddenly (cf. Deut. vii. 22 and ref.;) but they were delivered into the hand of Israel, and their complete dispossession could have been effected at any time by that Divine aid which was never wanting when sought. At the time referred to in the text, the Canaanites were discouraged, broken in strength, holding fast only in isolated spots up and down the land in the very midst of the tribes of God's people. The conquest of Canaan was already ex parte Dei a perfect work; just as in the New Testament the triumph of the individual Christian and of the Christian Church in their warfare is often spoken of as accomplished in view of the Divine will that it should be so, and of Divine grace that it may be so. It was then only the inertia and pusillanimity of the Israelites which prevented the completion of the conquest when the allotment of Canaan was made by Joshua; as it was their subsequent backslidings which caused God to turn the tide of victory against them and even to cast them out of the land promised to their forefathers and actually won in the campaigns of Joshua. The further counsels of God through which His designs will, in spite of the perverseness of the Jews, be fulfilled, lie beyond the scope of the present book. See further Introd., § 6.

CHAP. XXII. Dismissal of the two tribes and a half to their homes beyond Jordan. Their erection of a commemorative altar.

These events are no doubt recorded here in their proper historical order. The auxiliary forces of the Trans-Jordanic tribes were not sent away immediately after the campaigns against the Canaanites were over. This is evident, from the fact mentioned in verse 9,
7 ¶ Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

that they set forth from Shiloh, to which place the sanctuary had been removed (xviii. 1) after the conquest and the settlement of the children of Judah and of Joseph in their possessions. *The Reubenites, Gadites, and half tribe of Manasseh, must then have continued to form part of the general assembly of the people at Shiloh until the distribution of the land and the appointment of the Levitical cities were completed. In this last business they had as much concern as the other tribes. As the summons of Joshua to the warriors of the Trans-Jordanic tribes figures amongst the preparations for the conquest of Canaan (i. 13-18), so the dismissal of them when their task was done is appropriately inserted amongst the concluding records of the book.

1. *Then.* I.e. when Joshua had finished the allotment of the land and the selection of the Levitical cities.

7, 8. The writer explains how it came about that only half the tribe of Manasseh went back with the Reubenites and Gadites across Jordan: and, having done so, reiterates the blessing bestowed by Joshua on the returning warriors of the half tribe, with some special details not inserted in verse 5, where he had narrated Joshua's farewell words to the men of the two tribes and a half at large. We are not to suppose that Joshua addressed himself again to the Trans-Jordanic Manassites apart from the others, after he had taken leave of them along with their brethren. The insertion of this explanation about the half tribe in verse 7, and the repetition of Joshua's farewell, are examples of a marked characteristic of very ancient writers—and of Hebrew writers as much as any—that of giving a completeness and finish to each section of their story. A modern author would refer his reader to what he has stated elsewhere: the Jewish historian scarcely ever quotes or reminds, but repeats so much as may be necessary to make his account of the transaction in hand fully intelligible by itself. Just so we are told no less than four times that the tribe of Levi had no inheritance and why (xiii. 14 and 33; xiv. 3; xviii. 7). It is quite possible, however, that the particulars, "much riches, cattle, silver, &c.," peculiar to verse 8, may be due to some other narrative of the whole event than that to which verse 5 belongs, and may have been interwoven by a later reviser.

9. *Gilead.*] Here used in the widest sense for the whole Trans-Jordanic district.

10. *The borders of Jordan that are in the land of Canaan.*] These words clearly state that the altar built by the returning soldiers stood on the western or Canaanitish bank of the Jordan, and not (as Joseph, *Ant,* v. 1, 26, Maurer, Rosenm., Bp. Wordworth, and others suppose) on the eastern bank. And as the two tribes and a half erected this altar in order to keep alive their claim to have the same interest as the other tribes had in the Sanctuary of God, which was established on the west side of Jordan, and in order to forestall any assertion that the Jordan itself was a natural barrier of exclusion between them and the sanctuary, they must, it should seem, have built it on the west bank and not on the east.
12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each 'chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord,

18 But that ye must turn away this day from following the Lord? and it will be, seeing ye rebel to day against the Lord, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord our God.

20 *Did not Achan the son of ch. 7. 5. Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in re-
bellion, or if in transgression against the Lord, (save us not this day,)
23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord himself require it;
24 And if we have not rather done it for fear of this thing, saying, 'In time to come your children might speak unto our children, saying, What have ye to do with the Lord God of Israel?
25 For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.
26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:
27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the Lord.
28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.
29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the Lord our God that is before his tabernacle.
30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them.
31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.
32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.
33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.
34 And the children of Reuben and the children of Gad called the altar 'Ed: for it shall be a witness between us that the Lord is God.

as parenthetical, are a direct appeal to God, exactly equivalent in effect to our form “So help me God.”

25. Children of Reuben and children of Gad.] The half tribe is omitted here, as also in verses 32, 34, no doubt for sake of brevity.

34. Called the altar 'Ed.] The word 'Ed (= “witness”) is supplied by A. V. after Arab., Syr., Clericus, Knobel, &c. This however seems unnecessary, as does also the insertion of “shall be” in the next clause.

The word 'Ed is not found after “altar” in the text of most MSS, nor is it represented in LXX. or Vulg. The passage should probably run, “the children of Reuben and the children of Gad named the altar, that (as they said) it may be, &c.” So Luther, Keil, Fay, &c. The Hebrew particle (key) marks as often the transition to the oratio directa. The title placed on the altar was perhaps simply, as Bp. Wordsworth suggests, “a witness between us that the Lord is God.”
CHAPTER XXIII.

1 Joshua's exhortation before his death. 2 by former benefits, 11 and by threatenings.

AND it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 'But cleave unto the Lord your God, as ye have done unto this day.

9 'For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day.

10 'One man of you shall chase a thousand: for the Lord your God, he is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

CHAP. XXIII. This and the next chapter contain the last addresses of Joshua to the people, as the Book of Deuteronomy does the more lengthened parting exhortation of Moses. Ch. xxiii. records Joshua's discourse to the elders and rulers: ch. xxiv. that to all the tribes assembled together at Shechem. The two addresses no doubt were amongst the closing acts of Joshua's life, but were evidently given on different occasions, and are of different character and scope. In the former Joshua briefly reminds the princes of the recent benefits of God towards them and their people, declares that God had fulfilled all his promises, and exhorts to faithfulness on their side to God that so His mercies may not be withdrawn: in the latter the orator takes a wider range, rehearses the gracious dealings of God with the nation from its very origin, and upon these as his grounds he claims for God their sincere and entire service. But he grants them the option of withdrawing from the covenant if they so choose; and when they elect still to abide by it, it is solemnly renewed by the free consent of the whole people. Joshua's reproofs and warnings are in sum and substance identical with those with which Moses closed his career.

1. A long time after that the Lord had given rest unto Israel.] Cf. xxii. 3, 4, and xxii. 43, 44, to which this verse refers back.

2. Joshua called for all Israel and for their elders.] Omit "and," which is not in the Hebrew. The terms elders, heads, judges and officers, are explanatory. The meaning is that Joshua summoned to him all Israel as represented by its elders, &c. If any word is inserted in the text by way of explanation it should be "even," or "namely." This gathering probably took place at the Tabernacle at Shiloh.

elders, heads, judges, officers.] See on Deut. i. 15.

12. Make marriages with them.] Cf. Ex. xxxiv. 12-16; Deut. lvii. 3, sqq.
13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.

16 When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 Joshua assembled the tribes at Shechem.
2 A brief history of God's benefits from Terah. 14 He reneweth the covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time,

14. Perish from off this good land.] Cf. Deut. xi. 7.
15. All good things . . . . all evil things.] The reference is to the promises and threats set forth by Moses, more especially in his last addresses to the people (cf. Deut. xviii. and xxix.).

CHAP. XXIV. 1. To Shechem.] The LXX. here has Shiloh, but all other versions and the MSS. read Shechem; and we can hardly doubt correctly. Shechem was situated between those mountains, Ebal and Gerizim, which had already been the scene of a solemn rehearsal of the covenant soon after the first entry of the people into the Promised Land (see on viii. 30-35). It was, too, the spot where Jacob, their great ancestor, had solemnly sanctified his house unto the service of God, giving the selfsame directions which Joshua now, following the very words of the patriarch, repeats (cf. verses 23 and 26 with Gen. xxxv. 1-4). It was here, too, that the first recorded promise of the land was made by God to the seed of Abraham (see on Gen. xii. 6); and here that the bones of Joseph and his brethren were (verse 32, Acts vii. 16) to be laid to rest, as an acknowledgment that the promises of God to the patriarchs had now by the hand of Joshua been fulfilled. There could then be no scene more fitting for the solemn renewal on the part of the people of that covenant with God which had been on His part so signal and so fully kept. The spot itself suggested the allusions to Abraham, Isaac, and Jacob, &c., in Joshua's address; and its associations could not but give peculiar force and moving effect to his appeals. It is possible, as some have supposed, that the tabernacle and ark were brought hither from Shiloh on this occasion; but the phrase "before God" (literally "before Elohim") does not necessarily imply this; nor does even the phrase "before the Lord" (literally "before Jehovah") always do so (cf. e.g. Judg. xi. 11), though used sometimes with reference to the tabernacle, as in xviii. 6.

2. All the people.] This address was not made to the rulers only but to the whole nation, not of course that the tribes could be assembled in mass, but that all of them sent representatives—probably all who were disposed to leave their homes for the purpose.

The other side of the flood.] Better "on the other side of the river" (i.e. the Eu-
even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 "I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwell in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

15 And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served...
that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the Lord drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the Lord.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

24 And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord.

26. These words.] I.e. the transactions connected with this solemn renewal of the covenant.


28. Took a great stone and set it up.] Cf. on Gen. xxviii. 18.

29. An oak.] Rather “the oak,” or “grove of oaks,” viz. that mentioned Gen. xii. 6, xxxv. 4, where see notes.

30. That was by the sanctuary of the Lord.] I.e. the spot where Abraham and Jacob had sacrificed and worshipped, and which might well be regarded by their posterity as a holy place or sanctuary. Perhaps the very altar of Abraham and Jacob was still remaining.

31. Mede, in a sermon on this text ‘Diatribe: Discourses on Diverse Texts of Scripture,’ (London, 1648, p. 192, sqq.), maintains that this sanctuary was a Jewish proeseucha, and that there were others at Misphah, Gilgal, and Bethel, which are called by the LXX. in 1 Sam. vi. 16, τόποι ἡγασμένοι. He notes, too, that the existence of the grove in Sichem, and the erection of the pillar, are proofs that the tabernacle and ark were not placed there (cf. Deut. xvi. 21).
27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

29-33. Death of Joshua and Eleazar.

30. Timnath-serah.] See on xix. 50. The LXX. has here a sentence inserted which records the burial in Joshua's tomb of the sharp knives with which he circumcised the people at Jordan (cf. on v. 2, and xxii. 40).

32. The bones of Joseph.] Cf. Gen. i. 25, 26; Ex. xiii. 19.

THE BOOK OF JUDGES.

INTRODUCTION.

Contents of Introduction.


THE Book of Judges, like the other historical books of the Old Testament, takes its name from the subject to which it chiefly relates, viz., the exploits of those Shophetim, or Judges, who ruled Israel in the times between the death of Joshua and the rise of Samuel. Nor is the name ill chosen. For though it is true the time comprehended in this book does not embrace the whole succession of civil Judges, inasmuch as Eli judged Israel (1 Sam. iv. 18), and so did Samuel (1 Sam. vii. 15–17), and his two sons (1 Sam. viii. 1), as also Moses and Joshua had done before, yet it does embrace the whole succession of those extraordinary Judges to whom the title emphatically belongs, of whom Othniel was the first, and Samson the last (2 Sam. vii. 11; Judges ii. 16–19). The rule of the Judges (Ruth i. 1) in this limited sense was a distinct dispensation.

1 The Carthaginian Suffixes, mentioned by Livy as corresponding in office to the Roman Consuls, is the same word as the Hebrew שופטים, Judges. The title מִשְׁפַּט, the Saffete, or Judge, occurs more than once in Phoenician inscriptions. See Kenrick's 'Phœnicia,' pp. 173, 175. In Phœnicia proper the Greek name of their chief magistrate was Συφαρης, and he was said Συφάρης. Joseph. 'c. Apion,' i. 21; Gesen. 'Mon. Phœnic.,' vol. i. pp. 394-5.
INTRODUCTION TO

extends to ch. iii. 6 (inclusive). (2) The Main Narrative of the exploits of the Judges, beginning at ch. iii. 7, and ending at xvi. 31. (3) The Appendix, containing two detached narratives; the one, of the establishment of the worship of Micah's graven image at Dan; the second, of the civil war with Benjamin; ch. xvii.—xxi. To these may be added the Book of Ruth, containing another detached narrative, which anciently was included under the title of Judges, to which book the first verse shows that it properly belongs.

(1.) The Preface is in some respects very obscure, and the opening words cannot be explained upon any ordinary principles of composition. For while the first verse speaks of the things about to be narrated as happening after the death of Joshua, the series of events actually narrated in the first chapter, and the opening verses of the second, happened in Joshua's lifetime. Many of them had already been related in the Book of Joshua, and the narrative here is terminated at ch. ii. 8, 9, by the account of the death and burial of Joshua himself. (See note A. at the end of Introduction; note on Judg. ii. 6; and compare Judg. i. 10—15, 20, with Josh. xiv. 6—15, xv. 14—19; and Judg. i. 27—36 with Josh. xvi. 10, xvii. 11—13.) No satisfactory account of this has ever been given, nor is it easy to suggest one consistent with the integrity of the present text.

The general purpose of the Preface is to prepare the ground for the subsequent narrative; to explain how it was that the heathen nations of Canaan were still so powerful, and the Israelites so destitute of Divine aid and protection against their enemies; and to draw out the striking lessons of God's righteous judgment, which were afforded by the alternate servitudes and deliverances of the Israelites, according as they either forsook God to worship idols, or returned to him in penitence, faith, and prayer. Throughout there is a reference to the threatenings and promises of the Books of Moses (ii. 15, 20, &c.), in order both to vindicate the power and faithfulness of Jehovah the God of Israel, and to hold out a warning to the future generations for whose instruction the book was written. In the view which the writer was inspired to present to the Church, never was God's agency more busy in relation to the affairs of His people, than when, to a superficial observer, that agency had altogether ceased. On the other hand, the writer calls attention to the fact that those heroes, who wrought such wonderful deliverances for Israel, did it not by their own power, but were divinely commissioned, and divinely endowed with courage, strength, and victory. The writer of the preface also directs the minds of the readers of his history to that vital doctrine, which it was one main object of the Old Testament dispensation to keep alive in the world till the coming of Christ, the Unity of God. All the calamities which he was about to narrate, were the fruit and consequence of idolatry. "Keep yourselves from idols," was the chief lesson which the history of the Judges was intended to inculcate.

It is important to observe, also, with regard to the Preface, that at the time of writing it, the author had before him, not only the historical facts, but the very words in which those facts are described in the ensuing history. Thus the expressions used in the Preface as general descriptions of the conduct of the Israelites during the times of the Judges—they forsook the Lord and served Baalim—when the Judge was dead they returned and corrupted themselves—they were greatly distressed—and so on, are taken from the particular descriptions which occur at iii. 7, x. 6, iv. 1, viii. 33, x. 9, &c. In like manner the general descriptions of God's dealings with them—"the anger of the Lord was hot;" "He delivered them into the hands of spoilers;" "He sold them into the hands of their enemies;" "the Lord raised them up Judges;" "it repented the Lord because of their groanings," &c., are taken from particular instances, as at iii. 8, x. 7, vi. 1, iii. 8, iv. 2, iii. 9, x. 16, &c. The most natural, though not certain, inference from this is, that the main narrative existed in a distinct form before it was incorporated, together with the Preface, in the series of the historical books.
THE BOOK OF JUDGES.

It must be further remarked that the Preface itself consists of two very different portions; the recapitulation of events before, and up to, Joshua's death, contained in ch. i. to ii. 9 inclusive; and the reflections on the history about to be related, contained from ch. ii. 10 to iii. 6, inclusive. The former of these portions, which has all the appearance of containing extracts from the same history of the wars of Israel, which the author of the Book of Joshua made use of (Josh. xiv. xv. xvi. 10, xvii. 12, &c., and see note on ch. iii. 1), has some remarkable affinities with the Appendix, as pointed out in detail in note b. The latter seems to contain the reflections of the compiler of the whole Book.

(2.) The MAIN NARRATIVE takes up the history of Israel from the death of Joshua and Eleazar. It contains, not consecutive annals of Israel as a united people, but a series of brilliant, striking, pictures, now of one portion of the tribes, now of another. Of some epochs minute details are given; other periods of eight or ten years, nay, even of twenty, forty, or eighty years, are disposed of in four or five words. Obviously in those histories in which we find such graphic touches, and such accurate details, we have preserved to us narratives contemporary with the events narrated—the narratives, probably, of eye-witnesses and actors in the events themselves. The histories of Ehud, of Barak and Deborah, of Gideon, of Jephthah and of Samson, are the product, doubtless, of times when the invasions of Moab, of Jabin, of Midian, of Ammon, and of the Philistines, were living realities in the minds of those who penned those histories. Ehud's dagger and left-hand, Eglon's fatness, his summer chamber, and the parlour key, Jabin's iron chariots, and Jael's bottle of milk, Sisera's heavy slumber, and Deborah's glorious ode, the desolations of the Midianites, the secret threshing of Gideon, the altar of Baal at Ophrah, the common talk of the Abi-Ezrites, the stratagem of Gideon and his victories, the seditions and divisions of the mixed population of Shechem, the fable of Jotham, the reign of Abimelech, the speeches of Jephthah, the sacrifice of his daughter, are all incidents, the freshness of which glows in the pages of the several narratives. The compiler of the Book of Judges seems to have inserted bodily in his history the ancient narratives which were extant in his day. And a marvellous record they are of a remote and most turbulent age! a treasury of deeds and characters, such as we find nowhere else; a record of sacred heroism, springing up with a supernatural growth from a soil otherwise most sadly fertile in crime and atrocity; a memorial of works of faith and labours of love shining out with a heavenly splendour from amidst the darkness of a cruel, ignorant, and depraved community. As the mind of the reader is led on by successive steps to the various exploits of the twelve Judges, and from them to Samuel, and from Samuel to David, and from David to David's son, it cannot fail to recognize the working of one Divine plan for man's redemption, and to understand how Judges, and Prophets, and Kings were endowed with some portion of the gifts of the Holy Spirit, preparatory to the coming into the world of Him in whom all the fulness of the Godhead should dwell bodily, and who should save to the uttermost all that come to God by Him.

Viewed under another aspect the reader will observe some curious analogies between this, which has been called the heroic age of the Israelites, and the heroic ages of Greece and other Gentile countries. Here, as there, it is in the early settlement and taking possession of their new country, and in conflicts with the old races, that the virtues and prowess of the heroes are developed. Here, as there, there is oftentimes a strange mixture of virtue and vice, and a blending of great and noble qualities, and most splendid deeds, with cruelty and igno-

1 This inequality of detail was probably the result of the compiler's selection of the most important matter, as we know to have been the case with the writer of Kings and Chronicles; but it may also have arisen from the paucity or copiousness of the materials which were preserved to hand from the preceding ages.

2 Pareau, in Rosenmüller's "Proemium to the Book of Judges," objects to the application of the term heroic to the age of the Judges.
rance, licentiousness and barbarism. If it were not so we should not be reading a true history of the conquests and policy of men of the fourteenth century before the Christian era. It must content us if, in comparing the sacred with the heathen heroes, we find in the former a faith in God and a religious purpose, of which Heathendom affords no trace. We observe, too, how, under the leading of God's Spirit, and the conduct of His Providence, the exploits of the sacred heroes advanced the highest interests of mankind, and were made subservient to the overthrow of abominable and impure superstitions, and to the preserving a light of true religion in the world until the coming of Christ.

(3.) The Appendix consists of the two histories contained in the last five chapters, which are of the same nature as the Book of Ruth. That is to say these chapters contain a record of certain events which happened “in the days when the judges ruled,” but are not connected with any exploits of the judges. Though placed at the end of the book, the two histories both manifestly belong chronologically to the beginning of it, as Josephus places them, inasmuch as the first, that of Micah, relates the very early settlement of the Danites in the extreme north of the land of Israel (Josh. xix. 47), and the second, that of the civil war with Benjamin, belongs to the lifetime of Phinehas, the son of Eleazar, and grandson of Aaron (Judg. xx. 28). That of Ruth, in like manner, belongs to the age of the sons of the first settlers, Boaz being the son of Salmon and Rahab. Hence it is interesting to observe how the fullest details of the civil and domestic affairs of the Israelites belong to the age immediately after the Exodus, while the influence of Egyptian civilization and letters still remained, and the learning of Moses still lingered, as it were, among the people. But the struggles with the heathen nations which ensued, and the poverty and oppression consequent upon their defeats, nearly extinguished the light of letters, which henceforth only shone by flashes as a Gideon, a Jephthah, or a Samson, kindled the dying embers of liberty and independence by their victories, till Samuel and the schools of the Prophets revived that monumental or historic spirit which is the very life of a civilized and living people. As regards the particular place where these last chapters are inserted, viz., immediately after the history of Samson’s judge ship, it may be worth noticing that a point of contact with the history of Samson is found in the fact that ch. xvii. xviii. relate to the tribe of Dan, and to the very towns of Zorah and Eshtaol between which Samson’s burial-place lay (xvi. 31), suggesting that the annals of the tribe of Dan may be the common source of the two histories; and that the next history is connected with xvii. xviii. by the common scene lying at Bethlehem-Judah (xvii. 7—9 compared with xix. 1, 2).

(4.) Chronology.

As regards the chronology there are no materials in the Book of Judges from which to construct an accurate reckoning of the number of years between the death of Joshua and the commencement of Eli’s judgeship. We have no measure of the number of years between the death of Joshua and that of the elders who overlived him, no means of deciding which of the events recorded were synchronous, and which successive; how far the “rest” of some tribes coincided with the servitude of others; what interval of time elapsed between the different judges; or whether Samson’s judgeship preceded or followed the commencement of Eli’s. In short an exact chronology forms no part of the plan of the Book.

The only guide, therefore, to the chronology is to be found in the genealogies which span the period. There are ten genealogies in Scripture given with more or less completeness, which include the interval of time between the Exodus and David. (1) That of David himself, given four several times,\(^1\) (2)

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1 Ruth iv. 18-22; 1 Chr. ii. 10-15; Matt. i. 4-6; Luke iii. 31-32.
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that of Zadok the High Priest, given three several times,\(^1\) (3) that of Abia-thar,\(^2\) (4) that of Saul,\(^3\) (5) that of Heman,\(^4\) (6) that of Ahimoth,\(^5\) (7) that of Asaph,\(^6\) (8) that of Ethan,\(^7\) (9) that of Zabad,\(^8\) (10) the succession of the kings of Edom, given twice.\(^9\) Of these ten genealogies, of which those of David and Zadok, especially, have the appearance of being drawn up in their respective lifetimes, and carry every conviction of their completeness, and those of Saul and the Edomish kings have also all likelihood of being complete, only one, that of Heman, differs, in appearance even, from the others in length; but this apparent difference is removed, and the line of Heman brought to the same length as the other nine, when we observe that seven, or rather nine names from another genealogy (that of Ahimoth, verses 22—25) have apparently been interpolated bodily between Elkannah in verse 35, and Korah in verse 37. The evidence then of these ten genealogies concurs in assigning an average of between seven and eight generations to the time from the entrance into Canaan to the commencement of David's reign, which would make up from 240 to 260 years. Deducting 30 years for Joshua,\(^10\) 30 for Samuel, and 40 for the reign of Saul (Acts xiii. 21), in all 100 years, we have from 140 to 160 years left for the events related in the Book of Judges. This is a short time, no doubt, but quite sufficient, when it is remembered that many of the rests and servitudes there related are not successive, but synchronize; and that no great dependence can be placed on the recurring 80, 40, and 20 years, whenever they are not in harmony with historical probability. It is of course, however, only an approximate calculation, as the elements of it are more or less conjectural. But it is the best that can be made. Moreover such a short period is confirmed by the consideration that the history (with which Jewish tradition agrees) names no High Priest between Phinehas and Eli, the former of whom was the last High Priest named in the Book of Judges, and the latter the first in the Book of Samuel, and that it is highly improbable that the names of some ten or twelve High Priests should have utterly perished from the Hebrew records, as they must have done if 300 years elapsed between the entrance into Canaan and the time of Jephthah. Again, every note of time which appears in the several narratives favours the short time, and not one requires the longer time; as e.g. the mention of Phinehas and Gershom in Judg. xvii. 30, xx. 28; the fact of Boaz being the son of Rahab; the genealogy of Gideon which makes him not necessarily more than the eighth from Joseph (Judg. vi. 11, Num. xxvi. 29, 30); the allusions to the Exodus as, apparently, a recent event in 1 Sam. iv. 8, vi. 6, xv. 2, and, generally, the nearly unchanged condition both of Israel and the neighbouring nations throughout the period (Num. xxiv. 7, compared with 1 Sam. xv. 8; Num. xxiv. 21, compared with 1 Sam. xv. 6; Josh. xi. 22, compared with 2 Sam. xxii. 16—22, &c.). These considerations are further strengthened by remembering the extreme difficulty of preserving the sacred writings, the genealogies, and other national records, through four or five hundred years of unsettled times, and the improbability that the language of the Hebrew people should have remained unchanged through so long a period. It has been stated above that many of the rests and servitudes related in the Book of Judges synchronize. In fact the condition of the 12 tribes previous to their consolidation under one king

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\(^1\) 1 Chr. vi. 4—8, 50—53; Err. vii. 2—5.
\(^2\) Made up of different notices of his ancestors in 1 Sam. up to Eli, and by assuming the same number of generations between Eli and Ithamar, as there are between Jeroham, the grandfather of Samuel, and Assir, son of Korah.
\(^3\) By putting together 1 Sam. ix. 1, 1 Chr. vii. 6—8, ix. 35—39.
\(^4\) 1 Chr. vi. 33.
\(^5\) 1 Chr. vi. 25.
\(^6\) 1 Chr. vi. 39.
\(^7\) 1 Chr. ii. 25—36; xi. 41.
\(^8\) Gen. xxxvi. 31—38; 1 Chr. i. 43—50.
\(^9\) The judgship of Eli is omitted because it seems probable that it coincided with the Philistine oppression, and the judgship of Samson. Keil thinks that even the first twenty years of Samuel's judgship coincided with Samson, ('Comm. on Judg.' p. 283.)
was very similar to that of the Anglo-Saxon kingdoms during the heptarchy. Two or more tribes would combine at one time under an enterprising leader to resist a common enemy; at another the tribes would be at strife among themselves. Then, of some, full separate annals were preserved; of others scarcely any record remained at all. When after the consolidation of the monarchy these several independent annals were thrown into one history, of the plan of which chronological exactness formed no part, it was very natural that the narratives should be placed side by side, just as they were extracted from the tribal annals, without any attempt at a critical disposition of them according to a scientific chronology. Without entering into details which would be out of place here, it may suffice to point out (1) that the narratives which have the strongest appearance of synchronizing are those of the Moabite, Ammonite, and Amalekite servitude (Judg. iii. 12—30) which lasted eighteen years, and was closely connected with a Philistine invasion (iii. 31); of the Ammonite servitude which lasted eighteen years, and was also closely connected with a Philistine invasion (x. 7, 8); and of the Midianite and Amalekite servitude which lasted seven years (vi. 1), all three of which terminated in a complete expulsion and destruction of their enemies by the three leaders Ehud, Jephthah, and Gideon, heading respectively the Benjamites, the Manassites, and the northern tribes, and the tribes beyond Jordan: the conduct of the Ephraimites as related in ch. viii. 1, xii. 1, being an additional very strong feature of resemblance in the two histories of Gideon and Jephthah. (2) That the 40 years of Philistine servitude mentioned in Judg. xiii. 1, seems to have embraced the last 20 years of Eli's judgeship, and the first 20 of Samuel's, and terminated with Samuel's victory at Eben-ezer: and, if so, that Samson's judgeship of 20 years also coincided in part with Samuel's. (3) That the long rests of 40 and 80 years spoken of as following the victories of Othniel, Barak, and Ehud, may very probably have synchronized in whole or in part. If the numerals are correct, and the rests are successive, we should have no less than 160 years (40 + 80 + 40) without a single recorded incident in any part of the twelve tribes, which must be deemed improbable.

While, however, the above arguments seem to the writer to lead to the conclusion that the events related in this book occurred within a space of about 150 years, yet, in view of the texts of Judg. xi. 26, 1 Kings vi. 1, and the existing arrangement of the different parts of the Book of Judges, as well as of the obscurity which still envelops Egyptian history, it cannot be denied that the chronology of this book is still a matter of uncertainty. The following table is, therefore, inserted, giving a survey of events from the Exodus to the building of Solomon's temple, according to the views of those many able commentators, who accept the 480 years of 1 Kings vii., and the 300 years of Judg. xi. 26, as authentic dates, and endeavour to reconcile them with each other, and with the other statements in the Book of Judges. It is taken from C. F. Keil's 'Commentary on Judges,' p. 289, English translation.

The obvious insufficiency, however, of the time in it from the conquest of Canaan to the invasion of Chushan-Rishathaim, only 10 years, implying that Joshua was over one hundred years old at the time of the conquest, contrary to Josh. xxiii. 1, and all probability, and leaving no interval for the death of the elders, and the subsequent declension of the Israelites, and the insufficient length of Samuel's judgeship, and Saul's reign, contrary to Acts xiii. 21, and the whole internal probability of the history in 1 Sam., must be apparent to the reader.

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(5.) DATE OF COMPILATION.

The time of the compilation of this book, and the final arrangement of its component parts in their present form and in their present connection in the series of the historical books of Scripture, is very variously computed by different critics. It may with most probability, perhaps, be assigned to the latter times of the Jewish monarchy. The formula in Judg. xvii. 6, xviii. 1, xix. 1, xxi. 25, indicates that the kingly form of government had long been established in the compiler’s time, and the natural sense of ch. xviii. 30, 31, unquestionably points to the captivity of the ten tribes, as related 2 Kings xv. 29; xvi. 6, 23; see Judg. xviii. 30, note. The summary reflections in Judg. ii. 11—23, are strikingly like those in 2 Kings xvii. 7—23, as is also Judg. ii. 1—3, to 2 Kings xvii. 35—39. Again, the whole series of historical books, down to the end of the Books of Kings, is formed on one plan, and each book forms a part of one whole; the same peculiarity being found in them all, viz., the combination of distinctive marks of great antiquity and originality (e.g. Judg. i. 21, 26; vi. 24), with phrases and allusions, and explanations, indicative of a much later date (e.g. xvi. 30, 31). The compilation, therefore, of those books which relate to the earliest times would belong to the age of those relating to the latest times
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included in the same plan. The Book of Ezra, it may be observed, by the way, is a continuation, not of Kings, but of Chronicles. There is not the slightest allusion in the Book of Judges, to the Babylonish captivity. Only Judges iii. 5, 6, as regards the Canaanite races mentioned, and the context, may be compared with Ezra ix. 1, 2. With the above notes of time agrees the language of the Book of Judges. It is pure and good Hebrew, untainted with Chaldaisms or Persicisms, as the later books are. There are strong peculiarities in different sections of the book, indicating that the very words of the original documents have been preserved by the compiler, as, for example, the peculiar words in Judges iii., the proverbial expressions in the history of Samson, some Aramaic forms in the song of Deborah probably peculiar to poetry, and several words which occur nowhere else, but there is not a single indication of the corruption of the Hebrew by mixture with Chaldeans. Moreover, several words and phrases are peculiar to Judges, Samuel, and Kings: as, 

enquired of the Lord, first found in Judges, i. 1, and frequent in 1 and 2 Sam.; set on fire, Judges i. 8; xx. 48; and 2 Kings viii. 12; and Psalm lxxiv. 7; till he was ashamed, Judges iii. 25; 2 Kings ii. 17; viii. 11, and nowhere else. The phrase the Spirit of the Lord, which first occurs in this book, is frequent in the Books of Samuel and Kings, as is the term man of God, for a prophet, Judges xiii. 6. So, too, Judges xix. 30, may be compared with 1 Sam. viii. 8, 2 Sam. vii. 6, 2 Kings xxi. 15, and Jer. vii. 25. The account of Gideon's ephod, viii. 27, is very like that of Jeroboam's calves in 1 Kings xiii. 34. The term House of Millo, ix. 6, 20, is only found elsewhere 2 Kings xii. 20, and the name Millo is peculiar to Judges, Samuel, Kings, and Chronicles. The word tower, ix. 46, occurs elsewhere only 1 Sam. xiii. 6; and axe, ix. 48, in 1 Sam. xiii. 20 and Psalm lxxiv. 5. He delivered them into the hand of spoilers, is only found Judg. ii. 14, 2 Kings xvii. 20. The mention of length of judgeship, death, and place of burial of judge, in such passages as Judges x. 2—5; xvi. 31, is similar to the records of the Kings in such passages as 2 Kings x. 35, 36; xii. 21; xiv. 17, 20, &c. Jotham's fable, Judges ix. 8—15, is similar to that of Jehoash, 2 Kings xiv. 9. The description of Deborah, Judges iv. 4, 5, is verbally similar to that of Huldah, 2 Kings xxii. 14. The inference to which these and other such resemblances tend, is that the compilation of the Book of Judges is of about the same age as that of the Books of Samuel and Kings, if not actually the work of the same hand. But no absolute certainty can be arrived at.

(6.) CHARACTER AND PURPOSE OF THE BOOK.

In this sacred history we are authoritatively taught what the moral causes were, in the instances recorded in it, which led to the fall and rising again of Israel. The book is a record of the righteousness, the faithfulness, and the mercy of God. Again, as the preservation of the Israelitish people through this troublesome and perilous portion of their existence was not an accident, but a part of God's eternal plan for the salvation of mankind, so is the record of it, and of the means by which it was brought about, an integral portion of those Holy Scriptures which were given by inspiration of God. And here it may be well to remark, that critical inquiries into the human instrumentality, and the various circumstances by which the composition of Holy Scripture was brought about, do not in the slightest degree impugn its Divine character and authority. The earth is not less the workmanship of God because we can trace the varied action of fire and water, heat and cold, time and change, in bringing it to its present condition for the habitation of man; nor is the Bible less the Word of God because we can discover some of the materials which the "holy men of God" made use of in constructing it for the use of the Church. The details of compilation, annexation, addition, translation into modern language, and so on, through which any book of Scripture may have passed, no more derogue from its claims to speak to us with authority as the "Word of God," than the fact of pen, or ink, or parchment, or the human finger, having been employed in writing it. This
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book, then, must be read as an integral portion of the Bible. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness. It exhibits the wondrous strength which man acquires for good and glorious works when his faith lays fast hold of the faithfulness of God. It exhibits, too, the fearful perils which they incur who seek for safety in weak and indolent compliance with the demands of sin, instead of in a bold and uncompromising adherence to the law of Christ. It teaches us by heart-stirring examples to "fight the good fight of faith," and "lay hold on eternal life." It holds out to us in figures the mighty victory of Christ over all His foes, and so stimulates our own hope of sharing His victory, and being partakers of His kingdom, when all enemies are put under His feet.

The chief allusions to it in the New Testament are those in Heb. xi. 32, sqq., and Acts xiii. 20. But there are frequent references to the histories contained in it in the Psalms and in the Prophets. See Psalm lxxviii. 56, &c.; lxxxiii. 9—11; cvi. 34—45, &c.; Isaiah ix. 4; x. 26; Nehem. ix. 27, &c. See also 1 Sam. xii. 9—11; 2 Sam. xi. 21. The Books to which it refers are Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and Joshua. See Judges i. ii. 1—3, 6—10, 15, 20—23; iv. ii, vi. 8, 13; x. 11; xi. 13—26; xiii. 5; xvi. 17; xviii. 30; xix. 23, 24; xx. 26, 27, &c.

Note A.

Many very able commentators understand the events in the first chapter, and in the first five verses of chapter ii., as having happened after the death of Joshua, and think that some of them were related by anticipation in the Book of Joshua. But that they really happened before Joshua's death appears from the following considerations:

1. It is unreasonable to suppose that Joshua's long life of 110 years passed away without the tribes taking possession of their respective territories. Moreover, the narrative in the Book of Joshua distinctly affirms that Judah and Ephraim and the half-tribe of Manasseh did take possession in the lifetime of Joshua and Eleazar (Josh. xiv. 1; xvi. 4; xvi. 4; xvii. 1; xvii. 1). Chapter xviii. 1—3, goes on to say that after this there remained seven tribes "which had not yet received their inheritance," and that Joshua chid them, saying, How long are ye slack to go to possess the land which the Lord hath given you? and accordingly we read in chaps. xviii., xix., xx., xx., how these seven tribes received their inheritance, and how Joshua himself received Timnath-Seraim, in Mount Ephraim, and dwelt therein, and was buried there (xxiv. 30). And that the inheritance of these seven tribes was not merely assigned to them, but possessed by them, is further evident from the statement (xvi. 43) that the Lord gave unto Israel all the land which He sware to give to their fathers, and they possessed it, and dwelt there in.

And then chap. xxii. goes on to relate how, in consequence of this rest, i.e. this quiet possession of the whole land, Joshua dismissed the Reubenites and the Gadites, and the half tribe of Manasseh, and they returned to their own country east of Jordan: a circumstance which proves conclusively that the nine and a half tribes were in actual possession of their inheritance. In accordance with this, chap. xxiii. speaks of a long time of quiet possession preceding Joshua's death; and chap. xxiv. represents Joshua as summoning all the tribes to Shechem, and there addressing them, after which (verse 28) he let them depart, every man unto his inheritance.

It is utterly impossible, therefore, that "after the death of Joshua," Judah should be the first to take possession of his land (Judg. i. 2).

The expression asked the Lord (Judg. i. 1) implies the presence of both the civil chief and the High Priest, and fixes the locality to the place where the tabernacle was, viz., Timnath-Seraim, Mount Ephraim. The answer given to the question was immediately followed up by the conquest of Judah's territory, and specially by that of the three sons of Anak in Hebron, and the appropriation of their territory, and of Debir, by Caleb (Judges i. 10—15). But Josh. xiv. 1—15, reproduces the very same details, only with the addition of the names of the civil ruler, and of the High Priest, and of the place where the tabernacle was, viz., Joshua, Eleazar, and Gibeel, and informs us how the Divine direction given by lot, that Judah should take possession of his inheritance first, was followed by the conquest of Judah's territory, and specially by that of the three sons of Anak in Hebron, and the appropriation of their territory and of Debir by Caleb, &c. The narratives are identical, and so the time of Judges i. 1—15 is fixed with absolute certainty to the lifetime of Joshua and Eleazar.

(3) It has been said by some that though the conquest of Hebron and Debir are mentioned in Josh. xiv. and xv. as resulting from the gift of these places to Caleb by Joshua, yet the actual conquest of them did not happen till after Joshua's death, just as the conquest of Leshem, or Laish, by Dan did not happen till the time of the Judges, though related by anticipation in Josh. xix. 47, 48. But that the actual conquest of Hebron and Debir did take place in the sixth year of Joshua's government, is proved to
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demonstration by Caleb's speech in Josh. xiv. 6-12. He there pleads his undiminished strength at 85 years of age as a reason why he should be permitted to attack the sons of Anak. To suppose that he deferred the attack some 30 years is simply absurd; and it is also contrary to all probability that Caleb should have survived Joshua; while the mention of his strength and the gift of his daughter to Otniel proves what is said is said of Caleb personally, and cannot be understood of his house or descendants.

(4) The list of towns conquered in Joshua's lifetime, given in Josh. xii. 9-24, comprises Jerusalem, Hebron, Debir, Hormah, and Bethel, all of which are enumerated in Judg. i. as taken subsequently to the enquiry at chap. i. 1, Who shall go up first against the Canaanites? and in like manner the other cities enumerated in this first chapter, viz., Gaza, Askelon, Ekron, Bethshan, Taanach, Dor, Megiddo, Gezer, kitron (Kattath), Nahalol, Azibz, Aphik, rehob, Beth-shemesh, Beth-anath, Adalon, and Shaalbim, as mentioned as places taken by the Israelites in Joshua's lifetime in Josh. xv. 12, and the tribal order in which they are here named—Judah, Joseph (Manasseh and Ephraim) Zebulun, Asher, Naphtali, and Dan—corresponds exactly to that of their lots as given in Josh. xv.-xix.

(5) The mention of Gilgal at Judg. ii. 1, points distinctly to Joshua's lifetime. Gilgal was the seat of the camp of Israel, of the presence of Joshua, of the Tabernacle, and of Eleazar, up to the time of Judah and Ephraim taking possession of their inheritance (Josh. v. 10, x. 6-9, 15, 43). It was at Gilgal that Caleb and the children of Judah obtained permission of Joshua to seize Hebron (Josh. xiv. 6). After that Shiloh and Shechem became the head-quarters (Josh. xviii. 1-10, xix. 51, xxii. 2, xxii. 9-12, xxiv. 1), and we hear no more of Gilgal till the time of Samuel (1 Sam. vii. 16, xi. 14, &c.). The mention, therefore, of Gilgal as the place from whence the angel, who accompanied the camp, went, is an important note of time, and fixes the place and the time where all other details also fix it, to the early part of Joshua's government.

(6) The angel's message at ii. 1-5 is not only fixed to the lifetime of Joshua by the force of verse 6, compared with Josh. xxiv. 28, but all the other details identify the occasion of its delivery with the assembly spoken of in Josh. xxiv. Thus, "the words of the Lord which He spake unto us" (Josh. xxiv. 27) find their true and only explanation in "the words" which "the angel of the Lord spake unto all the children of Israel" (Judg. ii. 4), where the verbal agreement of the two passages is very striking. Then we learn from Judg. ii. 4, that all the children of Israel were assembled together at this time. But how should it be so assembled we are only informed Josh. xxiv. i. 2. Again, we read at Judg. ii. 5, that they sacrificed there unto the Lord. They were, therefore, near to the tabernacle. But Joshua informs us that the stone which had heard all the words of the Lord which He spake unto us, was set up under an oak that was by the sanctuary of the Lord (xxiv. 26), and that the assembly was held before God (ib. verse 1). We read again at Josh. xxiv. 14-25, of Joshua's earnest exhortations to the people to put away strange gods and serve the Lord. Judg. ii. 7 records the effect of those exhortations, that the people did serve the Lord all the days of Joshua. When to these remarkable coincidences in the two narratives it is added that they both close with the identical words יֵלַדְ:Object of genitive and Joshua? the people go . . . every man to his inheritance (Josh. xxii. 32, Judg. ii. 6), it is impossible to doubt that Judg. i. 1-5 belongs to the lifetime of Joshua.*

(7) The force of all these reasons culminates in the fact that the account of Joshua's death and burial actually follows at Judg. ii. 6-9, being given in the identical words of Josh. xxiv. 29-31. The conclusion from the whole is certain that the events in chap. ii. and i. 6 all belong to Joshua's lifetime. (See the note on Judg. ii. 6.)

(8) Another way of getting at the same result is this. If we start from Judg. ii. 8, where the death of Joshua is related, and go backwards, it will be found that every statement is dependent upon that which immediately precedes it. Thus, the statement in verses 7 and 8 depends upon verse 6, as is seen by comparing Josh. xxiv. 28-30. The dismissal of the children of Israel in verse 6, upon their assembly in verse 4; their assembly in verse 4, upon the message of the angel in i. 1-4. The message of the angel is founded upon the misconduct of the Israelites as related in i. 27-36; that misconduct followed that of Benjamin, as appears by comparing i. 27 with ch. i. 21. Benjamin's failure followed the success of Judah, i. 10-20, as appears by a comparison of Josh. xv. 13, 63. The success of Judah in i. 10-20 followed the capture of Jerusalem in verse 8, as appears by the word afterward in verse 9. The capture of Jerusalem in verse 8 follows the coming to Jerusalem in verse 7, as the coming to Jerusalem follows the defeat of Adoni-bezek in verse 6; and the defeat of Adoni-bezek was consequent upon Judah going up first in obedience to the Lord's answer to the enquiry in verse 1. So that there is an unbroken chain of consecutive events from i. 1 to ii. 8, the last of which is the death of Joshua. How the existing confusion arose, and how it ought to be corrected, can only be a matter of uncertain conjecture. If the first chapter was the sequel of a narrative which, like Josh. xiii., had mentioned the distribution of the land east of Jordan among the two half tribes by Moses, then this first chapter might have begun, Now after the death of Moses, &c., and Moses might easily have been changed into Joshua when this chapter was made the beginning of the Book of Judges. If Moses read instead of Joshua, all difficulty disappears at once. But if Judg. i. 1 was the sequel of Josh. xxiv. 31, then it would

* There is nothing in Josh. xxiv. to indicate that it follows chap. xxiii. in order of time, or that the things related in it happened at the close of Joshua's life. On the contrary, they are more suitable to some time before the dismissal of Reuben, Gad, and the half tribe of Manasseh, to their own homes. It is remarkable that Josephus closes his account of Joshua's life with the events of chap. xxiii.
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seem as if the words and after the death of Joshua it came to pass should go on at iii. 7, that the children of Israel did evil, &c., and that the intermediate matter had got inserted between by some accidental error. The present corruption of the text is certain; the correction, of course, is uncertain.

Note B.

The chief resemblances between the Preface and the Appendix are the following. First, in regard to subjects treated of; (a) Judah has a prominent place, Judg. i. 1-21; so he has xx. 18 (compare the Book of Ruth); and the history in Judg. xix. relates also to Bethlehem-Judah, and to Jerusalem, or Jebus, whereas Judah is barely mentioned in the other part of this Book. The history of Dan's migration, too, is actually begun Judg. i. 34, and continued xviii. 1-31. Compare Josh. xix. 47. (b) The enquiry of the Lord, and the answer i. 1, 2, is nearly identical in form and words with that in ch. xx. 26-28, and the phrase "12 5ην is peculiar to these two passages. (c) The political aspect of Israel is similar in ch. i. 1, and throughout the chapter, and ii. 4, with that given in the last five chapters, viz., a democratic one. There is mention of neither king, nor judge, nor leader, but "the children of Israel" do everything. (d) Geographical and antiquarian details of the same kind are found in both. See i. 36 compared with xviii. 28, xxi. 19; i. 23, 24 with xx. 31; i. 11, 17, 23, 26, compared with xviii. 29. (But see also xvi. 31.) Secondy, in regard to the use of words and phrases. There is a marked verbal agreement between i. 1 and xx. 18; between i. 2 and xx. 28; between i. 27, 35 (would dwell), and xvii. 11 (content to dwell); between i. 8 (set on fire)—an uncommon phrase found only besides at 2 Kings viii. 12, Ps. lxxiv. 7) and xx. 48; between i. 8 (smitten it with the edge of the sword) and xx. 48; between i. 21 and xix. 30 (unto this day, compare xviii. 30); and between i. 12 and xxii. 1, 14, 18 (give his daughter to wife); to which may be added one or two grammatical peculiarities. To these, perhaps, may also be added the distinct reference to all the twelve tribes which characterizes ch. i. and xix. 29, xx. 1, &c. xxi. 3.
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CHAPTER I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath taken Ashnah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Ashkelon and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

NOW after the death of Joshua it came to pass, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the Lord said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in

Urim and Thummim. Judah shall go up, i.e. from the plain about Gilgal, where they still were (see ii. 1, note) to the hill country of Judah. The land, i.e. the portion which fell to him by lot, not the whole land of Canaan; see iii. 30. The priority given to Judah is very remarkable, and a plain indication of divine direction. It points to the birth of our Lord of the tribe of Judah. See xx. 18; Num. ii. 3; x. 14, &c.

3. And Judah said unto Simeon his brother.] Judah and Simeon were associated because their lots were intermingled (Josh. xix. 1).

4. And the Lord delivered, &c.] The fulfilment of the promise in verse 2. The Canaanites and the Perizzites. See Gen. xiii. 7, note. Bezek, only mentioned elsewhere in 1 Sam. xi. 8, where 330,000 men, as here 10,000, are said to have assembled in Bezek on the way to Jabesh-Gilead. This looks more like a district than a town. Perhaps it was the district in which the seventy subject cities lay. Eusebius mentions twoo small villages of the name standing near one another, about the 17th milestone from Shechem on the road to Beth-Shean. This suits 1 Sam. xi. 8, and if the district extended down the Jordan valley to the Dead Sea, it might suit this passage also. Can a trace of the name be preserved in Jebel-el-Feshkah, Ras-el-Feshkah, and Ain-Feshka on the N.W. of the Dead Sea?

5. They found.] I.e. they fell upon him, not without some notion of surprise.
Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table:

as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 ¶And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the

6. Cut off his thumbs, &c.] Doubtless Adoni-Bezek's cruelty to the subject kings was well known to the Israelites, and was the cause of their inflicting this chastisement upon him according to the lex talionis. Comp. Deut. xix. 21; Lev. xxiv. 19, 20; Judg. xvi. 10, 11; 1 Sam. xv. 33. The loss of the thumb would unfit a man for handling sword or bow; the loss of the great toe would impede his speed, which was one of the qualifications of a warrior (comp. the Homeric "swift-footed Achilles," and see Judg. iv. 15; 2 Sam. ii. 18). The Athenians are related to have cut off the right thumb of the men of Eginia, by advice of Philocles, that they might be able to handle an oar, but not a spear (Ælian, Var. Hist. ii. 9. Plutarch in Lysander). In ancient Italy men who cut off their thumbs to avoid the conscription were called Murci.

7. Threescore and ten kings.] We may infer from this number of conquered kings, that the intestine wars of the Canaanites were among the causes which, under God's Providence, weakened their resistance to the Israelites, just e.g. as the dissensions of the Gaulish tribes facilitated Caesar's conquest of Gaul. As I have done. Compare xx. 10, 1 Sam. xv. 33, and Nebuchadnezzar's confession, Dan. iv. 30, 31. A striking lesson of the just judgment of God here lights up this record of the cruelty of man. See Jam. ii. 13. They brought him to Jerusalem, or, as it seems to have been called till the time of David, Jebus, or, the city of the Jebusites. They begin with Jerusalem as the most northern city of their tribe. And be died there, either outside the city, or having lingered till it was taken.

8. Now the children of Judah had fought, &c.] The English version by changing the tense to the pluperfect, means to suggest that the capture of Jerusalem here spoken of was previous to the expedition described in this chapter, verses 4-7. But there is nothing in the original to suggest or to justify such a change of tense; and the word afterward, in verse 9, plainly proves that the narrative in verses 7, 8, 9, is consecutive. The passage should be rendered, "and the children of Israel fought against Jerusalem, and took it, and smote it," &c. With regard to the capture of Jerusalem there is some obscurity. It is here said to have been taken, smitten with the edge of the sword, and burnt, by the children of Judah, Josh. xii. 8, 10, and the Jebusite and the king of Jerusalem are enumerated among Joshua's conquests, but without any distinct mention of the capture of the city; and at xv. 63 we read that the Jebusites were not expelled from Jerusalem, but dwelt with the children of Judah; compare Judg. i. 21. But we learn from Judg. xii. 10-12 that Jerusalem was wholly a Jebusite city in the lifetime of Phinehas (xx. 28) and so it continued till the reign of David (2 Sam. v. 6-9). The conclusion is that Jerusalem was only taken once, viz. at the time here described; that this was in the lifetime of Joshua; that the children of Judah did not occupy it in sufficient force to prevent the return of the Jebusites, and that these gradually recovered complete possession.

With the edge of the sword.] This expression denotes extermination, and is applied regularly to the wars with the Canaanites and Amalekites, and those of like character, as that against Benjamin. See Gen. xxxiv. 26; Exod. xvii. 13; Num. xxi. 24; Josh. vi. 21, &c.; Judg. iv. 15; xx. 37, &c. See Heb. xi. 34, 37.

set the city on fire.] A phrase found only at xx. 48; 2 Ki. viii. 12, and Ps. lxxiv. 7. (See Introduction, note B.)

9. Afterward.] After the taking and burning of Jebus or Jerusalem. The mountain . . . the south . . . and the valley or plain. The summary thus given comprehends what is given in detail in the verses following; for Hebron and Debir (verses 10, 11) were in the mountain; Arad and Zephath (16, 17) were in the south; and Gaza, Askelon, and Ekron (18) were in the plain (see Josh. xv. 33).

This description of the territory of Judah is identical with that in Josh. xi. 16, where we are told that Joshua took the mountain,
JUDGES. I. [v. 10—18.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb’s younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, Moses’ father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

18 Also Judah took Gaza with the coast thereof, and Askalon with the south and the plain. The detail which follows at verse 21, and in xiv. 6-15, and xv. 13-19, is also identical with the detail which follows here, 10-15.


16. The children of the Kenite.] So called from Cain (Cain), the patriarch of the tribe, as appears from Num. xxiv. 22 (where see note), and Judg. iv. 11 (Hebrew text).

the city of palm trees.] Jericho, as we learn from Deut. xxxiv. 3; 2 Chr. xxviii. 15, and Judg. iii. 13. The circumstance of the Kenites settling at Jericho is not anywhere mentioned, but nothing could be more likely than that, on the destruction of the city, this nomadic tribe should pitch their tents amidst the beautiful palm groves for which Jericho was famous. The Rabbinical story is that Jericho, with 500 cubits square of land, was given to Hobab (see Lightfoot’s ‘Chorograph. Cent.’ ch. 46). South of Arad; see Num. xxxi. 1, note.

and be went and dwelt among the people.] I. e. the Kenite dwelt among the people of Judah. See 1 Chr. ii. 54, 55. Or, possibly, among his own people, the rest of the Kenite tribe.

17. They slew the Canaanites, &c., and the name of the city was called Hormah.] See Num. xxxi. 1-3. The destruction (מַלְשַׁנִּים) then vowed was now accomplished. This is another decisive indication that the events here related belong to Joshua’s lifetime. This would be about six years after the vow.

Judah went with Simeon his brother.] See verse 3 and note. Zephath, only mentioned in 2 Chr. xiv. 10, as “the valley of Zephathah.” It is probably the pass now called es-Sufah (Robinson’s ‘B. R.’). The city or place (the terms are synonymous) Hormah belonged to Simeon (Josh. xix. 4). It is mentioned in immediate juxtaposition with “the cities of the Kenites,” in 1 Sam. xxx. 29, 30.

18. The conquest of Gaza, Askalon, and Ekron, though not related in detail, is clearly implied in Josh. xi. 22; xiiii. 3; xv. 45-47. The conquest, however, was imperfect, and not long maintained. See Judg. iii. 3; xiii. 1, &c. Such as it was, it evidently followed immediately the subjugation of the south; Gaza, Askalon, and Ekron being named in the order in which Judah and Simeon attacked them coming from the south. It is remarkable that Asdod is not here mentioned, as it is in Josh. xvi. 46, 47, in conjunction with Gaza and Ekron; but that Askalon, which is not in the list of the cities of Judah at all, is named in its stead. It is a curious fact that when Rameses III. took Askelon it was occupied, not by Philistines, but apparently by Hebrews. According to Lepsius’ tables in his ‘Königsbuch,’ Rameses began to reign 45 years after the Exodus in 1314, viz. 1269, and reigned 25 years. At any time between 1269 and 1244 such occupation of Askelon by Hebrews agrees with the Book of Judges.
the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Beth-el:

23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before was Luz.)

Apparently though Judah took the cities, he was not able to retain them. Comp. Josh. xi. 31, 32.

19. But could not, &c., rather, For they could not, &c.] It explains the narrator's limited expression the mountain. "I say the mountain, for they could not drive out the inhabitants of the valley on account of their iron chariots."

the inhabitants of the valley.] Not the same word as the valley (ba-shephonh) in verse 9, but ba-emek, usually a valley between hills, perhaps used here because meant to apply to some places which were not in the shephonh. This verse is a recapitulation of the result of the whole campaign. "So Judah established himself in the hill country, including the south, but could not master the lowlands."

chariots of iron.] Probably, like the warchariots of Egypt, wood strengthened with iron. See Josh. xi. 6, 9; Judg. iv. 3. They were doubtless Canaanite chariots, Josh. xvii. 16; xi. 4, 6, 9; Judg. iv. 3, though later the Philistines had chariots also, 1 Sam. xiii. 5.

20. They gave Hebron, &c.] To Caleb at the close of the campaign, as the reward of his valour, a conclusive proof that this campaign took place in Joshua's lifetime. See Introduction, and notes on Josh. xiv. 12-15.

21. This verse is nearly identical with Josh. xv. 63, except in the substitution of Benjamin for Judah. In the passage in Joshua it occurs at the end of the description of Judah's inheritance, including the accounts of the grant of Hebron to Caleb, and of Debir to Othniel, just as it does here. Here the mention of Benjamin is out of order, since in Josh. xvi. the children of Joseph follow immediately after Judah; and the capture of Jebus by Judah had already been related in verse 8. Probably, therefore, the original reading Judah was altered in later times to Benjamin, because Jebus was within the border of Benjamin, and they had not expelled the Jebusite also.

VOl. II.

22. The house of Joseph.] Compare "the children of Joseph," Josh. xvi. 1. At verses 27, 29, too, the order, Manasses, Ephraim, is the same as Josh. xvi. 4. The order in which Zebulon, Asher, Naphtali, and Dan follow at verses 30, 31, 33, 14, is the same also as in Josh. xix., showing the identity of the transactions referred to.

went up against Bethel.] This incident of the capture of Bethel, or Luz, like the victory over Adoni-bezek, is a detail not mentioned in Josh. xvi., where only the fact of Ephraim's border going out "from Mount Bethel to Luz" is recorded. But the capture of Bethel in Joshua's lifetime is implied in Josh. xii. 16. Bethel was within the borders of Benjamin, but was captured, as we here learn, by the house of Joseph, who probably retained it. It was a frontier fortress of Jeroboam's kingdom ('Sin. and Palest.' pp. 213-220), and its importance in after times was probably the cause of this narrative of its capture being preserved.

the Lord was with them.] See verse 19.

23. Sent to descry, &c.] The English version hardly conveys an accurate impression. What happened was this: The house of Joseph came up against Bethel. The inhabitants not daring to fight them, betook themselves to their walls. "None went out, and none came in." The Israelites on the other hand feared to assault it, in ignorance of the path which led to the gate. They therefore "observed it," i.e. laid close siege to it, and appointed watchers to watch the approaches. At length a man was seen stealing out of the city, and the watchers caught him, and bribed him with the promise of his life to betray the secret of the entrance to them. They then surprised the city and smote the inhabitants with the edge of the sword, sparing only the man and his family. Compare the story of Rahab, Josh. ii. vi. The men of Luz were probably Hittites, see Num. xiii. 39. The site of new Luz is not known, but "the land of the Hittites" was apparently in the north of Palestine, on the
24. And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25. And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26. And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

27. Neither did Manasseh drive out the inhabitants of Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.

28. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29. ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30. ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31. ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32. But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33. ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh,
nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akraabim [Maaele-Akrabim], from the rock, and upward.

CHAPTER II.

1 An angel rebuketh the people at Bochim.

6 The wickedness of the new generation after Joshua. 14 God’s anger and pity towards them. 20 The Canaanites are left to prove Israel.

And an angel of the Lord came up from Gilgal to Bochim, and

34, 35. The Amorites forced the children of Dan, &c.] For the cities of Dan see [Josh. xix. 40-48. Mount Heres (mount of the Sun), seems to be the same as Er-sibemesh (city of the Sun), ib. 41, which is there coupled with Shaalbim (Shaalbim) and Aijalon; as again, Beth-shemesh is with Shaalbim and Elon (Aja-
lon), 1 Kings iv. 9.

The band of the house of Joseph, &c.] No clue is given as to the time when the house of Joseph lent their powerful aid in subduing these Amorites. Bertheau thinks it was not till the time of Solomon; but it is more natural to understand it of the times of the Judges. The Amorites are usually found in the moun-
tain, Num. xiii. 29; Josh. x. 6. Here they dwell in the valley, of which the monuments of Rameses III. show them to have been in possession when that monarch invaded Syria. It was their great strength in this district, and their forcible detention of the territory of Dan, which led to the expulsion of the Danites, Judg. xviii.

36. The going up to Akrabim.] Called Maaele-Akrabim, Josh. xv. 3, and the ascent of Akrabim, Num. xxxiv. 4 (the Hebrew being the same in all three passages), properly “the ascent of scorpions,” so called from the scorpions which abound there to this day, if at least De Saulcy is right in identifying it with the Wady ez-Zouera, where, he says, “You cannot turn over a single pebble without finding under it one of these unusual animals” (vol. i. p. 529). But Robinson places it in some cliffs about 10 miles due south of the Dead Sea; others further west at Zepath or Hormah, now Sufah, where there is a pre-
cipitous pass. The whole region abounds with scorpions. The name is preserved in the Akrabattine in Idumea of 1 Macc. v. 3, not to be confounded with the Acrob of Eusebius and Jerome, the Akrabatone of Josephus (J. W. III. iii. 4), in Samaria.

The rock.] Has-selah, i.e. Petra (a petra, Sept.), the capital of Idumea, so called from the mass of precipitous rock which encloses the town, and out of which many of its build-
ings are excavated. (See Laborde’s ‘Arabia Petr.’; Robinson,’ B. R.’ ii. 168; Gesen.’Thes.’ in Selab.) It is mentioned by the same name in ki. xiv. 7, when Amaaziah took it from the Edomites, and changed its name to Joktheel. Comp. 2 Chr. xxv. 12. It is without the article, Is. xvi. 1. It is remarkable that this word, selab, rock (not seur as Exod. xvii. 6), is always used of the rock at Kadesh-Barnea (Num. xx. 8-11), near Petra (comp. Obad. 3). See ‘Sin. and Palest.’ p. 96. This leads us to look for “the ascent of scorpions,” here coupled with bas-selab, in the same neighbourhood. As regards this very southerly situation of the Amorites, it is observable that in the time of Abraham one of their chief settle-
ments (De Saulcy thinks their capital, ‘Journey,’ &c., vol. i. 194-200) was at En-
gedi, then called Hazazon-Tamar, from the palm-trees which abounded there (Gen. xiv. 7; 2 Chron. xx. 2), which lies about the middle of the western shore of the Dead Sea. Chedor-Lammer came and smote them straight from Kadesh-Barnea. Upward, probably meaning northward, so that Maaele Akrabim and Selah would indicate the ex-
treme south border of the Amorites.

CHAP. II. 1. The angel of the Lord (not an angel.) The phrase used nearly sixty times to designate the angel of God’s presence. See Gen. xvi. 7, 9, 11; xii. 11-15; Num. xxii. 22, 23, &c.; and in this book, vi. 11, 12, 21, 22; xiii. 3, 13, &c. Sometimes, but much less frequently, the phrase is the angel of God, Gen. xxii. 17; Exod. xiv. 19; Judg. vi. 20; xiii. 6, 9, &c. In all cases where “the angel of the Lord” delivers a message, he does it, as here, as if God Himself were speaking, without the intervening words “Thus saith the Lord,” which are used in the case of prophets. See Josh. xxiv. 2; Judg. vi. 8, &c. The pas-
sages, Hag. i. 13; Mal. ii. 7; iii. 1, where a prophet is described as “the Lord’s messen-
K 2
said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the Lord.

I. Malak Adonai, can mean nothing but "The angel of the Lord." The words of Josh. xxiv. 27, It bath heard all the words of the Lord which be spoken unto us, allude to this angelic message. Comp. verse 6 with Josh. xxiv. 28.

came up from Gilgal to Bochim.] The exact sites of these places are unknown. But the expression came up, shows that Bochim was on higher ground than Gilgal. Gilgal was in the plain of Jericho, near the Jordan, Josh. iv. 19. See too, 2 Sam. xix. 15. But the camp of the Israelites was moved from Gilgal after the fifth year to Shiloh, and thence to Shechem, both of which were in the hill country of Ephraim. See 1 Jew. Ant. V., i. 19, and Josh. xvii. 1, 8; xix. 51; xxii. 9, 12; xxiv. 1, 25, 26. When, therefore, we read of the angel coming up from Gilgal to Bochim, we naturally infer, that when the host of Israel came up from Gilgal to Shiloh and Shechem, the angel who had been with them at Gilgal (Exod. xxiii. 20-23, xxxiii. 1-4, Josh. v. 10-1) accompanied them. The mention of Gilgal is thus a very important note of time, fixing the transaction to the period soon after the removal of the camp from Gilgal, and the events recorded in Judg. i. 1-36 (of which those related in verses 1-29 took place before, and those in verses 30-36, just after that removal), and showing that it was the conduct of the Israelites, recorded in ch. i. as in Josh. xvi. xvii., which provoked this rebuke. See Introduction, supplemental note A. Gilgal, with the article prefixed, the Gilgal. Bochim, also with the article, the weepers. The Sept. place Bochim near to Bethel.

I made you to go up.] The tense in the Hebrew is the imperfect, which supposes the action to be still in progress, not finished.

I will never break my covenant, &c.] Compare especially Exod. iii. 6-8, where the covenant is pointedly referred to under the name by which God there revealed Himself "the God of Abraham, the God of Isaac, and the God of Jacob," as compared with Gen. xvii. 7, 8. This is repeated at Exod. iii. 15, 16, 17; iv. 5; vi. 3-6, &c. Compare Luke i. 54, 55, 71-75.

2. Ye shall make no league, &c. Ye shall throw down their altars.] The two articles of the covenant here specified are taken verbatim from Deut. vii. 7, 15. "Thou shalt make no covenant (league) with them." Ye shall destroy (throw down) their altars; and Deut. xii. 3, "Ye shall overthrow (throw down) their altars." These two are specified because they were the articles which the Israelites had at this time broken. The other important prohibition (Deut. vii. 3), "neither shalt thou make marriages with them," is not specified by the angel, and this is an indication that at the time the angel spoke, intermarriages with the heathen spoken of (Judg. iii. 6) had not taken place; and this again is another evidence of the early date of this occurrence.

3. The English version, "wherefore I also said," does not express the true sense. The meaning of the passage is, because ye have done this (the things mentioned in verse 2) I have now said (i.e., I now protest and declare, Gesen. 'Heb. Gram.' § 124, 4) that I will not drive them out from before you (comp. xix. 29). And it was the announcement of this resolution by the angel that caused the people to weep. In the words thorns in your sides, as it is in the A. V., reference is made to the previous warnings of Num. xxxiii. 55, "It shall come to pass that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides." But it is not easy to extract this meaning from the Hebrew text, which runs, literally, they shall be to you for sides. See note A at end of Chapter, and comp. Josh. xiii. 12, 13.

5. Bochim. I. e. weepers. So the place where Deborah died was called Allon bocbuth, "the oak of weeping," Gen. xxxv. 8, and the place where the Egyptians and Hebrews mourned for Jacob was called Abel-mizraim, "the mourning of Egypt," Gen. i. 11.

and they sacrificed there.] This indicates the
6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.

8 And Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel did evil in the sight of the Lord, and served Baalim:

close proximity of Bochim to Shechem, where the tabernacle was at this time (Josh. xxiv. 25, 26).

6. See note B at end of chapter.

7. All the days of the elders.] No exact term of years is assigned to “the days of the elders,” which must, therefore, remain uncertain. The length of Joshua’s government is also uncertain. If, however, we assume Joshua to have been about the same age as his companion Caleb, as is probable, he would have been just 80 at the entrance into Canaan, and therefore 30 years would bring us to the close of his life. These elders would be all that were old enough to take part in the wars of Canaan, according to Judg. iii. 1, 2; and therefore, reckoning from the age of 30 to 70, we cannot be far wrong in assigning a period of about 50 years from the entrance into Canaan to the death of the elders, or 20 years after the death of Joshua, supposing his government to have lasted 30 years.

7. The great works of the Lord.] The overthrow of the Canaanish nations.

8. See note on Josh. xxiv. 29. The servant of the Lord.] This is a title specially given to Moses, Deut. xxxiv. 5; Josh. i. 1, 13, 15; vii. 31, 33; xi. 12; xii. 6; xiv. 7; xxii. 3, 5; 2 Kings xviii. 12, &c.; 2 Chr. i. 5; xxiv. 6. In the Books of Chronicles, and other later books, the phrase “the servant of God” is used, 1 Chr. vi. 49; 2 Chr. xxiv. 9; Neh. x. 29; Dan. ix. 11; Rev. xv. 5. It is applied to Joshua only in this passage, and its duplicate Josh. xxiv. 29. It is spoken of David Ps. cviii., title, and generally of the prophets and, like the analogous phrase, “man of God,” is transferred by St. Paul to the ministers of Christ under the New Testament, 2 Tim. ii. 24; Jam. i. 1.

9. And they buried him, &c.] The importance attached to places of sepulture breaks out in this notice of the grave of Joshua. Comp. Josh. xxiv. 32, 33; Gen. xxii. 19; xxv. 9, 10; xlix. 29-32; I. 13; Jer. xxii. 18, 19; Matt. xxvii. 60; Acts ii. 29. This same feeling exists in full force in the East to this day.

in Timnath-heres.] See note on Josh. xix. 50, xxiv. 30, where it is called Timnath-serah, which is the reading of the Vulgate, Syriac, and Arabic here, as well as of several Hebrew MSS.

10. All that generation.] I. e. the main body of those who were grown-up men at the time of the conquest of Canaan. See iii. 9, note.

gathered unto their fathers.] The exact phrase occurs only here and 2 Kings xxii. 20 2 Chr. xxxiv. 28; though Gen. xv. 15; Deut. xxxi. 16; 2 Sam. vii. 12; 1 Kings i. 21; and Acts xiii. 36; are very similar. The commoner phrase is gathered unto his people, Gen. xxxv. 8, 17; xxxv. 29; xlix. 29, 33. In Num. xx. 26 it is simply shall be gathered. See Jer. viii. 2.

11. And the children of Israel.] Here begins the narrative of what really did happen “after the death of Joshua,” but of which the first chapter conveys no hint. “Israel served the Lord all the days of Joshua. . . . But when Joshua was dead. . . . the children of Israel did evil in the sight of the Lord, and served Baalim, and forsook the God of their fathers.” And then follows, from verse 14, to the close of the chapter, a summary of the whole contents of the book.

did evil in the sight of the Lord.] This is the regular phrase for falling into idolatry through this Book of Judges, and through all the Historical Books. It occurs seven times in Judges, as descriptive of the seven apostasies of Israel, which drew down upon them the seven servitudes under (1) Chushan-Rishathaim, (2) Eglon, (3) Jabin, (4) Midian, (5) the tyranny of Abimelech, (6) the Ammonites, (7) the Philistines. The first use of it, however—that, viz., in this verse—
12 And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger.

13 And they forsook the Lord, and served Baal and Ashtaroth.

14 ¶ And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and "he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so.

18 And when the Lord raised up judges, then the Lord was

applies to all the apostasies collectively, and it is not used at viii. 33, where the idolatry under Abimelech is spoken of by a different phrase. See Judges iii. 7, 12; iv. 1; vi. 1; x. 6; xiii. 1. Compare 1 Kings xi. 6; xiv. 22; xv. 26, 34, &c.; xvi. 19; 2 Kings xxii. 2; xxiii. 32; xxiv. 9; 19; 2 Chron. xii. 14; xxii. 4; xxiii. 3, 6, 22; Neh. ix. 28. The opposite phrase is, "did that which was right in the eyes of the Lord," 1 Kings xv. 5, 17, &c.

served Baalim]. The plural of Baal, Baalim, refers to the numerous images of Baal which they set up and worshipped, as does the plural form, Ashtaroth, in verse 13, to those of the female divinity, Astarte.

12. With this verse and verse 14 compare Deut. xxxi. 16, 17.

Provoked the Lord to anger.] A frequent expression, especially in Deut., in the Books of the Kings, and in Jeremiah, in connexion with idolatry. Deut. iv. 25; ix. 18; xxxi. 29; 1 Kings xiv. 9; xv. 30, &c.; xvi. 33, &c.; Jer. vii. 18, 19, &c.

13. See on verse 11.

14. And the anger of the Lord was hot against His people.] The very same words are used, Ps. cvi. 40.

He delivered them into the hands of spoilers.] These same words are used, 2 Kings xvii. 20, in a precisely similar argument, but the phrase occurs nowhere else. The root here, and at verse 16, rendered spoilers, is rendered "rob," 1 Sam. xxiii. 1. He sold them into the hands, &c.] This phrase is repeated iii. 8; iv. 2; x. 7; 1 Sam. xii. 9. It is first found, Deut. xxxii. 39; also in Ezek. xxx. 12; Judith vii. 25.

so that they could not any longer stand, &c.]

Compare Josh. vii. 12. This was the fulfilment of the threat, Levit. xxvi. 17, and the exact contrary of what was promised to them on condition of their obedience, ib. 7, 8. Comp. Josh. xxiii. 9, 10, and 13.

15. Whithersoever they went out the band of the Lord was against them.] This is in terrible contrast to what is said, Josh. i. 9, "The Lord thy God is with thee whithersoever thou goest." The strain of the whole passage to the end of the chapter is similar to 2 Kings xxiv. 2-4; 2 Chron. xxxvi. 11-21.

as the Lord had said.] In Levit. xxvi. 37; Deut. xxviii. 25.

16. Nevertheless.] The Hebrew has simply "and."

the Lord raised up judges.] This verse is remarkable for the first introduction of the term JUDGE, which is repeated in verses 17, 18, 19, and at iii. 10; iv. 5; x. 2, 3; xii. 7, 8, 11, 13, 14; xv. 20; Ruth i. 1, &c.; 1 Sam. iv. 18; vii. 15; viii. 1, &c., and gives its name to the Book.

17. The way whích their fathers walked in.] The allusion is to the generation of Joshua and the elders who served the Lord, verse 7.

18. The Lord was with the judge.] As He had been with Moses and Joshua (Josh. i. 5).

it repeated the Lord.] Rather, "the Lord was moved with compassion," or "was grieved," "because of their groanings," xxii. 15. So, too, Ps. cvi. 45. The sense of repeating which the word bears, Jon. iii. 9 and elsewhere, is secondary. For a poetical paraphrase of this whole passage see Ps. cvi.
with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them.

And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

And the anger of the Lord was hot against Israel; and he said, because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

That through them I may prove Israel, whether they will keep the way of the Lord to walk there-in, as their fathers did keep it, or not.

Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

34-45. The expressions "the anger of the Lord was hot" against "Israel" (Ps. cvi. 40; Judg. ii. 14), "the covenant" (Ps. cvi. 45; ii. 20), "they went a-whoring" (cvi. 39; ii. 17), He gave them into the bands of their enemies" (cvi. 41; ii. 14), "they were greatly distressed," He regarded their distress" (ii. 15; cvi. 44), "it repented the Lord," He repented" (ii. 18; cvi. 45), "their own doings" (ii. 19; cvi. 39), "have not hearkened to my voice—the voice of the Lord" (ii. 20; cvi. 25), are common to both passages, and many of the ideas are the same, even where the words differ.

This verse is connected with verse 13. For the regular narrative flows on from verse 13 to verse 20. The intermediate verses are an interruption of the sense, and refer to much later times; they have the appearance of being the reflections of the compiler interspersed with the original narrative. But verse 20 catches up the thread only to let it fall immediately. For all that follows, down to the end of Judg. iii. 7, seems to be another digression, closing with the identical words of ii. 13. The narrative goes on at iii. 8, which is the real historical sequence of ii. 13. The threat in this and the following verse is the announcement of an absolute purpose, which had been conditionally threatened Josh. xxiii. 16. "This people" (goi), a term more commonly applied to the nations or Gentiles, as verses 21, 23, &c. Still it is used of Israel, as Exod. xxxiii. 13; Josh. iii. 17; iv. 1; x. 13; Ps. xxxiii. 12, &c., where nothing opprobrious is meant. But there is something contemptuous in the use of the pronoun "this." Compare Isai. vi. 9, 10; viii. 12, where it is used with "am," the usual word for the Israelish people, and perhaps Exod. xxxiii. 13.

bath transgressed my covenant.] There is considerable resemblance between this allusion to the covenant and that in Jer. xi. 2-10, and the words of this 20th verse are almost identical with Jer. xi. 2-4.

I also will not henceforth, &c.] This is a repetition of the same threat as was uttered by the angel of the Lord at verse 3, only expressed in stronger language, in proportion to the more serious breach of the covenant by the Israelites. It does not appear how this message, which is very similar to ii. 1-3, was given to Israel, whether by angel, or prophet, or Urim, nor indeed is it certain whether any message was given. The words may be understood as merely explaining what passed through the Divine mind, and expressing the thoughts which regulated the Divine proceeding.

22, 23. That through them I may prove Israel, &c.] These words are the historian's explanatory comment on the last words of the Lord's speech in verse 21, which Joshua left when he died. Joshua left them, he says, by Divine direction, in order to prove Israel's faithfulness by them. The literal version of verses 22, 23, is as follows: "In order to prove Israel through (or, by means of) them, whether they would keep the way of the Lord to walk therein, as their fathers kept it, or not. The Lord left those nations without driving them out hastily, and did not deliver them into the hand of Joshua." Compare for the construction in the Hebrew, Isai. xlv. 4.
ADDITIONAL NOTES on verses 3 and 6.

NOTE A on verse 3.

The literal version of the Hebrew text of the last half of this verse is, and they shall be to you for sides, and their gods shall be to you for a snare. This does not make sense, and the question is how to explain or to correct the passage. Those who adopt the reading of the Heb. text, and the explanation of the A. V., are guided by the similar passage in Josh. xxiii. 13, where it is said of the Canaanites they shall be snares and traps rendered snares in Judg. ii. 3; Exod. xxiii. 33 unto you, and scourges in your sides, and thorns in your eyes; and that in Num. xxxiii. 55, Those that ye let remain of them (the inhabitants of the land) shall be pricks in your eyes, and thorns in your sides; and accordingly supply the words “for scourges” as the A. V., or “for scourges.” On the other hand, the Sept. Vulg. and Chald. read הולא instead of דגי, (עומר, S. hostes, V. [I. tributantes, Chald.), which gives the sense they shall be to you for adversaries, and is much supported by the closing words of Num. xxxiii. 55, and shall vex you only. For if the writer of Judg. ii. 3 had the passage in Num. xxxiii. in his mind, he would be as likely to epitomize it by adopting the comprehensive word עיבר, enemies, vexers, as the metaphor גנימה בר}><><> thorns in your sides. On the whole the choice seems to lie between the supposition that מימי for scourges (as Josh. xxiii. 13) has accidentally fallen out of the Hebrew text, or that the true reading is that of the Sept.; and of these perhaps the last is the most probable.

NOTE B on verse 6.

We here light again upon a whole passage identical with one in the Book of Joshua. The two passages are here placed side by side.

Josh. xxiv. 28-33.

28 And Joshua let the people depart, every man unto his inheritance.

29 And it came to pass after these things, and Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord that He had done for Israel.

32 And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar, the son of Aaron died, and they buried him in a hill that pertained to Phinehas his son, which was given him on Mount Ephraim.

and the common matter, expressed in the same English words where the Hebrew is the same, is printed in italics, in order to exhibit the identity more clearly.

Judg. ii. 6-10.

6 And Joshua let the people depart, and the children of Israel went, every man unto his inheritance, to possess the land.

8 And Joshua, the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in Mount Ephraim, on the north side of the hill of Gaash.

7 And the people served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, which had seen all the great works of the Lord that He had done for Israel.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them which had not known the Lord, nor yet the works which He had done for Israel.
CHAPTER III.

1 The nations which were left to prove Israel.
6 By communion with them they commit idolatry. 8 Otniel delivereth them from Chuckan-rizzathaim. 12 Ehud from Eglon.
31 Shamgar from the Philistines.

NOW these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;
2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;
3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hitites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.
4 And they were to prove Israel by them, to know whether they which these nations were left to prove or try Israel by.

Five lords of the Philistines.] In the original the lords are called Seranim (from Seren, a hinge, according to Gesenius, but cognate with Sar, a prince, according to Ewald), a title used exclusively of the princes of the five Philistine cities. The title is probably of Phoenician origin. It occurs, besides our passage, at Josh. xiii. 3; Judg. xvi. 5, 8, &c.; 1 Sam. vi. 4, 12, 16, &c.; xxix. 2, 6, &c., in which latter passage it is interchanged with the ordinary word for "princes" (Sarim).

all the Canaanites.] May mean either the Canaanite population who continued to possess the Shephelah, or sea-coast of the Mediterranean, or the various Canaanite populations enumerated at i. 21-36.

The words "that dwelt in Mount Lebanon, &c." belong to the last of the three races here enumerated, viz. the Hitites. The region of Mount Lebanon, which includes Anti-Lebanon, was peopled with Hitites, as we learn from Josh. xi. 3, "the Hitive under Hermon, in the land of Mizpeh." Joshua appears to have smitten and subdued the Hitites as far north as Baal-Gad, in the valley of Lebanon under Mount Hermon (Josh. xii. 17; xiii. 7), but no further (Josh. xiii. 5). There was an unsubdued Hitite population to the north of Baal-hermon (which probably means Baal-Gad under Hermon, since it is not synonymous with Hermon; see 1 Chr. v. 33), to the entering in of Hamath: i.e. in the fertile valley of Coele-Syria.

the entering in of Hamath.] This is always spoken of as the extreme northern boundary of the land of Canaan. See Num. xiii. 31; xxxiv. 8; 1 Kings vii. 65; 2 Kings xiv. 25, &c. It was the gate of approach to Canaan from Babylon, and all the north (Zech. ix. 2; Jer. xxxix. 5). Hamath formed part of the dominions of Solomon (2 Chr. viii. 4), and of the future inheritance of Israel, as described in vision by Ezekiel (xlvii. 16), when it will be in the tribe of Dan (xlviii. 1).

4. And they were to prove, &c.] This is a
would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hitites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the Lord, and forsook the Lord their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the Lord, the Lord raised up a deliverer of the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb’s younger brother.

fuller expression of the briefer terms in verses 1 and 2, and explains their meaning.

5-7. And the children of Israel, &c. This, then, was the result. The Israelites, instead of exterminating the accursed races of Canaan, dwelt amongst them, and their faith was not equal to the self-imposed trial. For they intermarried with the Heathen, adopted their idolatries, forgot the Lord, and served Baalim and Ashtaroth. And here we are brought back to the very point whether Ch. ii. 13 had brought us, the intermediate verses being a digression, introduced by the compiler.

In 5, the enumeration of the Canaanite races is the same as at Exod. xxxiii. 2; xxxiv. 11. At Josh. xiv. 11, and Deut. vii. 1, there is the addition of the Gergashites. At Gen. xv. 19-21, several other tribes are enumerated. Compare Ezr. ix. 1, 2.

6. And they took their daughters, &c. The further breach of the covenant in intermarriages with the Canaanites marks the later date of these transactions, as compared with those of Ch. ii. 1-3. For an example in later times of the influence of these marriages, see 1 Kings xvi. 31-33; xxi. 24, 26.

7. A repetition of ii. 11. See note. And the groves. This, here as elsewhere, is a wrong translation of the word ASHERAH, originating from a misunderstanding of Deut. xvi. 21, of which the true translation is “Thou shalt not set up an image of Asherah, made of any wood, near the altar of the Lord thy God; neither shalt thou set up any statue (of Baal).”

8. Therefore the anger of the Lord, &c. Here we hold again the thread of the proper narrative, which seems as if it ought to have run thus (i. 1): Now after the death of Joshua it came to pass that the children of Israel did evil in the sight of the Lord, and forgot the Lord, and served Baalim and Ashtaroth, and the anger of the Lord (iii. 8) was hot against Israel, and he sold them into the hand of Chushan Rishathaim, &c. Therefore, in the Heb. “a and.” He sold them, as in ii. 14, where the expression refers to the use of the word in this passage, & iv. 2, 9; x. 7; 1 Sam. xii. 9.

Chushan-Rishathaim, King of Mesopotamia.] Mesopotamia, or Aram-naharaim, was the seat of Nimrod’s kingdom, and Nimrod was the son of Cush (Gen. x. 8-11). This perhaps accounts for the name CUSHAN, which occurs also in Habak. iii. 7, with reference possibly to the same king. As regards the latter part of the name Rishathaim—Chushan of Rishathaim—if it is Hebrew it can only mean Chushan of the double wrong, i.e. the exceeding wicked, or of the double victory, i.e. the great conqueror. But it is perhaps the name of a city, or a foreign word altered to a Hebrew form. Nothing is known from history, or the cuneiform inscriptions, of the political condition of Mesopotamia at this time, though Thothmes I. and III. in the 18th dynasty are known to have invaded Mesopotamia. See vol. i. p. 455-457. It is, however, in accordance with such an aggressive Aramean movement towards Palestine, that so early as the time of Abraham we find the kings of Shinar and of Elam invading the south of Palestine, and have distinct evidence in the names of the Edomish kings (Gen. xxxvi. 32, 35, 37) of an Aramean dynasty in Edom about the time of the early Judges. Comp., too, Job i. 17.

9. Othniel the son of Kenaz, Caleb’s younger brother.] Othniel was already distinguished in Joshua’s lifetime as a brave and successful leader. See i. 13, Josh. xv. 16-19. The description Othniel the son of Kenaz, Caleb’s younger brother, leaves it doubtful whether Othniel himself, or Kenaz, was brother to Caleb. This mention of Othniel shows that we are not to understand too literally that all the generation who had seen the wars of Canaan
10 And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.
14. So the children of Israel served Eglon the king of Moab eighteen years.

15. But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16. But Ehud made him a dagger which had two edges, of a cubit and a half long; and he hid it under his right thigh.

17. And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18. And when he had made an end to offer the present, he sent away the people that bare the present.

19. But he himself turned again from the quarries that were in Gilgal, and said, I have a secret errand.

Philistines are mentioned in connection with the Moabites. See Introduction, p. 120. The “city of palm trees” for “Jericho,” is an indication perhaps of the influence of Joshua’s curse (Josh. vi. 26). The very name of Jericho was blotted out. There are no palm-trees at Jericho now, but Josephus mentions them repeatedly, as well as the balsam trees.

14. So the children of Israel served Eglon.] This is the same phrase as verse 8. Comp. Gen. xiv. 4. From it is derived the expression, “the times of servitude,” as distinguished from “the times of rest,” in speaking of the times of the Judges.

eighteen years.] The same number of years as the oppression of the Ammonites lasted, as related x. 8. See Introduction.

15. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer.] The very same words as are used at verse 9. See, too, ii. 16, 18, and Neh. ix. 27.

Ehud the son of Gera, a Benjamite.] “The Benjamite,” Comp. vi. 11; 1 Sam. xvii. 58. As regards the parentage of Ehud, he was of the family or house of Gera (2 Sam. xvi. 5), the son of Bela, Benjamin’s first-born, born before Jacob’s descent into Egypt (Gen. xxi. 21), and then included among “the sons of Benjamin.” At the second numbering of the people in the plains of Moab, Gera is not named, being included in “the family of the Belaites” (Num. xxxvi. 38), nor is he in the genealogy in 1 Chron. viii. 21; but in 1 Chron. vii. 16 he appears as “a son of Bela.” The same genealogy (verse 6) also intimates that Ehud (apparently written Abihud in verse 3) became the head of a separate house.

left-handed.] Literally bound in, i.e. not having the free use of, his right hand. This phrase must originally have described an accidental defect; but when we read of 700 chosen men of Benjamin all left-handed (Judg. xx. 16; 1 Chron. xii. 3), and skilful slingers, it is obvious that this was no accidental defect, but was an acquired art.

by him the children of Israel sent a present, etc.] From this we learn that the Israelites had purchased peace with Eglon by the payment of tribute, for such was the present here spoken of. Comp. 2 Sam. vii. 3, 6; 1 Kings iv. 21; Ps. lxxii. 10. We also learn that Ehud was a chief of some distinction, since he was employed to bring the national tribute of “the children of Israel” to the King of Moab, and was attended by a numerous suite (verse 18). Hence we may conclude that the destruction of the Benjamites, recorded in Judg. xx. as having taken place in the lifetime of Phinehas, had not taken place at this time.

16. Two edges.] Comp. Ps. cxxix. 6; Rev. i. 16; ii. 12; Heb. iv. 12.

under his raiment.] A military cloak, according to St. Jerome.

upon his right thigh.] The proper side for a left-handed man, and also not likely to be observed (2 Sam. xx. 10). He had doubtless the appearance of being unarmed. The narrative shows clearly that Ehud’s action was premeditated. Probably he accepted the humiliating office of presenting the tribute for the express purpose of gaining access to Eglon’s presence.

17. He brought near.] The proper word for offering a gift or offering, Levit. ii. 1, 4, &c.; Ps. lxxii. 10.

18. The people.] (דְּעָל). The word implies a considerable number. See Gesen. ‘Thes.’

19. But he himself turned again from the quarries that were by Gilgal.] It appears from Josh. v. 10, &c., that Gilgal was in the immediate neighbourhood of Jericho (see note on Judg. ii. 1), where doubtless Eglon held his court at this time, though this is not expressly stated, but only implied in the text of verse 13. What the Òs likeness, here rendered quarries, were, is uncertain. Jerome and the LXX. take the word in its common meaning of carved images or idols. If this is so, some well-known images must be meant. The
unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in 'a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and 'the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened

A.V. following the Chaldee Targum, and Syriac versions, and the chief Jewish commentators, interprets "stone-quarries." This sense, however, is not borne out by any other passage in Scripture.

Keep silence.] Or in one word, Hush! an intimation to his attendants that he wished to be left alone; and they accordingly "all went out from him."

20. And Ehud came unto him.] Probably his first message in verse 19 (I have a secret errand, &c.) had been delivered by Ehud to the attendants in the ante-chamber, and by them carried to the king. Now Ehud is admitted to the king's presence, into "a summer parlour," literally "an upper chamber of coolness which he had," and where he was "sitting alone," for such is the force of the Hebrew words, not, as in the A.V., "which he had for himself alone."

I have a message from God unto thee.] Ehud believed himself to be accomplishing the Divine mandate, and so his words were true in a certain sense. But it was also a stratagem to enable him to approach close to the king, as if to deliver his message in a low voice into the king's ear.

be arose out of his seat.] It does not clearly appear with what motive he arose. It might be merely surprise, or for the purpose of being near Ehud to hear his message.

21. His left hand.] The mention of this must be for the purpose of explaining how Egion came to be taken so unawares. Ehud got his left hand to the hilt of his dagger without exciting suspicion, and then finished the business by a sudden and violent stab which buried the whole dagger, handle and all, in Egion's body.

22. The dirt.] The word (parsedonab) so rendered occurs only here, and is of very uncertain meaning. Others understand it of the part of the body at which the dagger came out, making the dagger the nominative case to the verb came out. Others again, with great probability, make Ehud the nominative case, and understand the word (parsedonab) of a vestibule or chamber, through which Ehud passed. If the summer apartment, or upper parlour, consisted of a porch or misderonab, where the entrance-doors were, a parsedonab or ante-chamber, and a cheber or inner chamber where the king sat, the description will be perfectly intelligible. When Ehud found he could not extract the dagger, and so was unarmed, he would naturally look into the ante-chamber to see if he was observed. Seeing no one there, and finding the doors and the key inside at his disposal, he promptly closed and locked the doors, took the key with him, and then retired in the sight, and probably through the midst of the attendants below.

24. When he was gone out, &c.] This verse seems to indicate that Ehud passed boldly through the attendants in the court below, disarming suspicion by his demeanour. For the attendants were aware of his departure, and returned to the king's upper chamber in consequence. But finding the doors locked, as they supposed, from within, they concluded that he was "covering his feet." Comp. Sam. xxiv. 3. The explanation of the phrase as of "taking sleep" suits both passages best, and especially: Sam. xxiv., and is adopted by J. D. Michaelis, Bishop Patrick, and others.

25. Till they were ashamed.] The same phrase occurs 2 Kings ii. 17, viii. 11, and nowhere else.

a key.] Literally "an opener." Probably a wooden instrument with which they either
them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

lifted up the latch within, or drew back the wooden bar or bolt. That the key would fasten it, and therefore unfasten it, from without as well as from within, is clear from Ehud having locked the door upon Eglon. It is likely that the chief officer of Eglon’s household had a second key, for we learn from Isii. xxii. 15, 20-22, xxxvii. 2, that the possession of the palace key (the same word as is used here) was the prerogative of the chief officer “which was over the house.” Comp. Rev. iii. 7.

26. Seirath.] The article prefixed shows that this name had not lost its appellative character. It means “the forest” or “woodland,” which evidently bordered on the cultivated plain near Gilgal, and extended into “the mountain or hill country of Ephraim.” Comp. Josh. xvii. 15, 18. Once there he was safe from pursuit, and quickly collected a strong force of Ephraimites, and probably the bordering Benjamites.

27. The mountain of Ephraim.] (Comp. vii. 24, and Josh. xvii. 15) i.e. the mountainous district within the tribe of Ephraim. Shechem was situated in it, Josh. xx. 7, xxxi. 21, and Timnath-heres, Judg. ii. 9, and the tomb of Eleazar, Josh. xxiv. 33. Comp. Judg. vii. 24, xvii. 1, 8, xix. 1, Jer. xxxii. 6, &c. So late as the time of Saul it was a kind of camp of refuge from the oppression of the Philistines. 1 Sam. xiii. 6, xiv. 22. Stanley observes that “to the secure heights of the mountain of Ephraim” other tribes wandered for shelter and for power. Ehud the Benjamite “blew his trumpet in the mountain of Ephraim, as in the rallying place of the nation.” Deborah dwelt between Ramah and Bethel in Mount Ephraim (Judg. iv. 5). Tola, of Issachar, judged Israel in Shamir in Mount Ephraim (x. 1); Samuel, too, was of Ramathaim-Zophim, of Mount Ephraim (1 Sam. i. 1), ‘Sinai and Palestine’ p. 227.

28. The Lord hath delivered your enemies into your hand.] Ehud speaks not merely his own opinion, but by Divine inspiration. In like manner Gideon exhorted his followers with the words, “Arise, for the Lord hath delivered into your hand the host of Midian.” vii. 15. Compare, too, Deborah’s message to Barak, iv. 7, 14, and the word of the false prophets, 1 Kings xxi. 12.

29. Everything indicates the rapidity of Ehud’s movements. Avoiding Jericho, he went straight to the Jordan fords (Josh. ii. 7), so as to intercept all communication between the Moabites on the west side and their countrymen on the east. The result was that the whole body of Moabites in Israel were cut off to the number of 10,000 men.

30. All lusty.] I.e. well fed, well-to-do men, the prime part of the nation. Whence it follows,

the land bad rest fourscore years.] Just as the land in Judg. i. 2 meant the tribe of Judah only, not the whole of Canaan, so here the land means that portion of it which had suffered from the oppression of Moab, probably Benjamin and Ephraim chiefly. As regards the duration of rest, Josephus appears to have read eight, instead of eighty, years, as he calls it too short for them to recover their breath. ‘J. A.’ v. 1. An important question arises from the above narrative as to the moral aspect of the history of Ehud. Many commentators defend Ehud’s action in stabbing Eglon on the ground of his having a
CHAPTER IV.

Deborah and Barak deliver them from Jabin and Sisera. 18 Jael killeth Sisera.

And the children of Israel again did evil in the sight of the Lord, when Ehud was dead.

direct command from Almighty God to do so, which, they would argue, justified the action in the same way as the execution of a legal sentence is justified by the authority of the state. But this is in every sense most unsafe and unwarrantable ground to take. The true solution of the difficulty seems to lie in distinguishing between two wholly distinct things—God's providential government of the world, and God's moral law. God providentially brings about His own purposes by the good actions of men, by their bad actions, and by actions of all the various shades between good and bad (Gen. xxvii. 9-10, &c., l. 20, Acts ii. 23). But this has nothing whatever to do with the right or wrong of such actions. That is decided solely by God's immutable moral law. In judging, however, of the nature of an action in its relation to the agent, there are many considerations which must greatly modify our judgment. Acts of violence or cunning, e.g. done in an age when the whole human society applauded such acts, when the best men of the age thought them right, and when men were obliged to take the law into their own hands in self-defence, is a very different thing from the same acts done in an age when the enlightened consciences of men generally condemn them, and when the law of the land, and the law of nations, give individuals adequate security. The application of these principles to Ehud's history is obvious. For a proof of the approbation of Ehud's countrymen, see Josephus' J. A., v. iv. 3, and compare the fable of Judith and Holofernes. We, however, can admire Ehud's faith and courage and patriotism, without being blind to those defective views of moral right which made him and his countrymen glory in an act which in the light of Christianity is a crime. It is remarkable that neither Ehud nor Jael are in St. Paul's list in Heb. xi. 32.

31. After him was Shamgar the son of Anath.] All that we know of Shamgar is contained in this verse, and in ch. v. 6. From these two notices we may gather that Shamgar was contemporary with Jael, and that he only procured a temporary and partial deliverance for Israel by his exploit. (See v. 6 note.) It does not appear to what tribe he belonged. His encounter with the Philistines makes it probable that he may have been of the tribe of Judah; and if his father's name Anath is the same as Anah (Gen. xxxvi. 18), one would look to the borders of Edom as the place of his birth. His own name, of uncertain etymology, sounds Chaldean. See Jer. xxxix. 3, and compare Hadad, Bela, &c., Gen. xxxvi. 32, 35. If the migration of Heber the Kenite from the wilderness of Arad (Judg. i. 16, iv. 11) into Naphtali was caused by the Philistine oppression, it would account for the juxtaposition of Shamgar and Jael in Judg. i. and would confirm these indications of Shamgar belonging to the south of Judah. Possibly Betb-Anath (Josh. xix. 38; Judg. i. 33) may be connected with this migration.

which slew of the Philistines six hundred men with an ox goad.] The ox goad is described as an instrument of wood about eight feet long, armed with an iron spike or point at one end, with which to spear the ox at plough time, and with an iron scraper at the other end with which to detach the earth from the plough share when it became encumbered with it. The fact of their deliverer having no better weapon enhances his faith, and the power of his Divine helper, at the same time that it shows how low the men of Judah were brought at this time, being disarmed by their oppressors (Judg. v. 8), as was the case later (1 Sam. xiii. 19). Compare Judg. vii. 2, xv. 15, 16; 1 Sam. xvii. 40, 50. A similar incident occurs in heathen mythology where Lycurgus is related to have put to flight Bacchus and his followers with an ox goad, Iliad, vi. 134. As regards the time of Shamgar's judgeship, some, as Leclerc, make it coincident with Ehud's, and therefore placed before iv. 1. But as ch. v. 6 connects this days with those of Jael, and makes disastrous times continue till Deborah arose "a mother in Israel," it seems more natural to place Shamgar after the period of rest, whatever it was, which ensued upon Ehud's victories.

delivered Israel.] This phrase distinctly includes Shamgar among the Judges. See note on verse 15.

CHAP. IV. 1. Again did evil . . . when Ehud was dead.] This marks the sacred function of the Judge, who not only delivered the people from their enemies, but also restrained them from idolatry. For the phrase did evil, see note on ii. 11.
2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Haroseth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess,
the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

mediately subjoined to her name. She was "a woman, a prophetess," like Miriam, Exod. xx. 20; Huldah, 2 Kings, xxii. 14; Isaiah's wife, Isa. viii. 3; Noadiah, Neh. vi. 14; and Anna, and Philip's daughters, Luke ii. 36; Acts xxi. 9. Comp. Rev. ii. 20; 1 Cor. xi. 5. In verses 6, 9, 14, we have examples of her prophetic powers, and in ch. v. a noble specimen of prophetic song. Though the other judges are not called prophets, yet they all seem to have had direct communications from God, either of knowledge, or power, or both.

the wife of Lapidoth.] This name only occurs here. It means firebrands, lamps, or flames, and seems, in its use as a proper name, to have descriptive of the bright glance of the eye. Comp. Dan. x. 6; Rev. i. 14.

5. She dwelt.] Rather, "she sat," viz. to judge the people (comp. Ps. ix. 4; Judges v. 10), as it follows, and the children of Israel came up to her for judgment.] The usual place for the judge to sit was "in the gate" (Ruth iv. 1, 2; Proverbs xxii. 23). It suited her character, and the wild unsafe times better, for her to sit under a palm-tree (called ever afterwards the seat of Deborah), in the secure heights of Mount Ephraim, between Ramah and Bethel (see xx. 33 note).

came up to her, &c.] From the lower lands; though, independently of situation, to come up was the proper expression for going before the judge, Deut. xxv. 7; Ruth iv. 1.

for judgment.] This shows that the judges exercised the civil as well as military functions of rulers. Comp. 1 Sam. vii. 15-17. The order and construction and words of this whole verse are singularly like those in 2 Kings xxii. 14, in which Huldah is spoken of.

6. Barak, the son of Abinoam.] The name Barak (as Josephus also observes) signifies lightning, an appropriate name for a warrior whose sword flashed as quickly and irresistibly as lightning. Comp. "duo fulmina belli" of the Scipios, "v.m." vi. 843. It is found also as Barca, or Barcas, among Punic proper names. Hamilcar was so named. Compare Mark iii. 17.

Kedesh-Naphtali.] To distinguish it from Kedesh (doubtful whether the same as Kedesh-Barnea), to the south of Judah. Kedesh-Naphtali still remains as a village under the name of Kades. It lies on the heights 4 miles to the north-west of the Lake Huleh, or the waters of Merom, overlooking the basin of the Jordan. It is described in Josh. xx. 7, as "Kedesh in Galilee, in Mount Naphtali," i.e. the mountainous district of Naphtali, and as "Kedesh, in Galilee" (xxi. 32). It was a city of refuge, and one of the cities of the Levites, viz. for the Gershonites (ib.).

Hath not the Lord God of Israel commanded.] St. James (ch. v. 10) defines the prophets as those "who have spoken in the name of the Lord." Deborah, "the prophetess," here speaks in His name, and issues, not her own but, His commands to Barak. She speaks of God as Jehovah, the God of Israel, because she speaks, as it were, in the presence of the heathen enemies of Israel, and to remind the Israelites, in the day of their distress, that He was ready to perform the mercy promised to their fathers, and to remember His holy covenant, that they, being delivered out of the hand of their enemies, might serve Him without fear. This account has not the least recall to their memories in an instant all His past acts in Egypt, at the Red Sea, in the wilderness, and in the conquest of Canaan.

draw toward Mount Tabor.] Rather "spread out." See xx. 37. The object, doubtless, was to effect a junction of the northern tribes with the tribes of Ephraim and Benjamin, who were separated from them by the plain of Esdraelon, where Sisera's chariots would naturally congregate and be most effective. Mount Tabor rises from the plain of Esdraelon, and its broad top afforded a strong position, out of reach of Sisera's chariots, where the Israelites could muster from north and south, and from whence, when the favourable moment came, they could rush upon the Canaanites below. (See note at end of chapter.) Our ignorance of the site of Harosheth makes it difficult to follow Sisera's movements with certainty; but if the modern Harothbi be Harosheth, Sisera must have marched from
7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin’s army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which

the west. Harothieth, or Harti, is a height in the range which separates Esdraelon from the plains of Acre, under which the Kishon breaks through in its course to the sea.

7. I will draw unto thee.] By God’s providence it came about that Sisera came to the place of his destined destitution, where Deborah and Barak, expressly warned of God, were ready to meet him, and take advantage of the violent storm and the sudden rising of the waters of the Kishon, known before of God, which aided, at the critical moment, their impetuous assault.

the river Kishon.] Rather the brook or stream. The Kishon (now the Nahr Mukutta), so called from its winding course, caused by the dead level of the plain of Esdraelon through which it flows, rises, in respect to one of its sources or feeders, in Mount Tabor, and flows nearly due west through the plain, under Mount Carmel, and into the Bay of Acre. In the early or eastern part of its course, before it is recruited by the springs on Carmel, it is nothing but a torrent, often dry, but liable to swell very suddenly and dangerously, and to overflow its banks in early spring, after rain or the melting of snow. This actually occurred at the battle of Mount Tabor, in April, 1799, when many of the Turkish army were in consequence drowned. The ground on the banks of the Kishon near Megiddo (Lejjun) becomes an impassable morass under the same circumstances (‘Dict. of Bible,’ Kishon), and would be particularly dangerous to a large number of chariots.

8. If thou wilt not go with me, then I will not go.] Barak, like Gideon (vi. 15, 36-40), who is named with him (Heb. xi. 35) among the examples of victorious faith, and like even Abraham, the father of the faithful (Gen. xv. 2, 3; xvii. 18), and Moses (Exod. iv. 10, 13), and Peter (Matt. xiv. 30, 31), exhibited some weakness of faith at first. But this only makes his example more profitable for our encouragement, though he suffered some loss by it himself (verse 9).

9. I will surely go with thee.] Mark the unhesitating faith and courage of Deborah, and the rebuke to Barak’s timidity, ‘the Lord shall sell Sisera into the hand of a woman.’ For a similar use of a weak instrument, that the excellency of the power might be of God, compare the history of Gideon and his 300, David and his sling, Shamgar and his ox-goad, Samson and the jaw-bone of the ass, &c. See 1 Cor. i. 26-31.

the Lord shall sell (see ii. 14; iii. 8) Sisera into the hand of a woman.] Viz., Jael, verse 22. Comp. Jud. xvi. 6. Barak would probably think the woman must be Deborah. The prophecy was only explained by its fulfilment.

Deborah arose and went with Barak to Kedesh.] Her presence as a prophetess would give a divine sanction to Barak’s attempt to raise the tribes of Zebulun and Naphtali. To Barak himself it would be a pledge of her truth and sincerity. She does not appear to have led an Ephraimitic force with her. We can only conjecture, from Judges v. 14, that she commissioned some chief to raise the tribes of Ephraim, Benjamin, and Manasseh (comp. Ps. lxxx. 2), while she went with Barak and mustered Zebulun, Naphtali, and Issachar. Kedesh, as Barak’s residence, and situate among the hills which form the spurs of the anti-Lebanon range, was chosen as the mustering-place.

10. And he went up, &c.] Rather, ‘and ten thousand men went up at his feet;’ i.e. as his followers, the same as ‘after him’ in verse 14. Just the converse of the phrase iii. 27, of Ehud, ‘be before them;’ literally at, or, before their face. In like manner, Exod. xi. 8, and 1 Kings xx. 10, ‘all the people at thy feet,’ is rendered ‘all the people that follow thee.’

went up.] To mount Tabor, as verse 12.

11. Heber the Kenite (iii. 31, note.) This migration of Heber the Kenite, with a portion of his tribe, from the south of Judah to the north of Naphtali, had clearly taken place recently, in the lifetime of the existing gene-
was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kadesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Haroseth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was

ration, since Jael was Heber's wife, verse 31, ch. v. 24. See note on iii. 31. It is mentioned here to account for the subsequent narrative, but possibly also because the news of the great murther of the Israelites at Kedesh had been carried to Sisera by some of the tribe (verse 12), whose tents we are here informed were in the immediate neighbourhood of Kedesh.

which was of the children of Hobab.] The A. V. has placed these words out of their order. It should be "had severed himself from the Kenites which were of the children of Hobab," &c. The form Kain, or Cain, here translated Kenites, occurs also Num. xxiv. 22. It is the name of the ancestor of the tribe.

pitched his tent.] Still preserving his nomad character, and not dwelling in houses.

unto the plain.] Rather, "unto the oak (or terebinth tree) in Zaanaim," as the Sept. rightly render it. The Vulgate here, and Gen. xiii. 18; xiv. 13; xviii. 1; Deut. xi. 30, has misled our translators to render it "plain," though elsewhere, as Judg. ix. 36, 37; 1 Sam. x. 3, it follows the Sept. in rendering the word rightly "oak-tree." The A. V. has everywhere erroneously "plain." The last references supply examples of single trees being used as topographical marks. Comp. Josh. xxiv. 26; Gen. xxxv. 8. Zaanaim, written in the Keri and in Josh. xix. 33 Zaananim, where see note.

13. Nine hundred (see verse 3.) Josephus magnifies them into three thousand.

from Haroseth unto the river of Kishon.] Lr. in the whole plain of Esdraelon from west to east.

14. Deborah said, Up; for this is the day.

&c.] Deborah still appears as the prophetess, announcing the purpose of God to give the victory on that day.

Barak went down.] From the broad top of Tabor, where he had been watching his opportunity in safety, to the plain of Jezreel (or Esdraelon) below.

15. The Lord discomfited Sisera.] The word here rendered discomfit is one spoken especially of God. See Exod. xiv. 24 (A. V. troubled); xxiii. 27 (A. V. destroy); Josh. x. 10, &c.

with the edge of the sword.] See verse 16 and i. 8.

before Barak.] Barak, in his impetuous attack, made in faith (Heb. xi. 32-34), was the instrument, but the Lord was the real agent of this victory. Ps. xciii. 1.

lighted down off his chariot.] Probably his chariot stuck in the morass (see note on verse 7); or he might leave his chariot in order to mislead his pursuers, and in hope of gaining a place of safety while they were following on the track of the chariot-wheels, and the bulk of the host.

16. There was not a man left.] What with the overflowing of the Kishon (v. 21), by which numbers were drowned, and the panic which had seized the defeated army, and made them an easy prey to the sword of the pursuing Israelites, Sisera's whole force was cut to pieces and broken up.

17. The tent of Jael.] These Kenites retained their nomadic habits. Comp. Jer. xxxv. 6-10. Sisera went, not to Heber's tent, but to Jael's, as more secure from pursuit. For the separate tent of the women, see Gen. xviii. 6, 10; xiv. 67.

there was peace, &c.] Sisera thought, there-
peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a 'mantle.'

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and 'took an hammer' in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

fore, to find friendship and protection with the tribe.

18. And Jael went out to meet Sisera.] The news of the great victory had probably already reached her, and she was on the look out for further tidings, when she saw the great captain fleeing towards her tent in evident distress. Her plan was quickly formed. She would take part in the deliverance of God's people, and the destruction of his enemies (v. 31) by the use of the womanly weapons of guile and cajoling (comp. Josh. li. 4-6, 8-15; 1 Sam. xix. 13-16; 2 Sam. xvii. 18-21; Jud. ix.-xiii., &c.). A mantle, a word found here only, perhaps a quilt, or counterpane.

19. A bottle of milk.] A touch of true nomadic life, and perhaps indicating also that they were already Rechabites. See v. 25, where the curdled milk, said to be intoxicating (butter, A. V.), is coupled with the fresh milk.

20. Stand in the door, &c.] The characteristic duplicity of the Oriental character, both in Sisera and Jael, is very forcibly depicted in this narrative, and to the life. It is only by the light of the Gospel that the law of truth is fully revealed.

21. Compare the poetical account, ch. v. 26, 27. If we can overlook the treachery and violence which belonged to the morals of the age and country, and bear in mind Jael's ardent sympathies with the oppressed people of God, her faith in the right of Israel to possess the land in which they were now slaves, her zeal for the glory of Jehovah as against the gods of Canaan, and the heroic courage and firmness with which she executed her deadly purpose, we shall be ready to yield to her the praise which is her due. See iii. 30, note.

22. Behold, as Barak pursued Sisera, &c.] The narrative in this verse brings out strongly the fulfilment of Deborah's saying at verse 9. Barak, thinking his victory incomplete as long as Sisera was alive, followed him in close pursuit, but came up with him too late to reap the crowning glory of the conquest. "When he came into the tent Sisera lay dead." He had been sold "into the hand of a woman."

23. So God subdued.] Comp. Ps. xviii. 46-50; lxviii. 1, 35; xliv. 3; cxv. 1, &c. Here the term Elohim is used, though in the rest of the Chapter and in Chap. v. Jehovah is prevalent.

24. The hand of the children of Israel prospered.] Literally, "and the hand of the children of Israel went on, going on and being hard;" i.e. their power waxed greater and greater. Comp. Gen. xxvi. 13; 1 Sam. xiv. 19; 2 Sam. v. 10, &c. The meaning is, that Barak's great victory was the beginning of a successful resistance to Jabin, by which the Israelites recovered their independence, and finally broke the Canaanite power. Accordingly we hear no more of Canaanite domination in the Book of Judges.
ADDITIONAL NOTE on verse 6.

The following description of Mount Tabor is quoted by Rosenmüller:—"Mount Tabor, situated in the midst of the plain of Galilee, rises at first gradually, but from halfway up to the top is extremely steep and precipitous, and difficult to ascend. On the north side it is inaccessible. Putting aside the difficulty of the ascent, it is a mountain of singular beauty and most pleasant aspect. Its top is round and very spacious; its sides are covered with a great variety of trees and shrubs and evergreen vegetation. The profusion of flowers scents the air, and the climate is delicious. From the top a magnificent view of the subjacent country expands in every direction."—Cotovia. 'Itiner. Hierosolym.' Josephus (" J. W.", iv. i. 8) says that the table-land on the top of Tabor has a circumference of upwards of three miles, and assigns to it a still greater height (30 furlongs); but these are gross exaggerations. The summit of Tabor is an oblong or oval, with a circumference of less than a mile; its elevation above the level of the sea is given by Van de Velde as 1865 English feet. The ascent takes about an hour, the path being through an open wood of evergreen oak, pistachios, and other trees, resembling "the scattered glades in the outskirts of the New Forest." Its summit now is "an alternation of shade and green sword," but anciently, for centuries before and after the birth of Christ, a fortified city stood there, the foundations and some of the walls of which still remain, with indications of the four gateways of a Roman camp. Josephus and a party of Jews held this inaccessible post against Placidus, Vespasian's general, and were only dislodged by stratagem.

CHAPTER V.
The song of Deborah and Barak.

THEN sang Deborah and Barak

the son of Abinoam on that day,
saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, *when thou westent out:* Deut. 4.

CHAP. V. 1. *Then sang Deborah.*] (Comp. Exod. xv. 1-10; Judith xvi.) The verb is fem. and singular (comp. Num. xii. 1), and so applies only to Deborah, who doubtless (see verses 3, 7, 12, 13), as a "prophetess," both composed and sang this noble ode, which, for poetic spirit and lyric fire, is not surpassed by any of the sacred songs in the Bible. Bishop Lowth styles it "nobilissimum Deborce canticum" ("Prelect. xiii."). If Barak did more than assist at its solemn recital before the ark, perhaps with accompaniment of cymbals and timbrels, we may suppose that, as Miriam took up the first verse of the song of Moses (Exod. xv. 11, 21), and sung it as an antiphon, so Barak (comp. 2 Sam. vi. 14, 15), with the chorus of men, answered the song of Deborah by singing verse 2, which is also exactly suited for an antiphon, summing up as it does the subject matter of the whole ode.

2. The best critics, ancient and modern, agree, for the most part, that this verse ought to be rendered with the Septuagint ("Cod. Alex."). "For the leading of the leaders in Israel (the princes), for the willingness of the people (to follow them), bless ye the LORD." The word rendered in the A. V. "avenging," occurs only Deut. xxxii. 43, where the parallelism requires, as it does here, the sense which the Sept. gives in both passages, of leaders. Comp. verses 9 and 13, where the nobles and the people are again contrasted.

3. A moral lesson is addressed to the kings and princes of the earth, as in Ps. ii. 10-12. Comp. for the general sentiment 1 Sam. ii. 1-10, and for the turn of phrase Isai. i. 2, 10; Jer. v. 21; Mic. i. 2; iii. 1; vi. 1, 2; Prov. l. 20; vili. i-6, &c. The grandeur of the lesson requires a corresponding grandeur in the audience.

4. *When thou westent out of Seir,* &c.] This passage occurs again in nearly the same words in Ps. lxviii. 7-9, and is imitated, though less closely, Habak. iii. 3-12. Comp. especially Hab. iii. 3, 12, with verse 4. The three passages clearly relate to the same events, and so mutually explain each other. The subject of them is the triumphant march of Israel, with the LORD at their head, to take possession of Canaan, and the overthrow of Sihon, Og, and the Midianites. This march commenced from Kadesh, in the immediate neighbourhood of Seir. The shaking of the earth, and the
of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.

10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

A mother.] Comp. Isai. xxii. 21, xlix. 23.

8. They chose (literally, be, or one, choose) new gods, then was war in the gates.] This verse is very variously rendered, but a comparison of Deut. xxxii. 16, 17, where the very phrase "new gods" occurs, proves the A. V. to be right. The "war in the gates" describes the hostile attacks of the Canaanites, which were the punishment of the idolatry of the Israelites, as in Deut. xxxii. 19-22.

was there a shield or spear seen, &c.] The result of the "war in the gate" was the utter subjugation of Israel and their reduction to a state of unarmed and resisting helotry. Compare the similar description of them under the Philistine dominion, 1 Sam. xiii. 19-22, and above iii. 31, and note.

9. My heart, &c.] In this deplorable weakness of Israel how noble was the conduct of the governors who volunteered to lead the people against their oppressors. Deborah's heart burst with admiration as she thought of their patriotic devotion, and broke out into thanksgiving to Jehovah.

10. Speak ye that ride on white asses, &c.] Two effects of the Canaanite oppression had been mentioned in verses 6 and 7, viz. that the people dared not frequent the highways, and that the magistrates could not minister justice in the gates. Deborah appeals to both these classes to bear witness to the happy change that had followed the overthrow of Jabin. Those that ride on white asses are the nobles or magistrates. See x. 4, xii. 14.

white.] Rather white with red spots or a red tinge. Spoken in Arabic of camels and asses, and of wool in Ezek. xxvii. 18. Such asses would be choice and valuable.

that sit in judgment.] Rather "that sit on saddles, or horse-clothes," a further description of those who ride on asses. The Sept. (Cod. Alex.) have "litters" or "covered chariots." It cannot mean judgment, as it is pointed now in the Hebrew text.

and ye that walk by the way.] These are
11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the Lord go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar

the common people, that go on foot, opposed to the preceding class. The A. V. by leaving out the words ye that obscures the sense.

*I.e.* praise the Lord. It is placed at the end of the verse, because it applies to both the classes enumerated, the riders and the walkers.

11. They that are delivered, &c.] The sense of the A. V. is that, whereas formerly they could not go in safety to draw water from their wells, but were shot at by the archers of the enemy, they were now delivered from such tumults, and standing round the wells in security rehearsed the righteous acts of the Lord in delivering them. But the Hebrew does not readily give this sense.

the righteous acts towards the inhabitants of his villages, &c.] Rather “the righteous acts of his government in Israel.” See note on verse 7.

then shall the people of the Lord go down to the gates.] This may mean “to attack the Canaanite cities,” but it is more simple to understand it of the Israelites, who hid themselves in caves and deserts, returning in security to the gates of their own cities for justice, or commerce, or to dwell there, now that the Canaanite was subdued.

12. Awake, awake, &c.] By these impassioned words the prophetess fans the flame of her own spirit to describe in adequate strains the mustering, the battle, and the victory (Comp. Isai. ii. 9, 17, lii. 1, 2);

lead thy captivity captive, &c.] And she incites Barak to the intoxication of triumph by pointing to the captive Canaanites and their sheep and cattle (included under the term “captive,” Amos iv. 10 (Heb.); 1 Chr. v. 21; 2 Chr. xxi. 17), whom she bids him carry off as his prey.

13. This verse is variously rendered. The A. V. follows the Masoretic punctuation; but the old versions favour a different punctuation, according to which the sense will be, “then a remnant of the nobles came down; the people of the Lord came down for me against the mighty.” Comp. verse 11, for “the people of the Lord;” and iv. 14, v. 14, for “went (came) down.” The following verses mention in detail who this “remnant” were.

14. Out of Ephraim, &c.] Pre-eminent was Deborah’s own tribe, the great tribe of Ephraim (see iv. 5, 6), at least that portion of it which dwelt in the Mount of the Amalekites (see xii. 15); and following Ephraim, coming up as it were behind them, as lying further off from the valley of Jezreel, and mingled with them under their leadership (comp. i. 22, 35, for the exceptional pre-eminence of Ephraim), came Benjamin.

Maccir.] This doubtless indicates the west-Jordanic families of Manasseh. See Josh. xvii. 1–6. The east-Jordanic families are designated in verse 17. The whole verse should be rendered, “of Ephraim came down those whose root is in Mount Amalek; after thee (O Ephraim) came Benjamin amongst thy people; of Maccir there came down the chiefs, and of Zebulun they that handle the staff of the officer” (scribe, see 2 Kings xxv. 19).

the pen of the scribe.] The Hebrew word skhbeq never means a pen, but always a staff, and very frequently the staff or sceptre of the ruler. The Hebrew word, here rendered scribe, and elsewhere scribe, when used in a military sense, denotes the officer whose duty it was, like that of the Roman tribunes, to keep the muster roll, and superintend the recruiting of the army.

15. The princes, &c.] As punctuated, the Hebrew text is “my princes;” Deborah speaks as their “mother.” But the old versions, which our A. V. seems to have followed, favour the punctuation which many modern commentators prefer, according to which it is simply “the princes in Issachar.” The words which follow (even Issachar, &c.) mean “and, as well as Issachar, Barak also with the tribes of Zebulun and Naphtali, rushed
were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. 16 Why abidest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ships?

down on foot from Mount Tabor into the valley to attack the iron chariots of Sisera.*

* Heb. his feet.
1 Or, In the divisions, &c.
† Heb. impressions.
‡ Or, In.

for the divisions of Reuben, &c.] Reuben ought to have followed in this catalogue of patriots, but with that abruptness for which this poem is so conspicuous, Deborah adverts to his absence instead.

divisions.] So Jerome: but Gesenius and others translate “among the brooks of Reuben;” which is, perhaps, the best rendering.
great thoughts of heart.] And

16. Great searchings of heart.] There is a play on the words, which in the Hebrew are much alike. Deborah means to say that at first the Reubenites made magnificent resolutions to help their brethren against Jabin. But that their care for their flocks prevailed, and they stayed at home, and let the opportunity slip.

17. Gilead abode, &c.] The land of Gilead, on the east of Jordan, was divided between Gad and the half tribe of Manasseh, who are both comprehended here. See Josh. xxxii. 25, 31.

why did Dan, &c.] Joppa was in the territory of Dan (Josh. xix. 46), and was in later times the sea-port of Jerusalem. See, too, Jon. i. 3. Other instances of its commercial activity may be seen, 2 Chr. ii. 16, Ezr. iii. 7. Bertheau thinks it clear that the migration of the Danites to the north (Judg. xviii.) had not yet taken place.

bis breaches.] Rather bawms; i.e. the creeks and bays and river-mouths by which their coast was broken. Josh. xix. 29.

18. Zebulun and Naphtali, &c.] In contrast with the selfishness of the tribes just named, Deborah reverses with enthusiasm to the heroic prowess of Zebulun and Naphtali, under their leader Barak. “Zebulun was a people that despised their own life unto the death, and so was Naphtali, on the high places of the field,”—either Mount Tabor, where they mustered for the fight (iv. 6), or their own native mountains (Josh. xx. 7).

Asher continued on the sea shore, and abode in his breaches.

18 Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field.

19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses fought against Sisera.

19. The kings came and fought, &c.] By a sudden turn the Canaanite hosts are now paraded before us, led to battle by their numerous kings. The mention of these kings is a striking point of resemblance to the battle with Jabin king of Hazor, related in Josh. xi. See verses 1, 2, 5.

in Taanach by the waters of Megiddo.] Taanach (“the name of which is still preserved in a village on the slope of the hills skirting the plain on the south.”—Stanley) and Megiddo are both mentioned as royal cities in Josh. xii. 31, whose kings Joshua smote. We learn from Josh. xvii. 11, 1 Chr. vii. 29, that they both belonged to Manasseh, though situated within the borders of Issachar; and from Judg. i. 37, that Manasseh did not drive out the Canaanites from them, but put them to tribute only. They are mentioned together again in 1 Kings iv. 12.

the waters of Megiddo.] Are either the waters of the river Kishon itself, which flows close by Megiddo, “the pools in the bed of the Kishon” (Stanley), or, as Robinson thinks, a mill-stream which flows into the Kishon. The modern name of Megiddo is el-Leijun—the Legio of Eusebius. Megiddo was an important position, as commanding one of the passes into the hill country of Ephraim from the plain of Jezreel.

they took no gain of money.] I.e. according to Bertheau and others, they got no booty, as they expected, or, they did not fight for plunder, but for life and victory. Compare verse 30. Kimchi and others understand it rather to mean no quarter was given, no ransom of money was taken. Compare Zeph. i. 18.

20. They fought from Heaven.] Deborah acknowledges that God fought on the side of Israel, and gave them the victory. Compare Ps. lxviii. 1, 34, 35, xviii. 32, 40, xlv. 1-7, &c.

the stars in their courses, &c.] Josephus relates that, just as the battle began, a violent tempest came on with a great downfall of rain, and a hailstorm, which, driving full in the faces of the Canaanites, so blinded and
21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pranings, the pranings of their mighty ones.

23 Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite, be, blessed shall she be above women in the tent.

25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workingmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell; he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Sisera looked benumbed them with cold, that they could neither use their bows with effect nor even hold their swords ('J. A.', v. 5, § 4). The description in this verse, coupled with the overflowing of the Kishon, makes Josephus's account very probable.


*ancient river.* The word translated ancient occurs only here. The phrase probably means that Kishon was celebrated from ancient times on account of the battles fought on its banks.

*O my soul, thou hast trodden down strength.* As the image of the mighty host of Sisera, either engulfed in the rising waters, or slain "with the edge of the sword," rises before the mind of the prophetess, herself the chieftain of the victorious army, she breaks out into a phrenzy of exultation, and apostrophizes herself in these burning words of triumph. Her own foot was then trampling upon and crushing out the strength of her vaunting foe.

22. *Then were the horse-boots, &c.* Probably alluding to the frantic efforts of the chariot-horses to disengage themselves from the bog. See note on iv. 7 and 15.

*mighty ones.* Applied to bulls, Ps. xxii. 12; and horses, Jer. viii. 16, xlviii. 11; elsewhere, as probably here, to men.

23. Another incident of the war is here brought to light. The inhabitants of Meroz (according to Eusebius, a village 12 miles from Samaria, and still called in his day Merov) hung back, and gave no help in the day of battle, although it was Jehovah who called them by the mouth of His prophet to uphold His cause against the idolatrous Canaanites. For this Deborah declares her-
out at a window, and cried through the lattice. Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned an answer to herself.

30 Have they not sped? have they not divided the prey; they give every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil.

31 So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

queror. But as the hours rolled on, and he came not, first impatience, and then anxiety and motherly fear, break out. "Why is his chariot so long in coming," &c. Bishop Lowth considers this the most perfect example of that kind of Prosopopoeia, which ascribes probable speeches to real persons. 'Praelect.' xiii. No less true to nature are the efforts of her women to calm her apprehension, and suggest some good reason for the delay.

30, 30. Have they not sped, &c.] Literally, "are they not lighting upon and dividing the spoil?" and that so rich a one as to take a long time to distribute. The imaginary enumeration which follows, with the special mention of Sisera's share, forms a fine contrast to the description of Sisera's death, and the whole passage is not without a tinge of bitter mockery, intended to heighten the triumph of the Israelites. The correct translation of the latter part of verse 30 is "a booty of dyed garments for Sisera, a booty of dyed garments and of party-coloured cloth (a term applied whether divers coloured threads are woven together, or whether one colour is embroidered upon another), a dyed garment and two party-coloured clothes for the necks (or neck, as Gen. xxvii. 16; xlv. 14) of the booty;" but the meaning of the two last words is very obscure. The A. V. supposes booty to be put for those that take the booty; others explain the booty to mean the captive damsels, or the captive cattle, on whose necks these clothes are to be placed (either as ornament or as a burden; comp. viii. 21, 26). But possibly "the necks of booty" may mean the backs or shoulders (of men or beasts) laden with booty. See Gesen. 'Thea,' דָּלָאָיִא.

30. A damsel or two.] In his description of the great victory of the Emperor Claudius over the Goths, Gibbon says, "So considerable was the number of female captives that every soldier obtained to his share two or three women." 'Decl. and Fall,' Vol. ii. ch. xi.

31. So let all thine enemies perish, O Lord, &c.] Comp. Ps. lxxviii. 1-3; 1 Sam. ii. 10. A most striking conclusion to this beautiful poem, in which the spiritual truth, which the whole narrative is intended to convey, flashes out like the sun from behind a cloud. The enemies of the Lord will perish like the host of Sisera, and all their hopes will end, like those of Sisera's mother, in bitter disappointment and shame; but all that love our Lord Jesus Christ shall shine forth as the sun in the kingdom of their Father. Comp. Matt. xiii. 43; Dan. xii. 3.

the land had rest, &c.] See iii. 30; viii. 28; 2 Chr. xiv. 1.
CHAPTER VI.

1. The Israelites for their sin are oppressed by Midian. 8 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defends his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

2. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

3. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4. And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for describes an exactly similar proceeding of Alyattes against the Milesians. "When the fruits of the earth were ripe, he marched with his army into their territory, and, having stripped it, returned home, leaving all the houses untouched, that the Milesians might return, and sow their fields again for him to plunder at his next invasion," 1. 17.

the Amalekites.] See iii. 13.

children of the east.] See Gen. xxv. 6; xxix. 1; Job i. 3; Matt. ii. 1, 2, 9.

4. They encamped against them.] See Ps. xxvii. 3; 2 Sam. xii. 28. Jerome's apud eos, as if the nomads had merely pitched their tents among them, does not give the force of against, see xx. 5.

till thou come.] A frequent term for describing situation, Gen. x. 19; xiii. 10; Judg. xi. 33; 1 Sam. xvii. 52; xxvii. 8.

unto Gaza.] Indicating the extreme point south to which they spread their devastations, crossing the Jordan near Bethshan (called by the Greeks Scythopolis, from a great invasion of Scythian nomads in the time of Josiah, described by Herodotus, and thought to be alluded to in Zeph. i. ii. where the invaders penetrate to Gaza ii. 4), and entering by the valley of Jezreel, and sweeping along the whole of the maritime plain, the shephelah.

sustenance.] The word so translated, and rightly, viculal, xvii. 10, seems here rather to mean, as in 2 Chron. xiv. 12 (Heb.), any living, the sense being, "they left nothing alive in Israel, neither sheep, nor ox, nor ass."

5. Grasshoppers.] Locusts; their Hebrew name signifies multitude. For the numbers in which locusts come, see Exod. x. 4-6, 14, 15; Joel i, ii; Ps. lxxviii. 46. The follow-
both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord.

7 ¶ And it came to pass, when the children of Israel cried unto the Lord because of the Midianites,

8 That the Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I am the Lord your God; fear not the gods of the Amorites, in whose land ye dwell: Jer. 10. 2; but ye have not obeyed my voice.

11 ¶ And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained

ing passage well illustrates the historical truth of the account before us:—"No one, in present days, has passed this plain (Esdraelon) without seeing or hearing of the assaults of the Bedouin Arabs, as they stream in from the adjacent desert. Here and there, by the well side, or amongst the bushes of the mountains, their tents or their wild figures may always be seen, the terror alike of the peaceful villager, and the defenceless traveller. What we now see is but a miniature representation of the one great visitation which lived for ages afterwards in the memory of the Jewish people,—the invasion of the wild population of the Desert itself. They came up with all the accompaniments of Bedouin life, with their cattle, their tents, and their camels...and destroyed the increase of the earth, and all the cattle in the maritime plain, till thou come unto Gaza. The Israelites...fled into their mountain-fastnesses and caves, as the only refuge: the wheat, even of the upland valleys of Manasseh had to be concealed from the rapacious plunderers. The whole country was thus, for the first time, in the hands of the Arabs. But it was in the plain of Esdraelon that then, as now, the children of the desert fixed their head-quarters...They lay along the valley like locusts for multitude, and their camels—unwonted sight in the pastures of Palestine—were without number, as the sand by the sea-side on the wide margin of the Bay of Acre for multitude" (Sin. and Palest., pp. 332-334).

6. Cried unto the Lord.] See iii. 9, 15; iv. 3; Ps. cvi. 44, 45; vii. 6, 19, 28.

8. A prophet.] His name is not given. In 1 Kings xiii. we have two remarkable prophets spoken of without mention of their names. See, too, 1 Kings xx. 13, 35, &c.; 2 Kings ix. 1, 4. This message is strikingly similar to that of the angel, ii. 1-4. See also 1 Sam. x. 18 and Josh. xxiv. 17. The reference to Exod. xx. 2 is plain, and supposes the people to whom the prophet addresses these words to be familiar with the text, or at least with the facts recorded in that text.

10. The Amorites.] An exactly similar use of the name Amorite, instead of the more usual name Canaanite, occurs in Josh. xxiv. 15, 18. See, too, Gen. xv. 16. In the Egyptian monuments of Rameses III. Palestine is called "the land of Amori." (See vol. i. p. 471.) Perhaps in this case a special reason may be found for the use of Amorite, if the prophet was addressing those who dwelt in the mountains, where the Amorites chiefly dwelt. See Gen. xlviii. 22. The idolatries of the Amorites seem, too, to have been pre-eminently abominable. See 2 Kings xxii. 11; 1 Kings xxii. 26. It should be observed that this prophecy, as it traces the misery of Israel to their own sins, so also intimates the necessity of repentance and of breaking off their sins—especially the sin of idolatry—as preliminary to any deliverance. In exact accordance with this view, Gideon commences his work by throwing down the altar of Baal, and building up the altar of Jehovah, verses 24, 25.

11. And there came an angel, &c.] It should be rendered, "and the angel of the Lord came," &c., as it is in the A. V. of verse 12. See, on ii. 1. Josephus here, too, evades the mention of the angel, and calls it "a phantasm in the shape of a young man."

an oak, &c.] It should be, "the oak," indicating it as a well-known tree, still standing in the writer's days, as the altar built by Gideon is expressly stated to be in verse 24. Contrast 1 Kings xix. 4, where the correct "a juniper tree" of the A. V. is in Hebrew one juniper tree.

in Ophrah, that pertained to Joash the Abi-Ezrite.] Compare the form of the word "Abi-Ezrite" with that of "Benjamite" in iii. 15.
unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, 'to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel?

There was another Ophrah in Benjamin, Josh. xviii. 23; 1 Sam. xiii. 17. This Ophrah was in Manasseh, and was the village of Joash, the head, apparently, of the family of Abi-ezer (verse 24), which was one of the families of Gilead, the son of Machir, the son of Manasseh (Num. xxvi. 30, where, by the loss of the letter B in the Hebrew text, it is transformed into Jezer, Josh. xvii. 2). In viii. 27, Ophrah is called the city of Gideon, Joash probably being then dead. In like manner we have Gibeah of Saul, the city of David, &c. The incident of the threshing in the wine-press is illustrated by 1 Sam. xxiii. 1.

12. Appeared, &c.] See xiii. 3, 10, 21. The angel might have been there without being visible, as in the case of the angel of the Lord when he met Balaam (Num. xxxii. 31). See, too, 2 Kings vi. 17.

the Lord is with thee.] This was a common form of salutation (Ruth ii. 4). Here, however, it seems to be more of the nature of an assertion containing a promise. Compare Exod. iii. 12; Josh. i. 5; Luke i. 28.

thou mighty man of valour.] Known to be such by Him to whom the future is as naked as the past, though as yet not known to be such either by himself or his countrymen. Compare the salutation of the Virgin Mary above cited, Luke i. 28, 30.

13. Ob! my Lord, &c.] Gideon addresses him with courtesy, though ignorant of his real nature. The extreme bitterness of the national sufferings under the Midianite occupation breaks out in the turn given by Gideon to the angel's salutation. His words, suitable as they were to times of prosperity, seemed to be a mockery at the present time, when it was evident the Lord was not with them. Comp. Deut. xxxi. 17.

where be all his miracles, &c.] Observe the constant reference to the Exodus. Above, verse 8.

the Lord hath forsaken us.] Comp. Isai. xlix. 14, 15.

14. And the Lord looked upon him.] Literally, "turned towards him," a phrase denoting favour, to look graciously towards any one. Ps. xxv. 16; 2 Sam. ix. 8.

go in this thy might.] That gracious look conferred immediate strength. Comp. Ephes. vi. 10; Acts ii. 38; John xx. 22, 23; Acts iii. 6, 7. The change of phrase from "the angel of the LORD" to "the angel of this word to me," is remarkable. It is, however, in harmony with what has been noticed at ii. 1, that when messages are delivered by the angel of the Lord, the form of the message is as if God Himself were speaking. Comp. Exod. xix. 20 with Acts vii. 38, and Revel. xxi. 6, 7, 8, 9, 12, 16. The Septuagint continue the phrase, "the angel of the Lord," throughout.

have not I sent thee?] Comp. iv. 14; v. 30, &c., where, as here, the interrogative adds strength to the affirmation. For the sending, implying a valid commission and sufficient powers, comp. Exod. iii. 10, 14; Isai. xlv. 26; Luke ii. 1; Ezch. iii. 3; Zech. iii. 7; vi. 15; Mal. iii. 1; Luke x. 3; John xx. 21; and the term Apostle, as applied to our Lord, Heb. iii. 1, and to the Twelve.

15. Ob! my Lord.] Rather, "Oh! Lord," as verse 22. The A.V. following the Sept. and Vulgate takes no notice of the change of punctuation in the word "my Lord" as compared with verse 15. But the change implies the acknowledgment of the person so addressed as "the Lord." Gideon now perceived that the Lord was speaking to him by His angel.

where with shall I save Israel, &c.] Comp. Exod. iii. 11, "Who am I that I should go unto Pharaoh?" and Exod. iv. 1-3. Gideon saw no qualifications in himself, or in his family or tribe, for the office of saviour to his people. "My family is the poorest in Manasseh, and I am the least in my father's house," is the literal rendering of his words.

16. I will be with thee.] The same answer as
behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

19 ¶ And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

that given to Moses, Exod. iii. 12. For the doctrine, compare Zech. iv. 6; 2 Cor. iv. 7. as one man. See xx. 1, 8; Num. xiv. 15; Levit. xxvi. 8.

17. If now I have found grace in thy sight.] A phrase of very frequent occurrence. See Gen. vi. 8; xviii. 3; xix. 19, &c.; Esth. v. 8; vii. 3; viii. 5.

Show me a sign that thou talkest with me.] Gideon desires some assurance that the message he had just received was indeed from God, and not a mere dream or delusion. He asks as a sign, verse 18, that his mysterious visitor should tarry under the oak till Gideon returned to him with his gifts and offerings, which the angel promises to do. If the angel eat of Gideon's present it would of course be a conclusive proof of the reality of the vision. Comp. John xxi. 9-13; Luke xxiv. 37-43; Acts x. 41. It would also be a token of his goodwill to Gideon. Comp. Gen. xviii. 3.

18. My present.] The word used regularly, though not exclusively, for the meat and drink offering, Amos v. 25. Its double sense of an offering to God, or a gift to man, suits the doubt in Gideon's mind as to who his visitor might be.

19. Unleavened cakes.] As being much more quickly baked. Comp. Gen. xix. 3; 1 Sam. xviii. 24; Exod. xii. 39. An ephah, containing 3 seabs or measures, was the quantity of flour commonly used at one baking (Gen. xviii. 6; 1 Sam. i. 24; Matt. xiii. 33), but, of course, was much more than one person could eat at a meal. An omer, of which there were 10 in an ephah, was the daily quantity of manna for each person (Exod. xvi. 16).

presented it.] A word especially, though not exclusively, proper for offerings to God. See Amos v. 25, where the same word is rendered offered.

20. The angel of God.] The change of expression from "angel of the Lord" to "angel of God" is remarkable. See verses 11, 12, 21 (twice), 22, and the use of "the Lord" through the chapter, except from verse 36 to verse 40.

lay them upon this rock.] Which would serve for an altar, xiii. 19, 20.

pour out the broth.] Libations were a very ancient form of offering. In Gen. xxxiv. 14 we read that Jacob set up a pillar of stone, and poured a drink-offering thereon, and poured oil thereon. The drink-offerings of wine under the Levitical law were poured upon the altar, Exod. xxx. 9; and the same was done in the idolatrous services of the Jews, Isa. lvi. 6; Jer. vii. 18; xix. 13; xxxii. 29; xlv. 17, &c.; Ezek. xx. 28. But we also read of libations of water, as 1 Sam. vii. 6, by Samuel; 2 Sam. xxiii. 16, by David, and perhaps by Elijah, 1 Kings xviii. 33. The pouring of the broth upon the rock was evidently of the nature of a libation. It might also, like the water poured by Elijah upon his sacrifice, make the miracle of the fire that consumed the sacrifice more apparent. Comp. 2 Macc. i. 21.

21. The staff.] His appearance was that of a traveller, Gen. xxxiii. 10; Exod. xii. 11; Matt. x. 10.

there rose up fire, &c.] Comp. Levit. ix. 24; 1 Chr. xxvi. 26; 2 Chr. vii. 1; 1 Kings xviii. 24, 38; 2 Macc. i. 19-22, 33; ii. 10.
22. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

23 And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die.

24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass on the same night, that the Lord said unto him, Take thy father’s young bullock, even the second bullock of that seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

26 And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take thy sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the Lord had

The labour of both would be required for pulling down and removing the altar of Baal, and for bringing the materials for building the altar of Jehovah. It is thought by many both Jewish and Christian commentators, from the same words being used (in the Hebrew), of the bullock “which is thy father’s,” and of the altar of Baal “which is thy father’s,” that the bullock was destined for an offering to Baal.

in the ordered place.] This is a difficult expression, but it is tolerably certain that the passage ought to be rendered, “build an altar, &c., with the materials,” literally, “the wood laid in order” (comp. Gen. xxii. 9; 1 Kings xviii. 33), that, viz., which he would find ready to hand in the altar of Baal which he was to throw down. A similar transaction is recorded, 1 Kings xv. 22, in nearly the same words.

the wood of the grove.] It should be, “the (blocks of) wood of the idol,” i.e. the image of Astarte. The command from God Himself to build an altar, and sacrifice upon it, is remarked by the Jewish commentators as extraordinary. It is, however, analogous to Elijah’s sacrifice in 1 Kings xviii., and was doubtless caused by the extraordinary circumstance of the defection of the Israelites from the worship of the true God. Possibly, too, the Midianite invasion had made the worship at Shiloh impossible at this time.
said unto him: and so it was, because he feared his father’s household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the Lord came upon Gideon, and he blew the horn of the tower of the gate.

27. His father’s household.] Rather, “the house of his father,” i.e. the Abiezrites. See verse 15. “The house of fathers” was a subdivision of the tribe, Num. i. 2, &c.; iii. 15, &c.; 1 Chr. v. 15; ix. 9, &c. The mention of the “men of the city” by the side of Gideon’s “father’s house” suggests the probability of their being a remnant of the Canaanite population. There was evidently such a remnant in Shechem (see ix. 28), and in verse 28 they appear as the special patrons of Baal-worship.

28. This verse implies that the altar of the Lord was built near the site of the altar of Baal.


31. From the boldness of Joash in defending his son, it is likely that the majority of the Abi-Ezrites sided with him against “the men of the city,” and already felt drawn towards Gideon as their national and religious leader. See verse 34. Joash appears as the chief magistrate of Ophrah. The words that stood against him, may be equally well rendered that stood before him, viz. to plead Baal’s cause before him as judge, and demand the life of Gideon: the same words are rendered at iii. 19, that stood by him. Or they might be rendered, all that stood up for him, viz. for Baal (as in Dan. xii. 1), to plead for him and save him.

Will ye plead, &c.? will ye save? The emphasis is upon ye, as much as to say, what business is it of yours?

32. He called him.] Not Joash, but impersonally, equivalent to the passive “He was called” Jerubbaal, as being the person against whom it was popularly said that Baal might strive. In 2 Sam. xi. 21, we find a variation of this name, Jerubbeseth, by substituting Besheb—Bosheth, ibame, for Baal. Compare Ish-bosheth and Mephibosheth, 2 Sam. ii. 10; iv. 4, with Esh-baal and Merib-baal, 1 Chr. viii. 33, 34.

33. A fresh invasion, and the last, of Midianites, Amalekites, and Arabs (verse 3), finds an unexpected resistance from the despised and impoverished Israelites. They had crossed the Jordan, as usual, near Beth-Shan, or Scythopolis, and pitched in the plain of Jezreel (note on verse 4), intending to repeat the operation described in verses 3-5 (note on verse 3). But, since their last invasion, God had prepared a saviour for His people in the person of Gideon.

34. Instead of hiding in dens and caves, and tamely leaving all their substance as plunder to the invaders, they now rally round their leader.

The Spirit of the Lord came upon Gideon.] As upon Othniel, iii. 10, and upon Jepthah, xi. 29, and upon Samson, xiii. 25; xiv. 6, 19; and the blast of his trumpet brought his father’s house, the Abi-Ezrites, to his side as one man (see verse 27).
And Gideon said unto God, "Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

I Gideon's army of two and thirty thousand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north

38. A bowl full of water.] A detail highly characteristic of a true narrative.

39. Let not thine anger, &c.] Compare the similar passage, Gen. xviii. 32. In this whole section (36-40) the name of God is used instead of the Lord (with the article in verses 36 and 39, without it in verse 40). This second sign would be more convincing than the former, because it is the nature of flocks to attract and retain moisture. "Sailors have used every night to hang fleeces of wool on the sides of their ships, towards the water; and they have crushed fresh water out of them in the morning" (Lord Bacon's 'Natur. Hist.').

CHAP. VII. 1. Jerubbaal.] He is so called here for the first time after the name was given him (vi. 32), with the explanation added, who is Gideon. See viii. 35; Gen. xxiii. 2; xxxiv. 6, &c.; Esth. ii. 7. Comp. Acts xiii. 9. But in his case the old name keeps its ground all through ch. vii. and viii., except viii. 29, 35. In ch. ix. the name Gideon disappears, and we have Jerubbaal throughout.

the well of Harod.] I. e. of trembling, evidently so called from the people who were afraid (bared), as mentioned in verse 3. The name does not occur again except in the form Harodite, as descriptive of the birth-place of Shammah and Elika, two of David's mighty men (2 Sam. xxiii. 25). It is identified with great probability with abu Jalad, a spring or pool at the foot of Gilboa ('Sin. and Pal.'
side of them, by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

p. 334; 'Dict. of Bible,' Harod; see Robinson, 'B. R.' ii. 323; iii. 316, 338), and the spot is thought to be the same as the site of Saul's last battle. See 1 Sam. xxix. 1.

The bill of Moreh.] Not Moreh, near Sichem (Gen. xii. 6), twenty-five miles south of the present scene of action, but, probably, the little Jermon, the Jebel ed-Duhy of the Arabs, which encloses the plain two or three miles north of Gilboa, which shuts it in on the south (see 'Dict. of Bible,' Moreh).

Beside.] Ought rather to be rendered above. The situation below would be too exposed for Gideon's small force; and it appears from verses 4 and 5 that the people came down to the water from the heights above.

2. Compare Deut. viii. 11-17.

3. This is in accordance with the law, Deut. xx. 1-9. The phrase fearful and afraid, is substituted for fearful and fainthearted.

Mount Gilead.] No mountain of this name is known in this locality, and it has been plausibly conjectured that the right reading is Gilboa. Others think this may be the customary form of proclamation in Manasseh.

There returned, &c.] The near proximity of the terrible Midianites in the valley would tend to strike terror into them.

4. I will try them.] The word used for refining metals by separating the dross from the pure ore. It has been much discussed whether the moral qualities of those who drank were shown by their lapping and bowing down upon their knees respectively, or whether it was entirely an arbitrary distinction. But it can scarcely be doubted that those who threw themselves on the ground and drank freely were the more self-indulgent; while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and without being off their guard for an instant, were the true soldiers of the army of God. Compare David's abstinence when thirsty in 2 Sam. xxii. 16.

7. And the Lord said, &c.] In proportion to the difficulty of the task entrusted to Gideon, God was pleased to support his faith by distinct promises. Compare Acts xviii. 9, 10; xxii. 18-21, &c.

8. So the people took victuals, &c.] This verse is rather obscure. A better sense is got by following the punctuation of the Septuag. and Chaldee versions: 'And they (the three hundred) took the victuals and trumpets of the people (all the people of verse 7) into their hands,' i.e. as Jerome expresses by adding, pro numero, as many of them as they required, so that
9 ¶ And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went down with Phurah his servant unto the outside of the armed men that were in the host:

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 ¶ And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered Midian, and all the host.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

each of the three hundred should have a trumpet and a pitcher. This explains how the three hundred came to have each a trumpet, and a pitcher, and a lamp. Gideon took them from the whole army of nine thousand seven hundred men before he dismissed them.


Get thee down, &c.] I.e. attack them at once with thy three hundred men.

11. The armed men.] It is the same word as that rendered barmessed, Exod. xiii. 18, and armed, Josh. i. 14; iv. 12. The exact meaning is uncertain, but the most probable is arrayed in divisions, marching or camping in companies, to distinguish them or camping in companies, to distinguish them from the confused mass of unarmed women, children, shepherds, camel drivers, and others, who formed part of these great nomadic invasions. See vi. 5. The armed men seem to have been encamped together, in one part of the camp, that nearest to the hostile army of Gideon.

12. Like grasshoppers (i.e. locusts), &c.] See vi. 5, and compare Num. xxxii. 4, 5.

as the sand.] Comp. Josh. xi. 4; i Kings iv. 20, 29; i Sam. xiii. 5; 2 Sam. xvii. 11; Gen. xxii. 17.

13. A cake of barley bread.] "Such an one as could hardly be eaten by men, it was so vile" (Josephus), and so expressive of the contempt of the Midianites for the people of Israel.

a tent.] It should be the tent, meaning, probably, the tent of the king of Midian, or of the captain of the host.

14. This is nothing else save the sword of Gideon, &c.] The word rendered tumbled, in verse 13, is rather descriptive of a sword brandished, as Gen. iii. 24 (which turned every way, A. V.). Hence the interpretation "the sword of Gideon." Hearing this dream and the interpretation would tell in two ways to strengthen Gideon's hands. First, the coincidence would convince him that he was indeed under the guidance of God, and so assure him of God's aid; and secondly, it would show him that a panic had already fallen upon the mind of the enemy, that he was an object of terror to them, and that, therefore, his victory was sure. Compare Exod. xv. 14-16; xxiii. 27; Num. xxii. 3, 4; Deut. ii. 25; xi. 25; Josh. ii. 9, &c.

into his hand, &c.] The very words of the Divine message to Gideon in verse 9, and hence delivered with confidence by Gideon to his companions in verse 15.

16. He divided the three hundred men into three companies.] Taking the command of one company himself, and sending the other two under their respective captains to different sides of the camp, verses 18 and 21. Saul imi-
17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

18 When I blow with a trumpet, and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

19 ¶ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in the eastward.

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17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

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22 And the three hundred blew the trumpets, and every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in the eastward.
CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are destroyed. 18 Gideon revenges his brother's death on Zebah and Zalmunna. 22 He refuseth government. 24 His exiled cause of idolatry. 28 Midian subdued. 30 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the men of Ephraim said unto him, Why hast thou served us thus? thou callest us not, when thou wentest to fight with the Midianites? And they chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb...
and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briars.

8 ¶ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all whole campaign. The grape-gleaning of Ephraim was better than the whole vintage of Abi-ezer. Probably, however, Gideon had not yet captured Zebah and Zalmunna.

4. *And Gideon came to Jordan.*] The narrative here goes back to trace the movements of Gideon and his 300, and to account for his being on the east of Jordan, as he is said to be in vii. 25. After he had sent the messengers to the Ephraimites, he and his faithful band followed the fugitive Midianites in hot pursuit, but Zebah and Zalmunna, and about 15,000 men had managed to cross the Jordan before he came up with them. Leaving the rest of the enemy to be dealt with by the Ephraimites, he resolved to cross in pursuit.

5. *Succoth.*] Is on the east or west side of Jordan. Dr. Robinson, identifying it with Sakut, ten miles south of Beth-shan, argues in favour of its being on the west side, and endeavours to show that this is consistent, with the history in Gen. xxxiii. 17 (Robinson, vol. iii. pp. 310–312). But it certainly is the more natural inference, both from Jacob's journey and from the narrative of Gideon's movements (especially viii. 13–17), that Succoth was east of Jordan, which St. Jerome affirms it was ("trans Jordanem," *Quast.* in Gen.' Opp. tom. ii. 537), and that it was still existing in his day in the district of Beth-shan. Moreover, Succoth was in the tribe of Gad, which was entirely trans-Jordanic (Josh. xiii. 27); and Burckhardt describes the ruins of Sukkot (so called by the Arabs) as on the east of Jordan, a little south of Beth-shan (*Dict. of Bible,* Succoth).

8. *He went up.*] Succoth was in the valley or Ghor of the Jordan (Josh. xiii. 27), Penuel, apparently in the mountain. Both would seem to have been on the high road to the Jordan fords and Shechem.

Penuel.] So called from Jacob's vision, Gen. xxxiii. 30. It was one of the towns fortified by Jeroboam when he revolted from the house of David. 1 Kings xii. 25. No identification of it has taken place. It was south of the brook Jabbok, and on Jacob's way to Succoth. Gideon, journeying in the opposite direction to Jacob, comes from Succoth to Penuel.

10. *All that were left,* &c.] This certainly implies that the slaughter at the rock Oreb had taken place at this time.

Karkor.] With the article. The site is not known. But it appears to have been not
that were left of all the hosts of the children of the east: for there fell
1 an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on
the east of Nobah and Jogbehab, and smote the host: for the host
was secure.

12 And when Zebah and Zalmunna fled, he pursued after them,
and took the two kings of Midian, Zebah and Zalmunna, and discom-
fitted all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun
was up,

14 And caught a young man of a day's journey from Succoth. For Gideon
reached Succoth the same day in which he
smote the host of Zebah and Zalmunna, verses
13, 14. The situation of Karkor, which was
probably an enclosure of some kind (perhaps
a walled sheepfold, see Num. xxxi.), is further
indicated by what follows.

11. Nobab and Jogbebba are mentioned
as in close proximity to Karkor. Now Nöbab
was in the half tribe of Manasseh in Gilead,
Num. xxxii. 40-42, and Jogbebba was in the
tribe of Gad, ib. 34, 35. So that Zebah and
Zalmunna seem to have fled nearly east to
what they thought was the security of the
Karkor. Gideon, perhaps taking a circuitary so
as to come upon them from the east, fell
suddenly upon them, apparently at night, and
surprised them, and smote them.

12. The two kings of Midian.] Orheb
and Zeeb were called princes (a different word
from that in Num. xxv. 14, 18, and again
from Ps. lxxxiii. 11), meaning captains, mili-
tary commanders, as the term is used of Sisera, iv. 2, and frequently, though in Ps.
Ixxxiii. 11, they are styled "nobles." Zebah
and Zalmunna were kings, in Ps. lxxxiii. 11,
princes, anointed ones. In Num. xxxi. 8, we
read of five kings of Midian. They were
clearly of superior rank to Oreb and Zeeb.

13. Before the sun was up.] The mean-
ing of the words so rendered is doubtful,
because "sun" is so rarely used for the sun;
but the A. V. follows the Vulgate, and is
probably in the main right, though the
italics are out of place for the words was
up. In ch. xiv. 18, we have מִבֵּית שָׁמַּיִם, before the sun went down, and this gives great
support to the rendering "Sun" in the text.
18 ¶ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

19 And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you.

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

Gideon slew the great men, and beat down their towers, but did not injure the inhabitants. For examples of towers in the towns of that time see Judg. ix. 46, 51; 2 Sam. v. 7-9, &c.

18. What manner of men, &c.] The Hebrew is "Where are the men," &c.? The sense, what manner of men, is merely gathered from the tenor of the answer which describes their form. But doubtless Gideon did not ask for information; he knew that his brethren had been killed by Zebah and Zalmunna, and the desire of avenging their death was one motive for his impetuous pursuit and attack. His question was rather a taunt, a bitter reproach to his captives, preparing them for their fate. Zebah and Zalmunna, too, in their answer, did not give evidence against themselves. Their hope was by a flattering answer to soothe his wrath. They knew very well at the time they slew them that they were Gideon's brethren, and they knew that Gideon knew what they had done.

19. The sons of my mother.] A much closer relation than that of brothers by the father only. Compare Gen. xiii. 39; Ps. lxxix. 8; Deut. xiii. 6, &c. This is the only hint preserved of the transaction referred to. We cannot say therefore when exactly the slaughter of Gideon's brethren on Mount Tabor took place, whether before the outbreak of the war, vi. 33, or in the retreat and flight of the Midianites, vii. 22.

20. He said unto Jether, &c.] It was Gideon's place to act as the "avenger of blood." Num. xxxv. 12; Deut. xix. 6; 2 Sam. ii. 22; iii. 37, 30. The fierce manners of the age break out in the slaying of the captives (compare 1 Sam. xv. 32, 33), and also in Gideon's attempt to initiate his youthful son Jether in the stern work of slaying his country's enemies.

21. Fall upon us.] See the same expression 1 Kings ii. 46.

22. Rule thou over us, &c.] Gideon's extraordinary valour and success in the Midianitish war had raised him at once to the first place in the eyes of his countrymen, and they unanimously offered him the hereditary crown of Israel. With a modesty and piety as admirable as his courage, he declined the profited honour for himself and for his family. Jehovah was their king. Compare 1 Sam. viii. 5-7; xii. 12, 17; and Num. xxiii. 21.

24. Give me every man the ear-rings of his prey.] It had been well for Gideon if he had not asked this thing, but had been content to return to his original poverty (Ch. vi. 15). He falls in this desire for gold to the level of ordinary men, and we may see in it the first decline of his glory, unnoticed probably at the time, but still a real decline, leading to a sad tarnishing of the lustre of his bright name.
25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels’ necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

The idolatrous honour paid to Gideon’s ephod was probably a source of revenue to his house. The noble examples of Abraham refusing a share of the booty of the four kings (Gen. xiv. 21-23), and of Elisha refusing Naaman’s gifts (2 Kings v. 16, 17), stand out in striking contrast with Gideon’s weakness. Gideon, David, Solomon, Hezekiah, are among the providential witnesses to every reader of Holy Scripture of the perils of prosperity. Comp. 1 Tim. vi. 9, 10, 17-19. For the gold of the Ishmaelites, see note on ch. vi. 1, and for their relation to the Midianites, see Gen. xxviii. 28. The earring here mentioned is properly a nose-ring, and is so described Ezek. xvi. 12 (margin) (where it is distinguished from the ear-ring), and Gen. xxiv. 47 (“I put the ring upon her nose”). See, too, Isai. iii. 21, where the same word is rendered jewel. The custom of wearing nose-rings prevails in Eastern countries to the present day (Gesen. ‘Theq.’ Rosenmüll. &c.). The circumstance of Job’s friends each contributing “a nose-ring of gold” (Job xii. 11) is a remarkable parallel to the incident in Gideon’s history. Rings of gold were also used as money in Egypt, as appears on several early monuments, and by the Celts.

25. They spread, &c. The Septuag. read “He spread his garment.”

26. The weight of the golden ear-rings, &c. The weight of the golden nose-ring which Rebekah received was half a shekel (Gen. xxiv. 22). If these Ishmaelite nose-rings were of the same weight, then 1700 shekels weight of gold implied 3400 persons wearing gold rings slain. In like manner the bushel, or three bushels, of gold rings taken from the knights and senators slain at the battle of Cannae denoted the terrible slaughter of that bloody day.

beside ornaments (verse 21 and note) and collars, &c. The latter word (in Isai. iii. 19, “chains”) should be rendered “ear-drops.” Gideon had already appropriated the spoil of the kings here mentioned to his own use, as related in verse 21. The gold of it was not included in the calculation of 1700 shekels of gold.

27. An ephod thereof. The ephod was that particular part of the high-priest’s dress which was necessary to be worn when he inquired of God by Urim and Thummim. It seems that Gideon being now the civil ruler (see note on ch. i. 1), desired to have an ephod of his own, kept in his own city of Ophrah of the Abi-ezrites, to be worn by the high priest whenever Gideon might summon him to inquire of the Lord for him. His relations with the tribe of Ephraim probably made him unwilling to resort to Shiloh, and he was perhaps influenced in some degree by the same feelings, and actuated by the same policy, as Jeroboam was in setting up the worship of the golden calves. From the expression, “all Israel went a whoring after it, which thing became a snare,” &c., it is clear that Gideon was reprehensible for setting up this schismatical ephod, and that the sacred historian meant to attribute the downfall of his house to this particular sin. Compare 1 Kings iv. 9, 11; xvi. 2-4, &c. A snare, not, as the phrase in English rather suggests, a means of drawing them unawares into idolatry, but a cause of ruin. Thus in Exod. x. 7, Pharaoh’s servants ask, How long shall Moses be a snare unto us? Exod. xxiii. 33, If thou serve their gods, it will surely be a snare unto thee; also xxxv. 12; Deut. vii. 16; Josh. xxiii. 13. 28. Thus was Midian, &c. This verse does not cohere with those immediately preceding, but is the winding up of the whole story of the Midianite servitude and deliverance.

they lifted up, &c. Compare ch. iv. 23, 24. the country, &c. See note on ch. i. 2.

was in quietness. The phrase in the Hebrew is identical with ch. v. 31, the land bad rest.

29. And Jerubbaal, &c. The name
30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, namely, Jerubbaal, which has been dropped since ch. vii. 1, here reappears, and runs through the whole of ch. ix. The verse has the appearance of being taken from a different account. Perhaps that account mentioned the building of a house or palace for himself by Jerubbaal in Ophrah. Comp. 1 Kings iii. 1; vii. 1.

30. Gideon here appears with all the state of a sovereign. Comp. 1 Kings xi. 1-3, and see Deut. xvii. 17. Of course he had daughters as well, but they are not here mentioned.

31. His concubine that was in Shechem, &c. She was not reckoned among the wives, being, as has been, with great probability, conjectured, one of the Canaanite population in Shechem (ix. 28): neither was Abimelech reckoned with the 70 other sons of Jerubbaal (ix. 24). Comp. xi. 1, 2; 1 Chron. vii. 14.

32. In a good old age.] The identical phrase used of Abraham, Gen. xv. 15; xxv. 8. This living to a great age, and being buried in the family sepulchre, are important items of earthly felicity. Comp. Job v. 26; xiii. 16, 17; Gen. xlix. 29-32; Eccles. vi. 3, &c. The deferring of the punishment of Gideon's declension from his own days to those of his sons is in strict analogy with 1 Kings xi. 34, 35; xxi. 29.

33. As soon as Gideon was dead, &c. This is one of the instances referred to in ch. ii. 19.

Gideon, according to all the goodness which he had shewed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king.

7 Joatham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zeal revolunt in. 34 Abimelech overcometh them, and smoketh the city with salt. 46 He burneth the house of the god Berith. 50 At Thebes he is slain by a piece of a millstone. 56 Joatham's curse is fulfilled.

And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, whether is better for you, either that all the sons of Jerubbaal, which are three-

Turned again.] To the worship of Baal, from which Gideon had turned them, vi. 25, 28, &c. Doubtless Gideon himself had prepared the way for this apostasy by his unauthorised ephod. The law of Moses, with its strict unity of priesthood and altar, was the divinely-appointed and only effectual preservative from idolatry.

Baal-berith (ix. 4, 46).] The god of covenants or sworn treaties, corresponding to the Zeus Orkios of the Greeks. The centre of this fresh apostasy seems to have been not Ophrah, but Shechem, since the house of Baal-berith was at Shechem (ix. 4, 46).

35. Jerubbaal.] Namely, Gideon, the Hebrew word for whoso is (vii. 1), seems to have fallen out of the text. It is expressed in the Septuagint Version.

CHAP. IX. 1. There is a gap in the chronology here, as we are not told how soon after the death of Gideon these events happened. There must have been time for the apostasy and establishment of Baal-worship, for the building and endowing of his temple (verse 4), and for the development of ill-will between Abimelech and his brethren.

2. The men of Shechem.] Literally, "the masters." Comp. Josh. xxiv. 11; 1 Sam. xxiii. 11, 12. So in English master is applied to any head of a family: "my masters," as a form of address to a crowd of citizens.
score and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother’s brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father’s house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king; by the plain of the pillar that was in Shechem.

7 ¶ And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time

your bone and your flesh.] See Gen. ii. 23; xxix. 14; 2 Sam. v. 1; xix. 12, 13.

3. Their hearts inclined to follow Abimelech, &c.] Doubtless the Ephraimites pride revolted from Abi-ezzrite rulers, and inclined them to one who was a Shechemite by birth. See the same spirit in the time of David and of Rehoboam, 2 Sam. xi. 1; Kings xii. 16.

4. Pieces of silver.] The word shekels, as in viii. 26, should be supplied. Num. xiii. 13, 14, supplies a good example of the omission of the word shekel after the numeral indicating the number of shekels of gold or silver.

vain and light persons.] Comp. xi. 3; 1 Sam. xxii. 2; 2 Sam. xv. 1; Kings xi. 24; 2 Chr. xiii. 7.

5. Slew his brethren, &c.] Such wholesale slaughters have always been common in Eastern monarchies, and are among the fruits of polygamy. Comp. 1 Kings xv. 29; xvi. 11; 2 Kings x. 7; xi. 1, &c.

6. All the house of Millo.] Millo must have been a fortified place close to, but separate from, Shechem, and probably the same as the tower of Shechem mentioned in verses 46, 47. "The house of Millo" is either the full name of the whole fortress, or it is the name of some, perhaps the inhabited, part. The building or enlarging of the better-known Millo at Jerusalem was one of Solomon’s great works (1 Kings xi. 15, 24; xi. 27; 2 Sam. v. 9). We find it also spoken of as "the house of Millo," 2 Kings xii. 20. It is evident that there was a distinct population dwelling in Millo, which though, perhaps, numerically small, had great weight from possessing the stronghold.

made Abimelecb king.] Their giving Abimelech the title of king (ךְֶלֶק) indicates the strong Canaanite influence at Shechem. All the Canaanite chiefs were called kings, but it was a title hitherto unknown in Israel. This title had not been named by those Israelites who offered to make Gideon their hereditary ruler, viii. 22, 23.

by the plain of the pillar.] The word rendered plain is, beyond doubt, the name of a tree, either an oak or a terebinth tree. See iv. 11, note. The passage is best rendered by "the oak of the garrison which is in Shechem." The oak in question was probably called the "garrison oak," from a garrison being stationed near it. It is, perhaps, the same tree as is mentioned Gen. xii. 6 (mistranslated plain, A. V.); xxxiv. 4; and Josh. xxiv. 16. The preposition here rendered by has the same uncommon sense in Gen. xxxiv. 4, by Shechem.

7. The top of Mount Gerizim.] The modern Nablous, which is commonly considered as representing Shechem, is in the valley under Gerizim, and no human voice could be heard in it from the top of Gerizim, 560 feet above the town, according to Robinson, 500 or 600 yards, according to De Saulcy. But Robinson and De Saulcy both found extensive ruins on Gerizim, and the latter is confident that the ancient Shechem was situated there. He has identified the foundations of Sanballat’s temple. The modern Arab name of the ruins is Louza, the Λουζά of Jerome, which, he says, lay three miles from Neapolis or Nablous. Josephus supposes the population of Shechem to have been keeping some public festival outside the city when Jotham addressed them.

8-25. This is the oldest fable extant. A somewhat similar one is preserved 2 Kings xiv. 9. These are the only two of the kind found in Scripture. Compare Agrippa’s fable
to anoint a king over them; and they said unto the olive tree, Reign thou over us.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, and reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, and reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the thistle, Come thou, and reign over us.

15 And the thistle said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the thistle, and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: life.

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

about the rebellion of the members of the body against the belly, as told by Livy, lib. ii. ch. 30. Somewhat different are the parables, 2 Sam. xii. 1-4; xiv. 5-11; 1 Kings xx. 39-40; and those of the New Testament.

9. God and man.] Alluding to the constant use of oil in the meat-offerings (e. g. Levit. ii. 1-16), and in the holy ointment (Exod. xxx. 24, 25). In like manner, in verse 13, the allusion is to the drink-offerings of wine. See Levit. xxiiil. 13, &c.; Num. xv. 7, 10.

14. The thistle.] The plant which is also mentioned Ps. livili. 9 (thorns) is said to be the Rhamnus Palurus of Linnaeus, otherwise called Spina Christi, or Christ's Thorn, a shrub with sharp thorns. The application is obvious. The noble Gideon and his worthy sons had declined the proffered kingdom. The vile, base-born Abimelech had accepted it, and it would turn out to the mutual ruin of himself and his subjects.

15. If in truth.] I.e. consistently with truth, honour, and uprightness, as explained in the interpretation of the fable in verses 16 and 19.

let fire come out, &c.] The propriety of the image is strictly preserved, for even the worthless thistle might kindle a flame of its thorns which would burn the stately cedars to the ground. See Ps. liii. 9, as above.

16-20. These verses contain the interpretation of the fable. In them Jotham points out the base ingratitude of the people in raising Abimelech upon the ruin of Gideon's house, and foretells the retribution which would fall upon both parties.

21. To Beer.] Probably either Beerith, now el-Bireh, 10 miles to the north of Jerusalem, the place where the parents of Jesus are said to have missed Him at the end of their first day's journey; or, where Jerome and Eusebius place it, eight miles north of Eleutheropolis, i. e. on the road from Jerusalem to Gaza, near Beth-shemesh, where Robinson found a deserted village, el-Bireb
22 ¶ When Abimelech had reigned three years over Israel,
23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
24 That the cruelty done to the three score and ten sons of Jerubbaal might come, and their bone be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.
25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.
26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.
27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made 'merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.
28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal?

(vol. i. p. 452, note.) Another el-Bireh is marked in Robinson's map as situated at the eastern extremity of the valley of Esdraelon, near the Jordan, a few miles south-west of Endor.

29. Had reigned.] Rather, "had ruled." It is remarkable that the phrase used in verse 6 is not here repeated. It looks as if the Shechemites alone had made him king, and the rest of Israel had submitted to his dominion, without allowing his title of king.

30. God sent an evil spirit.] The inspired writer tells us authoritatively that the breach between Abimelech and the Shechemites was the judicial punishment of their common wickedness, brought about by the hand of God. The phrase an evil spirit occurs in Sam. xvi. 14-23, and, as here, it is sent by God. See also 1 Sam. xviii. 10; xix. 9.

31. That the cruelty, &c.] Comp. 1 Kings ii. 5, 32, 33; Matt. xxiii. 35, 36.

32. Liars in wait for him.] For, or, against Abimelech, in defiance of his authority, so as to intercept his messengers or officers, or adherents, and probably also with the hope of surprising and capturing Abimelech himself.

33. Gaal, the son of Ebed.] It does not appear clearly who this Gaal, son of Ebed, was; but he may have been an officer sent by Abimelech with a force to bring the men of Shechem back to their allegiance, but who tried to turn the rebellion to his own account, and made friends with the men of Shechem. Whoever he was, he got into Shechem with a band of men, "his brethren," unopposed by Zebul, Abimelech's officer, and soon gained the confidence of the Shechemites.

34. And they went out, &c.] Hitherto the conduct of the Shechemites had been confined to seditious and lawless acts (verses 25, 26). This and the following verses relate the occasion of their open rebellion against Abimelech. It was at an idolatrous feast in the house of Baal-berith, on occasion of the vintage, and when they were excited with wine, that the rebellion was matured. Some of those present began to "curse Abimelech," to speak insultingly of him, and to revile him (comp. Levit. xx. 9; 2 Sam. xix. 21; Isai. viii. 21). Gaal, the son of Ebed, who was watching the opportunity, immediately incited them to revolt from the dominion of Abimelech, offering himself to be their captain; adding a message of defiance to Abimelech, addressed, probably, to Zebul, who was present, but too weak to resist it on the spot.

35. Made merry.] Rather, "they sacrificed thank-offerings." The word translated merry occurs only here and Levit. xix. 24. Its etymology gives the sense of praise, thanksgivings, but its use in these two passages rather indicates that the fruits themselves which were brought to the house of God with songs of praise, and eaten or drunken with religious service, were so called. The thank-offerings, would be a portion of the new wine of the vintage which they had just gathered in.

36. Who is Abimelech and who is Shechem? &c.] The analogous phrase in 1 Sam. xxv. 10, Who is David? and who is the son of Jesse? leads to the conclusion that Shechem is only another designation of Abimelech. The Sept. read "the son of Shechem," which makes the sense clearer. But it is not necessary. Shechem means the son and heir of Shechem, and we learn by the phrase that Abimelech's mother was a Canaanite, as was indicated in verse 18.

Is not be the son of Jerubbaal? &c.] This latter part of the verse is very obscure and
and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech *privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field:

33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them *as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

37 And Gaal spake again and said, See there come people down by the *middle of the land, and another

the readings of the ancient versions vary very much. By the slightest change of the punctuation, the passage might be translated thus: "Shall not the men of Hamor, the father of Shechem, serve Abimelech, and Zebul, his officer; but as for us, why should we serve them?" The pronoun we is repeated for emphasis, and must, therefore, contrast with some other party. The sense is, "Let the men of Hamor, the Canaanite population, serve Abimelech, their brother, if they like; but why should we, free-born Israelites, serve him?" It is not without significance that Abimelech is a native Canaanite name, Gen. xxvi. 1. 

for why, &c.] Translate "but why," &c.

31. He sent messengers . . privily.] The word rendered privily occurs nowhere else, and is of an unusual formation. It is probably the name of a place, in Tormab, some think the same as Arumab (verse 41). Zebul was faithful to Abimelech, but dissembled his sentiments, from being too weak to oppose Gaal, till Abimelech came with his army, verse 38.

they fortify, &c.] It should be, "they stir up the city against thee." Neither the Hebrew use of the word tsurr, nor the circumstances of the case, admit of the rendering "fortify." It seems he had knowledge, and informed Abimelech, of an expedition planned by Gaal for the following day, which Abimelech was to turn to his own profit by a night-march.

33. When be and the people that is with him, &c.] It should be, "and behold, he and the people that is with him will have gone out to (toward) thee." It describes what Abimelech would find when he came to the city, viz. Gaal's forces gone away from the city. The plot was evidently for Abimelech to lie in wait, and get between the city-gates and the forces of Gaal, when he was gone out on his expedition. But it was partially defeated by Gaal discovering the movement of Abimelech's troops, as they came down from the mountains. He consequently kept between Abimelech and the gates of Shechem, and was able, when defeated in the field, to retreat into the city, whither Abimelech did not dare follow him.

36. He said to Zebul.] Zebul was still temporising: not openly taking Abimelech's part, but apparently seeming to act with Gaal. Possibly, the expedition was merely one of precaution, to protect those engaged in the labours of the field (verses 27 and 42) from any hostile attack.

thou seest the shadow, &c.] Zebul sought to gain time, and to enable the four companies to effect a junction before they were attacked by Gaal.

37. See, there come people down.] As they
company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where is now thy mouth, where-with thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.
46 ¶ And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.
47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.
48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.
49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.
50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.
51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.
52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.
53 And a certain woman cast a piece of a millstone upon Abimelech’s head, and all to brake his skull.
54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.
55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

of Jerusalem, Mic. iii. 12. Salt is the emblem of barrenness. See Jerem. xvi. 6; Ezek. xlvii. 11; Zeph. ii. 9; and, above all, Deut. xxix. 23; and compare the name the Salt Sea, by which the Dead Sea was known.

46. The men of the tower of Shechem.] Are the same as “the house of Millo,” in verses 6 and 20.

an hold of the house of the god Berith.] As combining the advantages of a sanctuary (1 Kings ii. 38) and a fortress. Compare 1 Macc. v. 43, 44. The word rendered bold occurs elsewhere only in 1 Sam. xiii. 6, where it is rendered “high-place.” Its exact significance is uncertain.

48. Zalmon.] Only mentioned in the obscure passage, Ps. lxviii. 14. From the mention of snow in that passage it may be inferred that it was a lofty hill, and from this, that it was a thickly-wooded one, as the etymology of the name (stead) also implies. It must have been in the immediate neighbourhood of Shechem. Dr. Stanley suggests the possibility of its being the same as Edom (‘Sin. and Pal.’ p. 236, note 4).

an ax.] In the Hebrew “the axen.” Perhaps there were always a number of axes with an army for the sappers and pioneers, all of which Abimelech had taken up to Zalmon, carrying one in his own hand. The setting fire to the hold, where the men of Shechem were all crowded together, with their wives and children, was the literal fulfilment of Jotham’s curse in verse 20.

50. Thebez.] According to Eusebius, a village of the name existed in his day, thirteen Roman miles from Shechem, on the road to Beth-shean. It seems to be preserved in the modern Tubas (Rob. ‘B. R.’ iii. 317). The men of Thebez had, doubtless, joined the Shechemites in their rebellion against Abimelech.

61. The top.] I.e. the flat roof, as e.g. Ps. cxix. 6.

52. Went hard unto the door, &c.] A service of manifest danger, seeing the roof was covered with persons who would be likely to throw down missiles of all sorts on the heads of their assailants. But the hatred of Abimelech, and his thirst for revenge, made him despise danger.

53. All to brake his skull.] Hebrew, “and brake his skull.” The obsolecet phrase all to (meaning quite, entirely, in Chaucer, Spenser, and so late as Milton), has led to the mistake in many editions of the English Bible of printing break, instead of brake.

54. Draw thy sword, &c.] Compare Saul’s death, 1 Sam. xxxi. 4.
56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:
57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance heeth piteth them.

AND after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, whichare in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ash-

66, 57. These two verses contain the moral lesson to be drawn from the preceding history. "Verily there is a God that judgeth the earth;" and even in this life the treachery, cruelty, and ingratitude of men, though successful for a time, recoil upon themselves. It is especially remarkable how the want of filial piety in Abimelech, and of gratitude in the Shechemites, are singled out for reprobation. Compare Gen. ix. 24, 25; Exod. xx. 13; and 2 Sam. ix. 1-7; x. 2.

CHAP. X. 1. After Abimelech there arose to defend Israel Tola, &c.] The marginal reading, "to deliver," is far preferable, because the Hebrew word is the same as that rendered to deliver, in Judges ii. 16, 18; iii. 9, 15, 31, &c., and is the technical word applied to the judges. Compare Neh. ix. 27 (saviours who saved them, A. V.). The term there arose, also marks Tola as one of the judges, properly so called, raised by Divine Providence, though it is less strong than the active form of the same verb applied to Othniel, iii. 9. Compare ii. 18.

after Abimelech.] Not as if Abimelech was the judge who preceded him, but simply after him in point of time. Abimelech is never reckoned as a judge. He was a tyrant and an usurper. It is not recorded who were the enemies of Israel in Tola's time.

Tola and Puah.] Both names of heads of houses in the tribe of Issachar, 1 Chr. vii. 1; Gen. xli. 13.

Dodo.] Some take this as an appellative "his uncle," viz. Abimelech's. But it occurs as a proper name, 2 Sam. xxiii. 9, 24, and should be so understood here.

Shamir (thorns).] Not the same as that mentioned Josh. xv. 48, which was in the hill country of Judah. Issachar would seem from this to have extended into the northern part of mount Ephraim. The name Shamir is perhaps connected with Shimon, the son of Issachar, 1 Chr. vii. 1.

3. There arose (see verse 1) Jair the Gileadite.] Probably the same person as is named in Num. xxxii. 41; Deut. iii. 14, as having given the name of Havoth-jair to certain villages in Bashan. See also 1 Kings iv. 13; Josh. xiii. 30; 1 Chr. ii. 22, 23.

4. Thirty sons that rode on thirty ass colts.] The ass was in general use before the great importation of horses in the time of Solomon, 1 Kings x. 28. Compare the description of the sons and grandsons of Abdon, ch. xii. 14; and see ch. v. 10.

thirty cities.] In 1 Chr. ii. 22, the number is said to be twenty-three. This might have been the number at an earlier time. Or the difference may merely be one of those clerical errors so frequent in numbers. The form of the word here used for cities is identical with the word in the same verse, meaning assest. There was, doubtless, an intentional play upon the words. Compare the similar play upon the words "ass" and "heep" (in Hebrew 'bamor), in ch. xv. 16.

unto this day.] This phrase, indicating that the writer lived long after the circumstance recorded, occurs in i. 26; 2 Chr. v. 9, and elsewhere.

5. Camon.] Not mentioned elsewhere in Scripture. But it is, doubtless, the same as Kamon, related by Polybius (v. 70, 12) as taken by Antiochus in his war with Ptolemy Philopater, immediately after he had taken
taroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

Scythopolis and Atabyrium, and at the same time as Pella and Gephron, Abila, and Gadara, all places in Gilead. The Septuag. have Rhammon, which looks like a translation of Shamir. Rhamnos in Greek is the name of a kind of thorn.

6. And the children of Israel, etc. See ii. 11, and note. These verses prepare the way for the history of Jephthah, which begins at xi. 1, and ends at xii. 7.

the gods of Syria. In the Hebrew, Aram. In the times of the Judges the various tribes of Aramites, or Syrians, were not compacted into one state, nor were they till after the time of Solomon. In David's time (2 Sam. vii. 5, 6) we have Aram of Zobah, of Beth-rehob, of Damascus, of Ish-tob, of Maacha, and probably of Hamath, besides Aram of Mesopotamia. The national gods of these various Aramean tribes were probably the same; their worship would be likely to be introduced into the transjordanic tribes, and it is in connection with Gilead that mention of the gods of Syria is here for the first time made. (See note on xi. 2.) It has been remarked that the Hebrew terms "to divine" (kasam), "to practise magic" (casaph), Deut. xviii. 10, "idolatrous priests" (cemarim), 2 Kings xxiii. 5, and other like words, are of Syrian origin. The Syriac ritual proved very attractive to King Ahaz, 2 Kings xvi. 10-12. A very similar enumeration of nations to that here given is in 2 Sam. viii. 12. For the national gods of the Zidonians, Moabites, Ammonites, and Philistines, see 1 Kings xi. 5, 7, 33; 1 Sam. v. 2-5.

7. The anger of the Lord was hot, etc., and He sold them, etc. (see ii. 14, 20; iii. 8) into the hands of the Philistines. Intercourse with the Philistines is implied in the mention of their gods in verse 6. The previous mention of them as oppressors of Israel (iii. 31) seems to be restricted to the south of Judah, when they co-operated with Moab. They appear to have gradually increased in power till they reached their height in the time of Saul. In the present instance they were probably in alliance with the Ammonites, holding the western tribes in check, while the Ammonites subdued those on the east of Jordan.

8. That year they . . . oppressed. With reference, perhaps, to Deut. xxviii. 33, where the word here rendered oppressed, is rendered cruised. It is not evident what is meant by "that year," as no particular year is defined in the narrative before us. But it is most natural to understand the closing year of the oppression, when the Ammonites passed over the Jordan and attacked Judah, Benjamin, and Ephraim, and "Israel was sore distressed." For it was this crowning oppression which brought the Israelites to repentance (verses 10, 15, 16), and so prepared the way for the deliverance, which is the chief matter in hand. Possibly in the original narrative from which this portion of the Book of Judges is compiled, "that year" was defined.

the land of the Amorites. Viz. of Sihon king of the Amorites, Num. xxi. 21; Deut. i. 4; ii. 26, &c.; Josh. xiii. 10; Ps. cxxxv. 11; cxxxvi. 19.

9. Moreover, etc. The Hebrew is simply and. Verse 9 is a continuation of the latter part of verse 8, with which it forms an explanation of the first clause in verse 8. The sense is, that after eighteen years of oppression in the land of Gilead, the Ammonites crossed the Jordan and occupied Ephraim and Judah, which reduced the Israelites to sore distress. Judah is mentioned for the first time since ch. i.

10. Both because. Many MSS. omit the "both," as in the almost identical passage, 1 Sam. xii. 10. If, however, it is retained, the word because ought to be rendered that, or rather omitted as redundant in English. The
11 And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?
12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.
13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.
14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the Lord, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.
16 And they put away the strange gods of among them, and served the Lord: and his soul was grieved for the misery of Israel.
17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of

passage will then run, "saying We have sinned against thee," and "we have forsaken our God;"

11. The Lord said.] Whether by angel, prophet, or Urim and Thummim, we are not told.

from the Egyptians.] At the Exodus. From the Amorites in the victories over Sihon, and Og, and the five kings of the Amorites (Josh. x. 5, 6, 12; Judg. xi. 21); from the children of Ammon, on some occasion not distinctly recorded; and from the Philistines, by the hand of Shamgar (iii. 31; 1 Sam. xii. 9); and perhaps on some later occasion, of which the details have not been preserved, but which may be alluded to in verse 7.

12. The Zidonians.] Perhaps alluding to the time of Barak, when the Zidonians doubtless formed part of the great confederacy of Canaanites under Jabin king of Hazor. See Josh. xi. 8; Judg. v. 19. Or the allusion may be to some victories over the Zidonians which are not recorded in the present history. See Josh. xiii. 4-6.

the Amalekites.] In the time of Gideon, vi. 33.

the Maonites.] In the Hebrew, Maon. The Septuagint have "Midian," which may be the true reading. If Maon is the true reading, it probably denotes one of the tribes of the "children of the East," who came with the Midianites and Amalekites in the time of Gideon, and may have been conspicuous for their hostility to Israel, and for the greatness of their discomfiture, though the record has not been preserved. The name is the same as that of the Mebunims, who are coupled with Philistines and Arabsians as subdued by Uzziah, 2 Chr. xxvi. 7. See, too, 1 Chr. iv. 41 (habitations, A. V.; Meonim, Heb.). Maon (Josh. xv. 55; 1 Sam. xxv. 2) is, possibly, a remnant of the name of the same tribe. We find also Baal-meon, or Beth-meon, in Num. xxxii. 38; Jer. xlviii. 23.

14. Go and cry, &c.] Compare Deut. xxxii. 37, 38, to which there is here a distinct allusion, and 2 Kings iii. 13.

the gods with which ye have chosen.] See above, verse 6.

15. The repentance and prayer of Israel exhibit strikingly the Divine purpose of God's chastisements. "In their affliction they will seek me early," is the foreseen result, and the broken and contrite heart is the sacrifice which God will not despise. See Ps. lxxviii. 38; Prov. 43:4-5.

16. They put away the strange gods.] Compare ch. vi. 25-28; Josh. xxiv. 23; 1 Sam. vii. 3; 2 Chr. xv. 4-8. Their repentance was not complete till this was done.

17. Then (or, and) the children of Ammon, &c.] It is not intended to mark the connection in point of time with what precedes; but the historian, having related the preliminary incidents, now comes to the final issue which forms the subject matter of his narrative. Compare ch. vi. 33. On a certain occasion, as on many previous ones, the Ammonites were encamped in Gilead, with the intention of dispossessing the Israelites of the whole country, or at least as far as the river Jabbok (xi. 13), and of invading the West-Jordanic tribes. The children of Israel on the East of Jordan assembled together to resist them, and pitched their camp in Mizpeh. The narrative proceeds to detail what happened. Mizpeh was a city of Gilead, where Laban and Jacob made their covenant (Gen. xxxi. 49). As its name "watch-tower" or "look-out" indicates, it was situated on a height of Mount Gilead, and was, as such, a strong post. It is almost always written ba-mizpeh, "the Mizpeh," or watch-tower. Four or five places of the name occur in Scrip-
Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performed his vow on his daughter.

NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

ture: one in Judah, Josh. xv. 38; in Benjamin, Josh. xviii. 26; Judg. xx. 1; in Gilead, Josh. xi. 1, 8; Judg. xi. 29; in Moab, 1 Sam. xxii. 3. Mizpeh of Gilead seems to be meant here.

18. And the people and princes, &c.] The inhabitants of Gilead appear as a separate and independent community, electing their own chief, without any reference to the West-Jordanic tribes. In chap. xi. 11, the title katsin, a judge, cadi, or captain, is added to that of roth, or head.

CHAP. XI. 1. The history of Jephthah appears to be an independent history inserted bodily by the compiler of the Book of Judges. For it is obvious to observe that verses 4 and 5 introduce the Ammonitish war without any apparent reference to ch. x. 17, 18, though in perfect agreement with what is there related.

The Gileadite.] Equivalent to the son of Gilead, as is expressly said, "Gilead begat Jephthah." There is no other genealogy of Jephthah extant, but this verse seems to make him Gilead's son, by a strange woman (verse 2).

There is, however, a fragmentary genealogy of Manasseh in 1 Chr. vii. 14-17, which gives the families which sprang from Gilead, and among them mention is made of an Aramean concubine as the mother of one family. It is a remarkable coincidence that Jephthah, the son of Gilead by a strange woman, fled, after his father's death, to the land of Tob (verses 3, 5), presumably the land of his maternal ancestors (comp. ix. 1), and that Tob was an Aramean settlement (2 Sam. x. 6, 8; 1 Macc. v. 13). It is also to be presumed that this connection of the Manassite chief with the Aramean woman was the result of neighbourhood, and consequently was formed after Manasseh had taken possession of the land of Gilead. The mention of the gods of Syria (Aram) is also significant. It is difficult, indeed, to conceive that Jephthah was literally the son of Gilead, if Gilead was the son of Machir, the son of Manasseh. Possibly Gilead here denotes the heir of Gilead, the head of the family, whose individual name has not been preserved, nor the time when he lived. See ch. i. 1, 3; ix. 28, and notes.

2. Thou shalt not inherit, &c.] Comp. Gen. xxi. 10; xxv. 5, 6.

3. The land of Tob.] To the north of Gilead, toward Damascus.

4. In process of time.] Heb. after days, an indefinite expression (xiv. 8), here meaning several years, as Jephthah's banishment probably happened long before the commencement of the eighteen years of Ammonite oppression.

5. This verse seems to bring us to the confluence of the two narratives. Ch. x. 18 showed us an assembly of princes and people of Gilead agreeing to make any man their chief who should lead them to battle against Ammon. This verse carries us one step further, and shows us how the senate of Gilead proposed to Jephthah to become that
6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the Lord deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The Lord be with thee, if we go out with thee, according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan, now therefore restore those lands again peaceably.

leader, with the promise (verse 8) that he should become the chief of all Gilead.

6. Be our captain, &c.] (See note on verse 11.) Jephthah had doubtless acquired a great reputation as a bold warrior, and would also bring his own band of men as a useful addition to the forces of the dispirited Gileadites.

7. Did not ye hate me, &c.] This gives a wider signification to verses 2, 3, and shows that Jephthah's brethren include his fellow tribesmen.

9. Shall I be your head?] Jephthah stands upon a lower platform than Gideon (viii. 23, 33), inasmuch as he made his own accession the condition of his delivering his country. The circumstances of his birth and long residence in a heathen land were little favourable to the formation of the highest type of character. Yet he has his record among the faithful, Heb. xi. 32.

11. The people made him head and captain.] The people mentioned x. 18, as concurring with the princes. The power of the people is conspicuous throughout the whole Israelitish history.

captain.] (Ketzim, kindred with the Arabic sadr.) This word is not of frequent use. It is used, Josh. x. 34, of the captains of the Israelithish hosts, and of military captains, Isai. xxiii. 3. In other places, as Isai. i. 10; iii. 6, 7, it means a prince or chief generally, which seems to be its use here.

Jephthah uttered all his words before the Lord in Mizpeh.] This phrase designates the presence of the Tabernacle, or the Ark, or of the High Priest with Urim and Thummim, ch. xx. 26; xxi. 2; Josh. xviii. 8; 1 Sam. xxi. 7; 2 Sam. vi. 21; vii. 18, &c. See also Exod. xxxiv. 34; Levit. i. 3, &c. Hence some have thought that the Mizpeh here spoken of is Mizpeh in Benjamin, the traditional residence of the ark, as Jerome tells us ('Dict. of Bible,' MIZPEH), and the central meeting-place of the Israelitish people (Judg. xx. 1, &c.). When, too, Mizpeh of Gilead is meant, it is usually distinguished by the addition of Gilead, as twice in verse 29. Still, as it is clear that Jephthah lived in Gilead (xii. 1, 4, 7), and as in verse 34 Mizpeh must mean Mizpeh in Gilead, it is, perhaps, on the whole better to understand here Mizpeh in Gilead to be spoken of, and to suppose that the High Priest waited upon Jephthah with the Ephod, and possibly the Ark, at his own house, see xx. 18, note. A trace of Jephthah's claim to unite all Israel under his dominion is found in ch. xiii. 2, and breathes through his whole message to the king of the Ammonites. See verses 12, 15, 23, 27.

12. Against me.] Jephthah speaks as the representative of Israel.

13. From Arnon even to Jabbok, &c.] The land bounded by the Arnon on the south, by the Jabbok on the north, by the Jordan on the west, and by the wilderness on the east; being the kingdom of Sihon, and the territory of Reuben and Gad.

restore those lands, &c.] That, viz., of Moab, and that of Ammon, as in verse 15. Some
And Jephthah sent messengers again unto the king of the children of Ammon:

And said unto him, Thus saith Jephthah, If Israel took not away the land of Moab, nor the land of the children of Ammon:

But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh.

Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

But Sihon trusted not Israel to pass through his coast: but Sihon

\[\text{v. 14—20.}\]

commentators supply the word cities instead of lands.

15. The land of Moab, nor the land of the children of Ammon.] See Deut. ii. 9, 19, 24; 2 Chr. xx. 10. If the ark with the copy of the law (Deut. xxxi. 26) was at Mizpeh, it would account for Jephthah's accurate knowledge of it; and this exact agreement of his message with Numbers and Deuteronomy would give additional force to the expression, be uttered all his words before the Lord. The verbal differences (noticed by Bertheau) are fully accounted for by Jephthah making his own use of the passages he quotes.

16. Unto the Red Sea, and came to Kadesh.] The whole verse should be rendered: "For when they came up from Egypt, then Israel walked through the wilderness, and came to Kadesh, and Israel sent messengers." Their 20th and last station before coming to Kadesh from the wilderness of Sinai was Ezion-Gaber, on the gulf of Akaba, or eastern horn of the Yam Suf, or Red Sea, whither they came after walking through the desert el-Tih, the wilderness of the wanderings, as related Num. xxxiii. 36, 37; Deut. i. 19. The expression, walked through the wilderness, here, and at verse 18 (where it is rendered went along), is taken from Deut. i. 19; ii. 14. It is here assumed that all the stations in Num. xxxiii. 16—16, belong to the journeyings of the two first years of the Exodus, prior to the affair of the spies. But see note on Numbers.

17. See Num. xx. 14—21. They sent unto the king of Moab. No mention is made of this embassy to Moab in the Pentateuch.

Israel abode in Kadesh.] They abode there "many days" (Deut. i. 46); but how great a part of the 38 years of wandering is not said. Comp. Deut. ii. 14. Only we are told that they "compassed Mount Seir many days" after they left Kadesh, Deut. ii. 1.

18. Then they went along (walked Heb.) through the wilderness, etc.] Jephthah closely follows the narrative of Deuteronomy, where the mention of Kadesh, at i. 46, is followed, at ii. 1, by the statement, Then we turned and took our journey into the wilderness by the way of the Red Sea, etc., and at verse 14 by the further statement, and the days during which we walked (or wandered) from Kadesh-Barnea (i.e. our arrival there) till we crossed over the brook Zered, was 38 years (including their whole sojourn of many days at Kadesh). The whole verse is in fact an abbreviation of Deut. ii. 1—25. Came not within the border of Moab. Deut. ii. 9, 36.

19. Israel sent messengers, etc.] Num. xxii. 21; Deut. ii. 26—29, King of Heshbon, Deut. ii. 24, 30; Num. xxii. 25—27, 30. into my place.] This expression, with that just quoted from Deut. ii. 29, implies that the transjordanic possessions of Israel were not included in the land of Canaan properly speaking.

20. Sihon trusted (believed) not Israel, etc.] The word trusted, or believed, though it does not occur in the narrative in the Pentateuch, (Num. xxi. 23, Deut. ii. 30), is yet very strong evidence that Jephthah followed the text of the Pentateuch, because it refers to the promises of Israel, detailed in Num. xxii. 23; Deut. ii. 26—28, but omitted here for brevity, which Sihon would not place confidence in. See the use of the same word, Num. xx. 12. In like manner Israel's message
gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the Lord God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coast of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the Lord God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whosoever the Lord our God shall drive out from before us, them will we possess.

25 "And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them?"

26 While Israel dwelt in Heshbon and her towns, and in Arorer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time?

27 Wherefore I have not sinned against thee, but thou dost me wrong to war against me: the Lord the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon gathered all his people together, and pitched in Jahaz, and fought against Israel.
Then the Spirit of the Lord came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering.

So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands.

And he smote them from Aroer, even till thou come to Min-

CONSPOCUS AMONG THE ANCIENT HEBREW NATIONS FOR HUMAN SACRIFICES (Rosenmuller on Gen. xxii. 2; Knobel, ibid.). Porphyry, quotes Eusebius (Præp. Evang., iv. 16), says, "The Phœnicians, in all great emergencies of war or famine or drought, used to designate by vote one of their nearest and dearest as a sacrifice to Saturn; and their descendants, the Carthaginians, sacrificed their finest children to the same god (ibid.). Eusebius also mentions the annual sacrifice of a virgin to Minerva at Laodicea, in Syria. In 2 Kings ili. 27, there is a notable example in the sacrifice of his eldest son by the king of Moab. Gregory Nazianzen accuses the Emperor Julian of offering human sacrifices, and throwing the bodies into the Orontes, in Syria. 'Orat.' iii. p. 91. The worship of the gods of Syria, and the gods of Zidon," is mentioned at x. 6, as prevalent among the Israelites at this time; and the transfer, under such circumstances, to Jehovah of the rite with which the false gods were honoured is just what one might expect. The circumstance of the Spirit of the Lord coming on Jephthah (verse 29) is no difficulty, as it by no means follows that because the Spirit of God endued him with supernatural value and energy for vanquishing the Ammonites, He therefore also endued him with spiritual knowledge and wisdom. The Spirit of the Lord came upon Gideon, but that did not prevent his erring in the matter of the ephod, viii. 27. See 1 Cor. xii. 4-11; Gal. ii. 11-14. Verses 30 and 31 are inserted here to account for the narrative in 34-40.

So Jephthah passed over, and the Lord delivered them. Not in consequence of Jephthah's vow (the mention of which is parenthetic), but as the natural sequence of what is said in verse 29, "the Spirit of the Lord came upon Jephthah."
nith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpah unto his house, and beheld, his daughter came out to meet him with timbrels and with dances; and she was his only child; beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art called. See also Bochart and Gesenius, 'Mon. Phocnic.'

beside her.] Rightly so rendered, though the Heb. has him.

36 And she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and see the land; and after I come again I will go.
and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

The Ephraimites, quarrelling with Jephthah, and discerned by Shiloh, are slain by the Gileadites. Jephthah dieth. Iban, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judged Israel.

And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and

wife and a mother was the end of existence in the notion of an Israelitish maiden. The premature death of Jephthah's daughter was about to frustrate this end. This was more grievous in her eyes than the simple notion of death. She asks, therefore, for two months' respite of her sentence, that in the seclusion of the mountains, far from the haunts of men, where she would already be in some sort dead, she might bewail her virginity.

let me alone two months.] This could only mean, "Give me a respite of two months from my sentence of death." Compare the nearly identical phrase 1 Sam. xi. 3.

39. Did with her according to his vow.] Viz., offered her up for a burnt offering (verse 31). The writer abstains from more particularly describing so terrible and abhorrent a deed.

and she knew no man.] In the mind of the writer, as well as the victim, her heroism was an aggravation of her cruel fate. It was the ground, too, of that annual lamentation which is mentioned in verse 40 as a custom among the daughters of Israel, "the virgins that were her fellows."

There is no allusion extant elsewhere to this annual lamentation of the untimely fate of Jephthah's daughter. But the poetical turn of the narrative suggests that it may be taken from some ancient song, after the analogy of Deborah's song, which has not been preserved. The heroism of Jephthah's daughter, in willingly giving up her life as the price of her father's victory and her country's freedom, was doubtless one cause of this grateful commemoration, which went hand in hand with the recollection of their great victory over the children of Ammon.

CHAP. XII. 1. Gathered themselves together.] Literally, "were called together." Jerome speaks of it as a tumultuous, seditious assemblage. But see the same phrase, vii. 23, 24; x. 17.

mortuaria.] In order to cross the Jordan fords near Succoth.

Wherefore passedst thou over . . . and didst not call us?] Compare the similar complaint of the Ephraimites to Gideon, viii. 1, when a civil war was only avoided by Gideon's wise and patriotic moderation, ib. verse 3. The overbearing pride of Ephraim comes out in both occurrences, as also in Josh. xvii. 14-18.

we will burn thine house upon thee with fire.] Compare the fierce threat of the Philistines to Samson's wife, xiv. 15, and the yet fiercer execution, xv. 6. Burning appears as a mode of capital punishment in Gen. xxxviii. 24; Josh. vii. 25, and as a mode of desperate warfare, Josh. viii. 8, 19; Judges i. 8; xx. 48, &c.

2. I and my people.] See ch. i. 3, and below verse 5.

when I called you, &c.] This circumstance is not related in the main narrative. It is likely to have occurred when Jephthah was first chosen leader by the Gileadites, and when Ephraim would probably ignore his pretensions. It may have been simultaneously with his embassy to the king of the Ammonites, or, as is, perhaps, yet more probable, the application to Ephraim for help was before Jephthah was chosen captain, and the "I called you" is spoken in the person of Gilead, i. e., the Gileadites.

3. I put my life in my bands.] Compare the exactly similar use of the phrase in 1 Sam. xix. 5; xxviii. 21. It expresses the utmost.
when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are no fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibbolen: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

7 And Jephthah judged Israel six

possible risk, knowingly incurred. See also Job xiii. 14; Ps. cxxi. 109. Instead of Ye delivered me not, the Hebrew has, "Thou deliveredst me not," personifying Ephraim. So in Jephthah's, I put my life, &c., I passed over ... into my hand ... unto ME, to fight against ME, there is the same personification of the Gileadites, as, indeed, is indicated in verse 2.

wherefore then, &c.] There is a similar turn of thought and phrase in Jephthah's defence here to that in his message to the king of Ammon, x. 26, 27, &c.

4. Then Jephthah gathered together, &c.] Jephthah doubtless had great provocation, but the fierceness of his character is apparent in this internecine civil war, which "a soft answer" might perhaps have averted.

because they said, Ye Gileadites, &c.] This passage is extremely obscure, and commentators differ widely in rendering and interpreting it. The most grammatically correct and natural rendering of this and the two following verses is as follows: - "The men of Gilead smote Ephraim, for they (the Gileadites) said, Ye are the fugitives of Ephraim. (Gilead lies between Ephraim and Manasseh; and Gilead took the fords of Jordan before Ephraim, and it came to pass, when the fugitives of Ephraim said Let me pass over, and the Gileadites asked him, Art thou an Ephraimite, and he answered No (hoping to be let pass), Then (the Gileadites) said to him say Shibboleth, &c. So they (the Gileadites) slew them at the fords of Jordan"). All that is included in the parenthesis is explanatory of the brief statement They smote them, for they said, Ye are the fugitives of Ephraim. That is to say, in spite of their denial they ascertained that they were the fugitives of Ephraim, and so piteously slaughtered them when they endeavoured to return to their own country through Gilead. This part of Gilead, where the fords were, clearly was not in Manasseh, but in Gad. The word in verse 6, rendered slew, implies slaughtering in cold blood, not killing in battle. See Jerem. xxxix. 6. It is the proper word for slaying animals for sacrifice. It is a conclusive objection to the A.V. that in verse 4 the fugitives of Ephraim means the Gileadites, and in verse 5 the identical phrase (rendered those Ephraimites which were escaped) means the Ephraimites. Besides that there is apparently no sense in calling the Gileadites fugitives of Ephraim, nor did the Gileadites slay the Ephraimites for a word, but because they had invaded their country.

6. Say now Shibboleth; and he said Shibboleth.] This is a curious instance of dialectic difference of pronunciation between the East and West Jordanic tribes. It is an evidence of the sound tb having passed into the Hebrew from the East of Jordan, possibly from the Arabians, with whom the sound is common; at least if we suppose the Ephraimitic pronunciation to be that of the nine and a half tribes. The tb may have been as impossible for an Ephraimite to pronounce, as th is to a Frenchman. Shibboleth means both an ear of corn, and also a stream. Forty-two thousand; a large number! But it includes the slain in battle and those killed at the fords. Perhaps, too, it is the whole number of the Ephraimite army which crossed over to attack Jephthah, and which was routed with great slaughter. See iv. 16.

7. Jephthah judged Israel.] He is here expressly reckoned among the judges, as by implication he was at x. 29. It is likely that his authority embraced all Israel after the subjugation of the Ephraimites.
years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

8 ¶ And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty †nephews, that rode on three- †Heb. + Heb. + Heb. + Heb. + Heb. ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAPTER XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeared to Manoah's wife. 8 The angel appeared to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 ¶ Heb. 24 add. to commit, &c. 24 ch. x. 11. 24 3. 7. & 4. 1. & 6. 1. & 10. 6.

AND the children of Israel †did evil again in the sight of the LORD; and the LORD delivered them

13. Abdon, a Pirathonite.] He was, therefore, an Ephraimite. We read, 1 Chr. xxvii. 14, that "Benaiah, the Pirathonite, was of the children of Ephraim;" and in verse 15 of this chapter that "Pirathon was in the land of Ephraim." Its name still lingers in Feratab (mentioned also in the 14th century), six miles west of Shechem (Robins. 'B. K.' iii. 134). Pharaohthone was one of the strong cities in Judea, fortified by Bacchides, 1 Macc. ix. 50.

15. In the mount of the Amalekites.] It is not known what gave this name to a mountain or mountainous district in Ephraim. It may have been an early settlement of Amalekites, or a later invasion (iii. 13; vi. 3), or some victory gained over them (after the analogy of the Rock Oreb, and the winepress of Zeeb, vii. 25). But it explains ch. v. 14. The twenty-five years, apparently consecutive ones, occupied by the judgeship of Ibzan, Elon, and Abdon, seem to have been very uneventful and prosperous, since the only record of them, preserved in the annals of their country, relates to the flourishing families and peaceful magnificence of two of the number.

CHAPS. XIII.-XVI. The history of Samson, prefaced by

1. The same formula as ii. 11; iii. 7; iv. 1; vi. 1; x. 6, viz. the children of Israel did evil in the sight of the Lord, i.e. relapsed into idolatry.

the band of the Philistines.] The Philistines have been mentioned as oppressors of Israel at iii. 31, and x. 7, 11, and the Israelite worship of the gods of the Philistines is spoken of.
into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

at x. 6. But this is the first time that we have any detailed history in connection with Philistines. They continue to be the prominent enemies of Israel till the time of David.

fourty years.] The Philistine dominion began before the birth of Samson, as appears by verse 5, and was in force during Samson's twenty years' judgeship (xiv. 4; xv. 20). The forty years are, therefore, about coincident with Samson's life.

2. And there was a certain man, [xvi. 1.] Compare the very similar introduction, 1 Sam. i. 1.

Zorab.] Josh. xv. 33; xix. 41. In the former passage it is reckoned among the cities of Judah in the Shephelah or maritime plain; in the latter, as here, it is ascribed to Dan. In both places, as at Judg. xiii. 25; xvi. 31; xvii. 2, 8, 11; 1 Chr. ii. 53, it is coupled with Eshtaol. In the passage in 1 Chr. the families of Zaretihites and Ezshaulites are connected with Kirjath-Jearim, and Shobal the son of Caleb. But Manoah was a Danite. Probably, as at Jerusalem Judah and Benjamin, so in the border towns of Zorah Judah and Dan were intermingled. Zorah still survives in Surab, visited by Robinson ('B. R.' ii. 16; iii. 152, 153). It is situated on a high ridge overlooking a portion of the plain, and has a "noble fountain," about ten minutes' walk below the village.

the family of the Danites.] Here, as Josh. vii. 17; Judg. xvii. 7; xviii. 2, 11, 19; Zech. xii. 13, 'Family' is used inaccurately for 'tribe.'

his wife was barren.] To mark more distinctly the high Providential destiny of the child that was eventually born. Compare the similar circumstances of the birth of Isaac, Jacob, Samuel, and John the Baptist,
8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spaketh unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?

8. The man of God.] As verse 6; for Manoah knew not that he was an Angel of the Lord (verse 16).

12. How shall we order the child, and how shall we do unto him?] Translate, “What shall be the manner (or ordering) of the child, and what shall be his work?” Translate, “What shall be the manner (or ordering) of the child, and what shall be his work?” or exploits.” The original message of the angel had given information on these two points: (1.) how the child was to be brought up, viz. as a Nazarite; (2.) what he should do, viz. he shall begin to deliver Israel. Manoah, distrusting the accuracy of his wife’s memory, and fearful of any mistake, desires to have the information repeated (comp. 1 Sam. xvii. 26, 27, 30). Accordingly, in verse 13 the angel refers to, and enlarges upon, his former injunctions.

14. She may not eat of anything that cometh of the vine.] Comp. Num. vi. 4. In both passages the vine is described by the somewhat unusual though more accurate term, the vine of wine—the grape-bearing vine—to distinguish it from the wild cucumber vine (2 Kings iv. 39), or other plants to which the name vine was applied.

15. Let us detain thee until we shall have made ready a kid for thee.] Heb. before thee, as in Judges vi. 18. The language of Manoah, as that of Gideon, seems to indicate some suspicion that his visitor was more than human. The word rendered made ready, is also the proper word for offering a sacrifice, and is so used by the angel in the next verse. If thou wilt offer a burnt offering, thou must offer it unto the Lord. By which it appears that the angel understood Manoah to speak not merely of dressing a kid for food, but of offering it as a burnt-offering. Hence his caution, “thou must offer it unto the Lord.” Compare the caution of the angel to St. John when he fell at his feet, Rev. xix. 10; xxii. 8, 9, and that of St. Peter to Cornelius, Acts x. 25, 26.

16. The sense seems to be, “It is of no use dressing a kid for food, for, though thou detain me, I will not eat of thy meat. But if thou wilt offer the kid as a holocaust, thou must offer it not to me but to Jehovah. And this answer was given to Manoah because he knew not that he was the angel of the Lord, but expected him to eat of the kid, as if he were a man.” In the case, however, of the angels who came to Abraham, and to Lot, they did eat of the bread and meat, Gen. xviii. 6–8; xix. 3.

17. Do thee honour.] If applied to a man, it would be by gifts, such for instance as Balak promised to the prophet Balaam, Num. xxii. 17 (honouring I will greatly honour thee), and
18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is 'secret? And Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderfully; and Manoah and his wife looked on it.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

21 But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

22 And Manoah said unto his wife, 'We shall surely die, because we have seen God.

23 But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him.

25 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

such as were usually given to seers (1 Sam. ix. 7, 8; 2 Kings, v. 15); if to God, it would be by sacrifices (Isai. xliii. 23). Manoah perhaps used an ambiguous phrase purposely in his doubt as to who his visitor might be.

18. Secret.] Rather "wonderful" as the same root is rendered in verse 19. Compare the identical phrase in Isai. ix. 6, "His Name shall be called Wonderful." For the meaning of the root see Ps. cxviii. 23; Exod. xv. 11, xxxiv. 10; Josh. iii. 5, &c.

19. Unto the Lord.] As the angel had bid him in verse 16. Upon a (the) rock, as upon an altar, as Gideon had done, vi. 20, 21, 26.

did wonderfully.] Probably as the angel that appeared to Gideon had done, bringing fire from the rock.

20. Fell on their faces to the ground.] Comp. Levit. ix. 24; Num. xiv. 5; Dan. x. 9; 1 Chr. xxi. 16, &c.

22. We shall surely die, &c.] See note on vi. 22.

we have seen God.] The conclusion that in seeing Jehovah's angel they had seen God, is very remarkable. It suggests for comparison, and for deep reflection, the following passages. Joh. i. 18, xiv. 9; Acts xii. 15; Matt. xviii. 10; Colos. i. 15; Heb. i. 3. The manifestation of the Invisible God by an angel seems to be an adumbration of the Incarnation.

23. But his wife said, &c.] The just reasoning of Manoah's wife is exactly applicable to the Resurrection of Christ, as affording the most solid ground of assured hope that the sacrifice of Christ is accepted as an atonement for the sins of the world. The coming of the Son of God to our earth, with all its accompaniment of teaching and miracle, is of itself a signal proof of God's "goodwill towards men;" and the "good tidings of great joy" concerning the "Saviour, which is Christ the Lord," may well soothe the alarm of the most troubled conscience.

24. Called his name Samson.] The etymology is doubtful. Perhaps from ʿāḏām, in Arabic, Chaldee, and Syriac, to minister, alluding to his Nazarite consecration to the service of God.

the child grew, &c.] Compare Luke i. 80, ii. 40; and 1 Sam. ii. 21, 26; iii. 19.

25. The Spirit of the Lord, &c.] See note on iii. 10.

in the camp of Dan.] For the origin of the name "Mahaneh-Dan," and for the site of it, see ch. xviii. 11, 12. These impulses of the Spirit of the Lord perhaps took the shape of burning indignation at the subjection of his brethren, and thoughts and plans for their deliverance, but especially showed themselves in feats of strength, as in xiv. 6, xv. 14; xvi. 20. Comp. Acts vii. 23-25.
JUDGES. XIV.

ADDITIONAL NOTE on verse 6.

In Dan. iii. 25, where the language is Chaldee, another form of the same root is used, and is rendered form. In Matt. xxviii. 3, countenance is expressed by the same Greek word (nearly) as that here used by the Septuagint (Cod. Vat.), and would be better rendered “appearance.” So again in Rev. i. 16, the Greek for countenance is ἀπόφασις, which is the frequent Septuagint rendering of our Hebrew word in Judg. xiii. 6, and corresponds in sense with σπείρα of the Cod. Alexand., and would be better rendered “appearance.” The Greek ἀπόφασις of 3 Cor. iii. 7, where it is rendered countenance and face, and Acts vi. 15, face, is quite different, and represents the דַּבָּר or face of the Heb., and is the word used by the Septuagint, e.g. Exod. xxxiv. 33, 35.

CHAPTER XIV.

1 Samson desireth a wife of the Philistines.

5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcase. 10 Samson’s marriage feast. 12 His riddle by his wife is made known. 19 He spollieth thirty Philistines. 20 His wife is married to another.

And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines: for at that time

Chap. XIV. 1. Timnath.] Or more accurately Timnahbah. It is probably the same as Timnah, which is the Hebrew form in Gen. xxxviii. 12, 13, 14, and Tmnaath, Josh. xix. 43, where it is named among the towns belonging to Dan. From Josh. xv. 10 (there called Timnah) we learn that it was on the border of Judah. In the book of Maccabees it is Thamnath, a fortified city (1 Macc. ix. 50), and in the time of Josephus was the head of one of the fourteen toparchies of Judea (B. J. iii. iii. 5). Its name survives in the deserted site Timnah mentioned by Robinson (B. R. ii. 16). At the time of this narrative it had fallen into the possession of the Philistines. As regards its situation, it lay on the undulating hills by which the mountain district is separated from the maritime plain, but is reckoned among the cities of the Shephelah (2 Chr. xxvii. 18). It was below Zorah, about three miles S.W. of it. Hence Samson is here said to “go down to Timnath,” and in verse 2, “to come up” to his father and mother, at Zorah.

3. The uncircumcised Philistines.] Compare 1 Sam. xiv. 6; xvii. 26, xxxi. 4, for a similar use of the term as one of reproach. Also Acts, xi. 3.

get her for me.] As in verse 2, viz. by paying the requisite dowry (mobar, Gen. xxxiv. 12), and gifts to relations. See Exod. xxii. 16, 17. Hence the frequent mention of parents taking wives for their sons (Neh. x. 30; Exod. xxxiv. 16, &c.) because the parents of the bridegroom conducted the negotiation, and paid the dower to the parents of the bride. Comp. Gen. xxxiv. 4–12; 1 Sam. xviii. 25–27.

4. His father and his mother knew not, &c.] His father and mother very properly opposed Samson’s marriage with a heathen woman, the daughter of the oppressors of his race. But they could not prevail, because it was the secret purpose of God by these means to “seek occasion” against the Philistines; i.e. to make the misconduct of the father of Samson’s wife, which He foresaw, the occasion of destruction to the Philistines. Compare the similar statements, Josh. xi. 15; 1 Kings xii. 13; 2 Kings, vi. 33; 2 Chr. x. 15, xxii. 7, xxv. 20.

be sought an occasion.] I.e. the Lord sought. It is impossible to suppose that Samson by his marriage only sought an occasion of quarrel. For the meaning of the word occasion, see the use of the same root in 2 Kings v. 7, where the verb is rendered, “he seeketh a quarrel.”

at that time, &c.] Showing that this history
the Philistines had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

6 And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

was written after the Israelites had shaken off the Philistine yoke.

5. Then went Samson, &c.] By which we see that he had prevailed upon his father and mother to get the Timnathite for him to wife.

6. He told not his father, &c.] This is mentioned, and repeated at verse 9, to show that it was only by the treachery of Samson’s wife that the thing could be known.

7. He went down, &c.] It is implied that she was now formally betrothed to Samson, the formal dowry and gifts having been given by Samson’s father.

8. After a time (after days, Heb.) be returned, &c.] According to the oriental custom of an interval “varying from a few days to a full year,” elapsing between the betrothal and the wedding, during which the bride lived with her friends. The phrase “after days” often designates a year (Judg. xi. 4, 40, xvii. 10; Num. ix. 22, &c.; 1 Sam. i. 3, xvii. 7, &c.).

to take her.] The essence of the marriage ceremony consisted in the removal of the bride from her father’s house to that of the bridegroom or his father.

to see the carcase of the lion, &c.] It is true to nature, that Samson on reaching the spot should go to look at the lion slain by him a year or some months before, and now become a mere skeleton, fit for bees to swarm into. It was a universal notion among the ancients that bees were generated from the

carcase of an ox. (Bochart, ‘Hieroz.’ ii. iv. 10.)

Herodotus relates that bees filled the skull of Onesilus with a honey-comb, as it hung over the gates of Amathus, a Phœnician city of Cyprus.

10. So his father went down to the woman.] Doubtless, according to the then usage, to claim her for his son.

made a feast, &c.] This was the wedding-feast, protracted in this instance seven days, in that of Tobias (Tob. viii. 19) fourteen days. It was an essential part of the marriage ceremony, Gen. xxix. 22; Esth. ii. 18; 1 Macc. ix. 37; x. 58; Matt. xxii. 2-4; xxv. 10; Rev. xix. 7, 9; Luke xiv. 8.

11. When they saw him.] The Sept. and Josephus read, “when they were afraid of him,” as if these thirty were sent to the feast to watch Samson, and protect the Timnathites from violence on his part. Thirty companions. These were “the children of the bride-chamber,” Matt. ix. 15; see verse 20. From the number of them it may be inferred that Samson’s family was one of some wealth and importance.

12. A riddle.] Ezek. xvii. 2. Riddles formed one of the amusements of these protracted feasts. The same word is rendered “hard questions,” in 1 Kings x. 1. Compare 1 Esdr. iii. iv. The riddle propounded by the Sphinx, and solved by Oedipus, is very similar in character, and has the same nature of a wager. The Greeks called the riddle gryphus (Müller’s ‘Dorians,’ vol. ii. p. 392;
13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their 'spoils, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was given to his companion, whom he had used as his friend.
ADDITIONAL NOTE on verse 15.

The Septuag. (Cod. Vat.) and the Syriac read on the fourth day, which is doubtless much easier to understand in connection with verse 17. But a still easier correction is to read six instead of three in verse 14 (נָעִי for נָעִי), an omission of one letter. If, however, the Heb. text is correct, we must suppose that the Philistines did after three days urge Samson’s wife to get the secret from her husband, and that, as related in verse 17, she endeavoured to do so, but in vain. On the seventh day, become desperate, they threaten to burn her (no idle threat as appears from xv. 6) with fire. Terrified she redoubles her efforts, and succeeds just in time for them to declare the riddle before sunset on the seventh day. Of course it was evident to Samson that his wife had betrayed him. The obscurity arises from the narrator passing on first to the seventh day (at verse 15), and then going back at verse 16, and beginning of verse 17, to what happened on the 4th, 5th, and 6th days.

CHAPTER XV.

1 Samson is denied his wife. 2 He burneth the Philistines’ corn with foxes and firebrands. 6 His wife and her father are burnt by the Philistines. 7 Samson smiteth them hip and thigh. 8 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth them with a javelins. 18 God maketh the fountain En-hakkore for him in Lehi.

But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not thy younger sister fairer than she? 1 take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took 1 fire-gain. These same two words are used euphemistically of the buyer and seller.

is not her younger sister, &c. Samson’s father had paid the dowry for the elder sister; her father therefore offers her sister in her room. The fear of Samson probably also influenced him.

3. Concerning them.] Rather “to them,” to his wife’s father, and to his wife, and to the other Timnathites whom the altercation had drawn together.

Now shall I be more blameless, &c.] Or the words may be rendered, “I am pure, i. e. under no obligation this time to the Philistines (and therefore I shall be guiltless), though I do them a burt.” Before when they injured him he was in covenant with the Timnathites through his marriage and by the rites of hospitality; for which reason he went off to Ashkelon to take his revenge. But now the Philistines themselves had broken this bond, and so he was free to take his revenge on the spot.

4. Three hundred foxes.] Or perhaps rather jackals (שׁוּי is the same word etymologically
brands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.
Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

Had Judah that day join'd, or one whole tribe, They had by this possess'd the towers of Gath, And lorded over them whom now they serve. But what more oft in nations grown corrupt, And by their vices brought to servitude, Than to love bondage more than liberty, Bondage, with ease, than strenuous liberty, And to despise, or envy, or suspect Whom God hath of His special favour rais'd As their deliverer.

Verse 8, to the top, verse 8.

As before, from the higher hill country of Judah.

As they did unto me, so have I done unto them.

Verse 11, note.

The Philistines went up, &c.] They invaded that part of Judah where they knew or suspected that Samson was concealed. It had not yet got its name of Lehi (though so called here by anticipation, compare Num. xiv. 45; xxii. 3, &c.), which it retained till at least the time of David. See 2 Sam. xxiii. 11, note.

The Philistines shouted.] As their manner was in battle, 1 Sam. xvii. 20; compare ib. verse 52, and iv. 5.

The Spirit of the Lord came mightily upon him.] See note on xiii. 25.

The cords . . . . became as flax . . . . burnt with fire.] I. e. were as weak against his strength as half-burnt flax which yields to the least pressure:

“Cords to me were threads, touch'd with the flame.”—S. Agon.
15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramath-lehi.

18 ¶ And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had

15. He found a new jawbone of an ass."
"Furor arma ministratur." He picked up the first instrument of offence that came to hand, a fresh and strong jaw-bone of an ass: "His sword of bone."—Sam. Agov. Possibly he bound it to his fist with the cords, and made a kind of cestus with it.

slew a thousand men therewith.] Compare Ch. iii. 31; 2 Sam. xxvii. 8, 10, 11, 12. The Philistines, seized with a panic at seeing Samson suddenly burst his cords and rush at them, offered no resistance, but fell an easy prey to the blows of their mighty foe. Some perhaps were dashed down the cliffs in their flight.

16. With the jawbone of an ass, &c.] Literally "with the jawbone of an ass, one heap, two heaps." The same construction as ch. v. 30. Here there is a play upon the "one," three times repeated, which means both "an ass" and also "a heap." The same spirit of riddle-making which was in ch. xiv. 12, 18, is apparent in this song of triumph.

Compare Judg. v. 1; Exod. xv. 1; 1 Sam. xviii. 6, 7. Samson's victory was a literal fulfilment of Levit. xxvi. 8. For a similar song of victory in the case of the Emperor Aurelian—" unus homo mille occidit," &c., see Bishop Patrick on this passage.

17. Ramath-lehi.] Most correctly rendered the height or bill of Lehi, or, of the jaw-bone. But the same letters, with a slightly different pointing, mean the throwing of the jaw-bone, with allusion to Samson casting it out of his hand, when he had finished his war-song. There is frequently some ambiguity in the etymologies of the names of men and places, as e.g., Cain, Noah, Hebrew, Gilead, Gilgal, Mahanaim, Succoth, &c.

18. Sore athirst.] From the violent exertion of strength in pursuing and slaying a thousand men.

called on the Lord and said, Thou hast given, &c.] Here we have the religious side of Samson's character, and his faith showing itself in confession of God as his deliverer, and prayer to Him, as before, in valiant deeds and superhuman daring.

19. An hollow place that was in the jaw.] Beyond all question, the right translation is, "the hollow place which is in Lehi." For the writer tells us that the name of the spring in Lehi (the feminine "tberof" can refer to nothing else), was still called the spring of him that called upon God, up to his time. Nay, this same spring, on the way from Socho to Eleutheropolis, was commonly called Samson's spring in the time of St. Jerome ("Epitaph. Paule," Epist. lxxxv.), and is alleged to as being in the same neighbourhood by subsequent writers in the 7th, 12th, and 14th centuries. See Robins. B. R. i. pp. 64, 65. The word translated "hollow place," means a mortar, Prov. xxvii. 22, and seems to be the name of some part of Jerusalem in Zeph. i. 11 (bam-Makteb), so called from its situation, probably in one of the deep valleys. Bochart proves that the cavity in the jaw, in which the molar teeth are set, is called a mortar in Greek, Latin, and Hebrew. Here it is evidently a hollow or basin among the cliffs of Lehi, which, from its shape, was called the mortar (with especial allusion to the name of the place, Lehi, which means a jawbone). In this hollow a spring burst out in Samson's need, and abundantly quenched his thirst:

"God who caused a fountain at thy prayer
From the dry ground to spring, thy thirst to allay.
After the brunt of battle, can as easy
Cause light again within thy eyes to spring."

—Sam. Agov.

Compare Exod. xvii. 6; Num. xx. 8-11; Gen. xxi. 19; Is. xlii. 17-18. Lehi has the article in both places in verse 19, just as Makteb has in Zeph. i. 11, Seirath in Judg. iii. 26, Gilgal, Josh. iv. 19, 20, &c., and numerous other places, the etymology and meaning of whose names continued living and fresh in men's minds: just as, last century, Bath was called The Bath, and Havre is by the French still called Le Havre.
drunk his spirit came again, and he
revived; wherfore he called the
name thereof 'En-hakkore, which is
in Lehi unto this day.
20 And he judged Israel in the
days of the Philistines twenty years.

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away
the gates of the city. 4 Delilah, corrupted by
the Philistines, enticeth Samson. 6 Thrice
she is deceived. 15 At last she overcometh
him. 21 The Philistines take him, and put
out his eyes. 22 His strength renewing, he
pulleth down the house upon the Philistines,
and dieth.

THEN went Samson to Gaza, and
saw there 'an harlot, and
went in unto her.
2 And it was told the Gazites,
saying, Samson is come hither. And
they compassed him in, and laid wait
for him all night in the gate of the
city, and were 'quiet all the night, *Heb.
saying, In the morning, when it is
day, we shall kill him.
3 And Samson lay till midnight,
and arose at midnight, and took
the doors of the gate of the city, and
the two posts, and went away with
them, 6 bar and all, and put them
Heb. upon his shoulders, and carried them marr.
up to the top of an hill that is before
Hebron.
4 ¶ And it came to pass after-
ward, that he loved a woman *in
the valley of Sorek, whose name
was Delilah.
5 And the lords of the Philistines
came up unto her, and said unto her,
Entice him, and see wherein his great
strength lieth, and by what means we
may prevail against him, that we may

20. In the days of the Philistines.] An
evidence that those days were past when this
history was compiled. This verse seems to
be the close of Samson's history in the writer's
31.

CHAP. XVI. 1. Them.] Should be simply
"and." No mark of time is intended.

to Gaza.] About 8 hours from Eleuther-
polis, and one of the chief strongholds of
the Philistines. A most adventurous and daring
visit, therefore, but with what purpose made,
we are not told.

2. And it was told the Gazites.] The words
for and it was told have fallen out of the He-
brew text, but are expressed in all the ancient
versions.

3. The exact translation of the Hebrew
is, "and he grasped the doors of the city
gate, and the two posts, and tore them
up, with the cross-bar on them, and put
them upon his shoulders," &c. Instead of
forcing the doors open, he tore the posts
up, as it were, by the roots, with the barred
doors attached to them. The word rendered
"went away with them," means "to pluck up
the tent-pins," and hence, in a secondary
sense, "to go away," or "remove;" here, in
the primary sense, "he tore or plucked up.

The present town of Gaza, in Arabic Ghuz-
zes, is an open town, without gates or walls,
but the sites of the ancient gates still remain
visible. One of these, at the foot of the
slope on the south-east is shown as the gate
whose doors and bars were carried off by
Samson" (Rob. 'B. R.,' ii. p. 38).

that is before Hebron.] The Latin tradition
gives to a partially-isolated hill, about half-
an-hour south-east of Gaza, and standing
out from the chain that runs up to Hebron,
the name of "Samson's Mount," as being the
hill before Hebron to which he carried the
doors of the gate of Gaza (ib. p. 39). But it
may be doubted whether one of the hills
overlooking Hebron is not rather meant, as
Milton has it:—

"Then by main force pull'd up, and on his
shoulders bore
The gates of Azzah, post and massy bar,
Up to the hill of Hebron, seat of giants old,
No journey of a Sabbath-day, and loaded so."

4. In the valley of Sorek.] A village to
the north of Eleutheropolis, called Caphar-
Sorek, was still existing, in the time of Euse-
bius, near Zorah ('De Sit. et Nom. loc.
Heb.').

Delilah.] The name seems to mean lan-
guid, delicate, and is used in Maltese poetry
as a common name for girls.

6. And the lords of the Philistines.] "The
five lords of the Philistines," viz. of Gaza,
Ashdod, Ashkelon, Gath, and Ekron, are
mentioned, Josh. xiii. 3, and Judg. iii. 3,
where see note. See note verse 18.

his great strength lieth.] Rather, "wherein
or by what means his strength is great."
There is no article before great, which there
would be if it were the subject.
bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength liest, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 ¶ And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength liest.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

eleven hundred pieces of silver. The same notation occurs xviii. 2. It is evidently not accidental, though the cause of it is not known. It arose, possibly, from a double standard of money, Jewish and Philistine, analogous to the marks in English coinage by the side of s, d., which gave rise to the odd sums 6s. 8d., 3s. 4d., &c. The greatness of the bribe offered to Delilah, 5500 shekels of silver, nearly two talents (Exod. xxxviii. 25, 26), shows the importance attached to Samson's capture.


9. His strength. I. e. the seat or cause of his strength.

11. Occupied. A bad translation; used would be better. The margin, “wherewith work hath not been done,” is right.

13. The seven locks, &c. By which we learn incidentally that Samson's hair was arranged in seven locks or plaits.

14. And she fastened it with the pin, &c. The meaning of the verses seems to be that these long plaits were to be woven as a woof into the threads of a warp which stood prepared on a loom in the chamber, which loom Delilah fastened down with a pin, so as to keep it firm and immovable. But Samson, when he awoke, tore up the pin from its socket, and went away with the loom and the pin fastened to his hair.

the pin of the beam. Rather of the "loom," or frame. The beam is the wooden revolving cylinder, on which the cloth is rolled as fast as it is woven, the Hebrew word for which i Sam. xvii. 7; i Chr. xi. 23; xx. 5, is quite different from that here used.

15. Thy great strength. See verse 5.

16. His soul was vexed. The phrase is the same as Num. xxiv. 4, "much discouraged." unto death. Comp. Matt. xxvi. 38, and Gen. xxvii. 46; i Kings xix. 4; Jon. iv. 3, 8.
17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother’s womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him.

21 ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they put out his eyes. Thus effectually, as they thought, preventing any future mischief on his part, while they prolonged their own triumph and revenge. For the cruel practice of putting out the eyes, compare Num. xvi. 14; 2 Kings xxv. 7; Jer. xxxix. 7, and frequent examples in profane history.

brought him down to Gaza. Down, as nearer to the sea than the valley of Sorek.

fetters of brass. In the Hebrew, brasses, as we say, irons, but in the dual number, implying their application to the two feet, 2 Sam. iii. 34; Jer. lii. 11.

be did grind. The special task of slaves and captives, Exod. xi. 5; Isai. xlviii. 2; Lam. v. 13.

the prison-house. Literally, “the house of the bound” or prisoners. Comp. Gen. xxix. 20. But the exact phrase, “house of the bound,” only occurs Eccles. iv. 14; Jer. xxxvii. 15.

23. Dagon, their god. Dagon was the national idol of the Philistines (1 Chr. x. 10) so called from Dag, a fish. The description of Dagon, in his temple at Ashdod (which was burnt by Jonathan, the brother of Judas Maccabeus, 1 Macc. x. 83, 84, xi. 4), in 1 Sam. v. 4, exactly agrees with the representations of a fish-god on the walls of Khorsabad, on slabs at Kouyunjik, and on sundry antique cylinders and gems (Layard’s ‘Nineveh,’ vol. ii. p. 466; ‘Nin. and Bab.,’ p. 343). In these the figures vary, some having the human form down to the waist, with that of a fish below the waist, others having a human
said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

head, arms, and legs, growing, as it were, out of a fish's body, and so arranged that the fish's head forms a kind of mitre to the man's head, while the body and fins form a kind of cloak, hanging down behind. The name, Dagon, seems to be preserved in the Odace of Berosus. Diodorus Siculus describes the idol at Ashkelon under the name of Derceto, as having a face of a woman and the body of a fish, and gives the legend of her fishy shape, and makes her the mother of Seramaris, Ninus's wife; thus connecting the Philistine and Assyrian mythologies. Horace was probably describing what he had seen when he speaks of a picture in which "the beautiful form of a woman terminated in a hideous fish." The fish was a natural emblem of fruitfulness for people dwelling on the sea-coast.

our god hath delivered, &c.] The imposh boast of the Philistines explains the frequent plea "for the glory of thy Name," "for thy Name sake," the force of which God owns when he says, "I had pity for mine holy Name," "I wrought for my Name's sake, that it should not be polluted in the sight of the heathen." (Ezek. xx. 22, &c.; xxxvi. 20-23). Compare Dan. v. 1-5; Isai. xxxix. 12, 20, &c.


1 Milton well brings out this part of the subject: Manoah says—

"The Philistines a popular feast
Here celebrate in Gaza, and proclaim
Great pomp and sacrifice and praises loud
To Dagon, as their god who hath deliver'd
Thee, Samson, bound and blind into their hands,
Them out of thine, who slew'st them many a slain.
So Dagon shall be magnified and God
Disgrac'd, blasphemed, and had in scorn
By the idolatrous rout amidst their wine."

To which Samson in his answer says with shame,—

"I this honour, I this pomp have brought
To Dagon, and advanced his praises high

25. Their hearts were merry.] Viz., with wine, xix. 6, 9, 22; Ruth, iii. 7; 1 Sam. xxv. 36, &c.

that he may make us sport.] Rather, "that he may play for us," i.e. dance and make music, as the similar word used below (tsveebok) means, Exod. xxxiii. 6, in an exactly similar connexion, viz., after an idolatrous feast. The dancing was always accompanied with vocal and instrumental music. See the use of this word (ishibabok) 1 Sam. vii. 7 (played); 2 Sam. ii. 14; 2 Kin. 5, 21; 1 Chr. xiii. 8; xv. 29, compared with 2 Sam. vi. 16, and Jer. xxx. 19; xxxi. 4.

be made them sport.] Rather, "he played." The word is not exactly the same as that above, but here has the same form as Exod. xxxii. 6, and elsewhere in the Pentateuch.

26. Suffer me that I may feel the pillars.] Or, more literally, "let me rest, and let me feel the pillars, that I may lean upon them." He feigned weariness with his dancing and singing, and asked to recover himself by leaning against the pillars. We have no knowledge of the principles of the Ptolemaic architecture. It only appears from the narrative that there was a flat roof, from the top of which, as well as under it, spectators could see what was being done on the stage in front, and that this roof was mainly supported by two pillars, standing, apparently, in the centre of the open front of

Among the Heathens round; to God have brought
Dishonour, obloquy, and oped the mouths
Of idolists and atheists, have brought scandal
To Israel, diffidence of God, and doubt
In feeble hearts, propense enough before
To waver, or fall off and join with idols.

This only hope relieves me, that the strife
With me hath end, all the contest is now
'Twixt God and Dagon; Dagon hath assumed
Me overthrown, to enter lists with God.
His deity comparing and preferring
Before the God of Abraham. He, be sure,
Will not connive or linger thus provoked,
But will arise, and His great Name assert."
27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images, &c. and he ornements for them. 7 He kireth a Levite to be his priest.

AND there was a man of mount Ephraim, whose name was Micah.

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedest, and spakest of also in mine ears, behold, the silver is with me; I took it. And his

the building, and so close to the stage without. The lords and principal persons seem to have sat within, under the roof, while the people, to the number of 3000, stood on the flat roof. When the pillars were removed, the weight of 3000 people brought the roof down with a fearful crash, and those above fell upon those below, together with the stones and timbers, and a great slaughter was the result, Samson himself perishing under the ruins. It is pleasant to think that the lad, if he stood outside on the stage, may have escaped.

28. That I may be at once avenged, &c.] Meaning, with one final revenge. These words do not, it is true, breathe the spirit of the Gospel, but they express a natural sentiment, proper to the age and knowledge and character of Samson.

30. The dead which he slew at his death, &c.] These words partake of the epigrammatic and enigmatical character of the whole history of Samson.

31. Then his brethren, &c.] Evidently implying that Manoah was dead, as is also distinctively implied in the phrase “the burying-place of Manoah his father.” The mention of Samson’s burial, and the site of it, is in accordance with xii. 7, where see note. The mention of “all the house of his father,” in connexion with “his brethren,” must mean the whole tribe of Dan, aiding his nearer relations (comp. Matt. xiii. 55; 1 Cor. ix. 5). For brothers Samson had none probably, xiii. 34. “Father’s house;” in the wider sense of a whole tribe, is found Num. i. 4, &c.; ii. 2; iii. 15, 20; xvii. 2; xviii. 1. The Danites taking advantage of the consternation of the Philistines, and the death of their lords and chief men, went down in force to Gaza, and recovered the body of their great captain and judge, and buried him in his father’s sepulchre.

between Zorah and Eshtaol.] See xiii. 25.

CHAP. XVII. 1. A wholly disconnected narrative here follows, without any mark of time by which to indicate whether the events preceded or followed those narrated in the preceding chapter (see Introduction, p. 118, and comp. 1 Sam. i. 1). The only point of contact with the preceding history of Samson is, that we are still concerned with the tribe of Dan. See xviii. 1, 2, note, &c. Josephus combines in one narrative what we read here and at i. 34, and places it, with the story in chapters xviii.-xxi., immediately after the death of Joshua.

2. The eleven hundred shekels.] See above, xvi. 5.

Ibou cursedst.] Heb. adjured me by God. The Septuag. (Cod. Alexandr.) exercisse is the
3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah had an house of gods, and made an "ephod, and teraphim, and consecrated one of his sons, who became his priest.

6 In those days there was no king in Israel, but every man did that which was right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Leviite, and he sojourneed there.

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said

same word as is used Matt. xxvi. 63, and the action there is the same as here, and is that prescribed, Levit. v. 1.

3. Unto the Lord . . . . to make a graven image, &c. Such a superstitious and unlawful mode of worshipping Jehovah is quite of a piece with Judg. viii. 27; xi. 31; 1 Kings xii. 28, &c. It argues but slight acquaintance with the ten commandments, which, from the ignorance of reading and writing, were probably not familiar to the Israelites in those unsettled times; but is not, after all, more contrary to the Holy Scriptures than are the image-worship and other superstitious practices of large portions of Christendom.

for my son.] Intimating that the consecration of the silver was for the benefit of her son and his house, not for her own selfish advantage.

now, therefore, I will restore it unto thee.] Or rather for thee. The meaning is, that she adheres to her original design of consecrating this silver for her son's benefit. But the Syriac has a very probable reading. Restore it to me. See note at end of chapter.

4. Yet be restored, &c. Rather, "So he restored," &c. The remaining 900 shekels were spent upon the "house of gods," or rather "the house of God," and the Ephod, and the Teraphim and priest's vestments and other furniture and ornaments of the chapel. For the Ephod, see above, viii. 27. The Teraphim were small images (though sometimes the size of a man, 1 Sam. xix. 13, 16), similar to the Latin Penates. See Gen. xxxi. 19, note.

6. In those days, &c. This phrase, indicating distinctly that the writer lived after the establishment of the kindly government in Israel, occurs at xviii. 1; xix. 1; xxii. 25. It is peculiar to the author of these last five chapters.

7. Of the family, &c. Family is here used for tribe, as xiii. 2, note. But the phrase is redundant if applied, as it must be, to the city, which has already been described as Bethlehem-judah. The Septuag. (Cod. Vat.) has what may represent the right reading, "Bethlehem of the family of Judah," leaving out the first Judah. be sojourne there (comp. xix. 1). The Hebrew words for "sojourn there" are, GER-SHOM, which identical words are used at xviii. 30, in the genealogy of this young Levi, whose name was "Jonathan, the son of Gershom." It is impossible not to suspect that the true reading here, too, is "the son of Gershom," for the words "he sojourned there," seem hardly in their place. Bethlehem seems to have been his native city, verse 9.

8. Out of the city from Bethlehem-judah. Rather, "from the city," viz. from Bethlehem-judah, the preposition being the same in both clauses, and the name of the city being added for explanation.

to sojourn where he could find a place. Jonathan's state without a home gives us a vivid picture of what must have been the condition of many Levites, and explains the force of the clause "the Levite which is within your gates," Deut. xii. 12, 18, 19; xiv. 27, 29; xvi. 11, 14, &c. See Mal. ii. 7, 8.

Mount Ephraim.] Rather "the hill country" of Ephraim. See ii. 9 and note.
unto him, I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find a place.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest.

18. Now know I that the Lord will do me good, &c.] This shows the ignorance as well as the superstition of the age (comp. 2 Kings xviii. 23), and gives a picture of the lawlessness of the times. The incidental testimony to the Levitical priesthood is to be noted; but the idolatrous worship in the immediate neighbourhood of Shiloh is passing strange.

CHAPTER XVIII.

1 The Danites send five men to seek out an inheritance. 3 At the house of Micah they consult with Jonathan, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 In the way they rob Micah of his priest and his consecrate things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan inherited the priesthood.

In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

CHAP. XVIII. 1. In those days, &c.] See xvii. 6.

the Danites sought them an inheritance, &c.] As before related, Josh. xix. 47. This connects itself with ch. i. 34.

all their inheritance had not fallen unto them.] The literal rendering is, "their land had not fallen to them in the midst of the tribes of Israel for an inheritance." Land understood, is the subject.

2. From Zorah, and from Eshtaol.] See above, xiii. 25; xvi. 31; and Josh. xix. 47. This identity of locality with the scene of Samson’s birth and death indicates that both narratives are drawn from the same source, probably the annals of the tribe of Dan.

to the house of Micah.] Which evidently was by the way-side, on the main road running north through the hill country of Ephraim. They avoided the coast road, as the shephelah was in the possession of the Amorites.

who when they came, &c.] Much better translated simply, “and they came to Mount
When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou there?  

And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.  

And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.  

And the priest said unto them, Go in peace: before the Lord is your way wherein ye go.  

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land that might put them to shame in any wise, or vex or restrain them.  

And they came unto their brethren to Zorah and Eshtaol: and what say ye?  

Ephraim, to the house of Micah, and they lodged there." The English version here follows the Vulgate, rather than the Hebrew.  

3. By the house. Rather, In the house (as 1 Chr. xii. 14. Comp. Gen. xxxv. 4; xxvii. 44, "with him," viz. in his house") where they had lodged all night.  

they knew the voice, &c.] It does not follow that they had known him before, and recognized his voice, though it may be so. But the Hebrew equally bears the sense that they heard or perceived the voice of the Levite a little way off, in the chapel, where perhaps he was singing psalms, or saying prayers aloud, and attracted by it, turned aside and went into the chapel where Jonathan was. They were probably just starting on their journey, but were still within the court or precincts of Micah's house. Micah had evidently not told them of his house of God, and his Levite. Their questions indicate surprise.  

5. Ask counsel of God.] The same phrase is rendered "asked the Lord," Judges i. 1 (where see note), and "enquired of the Lord," xx. 27; 1 Sam. x. 22, &c. &c. The last is the best rendering. The sight of the Ephod and Teraphim suggested the notion of enquiring of God. See note xvii. 4.  

6. And the priest said, &c.] The question arises, did the priest give this answer out of his own head? or was it really dictated by God, in whose name he spoke? or was it given by the inspiration of an evil spirit, such as that which spake by the false prophets of Ahab (1 Kings xxii. 22) when he enquired of the Lord by them? The last is very improbable; the second not probable; the first is probable. His answer was as likely to turn out true as false.

before the Lord, &c."

7. To Laish.] Afterwards called Dan (verse 19). The exact site has not been identified, but it was the northern extremity of Israel, as appears by the phrase "from Dan to Beersheba," near the sources of the Jordan, and about four miles from Panium, or Cesaarea-Philippi. It is thought to have stood where the village Tell-el-Kadi now stands.  

after the manner of the Zidonians.] Zidon itself was strongly fortified both in the time of Thothmes III. and of Rameses II. and III.; but the genius of the Zidonians being mechanical and commercial, not military, their colonists were apt to neglect fortifications and similar warlike precautions. In Solomon's time the Zidonians were especially skillful in hewing timber (1 Kings v. 6; 1 Chr. xxii. 4), and it is highly probable, from their proximity to Lebanon, that such was the occupation of the men of Laish (Josh. xiii. 6). In Homer's time the Zidonians were celebrated for their skill as workmen in silver and embroidered garments (II. vi. 289; xxiii. 743-4; Od. iv. 614-18; "Dict. of B." ZIDON). It is not till the time of the Persian empire that the Zidonians become so famous as mariners and sailors.  

quiet and secure; there was no magistrate in the land, that might put them to shame in anything.] This is a very obscure and difficult passage; but it is hardly possible that the A. V. can be the true rendering. Translate thus: "Quiet and secure, and none of them doing any injury in the land, possessing wealth," or dominion. These adjectives are all in the singular number. The words which follow, they were far, &c., are in the plural. See note at end of chapter.  

8. What say ye?] Or, How have you sped?
9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahanah-dan unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the
molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattles and the carriage before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that liest by Hebrew has here "the carved (or graven) image of the ephod," different from verses 14 and 17, where the A. V. is correct. The Hebrew word for "graven image," verses 14, 17, and "carved image," in verse 18, is the same.

21. And put the little ones, &c., before them.] They expected a pursuit from Micah's people, and arranged their order of march accordingly. Compare Gen. xxxiii. 2, 3. Jacob expected to meet Esau; the Danites expected to be pursued.

22. The houses near to Micah's house.] Rather, in Micah's house, the same phrase as in verse 3; Beth-Micah meaning here the whole stead, very likely all contained in one court, entered by one gate (verse 16). They are "the houses" of verse 14.

23. That thou comest with such a company.] Hebrew, that thou art called together; the whole clan being included under Micah, their head. See above, i. 1, note.


26. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that liest by Hebrew, that thou art called together; the whole clan being included under Micah, their head. See above, i. 1, note.

28. Beth-rehob.] Rehob (as Dan after-
Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the "city Dan" after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jotham, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

wards) is mentioned as the northernmost point of the land of Canaan, Num. xiii. 21, and its position is defined with reference to the entering in of Hamath. See, too, Josh. xix. 28. It was in the territory of Asher, if this Rehob is the same, which is doubtful, Judg. i. 31. In the reign of David Beth-Rehob was inhabited by Syrians (Aramites), 2 Sam. x. 6.

a city.] Rather, "the city." They rebuilt Laish, which they had burnt down (verse 29).

30. Jonathan, the son of Gershom, the son of Manasseh.] The phrase does not determine whether Jonathan was the son or only the descendant of Gershom. In the Hebrew text the name here rendered MANASSEH is written M.S.H. Without the little N suspended over the line, it reads MOSES, whose son was Gershom, Exod. ii. 22, whose son or descendant Jonathan clearly was. The Masoretes, probably gripped that a descendant of Moses should have been implicated in idolatrous worship, adopted this expedient for disguising the fact, without absolutely falsifying the text. The Vulgate has MOSES; the Septuagint MANASSESES (except some ancient MSS. mentioned by Kennicott).

until the day of the captivity of the land.] The deportation of the ten tribes by Tiglath-Pileser and Shalmaneser is undoubtedly meant, 2 Chr. v. 22. See Introduction, p. 121, and 2 Kings, xv. 29; xvii. 6. This would seem, therefore, to imply that the descendants of Jonathan were priests of the worship of the golden calf which Jeroboam established at Dan. And this inference is borne out by the circumstance that in the account given of the idolatrous worship in 2 Kings xii. 28-33, "the priests which were not of the sons of Levi" are ascribed to Bethel only, though it is expressly said that one of the calves was set up in Dan.

31. And they set them up, &c., all the time that the house of God was in Shiloh.] The word "set up" in this verse is wholly different from that in verse 30. The Hebrew may be rendered literally, "and they (the Danites) gave in charge to them (the sons of Jonathan, the priests) Micah's graven image which he made, all the time the house of God was in Shiloh." The two verses seem to tell us that Jonathan's descendants were priests to the tribe of Dan till the captivity; and that the graven image was in their custody till David's time, by whose order, perhaps, it was destroyed, though the idolatrous worship continued, or was revived, at Dan.

ADDITIONAL NOTE on verse 7.

quiet and secure, and there was no magis- trate in the land that might put them to shame in anything.] Such is the A.V. of this difficult passage. But it is scarcely sense, nor is it a possible rendering of the Hebrew words. With the help, however, of the Chaldee paraphrase and the Syriac version, and by close attention to the Hebrew construction and the proper meaning of the Hebrew words, we get a good sense as given in the note above.

The common word מַלְכוּת (Hiphil of מָלַךְ) means to put to shame, by reproachful contumelious words (1 Sam. xx. 34; xxv. 7; Prov. xxv. 8, &c.), hence generally to injure, and the simple rendering of our phrase is, there was not any subo did an injury in anything (or subo did any injury) in the land. פִּינָחֶה. These words are of somewhat doubtful signification, because פִּינָחֶה is only found here. The force of the verb פִּינָחֶה (inheriting or possessing), however, goes far to determine its meaning to be what the Sept. here gives it, ὑπαράγω, treasures, Vulg. "magnæ opes," i.e. πλοῦς. Genesius ("Thes. ex v." &c.) derives the sense of opes from collecting, gathering together, whence πλοῦς the congregation. Hence translate possessing wealth. The meaning is that, being intent upon com-
mmercial gains and industrial pursuits, they injured nobody. This last phrase is clearly poetical. The points to notice further are, that whereas "they dwelt careless" is in the Hebrew ישבו בלגנמן, in the fem. sing., agreeing with בָּלָגֶנֶם, people, and the words and they were far are in the plur. masc., the intermediate words quiet... in anything are in the masc. sing. The obvious explanation is that these words are a quotation from some writing which so describes the manner of the Zidonians; and this explanation accounts not only for the grammatical peculiarity just noticed, but also for the unusual character of the whole sentence, the tautological repetition of לֶבֶנָה (secure) after לֶבֶנָה (careless)—quite natural in a quotation—and the poetical phrase "and a magistrate." It will be observed that the words "quiet and secure, and none of them doing any injury in the land, possessing wealth," are quite redundant, except in the light of a quotation to justify the preceding description. It is also interesting to observe, that from this favourable description of the inhabitants of Laish, it would appear that the writer did not approve the cruelty of the Danites: an inference in harmony with the first verse of this chapter, which mentions the want of a king in Israel as the cause of the lawlessness of the period in civil and religious matters. Comp. xix. 1; xxi. 25.

CHAPTER XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Gibonites abuse his concubine to death. 29 He divideth her into twelve pieces, to send them to the twelve tribes.

A ND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart; and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

CHAP. XIX. 1. When there was no king.] See above, xvii. 6, note. This history has no connexion whatever with the preceding, unless it be found in the mention of Beth-lehem Judah, verse 1, compared with xvii. 7, and Mount Ephraim, xviii. 1, compared with xix. 1, and in the mention of Levites in both histories. The note of time, xx. 28, shows that the date of it is in the lifetime of the first generation of settlers in Canaan.

a concubine.] In the Hebrew, a wife, a concubine, an inferior wife, often a slave, and usually ascribed to a man who had a wife. But the name does not imply any moral reproach. A concubine was as much the man's wife as the woman so called, though she had not the same rights. See verse 3.

2. Played the whore against him.] Per haps only meaning that she ran away from him, and left him; for she returned to her father's house.

¶ four whole months.] The Hebrew words יָהַשׂ לָבֶן רָעָא, are doubtful, meaning either "a long time, viz. four months," or "one year and four months." See above, xiv. 8, note, and xi. 4.

4. His father-in-law.] A phrase, showing that the woman was the Levite's wife.

6. Let thine heart be merry.] Above, xvi. 25, note.
7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.
8 And he arose early in the morning on the fifth day to depart: and the damsel’s father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.
9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel’s father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.
10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

8. They tarried.] Rather, they lingered; same word as 2 Sam. xv. 28; quite different from tarry in verses 6, 9, 10.
9. And when the man, &c.] This is a perfect picture of the manners of the time. It is probable, too, that the father showed more than usual hospitality, in order to ensure the kind treatment of his daughter by her husband. These particulars are given to account for their journey running so far into the evening, which was the immediate cause of the horrible catastrophe which followed.
10. Jebus.] See i. 8, note.
12. City of a stranger.] This shows how completely, even in these early days, the Jebusite population had excluded both the tribes of Judah and Benjamin.
14. Gibeah, which belongeth to Benjamin.] (As distinguished from Gibeah, in the mountains of Judah, Josh. xv. 57), called also Gibeah of Saul, 1 Sam. xv. 34, where, as here, it is named in connexion with Ramah, 2 Sam. xxii. 6, &c. It is identified by Robinson with Tel-el-Ful, four miles north of Jerusalem, on the road to Nablous. Two miles further north is el-Ram, or Ramah.
15. And they turned aside thither, &c.] They would have gone on to Ramah, had the daylight held out; but sunset in that latitude is almost immediately followed by darkness, so they stopped at Gibeah.
16. And he said unto his servant, &c.] The words should be rendered and he came in, and sat down in the square (or place) of the city: and no one took them into his house to lodge.
16. Which was also of Mount Ephraim.] Of the country of the Levite. This single
old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence am I: and I went to Beth-lehem-judah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing:

20 And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

24 Behold, here is my daughter a maid, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

giver of hospitality was himself a stranger and sojourned at Gibeah.

17. The street.] Verse 15.

21. Provender.] The word provender is not repeated here in the Hebrew, nor any noun whatever; but the verb balal is used, which means "to give belil," i. e. fodder, consisting of divers grains, vetches, and other herbs, mixed, as the custom was. The Latins called this farrago. Fed the asses would be a sufficiently accurate translation.

23. This man is come into mine house.] He appeals to the sacred rights of hospitality, just as Lot does, Gen. xix. 8. The whole passage is singularly like Gen. xix., even in the very words used. And the punishment which fell upon the guilty tribe of Benjamin was scarcely less signal, though of a different kind, than that which was inflicted upon the cities of the plain. Both passages, too, betray painfully the low place in the social scale occupied by woman in the old world, from which it is one of the glories of Christianity to have raised her. Christian men, even in the rudest ages, would rather have laid down their lives in defence of a wife and a daughter.
26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and got him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites, except six hundred.

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpah.

27. Her hands, &c.] A touch of nature, terrible in its truth.

An ass.] Rather, the ass, the ass on which she rode, verses 3, 10, 19, 21.

A knife.] Rather, the knife. The single household implement used, not like our knives at our meals, but for slaughtering and cutting up the animal into joints for eating. It is the same word as is used Gen. xxii. 6, 9, and Prov. xxx. 14, but occurs nowhere else.

divided her.] The same word as is used 1 Sam. xi. 7 (hewed in pieces), and is the technical word for cutting up an animal, Exod. xxix. 17; Lev. i. 6, 10; viii. 20, &c. The verbal derived from it designates the piece.

together with her bones, &c.] Rather, into her bones, or bone by bone, into twelve pieces. The pieces are synonymous with the bones, as may be seen Ezek. xxiv. 4, 5. There is something truly terrible in the stern ferocity of grief and indignation which dictated this desperate effort to arouse his countrymen to avenge his wrong. Comp. 1 Sam. xi. 7. A somewhat similar trait of character may be seen in Absalom's conduct, 2 Sam. xiv. 30.

CHAP. XX. 1. The congregation was gathered together, &c.] The congregation is the technical term for the whole community of the Israelitish people. It occurs about sixty-seven times in the Pentateuch alone, "the congregation," and about thirty times with the addition "of Israel," or "of the children of Israel," or "of the Lord," and about thirteen times in the Book of Joshua, either alone or in one of the above combinations. In the Book of Judges it is found only here, and xxii. 10, 15, 16. It occurs besides 1 Kings viii. 5; xii. 20; 2 Chr. v. 6. Hence its occurrence here is an indication of the early date of these transactions.

was gathered together.] The same word is found coupled with congregation, Num. i. 18; vii. 9; xvi. 42; Lev. viii. 4; Josh. xvii. 1; xxii. 12.

from Dan to Beer-sheba.] We cannot safely infer from this expression that the settlement of Dan, recorded in ch. xviii., had taken place at this time. It only proves that in the writer's time, from Dan to Beer-sheba, was a proverbial expression for all Israel. See 1 Sam. iii. 20; 2 Sam. xvii. 11; xxiv. 2, 15; 1 Kings iv. 25.

with the land of Gilead.] Meaning all the transjordanic tribes; mentioned particularly, both to show that the whole congregation of the children of Israel, in its widest meaning, took part in the council, and also because of Jabesh-Gilead, xxii. 8, 10.

unto the Lord in Mizpeth.] The phrase unto the Lord, implies the presence of the tabernacle. See above, xi. 11, note.

Mizpeth.] There is great difficulty in fixing the locality of Mizpeth, or Ham-mizpeth, as it
2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpah.) Then said the children of Israel, Tell us, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye are all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;

is in the Hebrew "the watch-tower." Mizpah in Benjamin (Josh. xviii. 26), from its connection with Bethel and Ramah, is probably the same as that which appears as a place of national assembly in 1 Sam. vii.; x. 17; and again in Kings xxv. 23-25; and hence we may conclude that it is the Mizpah here mentioned. From the internal evidence of the chapters xx. xxi. it must have been near Shiloh; and the evidence, 1 Sam. x. 17, 22, 25, is to the same effect. From 1 Sam. x. 26, it seems to have been also near Gibeah. Its situation in the north of Benjamin would meet these requirements. See also 1 Sam. iv. 13, note.

2. The chief.] Literally, "the corner stonest." Comp. 1 Sam. xiv. 38.

The assembly of the people of God.] Comp. Num. xi. 29; xvi. 41. Both expressions are rather in the elevated or poetical style, probably indicating the dignity and solemnity of the meeting, and the excitement of the narrator's mind in speaking of it.

3. The children of Benjamin, &c.] It is objected to placing Mizpah in Benjamin, that the Israelites would not have met in the borders of the offending tribe, and that if they had done so it could not be said that the Benjamites had beard of the coming of the Israelites to Mizpah. But of course they met in the place where national assemblies of Israel were wont to be held, and the expression "they heard," does not imply that they heard it accidentally, but that they were duly summoned with the other tribes; so that their absence was contumacious.

tell us.] In Hebrew, tell ye us, as if addressed to both parties, the Benjamites and the Levite. But only the Levite was there to answer. Comp. 2 Sam. xvi. 20, where give is plural.

5. The men of Gibeah.] Literally, the masters, as ix. 2.

and thought.] The word and is improperly introduced. The colon should be placed after night, when the first sentence ends; the next sentence proceeds, "as they thought to have slain, and my concubine they have humbled that she is dead."

7. Ye are all, &c.] Rather, Behold ye children of Israel, all of you, give your advice, &c. Give your . . . counsel, the same phrase as 2 Sam. xvi. 20, there rendered less well, give counsel among you. See above, i. 1, note on "for us;" also xix. 30. The phrase, give counsel, seems to be the customary formula in a Jewish parliament, or council.

8. We will not, &c.] They bound themselves not to break up and disperse till they had punished the wickedness of Gibeah.

9. We will go up.] These words are not in the present Hebrew text, though they are expressed in the Septuagint. They are not absolutely necessary to the sense. Against it by lot might possibly be an abrupt expression of the decree of the people. It seems, however, more probable that the Hebrew word for we will go up (ma'ala) has fallen out of the text, from its containing the same letters as the next word, aleha, against it (Heb. nes'aleha).

by lot.] To determine who should go up first, as is evident from verse 18, which relates
10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, 1knd together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

the execution of the purpose here announced. The shape of the ground probably made it impossible for the whole force to operate at once. Comp. i. 1, and note; 1 Sam. x. 19, 22. The question of spoil, too, had probably something to do with the arrangement. Comp. 1 Sam. xxix. 22-25.

10. In order to make it possible for the whole fighting force of Israel to keep the field, they would appoint every tenth man (forty-thousand in all) to find provisions for the whole army.

That they may do, &c.] That the Israelites may do to the men of Gibeah what their wickedness deserves. See i. 7, and note.

13. The children of Benjamin.] Here, too, the word for the children (ben), has fallen out of the Hebrew text, the letters which compose it being the same as the beginning of Benjamin. See verse 9. It does not appear what was the exact stage of the transaction at which the Israelites sent these messengers of peace, but it was doubtless before they were gathered against the city as one man. The sense of verses 12 and 13 would, therefore, be expressed in English by the pluperfect tense. "Now the tribes of Israel had sent men," &c. Verses 12 and 13 are parenthetic, and explanatory of verse 14.

14. But.] It should be "and." Verse 14 coheres with verse 11.

15. The children of Benjamin were numbered, &c.] It is curious to see how the numbering of the Israelites under Moses had established the custom of taking the census. The numbers of Benjamin at the first census (Num. i. 36, 37) were 35,400; at the second census (Num. xxvi. 41) 45,600. At this time they only amounted to 16,700. In the case both of the Benjamites and the Israelites the numbers are diminished by about one-third, i.e. they appear as about two-thirds only of what they were at the last numbering in the plains of Moab. This diminution seems to indicate disturbed and harassing times. With this agrees the mention in this verse, and in verses 14, 48, and xxii. 23, of the cities, as containing the whole Benjamite population. The inference is that the open country and unwalled villages were not safe, but that the Benjamites kept the Canaanites in subjection only by dwelling in fortified towns, just as the Normans held the country of the Saxons by means of their castles. As regards Jebus, see i. 21; xix. 10-12.

16. Seven hundred chosen men left-handed.] See iii. 15, and note. In the Sept. and Vulg. this clause is omitted, and the seven hundred chosen men of Gibeah are thus represented as the seven hundred left-handed slingers. A very similar account of the slingers in the Balearic islands is given by Diodorus Siculus, v. 18, "They are so accurate in their aim, that they seldom miss their mark." Comp. 1 Sam. xvii. 40, 49.

17. Four hundred thousand men.] In Numbers i. 46, the whole congregation of fighting men, including 35,400 Benjamites, was 603,550; in Num. xxvi. 51, it was 601,730, including 45,600 Benjamites.
18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first. 19 And the children of Israel rose up in the morning, and encamped against Gibeah. 20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. 21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. 22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.) 24 And the children of Israel came near against the children of Benjamin the second day. 25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword. 26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God.

18. WENT UP TO THE HOUSE OF GOD.] It should be “to Bethel,” as the Septuagint, Syriac, Chaldee, and Arabic all render it. The Vulgate alone has “the house of God, i.e. at Shiloh.” But that Bethel here is a place is evident from verses 26, 27, where the word there, especially in verse 27, must refer to a place (comp. Josh. xviii. 1), and the only place named is Bethel, in verse 26. In verse 31, too, Bethel is manifestly the name of the place, as in xxi. 19. Besides, there is not a single passage in Scripture in which Bethel means “the house of God;” it always means Bethel. (Zech. vii. 2) is the only possible exception, and even there the best commentators render it Bethel. See Rosenmuller Schol. Thenius, &c.) “The house of God” is either Beth ba-lehabim, or, far more frequently, Beth-adonai, the house of the Lord. It is evident, too, that this Bethel was very near to Gibeah, since they could come and go the same day, verses 19, 23, 26. Now Bethel is only five or six miles from Gibeah, whereas Shiloh is some fifteen or sixteen miles. We conclude, therefore, that at this time the ark was for some reason at Bethel (comp. 1 Sam. x. 3), and not at Shiloh. It is not unlikely that though Shiloh was the chief residence of the ark (Jer. vii. 12), yet the tabernacle, being moveable, was, either at stated times, or as occasion required, moved to where the judge resided, or the congregation assembled. Comp. 1 Sam. vii. 16. On the present occasion the ark may have been moved to Bethel for the convenience of proximity to the great national council at Mizpeh. The absence of anything like the ruins of a town at Shiloh (Robinson, 'B. R.') is quite in accordance with this moveable sanctuary. See xi. 11.

which of us, &c. See nearly the same words, i. 1, 2.

21. THE CHILDREN OF BENJAMIN CAME FORTH, &c.] The whole army of the Benjamites had taken shelter within the walls of Gibeah, which, as its name indicates, being on a hill, was difficult of access to an attacking army, and gave great advantage to the defenders, who fought from higher ground, and probably defended a narrow pass, while their companions on the walls could call the assailants with their slingstones.

23. BEFORE THE LORD.] I.e. before the tabernacle, or the ark, and where the altar was, as appears by verse 26. Comp. verse 1, and xi. 11, note.

asked counsel.] Implying that the High-Priest was there. See verse 27, and i. 1, note.

25. ALL THESE DREW THE SWORD.] Comp. verse 17. The clause is added here to make it clear that all these 18,000 were fighting men, part of the army, not unarmed inhabitants of neighbouring villages.

26. THEN ALL THE CHILDREN OF ISRAEL, AND ALL THE PEOPLE, &c.] The people here must mean all the unarmed—all who, for whatever cause, were not included among the men who drew the sword. The salutary effect of the two
and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel enquired of the Lord, (for the ark of the covenant of God was there in those days,)

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for to morrow I will deliver them into thine hand.

29 And Israel set liers in wait round about Gibeah.

days of defeat was now apparent, in the humble, docile, and devout demeanour of the people.

[fasted until even.] The regular time for ending a fast among the Hebrews, as among the Mahomedans to this day, was sunset. Comp. 1 Sam. xiv. 24; 2 Sam. i. 12, &c. Such national fasts are called by the Rabbis "fasts of the congregation," and were enjoined, they tell us, when they were afflicted by their enemies in a siege, by the sword, by pestilence, hurtful beasts, locusts, the caterpillar, mildew, blasting, abortions, diseases, scarcity, or drought (Lewis, 'Orig. Heb.' ii. 571).

[offered burnt offerings and peace offerings.] Comp. xxii. 4; 2 Sam. vi. 17; Num. vii. 87, 88. The burnt offerings might not be eaten, but were holocausts, Levit. i. 9; it was necessary therefore, on such occasions to offer peace offerings as well, to supply meat for the people. Burnt offerings were offered at the door of the tabernacle . . . before the Lord, Lev. i. 3. For the law of peace offerings, see Levit. iii.

27. Enquired of the Lord.] The phrase in the Hebrew is exactly the same as that rendered "asked counsel of the Lord," in verse 25. See note there.

[the ark of the covenant of God was there in those days.] This explanation alone seems to make it quite certain that Bethel, not the house of God, was named in the preceding verse; because the statement that they had gone up to the house of God to enquire of the Lord could require no such explanation. But the statement that they went to Bethel to enquire of the Lord does need the explanatory addition that at that time the ark of the covenant was there.

28. Phinehas, the son of Eleazar, &c.] A most important chronological statement, though introduced quite, as it were, accidentally. It makes it probable that these events occurred within twenty years of the death of Joshua. But xix. 12 shows us Jebus already in the settled possession of the Jebusites. Hence the early date of the events related in ch. i is confirmed.

before it.] Or, before Him, viz., God. Either sense is in accordance with the language of Scripture. See, e. g., Levit. xvii. 4, and Exod. xxviii. 30; Deut. xii. 18.

to-morrow I will deliver them.] The two former answers only bid them go up against Benjamin; now, for the first time, the promise is added, "to-morrow I will deliver them into thine hand." Comp. Josh. viii. 1.

29. And Israel, &c.] They now act with more humility and caution and wisdom. The stratagem described in the following verses is exactly the same as that by which Joshua took Ai. A body of assailants, by a feigned flight and retreat, enticed the army of the besieged to pursue them beyond the shelter of the walls. Another body, which lay in ambush, then rushed into the city, put all whom they found there to the sword, and then, according to a preconcerted signal, set the city on fire, the smoke of which announced to the Israelite army, and also revealed to the Benjaminites, that the city was taken. This was the signal to the retreating Israelites "to turn again" upon their astonished pursuers, who, in their turn, took to flight "unto the way of the wilderness," i.e. the wilderness that extended from Jericho to the hills of Bethel (Josh. xvi. 1), probably hoping to cross the Jordan. Compare 2 Sam. xxii. 37; xvii. 22; 2 Ki. xxv. 1-5; Jer. xxxix. 5. The Israelites, however, pursued them closely, and the Benjaminites "out of the cities" (verse 15) tried to take refuge in their cities; but the Israelites following them destroyed them, exterminated the population, and burnt their cities (verses 44, 48). There fell in this way 18,000 men of Benjamin; 5000 more were killed in the pursuit in the highways, and then 2000 more, who had managed to get as far as Gidom, an unknown city, apparently between Gibeah and Rimmon. Only 600 succeeded in occupying the rock Rimmon, which seems to have been inaccessible to an attacking force (verse 47). The Israelites, therefore, probably leaving a sufficient force to watch the refugees at Rimmon, returned to the cities of Benjamin, put to death every remaining inhabitant, men, women, and children, destroyed the cattle, and burnt all the remaining cities.
30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and killed, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to Benjamin because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and made a great sound with the trumpet.

About 1100 more Benjamites "that drew the sword," must have fallen in these operations and in the battles of the two first days, to make up the whole 26,700 mentioned at verse 15. Such is the substance of the following narrative, which is rather involved in parts.

31. To the house of God.] It should be, beyond all question, "to Bethel," as in the margin.

Gibeah in the field.] Probably the same as Geba (Josh. xxii. 17), the two forms being nearly identical (compare verses 10 and 33 of this chapter, where Gibeah is in the Hebrew Geba). Gibeah of Saul cannot be meant; for it seems absurd to talk of men going from Gibeah to a place where there are two roads, one leading to Gibeah and the other to Bethel. The words in the field seem also to point clearly to a different Gibeah. It is a strong confirmation of this obvious inference that the present road, which leads northward from Jerusalem, branches off about a mile beyond Tuleel-el-Ful (i.e., Gibeah) into two roads, of which one leads to Beitin (Bethel), and the other to Jeba (Geba). (See 'Dict. of the Bible,' GIBEAH.)

33. Baal-Tamar.] Only mentioned here. It took its name from some palm-tree that grew there, perhaps the same as the "palm-tree of Deborah, between Ramah and Bethel" (Judg. iv. 5), the exact locality here indicated, since "the highway," mentioned verse 31, along which the Israelites enticed the Benjamites to pursue them, leads straight to Ramah, which lay only a mile beyond the point where the two ways branch off. A point ever so little north of Ramah would be "between Ramah and Bethel."

the meadows of Gibeah.] The word rendered meadow (רנה) is only found here. According to its etymology, it ought to mean a bare open place, which is particularly unsuitable for an ambush. But by a change in the vowel-points, without any alteration in the letters, it becomes the common word for a cavern.

34. And there came against Gibeah, &c.] The numbers had not been stated before. The writer here seems to supply the omission. This way of adding fresh information, bit by bit, is very inartificial, and introduces some obscurity into the order of the narrative. It is remarkable how comparatively small a number (10,000) gain the decisive victory. Compare verses 21, 25, and ch. vii. 2-7.

36. For (Heb. "and") the men of Israel gave place, &c.] Here, again, as far as verse 46, the writer goes back, and supplies details which he had omitted in the first draught of the narrative.

37. Rushed.] The same word as is used ix. 33, and there rendered "set upon." drew themselves along.] The same word
and smote all the city with the edge of the sword.

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned their back before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.

as is used iv. 6, and there rendered "draw towards;" better rendered in both passages "spread (thyselth, themselves) out." with the edge of the sword.] See above i. 8, note.

42. The way of the wilderness. See note on verse 29.

them which came out of the cities.] These must be the Benjamites, who are described in verse 15 as being numbered "out of the cities 26,000 men." Hence, "in the midst of them" must mean in their own cities, whither, doubtless, they severally fled for refuge, but failed to find shelter within their walls, for the men of Israel pursued them closely, put them to the sword, and burnt their cities with fire (verse 48). Anathoth, Alemath, Ramah, Ataroth, Geba, Michmas, Ai, Bethel, Migron, &c., would probably be the cities meant, all lying east and north of Gibeah. Compare the list of Benjamite cities on Sennacherib's march to Jerusalem, as described Isai. x. 28-32. It is not unlikely that from their lying so thick, and being important posts, they were called par excellence, THE CITIES, xxix. 23.

43. The language and construction of this verse is poetical; it seems to be an extract from a song, and to describe, in the language of poetry, the same event which the preceding verse described in that of prose.

With ease.] Heb. rest (Num. x. 33; Ps. xcv. 11). The expression in the Hebrew is very obscure. The Septuagint takes it as the name of a place, as does Luther. Perhaps the idea intended to be conveyed is, in his rest they trode him under foot, viz., in his cities, whither he fled for rest from his pursuers.

trode them down.] The word is used of threshing and treading the wine-press, Jer. ii. 33; xlviii. 33.
toward the sunrising.] On the line of flight from Gibeah to Rimmon and the wilderness of Jericho. See note on verse 42.

45. And they turned and fled, &c.] Baffled in their endeavours to find shelter in the cities, they pursued their original course toward the wilderness and Jordan, and came to "the rock of Rimmon." A village named Rimmon, situated on the summit of a conical chalky hill, "a lofty rock, rising steeply," is described by Robinson as still existing, and forming a remarkable object in the landscape, visible in all directions. Eusebius also mentions it as Remmon, lying 15 miles north of Jerusalem. It is a different place from Rimmon in the south of Judah (Josh. xv. 32), and Rimmon in Zebulon, Josh. xix. 13. Rimmon is the Hebrew for a pomegranate, and hence Josephus calls the place Rhoa.

Gidom.] Mentioned nowhere else, but evidently close to Rimmon.

46. So all that fell that day, &c.] This
47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

CHAPTER XXI.

1 The people burn all the devoted of Benjamin.

8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shiloh.

had been already stated in verse 35 (25,100). The intervening verses give us the details of the loss on that day: 18,000, 5000, and 3000; in all 25,000. But as the Benjamites numbered 66,700 men (verse 15), and 600 escaped to the rock of Rimmon, it is clear that 1100 are unaccounted for, partly from no account being taken of those who fell in the battles of the two first days, partly from the use of round numbers, or from some other cause. The numbers given both here and at verse 35 are expressly restricted to those who fell on that (third) day.

47. Six hundred men.] Compare 1 Sam. xив. 2.

to the wilderness.] Rather, "toward the wilderness," as verse 45.

48. And the men of Israel turned again, &c.] Having utterly destroyed the Benjamite army, except the 600 men who were shut up in Rimmon, the Israelites returned through the Benjamite country and put to death all the remaining inhabitants, destroyed the cattle, and burnt the cities. In short, they treated Benjamin as devoted to utter destruction, as Jericho had been (Josh. vi. 17, 21), and the whole tribe was all but actually extirpated. We see in the punishment inflicted the same ferocity which marked both the crime and the Levite's mode of requiring vengeance. These terrible transactions seem to have made a deep impression upon the mind of Israel, since we find them referred to by the prophet Hosea several centuries after (Hos. ix. 9; x. 9), where, however, it is the conduct of the Benjamites that is held up to reprobation.

CHAP. XXI. 1. Had sworn in Mizpeh, &c.] At the meeting spoken of, xx. 1, after the Benjamites had refused to deliver up the guilty Gibeathites (xx. 13). It was, no doubt, at the same time that they devoted the cities of Benjamin to be cedrem, a cursed thing.

2. To the house of God.] It should be, "to Bethel." See notes on xx. 18, 27, and below verse 19.

before God.] See xx. 26, 27.

swept sore.] Heb., "swept a great weeping." Compare Ezra iii. 12, 13. They seem to have kept a fast-day, since they wept before the Lord till sunset, xx. 26.

3. Lord God of Israel, &c.] The twofold repetition of the name of Israel (come to pass in Israel . . . lacking in Israel) is very striking in connexion with the title of Jehovah as God of Israel. It contains a very forcible pleading of the covenant, and memorial of the promises. The very name of Israel, too, comprehends all the twelve tribes; with one of them blotted out, the remnant would not be Israel.

4. Built there an altar, &c.] We cannot be certain whether the brazen altar was at Bethel at this time, or whether it may not have been elsewhere, e. g., at Shiloh with the tabernacle; as at the time of Solomon's accession the tabernacle and the brazen altar were at Gibeon, while the ark was at Jerusalem (2 Chron. i. 3, 4, 5). Ch. xx. 27 only tells us of the ark, without naming the tabernacle or the altar. Some, however, think that the altar here mentioned was additional to the brazen altar, in consequence of the unusual number of sacrifices caused by the presence of the whole congregation (1 Kings viii. 64). burnt-offerings and peace-offerings.] See xx. 26, and note.
5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? For they had made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them of our daughters to wives?

8 ¶ And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the Lord? And, behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, there were none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, (Ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred 'young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock.
Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.

19 Then they said, Behold, there is a feast of the Lord in Shiloh 'yearly in a place which is on the north side of Beth-el', 'on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebanon.

20 Therefore they commanded the children of Benjamin, saying,
Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 In those days there was no king in Israel: every man did that which was right in his own eyes.
RUTH.

INTRODUCTION.

Table of Contents.

The Book of Ruth is historically important as giving the lineage of David through the whole period of the rule of the Judges, i.e. from Salmon who fought under Joshua, to "Jesse the Bethlehemite," whose history is continued in 1 Sam. vi.; and as illustrating the ancestry of "Jesus Christ, the son of David," who "was born in Bethlehem of Judea" (Matt. i. 1, ii. 1). The care with which this narrative was preserved through so many centuries before the birth of Christ is a striking evidence of the providence of God, and teaches us that "known unto God are all His works from the beginning of the world." The genealogy with which the Book closes is also an important contribution to the chronology of Scripture history. We learn from it, with great distinctiveness, that Salmon, one of the conquering host of Joshua, was the grandfather of Obed, who was the grandfather of King David; in other words, that four generations span the "days when the Judges ruled." We know that these generations would be much longer than the average, from the age of Boaz and Jesse; and there is no reason why both Boaz and Jesse may not have been younger sons. So that these four generations may without any improbability be assumed to cover about 200 years. But the Book has another interest, rom the charming view it gives us of the domestic life of pious Israelites even during the most troubled times. Had we only drawn our impressions from the records of violence and crime contained in the Book of Judges, we should have been ready to conclude that all the gentler virtues had fled from the land, while the children of Israel were alternately struggling for their lives and liberties with the tribes of Canaan, or yielding themselves to the seductions of Canaanite idolatry. But the Book of Ruth, lifting up the curtain which veiled the privacy of domestic life, discloses to us most beautiful views of piety, integrity, self-sacrificing affection, chastity, gentleness and charity, growing up amidst the rude scenes of war, discord and strife. In Boaz we have a model, not of the prowess of a warrior or the abilities of a statesman, but of the character of a rich man in private life: we see one whose deep faith in God breaks out in every word of his lips, and every action of his life (ii. 4, 11, 12; iii. 10, 11, &c.); one attentive to his own business and diligent in the care of his own property (ii. 4; iii. 2), kind and friendly to his dependants, and beloved by them (ii. 4); liberal, generous, and courteous to the poor and friendless stranger (ii. 8, 9, 14, 15, 16; iii. 15); observing and appreciating virtue in others (ii. 11, 12; iii. 11), and practising it himself under trying circumstances (iii. 8-13); respecting the rights of others even when they interfered with his own wishes (iii. 12, 13; iv. 4); observant of the laws of his country, though living in lawless times (iv. 1-5, 9), mindful of his obligations to the living and the dead (ii. 20; iv. 10), alive to the ties of kindred, of country, and of religion (iv. 3; ii. 11, 12), and uniformly humble, quiet and prudent in
his conduct. In Ruth we have a touching example of devoted affection to a husband’s memory, of love and duty to an adopted parent, and of industry, modesty, and patience grafted on to a resolute choice of the true God and His blessed service, in one who was by birth a heathen; while in Naomi we have a more common-place specimen of a good woman, whose religion shows itself in fidelity to her earthly duties, which she fulfils with quiet pertinacity, and female tact and contrivance, but not without constant dependance upon God, both in prosperity and adversity (i. 6, 9, 13, 20, 21; ii. 20).

The moral of the history is also very encouraging to unselfish virtue. For while Orpah, whose love was satisfied with tears and kisses to her husband’s mother, forfeited the place she had half gained in Israel, and returned “unto her people and unto her gods;” and while the “kinsman,” who, in his selfish care of his own interests, withheld what was due to the living and the dead, has had his name blotted out from the record of God’s worthies; Ruth, on the contrary, who sacrificed everything that could fascinate a young woman to the claims of affection and duty, and Boaz, who unhesitatingly did the kinsman’s part, have had their names crowned with blessings and handed down to the church, wherever God’s Word is known, as worthy of all praise, and as the progenitors of that illustrious line which gave kings to Israel through near 500 years, and from which was born at last, in the city of David, “the Saviour which is Christ the Lord.”

Turning to the criticism of the Book, it may be noted that from its contents, as ancidently by its place in the canon, it belongs to the Book of Judges, and is a kind of appendix to it. In the present Hebrew Bible it is placed among the Cethubim or Hagiographa, in the group or series containing the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, an arrangement which was adopted by some so early as the time of St. Jerome; but in the Septuagint and Vulgate it occupies the same place as in our English Bibles, which was its ancient place in the Hebrew Bible; as St. Jerome testifies distinctly in his ‘Prologus Galeatus’ prefixed to the Books of Samuel and Kings, in which he tells us that the Book of Judges, with that of Ruth joined on to it, formed the second book of the group or series called The Prophets.

As regards the language of the Book, it is generally pure Hebrew. But there are several remarkable exceptions, in which words of Chaldee form and origin are found. Such are the forms of the verbs go, abide fast (i. 8), lay thee down, thou shalt do (iii. 4), put, get thee down (iii. 3), to confirm (iv. 7); the word translated twice for them, but meaning therefore (i. 13), mara (i. 20), and some others. Some other expressions, though not Chaldaic, are peculiar to the later Hebrew as, e.g., the word rendered took in i. 4, in the sense of taking a wife (found however Judg. xxi. 23), with some others. The inference would be that the Book of Ruth was composed not before the later times of the Jewish monarchy, and this inference is somewhat strengthened by the way in which the writer speaks at iv. 7, of the custom which prevailed in former time in Israel. Those who ascribe a much earlier date to the Book seek to weaken the force of the argument from the Chaldaisms by observing that they do not occur in the narrative, but in speeches which are reported, and that they are probably not modern importations from Babylonia, but archaic forms which were in use in the old language of the age of Boaz.

Other expressions which it has in common with the Books of Samuel and Kings, tend to place it upon about the same level of antiquity with those books; such are such a one, iv. 1, the Lord do so to me, and more also, i. 17; the beginning of barley harvest, i. 22; lifted up their voice and wept, i. 9, 14; blessed be he of the Lord, ii. 20; compared with 1 Sam. xxi. 2, 2 Kings vi. 8, 1 Sam. iii. 17, &c., 1 Kings ii. 23, &c., 2 Sam. xxi. 9, 1 Sam. xxiv. 16, xxx. 4, &c. Many of the narratives too in those books have a very similar turn to those of Ruth, as that of Elisha’s determination not to quit Elijah (2 Kings ii. 2, 4), compared with Ruth’s determination not to quit Naomi; the humble address of Abigail to David
INTRODUCTION TO THE BOOK OF RUTH.

(1 Sam. xxv. 41) compared with that of Ruth to Boaz (ii. 10); 1 Sam. i. 8 compared with Ruth iv. 15; the whole narrative of the birth of Obed compared with that of the birth of Samuel; the enquiry about David (1 Sam. xvii. 55) compared with that about Ruth ii. 5; the honour done to Saul by Samuel (1 Sam. ix. 23, 24) compared with ii. 14; and the allusion to old times and customs in 1 Sam. ix. 9, compared with Ruth iv. 7, where the verbal resemblance of the two passages is also very strong.

The Books of the Old Testament, to the contents of which reference seems to be made in the Book of Ruth, are the Book of Judges, Ruth i. 1, Leviticus, Ruth ii. 2, iv. 4, Deuteronomy, Ruth ii., iii., iv., Genesis, Ruth iv. 11, 12, and 1 and 2 Samuel, Ruth iv. 17. Perhaps the Book of Job may be added, Ruth i. 20, 21.

Ruth is not quoted or referred to in the New Testament, except that the generations from Hezron to David in our Lord's genealogy seem to be taken from it.

No mystical or allegorical sense can be assigned to the history; but Ruth, the Moabitess, was undoubtedly one of the first fruits of the ingathering of Gentiles into the Church of Christ, and so an evidence of God's gracious purpose in Christ, "also to the Gentiles to grant repentance unto life;" and the important evangelical lesson is as plainly taught in her case, as in that of Cornelius, "that God is no respecter of persons, but in every nation he that feareth God, and worketh righteousness, is accepted of Him." The great doctrine of Divine Grace is also forcibly taught by the admission of Ruth, the Moabitess, among the ancestry of our Lord Jesus Christ.
The Book of Ruth.

Chapter I.

1 Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, having married wives of Moab, died there. 4 Mahlon and Chilion, having married wives of Moab, died also. 6 Naomi returning homeward, 8 dissuaded her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

N ow it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman

chap. I. 1. In the days when the Judges ruled.] “Judged” Heb. This note of time, like that in Judg. xvii. 6; xviii. 1, &c., indicates that this book was written after the rule of the Judges had ceased; and ch. iv. 7 contains a further proof of a considerable interval of time between Boaz and the writer. The genealogy, iv. 17-22, points to the time of David as the earliest when the book could have been written.

there was a famine in the land.] Caused probably by some of the hostile invasions recorded in the Book of Judges; but it is impossible to decide which.

a certain man of Beth-lehem-judah went to sojourn, &c.] The turn of the narrative is very similar to Judg. xvii. 7, 8; and the locality here—Beth-lehem-judah—is the same as in that chapter, and in Judg. xix. Most of the Jewish commentators, from the mention of Bethlehem, and the resemblance of the names Boaz and Ibzan, refer this history to the judge Ibzan, Judg. xii. 8, but without probability.

2. Ephrathites, &c.] I.e. inhabitants of Ephratah (iv. 11), which was the older name of Bethlehem (Gen. xxxvi. 16, 19), often combined with it, as Mic. v. 2. Jesse is called an Ephrathite, 1 Sam. xvii. 12.

the country of Moab.] Here, and in verses 1 and 22, and iv. 3, is literally “the field” or “fields.” The same word is used of the territory of Moab, Gen. xxxvi. 15; Num. xxii. 20; 1 Chr. i. 45; and of the Amalekites, Gen. xiv. 7; of Edom, xxxii. 1; Judg. v. 4; of the Philistines, 1 Sam. vi. 1; xxvii. 7, 11. It would seem to be a term pointedly used with reference to a foreign country, not the country of the speaker, or writer; and to have been specially applied to Moab.

4. They took them wives, &c.] Marriages of Israelites with women of Ammon or Moab are nowhere in the law expressly forbidden, as marriages with the women of Canaan were (Deut. vii. 1-3). Still in the days of Nehemiah the law, Deut. xxxii. 3-6, was interpreted as forbidding them, and as excluding the children of such marriages from the congregation of Israel (Neh. xiii. 1-3, and 23-27), an interpretation confirmed by what is said of the Edomites Deut. xxxii. 7-8, and endorsed by the Chaldee paraphrase, who paraphrases this verse, “And they transgressed the decree of the Word of the Lord, and took to themselves strange wives of the daughters of Moab.” See, too, Ezra ix. 1. But probably the marriages of Mahlon and Chilion would be justified by necessity, living as they were in a foreign land. Ruth was the wife of the elder brother Mahlon, iv. 10.

Q 2
was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughter: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughter, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

8. Then.] Heb. "And." The cause of her rising to return from Moab was not the death of her sons, but the message which had come to her from home, "The Lord hath visited His people in giving them bread."

visited.] See the same phrase, Gen. xxi. 1; l. 24, 25; Exod. iv. 31; I Sam. ii. 21; Ps. lxxx. 14; Luke i. 68. It implies a return of mercy after a long period of apparent forgetfulness on the part of God.

9. Go, return each to her mother's house.] The accompanying their mother-in-law to the borders of their own land would probably be an act of oriental courtesy, whether they intended to proceed further or not; and as such Naomi probably took it. Now that they had gone with her as far as she thought they need, she with no less courtesy presses them to return. The mention of the mother's house, which the separation of the women's house or tent from that of the men facilitates, is natural in her mouth, and has more tenderness in it than father's house would have had; it does not imply the death of their fathers (ii. 11).

11. Are there yet any more sons?] and verses 12, 13, [if I should say I have hope, &c., would ye tarry for them, &c.] It is not necessary to take Naomi's words literally, or to infer from them that the law of levirate applies to uterine brothers; but they are manifestly the words of one to whom the law of levirate was familiar, and who supposed it to be familiar to those to whom she spoke. The law which requires a brother to marry his brother's widow, if he died childless (Deut. xxv. 3), did not originate with Moses, nor was it peculiar to the Israelites. It prevailed among the Israelites long before the law, as appears from Gen. xxxvii. 8, 26; and has been found existing, with various modifications, "in many eastern countries, particularly in Arabia, and among the tribes of the Caucasus" ("Dict. of the Bible," vol. ii. p. 246). It may, therefore, be supposed to have existed among the Moabites. Moreover, it appears from the sequel of the history, that the application of the law in Israel extended beyond the brother in the strict sense, and applied to the nearest relations, since Boaz was only the kinsman of Elimelech. It is probable, that brother, in Deut. xxv. 5, was meant to be understood in this wider sense.

13. Till they were grown.] There seems to be a reference to Gen. xxxviii. 11, "Till Shelah my son be grown." For them in both clauses should rather be therefore, or on that account. "Them" in the Heb. is feminine or neuter, and cannot refer to sons.

14. Orpah kissed her mother-in-law.] The kiss at meeting and parting is the customary friendly and respectful salutation in the East.
15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if thou deal not kindly to thy servant.

18 When she saw that she was stedfastly minded to go with her, she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the Lord hath brought me home again empty:

Gen. xxxix. 11; xxxi. 28, 55; Exod. iv. 27; 2 Sam. xix. 39; xx. 9; Luke vii. 45; xxii. 47. Hence the kiss of peace in the church, 1 Cor. xvi. 20; 1 Peter v. 14, &c.

but Ruth cleave unto her.] The difference between mere kindness of manner and self-sacrificing love is most vividly depicted in the above words.

16. Thy sister-in-law.] Here improperly applied to the wife of the levi or brother-in-law. It is the same word as is rendered brother's wife, Deut. xxxii. 7, 9, being the feminine of that rendered husband's brother, ib. 7.

return thou after thy sister-in-law.] Perhaps said merely to prove Ruth's constancy, Josh. xxiv. 15-19.

18. Whither thou goest I will go, &c.] The effect of Naomi's repeated entreaties to Ruth to leave her was only to bring out more clearly Ruth's stedfast determination to cast in her lot with the people of the Lord. Compare the very similar entreaties of Elijah, and the stedfast determination of Elisha not to leave him, 2 Kings ii. 2-6. In Elisha's case, as in Ruth's, the reward of stedfast persistence was very great. The case of the woman of Canaan, Matt. xv. 22-28, has also some analogy with them. Compare also Gen. xxxii. 26. On the other hand, the evil of weak compliance with importunity contrary to one's own better judgment may be seen, 1 Kings xiii. 18, 19.

17. The Lord do so to me, &c.] This form of imprecation is frequent in the books of Samuel and Kings. When the imprecation is followed by the thing which the speaker affirms shall happen, the affirmation is preceded, as here, by the particle ַת, that, The Lord do so to me, and more also (if I break this vow which I now make), that death alone shall part you and me. See 2 Sam. iii. 9; 1 Sam. xiv. 44; xx. 13; 1 Kings ii. 23. But when the imprecation is followed by the thing which the speaker affirms shall not happen, the negation is preceded by the particle (ד) if, as 1 Sam. iii. 17; 2 Sam. iii. 35; xix. 13; 2 Kings vi. 31.

19. And they said.] They in the Hebrew is feminine. The women of Bethlehem said.

20. Call me not Naomi.] The meaning of Naomi is pleasant, sweet, to which she opposes what she calls a more appropriate name for her in her present circumstances. Call me Mara, i.e. bitter (Exod. xv. 25). Similar allusions to the meaning of names are seen, Gen. xxvii. 36; Jer. xx. 3, &c.

the Almighty hath dealt very bitterly with me.] Comp. Job xxvii. 3. The name ALMIGHTY is almost peculiar to the Pentateuch, and to the Book of Job, in which last it is found thirty times. It occurs twice in the Psalms, and four times in the Prophets.

21. I went out full, &c.] The very reverse of Jacob's experience, as given Gen. xxxvii. 10, "With my staff I passed over this Jordan, and now I am become two bands." Compare Hannah's song, "They that were full have hired out themselves for bread," &c., 1 Sam. ii. 5, though the Hebrew "full" there, meaning full of food, is quite different from that here used by Naomi, which is the opposite of empty.

the Lord hath testified against me.] The phrase here used is a very common one, as applied to a man who gives witness concerning (usually against) another in a court of justice, Exod. xx. 16; 2 Sam. i. 16; Isa. iii. 9; lix. 12, &c. Such an one would doubtless be looked upon as an enemy, Naomi in the bitterness of her spirit complains that the Lord Himself was turned against her, and was bringing her sins up for judgment.
why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me? 22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, &c. 18 That which she got, she carried to Naomi. 

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this? 6 And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

Compare, for a similar turn of thought, 1 Kings xvii. 18, followed at verse 20 by the identical word here rendered bath afflicted, there isou brought evil.

22. Which returned out of the country of Moab.] This was the description by which Ruth was commonly designated by the people of Bethlehem, as appears from ii. 6, where the identical phrase, the Moabitess who returned with Naomi from the country (field) of Moab, recurs. The constant recollection on the part of the simple villagers that Ruth was a foreigner, the general admiration which her fidelity to her husband's relations had conciliated, and the interest in the sorrows of Naomi which never died among the primitive people of Bethlehem, are vividly depicted in this phrase which we have, as it were, yet warm from the lips of Ruth's contemporaries.

in the beginning of barley harvest.] This is mentioned to explain the narrative in the next chapter.

CHAP. II. 1 A kinsman.] Most literally an acquaintance; here, and in the feminine form at iii. 2, denoting the person with whom one is intimately acquainted, one's near relation. Besides these two passages, it only occurs at Prov. vii. 4. The next kinsman of ii. 20; iii. 9; &c.; Num. v. viii.; &c. (goel), is a wholly different word.

a mighty man of wealth.] The same phrase is properly rendered mighty man of valour, Judg. vi. 12; xi. 1; 1 Kings xi. 28; Neh. xi. 14; in valour, 2 Kings v. 1; and a mighty man of power, 1 Sam. ix. 1. For the sense of wealth, see Gen. xxxiv. 39; Deut. viii. 17, 18; Ruth iv. 11, &c. In 1 Kings xi. 28, and Neh. xi. 14, the phrase seems to denote energy and vigour of character and action.

Boaz.] In the Septuagint Boon, whence the Boon of Matt. i. 5; Luke iii. 32. Gesenius and others explain the name to mean alacrity, from an Arabic root; but the common etymology from the Hebrew, strength is in him, or is, seems better suited to the name of the pillar in the temple, which was called by Solomon Boaz, 1 Kings vii. 21.

4. The Lord be with you, &c.] The same salutation as that addressed by the angel to Gideon, Judg. vi. 12; transferred to the liturgy of the Church of England in the versicles following the Apostles' Creed, and adopted in our familiar 'good-bye.' Such pious salutations appear, from Ps. cxxix. 7, 8, to have been peculiarly in use at harvest time; and it is remarkable that Gideon was threshing the newly gathered-in wheat when the angel so saluted him. Even the salutation of the angel to the Virgin Mary, "The Lord is with thee," may allude to "the fruit of her womb," which some MSS. add there as in verse 42. The gifts of God's bounty in the fruits of the earth seem to have drawn forth in a special manner such eucharistic expressions, perhaps, as in the Holy Eucharist itself, with a covert reference to the Living Bread, God's best and greatest gift to man.

6. That came back, &c.] See above, i. 22 and note.
7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel.

7. In the bouse.] The shed or booth where they took their meals, and were sheltered from the sun in the heat of the day. See Gen. xxxiii. 17, where Jacob’s bouse must have been of this temporary kind.

8. Hearest thou not?] Literally, Hast thou not beard (in the perfect), the effect of the use of this tense being to mark the permission to glean as a thing irreprovably fixed, not subject to uncertainty or change. Comp. Isai. xliv. 23.

my daughter.] A kind phrase, indicating at the same time Boaz’s mature age. See iii. 10. The grammatical forms of the verbs “go hence” and “abide,” are peculiar and anomalous in Hebrew. They are Chaldaic. Keil supposes them to indicate the dialect used at Bethlehem in the time of Boaz, whose very words he thinks are here recorded.

9. Thine eyes be on the field wherewith they (the men) are reaping, and go after them (the maidens). I. e. observe carefully where my maidens go, and go after them: and so wilt thou be safe from molestation, and wilt share their refreshment. The fields not being divided by hedges, but only by baules, it would be easy for her to pass off Boaz’s land without being aware of it, and so find herself among strangers where Boaz could not protect her. The maidens were probably only gleaners, for the verb they do reap is in the masculine, while after them is in the feminine. Some think the women tied up the sheaves as the men reaped. But Robinson’s account favours the idea indicated by the grammar, that the women only gleaned, simultaneously with the reaping of the men. See verse 23. “The way led us through open fields, where the people were in the midst of the wheat harvest. The beautiful tracts of grain were full of reapers of the Henady Arabs, and also of gleaners almost as numerous. These were mostly women; and this department seemed almost as important as the reaping itself, since the latter is done in so slovenly a manner, that not only much falls to the ground, but also many stalks remain uncut.”—Bib. Res., ii. 47 (ii. 388-390). Again, “In one field, nearly two hundred reapers and gleaners were at work, the latter being nearly as numerous as the former.”—Ib., 50 (393-394).

10. She fell on her face.] With Oriental reverence. Comp. Gen. xxxiii. 3; and for the combination of both phrases here used, 1 Sam. xxv. 23, and 2 Sam. i. 2, where did obeisance is substituted for “bowed himself.”

Why have I found grace?] Compare David’s expression of surprise at God’s favour to him, 2 Sam. vii. 18, 19, and Luke i. 43.

11. Thy father and thy mother.] See above, i. 8 and note. Comp. 1 Kings xix. 20, for a similar mention of father and mother; and Gen. xxiv. 7; xxxi. 13, for the phrase the land of thy nativity, there rendered land of my (or thy) kindred. Also Gen. xii. 1.

a people with which thou knewest not.] See the same expression for a foreign nation, Isai. lv. 5; Zech. vii. 14.

12. A full reward, &c.] The similarity
under whose wings thou art come to trust.

13 Then she said, 'Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaids.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not:

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not:

17 So she gleaned in the field of expression here to Gen. xv. 1, and in verse 11 to Gen. xii. 1, makes it probable that Boaz had, as Bertheau and Keil suggest, the case of Abraham in his mind.

the Lord God of Israel.] "Jehovah the God of Israel." Compare Josh. xiv. 14, where, as here, the force of the addition, the God of Israel, lies in the person spoken of as a foreigner. See Note on Judg. xi. 21.

under whose wings thou art come to trust. This expression is beautifully illustrated by Ps. xci. 4, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." See, too, Ps. xxx. 7; lvii. 1; and our Lord's saying, Matt. xxiii. 37. The wings of the "cherubims of glory shadowing the mercy-seat" (Heb. ix. 5) probably symbolised this protection of God over all that are in covenant with Him, Exod. xxv. 19, 20.

13. Let me find favour, &c.] The sense rather is, as in Ps. xli. 11. (By this I know that," I am finding favour in thy sight, because thou comfortest me, and because thou hast spoken friendly unto thine handmaid," &c. The last words, though I be not like unto one of thy handmaids, are not, as Carpzovius and Keil take them, a correction of the phrase "thine handmaid," as if Ruth retracted the expression as too bold, but they enhance the proof of Ruth having found favour in the eyes of Boaz. He had spoken thus kindly to her, though she was a stranger and a foreigner.

friendly.] (Judg. xix. 3) or kindly, as the same phrase is rendered, Gen. xxxiv. 3; 1. 21; or comfortably, as 2 Sam. xix. 7; Isai. xl. 2; 2 Chr. xxx. 22; xxxii. 6; Hos. ii. 14; literally to the heart.

14. Dip thy morsel in the vinegar.] To dip the morsel, or sop, whether it were bread or meat, in the dib containing the vinegar (ῥηθαυμ, Matt. xxvi. 23; Mark xiv. 20; corresponding to the dib or charger, Exod. xxv. 29; Num. vii. 13, &c., and explained by Hesychius by ἄκουσιον, in Latin acetabulum, a vinegar vessel), was, and still is, the common custom in the East. So our Lord at the Last Supper, dipped the sop (morsel, marg.), and gave it to Judas (John xiii. 26), where the words for dipping, and sop, are the same as those here used by the Septuag., except that they have ψηφον instead of the diminutive ψηψιον used by St. John. The same custom is, perhaps, alluded to in Ps. xlii. 9 (compared with John xiii. 18; Matt. xxvi. 23), since the Heb. word for bread is sometimes used in the special sense of sop, or morsel, to be dipped in the sour sauce. See Job xxii. 7; Sept. and John xiii. 26; Vulg.

parched or "roasted" corn.] The common food of the country now as then. Jesse sent an ephah of parched corn to his sons in Saul's army, 1 Sam. xvii. 17. Abigail sent five measures of parched corn to David, xxv. 18. Parched corn was a part of the provisions sent for David's use at Mahanaim, 2 Sam. xvii. 28. And when Dr. Robinson was in the neighbourhood of Kubeibeh at harvest-time, and happened to come upon a field where about 200 reapers and gleaners were taking their refreshment, they offered him some of their "parched corn," "The grains of wheat," he tells us, "not yet fully dry and hard, are roasted in a pan, or on an iron plate, and . . . eaten along with bread, or instead of it. The use of it is so common (at harvest-time) among the labouring classes, that this parched wheat is sold in the markets."—Bib. Res., ii. 394. And again, "Our guards took their own pay in grain from the threshing-floors, which they parched and ate in the night, solacing themselves with this favourite article of harvest food."—ib. 402.

and left.] Rather "had some over," enough and to spare, as Luke xv. 17. See verse 18, which tells us that she took what she had over to her mother-in-law.

17. And beat out that she had gleaned.] Viz. with a stick, as the word implies. Comp.
RUTH. II. III.

until even, and beat out that she had gleaned: and it was about an ephah
of barley.

18 ¶ And she took it up, and went into the city: and her mother
in law saw what she had gleaned: and she brought forth, and gave to
her that she had reserved after she
was sufficed.

19 And her mother in law said unto her, Where hast thou gleaned
to day? and where wrougeth thou? blessed be he that did take knowledge
of thee. And she shewed her mother
in law with whom she had wrought,
and said, The man's name with whom
I wrought to day is Boaz.

20 And Naomi said unto her daughter in law, Blessed be he of
the Lord, who hath not left off his
kindness to the living and to the
dead. And Naomi said unto her,
The man is near of kin unto us,
one of our next kinsmen.

Deut. xxiv. 20; Isai. xxvii. 12. This method
is still practised commonly, and Dr. Robinson
tells us he saw it often. On one occasion,
"several women were beating out with a stick
handfuls of the grain which they seemed to
have gleaned" ('B. R.' ii. 385).

an ephah.) Its exact capacity is not known,
but it probably contained about a bushel.
The omer, which was the tenth part of an
ephah, was the daily portion of manna per
man, Exod. xvi. 16, 18, 22, 36. At the same
rate Ruth gleaned enough to support herself
and her mother-in-law for five days.

18. That she had reserved, &c.] The re-
mainder of the bread and parched corn which
Boaz had given her at dinner-time (verse 14).
It is the same word as is rendered left, in
verse 14.

19. Blessed be he, &c.] Her mother-in-
law saw at once, from the quantity of glean-
ing corn Ruth had brought home, and from the
bread and parched corn in addition, that she
had some special favour shown her. With
the quick perception of a woman, she pro-
bably, too, saw something in Ruth's manner
and countenance indicative of what had passed,
and already formed hopes of finding "rest"
for her daughter-in-law in the house of Boaz.

20. Blessed be he of the Lord, &c.] We
may gather from Naomi's allusion to the dead
that both her husband and son had been
faithful servants of Jehovah, the God of Israel.
His kindness to the dead consisted in raising
up (as Naomi hoped) an heir to perpetuate
his name, and in general in His care for their
widows.

quob hath not left off his kindness, &c.] This may apply to Jehovah or to Boaz. The
Chaldee, Sept. and Vulg., followed by many
commentators, apply the words to Boaz; the
Syriac and Arabic, and many other commen-
tators, including Bertheau, apply them to Je-
ovah, and this is perhaps the right applica-
tion, since the identical phrase, hath not left
off his kindness (left destitute of his mercy,
A. V.), is used of Jehovah, Gen. xxiv. 27.
There, however, it is Jehovah Himself who is
pronounced blessed.

one of our next kinsmen.] The word here
is goel, the redeemer, who had the right (1)
of redeeming the inheritance of the person;
(2) of marrying the widow; (3) of avenging
the death. (See Levit. xxv. 25-31; 47-55;
Deut. xxv. 5-10; xix. 1-13.) As these rights
belonged to the next of kin, GOEL came to
mean the nearest kinsman.

23. She kept fast by the maidens of Boaz
to glean.] Showing clearly that the maidens
were only gleaners. See above, note on verse 9.

CHAP. III. 1. Shall I not seek rest, &c.] The same expression as in i. 9. The more
And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And she said unto her, All that thou sayest unto me I will do.

Or, lift up the clothes that are on his feet.

And she went down unto the floor, and did according to all that her mother in law bade her.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.

And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art near kinsman.

And he said, Blessed be thou near kinsman.

exact translation would perhaps be a resting-place, as Num. x. 33. The wandering life of Naomi perhaps gave rise to the phrase.

2. Our kindred.] See ii. 1, note.

Behold be winnoweth barley, &c.] The simple manners of Boaz and his times are here before us. This "mighty man of wealth" assists personally in the winnowing of his barley, and sleeps in the open threshing-floor to protect his grain from depredation. The barley, which had just been reaped, as soon as ever the harvest is over is threshed out that it may be stowed away, and in the mean time lies in a great heap on the floor, verse 15. Dr. Robinson, speaking of Jericho, thus describes a modern threshing-floor: "The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses, or sometimes of camels. A level spot is selected for the threshing-floors, which are then constructed near each other of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick, and the grain is trodden out by animals. Here were no less than five such floors, &c. The straw is occasionally turned with a large wooden fork, and, when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain."—Bib. Res. i. 550 (ii. 276, 277). Again, speaking of the neighbourhood of Hebron, he says: "In several of the floors they were now winnowing the grain by tossing it up across the wind with a fork. Here we needed no guard around our tent. The owners of the crops came every night and slept upon their threshing-floors to guard them; and this we had found to be universal in all the region of Gaza."—Vol. ii. p. 83. See Judg. vi. 37, and note.

so-nights.] For the sake of the breeze which springs up at sunset, and greatly facilitates the cleansing of the corn tossed up across the wind.

4. Thou shalt mark the place, &c.] So as to be able to find it in the dark, without disturbing him.

uncover his feet.] Rather, "the place of his feet;" the foot of his bed, as we should say. So also verses 7 and 8.

6. Unto me.] These words are not expressed in the cettib, but are (unnecessarily) supplied in the keri.

7. His heart was merry.] A frequent expression in connection with eating and drinking, but not necessarily implying any excess. See Judg. xix. 6, 9; 1 Kings xxii. 7; 2 Chr. vii. 10. In Judg. xviii. 20; Prov. xiv. 15, it denotes gladness, without any reference to eating and drinking.

softly.] See Judg. iv. 21.

uncovered his feet.] See Judg. iii. 24, and note.

8. Turned himself.] Rather, "went forward," so as to feel what it was which was at his feet. It is the same word as Judg. xvi. 29, "took hold of," A. V.

9. Spread thy skirt, &c.] Comp. Ezek. xvi. 8. The phrase indicates receiving the woman in societatem tori, acknowledging her as a wife.

a near kinsman.] Goel, a redeemer, as ii. 20.

10. Blessed be thou, &c.] The same phrase as ii. 20.
of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.

12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

my daughter.] See ii. 8, and note.

thou hast shewed more kindness, &c.] Literally, "Thou hast made thy last kindness better than the first." The first kindness was her faithfulness to her husband and her mother-in-law; the last was her willingness to accept Boaz for her husband, advanced in years as he was. The rectitude of Ruth's conduct, and the virtue of Boaz, are apparent through the whole story.

12. Literally, "It is true that I am a goel (redeemer), but there is also a goel nearer of kin than I."

13. Tarry this night.] The same words which Balak addressed to the ambassadors of Balak (Num. xxii. 8; Lodge, A. V.). Compare, too, Judg. xix. 4, 6, 7, 9, 10.

if he will perform unto thee the part of a kinsman, &c.] Literally, "If he will redeem thee, well, let him redeem thee; but if he is not willing to redeem thee, then I will redeem thee, as the Lord liveth." Compare again Ezek. xvi. 8, I sware unto thee ... and thou becamest mine.

14. And be said, Let it not be known that the woman came into the floor.] The words, let it not be known, are Boaz's words to Ruth: the words, that the woman, &c., are the narrator's explanation. Or, which is practically the same thing, the whole sentence is the narrator's interpretation of what Boaz said to Ruth. Bertheau understands the words as explaining the preceding statement that Ruth went before one could know another; i.e. as indicating that this was done at the desire of Boaz, and that the reason of his desiring it was in order (said he) that it may not be known, &c.

15. The vail.] Quite a different word from that rendered vail, Gen. xxxviii. 14. It seems rather to mean a kind of loose cloak, worn over the ordinary dress.

bring.] Rather, "bring here." Literally, give.

whieh is upon thee.] Indicating a garment that covers the whole person.

six measures.] I.e. six seahs, in all two ephahs, twice as much as she gleaned (li. 17), and a heavy load to carry; for which reason it is added, and be laid it on her, probably placed it on her head. It is well known that women can carry great weights when duly poised on the head.

and she went into the city.] The Hebrew has "he went," viz. Boaz, where accordingly we find him, iv. 1.

16. Who art thou, my daughter?] Compare verse 9 and Gen. xxvii. 15, 32. In the dim twilight (verse 14) her mother was not sure at first who the young woman (my daughter, comp. iii. 10; ii. 8) was, who sought admittance into the house. The Septuag. Cod. Vat. omit the words "Who art thou?" and Jerome seems to have read wobath for wobo. "What hast thou done, my daughter?"

and she told her, &c.] The answer to the question woba art thou? is omitted for shortness, and the substance of her subsequent narrative is condensed into these few words.

17. To me.] These words are not in the cetob. See above, verse 5.
Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Phares.

THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech’s:

4 And I thought to advertise.
Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 "Now this was the manner in," Deut. 25, 5.

former time in Israel concerning redeeming and concerning changing,

the same time to fulfil his obligations to the deceased by marrying the widow. This he was unwilling to do, lest, said he,

6. I mar mine own inheritance.] The meaning of these words is doubtful. Josephus and the Chaldee paraphrase them by saying that the goel had a wife and children already, and would not introduce strife into his family. Others think the meaning to be, that as the son who might be born of the marriage was "to raise up the name of the dead upon his inheritance" (verse 10), there was thus a risk (which he would not incur) of the goel's own name being blotted out from his inheritance. See Gen. xxxviii. 9. Perhaps a better explanation is to take the word mar, in a sense which it has sometimes, that viz. of wasting or spending. If he had to find the purchase-money, and support Naomi and Ruth, his own fortune would be broken down, if, as is likely, he was a man of slender means. Boaz, being "a mighty man of wealth," could afford this.

redeem thou my right, &c.] Rather, "Re-
dee m thou instead of me;" literally, redeem my redemption—perform that act of redemption which properly belongs to me, but which I cannot perform.

7. In former time in Israel.] Showing that the custom was obsolete in the writer's days. See Introduction.

corning changing.] I. e. such a transfer of right to another as that made by the goel to Boaz; or it may mean more generally exchanges, bargains, or sales, the transaction in this case being equivalent to a sale of the land by the goel to Boaz.

to confirm.] I. e. to make the transaction sure and the cession irrevocable. The particular form of the verb in Hebrew is most common in the Book of Esther, and in the Targums. Keil supposes it to be the old legal phraseology.

plucked off his boe.] According to the letter of the law in Deut. xxv. 9, and which Josephus supposes was acted upon by Ruth,

27. In the first and last of these passages it is followed by sayings, and the speech, exactly as here.

buy.] The word which is used, Lev. xxv. 28, of the buyer, other than the goel, but still very proper to be used of the goel, as it is Jer. xxxiii. 7, 8, 9, inasmuch as the verb (nisp) to buy, means particularly to redeem, or ransom. See Isai. xi. 11; Neh. v. 8.

before the inhabitants.] Of whom doubtless a large number were assembled in the square at the gate, and who were to be witnesses of the sale. (See verses 9 and 11; and Jer. xxxiii. 10-12, 14.)

If thou wilt not redeem.] In the Heb. it is, If he will not redeem, doubtless by a transcriber's error. The language follows closely that of the law in Lev. xxv. 25.

And be said, I will redeem it.] He was ready to avail himself of his right to be the purchaser.

5. What day thou buyest the field of the band of Naomi, &c.] This verse proves that Naomi had not sold the field to some other party at some previous time, but was now selling it to the goel.

thou must buy, &c.] The Hebrew has, I must buy, a transcriber's error (as in verse 4), caused by a repetition of the words at verse 10.

of Ruth, &c.] Or, as it is in verse 10, and as the margin of some Hebrew Bibles reads, and as St. Jerome renders it, Thou must buy also Ruth, the Moabitess. Observe the action of the law of levirate. Had there been no one interested but Naomi, she would have sold the land unclogged by any condition, the law of levirate having no existence in her case. But there was a young widow upon whom the possession of the land would devolve at Naomi's death, and who already had a right of partnership in it, and the law of levirate did apply in her case. It was, therefore, the duty of the goel to marry her and raise up seed to his brother, i.e. his kinsman. And he could not exercise his right of redeeming the land, unless he was willing at

v. 5—7.]

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for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Eilimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and thou art worthy in Ephratha, and be famous in Beth-lehem:

whom Boaz, he says, had sent for, the woman whom the man refused to marry was to spit in his face and pull off his shoe. In practice, it appears from this passage to have been thought sufficient for the man to pull off his own shoe and give it to the man to whom he ceded his right, in the presence of the elders of his city. Perhaps, too, this mitigated form of proceeding was allowed in cases where another goel, as here, was ready to act the kinsman's part.

8. Therefore.] Heb. "and," in immediate continuation of verse 6; verse 7 being a parenthetic explanation.

Buy it for thee.] This was his formal transfer of his own right of redemption to Boaz, and he accompanied his words by the symbolical action of drawing off his shoe.

9. Of the band of Naomi.] Showing distinctly that Naomi parted with her right to the land then and there. An important question arises, on what authority did Boaz thus dispose of Naomi's land? and the answer throws great light on the whole transaction, and the whole law of the case. For evidently this matter of the sale arose from Ruth's claim that Boaz should perform the brother or near kinsman's part by marrying her (iii. 9), and the sale must have been involved in Naomi's proposal (made through Ruth) that he should do so, as the event proves; for in order that the question of marriage either with the goel or with Boaz might come on, the question of the sale was brought on first. It appears, then, that unless the goel could be put in possession of Eilimelech's land, he could not be called upon to marry Mahlon's widow. Had Ruth been in possession of the land, she would possibly have brought it without purchase to her husband as her dower, and then the law of Deut. xxv. 5-10 would alone have come into operation.

But as the land was Naomi's, and as she was poor, it was necessary that she should sell it to the goel (under the law of Levit. xxv. 25), upon whom the obligation would then lie of marrying the widow of the deceased proprietor of the land. The main point which the law kept in view was, that the possession of the land, and the obligation to marry the widow of the deceased, should centre in the same person. It is quite certain, whatever commentators may say to the contrary, that the law in Deut. xxv. 5-10, applied to the goel, whether he were a literal brother or a kinsman (see the term brother applied to the kinsman in verse 3), and is the law under which the proceedings in iv. 7, 8 were carried on. In the result Ruth appears persistently faithful to her duty to her deceased husband. Boaz appears as conscientiously obedient to the law of Moses, and as discharging all the duties of kindness to the dead and the living in an exemplary manner; and the never-failing goodness of God is depicted as rewarding virtue and goodness even in this life, whether that virtue were found in a man of Israel or a young woman of Moab.

11. Do thou wortihly.] I. e. either, Do virtuously, as the phrase is rendered, Prov. xxxi. 29, or, get wealth, as the same phrase means in Deut. xviii. 17, 18; or, do valiantly, as the phrase means, Ps. l. 12 (14 Heb.). The last sense best suits this passage and the corresponding clause, Be famous (Heb. call a name). It is comprehended under the English worthily. There is something of a poetical turn in this speech of the elders, and something prophetic in the blessing pronounced by them. As regards the phrase, Be famous, it is unique and obscure. The Septuag. version is unintelligible. Jerome seems to have had a slightly different reading, since he applies both clauses to Ruth. "May she be a pattern of virtue in Ephrata, and have a name famous
12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Bethlehem. The meaning seems to be, Get thyself a name which shall be celebrated in Bethlehem, as the head of a powerful and illustrious house. Literally, proclaim a name, i.e. cause others to proclaim thy name, as in verse 14.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 Better to thee than seven sons.] Compare 1 Sam. ii. 5, The barren bath born seven. Job i. 2; xii. 13. Compare, too, 1 Sam. i. 8, "Am not I better to thee than ten sons?"

19 Laid it in her bosom.] Compare the same phrase in Num. xi. 12, of the nursing-father.

and became nurse unto it.] The verb, of which the word here rendered nurse (Vulg. gerula, bearer) is the feminine participle, is applied to both men and women who bring up a child. Thus Mordecai brought up Hadassah. Moses in charge of the people compares himself to a nursing-father, who carries the sucking child in his bosom, Num. xi. 12. Isaiah foretells the time to Israel when "kings shall be thy nursing-fathers," xliii. 23. Ahab's seventy sons had bringers up, 2 Kings x. 1, 5. Mephibosheth was carried by his nurse at the age of five years, when they fled from the Philistines. Comp. Isai. lx. 4. The wet-nurse is quite a different word. See Isai. xliii. 23; Gen. xxxv. 8; Exod. ii. 7, 9.

17 The women her neighbours, &c.] The women are consistently described as interested in all Naomi's concerns. See i. 19, note, and iv. 14. This is thoroughly true to nature. Comp. Luke i. 58.

born to Naomi.] The child was looked upon as Naomi's grandson, and heir to Elimelech, her husband.

they called his name Obed.] I. e. (as Josephus and Jerome explain it) serving, with allusion to the service of love and duty which he would render to his grandmother Naomi.

be is the father of Jesse the father of David.] Here the author reveals the chief point of interest in the foregoing history, viz., that it was the history of King David's ancestors. "He raiseth up the poor out of the dust, and lifteth the needy out of the
18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,
19 And Hezron begat Ram, and Ram begat Amminadab,
20 And Amminadab begat Nahshon, and Nahshon begat Salmon.

shon, and Nahshon begat Salmon.
21 And Salmon begat Boaz, and Boaz begat Obed,
22 And Obed begat Jesse, and Jesse begat David.

unhappily, that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children." Ps. cxiii. 7, 8. This is the first mention of David in Scripture. Here and verse 23, and throughout Sam., Kings, and all the generations of Adam, including Jeremiah and Ezekiel, it is written יִשְׂרָאֵל; in all the later books יִשְׂרָאֵל, with a yod. See Kennicott, 'Disert,' p. 20.

18. **These are the generations of Pharez.** It is probable that there was a family book for the house of Perez, in which their genealogies were preserved, and important bits of history were recorded; and that the book of Ruth was compiled from it. In like manner in Gen. v. we have "the book of the generations of Adam," in which the family history and pedigree is carried down to Noah. In Gen. xii. we have "the generations of the sons of Noah." In Gen. xi. 10 sqq. we have "the generations of Shem;" verse 27 sqq. we have "the generations of Terah," including the whole history of Abraham. At xxxv. 19, "the generations of Isaac, Abraham's son;" at xxxvi. 1, 9, "the generations of Esau;" at xxxvii. 2, "the generations of Jacob," comprising the history of Joseph, and the descent to Egypt. Another historical book containing the annals of Rehoboam's reign is called "the book of the acts concerning genealogies," 2 Chr. xii. 15. In like manner the Gospel of St. Matthew is described as "the book of the generation of Jesus Christ, the son of David, the son of Abraham," and begins with the genealogy of Christ, followed by the history of His life. It is likely, then, that there was a book of the same kind for the family of Perez, in which this story of Ruth, so important to the fortunes of that family, was contained; and extracts from it have also been preserved in the 1st Book of Chronicles, ch. ii. iii. and iv., including the genealogy of David here given. See 1 Chr. ii. 10-12.

19. **Hezron begat Ram.** The form of the name in the Septuag. is Aram, as in Matt. i. 3, 4; Luke iii. 33. Ram was not the eldest, but the second son of Hezron, according to 1 Chr. ii. 9, 25.

20. **Amminadab begat Nahshon.** This descent is confirmed, Exod. vi. 23, where we learn that Elisha, Aaron's wife, was sister to Nahshon, and daughter to Amminadab. Nahshon, we also learn from Num. i. 7; ii. 3; vii. 12; x. 14, and 1 Chr. ii. 20, was prince of the children of Judah during the sojourn in the wilderness. This rather strengthens the suspicion that Ram may have been Jerahmeel's son (1 Chr. ii. 25), not brother, but reckoned as a son of Hezron, as head of a chief house, just as Ephraim and Manasses were reckoned as sons of Jacob.

Nahshon begat Salmon.] Called Salma, 1 Chr. ii. 11, 51, 54, by a common and insignificant variation of the termination. It is in exact agreement with the information given by the Chronicles (verse 51), Salma was the father of Bethlehem, that we find his son Boaz the chief proprietor in Bethlehem.

21. **Salmon begat Boaz.** St. Matthew has preserved the additional interesting information that the mother of Boaz was Rahab, so celebrated in the history of Joshua's conquest (Josh. ii. vi). The doubts of some commentators as to whether Rachab, in Matt. i. 5, is the same person as Rahab of Josh. ii. vii., are scarcely worth considering. It is obvious that the son of Nahshon would be the natural contemporary of Rahab of Jericho. It is possible that the circumstance that the mother of Boaz was a Canaanite may have made him less disposed to marry Ruth the Moabitess. As regards the whole genealogy in verses 18-22, it should be remarked that it occurs four times in Scripture—twice in the Old, and twice in the New Testament, viz. here, at 1 Chr. ii. 10-12; Matt. i. 3-6; and Luke iii. 32, 33, and is of course of singular importance as being the genealogy of our Lord. How are we to account for there being only four generations between Nahshon, who died in the wilderness, and King David, if there were, as is commonly thought, 406 years between the Exodus and the birth of David? Supposing Salmon to be only 20 at the entrance into Canaan, we have still 386 years to divide amongst four generations, giving an average of 96 years for the age of each father at the birth of his son, and necessitating a much greater age for at least two of them, as well as a very advanced old age for Rahab at the birth of Boaz. This is so utterly improbable, that others have supposed several links of the genealogy to be omitted for brevity sake. But this again is most un-
likely, seeing the only possible place for such omission, owing to the mention of the mothers, Rahab and Ruth, is between Obed and Jesse, and that there is every appearance of Obed being literally the father of Jesse. It is also a fatal objection to this solution that eight other genealogies, those, viz., of Zadok, Abiathar, Heman, Ahimoth, Asaph, Ethan, Jonathan, and Zabad (1 Chr. ii. vi. ix.), the only complete genealogies in the Bible for the time in question, all agree with the genealogy of David in the number of generations from the Patriarchs to David; and those of Zadok, Heman, and Ahimoth (the only ones we have the means of comparing for this shorter period, and with which the list of Edomish kings, in 1 Chr. i. 43-50 exactly coincides), agree in the number from the Exodus to David; except that there are about three names fewer in the line of David, which is just what we should expect from the circumstance of Judah, Boaz, and Jesse being each of them advanced in years at the birth of Pharez, Obed, and David respectively. So that there is every reason to believe that David's genealogy is complete. The only other possible explanation is that not 400, but little more than 300 years elapsed from the Exodus to the birth of David, as is indicated by the genealogies; it being remembered that we do not know in any case, except that of Obed, that he was his father's eldest son. See Introduction to Book of Judges, and article Genealogy of Jesus Christ, in Smith's 'Dictionary of the Bible.'

One other difficulty in the above genealogy must be mentioned, though it cannot be solved. According to Ruth iv. 5, 10, compared with Deut. xxv. 5, 6, and Gen. xxxviii. 9, one would have expected that Obed would be called the son of Mahlon, and not the son of Boaz. We know too little of the Jewish law to enable us to solve this difficulty with certainty; but if Obed was the only son of Boaz, he may have been reckoned in different genealogies, both as the son of Boaz, and as the son of Mahlon; and if Obed had several sons, of whom Jesse was a younger, Mahlon's line may have been continued through the eldest. So that if we had the genealogy of Obed's eldest son, whose name we will suppose to have been Mahlon, after his grandfather, it might have run thus: Elimelech begat Mahlon, and Mahlon begat Obed, and Obed begat Mahlon, &c.; while the line of the younger runs as in the text. According to Jewish notions, the requirements of Deut. xxv. 6 would probably be as strictly fulfilled by the first-born grandson succeeding as if he were the son.

Vol. II.
INTRODUCTION TO THE BOOKS OF SAMUEL.

CONTENTS OF INTRODUCTION.

Significance and propriety of the double name of these Books, viewed in relation to those which precede, and those which follow. Importance of the place filled by Samuel in the Bible history. Proofs that the object of the writer is to lead up to the reign of David. Analysis of the contents of the Books. Proofs of the entire omission of the first 20 or 30 years of Saul's reign. Sources of the narrative and probable origin of the different sections of it.

The double name of these Books, the First and Second Book of Samuel, as they are called in the printed Hebrew Bible of Bomberg, and subsequent editors, and the First and Second Book of Kings, as they are called in the Vulgate, well marks the two principal features which characterize them. They contain the record of the life and ministry of Samuel, the great Prophet and Judge of Israel, and they also contain the record of the rise of the Kingdom of Israel. Viewed in relation to the preceding Book of Judges, the name Book of Kings is appropriate; viewed in relation to the Books of Joshua and Ruth, that of Samuel is no less so. If again the Books of Samuel are taken as forming one history with the Books of Kings (and it is obvious that the present line of division between 2 Sam. and 1 K. is an arbitrary one), then the division into four books of Kings is a natural one. But if these Books are looked upon rather as an isolated history, then the name of Samuel is properly affixed to them, not only because he stands out as the great figure of that age, but because his administration of the affairs of Israel was the connecting link, the transitional passage, from the rule of the Judges, to the reign of the Kings, distinct from each, but binding the two together.

The important place to be filled by Samuel in the ensuing history is seen at once in the opening chapters of the Book which bears his name, where his parentage and birth, and the remarkable circumstances connected with them, are recorded in detail. The barrenness of Hannah, especially, and the prophetic song sung by her on the birth of her child, are striking indications of the great importance of the child so born. Analogous instances are the details concerning the birth of Isaac the heir of all the promises, concerning that of Moses the Man of God, of Obed the father of Jesse, of Samson the great Deliverer, of John the Baptist the greatest of those born of woman, and above all of Jesus the son of Mary. An imitation of these narratives is found in the apocryphal Gospels which narrate the barrenness of Anne and the birth of the Virgin Mary. Again, the fact that Samuel's birth of her that had been barren is represented in Hannah's song as typical of the triumphs of the church, and of the kingdom of Christ, is another indication of the very distinguished place assigned to Samuel in the economy of

1 In the Heb. MSS. the two make only one Book of Samuel הַמֵּאֲשֶׂרֶת. See Bleek's 'Introduction,' Thenius 'Einleitung,' &c.

9 In the Septuagint the 1st and 2nd Books of the kingdoms (βασιλείας), which seems to have been the title of some Hebrew copies. Jerome, 'Prol. Gal.'
the Old Testament, an indication fully borne out by the mention of him in such passages as Ps. xcix. 6, Jer. xv. 1, Acts iii. 24. Though, however, Samuel's personal greatness is thus apparent, it is no less clearly marked that his place is one not of absolute but of relative importance. Samuel's dignity as a Judge and as a Prophet is, as it were, the antechamber to David's kingdom. To prepare the way for David's monarchy, to select David while he kept his father's sheep, to anoint him with the holy oil, and to surround his throne and person with the halo of prophecy, was Samuel's great mission. And thus, when we view the history as a whole, the eye does not rest upon Samuel, and stop there, but is led on to the throne and person of David as typical of the kingdom and Person of Christ. That throne, however, was Samuel's work, and so the Book which contains the record of it was called by the name of Samuel, though he himself was dead when David began to reign. A curious incidental mark of this subordination of the ministry of Samuel to the central glory of David, may be seen in the fact that the books of Samuel are really a continuation of the book of Ruth; a book which derived its whole significance from its containing a history of David's ancestors, and closed with a genealogy of David deduced from Pharez, the son of Judah (Gen. xxxviii. 29). The sequel to this genealogy is the history of David's life and reign contained in the books of Samuel, which, consequently, contain no further genealogy of him, beyond the statement of the fact of his being the son of Jesse. Clearly, therefore, in the mind of the sacred historian, the personal history of Samuel was only a link to connect David with the Patriarchs, just as the subsequent history connects David himself with our Lord Jesus Christ.

But a still more remarkable and conclusive proof that the reign of David is the great event to which the narrative of 1 Sam. is subservient, and which it is leading up to, may be found in the circumstance, not sufficiently adverted to by commentators, that it is only the closing years of Saul's reign of which any account whatever is given in this book. For after having related Saul's coronation (so to speak) at Gilgal (xi. 14, 15), when he was a young unmarried man (יהושע ix. 2. See Gesen. 'Thes.' Fürst's 'Concordant.' &c.), and having given the customary heading to a reign, stating Saul's age at his accession, and the length of his reign (see xiii. x. and note), the historian passes over some 20 or 30 years (Acts xiii. 21) to relate an occurrence in the last quarter of Saul's reign, of which the chief point and interest is the declaration by Samuel of God's rejection of Saul from the kingdom, and His choice of "a man after His own heart" to be king in Saul's room (xiii. 13, 14). A more conclusive proof that the kingdom of David is the central event to which the narrative is tending cannot be imagined.

As regards the contents of the Books of Samuel, they consist mainly of three portions, (i.) the history of Samuel's life and judgeship from 1 Sam. i. to xii. inclusive; (ii.), the history of Saul's reign from xiii. 1. to xv. 35; (iii.), the history of David from xvi. 1 to the end of the second Book; this latter portion not being completed till 1 K. ii. 11. In the first of these portions we have Samuel's life (including the close of Eli's judgeship) to the termination of his judgeship. In the second, though Samuel still plays a part as Prophet, yet the history is the history of Saul. In the third, though Saul continues to reign, and to be the subject of mention till his death in ch. xxxi., yet the whole interest centres in David, and in the rise and growth of his power. Samuel also plays an important part as Prophet down to 1 Sam. xxv. 1, but it is in relation to David rather than to Saul.

We have said that the early years of Saul's reign are passed over in total silence. The proofs of this are (1) that, as already adverted to, we leave Saul in 1 Sam. xi. 15 (compared with ix. 2) a young unmarried man, and find him at xiii. 2 a man of middle age with a grown up son. (2) That David, who was of about the same age as Jonathan, was only 30 years old at Saul's death, and must have been 20 at the least when the action in ch. xiii. commences. Ten years, therefore, is the outside that can
be allowed for the events of Saul's reign from xiii. to xxxi., and since Saul reigned 40 (or at least 32 and a half) years (Acts xiii. 21, see p. 247), there must have been from 20 to 30 years of which no details are given. (3) A very great change from the political condition of Israel at the close of Samuel's administration is apparent in 1 Sam. xiii. —a change which it must have taken years to bring about. For whereas at the close of Samuel's administration the Philistines were thoroughly subdued and expelled from all the coasts of Israel (1 Sam. vii. 13, 14), and at the commencement of his reign Saul was able to bring 330,000 men into the field (xi. 8), at the time to which the narrative in ch. xiii. refers, there were garrisons of the Philistines in the very heart of Saul's kingdom; Saul's army was limited to 3000 men, and the whole Israelitish people were disarmed and reduced to a state of helotry (xiii. 19-22). Obviously a considerable time had elapsed between the events narrated in vii.-xii., and those in ch. xiii., and many events had occurred of which no mention whatever has been preserved.

As regards the sources from which the narrative is derived, what is certain is that there existed the following authorities, most, if not all, of which were still extant when the Books of Chronicles were composed: (1), the Book of Jasher (2 Sam. i. 18); (2), David's Psalms, 2 Sam. xxiii. 1; (3), the Chronicles of King David [Hebrew רְשׁוּת דִּיוֹן חַךְ הָיָה מָלוֹל] (1 Chr. xxvii. 24); (4), the Book of the Prophet; (5), the Book of Nathan the Prophet; (6), the Book of Gad the seer [Hebrew הָעוֹלָה] (1 Chr. xxix. 29, 2 Chr. ix. 29); (7), the national collection of genealogies. That David himself may have written some papers relative to the affairs of his kingdom and the events of his life is in itself highly probable, though there is no distinct evidence of it, unless 2 Sam. ix. 11 and 1 Chr. xxiii. 5 be deemed such, where see notes.

In assigning to these authorities severally the different portions of the Books of Samuel, it is obvious to conjecture that those sections which give full details of the sayings and doings of Samuel, and which are written from the point of view which Samuel would naturally have taken, are extracted from 'the Book of Samuel the seer.' This would embrace the whole of the first section from i. to xii. (with some additions), and such passages as xv., xvi., xix. 18-24, and perhaps some others. Our being expressly told that 'the manner of the kingdom' was written by Samuel in a book, and laid up before the Lord (x. 25) makes it highly probable that he wrote much more. Those sections which contain narratives in which Nathan bears a part, as 2 Sam. vii., xi., xiii., i K. i. ii., and probably others, may be referred to the 'Book of Nathan the seer.' While the history of David's flight from Saul (1 Sam. xxii. 5) and of his adventures before he became king, and perhaps of his flight from Absalom, and that of the famine in chap. xxi., and of the plague in chap. xxiv., are pretty certainly from the Book of Gad the Seer (xxiv. 11, 18). The account of the fetching of the ark from Kirjath-jearim, seeing it comprises also the history of a plague, and makes mention of the musical instruments (vi. 5) may not improbably also belong to the Book of Gad. See 2 Chr. xxix. 25.

We seem to see extracts from the chronicles of the kingdom in such passages as 1 Sam. xiii. 1, and xi. 1-11, 15, which is closely connected with it; in xiv. 47-52, 2 Sam. ii. 8-11, iii. 1-5, v. 4-16, viii., xx. 23-26, xxxi. 15-22, xxiii. 8-39; while the song of Hannah, 1 Sam. ii. 1-10, the elegy on the death of Abner, 2 Sam. iii. 33, 34, and the two Psalms of David, 2 Sam. xxii., xxiii. 1-7, may, as well as the elegy on Saul and Jonathan, be taken from the Book of Jasher. When the final arrangement of the materials was made by which the Books of Samuel were brought to their present shape is difficult to decide.

* Bleek thinks the Books of Samuel may be the work meant by הָעֹלָה in 1 Chr. xxix. 29, but this is hardly probable. The present Books of Samuel carry it on the face of them that they contain the Books of Nathan and Gad, as well as that of Samuel. The reference to the Book of Nathan in 2 Chr. ix. 29 seems to make it certain that in this passage, Samuel, Nathan, and Gad, are the authors, not the subjects, of the Books which bear their names.
THE BOOKS OF SAMUEL.

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It has been already remarked in the Introduction to the Book of Judges that the series of historical books from Judges to the end of 2 K. is formed on one plan, so that each book is a part of a connected whole. Moreover the Books of Samuel run on into the 1st Book of Kings without the slightest break either of subject or of style, and the Books of Kings themselves run on without a break or joint till the close of the Jewish monarchy by the deportation of Zedekiah, and the destruction of the Temple. This would point to the time of Jeremiah the Prophet, as that when the whole historical series from Judges to Kings inclusive was woven into one work. That the different component parts of the Books of Samuel existed long before, and were indeed the work of contemporary writers, we have already seen by the enumeration of the documents made use of, and, according to the usual method of the sacred writers, incorporated bodily into the work. But that in doing so the final compiler left out large portions of the materials before him is also evident from such gaps as that already pointed out of the whole of the beginning and middle of Saul's reign; from the omission of the destruction of the Gibeonites (only incidentally referred to in chap. xxi.), of the early history of Eli (who is mentioned quite suddenly in 1 Sam. i. 3), of the transactions of Samuel's judgeship (of which only a few incidents are recorded), of the details of David's wars with Moab and Edom, and of many circumstances in the reign of David of which we have a full account in the Books of Chronicles; from the fragmentary character of such passages as 2 Sam. xxi. 15-22, as well as from the general bent of the narrative, which all converges to the person and kingdom of David, and implies that all such matter as did not fall in with the scope of the writer was left out. It cannot be pronounced with certainty why the author of the Books of Chronicles, who quotes other authorities, does not make any mention of the Books of Samuel and Kings.

Of the materials above described, as used by the author of the Books of Samuel, there are still extant the Book of Psalms, and such portions of the Chronicles of King David, of the Books of Samuel, Nathan, and Gad, and of the Collection of Genealogies, as are preserved in the Books of Chronicles. Of the Psalms, those which, according to the titles prefixed to them, relate to events recorded in the Books of Samuel, are the following: Ps. iii., viii., xviii., xxx., xxxiv., li., lii., liv., lvi., lix., lx., lxiii., cxlii. Others, as Ps. ii., xv., xxi., ci., cxxxi., and many more, bear strong internal marks of such being the time and occasion of their composition.

The chief quotations from the Books of Samuel in the New Testament are Matt. i. 6; xii. 3, 4; Mark ii. 25, 26; Luke i. 32, 33, 46, 47, 48, 68; vi. 3, 4; Acts ii. 30; iii. 24; vii. 46; xiii. 20-22; Rom. xi. 1, 2; 2 Cor. vi. 18; Heb. i. 5; Rev. xix. 9; xxxi. 5, 7; xxi. 6. There is also a remarkable similarity in the phraseology of such passages as 1 Sam. i. 17, xx. 42, and Luke vii. 50; viii. 48; 1 Sam. ii. 1, and Luke i. 46, 47; 1 Sam. ii. 26, and Luke ii. 52; 1 Sam. xiv. 45; 2 Sam. xiv. 11, and Luke xxi. 18; Acts xxvii. 34; 1 Sam. xxxv. 32, and Luke i. 68; 2 Sam. i. 16, and Acts xviii. 6; 2 Sam. xiv. 17, and Gal. iv. 14; 2 Sam. xvi. 10, and Matt. viii. 29, Luke viii. 28, &c.

It is remarkable that the quotations and resemblances are chiefly found in the writings of St. Luke and St. Paul. Nor should it be forgotten that the very title THE CHRIST, given to the Lord Jesus in Matt. i. 16; ii. 4; xvi. 16; Luke ii. 26; John i. 20, 41; xx. 31; Acts ii. 30, 36, &c., is first found in 1 Sam. ii. 10; and that the other designation of the Saviour as the SON OF DAVID, Matt. ix. 27; xv. 22; xxi. 9, 15; xxii. 42, &c., is also derived from 2 Sam. vii. 12-16. In fact in every mention of David, both in the second half of the Babylonian captivity, but the single detached section which occurs in duplicate 2 K. xxv. 27-30, and Jerem. lii. 31-34, is not a sufficient reason for placing the writer so late.

4 "That one final author and collector edited the present Books of Judges, Ruth, Samuel, and Kings as a whole, is to be concluded from many signs."—(Ewald, 'Hist. of Isr.,' i. 159.) Ewald places the age of this "final author" in

the second half of the Babylonian captivity, but
INTRODUCTION TO

Old and New Testament—and such mention is very frequent—there is a tacit reference to the Books of Samuel.

The passages in these books, which occur in duplicate elsewhere, are the following: 1 Sam. xxxi. is found in duplicate, 1 Chr. x. 1-12; 2 Sam. v. 1-10, 1 Chr. xi. 1-9; 2 Sam. v. 11-25, 1 Chr. xiv. 1-16; 2 Sam. vi. 1-11, 1 Chr. xiii. 1-14; 2 Sam. vi. 12-23, 1 Chr. xv. 25-29; 2 Sam. vii. 1, 1 Chr. xvii.; 2 Sam. viii., 1 Chr. xviii.; 2 Sam. x., 1 Chr. xix.; 2 Sam. xi. 1, 1 Chr. xx. 1; 2 Sam. xii. 26, 1 Chr. xx. 1 (last clause); 2 Sam. xi. 30, 31, 1 Chr. xx. 2, 3; 2 Sam. xxi. 15-22, 1 Chr. xx. 4-8; 2 Sam. xxiiii. 8-39, 1 Chr. xix. 10-47; 2 Sam. xxiv., 1 Chr. xxi. 1-27;

1 Sam. i. 3 refers to Josh. xviii. 1, xix. 5, &c.

" i. 11 " Num. vi. 35.
" ii. 2 " Deut. xxxii. 30, 31.
" ii. 6 " " xxx. 39.
" ii. 16 " Lev. iii. 3, 9, 14, 15, &c.
" ii. 27, 28, 30, " Exod. iv. 14, 27-31, xxviiii. 1, &c., xl. 12, &c., xxx. 7, xxix. 9.
" iii. 3 " Exod. xxviiii. 20, 21, xxvi. 33.
" iv. 4, 8 " Exod. xxv. 18-22, ix.xiv.
" vi. 6 " Exod. vii. 13, viii. 15, 19, xii. 31.
" vii. 3 " Gen. xxv. 2.
" viii. 3, 5, 8, 20, x. 18 " Deut. xvi. 19, ib. xvii. 14 sqq., Exod. xx. 8.
" ix. 1, 16 " 1 Chr. vii., viii., Exod. iii. 7.
" x. 2, 1b. 25 " Gen. xxv. 19, 20, Deut. xvii. 14, &c.
" xii. 6, 8 " Gen. xlvi. 26, Exod. iii. 9, 10.
" xii. 9 " Judg. iii. 12, 31, iv. 2.
" xii. 10 " Judg. x. 10.
" xii. 11 " Judg. vi. 32, &c., iv. 6, xi. 1, &c.
" xii. 17 " Deut. xvii. 36.
" xiv. 32, 33 " Lev. iii. 17, &c.
" xv. 2, 6 " Exod. xvii. 8, 14, Deut. xxv. 17-19, Num. x. 29-32.
" xv. 29 " Num. xxiii. 19.
" xx. 5 " Num. x. 10, xxviiii. 11.
" xx. 26 " Lev. vii. 21, &c.
" xxii. 4, 5 " Exod. xxv. 30, Lev. xxviiii. 5, 6, Exod. xix. 15.
" xxii. 10, 15 " Num. xxviiii. 21.
" xxiv. 3 " Num. xxxii. 4, 24, &c.
" xxviiii. 12-25 " Gen. ii. 21, xv. 12, xxviiii. 28.
" xxviiii. 8 " Gen. xxv. 18.
" xxviiii. 3, 6 " Deut. xviii. 11, Num. xii. 6, xxviiii. 21.

2 Sam. iii. 29 refers to Josh. xviii. 1, xix. 5, &c.

The style of the Books of Samuel is clear, simple, and forcible, and the Hebrew remarkably pure and free from Chaldaisms. The chief difficulties are the geographical statements of 1 Sam. ix., x., the very difficult poem in 2 Sam. xxiiii. 1-7, and the account of the mighty men which follows it, 8-39. There are a few manifest corruptions of the text, such as the falling out of the numerals from 1 Sam. xiiii. 1; the numerals in 1 Sam. vi. 19, 2 Sam. xv. 7; the putting Michal instead of Merab, 2 Sam. xxii. 8; the corruption of the names of Jashobeam in 2 Sam. xxiiii. 8, and of some of the other mighty men in the same list; the names Ishbi-benob, and Jaareshorem in 2 Sam. xxi. 16, 19, and perhaps some others. It is remarkable that these last passages, as well as 1 Sam. xiiii. 1, seem to belong to the Chronicles of David, which perhaps only existed in the original copy, and may have been defaced by damp or age when the writer of Samuel made use of it. The writer of 1 and 2 Chron. may,
on the contrary, have had a corrected
codex revised by Ezra the Scribe.

There are no contradictions or dis-
agreements of any kind in the state-
ments of the Books of Samuel, as com-
pared with each other, or with the
Books of Chronicles. The only appear-
ance of two different accounts of the
same event being given is to be found
in 1 Sam. xxiv. compared with xxvi.,
where see notes. The other instances
given by De Wette have no real exist-
ence. See notes on 1 Sam. xvi. 21;
xxvii. 2, &c.

The time included in the history of
these Books cannot be exactly defined,
from the lack of any systematic chron-
ology in them. But it may be esti-
imated roughly at about 130 years, made
up of the following subdivisions, the
precise length of the first of which is a
matter of conjecture:——

<table>
<thead>
<tr>
<th>Event</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>The life of Samuel up to Saul's election</td>
<td>50</td>
</tr>
<tr>
<td>Saul's reign (Acts xiii. 21, Joseph. 'A. J.'</td>
<td>40</td>
</tr>
<tr>
<td>vi., xiv. 9)</td>
<td>40</td>
</tr>
<tr>
<td>David's reign (2 Sam. v. 4)</td>
<td>130</td>
</tr>
</tbody>
</table>

The only way of shortening the
period, and, at the same time, the life
of Samuel (which according to the above
reckoning could hardly be less than 85
years), would be to suppose that the
seven years and six months during
which David was king in Judah only
(2 Sam. ii. 11), were included in Saul's
reign in Acts xiii.; Saul meaning the
house of Saul, just as Jeroboam, Amos
vii., means the house of Jeroboam.
This would lower the time included in
the Books of Samuel to 123 years, and
Samuel's age to 78, supposing Saul to
have survived him 5 years.

When the Books of Samuel were
brought to their present shape is diffi-
cult to decide. The different references
to later times (1 Sam. v. 5; vi. 18;
xxvii. 6; xxx. 25) are mostly indefinite,
except that 1 Sam. xxvii. 6, certainly
points to a time subsequent to the divi-
sion of Solomon's kingdom. So, too,
such passages as 1 Sam. ix. 9; xiv. 18;
x. 12; xix. 24, while they indicate a
considerable interval of time between
the events and the narrator, afford no
accurate measure of its length.
THE FIRST BOOK OF SAMUEL,
OTHERWISE CALLED, THE FIRST BOOK OF THE KINGS.

CHAPTER I.

1 Eleanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoketh Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesteth her. 19 Hannah having born Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the Lord.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had two wives; the name of the one was Hannah, and nicles gives the sequence, Zuph, Toah, Eliel, Jeroham, Elkanah (verses 34, 35). We learn further from the genealogies in 1 Chr. vi., that the grandson of Samuel was Heman the singer, and that the previous generations from Levi ran as follows: Levi (1), Kohath (2), Izhar (3), Korah (4), Assir (5), Elkanah (6). Zuph, who is the head of this genealogy (1 Sam. i. 1), follows as 7th. Now Salmon, who we know entered into Canaan with Joshua, was 7th from Judah; and Phinehas was 6th from Levi; it is very probable therefore that Zuph, who is the 7th from Levi, should have lived at the time of the settlement of the land under Joshua. On the other hand it is very probable that such a genealogy as that in 1 Sam. i. 1, should go up to the first settler, and stop there. There is an additional evidence that it was so, in the names of Ramathaim-Zophim, and the land of Zuph. We may conclude therefore with some confidence, that Elkanah the father of Samuel was the fifth generation of settlers in Canaan, and therefore that Samuel was born about 130 years after the entrance into Canaan,—four complete generations, or 132 years,—and about forty years before David. (See note on Ruth iv. 19—22.)

an Ephrathite.] This epithet, by the rules of Hebrew grammar, belongs to Elkanah, not to Zuph. It indicates the country where Elkanah lived, not the tribe to which he belonged. Though a Levite, he is called here an Ephraimite, just as the Levite in Judg. xvii. 7, is said to be of the family of Judah. An Ephrathite means an inhabitant of Bethlehem, Ruth ii. 2, 1 Sam. xvii. 12. It seems to me an inhabitant of the territory of the tribe of Ephraim here, and 1 K. xi. 26.

2. He had two wives.] Compare Gen. iv. 19. This was permitted by the law of
the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Moses, Deut. xxi. 15, and sanctioned by the practice of Jacob. Other examples are Ashur (1 Chr. iv. 5), Shaharaim (1 Chr. viii. 8), David (1 Sam. xxv. 43), King Joash (2 Chr. xxxiv. 3), and many others.

Hannah. Le. Beauty or charm. It is the same as the Punic Anna (Dido’s sister) and the Anna of Luke ii. 36, and the traditional St. Anne, the mother of the Virgin Mary.

Peninnah. Le. a Pearl, the same name in signification as Margaret.

bad children.] But Hannah had no children.

The frequent recurrence of this mention of barrenness in those women who were afterwards famous for their progeny, as Sarah, Rebekah, Rachel, Manoah’s wife, Hannah, and Elizabeth, coupled with the prophetic language of Hannah’s song in the second chapter, justifies us in seeking a mystical sense. Besides the apparent purpose of marking the children born as raised up for special purposes by divine Providence, the weakness and comparative barrenness of the Church of God, to be followed at the set time by her glorious triumph and immense increase, is probably intended to be foreshadowed.

3. His city.] Viz. Ramathaim-Zophim, or Ramah, verse 19, which, we learn from vii. 17, was the city of Samuel’s son.

yearly.] Literally from year to year. Compare verses 7 and 21, and Judg. xxi. 19, where the very same phrase is used as here. See Luke ii. 41 for a similar phrase. In like manner David spake of a “yearly sacrifice” for all his family at Bethlehem, 1 Sam. xx. 6, and Deut. xii. 11-14, points to a joyful feasting of the whole family before the Lord, different from the three great festivals at which only the males were enjoined to be present (Exod. xxxiv. 23, Deut. xvi. 16). It is likely that during the unsettled times of the Judges (Judg. xxi. 35) the attendance of Israelites at the three festivals fell into desuetude or great irregularity, and this one feast, which may have coincided with the feast of Pentecost or Tabernacles, may have been substituted for them.

in Shiloh.] For the situation of Shiloh, see Judg. xxi. 19, and note. The tabernacle was pitched in Shiloh by Joshua (Josh. xviii. 1), and there accordingly we find it up to the time described in ch. iv., as alluded to Ps. lxxviii. 60; Jerem. vii. 12, 14; xxxvi. 6. As however it was a moveable tabernacle, it is possible that while Shiloh was its habitual station, it may have been occasionally moved to other places for special purposes, e.g., to Mizpeh (Judg. xi. 11, and note), and to Bethel (Judg. xx. 27, 28).

3 And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in the year to year.

the Lord of Hosts.] This title of Jehovah, which, with some variations, is found upwards of 260 times in the O. T., occurs here for the first time. It is very remarkable that it is not found once in the Pentateuch, Joshua, Judges, Ruth, Job, the books of Solomon, Ezekiel, or Daniel, but is used upwards of sixty times by Isaiah, about eighty times by Jeremiah, very frequently by Zechariah and Malachi, and commonly in the other prophets, in the Psalms, and the historical books. It is found eleven times in the two books of Samuel. The form here used, Jehovah of Hosts, is that always used by Isaiah, but most frequently by Jeremiah and the other writers who employ it, and everywhere in the books of Samuel, except 2 Sam. v. 10, where it is Jehovah of God, as in 1 K. xix. 10, 14, Jer. v. 14, &c. In the LXX., however, in several passages in Sam., Elohe, or Theos, is inserted before Sabaoth. The combination “God of Hosts,” without Jehovah, is less common. See Ps. lxxx. 7, 14 (in verses 4 and 19, Jehovah of Hosts), where there is the further peculiarity that the word God is not in construction with, but in apposition to, Hosts, as it is also in Ps. lix. 5, lxxxiv. 8. The meaning of the word hosts is doubtless the same as that of army in Dan. iv. 25, and includes all the myriads of holy angels who people the celestial spheres, as in 1 K. xxi. 19, the Host of Heaven were seen by Micaiah standing round the throne of God. So in Ps. cxxi. 21, cxviii. 2, the Hosts of God are His angels. Compare Deut. xxxiii. 2. By a slight metonymy, or may be in a slightly different sense, the Host of Heaven designates the heavenly spheres themselves, Gen. i. 1, Deut. iv. 19, xvii. 3, Is. xxxiv. 4, &c. It is probably with reference to the idolatrous worship of the Host of Heaven that the title the Lord of Hosts was given to the true God, as asserting His universal supremacy. (See Nehem. ix. 6.) In the N. T. the phrase only occurs once, Jam. v. 4, the Lord of Sabaoth. In Rom. ix. 19, it is a quotation from Isaiah. Κύριος Ὀρφανῶν or Κύριος Ὀρφανῶν, or παπούκορασθείσας, are the translations of the phrase in the LXX. “Dominus exercituum,” in the Vulgate.

and the two sons &c.] It should be “and there the two sons of Eli, Hophni and Phineas were priests to the Lord,” i.e., performed the functions of priests, in the old
Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

7 And as he did so year by year, when she went up to the house of the Lord, so she provoked her; and therefore she wept, and did not eat.

8 Then said Elkanah his husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

10 And she was in bitterness of soul.
I. SAMUEL. I.

soul, and prayed unto the LORD, and wept sore.
11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.
12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.
13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.
14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.
15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.
16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.
17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.
18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.
19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.
20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a daughter.

† Heb. hard of spirits.
‡ Heb. seed of men.
§ Judge. 13:5.

11. And she vowed a vow, &c.] Vows are characteristic of this particular age of the Judges. Samson and Samuel are the only two Nazarites of whom we have any account; the oath in the Benjamite war (Judg. xxi. 5), Jephtha's vow (Judg. xi. 36), Hannah's vow, and Saul's rash oath (1 Sam. xiv. 24) all belong to this period. Jacob's vow (Gen. xxviii. 20-22) seems to have been the model of Hannah's and Jephthah's. For the law of vows in the case of married women, see Num. xxx. 6-16.


look on the affliction of thine handmaid.] The Sept. have εἰπάληψεν εἰς τὴν πασίν αὐτῇ τῆς δούλης σου, which are the identical words of the Magnificat. He bath regarded the low estate of His handmaid (Luke i. 48).

and remember me.] In the same sense as verse 19, and Gen. xxx. 22. (See also Gen. viii. 1. xix. 29.)

there shall no razor, &c.] Num. vi. 1-5. This was one of the essential parts of the Nazarite's vow; abstinence from wine and strong drink was the other. Both are mentioned in the case of Samson (Judg. xiii. 4, 5, 7). But at xvi. 17, Samson only mentions the absence of the razor, as here. The Sept. insert here, He shall drink neither wine nor strong drink, but it is unnecessary.

13. Spake in her heart.] Rather "Spake to her heart," or, "to herself," as also Gen. xxiv. 45.

15. I have drunk neither wine, &c.] She does not mean that she had drunk nothing, for we are told in verse 9 that "she had drunk." But she means that wine was not the cause of her present discomposure, but grief of heart.

18. So the woman went her way, and did eat, &c.] A beautiful example of the composing influence of prayer. Hannah had cast her burden upon the Lord, and so her own spirit was relieved of its load. She now returned to the family feast, and ate her portion with a cheerful heart. (Acts ii. 46, 47.)

her countenance was no more sad.] Literally was (were) to her no more. The word sad is not in the Hebrew text. See note B.


20. Wherefore.] Rather "And."

when the time was come about.] Literally, at the revolution of the days. It is a word used
21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him:

to denote the expiration of a period, here the period of gestation. In Exod. xxxiv. 22, and 2 Chron. xxiv. 23, it is coupled with year, and is rendered "the year's end." The only other passage is Ps. xix. 6, where it denotes the completion of the sun's circuit in the heavens.

Samuel.] I.e. heard of God, because given in answer to prayer. The names Libnail and Eliusband have the same etymology.

21. The yearly sacrifice.] See above verse 5, and note.

and his vow.] The Sept. read vows, which is rather more natural (Deut. xii. 17), unless we suppose that Elkanah had made a vow to offer some special offering in case Hannah should have a son. Such an offering would come under Levit. vii. 16.

22. Until the child be weaned.] Hebrew mothers, as elsewhere in the East, usually suckled their children till the age of two years complete, sometimes till the age of three (2 Macc. vii. 27). See note on Gen. xxi. 8. The Persians suckle boys two years and two months, and girls two years. (Morier quoted by Kalisch.)

there abide for ever.] Compare Ps. cxlii. 6. The far ever here (lo-alam) is equivalent to "life-long" (erek-yamim) in the Psalm, and to all the days of his life in verse 11.

23. The Lord establish his word.] No word, or promise, of God has been expressly mentioned to which this can refer (as 2 Sam. vii. 25 refers to verses 11-15), but possibly a more distinct promise was conveyed to her by the mouth of Eli that her child should be a Nazarite, and should be the Lord's all his life, than is contained in verse 17, of which the words The God of Israel grant the thy petition may merely give the substance.

24. Three bullocks.] Verse 25 makes mention of only one bullock offered. It is therefore highly probable that the Sept. have preserved the true reading, פֶּלְלֶק רוֹד הָאֵבֶן, with a bullock of three years old, as Gen. xv. 9, instead of פֶּלְלֶק רוֹד הָאֵבֶן with three bullocks. On the other hand, since three-tenths of an ephah of flour was the proper meat-offering for one bullock, and therefore nine-tenths would be proper for three, the whole ephah of flour looks more like three bullocks than one. See Num. xxviii. 12, &c.

25. They slew a bullock.] Heb. "the bullock."

26. As thy soul liveth.] This oath is peculiar to the books of Samuel, in which it occurs six times, and to the books of Kings, in which however it is found only once. The similar oath as Pharaoh liveth (by the life of Pharaoh, A. V.) occurs Gen. xlii. 15; and as the Lord liveth is found almost exclusively in the books of which Judges is the first and 2 K. the last, being especially frequent in the books of Samuel (1. xiv. 39, xix. 6, xx. 21; 2. iv. 9, &c.). This accords with the age of the Judges, and Saul, being characteristically the age of vows. See note to verse 11.

tere.] Somewhat emphatic, on this spot. Eli was sitting on his throne, as before, when they brought the child to him (verse 25), and the spot where she was now standing was the very same on which she had offered up her prayer to God (verses 10-12).

27. The Lord hath given me my petition, &c.] The very words of verse 17.
28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there.

28. And be worshipped, &c.] Who worshipped? Neither Elkanah nor Samuel have been mentioned, and cannot therefore be meant. Hannah must be the subject, and the masculine of the verb is used, as in verse 7, though the subject is feminine. The Sept. omit the words altogether.

ADDITIONAL NOTES on verses 1, 18, 28.

NOTE A, on verse 1.

The amount of variation is shown by the accompanying juxtaposition:

Zuph, an Ephrathite. Nahath, his son.
Tohu, his son. Eliab, his son.
Elihu, his son. Jeroham, his son.
Jerroham, his son. Elkanah, his son (1 Sam. i. 1).
Elkanah, his son (1 Chr. vi. 26, 27).

more, i.e. she had no longer the same sad looks as before.

NOTE B, on verse 18.

The LXX. seem to have read "fell," instead of "were to her." They render "her countenance fell no more," as Gen. iv. 5, 6. Jerome seems to have found in his MS. some word meaning "to change" (perhaps, as Job xiv. 20, מַזְרַע), since he renders "her countenance no more changed about." If the word מַזְרַע sad (see Nehem. ii. 2) has not accidentally fallen out of the text, and the present reading is the right one, the passage must be rendered "Her looks were to her no more, i.e. she had no longer the same sad looks as before.

NOTE C, on verse 28.

As long as he liveth.] This is the reading of the Sept., the Syr., and one Heb. MS., and makes the best sense. But the ordinary Heb. text, with which the Vulgate agrees, has מַגִּיד be is, instead of מַגִּיד be liveth, and must be translated "I have lent him to the Lord all the days for which he is borrowed for (or of) the Lord"—meaning equally for his whole life.

CHAPTER II.

1 Hannah's song in thankfulness. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproved his sons. 27 A prophecy against Elî's house.

AND Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

CHAP. II. 1. Hannah prayed, &c.] The song of Hannah is a prophetic psalm. It is poetry, and it is prophecy. It takes its place by the side of the songs of Miriam, Deborah, and the Virgin Mary, as well as those of Moses, David, Hezekiah, and other psalmists and prophets whose inspired odes have been preserved in the Bible. The peculiar feature which these songs have in common is, that springing from, and in their first conception relating to, incidents in the lives of the individuals who composed them, they branch out into magnificent descriptions of the kingdom and glory of Christ, and the triumphs of the Church, of which those incidents were providentially designed to be the types. The perception of this is essential to the understanding of Hannah's song; the want of this perception has led many eminent modern critics to suppose that it was really composed on some different occasion, such as the victory of David over Goliath, to which the language,
2 There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the

they think, is more applicable than to Hannah's triumph over Peninnah.

mine born is exalted, &c.] Compare Ps. lxxv. 4, 5, 10, xcii. 10, cxxi. 17, &c.; 2 Sam. xxii. 6; Luke i. 69.

I rejoice in thy salvation.] Compare Ps. xcv. 1. No words can more forcibly express the entireness of Hannah's faith in the Lord, and the corresponding faith of the Church in Him, as the sole author of her deliverance and salvation. (Compare Rev. vii. 10.)

2. Any rock, &c.] The term rock as applied to God is first found in the song of Moses (Deut. xxxii. 4, 15, 18, 30, 31, 37), where the juxtaposition of rock and salvation in verse 15, be lightly esteemed the rock of his salvation, seems to indicate that Hannah was acquainted with the song of Moses. The same phrase is frequent in the Psalms (xviii. 3, 31, 46; xix. 14; xxviii. 1, &c.). That the term was commonly applied to God so early as the time of Moses we may conclude from the names Zerubbael, "my Rock is the Almighty" (Num. i. 6, ii. 12), and Zerub, "my Rock is God" (Num. iii. 35). It seems to convey the ideas of strength, permanence, immutability, and withal of protection and shelter.

5. Have hired themselves out for bread.] See an instance in verse 36. See, too, in Ezek. xiii. 19, another example of hire paid in bread. ceased.] Rather, "are at rest:" which is the sense of the Sept., "leave the land alone," i.e. do not work. The verb means to cease (from doing anything), to leave anything alone, and generally to be idle, at rest. Here it is the opposite to " hire themselves out for bread." The Vulgate, "saturni sunt," are filled, is no translation of the Hebrew word, but a paraphrase giving the general sense. so that.] Rather, "up to," i.e. "even." the barren hath born seven.] For the number seven see Ruth iv. 15, and note. and Jer. xv. 9. In Ps. cxiii. 9 the sense is expressed, "He maketh the barren woman to keep house, and to be a joyful mother of children." For the prophetic meaning of the image, compare Galat. iv. 27, and Isa. liv. 1-6, xlix. 20, 21, li. 22.
waxed feeble.] The Jews feign that for every child that was born to Hannah, two of Peninnah's died.

6. The Lord killeth and maketh alive, &c.] Here again, and in verse 7, Hannah asserts that supreme sovereignty of God, of which the boasting, arrogant spirit, whether found in Peninnah's pride of fecundity, or in Sennacherib's pride of conquest, or in Nebuchadnezzar's pride of empire, or in Antichrist's pride of rebellion, is a blasphemous denial, which will end in the shame and overthrow of the boaster. (See Dan. vii. 11, 25-27.)

7. The Lord maketh poor, &c.] The same lesson as is taught more fully in Deut. viii., see especially verse 18. (Compare Dan. ii. 21, 22.)

8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes.] These identical words are found in Ps. cxiii. 7, 8. The Psalm continues, even the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children, where the allusion to Hannah is evident. The passage in the Psalm is manifestly borrowed from Hannah's song. For the general truth compare Dan. iv. 17, and Ps. lxxviii. 70-72. Hannah doubtless looked through the instance of David to that crowning exaltation of David's Son of which St. Paul speaks (Phil. ii. 6-10). "He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name, &c." (Compare Luke i. 52.)

the pillars of the earth are the Lord's.]
earth are the Lord's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

12 ¶ Now the sons of Eli were sons of Belial; they knew not the Lord.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will

The word rendered pillars is of doubtful meaning. Jerome (in the Vulgate) translates it, binges—"cardines terrae." The Sept. omit the whole passage. Gesenius has, foundations; Buxtorf, situations, it being the plural of the word rendered situate, 1 Sam. xiv. 5; Furst, columns, or pillars, as in the A.V., which seems, on the whole, the best.

9. He will keep the feet of his saints.] The Ceteb has His Holy One, as in the Keri and the A.V. of Ps. xvi. 10, and the Sept. have δικαίου, but the Vulg. sanctorum suorum. In Ps. xvi. 10 (xx. Vulg.) the Vulg. has sanctum suum. For the sense, compare Ps. xvii. 5, xxxvii. 23, 24, 31, xcli. 11, 12, cxvi. 3.

by strength shall no man prevail.] Compare Luke i. 51-53, and Zech. iv. 6. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." And in the N.T., "My grace is sufficient for thee, for my strength is made perfect in weakness." (2 Cor. xii. 9.)

10. The adversaries of the Lord shall be broken to pieces, &c.] "The Lord will break in pieces his adversary; out of (in) Heaven He will thunder upon him."

be shall give strength unto his king, and exalt the horn of his anointed.] Compare verse 35. This is a most remarkable passage, containing, as it does, such a clear and distinct prophecy of the kingdom and glory of the Christ of God. The Song of Zacharias seems to point to it, when he says "The Lord ... hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets," &c., Luke i. 69, 70. See too verses 71, 74. The same thing is foretold, Ps. ii. 6, xx. 6, xxv. 1, &c., cx. 1, 2, &c.

11. See note, verse 11.

12. Sons of Belial.] The phrase son, daughter, man, of Belial, is very frequent in the books of Samuel (1. i. 16, &c.), where it is found nine or ten times, but only twice in 1 K. (xxix.) and once in 2 Chronicles. It is used once in Deut. (xiii. 13.), and twice in Judg. (xix. 22, xx. 13). In the N.T., St. Paul contrasts Christ and Belial, as if Belial were the name of an idol or the personification of evil, 2 Cor. vi. 15. This probably led to the above use of the term Belial in the A.V., instead of expressing its meaning, which is mischief, wickedness, as e.g. Nah. i. 11, "a wicked counsellor." Ps. xviii. 3. Pr.-B. V. "overflowings of ungodliness," &c.

they knew not the Lord.] See Judg. ii. 10, and Jer. ix. 3, 6, 24, x. 25; John xviii. 3.

13. The priest's custom was, &c.] Compare viii. 11, where the same word is rendered manner, as also x. 25. The law of Moses defined exactly what was to be the priest's portion of every peace offering, Levit. vii. 31-35; as it also gave express directions about the burning of the fat, ib. 23-25, 31. It was therefore a gross act of disobedience and lawlessness on the part of Hophni and Phinehas to take more than the law gave them, and in a way that defeated the requirements of the law. The incidental evidence afforded by this passage to the existence of the Levitical law at this time should not be overlooked.

15. They burnt the fat.] The identical words of Levit. iii. 5, vii. 31.

to the man that sacrificed.] This again is the language of the books of the Law. Thus twice in Levit. xvii. 5, "the sacrifices which
not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth: then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, being a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elyah and

they sacrifice" ("offer," A. V.) "sacrifice peace offerings;" "sacrifice a sacrifice of peace offerings" (Lev. xix. 5, &c.) is said not of the priest, but of the person who offers the peace offering, as of Elyahah, ch. i. 31. מִזְכָּרָה (sabbath, to sacrifice) means literally to slay or slaughter, and, in the case of peace offerings, the offerer slew the animal himself at the door of the tabernacle, and the priest poured the blood upon the altar, burnt the fat, &c.

17. The offering of the Lord.] Mincab, here in the general sense of gift or offering to God, as Mal. i. 10, 11, iii. 3, and elsewhere. In its restricted sense, it is used of the meat offerings, the unbloody sacrifices, and is then coupled with sebachtim, bloody sacrifices, sacrifices of slain beasts. (See verse 19.)

18. Ministered before the Lord.] As verse 11, and iii. 1. The word minister is used in three senses in Scripture: (1) of the service or ministrations of both Priests and Levites rendered unto the Lord, Exod. xxvii. 35, 43, &c., 1 K. vii. 11, Deut. x. 8, xvii. 7, 2 Chr. xxiv. 11, &c.; (2) of the ministrations of the Levites as rendered to the Priests, to aid them in divine services, Num. iii. 6, where the phrase is nearly identical with that used in verse 11 and 1 S. iii. 1 of Samuel with respect to Eli. Compare Num. viii. 22: (3) of any service or ministration, especially one rendered to a man of God, as that of Joshua to Moses, Num. xi. 28, Josh. i. 1, &c.; that of Elisha to Elijah, 1 K. xix. 21; that of Elisha's servant, 2 K. vi. 15; but also of common service, 2 S. xiii. 17, 1 K. i. 4, 5, &c. Under this last head its application may be included its application to the service of the angels in Heaven, Pa. ci. iv. 21, civ. 4, &c. The application of it to Samuel as ministering to the Lord before Eli the priest accords most exactly with Samuel's condition as a Levite.

broiders with a linen ephod.] This was the usual dress of the Priests, as appears from 1 Sam. xxii. 18, and verse 28 of this chapter. It does not appear whether Levites wore an ephod properly. Micah the Levite wore one, Judg. xviii. 14, but that may have been in his character as a Priest (verses 4, 6). David also "was girded with a linen ephod" when he danced before the ark, 2 Sam. vi. 14. Possibly it was a mark of Samuel's special dedication to the Lord's service that he wore the linen ephod. For the High Priest's ephod, see note on Exod. xxvii. 6; and for the ephod as an idolatrous implement, see Judg. viii. 27.

19. A little coat.] The robe (Heb. meôn) of the ephod was also one of the garments worn by the High Priest; it was worn under the ephod, and appears to have reached the feet, since the Greek term for it is reddômys. It had a hole for the head, and slits in the sides for the arms to come through, but no sleeves. The meôn was also worn by kings, princes, and nobles, e. g. by Saul (1 Sam. xxiv. 4, 11), by Jonathan (1 Sam. xviii. 4), by David (1 Chr. xv. 27); by Job (i. 20), by Samuel (1 Sam. xv. 27, xviii. 14), by Ezra (ix. 5, 15, comp. Ezek. xxxvi. 16); and by king's daughters, being maidsens (2 Sam. xiii. 18, 19); and it was a peculiarity in that worn by these last, that it had sleeves (so the phrase rendered garment of divers colours is best explained). The meôn is not mentioned as part of the dress of common priests (Exod. xxviii. 8, Levit. viii. 13). What then are we to understand by this pointed mention of the ephod and the robe as worn by the youthful Samuel? Taken in connection with his after acts it seems to point to an extraordinary and irregular priesthood to which he was called by God in an age when the provisions of the Levitical law were not yet in full operation, and in which there was no impropriety in the eyes of his contemporaries, seeing that nonconformity to the whole law was the rule rather than the exception throughout the days of the Judges.

the yearly sacrifice.] See above, i. 3, 7, 21.

20. Elyah blessed Elyanah, &c.] The High Priest's blessing here, as at i. 17, was prophetic. (See verse 21.) is lent.] The Hebrew is, be bas lent. It the text is correct, it must mean whichever
his wife, and said, The Lord give thee seed of this woman for the loan which is lent to the Lord. And they went unto their own home.

21 And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons; for it is no good report that I hear: ye make the Lord’s people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

(Hannah) has lent, the masculine being used for the feminine, as i. 7. But the Sept. and Vulg. read "thou hast lent."

unto their own home.] This is a translation of the Vulgate, "abierunt in locum suum," and is perhaps the true reading. But the Hebrew has "They went unto his place;" for which the Sept. have "The man went to his own place." The word place is frequently used for city or home (Gen. xviii. 33, xxx. 55; Num. xxiv. 11, 25; &c).

21. And the Lord, &c.] This again is the translation of the Sept. not of the Hebrew. The Heb. text has, abruptly, "That the Lord visited Hannah," as if the words "and it came to pass" had preceded. For the use of visited, see Gen. xxi. 1, and compare Ps. cxxxvii. 5.

the child Samuel grew before the Lord.] See the very similar account of Isaac (Gen. xxii. 8), and of Ishmael (verse 20), also below, verse 26, and iii. 19. Before the Lord, with special reference to his residence at the tabernacle.

22. That assembled at the door of the tabernacle, &c.] This is the same phrase as is used (Exod. xxxviii. 8), and should be rendered "served," in the sense of military service, which the word properly denotes, though it is also applied to other analogous service for a fixed term, as that of the Levites, Num. iv. 23 (to perform the service, A.V.), viii. 24, 25 (wait upon, A. V.). It does not appear clearly what the service was which these women rendered, whether a strictly religious service of prayer, and (as the Sept. expound it, Exod. xxxviii. 8) fasting, or rather such service as consisted in doing certain work for the fabric of the tabernacle as women are wont to do, spinning, knitting, embroidering, mending, washing, and such like. From the analogy of the use of the word in the case of the Levites, above cited, where "performing the service" is coupled with "doing the work," the latter is far more probable. Only it is singular that there should be no other distinct notice anywhere of such female ministrations in the tabernacle or temple, unless a Sam. xvii. 17 (note) is such, though there is of idolatrous ministrations on the part of women (2 K. xxiii. 7; Jer. vii. 18; Ezek. viii. 14).

23. For I hear, &c.] Rather "For (or, so that) I hear your bad report (bad words about you) from all this people." (Comp. Gen. xxxvii. 2 for the construction.)

24. Te make the Lord’s people to transgress.] It is very doubtful whether the Heb. can give this sense, though if the text is sound, it is the best that can be proposed. The Sept. had a different reading. "So that the Lord’s people do not worship." 

25. If one man sin, &c.] This is an obscure and difficult passage. Taking the A. V., the sense seems to be, If one man sin against another, the judge shall avenge him in the due penalty: and then he shall be free; but if he sin against the Lord, who shall act the part of judge and arbiter for him? His guilt must remain to the great day of judgment.

because the Lord would slay them.] The Hebrew phrase is yet stronger. "Because the Lord was pleased to slay them." "Voluit occidere," Vulg. Of course, there is a sense in which whatever comes to pass is the accomplishment of God’s sovereign will and pleasure, and all the previous steps, even when they involve moral causes, by which this will and pleasure are brought about, are in this sense also brought about by God. How this truth, which reason and revelation alike acknowledge, consists with man’s free will on the one hand, or, when the evil deeds and punishment of a sinner are some of the previous steps, with God’s infinite mercy and love on
26 And the child Samuel grew on, and was in favour both with the Lord, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me?

the other, is what cannot possibly be explained. We can only firmly believe both statements, (1) that God hath no pleasure in the death of him that dieth, and that He willeth not the death of a sinner, but rather that he should be converted and live; (2) that the sins and the punishments of sin are accomplishments of God's eternal purpose. Statements similar to that before us are to be found in Josh. xi. 20, Judg. xiv. 4, Isa. vi. 9, 10, Mark iv. 12, Rom. ix. 15-18, &c. An approximation to an explanation may be made by saying that in the case of Hophni and Phinehas God's will to slay them was founded upon His foreknowledge of their impenitence; while from another point of view, in which God's will is the fixed point, that impenitence may be viewed in its relation to that fixed point, and so dependent upon it, and a necessary step to it.

26. And the child Samuel, &c.] The account of our Lord's growth, in Luke ii. 52, is very similar. "And Jesus increased in wisdom and stature, and in favour with God and man." The literal version of the passage before us is, "The child Samuel advanced and grew and was good (or acceptable), both with the Lord, and also with men."

27. A man of God, &c.] See note to Judg. xiii. 6, 8. The term is applied to Moses in Deut. xxxiii. 1, Josh. xiv. 6, and to different prophets upwards of forty times in Judg., Sam. and Kings, most frequently in the latter. In the Prophets it occurs only once (Jer. xxxv. 4). It occurs six or seven times in Chron., Ezra, and Nehemiah, and in the inscription of Ps. xc., and nowhere else in the O. T. The sudden appearance of a man of God, the only prophet of whom mention is made since Deborah, without name, or any notice of his country, is remarkable.

28. To swear an ephod, &c.] The High Priest's ephod, in which was Urim and Thummim.

did I give . . . all the offerings made by fire, &c.] A part of all the offerings was given to the Priests by the law for their maintenance (Num. xviii. 8-20, &c.; Lev. vi. 16-18, 25-30; vii. 1-8, 29-16, &c.). The very terms of Lev. vii. 34, 35, 36, are here quoted. This bountiful provision made by God for His Priests is mentioned as the great aggravation of the covetousness of Eli's sons, in somewhat the same spirit as God's benefits to David are named as aggravations of his sin, 2 Sam. xii. 7-9, where also the punishment follows at verses 10-12, in exactly the same way as the punishment follows here (verses 30-36).

29. Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30. Wherefore the Lord of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but
now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a

be theirs for a perpetual statute (Exod. xxix. 9). But probably the I said refers rather to God's secret purpose, what He said to Himself, with regard to Eli's house and the whole house of Ithamar, than to the promise concerning the house of Aaron, which Eli's deposition did not interfere with. Compare the use of I said Gen. xxxi. 31; Num. xxiv. 11; Judg. ii. 3, &c. The meaning therefore is, "I intended that thy house should enjoy the Priesthood for ever, but now I have changed my purpose."

be it far from me.] The phrase so rendered is a favourite one in the books of Samuel, where it occurs ten or eleven times. It is found also once in 1 K. xxii. 3, and in Chr. xi. 19, twice in Job, twice in Josh., and four times in Gen. (xviii. 25, &c.). It is variously rendered in the A. V., God forbid, and Be it far from me, thee, &c. Literally, Be it an abomination to thee.

31. I will cut off thine arm, &c.] A strong phrase for breaking down the strength and power, of which the arm is the instrument in man. "He hath showed strength with his arm" (Luk. ii. 51). "With a mighty hand and a stretched out arm" (Exod. vi. 6, &c.). Compare the curse upon the foolish shepherd, His arm shall be clean dried up, and his right eye shall be utterly darkened (Zech. xi. 17).

that there shall not be an old man, &c.] They should be all cut off in the flower of their age, as it is verse 33, of which one signal fulfilment is recorded in 1 Sam. xxi. 18, 19, 22.

32. Thou shalt see an enemy in my habitation, &c.] The Hebrew is rather obscure and difficult of construction, but the A. V. probably gives the sense of it (See above verse 29). The Sept. leave the passage out. The Vulg. Thou shalt see thy rival in the temple. The word enemy is the same (in the masculine) as adversary in 1. 6.

in all the wealth, &c.] The allusion is particularly to Solomon's reign, when Zadok was made priest instead of Abiathar, 1 K. ii. 26, 27. (See 1 K. iv. 20, sqq.). The enormous number of sacrifices then offered must have been a great source of wealth to the priests (1 K. viii. 63-66). God shall give.] God must be understood. Kennicott ('Dissert. Gener.' sect. 25) thinks the name of Jehovah has fallen out of the text by accident, having been written by a single t, which has adhered to the following word.

33. The man, &c.] This is an obscure passage. But the A. V. is quite admissible and gives a good sense. The meaning is explained by verse 26. Those who are not cut off in the flower of their youth shall be worse off than those who are, for they shall have to beg their bread. (Compare Jer. xxii. 10.)

34. This shall be a sign, &c.] For the use of prophetic signs, in which immediate fulfilments are pledges of the future fulfilment of the things foretold, compare 1 K. xiii. 3; Isai. vii. 11-16; xxxvii. 30; xxxviii. 22; Ezek. xxiv. 27; Luke i. 18-20, vii. 19-23, ix. 29, 30, xii. 7, 31; Joh. ii. 18-22.

35. And I will raise me up a faithful priest, &c.] This does not cohere with the preceding verse, which speaks only of the sign, but is a continuation of the main prediction verses 31-33 had announced the rejection of Eli's house; this verse goes on to announce the substitution of the house of Zadok in its room (1 K. ii. 33).

I will build him a sure house, &c.] Compare the promise to David, 2 Sam. vii. 11.
36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, ‘Put me, I pray thee, into one of the priests’ offices, that I may eat a piece of bread."

The Lord telleth thee that be will make thee an house, and 1 K. ii. 24. and be shall walk before mine anointed for ever.] In point of fact the High Priesthood continued in the direct descendants of Zadok as long as the monarchy lasted (see 1 Chr. vi. 8-15). Mine anointed, in its first sense obviously means the kings of Israel and Judah, as it is written in Ps. lxxxix. 20, I have found David my servant, with my holy oil have I anointed him (see too verses 38 and 51, and Sam. iv. 20; Zech. iv. 14, &c.). But doubtless the use of the term MESSIAH (Μέσσιας Sept.) here and at verse 10, is significant, and points to the Lord’s Christ, in whom the royal and priestly offices are united (Zech. vi. 11-15; see Ps. ii. 2; xviii. 50). In this connexion the substitution of the Priesthood after the order of Melchisedec for the Levitical may be foreshadowed under verse 35 (see Heb. vii.).

36. And it shall come to pass, &c.] This verse proves that the preceding refers chiefly to Zadok and his descendants, since the words to him can refer only to the faithful priest, before whom the descendants of Eli should crouch and beg their bread.

A piece.] The word is only found here but is thought to be connected in etymology and in meaning with the Gerah, the smallest Hebrew coin, being the twentieth part of the shekel. The smallness of the sum asked for shows the poverty of the asker.

A morsel of bread.] The same word as is rendered loaf (Judg. viii. 5; and 1 Sam. x. 3). It means a round cake or loaf.

Put me.] Heb., probably anoint me, i.e., appoint me. It is an unusual expression. Some commentators think Samuel is the faithful priest spoken of in verse 35; but the fulfilment in Zadok seems clearly pointed out in 1 K. ii. 27, and suits the context better. The promise of a sure house suits Zadok much better than Samuel, whose glory ended with himself.

ADDITIONAL NOTES on verses 3, 10, 16, 25, 28, 29, 33.

NOTE A, on verse 3.

by him actions are weighed.] This is the translation of the Keri, which has 1/2 by Him. But the Cetib has 1/2 not, and then the sense must be, “and wicked actions shall not be established.” The word rendered actions is frequently used in the sense of bad actions (like famina in Latin, e.g. Ezek. xiv. 22, 23), and the word rendered weighed has also the sense of bearing up, or, establishing (Ps. lxxv. 3).

NOTE B, on verse 10.

The Hebrew text here seems to be corrupt, and cannot be made to give the sense expressed in the A.V., nor indeed any sense. The Sept. have “The Lord will break in pieces his adversary; the Lord has gone up to Heaven, and thundered,” &c., which involves the omission of only one word, and the change of another into the letter be. But the change of the word only into a beth gives very good sense, as in the footnote. The Vulgate, following the Keri in reading adversaries, and upon them, in the plural, renders “His adversaries shall tremble at the Lord, in Heaven He will thunder upon them, &c.” But there is an obvious awkwardness in making “the Lord,” which in the preceding verses and in this very verse is uniformly the subject, to be the object in this one case. For the sense, compare Ps. ii. 9, Rev. ii. 27.

NOTE C, on verse 16.

Nay.] This is not simply an addition of the A.V. to express the sense, but in the Hebrew Masoretic text the reading No instead of Him is marked in the margin as sebr, i.e. probable (1/2 instead of 1/2, the two words being frequently confused, above, verse 3, note). The Sept. too read No, and omit him. The Vulg. expresses both: “dicebat ei, Nequaquam.”

NOTE D, on verse 25.

The Sept. (reading 1/2 1/2 for 1/2 1/2) translate, “If one man sin against another, they shall pray for him to the Lord; but if he sin against the Lord who shall pray for him?” The Vulg., “If a man sin against a man, God may be appeased for him; but if he sin against
God, who shall pray for him?” Both versions take Elbasim in the common sense of God, instead of, with the A.V., the rarer sense of judge, which it has Exod. xxxi. 6, xxii. 8, &c.

NOTE E, on verse 28.

To offer, &c.] The word, as in the text, in the conjugation Kal, can hardly be so rendered. The Sept. and Vulg. “to go up to mine altar,” is the correct rendering. But perhaps it ought to be written in the Hiphil.

NOTE F, on verse 29.

My people.] The Hebrew construction is very unusual, so much so as to suggest a

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli’s house. 15 Samuel, though loth, telleth Eli the vision. 19 Samuel growth in credit.

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

4 That the Lord called Samuel: and he answered, Here am I.

5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know

CHAP. III. 1. Samuel ministered unto the Lord before Eli.] See ii. 18, note. Josephus (‘Antiq.’ v. x. 4) says that Samuel’s call to the prophetic office happened when he had just completed his twelfth year. This is remarkable in connexion with Luk. ii. 42, Was precious or rare. The song of Hannah, and the prophecy of the “Man of God,” ii. 27 (see note), are the only instances of prophecy since Deborah. Samuel is mentioned as the first of the series of prophets (Acts iii. 24).

no open vision.] A difficult phrase. Probably better rendered “There was no vision promulgated or published.” The same word is rightly rendered came abroad (2 Chr. xxxi. 5) of the publication of a decree.

2. His eyes began to wax dim, &c.] Compare the very similar description of Isaac (Gen. xxvii. 1). The A.V. has not at all happily employed the conjunctive and disjunctive particles in this sentence represented alike by the Hebrew was. It seems to make the dimness of Eli’s eyes the effect of sleep instead of old age. The passage should be rendered thus:—“And it came to pass at that time that Eli was sleeping in his place; and his eyes had begun to grow dim; he could not see. And the lamp of God was not yet gone out, and Samuel was sleeping in the temple of the Lord where the ark of God was, and the Lord called Samuel, &c.” Eli’s old age and dimness of sight is probably mentioned as the reason why Samuel thought Eli had called him. Being a blind and feeble old man, he was likely to do so if he wanted anything, either for himself, or for the service of the temple.

3. The temple.] See above i. 9, note.

4. Here am I.] The regular answer to one calling; literally Behold me, as verses 5, 6, 8, 16. (See Gen. xxii. 1, 7, 11, xxvii. 1, 18, xxxi. 11, xxvii. 13, xvi. 2; Exod. iii. 4; 2 Sam. i. 7, xv. 26; Isai. vi. 8.)

7. Now Samuel, &c.] The marginal rendering is wrong, the text is right.
the Lord, neither was the word of the Lord yet revealed unto him.

8 And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place.

10 And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the Lord said to Samuel,

Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: \(\text{v}^{\text{v}}\) when I begin, I will also make an end.

13 ¶ For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morning, and opened the doors of the

I will go through with the performance from first to last.

13. Made themselves vile.] This rendering is very doubtful (though supported by the Vulg., \textit{indigine agere}, as the word is not so used in any other passage. It invariably means \textit{to curse}, as e. g. 2 Sam. xi. 5, 7, 9, 10, 11, 12, 13. Hence it would probably be better rendered, \textit{have cursed themselves}, i.e. brought curses upon themselves.

be restrained them not.] The exact force of the Heb. word \textit{restrained}, is uncertain. The Sept. \textit{vounder}, if taken in the sense of \textit{punishing}, is probably right. The marginal reading of the A. V., \textit{frowned not upon them}, is quite alien to the true sense of the word. Besides Eli did chide and reprove his sons, but he did not remove them from their office, which he ought to have done.

14. Shall not be purged with sacrifice nor offering.] Zechariah and Minchab, bloody and unbloody sacrifices (see notes, ii. 15, 17). The ordinary sins of the priests and people were purged by the appointed sacrifices, as, e. g., it is said in Num. xv. 25, “\(\text{v}^{\text{v}}\) And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them” (compare 2 Sam. xxvi. 6, 9). The catastrophe that fell upon the house of Eli and Shiloh is alluded to in Ps. lxviii. 60-64.

15. Opened the doors of the house of the Lord.] We learn thus incidentally the nature of some of Samuel's duties. This one
house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I.

17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him.

And he said, It is the LORD: let him do what seemeth him good.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

was quite Levitical in its character. One is surprised, however, to find mention of doors to the tabernacle. No mention whatever is made of doors in connexion with it in Exodus or any of the books of Moses. The word translated door in Exod. xxvi. 36 (where see note), xxxvi. 37; and 1 K. vi. 33; is quite different, and means opening or entrance of a tent, gate, &c. Instead of a door there was only a hanging at the entrance of the tabernacle (ib.). We first read of doors in the description of the temple (1 K. vi. 34; 2 K. xviii. 16, &c.). It is, however, quite possible that in the interval between Joshua and David, when the tabernacle was stationary for the most part, it may have lost something of its tent character, and among other changes have had doors instead of the hanging. The doors of the temple were always kept open by day. It was one of the wicked acts of Abaz, that he "shut up the doors of the house of the Lord" (2 Chron. xxviii. 24, xxix. 7), and Shemariah's treacherous advice to Nehemiah was to "shut the doors of the temple" (Neh. vi. 10). See too Introduct. to Pentateuch, p. 6, note, and Edition.

Samuel feared to show Eli the vision.] Here was Samuel's first experience of the prophet's cross: the having unwelcome truth to divulge to those he loved, honoured and feared. Jeremiah felt this cross to be an exceedingly heavy one (Jer. xv. 10, xvii. 15-18, xx. 7-18, &c.).

17. The Lord hath said.] "He hath said," Heb. The word LORD is inserted from the Vulg.

God do so to thee, &c.] See Ruth i. 17, note.

18. It is the Lord.] Rather "He is the Lord," or, with the Sept., Let the Lord do that which is good in His sight (see the same phrase, 2 Sam. xv. 26, xix. 37, 38, compare Jer. xi. 4). Compare the devout submission of Aaron (Levit. x. 3), and of Hezekiah (2 K. xx. 19). See Ps. xxxix. 9. And, for the highest conceivable submission to the will of God, compare Luke xxii. 42.

19. Samuel grew.] As above (ii. 21, 26). This shows that Samuel's call to the prophetic office was before he was grown up.

did let none of his words, &c.] See ix. 6. (Compare Num. xxii. 6.)

20. From Dan . . . to Beersheba.] This phrase first occurs in Judg. xx. 1 (see note).

21. The Lord appeared again, &c.] I.e. in addition to the vision just recorded. He continued to reveal Himself to Samuel by the Word of the Lord. The state described in verse 7, was henceforth reversed. Samuel now knew the Lord, and the Word of the Lord was revealed unto him.

ADDITIONAL NOTE on verse 12.

The Sept. seem to have read דִּבְרֵי בְּנוֹ, instead of דִּבְרֵי בְּנוֹ, since they translate it have blasphemed God, i.e. have brought contempt and profanation upon His Holy Name (compare ii. 17), which makes very good sense. The Peschito, less suitably, read דִּבְרֵי they revered the people.
CHAPTER IV.

1 The Israelites are over come by the Philistines at Ebenezer. 3 They fetch the ark unto the terror of the Philistines. 10 They are smitten again, the ark taken, Hopni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, discouraged in her travail with Ichabod, dieth.

And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among

CHAP. IV. 1. And the word of Samuel, &c.] In the Vulg. and Syriac, and apparently in the Sept. (which last, however, is very confused and paraphrrastical at the close of chap. iii. this clause is with much more propriety attached to the close of chap. iii., as the complement of what is there said, "The Lord revealed Himself to Samuel . . . in Shiloh, and the word of Samuel went forth to all Israel." Those who placed the words at the commencement of chap. iv., and in connexion with what follows, probably understood them in the sense that Samuel called all Israel to battle against the Philistines. "And the word of Samuel was to all Israel, and (at his bidding) Israel went out to war, &c." Just as at vii. 5, Samuel bid all Israel gather together at Mizpeh. But this is not the natural interpretation of the words, which seem clearly to belong to what went before. The attempt to connect them with what follows, probably arose from a feeling that the mention of the Philistines— and Israel went out against the Philistines— is very abrupt, which same feeling has led to the insertion in both the Sept. and Vulg. of the words "And it came to pass in those days that the Philistines came together to fight against Israel," by way of preface. But the cause of the abruptness probably is that the account of the battle with the Philistines which follows is extracted from some other book, in which it came in naturally and consecutively. It is introduced here only for the sake of exhibiting the fulness of Samuel's prophecy concerning Eli's family; just as in 2 K. ii.-xiii., the history is to a great extent subsidiary to the biography of Elisha.

against the Philistines.] This mention of the Philistines connects the narrative with Judg. xiii.-xvi., which is the last time the Philistines were mentioned, when the relations between the two peoples were of the same kind as they appear here, struggles, not as yet effectual, on the part of Israel, to throw off the Philistine yoke. Since the

Philistine servitude lasted forty years (Judg. xiii. 1), and seems to have terminated in the days of Samuel (1 Sam. vii. 13, 14) in about the 20th year of his judgeship (1 Sam. vii. 3), and since it had already begun before the birth of Samson (Judg. xiii. 5), and Samson judged Israel twenty years "in the days of the Philistines" (Judg. xv. 20), it seems to follow that the latter part of the judgeship of Eli and the early part of that of Samuel must have been coincident with the life-time of Samson.

Eben-eezer, the stone of help.] The place afterwards so named by Samuel, i.e. 12. See, too, v. 1. In like manner Gilgal (Josh. iv. 19, compared with v. 9), Hormah (Num. xiv. 45, compared with xxi. 3), Jerusalem (Judg. i. 8), and many other places are described by the name which they had in the writer's day, not that which they had when the event narrated occurred. Aphek, with the article, the fortress. Several towns of this name occur in Scripture. The one here named cannot be identified with certainty, but is probably the same as the Aphek of Josh. xii. 18, and the Aphekach of Josh. xv. 53, in Judah, and possibly as the Aphek of xxix. 1. It would be towards the western frontier of Judah, not very far from Mizpeh of Benjamin.

3. When the people, &c.] The people means the army who returned discontented to the Israelite camp, when the slaughter of 4000 of their comrades had taken place in the field. It would be much better translated, so as rather to connect it with what goes before, "and the people came to the camp."

the elders, &c.] "And" the elders. In the evening of the defeat of the Israelites the elders held a council, and resolved to send for the ark.

the ark of the covenant of the Lord.] They thus describe it in full, as implying that in virtue of the covenant God could not but give them the victory. The pre-
us, it may save us out of the hand of our enemies.

4. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6. And when the Philistines heard the noise of the shout, they said, What means this noise of the great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp.

7. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8. Woe unto us! who shall deliver us out of the hand of these mighty Gods? These are the gods that smote the Egyptians with all the plagues in the wilderness.

9. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as *Judg.* 13. 1. they have been to you: quit yourselves like men, and fight.

10. ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11. ¶ And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

12. ¶ And there ran a man of...
I. SAMUEL. IV.

[13—17.]

Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, I am he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

16 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also the city cried out.]

Virgil—

"Resonant latè plangoribus sēdes:
Hinc totam infelix vulgarit fama per urbem."

'En.' xii. 607.

15. Now Eli was ninety and eight years old.] With the usual fluctuations of the text when numbers are concerned, the Sept. (Cod. Vat.) has ninety years, the Syriac and Arabic seventy-eight.

16. The messenger answered and said, Israel is fled before the Philistines, and there hath been also the city cried out. So Virgil—

"Resonant latè plangoribus sēdes:
Hinc totam infelix vulgarit fama per urbem."

17. The messenger. See 2 Sam. xviii. 19, note.
a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

21 And she named the child Ichabod, saying, The glory is departed from Israel: for the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

18. When be made mention of the ark of God, &c.] The clinging of the old man's heart to the ark of which he was the especial guardian, as depicted here and at verse 13, is most touching, and seems to vouch for his substantial integrity as a servant of God, notwithstanding the imperfection of his conduct in the matter of his sons. If so we may see in the severe chastisement that befell him a proof that he was numbered amongst the children of God. For "what son is he whom the father chasteneth not?" (Compare, too, 1 Cor. v. 5, and a Sam. xii. 11-14.)

by the side of the gate.] A comparison of a Sam. xviii. 4, explains exactly the meaning of the side of the gate, and Eli's position. His seat or throne, without a back, stood with the side against the jamb of the gate, leaving the passage through the gate quite clear, but placed so that every one passing through the gate must pass in front of him.

be had judged Israel forty years.] The Sept. read twenty years. This chronological note connects this book with that of Judges. (Compare Judg. iii. 11, 30, viii. 28, x. 2, 3, xii. 7, 9, 11, xv. 20, &c.) It is an interesting question, but one very difficult to answer, how near to the death of Phinehas, the son of Eleazar the High Priest, Eli's forty years of judgeship bring him. It is probable that at least one high priesthood, that of Abishua, or Bucil, intervened, though we have no record of it in Scripture.

20. Fear not, &c.] Compare the very similar narrative of the death of Rachel, and the birth and naming of her son Benjamin, in Gen. xxxv. 16-19.

But she answered not, &c.] Compare Judg. xix. 28. There is some obscurity in the narrative. It appears from the opening words of this verse that she died immediately after the birth, and that the cheering words of the women around her were unheeded by her. One is therefore hardly prepared for her naming the child. Probably, however, the words she answered not, neither did she regard it, only denote that she did not receive the news of the birth "of a man into the world," with the "joy" natural to a mother, or with the usual answer of joy. For a minute or two she took no notice, and then, like Rachel, "as her soul was departing," she said, Call him Ichabod, for the glory is departed from Israel, and died.

21. Ichabod.] The meaning of the syllable I ( וי) is somewhat doubtful. Some take it as a negative, as it is thought to mean in Job xxii. 30 (island A. V.), there is no glory; others in the common sense of Where? Where is the glory? the answer being, "It is departed." Comp. Zech. i. 5. Or it may be taken as the Septuag. seem to take it, for an exclamation of grief (as Eccles. iv. 10, x. 16), Alas! the glory, OvauxaBod, which seems as good an interpretation as any.

is departed.] Properly, "is gone into captivity," as 2 Ki. xvii. 23, xxiv. 14, &c.

because the ark, &c.] This is the explanation supplied by the narrator.

22. And she said, &c.] She did not repeat the words, as some imagine, but the narrator dwells upon the explanation of her words, to show that with her, as with Eli, the capture of the ark was the crowning and absorbing sorrow.

for the ark of God is taken.] The A. V. manifestly understands these words as spoken by the wife of Phinehas. But there is nothing in the Hebrew to make it necessary to understand them so. The Hebrew may just as well be rendered Because the ark of God was
CHAPTER V.

1. The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3. Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods. 8. So God dealt with them of Gath, when it was brought thither: 10 and so with them of Ekron, when it was brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3. ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord: And they took Dagon, and set him in his place again.

4. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.

5. Therefore neither the priests of Dagon, nor any that came into Dagon’s house, tread on the threshold of Dagon in Ashdod unto this day.

6. But the hand of the Lord was there on the ark of God.

(or, had been) taken, and understood (as in the Vulgate, eo quod capita esset arca) as the narrator’s explanation of her words, which would be only these, “Call him Ichabod, for the glory is departed from Israel.” Ps. lxxviii. 61, manifestly alludes to this narrative, though the words for captivity and glory are both different from those employed here. Verse 64 seems also to refer especially to the death of Hophni and Phinehas. The lesson of the ruin brought upon churches by the covetousness and profaneness of their priests, which is here taught us so forcibly, and which has been again and again illustrated in the history of Jews and Christians, is too solemn and important to be overlooked. When the glory of holiness departs from what should be a holy community, the glory of God’s Presence has already departed, and the outward tokens of His protection may be expected to depart soon likewise. (Comp. Ezek. x. 18, xi. 23; Rev. ii. 5; and Joseph. Wars, vi. 5, 3.) But though particular churches may fall, our Lord’s promise will never fail the Catholic Church. “Lo! I am with you always, even to the end of the world.” “Our life is hid with Christ in God,” and whatever vicissitudes may befall the external condition of God’s people and God’s sanctuary on earth, the bright hope remains in all its full assurance, “When Christ who is our life shall appear, then shall ye also appear with Him in glory,” Col. iii. 3, 4.

CHAP. V. 1. Eben-ezer. The place where the battle was fought, iv. 1, but not yet so called, vii. 12.


2. Dagon. See Judg. xvi. 23, note.
heavy upon them of Ashdod, and he
destroyed them, and smote them with
'emerods, even Ashdod and the coasts
thereof.
7 And when the men of Ashdod
saw that it was so, they said, The
ark of the God of Israel shall not
abide with us: for his hand is sore
upon us, and upon Dagon our god.
8 They sent therefore and gathered
all the lords of the Philistines unto
them, and said, What shall we do
with the ark of the God of Israel?
And they answered, Let the ark of
the God of Israel be carried about
unto Gath. And they carried the ark
of the God of Israel about thither.
9 And it was so, that, after they
had carried it about, the hand of the
LORD was against the city with a very
great destruction: and he smote the
men of the city, both small and great,
and they had emerods in their secret
parts.
10 ¶ Therefore they sent the ark
of God to Ekron. And it came to
pass, as the ark of God came to
Ekron, that the Ekronites cried out,
saying, They have brought about the
ark of the God of Israel to us, to slay
us and our people.

CHAPTER VI.
1 After seven months the Philistines take
counsel how to send back the ark. 10 They
bring it on a new cart with an offering unto
Beth-shemesh. 19 The people are smitten for
looking into the ark. 21 They send to them of
Kirjath-jearim to fetch it.

AND the ark of the LORD was in
the country of the Philistines
seven months.
2 And the Philistines called for
the priests and the diviners, saying,
What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand as that used for the priests of the true God (cohen); that for diviners (hassam) is everywhere used of idolatrous or superstitions divining. Three modes of divination are described (Ezek. xxi. 21, 22), by arrows (the belomantia of the Greeks), by teraphim, and by the entrails of beasts (like the barusipces or exstipces of the Latins and Etruscans). The calling in of the diviners to give advice is very similar to what we read in Exod. vii. 11, "Then Pharaoh called the wise men and the sorcerers." Compare, too, the summoning of "the magicians, and the astrologers, and the sorcerers, and the Chaldeans" by Nebuchadnezzar (Dan. ii. 4).

3. Send it not empty.] Compare Exod. xxxiii. 15, "None shall appear before me empty," and Deut. xvi. 16, "They shall not appear before the Lord empty." The heathen idea of appeasing their gods with gifts, and the scriptural idea of expressing our penitence, our allegiance, or our love to God, by gifts and offerings, both of glory, and to the comfort of our fellow worshippers, coincide in the practical result.

then ye shall be healed.] For a similar result following the acknowledgment of sin by offerings, compare Gen. xx. 14-18.

4. Five golden emerods and five golden mice.] The Sept. version of verses 4 and 5 is, "Five golden emerods according to the number of the lords of the Philistines: for one plague was upon you, and upon your lords, and upon the people; and golden mice, images of your mice which destroy your land; and ye shall give glory, &c." (See below, verse 18.) It was a prevalent custom in heathen antiquity to make offerings to the gods expressive of the particular mercy received. Those saved from shipwreck offered pictures of the shipwreck, or the clothes which they had on at the time, in the temple of Isis; slaves and captives, in gratitude for the recovery of their liberty, offered chains to the Lares; retired gladiators, their arms to Hercules; and in the 5th century a custom prevailed among Christians of offering in their churches gold or silver hands, feet, eyes, &c., in return for cures effected in those members respectively, in answer to prayer. (Theodoret, quoted by Bochart, Hierozoon' II. xxxvi.) This was probably a heathen custom transformed into a Christian use; for a similar usage is still found among the heathen in India (Tavernier, quoted by Bp. Patrick). Bochart (Can. i. 18) also refers to a very remarkable story related in the Scholiast on the Acharnenses of Aristophanes, of an offering to Bacchus. The passage is quoted by Grotius in his notes on 1 Sam. vi. 11. The first mention of the mice in the Heb. text occurs in this verse. This plague is analogous to that of the frogs in Egypt. As regards the destructive power of field-mice, which the Heb. word arshake denotes, Aristotle says, "In many places such unseaworthy quantities of field-mice are wont to be produced as to destroy almost the entire crop of wheat. So rapidly do they breed, that it has happened to the owners of small fields to go one day and inspect their crops and see that they were ready to cut, and on going the day following with their harvestmen to reap, to find the whole crop consumed." Pliny, relating the popular belief of the wonderful fecundity of field-mice, says that one mouse has been known to produce 120 young ones at a birth, and that in Persia the young ones bring forth even before they are born: so that we need not wonder, he adds, at the destruction of corn caused by field-mice ('Nat. Hist.' X. lxv. 85). The mouse, according to Horus, was the Egyptian hieroglyphic for Destruction. But Herodotus relates that when Senacherib invaded Egypt, the god Vulcan, in answer to the prayer of King Sethos, sent a multitude of field-mice, who gnawed to pieces all the quivers and bow-strings and shield-thongs of the Assyrians, and so left them defenceless against the Egyptians; whence "there stands to this day in the temple of Vulcan, a stone statue of Vulcan with a mouse in his hand, and this inscription, 'Look on me and learn to reverence the Gods.'" (Book ii. 141.) For many other notices of field-mice in ancient writers see Bochart, Hieroz.' iii. 34. (See also note on Herod. l.c. in Rawlinson's Herodotus.)
from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, "did they not let 'the people go, and they departed?"

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shehem, then hath he done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh reaping their wheat harvest in the valley, Emek, "a long broad sweep between parallel ranges of hills" (Stanley, 'S. and Pal.' p. 476). "Ain Shems, the ancient Beth-shemesh, was before us, a noble site for a city; a low plateau at the junction of two fine plains... The plains are beautiful and fertile" (Rob.'B. R.' vol. iii. p. 153). "Upon the plateau of a low swell or mound between the (wady) Surar on the north, and a smaller wady on the south" (ib. ii. 224). Robinson
valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord.

15 And the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrifices the same day unto the Lord.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden eme-

also mentions that the Egyptian Beth-shemesh (Heliopolis) is called Ain-shems by Arabian writers.

and they lifted up their eyes, &c.] They do not seem to have expected the arrival of the ark; it was a joyous surprise to them. We can imagine how the whole harvest work was suspended in an instant, and all the workmen ran to where the ark was.

16. A great stone.] See Gen. xxviii. 18, 19 (note), xxxv. 14; and Judg. xiii. 19. It was probably as an altar that this great stone was used on this occasion, and the kine stopping at it of their own accord was understood by the Bethshemites as an intimation that they were to offer sacrifices on it to the Lord God of Israel, who had so wonderfully brought back the ark from its captivity.

and they clave the wood of the cart, &c.] A similar expedient was resorted to by Araunah (2 Sam. xxiv. 22), and by Elisha (1 K. xix. 21).

15. And the Levites took down, &c.] The word Levites here probably means Priests, sons of Levi, since Beth-shemesh was one of the Cities of the Priests (Josh. xxi. 13-16). For the application of the term Levite to Priests see Ex. iv. 14; and, with the addition, the priests, Deut. xviii. 9; xxiv. 8; Josh. iii. 3; in which last passage, as here, they are bearers of the ark.

put them on the great stone.] As on a holy place now that it had been consecrated as an altar.

and the men of Bethschemesh offered burnt offerings, &c.] The burnt offering of the kine was not in any sense the offering of the men of Bethshemesh, but rather of the Philistine lords to whom the cart and the kine belonged. But the Bethshemites themselves, in token of their gratitude for such a signal mercy, now offered both burnt offerings and sacrifices, probably peace offerings, and doubtless feasted together with great joy and gladness (see 1 K. viii. 63-66; Ezr. vi. 16, 17). There is nothing whatever in the text to indicate that these sacrifices were offered otherwise than in the appointed way by the priests.

17. The emerods.] See above verse 4, note.

18. And the golden mice, &c.] It does not appear from this what the number of golden mice was, but it must have been very considerable.

country villages.] Literally, "villages of the open-country-people." even unto the great stone of Abel, &c.] See note at end of chapter.

unto this day.] Compare Josh. iv. 9; Judg. i. 26, xviii. 12, 30, 31; 2 Sam. vi. 8.

19. And he smote the men of Bethshemesh.] See note at end of chapter.

fifty thousand three score and ten.] Read three score and ten, omitting fifty thousand. See note at end of chapter.

because they had looked into the ark.] It is not improbable that in their festive rejoicing they may have fallen into intemperance, and hence into presumptuous irreverence, as it is thought was the case with Nadab and Abihu
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21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you.

(Levit. x. 1, 9). It does not appear clearly whether they were Priests, Levites, or common people that were smitten. Josephus says common people; but they may well have been Priests, as Kennicott argues, and in their case the sacrilege would have been yet more reprehensible. For the solemn cautions about the ark, see Num. i. 50, 51, iv. 5, 16-20; also Exod. xxv. 15; Levit. xvi. 13. God had just vindicated His own honour against the Philistines; it must now be seen that He would be sanctified in them that come nigh Him (Levit. x. 3). It is obvious to observe how the doctrine of atonement, and its necessity in the case of sinners, is taught in this and similar lessons as to the awful holiness of God.

lamented.] The word contains the root Abel.

bad smitten many of the people, &c.] Heb. had smitten the people with a great smiting.”

21. Kirjath-jearim, &c.] This might be the next important town on the way to Mizpeh and Shiloh (whither they would probably think of restoring the ark), if, as Robinson suggests, the modern Kurjet-el-Enab (city of grapes) is the representative of the ancient Kirjath-jearim (city of forests). Kurjet-el-Enab is ten miles from Beth-sheanesh and three or four from Mizpeh. Mr. Grove ('Dict. of the Bible') thinks there was a high place at Kirjath-jearim (the hill ch. vii. 1), the remnant of its old heathen sanctity when it was called Kirjath-Baal, the city of Baal (See Josh. xviii. 14; 2 Sam. vi. 2), and that for this reason it was selected as a proper place to send the ark to. There does not seem to have been any direct road from Bethshemesh to Kurjet-el-Enab.

come ye down, &c.] The question in verse 20 had been “to whom shall he go up from us?” The corresponding invitation to the men of Kirjath-jearim is “Come ye down and fetch it up to us.” Kurjet-el-Enab is on much higher ground than Beth-shemesh, and there is force in the argument which infers from the language here used, that it was chosen on this account to be the residence of the ark.

ADDITIONAL NOTES on verses 18, 19.

There appears to be some corruption of the text, which is not intelligible in its present state. The text has—“to the great abel.” If it was aben, the rendering would be “the great stone,” the same phrase as occurs in verses 14 and 15, and as the latter part of this verse leads one to expect. And so the Sept. read ἐν τῷ λίθῳ τοῦ μεγάλῳ. If abel is the right reading we must explain it as the name of the stone, and suppose that “the great aben (stone)” was, by a kind of paronomasia, called “the great abel (mourning)” in consequence of the mourning spoken of in verse 19. But this explanation does not remove the difficulty of explaining, What about the great stone? “From the fenced cities unto the unwalled villages, and unto the great stone” makes no clear sense. Some correct the vowel points of the word יָע unto, into יָע yet or still. (The great stone is yet in the field, &c.) Others into יָע a witness. But the easiest correction of the text is to leave out the word יָע unto (which might very naturally have been repeated inadvertently by a copyist) before the great stone, and then the sentence will run thus—“And the golden mice were according to the number of all the cities of the Philistines, belonging to the five lords, from the fenced cities unto the unwalled villages. And the great stone (or, the great stone abel) wherenon they set down the ark of the Lord, is unto this day in the field of Joshua the Bethshemite”—the field still known in the writer’s day as “the field of Joshua the Bethshemite.” But another difficulty still remains, viz. how to reconcile this statement about the number of the golden mice with that in verse 4, which limits the golden mice to five. Many commentators explain the statement here as being to the effect that all the towns and villages contributed to the cost of the five golden mice. Herz suggests that in consequence of the wide-spread destruction of the mice, the Philistines went beyond the recommendation of their priests. But it seems more likely that in this instance the version of the
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Septuag. (see above, verse 4, note) has preserved the true reading.

NOTE B, on verse 19.

The Sept. instead of this first clause have the following words, “And the sons of Jechoniah were not pleased with the men of Bethshemesh because they saw the ark,” the meaning of which, or how they got into the Greek text, no one can explain. They then proceed, “and he smote of them 70 men, and 50,000 men.” The old versions also vary much, and suggest various explanations. The Syr. and Arabic read 5070. The Chaldee Targum of Jonathan has 70 elders, and 50,000 common people, in which he is followed by the Vulgate. Some Rabbis of note interpret that the 70 slain were men of such renown as to be as good as 50,000. Bochart explains the meaning to be, “He smote 70 men, 50 out of a thousand,” as if for 1400 who desired death God had mercifully smitten only seventy, or one in twenty. Leclerc explains it, “He smote 70 men out of 50,000.” And most Christian as well as Jewish expositors feel the extreme improbability on every account of a slaughter of 50,000 men on such an occasion, and in such a place, a mere village. But all the above explanations are strained and unnatural. It is more to the purpose to observe—(1) That the sentence in the Hebrew bears manifest marks of corruption: (a) in placing the 70 men before the 50,000, contrary to Hebrew usage. In the long list of Numbers, Ezr. ii., the only instance in which the units precede the tens is in verse 5, which in the Hebr. has a hundred five and seventy. But a comparison of Neh. vii. 10 shows that בָּשָׁם and שָׁמַע is a copyist’s error for בְּשָׁם and שָׁמַע, seventy, for שָׁמַע, two. (b) In repeating the word men; (c) in the omission of the conjunction and; (d) in speaking of the people as still existing after 50,070 were slain. (2) That Josephus only read seventy men in his copies of the Bible, since he only speaks of so many as struck by lightning; and (3) that Kennicott quotes two Hebrew MSS. of great excellence and antiquity in which the words “fifty thousand men” are not found. A like instance of the intrusion of a number into the text is found in Nehem. vii. 70, where the number 500 is erroneously added to the 30 (or 33) Priests’ garments given by Nehemiah, to make up one hundred with the sixty-seven given by the congregation. See Ezr. ii. 59, and Neh. vii. 72. We may therefore safely conclude that the words “50,000 men” are no part of the sacred text, but have crept in from the margin, where they had been marked as a various reading: the origin of such reading probably being to be sought in the custom of expressing numbers by letters, and the resemblance in the old Hebrew alphabet between the letter ain which denotes 70, and the letter nun which, with a dot over it, denotes 50,000 (see Kennicott’s Discourse on 1 Sam. vi. 19).

CHAPTER VII.

1 They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years 3 the Israelites, by Samuel’s means, solemnly repent at Mizpeh. 7 While Samuel gatheth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-esser. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

A ND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the

to the ark in accordance with the law. But to give the care of the ark to those who were not of the house of Levi would be a gross violation of the law. (2) The fact of there being a high place at Kirjath-jearim makes it highly probable that there would be priests there. (3) The names Eleazar, Uzza, and Ahio, are all names in Levitical families, and Abinadab is nearly allied to Nadab and Ammi-

chap. vii. 1. This verse would much more properly have closed the sixth chapter, since it coheres most closely with vi. 21.

In the bll.] The English version is without doubt right. Sept. Boisos, but Vulg. Gabaa, as if it were a proper name. (See note at end of chapter.)

sanctified Eleazar, &c.] We have no certain knowledge whether Abinadab and his sons were of the house of Levi, but it is probable that they were. (1) For the catastrophe at Beth-shemesh must inevitably have made the Israelites very careful to pay due honour
time was long; for it was twenty years: and all the house of Israel lamented after the Lord.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord.

to the law, should not be even adverted to. The argument against their being Levites drawn from 1 Chr. xv. 2 (Dict. of the Bible, Levites), which at first sight has considerable weight, "that the language of David would lose half its force if it were not meant as a protest against a recent innovation, and the ground of a return to the more ancient orders," is very much neutralized when we recollect that the whole proceeding of putting the ark upon a cart was contrary to the law and the "due order," as laid down in Num. vii. 9. There we learn that of the six wagons provided for carrying the tabernacle and the instruments and vessels thereof, not one was given to the sons of Kohath, because "the service of the sanctuary belonging unto them was that they should bear upon their shoulders;" to which David manifestly refers when he says—The Levites alone ought to bear the ark of God. See 1 Chr. xv. 15, where this point is brought prominently forward. The expression sanctified is the same as is applied in 1 Chr. xv. 12 to the Levites, whom David bid "Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel." And accordingly we read in verse 14, "So the priests and Levites sanctified themselves to bring up the ark." Compare Exod. xix. 10, 22; Num. xi. 18; 2 Chr. xxix. 5, 15, 34, xxx. 3.

2. This verse begins a new subject, viz. the reformation of the Israelites, and their deliverance from the Philistines.

And it came to pass . . . twenty years. Heb. "And it came to pass that from the time the ark rested at Kirjath-jearim the days were many (or multiplied), and they were (became) twenty years." and all the house of Israel lamented, &c.] See note B. It may be inferred from the closing words of verse 3, that the occupation of the country about Shiloh by the Philistines was partly the reason for the ark being kept so long at Kirjath-jearim. But another reason seems to have been the fall of the Israelites into idolatry, which made them neglect the ark, and brought upon them this Philistine servitude. At the end, however, of the twenty years, probably through the exhortations of Samuel, coupled with the chastening of the Philistine yoke, the Israelites repented and turned again to the God of their fathers.

3. And Samuel spake, &c.] Twenty years of Samuel's life had passed away since the last mention of him at ch. iv. 1, where he was spoken of as a prophet. In this chapter he appears somewhat suddenly in the threefold character of prophet, judge, and the acknowledged leader of the whole people.

if ye do return, &c.] These words prove decisively that a profession of repentance on the part of Israel had preceded them, since they contain Samuel's answer to such profession, the sincerity of which he puts to the proof. The profession, therefore, must be sought in the preceding words, "All the house of Israel lamented after the Lord."

be will deliver you, &c.] These words plainly imply a Philistine yoke, as the chastisement of their idolatry, of which no details are here given. It is very possible that the above-named twenty years fell in with some portion (probably the last twenty years) of the Philistine oppression described in Judg. xiii. 1, which is there expressly connected with Israelite idolatry. The language of this verse connects the narrative closely with that in Judges (see Judg. ii. 11, 13, iii. 7, &c.), and makes us feel that we are still in the age of the Judges.


5. And Samuel said, &c.] Samuel would not begin to work the promised deliverance till the Israelites gave the practical proof of their repentance in the putting away all their false gods. Just so Gideon's mighty deliverance was prefaced by the overthrow of the altar of Baal (Judg. vi. 28, and note to verse 10).

to Mizpeh.] See Judg. xx. 1, note; and above, ch. iv. 13, and note. With like authority Joshua gathered the tribes to Shechem (Josh. xxiv. 1).

I will pray for you, &c.] So Moses prayed for the people at Rephidim (Exod. xvii. 11, 12),
6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

and for Miriam (Num. xii. 13); so Elijah prayed at Carmel (1 K. xviii. 36, 42); so Ezra prayed at the evening sacrifice (Ezra ix. 5); so the High Priest prayed for the house of Israel on the day of atonement ('Dict. of Bible,' vol. i. p. 137); and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us.

6. They gathered.] Rather They were gathered.

and drew water, &c., and fasted, &c.] It is remarkable that two rites are brought together here which belong especially to the Feast of Tabernacles and the Day of Atonement, respectively, viz. drawing and pouring out water, and fasting. The first is not indeed prescribed by the law, but it was the custom for the High Priest to fill a golden vessel with water drawn from the fountain of Siloam, and to pour it over the sacrifices during the Feast of Tabernacles, from the 15th to the 21st Tisri. Allusions to this drawing of water, which was a joyful act, are supposed to be made in Isai. xii. 5, and Joh. vii. 37, 38; and the water-gate is thought to be named from it; it is frequently spoken of in the Rabbinical writings. The Hebrew words for drawing water, here, are the same as Isai. xii. 3. The only fast enjoined by the law of Moses was that on the Day of Atonement, on the 10th Tisri. It is further remarkable that upon the return of the Jews from their Babylonish captivity under Zerubbabel, the whole congregation assembled in the seventh month, and kept the Feast of Tabernacles (Ezra iii. 4-6), and that later in Nehemiah's time, when there was a solemn gathering to hear the law read by Ezra, the meeting was again at the beginning of the seventh month, and again they kept the Feast of Tabernacles (Neh. vii. 73; viii. 1-17). So that it is likely that Samuel should have chosen the Feast of Tabernacles, and the fast which preceded it, as the occasion for assembling the people. The drawing water being mentioned before the fasting is it is true, rather against this view, though not conclusively, as the mention of the fasting may be supplemental; the real order being that they first fasted and confessed their sins on the Day of Atonement, and then joyfully kept the Feast of Tabernacles. If the fast here mentioned is not that of the roth Tisri, it may be compared with that of Ezra x. 6, and those alluded to in Zechar. vii. 5, and perhaps the pouring out of water (which is variously explained) may be taken in conjunction with the fasting (as Ezra "did eat no bread, nor drink water"), and be an emphatic refusal to drink water. In like manner David did not simply abstain from drinking the water from the well of Bethlehem, but "poured it out unto the Lord" (2 Sam. xxiii. 16). Other explanations of the act of pouring out water are (with the Targum) "they poured out their heart in penitence as it were water," or, that it was a symbolical act expressing their ruin and helplessness, according to the saying in 2 Sam. xiv. 14, "We are as water spilt on the ground, which cannot be gathered up again;" or, that the water represented their tears of sorrow; or (as Bochart, 'Hieroz.' ii. xxxiv.), that the water poured on the ground typified their desire that their sins might be forgotten "as waters that pass away" (Job xi. 16); or, lastly, as many Rabbinical commentators without any probability, that the water was used (like the waters of jealousy) to detect idolaters, whose lips on drinking the water clave fast together. The only passages in Scripture which illustrate the phrase, besides those above quoted, are Ps. xxi. 14, Lam. ii. 19, and, if viewed in the light of a sacrifice, perhaps Gen. xxviii. 18.

and Samuel judged, &c.] This seems to denote the commencement of Samuel's judgeship as having taken place at Mizpeh on this occasion; just as 1 Chr. vi. 10, denotes the first high priest who officiated in the temple of Solomon. The functions which Samuel executed there as judge were twofold, civil and military. As civil judge he did exactly what Moses did, as described Ex. xvii. 13-16, "judged between one and another, and made them know the statutes of God, and His laws;" as military judge he did what Othniel, Ehud, Barak, and Gideon had done before him, organized and marshalled the people for effectual resistance to their oppressors, and led them out to victory.

7. The lords, &c.] This implies a united invasion by the whole Philistine force. Hence the terror of the Israelites. Compare, for an instance of the same loss of courage under the Philistine yoke, Judg. xv. 11, 12; but
8 And the children of Israel said to Samuel, 'Cease not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel:

in the instance before us the superior weight of character in Samuel, as compared with Samson, turned the scale, and the people shook off their fear, and, trusting in Samuel's prayers, determined on resistance.

when the children of Israel beard, &c.] This proves that Samuel's judgesship had its commencement now. It was a new thing.

8. Cease not, &c. The literal rendering, as in the margin, is, Be not silent from us from crying, &c. For the construction, Be silent from, see Ps. xxviii. 1, "Be not silent from me, lest if thou be silent from me, I become like them that go down to the pit." The idea is of a person, say a king or judge, who when treated to grant some favour, turns away from the supplicant in stern silence. The second from has the force of a negative. "So as not to cry." The exact meaning of our passage may be thus expressed: Rejoin not our prayer, but cry unto the Lord our God, &c.

9. Samuel took a sucking lamb, &c. Samuel's preparation for intercessory prayer, viz. the offering up an atoning sacrifice, is most significant (compare Luke 1. 9, 10). The term here used for a lamb does not occur in the Pentateuch; indeed it is only found besides this place in Isaiah lv. 25. But the offering of such a lamb, if above seven days old, is in accordance with Leviticus xxii. 27.

offered it for a burnt offering wholly, &c.] The Keri supplies it or him, viz. the lamb, and so the LXX., which gets rid of the grammatical difficulty in the Sept., that burnt offering is feminine, and whole is masculine. If the Keri is right, whole agrees with it or him, viz. the lamb, and the passage should be rendered "offered it whole as a burnt offering," &c. For the law of burnt offerings see Leviticus i. 10-13. The Sept. had a different reading, which seems also to be followed by Josephus. They translate "He offered it for a burnt offering to the Lord with all the people."

and Samuel cried, &c.] According to the people's request in verse 8, Cry unto the Lord our God for us. The following words and the Lord beard him, do not, as the English reader might suspect, contain the etymology of the name Samuel, and, indeed, are badly translated. It should be "and the Lord answered him," which both brings out the reference of Ps. cxxix. 6 to this verse more distinctly, and also enables us to understand that the answer was not simply the granting the asked-for deliverance, but the great thunder, which was "the voice of the Lord," the same voice with which the Lord answered Moses, (Exod. xix. 19), to which allusion is also made in Ps. cxxix. 6, 8. (Compare Ps. xviii. 13; 1 John xii. 28, 29.)

10. And as Samuel, &c. This verse explains more in detail the brief statement in the preceding verse, and shows how and when the answer was given. For the immediate answer to prayer compare Isaiah lxv. 24. It is singular that this verse in Isaiah should immediately precede that in which the usual word for a lamb is found (see above, verse 9, note).

discomfited, &c.] See Judges iv. 15, note; and 1 Samuel xiv. 20.

11. And the men of Israel, &c. They doubtless interpreted the thunder as the answer to Samuel's prayer, and encouraged by this assurance of God's aid, went out boldly against the Philistines, and finding them in a panic from the same thunder, attacked them, and put them to flight, and slew numbers in the pursuit.

Beth-car.] This place is nowhere else mentioned. It seems to have stood on a hill overhanging the road from the Philistine territory to Mizpeh, and close to Ebenezer (see above iv. 1, note).

12. Then Samuel took a stone, &c. See vi. 14, note.

between Mizpeh and Shen.] Both names have the article in the Hebrew, indicating that they still retained their significance as
So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel.

And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the cities thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

And Samuel judged Israel all the days of his life.

And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord.

appellatives: ḫoŭš-hēm, the tooth, or sharp rock (1 Sam. xiv. 4), nowhere else mentioned, and not identified.

13. So the Philistines were subdued, &c.] See the very similar account of the subjugation of the Canaanites, Judg. iv. 23, 24, "So God subdued on that day Jabin king of Canaan," &c., and of Moab, Judg. iii. 30.

and they came no more into the coast of Israel, &c.] It does not appear how long this immunity lasted.

all the days of Samuel.] Not, as in verse 15, all the days of his life, but all the days of his government, when as judge he ruled over Israel, before they asked for a king.

14. And the cities which the Philistines, &c.] This shows the vigour and success of Samuel's government. He seems not only to have expelled the Philistines from the interior of the Israelitish country, but to have attacked them in their own land, and taken from them the cities, with the adjacent territory, which properly belonged to Israel, but which the Philistines had taken possession of. Even Ekron and Gath fell into Samuel's hands. The following words, and there was peace between Israel and the Amorites, suggest, what is in itself very probable, that in this war the Amorites, finding the Philistines worse masters than the Israelites, made common cause with Samuel, and assisted the Israelites in their wars against the Philistines.

15. Samuel judged Israel, &c.] Obviously as civil judge only. The military leadership of course belonged to Saul, when he became king. The repetition of the phrase in verses 16, 17, in connexion with Samuel's circuit, is a further proof that it is his civil judgship which is meant.

16. Gilgal.] It is uncertain whether Gilgal in the valley of the Jordan, or the modern Jiljila, the Gilgal of 2 K. ii. 1, iv. 38, be meant; but far most probably the former (see xi. 14, and note).

17. And there be built an altar, &c.] Whether this altar was in connexion with the Tabernacle or not we have no means of deciding, since we are in complete ignorance as to where the Tabernacle was at this time, or who was high priest, or where he resided. It is quite possible that Samuel may have removed the Tabernacle from Shiloh to some place near to Ramah; and indeed it is in itself improbable that, brought up as he was from infancy in the service of the Tabernacle, he should have left it. At the beginning of Solomon's reign we know it was at Gibeon, close to Ramah (1 K. iii. 4, 2 Chr. i. 3-6). If the Tabernacle had been at Shiloh at this time, it is likely that Shiloh would have been one of the places at which Samuel judged Israel. But Shiloh was probably waste, and perhaps unsafe on account of the Philistines.

ADDITIONAL NOTES on verses 1 and 2.

Note A, on verse 1.

Ha-Gikáb means the bill (or high place) of Kırı̄bat-Iası̄rım, a name which seems to be given to it in Josh. xvii. 28, where the Hebr. has Gikáb of Kırı̄bat-Iası̄rım, i.e. the bill of Kırı̄bat-Iası̄rın, a form of the name found in Ezr. ii. 25. "Arim" (A.V. cities), has probably fallen out of the text of Josh. owing to the preceding Kırı̄bat-ı̄rın. Gikáb is the regular word for such high places (see e.g. 1 K. xiv. 23, 2 K. xvii. 10, &c.), and when any particular high place or hill is meant it is followed by its name, bill of Ammab (2 Sam. ii. 24), bill of Garēb (Jer. xxxi. 39), bill of God (1 Sam. x. 5), &c. Here, Kir-
jath-jearim being already named, it is simply the bill or high place. When Ha-Gibeab is a proper name it denotes Gibeah of Saul, as Judg. xix. 13, 14, &c., but it is impossible so to understand it here, since Ha-Gibeab was in Kirjath-jearim (vii. 2). In 2 Sam. vi. 3, 4, the A. V. most inconsistently has Gibeab instead of the bill. From the stress laid both here and 2 Sam. vi. upon the fact (otherwise insignificant) of Abinadab's house being "on the hill," coupled with the circumstance that in Solomon's time before the temple was built, the tabernacle was on the great high place at Gibeon (1 K. iii. 5; 2 Chr. i. 3), it may be considered certain that the bill was a high place, and this supplied satisfactory reason for the choice of Kirjath-jearim.

NOTE B, on verse 2.

The expression lamented after the Lord, is an unusual one. Gesenius gives to the word for lamented the meaning it has in Chaldee, viz. assembled, but in a figurative sense, followed the Lord with one accord. But it gives very good sense to preserve its common Hebrew meaning of lamenting, and to understand, with Kimchi, by the phrase, not that all Israel grieved for the absence of the ark, but, that all Israel turned to the Lord with weeping and lamentation (compare Judg. ii. 18), from the idolatry and apostasy mentioned in the next verse (compare Lam. i. 22). The obscurity arises from the abridged form of the narrative, in which their repentance is mentioned before their sin had been described, very similar to that in vi. 5, where the golden mice are mentioned before the plague of field mice had been spoken of. The full narrative would have mentioned first the idolatry and apostasy, then the punishment by the Philistine servitude, and then the repentance.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 He telleth the manner of a king. 19 God willith Samuel to yield unto the importance of the people.

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. 19. 16.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

CHAP. VIII. 1. When Samuel was old, &c.] This implies a long period, probably not less than twenty years, of which we have no account except what is contained in the brief notice in ch. vii. 13-17. The general idea conveyed is of a time of peace and prosperity, analogous to that under the other judges.

2. The name of his firstborn, &c.] This passage enables us to correct with certainty the corrupt text of 1 Chr. vi. 28, where the English version has "The sons of Samuel; the firstborn Vashni, and Abiah." The name of Joel, the eldest, has accidentally fallen out of the text (though it is found in verse 33 of the same chapter). Vashni is no name, but the Hebrew for and the second, which is used 1 Chr. iii. 1, exactly as here. The word here used (mish'ne'nu) bis second, is a slightly different form of the same root.

judges in Beer-sheba.] The mention of Beer-sheba as the place where Samuel's sons judged Israel is remarkable. Beer-sheba was on the extreme southern frontier of Judah, as seen in the proverbial "From Dan to Beer-sheba." Its close connexion with the land of the Philistines appears from Abraham's and Isaac's dealings with the Philistines at Beer-sheba, as related Gen. xxvii, xxvi. It is probable, therefore, that the settling of Samuel's sons as judges in Beer-sheba was the consequence of that recovery of territory from the usurpation of the Philistines which is mentioned 1 Sam. vii. 14. For another example of the connexion of the south of Judah with the Philistines see Judg. iii. 31, and note. Josephus, on what authority does not appear, says that Samuel placed one of his sons as judge at Bethel, and the other at Beer-sheba, dividing his authority between them.

3. His ways.] So the Keri, but the Cetib has "way" in the singular.

took bribes, &c.] A manifest reference to Deut. xvi. 19 (somewhat obscured by the English version), where it is said to the judge, "Thou shalt not pervert judgment, thou shalt not take a bribe."
5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains

5. Make us a king, &c.] Another allusion to Deuteronomy, again obscured in the A. V. by rendering the same Hebrew word by different English words. The two passages are: I will set a king over me, like all the nations which are round about me (Deut. xvii. 14), and, Set a king for us, to judge us, like all the nations (1 Sam. viii. 5).

6. The thing displeased Samuel] I.e., his feelings were hurt at the slight put upon him by the request for a king. The Hebrew phrase, It was evil in the eyes of such an one, almost always implies that the thing spoken of caused anger, indignation, or some revulsion of feeling. (See Gen. xxii. 11, 12; 1 Sam. xxix. 7; 2 Sam. xi. 25; Jon. iv. 1, &c.) The answer of the Lord, They have not rejected thee, shows that Samuel's personal feelings had been hurt.

Samuel prayed, &c.] A beautiful example of prayer to obtain the composure of ruffled feelings, and to have the judgment directed aight by God's Holy Spirit, when it is in danger of being overswayed by personal motives.

7, 8. Hearken . . . for they have not rejected thee, &c.] The condescension of this answer is very remarkable. Samuel's wounded feelings are soothed by being reminded of the continued ingratitude of the people to God Himself, upon whom, in fact, a greater slight was put by this very request for a king "like all the nations" than upon Samuel. It is in the spirit of our Lord's saying to the Apostles: "'The disciple is not above his master, nor the servant above his lord," Matt. x. 24 (compare John xv. 18, 20).

9. Now therefore, &c.] Taking up the thread from verse 7, which had been interrupted by the intervening matter in verses 7, 8. The drift of the answer is this: "Do what the people ask, set a king over them; let not your own wounded feelings interfere to prevent your complying with what is in itself desirable and good. Yet, at the same time, point out to them the inconveniences of the kingdom which they desire." The therefore of the A. V. represents the Hebrew כ, and might be rendered "so," or "yet," or "but," and must not be understood as implying that the ingratitude of the people was the reason for complying with their request. For a comment on this transaction, see Hos. xiii. 9-11; Acts xiii. 21, 22.

10. The people, &c.] In verse 4, we learn that it was the elders who came to Samuel. But it appears from verse 7 that they spoke in the name of the whole people. The answer therefore was given to the people through their elders.

11. The manner.] (Hebr. mishpat, liter. law), see below, x. 25, and ii. 13 (custom), also Deut. xviii. 5 (due). He will take your sons, &c.] See xiv. 52. He will appoint them, &c.] Either will set them for himself among his chariots and his cavalry, or, upon his chariot and upon his horses. The Hebrew will bear either sense. shall run, &c.] See iv. 12, and note.

12. Captains over thousands, &c.] So
over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.
18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.
19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;
20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.
21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.
22 And the Lord said to Samuel, Hearken unto their voice, and make

David brought to his brothers a present of ten cheeses for “the captain of their thousand,” xvii. 18, and was himself a captain of a thousand, xviii. 13. And Saul asks, “Will the son of Jesse make you all captains of thousands and captains of hundreds?” xxii. 7. (See 2 Sam. xviii. 1; 2 K. i. 9, 10, 15, &c.) For captains of fifties see 2 K. i. 9-14. This organization was as old as the time of Moses (see Num. xxxi. 14; Deut. i. 15), and prevailed among the Philistines also (1 Sam. xxix. 2). The civil and military divisions were identical, and the civil officers were the same who were their captains of thousands, hundreds, fifties, and tens, in war.

to ear his ground.] Literally “to plough his ploughing.” To ear is an old English word, now obsolete, for to plough.

13. Cooks.] Literally slaughturers. It was probably the cook’s office originally to slaughter the animal and cut it up into joints, as well as to cook it, whence he was called the slaughturer. The woman cook may have had the name tabachab, without reference to its etymology. The mest was called by a word from the same root tibchab. See 1 Sam. xxv. 11, where the literal rendering would be “my slaughtering which I have slaughtered.” (Compare Prov. ix. 2.)

14. He will take your fields, &c.] See 2 Sam. xvi. 4; 1 K. xxi. 7. As a proof how often this was done unjustly by tyrannical kings, see Ezek. xlv. 5, xlvi. 18.

15. His officers.] Literally “sunuehs.” Such were Pharaoh’s officers (Gen. xl. 2, 7); but Potipher is also so called (Gen. xxxix. 1), so that in a secondary sense the word seems to mean a chamberlain, or lord of the bedchamber.

16. He will take your men servants, &c., and put them to his work.] This was largely the case in Solomon’s prosperous reign (see 1 K. v. 13-18).

young men.] The Sept. (by a change of one letter) read oxen, which goes better with the asses. So ch. xii. 3, Samuel asks, Whose ox have I taken, whose ass have I taken?

18. Te shall cry out in that day, &c.] This was exactly fulfilled in the revolt of the ten tribes from Rehoboam, which was caused by the grievous burdens to which they had been subject (see 1 K. xii. 4).

the Lord will not bear you.] i.e. you will be constrained to abide by your present choice with all its consequences. This whole passage bears internal evidence of having been written before the establishment of the monarchy.

20. Fight our battles.] It appears from xii. 12, that the warlike movements of Nahash had already begun to excite alarm.

22. Hearken unto their voice.] A repetition for the third time (verses 7, 9) of the expression of God’s will in the matter, marking Samuel’s great unwillingness to comply with the people’s request. Besides the natural aversion which he felt to being thrust aside after so many years of faithful and laborious service, and the natural prejudice which he would feel at his age against a new form of government, he doubtless saw how much of the evil heart of unbelief there was in the desire to have a visible king for their
them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders upward he was higher than any of the people.

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

leader, instead of trusting to the invisible Lord who had hitherto led them. But God had His own purpose in setting up the kingdom which was to be typical of the kingdom of His only begotten Son.

the men of Israel.] I.e. the elders mentioned in verse 4.

CHAP. IX. 1. Now there was a man, &c.] The sacred historian now tracks, as it were, another stream of events which were to concur in working out God's providential purpose of giving a king to Israel.

whose name was Kish, &c.] The genealogy of Saul is here given as far as Aphiah, who is probably the same as Abiah (1 Chr. vii. 9), who was of the house of Becher the son of Benjamin (Gen. xlv. 21), but whether his son or more remote descendant does not certainly appear. Kish, according to 1 Chr. ix. 35-39, was the son of Ner the son of Jebiel, whence it is probable that Abiel in this verse, and xiv. 51, is the same person as Jebiel, such fluctuations in names being very common. The name has fallen out of the text in the parallel passage 1 Chr. viii. 29, and also 1 Chr. ii. 49. Abiel or Jebiel seems to have been the first settler (father, 1 Chr. ix. 35) at Gibeon, or Gibeah of Saul, and to have married Maacah, a daughter or granddaughter of Caleb. (See 'Dict. of Bible,' N.E.B.)

If so, it is obvious that the names of several generations are omitted between Kish and Abiel, and among them that from which the family of Matri (x. 21) was called.

Zeror.] Compare Zur, 1 Chr. viii. 30, ix. 36.

a mighty man of power.] Rather "of wealth," as the same phrase is rendered Ruth ii. 1, where see note.

2. A choice young man and a goodly.] Rather "young and handsome." Bachur means simply a young man. Its etymology from the verb bachar, to choose, is doubtful. It is constantly coupled with virgin, or maiden, when the object is to enumerate the young of both sexes. (See Deut. xxxii. 25; 2 Chr. xxxvi. 17; Isai. lxii. 5; Jer. li. 22, &c.)

there was not . . . a goodlier person, &c.] See x. 23. So Virgil of Turnus: "[ipse inter primos præstanti corporè Turnus Vertitur, arma tenens, et toto vertice supra est." ('Æn.' vii. 783; Cf. ib. 650.) And Homer of Ajax: ἀμπύρης τε μέγας τε 'Εδώγος 'Αργιον κεφαλήν ὦ εὐρύς εἰμών ("II. iii. 226.

4. The land of Shalisha.] From 2 Ki. iv. 42, it would seem that the land of Shalisha is somewhere near Gilgal, i.e. Jiljila. It is thought to derive its name from three (Shalosh) wadys which unite in the wady of Karawa, which suits its situation, since Eusebius ('Onomasticon') places Baal-shalisha 15 miles north of Diospolis or Lydda. The situation of Shalim is not known: Eusebius places it in the neighbourhood of Eleutheropolis; Keil thinks that the modern Beni-salem indicates its situation; but its etymology (see 'Dict. of Bib.' SHALIM and SHUAL) connects it more probably with the land of Shual (1 Sam. xiii. 17), apparently round Ta'izibeh, which was about nine miles from Gibeah. But the whole of Saul's route is extremely obscure.

the land of the Benjamites.] This is cer-
8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was.

11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

Our early English silver coins, was divided into four quarters by a cross, and actually subdivided, when required, into half and quarter shekels.

9. Beforetime, &c.] This is manifestly a gloss inserted in the older narrative by the later editor of the sacred text, to explain the use of the term seer in verses 11, 18, 19. It is one among many instances which prove how the very letter of the contemporary narratives was preserved by those who in later times compiled the histories. We cannot say exactly when the term seer became obsolete. Samuel is called a seer (1 Chr. ix. 22, xxvi. 28, xxix. 29), and Hanani is so called (2 Chr. xvi. 7, 10) in the reign of King Asa. It also occurs once, in Isai. xxx. 10, of prophets in general. All the other passages where in the A.V. the word seer occurs have a different word in Hebrew. The passage in 1 Sam. xv. 27 is of very doubtful meaning. (See note.)

11. Went up the hill.] As they were ascending the ascent to the city. The word נסא always seems to mean an ascent; the passage from low to high ground. (See Josh. x. 10, xv. 3, 7; 2 Sam. xv. 10; 2 Ki. ix. 27; 2 Chr. xx. 16, xxxii. 33; Neh. ix. 4, xii. 37; Isai. xv. 5; Jer. xlviii. 5; Ezek. xl. 31, 34, 37.) The use of the word here shows that the city stood on a hill, and is so far in favour of its being Ramah, Samuel's city, vii. 17, as indeed there is no valid reason for doubting that it was.

they found.] It would be clearer to say they met.] The exact meaning of the word is to happen on.

going out.] Rather "coming out" of the
12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get ye up; for about this time ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samual came out against them, for to go up to the high place.

15 ¶ Now the Lord had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee...
21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou 'so to me?

22 And Samuel took Saul and his servant, and brought them into the parLOUR, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon
it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul’s heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mispah by lot.

28 The different affections of his subjects.

THEN Saul took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? 2 When thou art departed from reading (probably בַּרְחָה, be spread a bed, for רָחָה, רָחָה, be lay down, for they rose early;) since they render the whole passage—“And they spread a bed for Saul upon the house top, and be slept. And it came to pass about the spring of the day,” &c. The Vulgate retains both words—“et dormivit—Cumque mane surrexisset,” &c.

26. And they arose early; and it came to pass, &c.] These are not consecutive actions, as if they rose first, and afterwards at spring of day Samuel called Saul, but, according to the common manner of the Hebrew narrative, the subsequent words relate the same event in detail, which the preceding had done in general.

about the spring of the day.] Literally, as the morning arose. It is the same phrase as Gen. xix. 15, xxxii. 24, 26 (Heb. 25, 27); Josh. vi. 15 (Following They rose early), Judg. xix. 25; Neh. iv. 21; Jon. iv. 7.

to the top of the house.] Not to the top, but “on the top.” The bed on which Saul slept was on the top of the house. It is very common in the East to provide extra sleeping accommodation by placing a tent or awning on the house-top. Samuel awoke Saul at the spring of the day, as he slept on the house-top, by calling him, saying, Up, &c.

Chap. X. 1. And kissed him.] In token of homage, as in Ps. ii. 12, Kiss the Son, and probably in Gen. xii. 40.

Is it not because, &c.] Samuel answers Saul’s tacit or expressed wonder, by telling him why he did as he did. Comp. ix. 21.

2. When thou art departed, &c.] Here
me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? 3 Then shalt thou go forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery,
7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will make it an appropriate instrument for David, who doubtless sang his Psalms to the sound of the harp. Indeed the primary meaning of Psalm (ψαλμός) is "a song sung with a musical accompaniment." (Archbishop Trench, 'Synonyms of N. T.', second series, p. 128.) A psaltery, a tabret, &c. There is nothing in the Hebrew to intimate that there was only one of each of the instruments. It would be better, therefore, to leave out the article a in the A. V.


will come upon thee.) The word rendered will come, means to go, or pass over a river, as a Sam. xix. 17 (A. V.), to come or pass upon, as fire does when it breaks out and spreads, Amos v. 6, and hence is frequently used of the Spirit of God passing upon any one. See Judg. xiv. 19, xv. 14; below verse 10, xi. 6, xvi. 13, xviii. 10 (of the evil spirit). See note on verse 2.

shall be turned into another man.) This expression is a remarkable one, and occurs nowhere else. Doubtless it describes the change in point of mental power and energy which would result from the influx of the Spirit of the Lord. In the case of Samson it was a supernatural bodily strength, in the case of Saul a capacity for ruling and leading the people of which before he was destitute, which the Spirit wrought in him. The change in the mental power of the apostles, as described Acts i. 8, is analogous. Compare Isa. xi. 2-4. The change is described in verse 9, by saying that "God gave him another heart." The heart in the Hebrew acceptance points more to intellect and courage than to the affections and con-science.

8. Thou shalt go down before me to Gilgal . . . seven days shalt thou tarry, &c.] There is great obscurity in this passage, as compared with xiii. 8-13, if the two passages are understood as relating to the same event. But considering that at least two years, possibly many more, elapsed between the times referred to in the two passages; considering that Samuel and Saul had met at Gilgal, and offered peace offerings to the Lord on one occasion between the times
come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were no where, we came to Samuel.

15 ¶ And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of enhancement of the wonder. And who is his father? Cod. Vat. The Cod. Alexand. adds Is it not Kish? One printed edition of the Vulgate (Lyons, 1544) has "Et Cis Pater ejus?" Who would have expected Kish to have a son among the prophets? Just as Matt. xiii. 54, 55, the wonder at the works of Jesus is cumulated by reference to his parents and brethren, and as Amos says, vii. 14, I was no prophet, neither was I a prophet's son. The questions may have run, Who is Saul, and who is his father Kish? somewhat after the analogy of Z Sam. xxi. 10; 2 Sam. xx. 1.

13. To the high place.] The high place at Gibeah from which the prophets had just come down (see verse 5). Saul went there doubtless to worship.

14. And Saul's uncle, &c.] From the order of the narrative, and the mention of Saul's servant, it looks as if Saul found his uncle at the high place. Perhaps some solemnity similar to that mentioned ix. 19 was going on at this time, in which the Prophets had been taking part.

And we came to Samuel.] The way in which this is mentioned looks as if they had found Samuel in his own city, Ramah.

15. Of the matter &c. be told him not.] With
the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

characteristic Israelite caution. Compare Samuel's caution xvi. 2, and Jeremiah's answer to the princes of Judah, Jer. xxxviii. 24-27.

17. To Mizpeh.] See above, vii. 5, 6, 7, 16; Judg. xx. 1, note.

unto the Lord.] Implying the presence of the ark, or the tabernacle, or the High Priest's ephod. Compare before the Lord in verse 19. See Judg. xi. 11, note.

18. And of them, &c.] Rather (with the Septuag.) "all the kingdoms which oppressed you." The masculine participle agrees with the feminine noun, kingdoms, because the men of the kingdoms of Chushan, Eglon, Jabin, &c., are intended. Observe the reference, so frequent in all parts of Scripture, to the Exodus, as an historical and well-known fact. Exod. xx. 2; Amos iii. 1; Hos. xi. 1, xiii. 4, &c. &c.; Ps. lxxx. 8, lxxxi. 5, cv. 23-45, cxi. 7 sqq., cxxv. 9 sqq., cxxvi. 10 sqq., &c.

19. Have said unto him Nay.] See note B at end of chapter.

before the Lord.] See above, verse 17.

your thousands.] The more technical word for the subdivision of the tribe is mishpachah, family, as below, verse 21, and Num. xxvi. 5 sqq. But here the "thousand" seems to be equivalent to it (verse 21). For the subdivision into thousands and hundreds and fifties, see 1 Sam. viii. 12 and note. For the use of "thousand" as equivalent to "family," see Judg. vi. 15; 1 Sam. xxiii. 23. In Num. i. 16 it may mean whole tribes. See, too, Num. x. 36. Compare Josh. vii. 14 sqq.

20. Caused . . . to come near.] The Heb. phrase is exactly the same as in Josh. vii. 16, 17, where the A. V. has brought.

was taken.] Josh. vii. 16, 17, 18.

21. The family of Matri.] Or rather "of the Matriotes." This name of Meter occurs nowhere else among the families of Benjamin, and the genealogy of Saul. (See note on 1 Sam. ix. 1.) One would have expected here the family of the Bicrites (תֵּבִים) instead of מֵתָרִים, according to 1 Chron. vii. 8. and Saul, &c.] The next step in the lot by which the house was taken is probably omitted for brevity's sake. (Compare Josh. vii. 17.)

22. If the man, &c.] If the Heb. text is correct, the rendering must be, Has any other man come hither? But the Sept. reading has the article before man, "Is the man yet come hither?" They wished to know whether Saul, on whom the lot had fallen, had come to Mizpeh at Samuel's summons or not, which makes much better sense. The ipsissima verba of the enquiry are given, as e.g. xxiii. 11, 12, and Judg. i. 1.

among the stuff.] Rather "the baggage," or, as the same word is rendered xvii. 22, the carriage, where see note. The assembly was like a camp, and the baggage (impediments) of the whole congregation were probably collected in one place, where the wagons were arranged for protection. Saul had hid himself in the midst of it when he found that the lot was drawing towards himself in accordance with Samuel's prediction. For the phrase enquired of the Lord see Judg. i. 11, note.

23. He was bigger, &c.] See above ix. 2 and note.
24. And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, 'God save the king.

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

26. ¶ And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

28. ¶ To Gibeah.] The identical word which is mistranslated shall in verses 5 and 10.

a band of men.] (Heb. הֵנָּחָה), rather "the host," but perhaps with reference to the phrase "men of valour," as we might say the valour, meaning the valiant men. There seems to be an opposition intended between the valiant host (כֹּהֵל) and the children of Belial in the next verse.

27. Children of Belial.] See Deut. xiii. 13; 1 Sam. ii. 12.

they brought him no presents.] (Mincab). The mincab was the token of homage and acknowledgment from the subject to the sovereign, and from the tributary nation to their suzerain. (See 2 Sam. vii. 2, 6; Judg. iii. 17, 18; 1 K. iv. 21; 2 K. xvii. 4, &c.; Ps. lxxii. 10; Isai. xvi. 1.)

be held his peace.] Dissembled his resentment, and waited for the favourable tide which soon came with the invasion of Nahash. In the Sept. this clause is omitted, and the words it came to pass in about a month begin the first verse of the next chapter. They read Read instead of בֵּית נַחַשְׁנַן, and are followed by Josephus (vi. 5), who says "a month afterwards the war with Nahash," &c.

ADDITIONAL NOTES on verses 2 and 19.

NOTE A, on verse 2.

The Sept. render צֵלָבָּה דַלְלוֹמִ הוֹנְסָה וּמֶגֶּלָּה, springing, or, dancing, vehemently, as if they connected it with the Pilpel conjugation of the verb נָצָל which occurs in verse 6, and again xi. 6, in both which places they translate it נָצָל דַּלְלוֹמִי ("The Spirit of God will come upon thee," "came upon Saul"). The mention of musical instruments in verse 5 suggests the possibility of the true reading being נָצָלִי הַדַּלְלָה, "with cymbals," which would imply that these two men, as well as those in verse 3, and in verse 5, were taking part in some religious ceremony. The Vulgate has "on the south," perhaps connecting the word with מֵּבָא, a shadow, or else omitting it altogether, and supplying the gloss on the south to indicate that it was the south border of Benjamin which is meant.

NOTE B, on verse 19.

There is a frequent confusion in the Heb. text between לָי (lo) to him, and לָי (lo) not. (See above ii. 16, note.) In the text the Heb. has לָי to him, which is not required, nor indeed suitable. But the Sept. Vulg. and Syriac found לָי not, which is clearly re-
CHAPTER XI.

1 Nahash offered to the children of Jabesh-gilead a pro茭ful condition. 4 They send messengers, and are delivered by Saul. 2 Saul thereby is confirmed, and his kingdom renewed.

THEN came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

3 And the elders of Jabesh said unto him, 1Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

3. The elders.] Observe the universal form of civil government among the Israelites, by elders. (Judg. viii. 14, 16, xi. 5, 7, 8, &c.; Deut. xix. 12, &c.) The Christian Presbyters were probably derived from them.

seven days.] Compare x. 8.

4. To Gibeath of Saul, &c.] They were not sent particularly to Gibeath, any more than to the other cities of Israel; but they came there among other places, possibly, however, among the first, on account of the connexion between the Benjamites and the people of Jabesh (Judg. xxii.).

in the ears of the people.] They did not even inquire for Saul, so little was he looked upon as king.

lifted up their voices and wept.] With the loud wailing of oriental grief (Gen. xxvii. 38; Judg. ii. 4, xxi. 2; Ezr. iii. 12, 13, &c.).

5. Saul came after the herd, &c.] Rather after the oxen, the oxen (verse 7) with which he had been ploughing in the field (jadad, the cultivated ground), and a yoke of which he slew. This shows how completely he was still in a private and humble station.

6. And the Spirit of God, &c.] See x. 6, 10. This time the Spirit of God came upon him, as upon the Judges before him, as a spirit of
7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the Lord fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by that time the sun be hot, ye shall have help. And the messengers came and showed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the supernatural energy and power. (Compare Judg. iii. 10, vi. 34, xi. 29, xiii. 25, &c.)

7. Hewed them in pieces, and sent them, &c.] Render, "and out them into pieces (or joints) and sent (word) throughout, &c., saying." Though, however, it is not expressly so stated, it is doubtless implied that he sent the portions by the messengers to the twelve tribes, after the analogy, and probably in imitation, of Judg. xix. 29. The verb here used means "to cut or divide into joints. See Exod. xxix. 17; Lev. i. 6, &c."

and after Samuel.] Saul makes use of the revered name of Samuel to strengthen his own weak authority. Samuel actually accompanied Saul in the expedition, as appears from verse 12.

the fear of the Lord.] I.e. a fear inspired by the Lord, and so affecting all the people alike, so that they came out with one consent, or, as it is better rendered in the margin, "as one man." (See the same phrase Judg. xx. 1, 8; 2 Sam. xix. 14; Exx. iii. 1, &c.)

8. When be numbered them.] Rather "and he numbered, &c., and the children, &c." This was done to see who was absent, as at Judg. xxii. 9.

in Bezek.] (The only other mention of Bezek is in Judg. i. 4, 5 (where see note) and the name or title of Adoni-bezek. From the non-mention of Bezek in Joshua, and from the immense numbers collected in it Judg.i.4, and here, one might conjecture that it was the name of a district rather than of a town. This is not inconsistent with the fact of two villages retaining the name in the time of Eusebius ('Onomasticon') seventeen miles from Nablous, on the way to Beth-shean.

the children of Israel and the men of Judah.] This looks like the language of later times, times perhaps subsequent to the establishment of the two kingdoms of Israel and Judah. See, however, 2 Sam. ii. 10, 11, iii. 17, 37, v. 5, 12, though there the term Israel for the tribes other than Judah, is not used so distinctively as in the text.

three hundred thousand, &c.] Israel here is as ten to one compared with Judah, whose numbers were thirty thousand. In the reign of Asa the numbers of Judah alone are given as 300,000, and Benjamin 280,000 (2 Chr. xiv. 8). In the reign of Amaaziah, Judah and Benjamin together number 300,000, "able to go forth to war," with 100,000 mercenary Israelitisih troops (2 Chr. xxv. 5, 6).

In the reign of Abijah and Jeroboam the relative numbers of Judah and Israel were 400,000 and 800,000, giving Israel two to one (2 Chr. xiii. 5). It must be remembered that in the text Benjamin was numbered with Israel, so that ten to one is about the true proportion.


To-morrow, &c.] The distance from Bezek to Jabesh-Gilead would be perhaps about twenty miles ('Dict. of Bible, 'Beth-Shean'). Beth-Shean was a night's march from Jabesh-Gilead (1 Sam. xxvi. 12). Bezek might be about the same distance, or less, if the route from Bezek to Jabesh-Gilead were by the fords near the Wady Yabis.

10. Said.] Viz. to the Ammonites.

To-morrow.] That being probably the last of the "seven days' respite" (verse 5). They said in guile, to throw the Ammonites off their guard.

all that seemeth good, &c.] They professed to submit to the hard conditions named in verse 2.

11. On the morrow, &c.] The march from Bezek may have begun the night before. This disposition of the forces in three companies
midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.
2 And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

6 ¶ And Samuel said unto the people, It is the Lord that made Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the

xi. 15, and so confirming the reading of the Hebrew text there.

2. My sons are with you.] Perhaps only an amplification of the words "I am old and gray-headed." His grown-up sons were evidences of his age. Possibly, however, a tinge of mortified feeling at the rejection of himself and his family, mixed with a desire to recommend his sons to the favour and goodwill of the nation, is at the bottom of this mention of them.

3. His anointed.] I.e. of course King Saul. The title Messiah, Χριστός, unctus, or anointed, had been given to the High Priest (Levit. iv. 3, 5, 16, &c.); and in Hannah's prophetic song, and in the prophecy of the man of God sent to Eil, prophetic mention had been made of God's anointed; but this must be noted as the earliest instance of an actual king of Israel bearing the title of God's Christ, and thus typifying the true Messiah or Christ of God. The application of the term anointed to Saul, makes it probable that he had been publicly anointed at Gilgal by Samuel. The secret anointing mentioned at x. 1 would not be notorious enough to explain the phrase to the whole people of Israel.

4. "Whose ass have I taken?"

Compare Num. xvi. 15, and Matt. xxi. 2-7.

5. Any bribe.] Literally, a ransom, the fine paid by a criminal in lieu of bonds or death, Exod. xxi. 30, xxx. 13, there, probably by an euphemism, applied to the bribe paid to an unjust judge to induce him to acquit the guilty. (Compare Am. v. 12.)

6. To blind mine eyes therewith.] Rather "That I should hide mine eyes at him," Samuel seems to have in mind Deut. xvi. 19, though the Hebrew word for blinding is different from that here used. at him (12), instead of the common phrase from him. (Compare Levit. xx. 4.) The phrase is used of one who averts his eyes, as refusing assistance, or as showing contempt, or, as here, as winking at what is wrong. A similar phrase is applied to the ear (Lam. iii. 56). See note at end of chapter.


8. Advanced.] If in the sense of appointing them to their office, it is rightly rendered. It is, literally, made. (See I. K. xii. 31; Heb. iii. 2.) As regards the construction of the sentence, the Septuag. version supplies the word witness; "The Lord is witness." But the statement, as in the A. V., seems a proper prelude to what follows. Samuel's purpose is to impress the people with the conviction that Jehovah was their God, and that God of their fathers; that to Him they owed their national existence and all their national blessings, and that faithfulness to Him, to the exclusion of all other worship (verse 21) was the only safety of the newly-established monarchy. The Syriac and Arabic versions take the passage in this sense. The Chaldee and Vulgate translate the Hebrew text literally, and so decide nothing. Observe the constant reference to the Exodus as the well-known turning-point of their national life. (See above iv. 8, note, and vi. 6.)
I. SAMUEL. XII. [v. 8—14.

9. They forgot . . . He sold them.] These words show a direct citation of Judg. iii. 7, 8, iv. 2.

into the band of Sisera, &c.] According to the present arrangement of the book of Judges, and the common chronology, the oppression of Sisera must have occurred about 200 years after the entrance into Canaan. But Samuel here places it as the first great servitude, before that under Eglon king of Moab, or that from which Shamgar delivered them. And this is in accordance with the internal evidence of the book of Judges itself. 'It is also the order of Judg. x. 11, except that there the Ammonites (Judg. iii. 13) are placed before the Philistines.

10. And they cried unto the Lord, &c.] These words are also a verbal citation, slightly abridged, of Judg. x. 10, 13; so much so that we can correct the clerical error רֶשָׁע (be said) in the text by Judg. x. 10 רֶשָׁע (saying) much better than by the Keri, adopted by the A. V., רֶשָׁע (they said).

Baalim and Ashtaroth.] See Judg. ii. 11, 13, iii. 7.

11. Jerubbaal.] The oppression of the Midianites, from which Jerubbaal, i.e. Gideon, delivered Israel, has not been mentioned; but doubtless all the servitudes were intended to be included in the outline furnished in verses 8-10, as all the deliverances are in the enumeration here given.

Bidan.] No such name occurs among the judges who delivered Israel, and it is very improbable that Samuel should name an obscure individual side by side with Gideon and Jephthah. But in Hebrew, Barak נְבָרָק is almost identical in the form of letters with Bedan נְבָרָק; and the Sept. Syr. and Arab. read Barak. Moreover, in Heb. xi. 32, Gideon, Barak, Samson, and Jephthah are named together; and the full mention of Sisera in the preceding verse, as well as the eminence of Barak’s victory, make it almost a necessity that Barak should be named here. So that there can be little doubt that Barak is the true reading.

and Samuel.] This is very likely an abbreviation of what Samuel actually said about his own judgeship, and hence its somewhat strange appearance in Samuel’s own mouth. But there is nothing improper or out of place in Samuel mentioning his own judgeship which had supplied so remarkable an instance of God’s deliverance (vii. 12-15), and as it was the last as well as one of the very greatest deliverances, it was natural he should do so. The passage in Heb. xi. 32, is quite as favourable to the mention of Samuel here as to that of Samson, which some propose to read instead of Samuel.

ye dwelt safe.] In the times described, vili. 12-15.

14. If ye will fear, &c.] Translate, “If ye will fear the Lord, and serve him, and obey his voice, so as not to rebel against the mouth of the Lord, and will be, both you and your king that reigns over you, followers after the Lord your God”—well; the apodosis being understood as Exod. xxxii. 32. The expression to be after, for, to follow, i.e. to attach yourself to the party of, is found, 2 Sam. ii. 10; 1 Ki. xii. 20, xvi. 21, 22.
not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

22 For the LORD will not forsake his people for his great name’s sake: because it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

15. As it was against your fathers.] The Hebrew has simply against you and against your fathers, and is scarcely susceptible of the English version, which however has the sanction of the Chaldee, Syr., and Vulg. The Sept. has against you and against your king,” as in verse 25, which makes very good sense.

17. Wheat harvest.] Between May 15 and June 15. Jerome’s testimony (that of an eye-witness) “I have never seen rain in the end of June, or in July, in Judea” (‘On Amos, c. 4.) is borne out by modern travellers (Robins. ‘B.R.’ ii. 98).

thunder.] Literally voices, thunder being called the voice of the Lord.” (Exod. i. 28; Ps. xcviii. 3-9; comp. Ps. lixxvii. 17, &c.)

18. Feared the Lord and Samuel.] Compare the very similar phrase, Exod. xiv. 31.

19. Pray for thy servants, &c.] Samuel plays the same part as mediator which Moses did. (Exod. ix. 28, x. 17, xx. 19.)

20. Fear not, &c.] Comp. Exod. xx. 20. Ty bounded, &c. Ty is emphatic, and would be best rendered in English by the addition of indeed. "Ye have indeed done all this wickedness, &c.”

21. For then should ye go after vain things.] The word for is a manifest clerical error caused by the scribe looking on to the word for at the end of the verse, or at the beginning of verse 22, and destroys the sense. If it is put out of the text, verse 21 will run, "And do not turn aside after vain things, &c.” as in the Sept., Vulg., and all the ancient versions.

vain.] Literally emptiness. See Gen. i. 2 (without form A.V.).

22. The Lord will not forsake, &c.] The same words occur, Ps. xciv. 14. (Comp. Rom. xi. 1, 2, 29.) it hath pleased the Lord, &c.] Comp. Deut. vii. 6-8.

24. Consider how great things, &c.] Rather "Consider the great wonder which He hath wrought on your behalf,” viz. in sending thunder and rain. The thought is very similar to that expressed by Jeremiah, xiv. 22.
ADDITIONAL NOTE on verse 3.

The Sept. קָל פִּיוֹדָה; ἄνωκαίουν κα' ἐμού, or a pair of shoes! Answer against me: represents a curious different reading instead of, as in text, פִּיוֹדָה. A pair of shoes is used for a paltry bribe (Am. ii. 6, viii. 6), and this passage is referred to in Ecclus. xlv. 19, with the reading—"a pair of shoes."

CHAPTER XIII.

1 Saul's selected band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproves him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, to suffer no smith in Israel.

SAUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin; and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. 1 Or, The. And Saul blew the trumpet through

CHAP. XIII. 1. Saul reigned one year, &c.] See note at end of chapter. A faithful representation of the Hebrew would be as follows: "Saul was—years old when he began to reign, and he reigned—and two years over Israel." There is no certain clue to the exact numbers to be supplied; but Saul may have been about 30 at his accession, as a scholar to the Sept. has it, and have reigned some 33 years, since we know that his grandson Ishbosheth was five years old at Saul's death (2 Sam. iv. 4); and 32 added to the seven and a half years between the death of Saul and that of Ishbosheth, makes up the 40 years assigned to Saul's dynasty in Acts xiii. 21. Neither is there any clue to the interval of time between the events recorded in the preceding chapter, and those which follow in this and succeeding chapters. But the appearance of Jonathan as a warrior (verse 2, sq.), compared with the mention of Saul as "a young man," at ix. 2, implies an interval of not less than ten or fifteen years, perhaps more. The object of the historian is to prepare the way for the history of David's reign. He therefore passes at once to that incident in Saul's reign, which led to his rejection by God, as recorded in verses 13, 14.

2. Saul] Read "and Saul." And is omitted in the A.V. because the and in verse 1 is rendered when. The state of things which preceded the events described in this chapter seems to have been a comparative peace between Israel and the Philistines, since Saul had only 3000 men under arms, but withal a continued occupation of the country of the Israelites by Philistine garrisons in certain strong places, whereof one was at Geba (Jebo), in the immediate neighbourhood of Gibeah (x. 5, xiii. 3), and exactly opposite Michmash (Mukhmas), which was "on the northern edge of the great Wady Suweinit" ("Dict. of B.' Michmash").

3. And Jonathan smote, &c.] This was the first act in the war of independence, and probably the first feat in arms of the young hero Jonathan. We see here the daring and adventurous spirit which kindled David's enthusiastic friendship for Jonathan. If the substance of this narrative was written in David's reign, we may perhaps see the effect of David's generous and loving nature in the care taken to give to Jonathan his due place of honour in the history.

the garrison.] The A.V. is probably right. The Vulgate has statio, and to the same effect the Syriac, and this agrees best with the word "he smote," and with the context generally, and especially verse 4. See note at end of chapter.

in Geba.] At x. 5 the garrison of the Philistines was mentioned as being at Gibeah. Whether the same place is there meant as Geba, and if so why the name is written differently, is perhaps impossible to determine. What seems certain is that Geba is the modern Jebo, standing on the south side of the Wady Suweinit, exactly opposite Michmash. The importance of Geba is well brought out in the "Dict. of the B.' Geba.
out all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thicketts, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace

Let the Hebrews hear.] A formula like the proclamation Oyez, oyez. Compare the use of the same verb in Pihel for to summon, 1 Sam. xv. 4, xxiii. 8. For the calling of the people by trumpet compare Judg. iii. 27, vi. 34; Num. x. 3, 5; Matt. xxiv. 31. The Sept. have a different reading: "Let the slaves revolt," which is followed by Josephus (יוו"ביכיר, Ἰουσθενῆς).

4. Were called together.] The same phrase as Judg. vii. 23, 34, x. 17. The word used, Judg. vi. 34, 35; 1 Sam. xiv. 20, &c., is all but identical.

to Gilgal.] The Wady Suweinit debouches into the plain of the Jordan in which Gilgal was situated. For the sanctity of Gilgal, see above, xi. 14, 15, note.

5. Thirty thousand chariots.] Probably a mistake for three hundred. See note at end of chapter.

as the sand, &c.] Comp. Gen. xxii. 17, xxxiii. 12; Josh. xi. 4; Judg. vi. 5, vii. 12; 2 Sam. xvii. 11; Isai. x. 22, &c.

pitched in Michmash.] Which had been evacuated by Saul.

eastward from Bethaven.] Or more simply "to the East of Bethaven," which, according to Josh. vii. 2, lay on the east side of Bethel. Bethaven therefore lay between Bethel and Michmash.

6. Saw that they were in a strait.] They had no sufficient force with which to make head against the Philistine army.

were distressed.] The same word as xiv. 24.

did hide themselves, &c.] Comp. Judg. vi. 2.

in thicketts.] Literally among thorns. The Sept. render it ויבויבס, the word used by them in Jer. iv. 7 for thicketts, where a different Hebrew word is found.

high places.] This is a very unfortunate rendering, as it necessarily suggests to the English reader the high places for worship. The word here used is quite different, and means a "tower," as in Judg. ix. 46, 49. As it occurs nowhere else, it is likely that it was applied to a particular kind of tower which was the work of the old Canaanite inhabitants, and which remained as ruins in the time of Saul.

7. And some of the Hebrews, &c.] The text can hardly be correct. The words some of, which are the emphatic words in the A.V., as distinguishing those who crossed the Jordan from those who hid themselves, are not in the Hebrew at all, but the Hebrews seem to be distinguished from the men of Israel in verse 6. The Sept., by a different punctuation, render it, and those that crossed, crossed the Jordan, &c. (נִנָּת הַיָּם for נָתָה הַיָּם).

8. Had appointed.] The word said or appointed seems to have fallen out of the text; it is supplied in the Sept. and Chaldee. As regards the appointment referred to, it has of course nothing whatever to do with that mentioned ch. x. 8, an appointment made years before, the keeping of which is expressly mentioned at the natural time in ch. xi. 15. But Samuel had again, on this later occasion, made an appointment at the end of seven days. It seems to have been for a trial of faith and obedience, under which, this time, Saul unhappily broke down.

9. Bring hither a burnt offering, &c.] Read the burnt offering, and the peace
offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might †salute him.

† Heb. bless him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

† Heb. unsnared the face.

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not †made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

15 And Samuel arose, and set him up from Gilgal unto Gibeah of Ben-
jamin. And Saul numbered the people that were present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeath of Benjamin: but the Philistines encamped in Michmas.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any

utterly had his disobedience failed of its purpose, which was to prevent the dispersion of the people (verse 11).

16. In Gibea.] The Hebrew text has Geba, which Robinson thinks manifestly right ('B. R.,' i. 441, note), but the A. V. follows the Sept. and Vulg. in rendering it Gibeah. (See xvi. 2, 16.)

17. The spoilers.] "The devastator." The same word as is used of the destroying angel, Exod. xii. 23. The verse describes the system adopted by the Philistines by which for a time they subjugated the Israelites. From their central camp at Michmas they sent out three bands to kill and lay waste and destroy. One took a northerly direction towards Ophrah, five miles east of Bethel (different from Ophrah of the Abiezers, and identified by Robinson with Ephron (2 Chr. xiii. 19, Heb.), and Ekbrites (Josh. xi. 54), and the modern Taybeh), and towards the land of Shual, possibly the same as Shalim, ix. 4; the second westward to Beth-horon; and the third eastward, by the unknown valley of Zeboim, toward the wilderness, i.e. the Jordan valley, towards Jericho.

18. Zeboim.] Neh. xi. 34, a town of Benjamin, probably gave its name to this valley. They could not go south, because the whole district of Gibeah was held by Saul and Jonathan, who were masters of Geba, and so commanded the passage of Michmas.

19. Now there was no smith, &c.] Rather "and there was no smith. This was the result of the fierce inroads described in the preceding verses, and the method they adopted to make their conquests permanent.

20. His coulter.] In Isa. ii. 4, Joel iii. 10, this word is rendered (as in most of the old versions) plough-shares. As the word here rendered share from its etymology must have that meaning, we must suppose that there was some difference in the two implements which cannot now be ascertained.

mattock.] The word signifying mattock, or some such cutting instrument, is nearly identical with that rendered share. The plural mattocks, in verse 21, seems to embrace both the coulter and the mattock.

21. Yet they had a file, &c.] See note at end of chapter. The best rendering of the passage is perhaps as follows (verse 20): "But all the Israelites went down to the Philistines to sharpen their tools (verse 21), whenever there was bluntness of edge to their shares and coulters and prong-forks and axes, and to point their goads."—(De Wette.)

the goads.] A different word from the ox-goad in Judg. iii. 31, and only found in this place and Eccles. xii. 11.

22. So it came to pass, &c.] This seems to be mentioned here, in anticipation of the narrative in the next chapter, to enhance the victory gained, by God's help, by the unarmed Israelites over their enemies. See xiv. 23.

day of battle.] The form of the word battle is found only here. But the Sept. has "the battle of Michmas," which, by an alteration of the vowel points, brings the word (a very common one) to its usual form. The battle of Michmas is that which is narrated in the next chapter.

neither sword nor spear.] If these words are not pressed to too literal a meaning, it is easily intelligible how in the course of a year or two which may have elapsed while "Saul
23 And the garrison of the Philistines went out to the passage of Michmash.

23. And the garrison of the Philistines, &c.] Either threatening to cross over the ravine which separated them from the forces of Saul and Jonathan, or for the purpose of daring and enticing the Hebrews in Gibeah to come and attack them. This led to Jonathan's feat described in the next chapter.

the passage of Michmash.] The steep and precipitous path from Michmash to Geba, over the valley of Suweinit. (Robins, B. R., i. 440, 441.) The same term is used in Isai. x. 28, 29, where the march of the Assyrian army is described.

ADDITIONAL NOTES on verses 1, 3, 5, 15, 21.

NOTE A, on verse 1.

That the text of this verse, which is omitted altogether in the Sept., is corrupt, admits of no doubt; and it is equally certain that our A.V., both in the text and in the margin, imposes a meaning which the existing Hebrew words cannot possibly bear. The exact and only possible rendering of the present Hebrew text is as follows: Saul was the son of a year (i.e. a year old) at his becoming king, ( membrum i.e. when he began to reign). And he reigned two years over Israel. This same formula occurs in 37 other passages, and always with the same meaning: giving first the king's age at his accession, and then the number of the years of his reign. (See 2 Sam. ii. 10; v. 4, 1 Ki. xiv. 21, xxii. 42; 2 Ki. viii. 17, 26, xi. 21, with xii. 1, xiv. 2, xv. 2, 33, &c.) Whenever the year of a king's reign in which any event happened is designated, the phrase is never זעך קביר (at his becoming king), but always זעך זעך (of his becoming or being king) (2 Ki. xxiv. 13, xxvi. 1, and ten other places) preceded by the numeral with the word years, but never by the phrase "son of so many years." It is therefore beyond all reasonable doubt that the numeral denoting Saul's age at his accession is, for some cause, missing, as well as a portion of the numeral denoting the number of the years of his reign. See Introduction. It is remarkable that this verse is almost identical with 2 Sam. ii. 10, and it looks as if it might have been accidentally inserted here, from some book of annals, instead of that which related to Saul.

NOTE B, on verse 3.

(גנה) somewhat different from garrison, xiv. 1, 4, 6. The Sept. here and at x. 5, do not render the word, but simply write נאם, as at xiv. 1, 6, they write מושב for גנה. But at 2 Sam. viii. 6, 14, they render it garrison. The word also means an officer, and Ewald asserts it can here mean nothing else ('Geschicht.' iii. 41). Thenius understands it in the sense of a pillar (as Gen. xix. 16), set up by the Philistines as a token of subjection, and compares those set up by Sesostris in conquered lands (Herod. ii. 102).

NOTE C, on verse 5.

Jabin (Judg. iv. 3) had nine hundred chariots of iron. Pharaoh pursued Israel with six hundred chariots (Exod. xiv. 7). In the army of Syria smitten by David, the proportion is seven hundred chariots to forty thousand horsemen (2 Sam. x. 18). Solomon had fourteen hundred chariots, and twelve thousand horsemen (1 Ki. x. 26); Zerah the Ethiopian had 300 chariots to a host of 1,000,000 (2 Chr. xiv. 9). Shihaik had 1,200 chariots to 60,000 horsemen (2 Chr. xii. 3); and the multitude of the heavenly host are described as twenty thousand chariots (Ps. lxxviii. 17). Obviously therefore the 30,000 chariots in the text is an error. The true number may be 1,000, and the error perhaps arose from the final ה of the preceding word "Israel" being mistaken for a numeral, מ being the sign for 10. . . . Or, yet more probably, three hundred may be the true reading. Compare the different readings in 2 Sam. x. 18, and 1 Chron. xix. 18. Seven hundred and seven thousand.
NOTE D, on verse 15.

The text of this verse has the appearance of being corrupt, or at least imperfect, since, as Thenius truly remarks, Samuel's going to Gibeah is mentioned, without any apparent motive, and Saul's going there, though assumed, and having important consequences, is not mentioned at all. The Sept. has a long paraphrastic version, the effect of which is to make it appear that not Samuel, but Saul, went to Gibeah. "And Samuel arose and departed from Gilgal. And the remnant of the people followed Saul... from Gilgal to Gibeah," &c. But this does not help us to deal with the text. If we might read Saul instead of Samuel, all would be tolerably clear.

CHAPTER XIV.

1 Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smite the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration kindereth the victory. 32 His restrieth the people from eating blood. 35 He buildeth an altar. 36 Jonathan, taken by lot, is saved by the people. 47 Saul's strength and family.

NOW it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;

3 And Ahiah, the son of Ahitub, 1-1 chabod's brother, the son of Phineas has, the son of Eli, the Lord's priest has, the son of Eli, the Lord's priest.

CHAP. XIV. 1. Now it came to pass.] Rather "and," since this verse is in immediate dependence upon the preceding. When Jonathan saw the garrison come out again and again, in defiance "of the armies of the living God," at length "upon a day" he determined to attack them.

1 Or, there was a day. 

be told not his father.] Compare Judg. xiv. 6, 9.

2. The uttermost part of Gibeah.] Le. one extremity, doubtless the north, which would be about an hour's march from Geba, where Jonathan was.

under a pomegranate.] In like manner, xxii. 6, Saul sits under a tamarisk in Gibeah. Deborah sat under a palm-tree, Judg. iv. 5.

in Migron.] It is perplexing to find Migron, which, according to Isai. x. 28, was to the north of Michmash, here on the south, and within the border of Gibeah. But if the reading is correct, it must be a different place.

3. And Ahiah, &c.] Whether Abijah, as the name ought to be written, is the same person as Abimelech the son of Abib. 

Abijab and Abimelech are variations of the same name (the latter element in each alone being different, melch king, being substituted for the divine name Jah), just as Eliada (1 Chr. iii. 8) and Beeliah (xiv. 7), Eliakim and Jeboiam (2 K. xxiii. 34), Eliab and Eleri (1 Chr. vi. 27, 34), and many similar examples, represent the same person.

brother of I-chabod.] This is mentioned with reference to iv. 21. This fragment of...
in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4. And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5. The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6. And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.

7. And his armour bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8. Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them.

9. If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10. But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand: and this shall be a sign unto us.

a genealogy is a very valuable help to the chronology. The grandson of Phinehas, the son of Eli, was now High Priest; and Samuel, who was probably a few years older than Abijab the son of Phinehas, was now an old man. All this indicates a period of about 50 years or upwards from the taking of the ark by the Philistines.

The Lord's priest in Shiloh.] It is impossible to decide grammatically whether these words refer to Ahijah, or to Eli, the person last named. Either is good Hebrew. But as Eli was so emphatically known and described in ch. i., ii., iii., iv., as God's Priest at Shiloh, and as there is every reason to believe that Shiloh was no longer the seat of the ark in Saul's time (see ch. xxii.; 1 Chr. xii. 3-5), it is far better to refer them to Eli, and not to Ahijah, as is done in the article Ahijah in Smith's 'Dict. of the Bible.'

wearing an ephod.] These words apply to Ahijah, and supply the reason of the mention of his name, viz. to prepare the way for what is said in verse 18. The priest always wore the ephod when they inquired of the Lord through him. See Judg. i. 1; note, and compare 1 Sam. ii. 28, xxviii. 6, 9. For a description of the ephod see note on Exodus xxviii. 6, 7.

the people knew not, &c.] This also is mentioned to prepare the way for the narrative in verse 17.

4. And between the passages, &c.] "In the valley ... are two hills of a conical, or rather, a spherical form, having steep rocky sides, with small wadys running up behind each, so as almost to isolate them. One is on the side towards Jeba, and the other towards Mukhamas. These would seem to be the two rocks mentioned in connexion with Jonathan's adventure."—Rob., 'B. R.' i. p. 441.

garrison.] Massah, Heb. The same root, but a different form from the massah, garrison, of xiii. 3.

a sharp rock.] Literally "a tooth (Heb. tooth) of rock." See 1 Sam. vii. 12.

Boxer ... Seneb.] It is an evidence of the antiquity of these names, that they are both of them of uncertain meaning. First interprets Boxer, prominent, and Seneb, a cliff. Boxer might mean marshy or springy; and Seneb a thorn bush.

5. The forefront of the one.] Translate "The one rock (Heb. tooth) was a pillar on the north over against Michmash, and the other on the south over against Geba." The Sept. omit the word pillar altogether, and the sentence is certainly better without it. It is possibly only a corrected repetition of the next word "from the north."

6. These uncircumcised.] It is remarkable that the epithet uncircumcised, used as a term of reproach, is confined almost exclusively to the Philistines. Compare Judg. xiv. 3, xv. 18; 1 Sam. xvii. 26, 36, xxxi. 4; 2 Sam. l. 20; 1 Chr. x. 4; and also 1 Sam. xviii. 25, 27; 2 Sam. iii. 14. This is probably an indication of the long oppression of the Israelites by the Philistines, and their frequent wars.

7. I am with thee, &c.] The meaning is, "I will go with you wherever you please."

10. This shall be a sign, &c.] All attempts to bring Jonathan's conduct within the ordi-
And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the Lord hath delivered them into the hand of Israel.

And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were a half acre of land, which a yoke of oxen might plow.

And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

Then said Saul unto the people that were with him, Number now, and see who is gone from us.

nary rules of human actions are vain. Though it is not expressly said, as in the case of Gideon (Judg. vi. 34), Othniel (iii. 10), and others, that the Spirit of the Lord came upon him, yet the whole course of the narrative, especially verses 13-16, indicates an extraordinary divine interposition, and tends to place Jonathan on the same platform as the judges and saviours of Israel. For the signs, compare Judg. vi. 36-40; Gen. xxiv. 12-26; Isa. xxxvii. 30; in which last place the formula, "This shall be the sign to thee," is identical with that in our text.

11. Behold the Hebrews come forth, &c.] This implies that the state of things described in the close of ch. xiii. had immediately preceded Jonathan's adventure.

12. Answered.] This does not necessarily imply that Jonathan had anything first, though he and his armour-bearer may have "discovered themselves" by shouting. See Deut. xxv. 7, and compare the use of ἀρτοποιεῖαι in the N. T., Matt. xvii. 4, &c.

We will shew you a thing.] Said mockingly.

14. Within as it were an half acre, &c.] There is nothing remarkable in twenty men being killed in half an acre of land; and moreover the Hebrew sentence is extremely obscure, without any apparent reason for its being so. Hence there is some probability of the true reading being that preserved by the Sept., who translate the clause "with darts and stones and flints of the field." Kenicott defends the Sept. reading ("Dissert. on 1 Chr. xi. p. 452"), and so does Thenius. The other versions, Targum, Syriac and Arabic, only add confusion. A measure of time would not be out of place, if the words could mean "in about half the time that a yoke of oxen draw a furrow in the field."

15. The earth quaked.] This should be understood literally. Just as "a strong east wind" divided the waters of the Red Sea; just as the great hailstones smote the Canaanites to death "at the going down to Beth-horon" (Josh. x. 11), as "the stars in their courses fought against Sisera," as "the Lord thundered with a great thunder... and discomfited the Philistines" (1 Sam. vii. 10) at Ebenezer; as "the mountains skipped like rams, and the little hills like young sheep" (Ps. cxiv. 4), so now "the earth quaked" at the Presence of the Lord who fought for Jonathan; and this naturally increased the panic to the utmost.

16. The watchmen, &c.] This shows that Michmash was within sight of Gibeah of Benjamin. It also tends to refute Josephus's rationalizing explanation of Jonathan's slaughter that the Philistines were asleep when he fell upon them.

The multitude melted away, &c.] This sentence is very obscure, and probably corrupt. The word rendered multitude is in verse 19 (margin) rendered tumult. It must have the same meaning here. If we transpose the words after the analogy of verse 19, and read κύρος κυρίων, the rendering would be and the watchmen... looked, and beheld the tumult and it went on (increased) melting away and beating down.

17. Then said Saul unto the people, &c.] See verses 1 and 3.
And when they had numbered, behold, Jonathan and his armourbearer were not there.

18 And Saul said unto Ahijah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man’s sword was against his fellow, and there was a very great discomfiture.

21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the Lord saved Israel that day: and the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

25 And all they of the land came


Bring hither the ark of God.] The reading of the Masoretic text is liable to great suspicion from the improbability of the ark being with Saul at this time, and from the verb "Bring hither" being never applied to the ark, but regularly to the ephod, as xxiii. 9, xxx. 7. Moreover not the ark, but the ephod with Urim and Thummim, was the proper instrument for inquiring of the Lord. Accordingly the Sept. in verse 18 read "and Saul said to Ahijah, Bring hither the ephod, for he bore the ephod in those days before the children of Israel." Josephus also says, "He bid the priest take the garments of his high-priesthood, and prophesy, &c." ('Antiq.' vi. vi. 3.) If, however, the Hebrew text is correct, they must have brought the ark into Saul's camp from Kirjath-jearim, possibly to be safe from the Philistines. The ark was brought to Kirjath-jearim after its return from the Philistines, as we read in ch. vii., and was found there by David, as we read in 2 Sam. vi. 2, 3.

with the children of Israel.] Compare Judg. xx. 27, 28. The Hebrew has and the children, &c., which has no sense, and is manifestly corrupt.

19. Withdraw thine hand.] I.e. desist from what thou art about. Saul in his impatience to join the battle would not wait for the answer from God, which he had desired Ahijah to enquire for; just as later (verse 35) he would not wait to finish the altar which he had begun to build. Had he now waited he would doubtless have avoided the error he fell into.

20. Assembled themselves.] The Sept., Vulg., Syr. and Arab., all give the sense "shouted," which is far preferable, and only requires a different punctuation.

23. So the Lord saved Israel that day.] The identical words used after the passage of the Red Sea, Exod. xiv. 30. (Compare Judg. iv. 23, vii. 2, &c.)

24. Passed over unto Bethaven.] I.e. the Philistines were driven from Michmash westward to Bethaven (see ch. xiii. 5, and note), and beyond, as far as to Ajalon (verse 31). But, as Bethaven is so near to Michmash as to describe the Philistine flight to their own country, the Hebrew words would be better rendered—"The battle passed by Bethaven." The Philistines in Bethaven could make no resistance, but the battle swept them away.

24. Were distressed that day.] See xiii. 6, 11, adjoined.] Caused to swear; not the same word as adjoined, Josh. vi. 26, nor is the sense exactly the same. Joshua swore, cursed, &c., Saul made the people swear, as also verse 27.

Cursed be the man.] Exactly the same form of curse as Joshua's. (See, too, Jer. xvii. 5, xx. 14, 15.)

that I may be avenged of mine enemies.] Nearly the same words as in Josh. x. 13. The locality too, the valley of Ajalon, was nearly the same in both cases (compare verse 31).

25. All they of the land.] Heb. all the
30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the Lord, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat;
and sin not against the LORD in eating with the blood. And all the people brought every man his ox and with him that night, and slew them there.

35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the Lord God of Israel, Give me a perfect lot. And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.
45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain
of his host was Abner, the son of Ner, Saul's uncle.

51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 Samuel sendeth Saul to destroy Amalek. 6 Saul favoureth the Kenites. 8 He spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself; God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part. 52. When Saul saw, &c.] This remark is probably made in anticipation of David's being taken into Saul's service, xvi. 18, 19, xviii. 2, where the expressions are the same as here.

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AMUEL also said unto Saul, 'The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.'

2 Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in Te-

priest. The word Abn (brother) is frequently found in composition in names in the high priest's family, e.g. in Ahitub, Ahijah, Ahimelech, Ahimaz. It is not improbable that Ahimaz may have been of this family, as marriages between the royal and priestly houses were not unusual (2 K. xi. 2; 2 Chr. xxii. 11), and perhaps it may have been owing to such a connexion that Ahijah was brought into prominence by Saul. If there is any truth in the above supposition, it would be an indication that Saul was not married till after his election to the throne.

Saul's uncle.] It is uncertain, grammatically, whether these words apply to Abner, or to Ner his father. The genealogy in 1 Chr. vii. 33, ix. 39, which makes Ner the father of Kish, and so Saul's grandfather, seems to decide in favour of their application to Abner the son of Ner. On the other hand the genealogy (1 Sam. ix. 1) does not name Ner among Saul's ancestors, and it seems unlikely that Abner who appears in full vigour seven years after Saul's death (2 Sam. ii. iii. v. 5) should have belonged to the generation of Saul's father. It is best, therefore, to apply the words "Saul's uncle" to Ner. See next verse.

51. And Kish, &c.] The information that Kish was the father of Saul seems superfluous after ix. 1, x. 21. Equally so is the information that Ner was the father of Abner (for so the clause must be translated if the former clause is translated as above), after what is said in verse 50, that Abner was the son of Ner. If we read sons instead of son, the sense will come out quite clear, in perfect agreement with verse 50, and with 1 Chr. ix. 35, 36. And Kish the father of Saul, and Ner the father of Abner, were the sons of Abiel.

52. When Saul saw, &c.] The allusion is to Exod. xvii. 8-16, from which passage it appears that there was something very atrocious in the conduct of the Amalekites, though no details are given. This is implied again in Balaam's prophecies, Num. xxiv. 7, 20, and is more fully detailed in Deut. xxxv. 17-19, to which the passage before us particularly refers. Hence Amalek is mentioned among the bitterest enemies of Israel in Ps. lxxxvii. 7, and Haman, in the Book of Esther, is described as an Agagite, i.e. an Amalekite. It appears, however, from xiv. 48, that this expedition against Amalek was not made without fresh provocation. Probably some incursion similar to that described in ch. xxx. was made by them upon the south country at a time when they thought the Israelites were weakened by their contests with the Philistines, since they are described as "those that spoiled Israel."

3. Utterly destroy.] Rather "Devote to destruction," as Levit. xxvii. 28, 29. Jericho was so devoted (Josh. vi. 17, 18; vii. 1). When a city or people were thus made a cherem, everything living was destroyed, and no part of the spoil fell to the conquerors. The valuables were put into the sacred treasury.

4. Telaim.] Probably the same as Tzefah (Josh. xv. 24), one of the uttermost cities of
laim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 Or Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the Lord unto Samuel, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.
12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

14. And Samuel said, What meanest thou? [be thou of the Lord: I have performed the commandment of the Lord.] Then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, for the similar reason. Samuel was displeased that the king whom he had anointed should be set aside. It seemed a slur on his prophetic office.

be cried unto the Lord.] Dean Stanley thinks there was something peculiar in Samuel’s cry, “the wild scream or shriek of supplication” (‘Lect. on Jew. Ch. ’ p. 391), as it is repeatedly mentioned. (See vii. 8, 9, xii. 18.) At all events the phrase and the action mark Samuel’s fervent, earnest character.

12. When Samuel rose, &c.] It does not appear clearly where Samuel was, but probably at his own home.

Carmel.] A city in the mountains of Judah (Josh. xv. 55), three hours to the south of Hebron (slightly by east) (Rob. ‘B. R.’ ii. 97, and Van de Velde’s map). Nabat’s property lay there (xxxv. 2, 5, 7, 40; comp. xxvii. 3, xxx. 5; 2 Sam. iii. 3). It is now called Karam, and the names of the neighbouring cities, Maon, Ziph, Juttah, Anah, &c., survive also (Rob. ‘B. R.’ I. 491-498).

a place.] Rather “a monument” or trophy. The Heb. word (yad) means a band, but we have a certain clue to the meaning, monument, or trophy, not only in the verb here used, “set up,” but in 2 Sam. xviii. 18, where we are told that the marble pillar which Absalom set up in his lifetime, was called Yed Absalom. See too Josephus, ‘Antiq.’ viii. 3, and Gesen. ‘Mon. Pheen.’ Tab. 16 and 17, where are figures are two monuments with bands represented on them. Carmel would be on Saul’s line of march on his return from the country of the Amalekites, more especially if he came from the neighbourhood of Akaba.


I have performed, &c.] Self-will and rashness have hitherto been Saul’s chief faults. He now seems to add falsehood and hypocrisy.

16. They have brought them, &c.] Every word uttered by Saul seems to indicate the breaking down of his moral character. There is something thoroughly mean in his attempt to shift the responsibility of what was done from his own kingly shoulders to those of the people. One feels that after the scene so forcibly described in this chapter, Saul must have forfeited his own self-respect, and that his downward career was henceforth almost inevitable.

16. Then Samuel said, &c.] The way in which Samuel now seems thoroughly to acquiesce in the wisdom and justice of the sentence which (verse 11) he had so strenuously resisted first is very striking. What before was known only to the Searcher of Hearts, had now been displayed to Samuel by Saul himself. Samuel’s grief and disappointment at this lamentable break-down in the character of one in whom he was so deeply interested is most impressive. We may learn from hence to put implicit trust in the wisdom and justice of all God’s judgments. For some instructive remarks on Saul’s character, see Archbishop Trench’s ‘Shipwrecks of Faith.’ Three sermons preached before the University of Cambridge in May, 1867. Macmillan and Co.

this night.] Gilgal was within 15 miles of Ramah. Samuel might easily have come from Ramath that morning.

17. When thou wast little.] Rather, “Though thou wast little.” See ix., 21, x. 22, 27. “Cum parvulus esses” (Vulg.).

18. The sinners.] As though God would justify His commission to destroy them. So
and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord said as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

"Rebellion is as bad as the sin of divination, and stubbornness is as bad as worshipping false gods, and teraphim."

"Iniquity." Heb. "Vanity," i.e. false gods.

"Idolatry." Heb. "Teraphim." The Sept. omit and, which gives the sense "the vanity of teraphim," corresponding to "the sin of divination."

24. I have sinned.] And again the same words, verse 30, and verse 25, pardon my sin. How was it that these repeated confessions were unavailing to obtain forgiveness, when David's "I have sinned against the Lord," after a far more heinous offence, obtained the immediate answer, "The Lord hath put away thy sin? Doubtless it was that Saul only shrank from the punishment of his sin (25, 30). David shrank in abhorrence from the sin itself. "Against Thee, Thee only, have I sinned, and done this evil in thy sight."

29. The strength of Israel.] A phrase which occurs only here. The word means, perpetual, truth, glory, victory, and trust or confidence.

He is not a man, &c.] Comp. Num. xxiii. 19, where nearly the same words occur.
30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.
31 So Samuel turned again after Saul; and Saul worshipped the Lord.
32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.
34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.
35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that he had made Saul king over Israel.

30. Honour me now, &c.] The pertinacity with which Saul clings to Samuel for support is a striking testimony to Samuel’s integrity. With all his worldly-mindedness Saul could perceive and appreciate the purity of Samuel’s character as a man of God.

the Lord thy God.] As above, verse 15.

32. Delicate.] This phrase is very obscure. The meaning of the word so rendered is Dainties, delights (Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5, which are the only passages, besides our text, where it occurs), which hardly gives a tolerable sense here. Can the word mean “fawningly, flatteringly”? with a view of appeasing Samuel. The Sept. and Vulg. seem to have found another reading since they render it “trembling,” to which the Vulg. adds a second version, “punguissimus.”

Surely the bitterness, &c.] The versions give a different sense. The Sept. has, surely death is bitter, and to the same effect the Chald., Syr., and Arabic. But the Heb. gives a good sense. Agag hopes that his life will be spared, and so expresses his confident belief that the bitterness of death is over.

33. As thy sword, &c.] See Judg. i. 7, and note; 1 K. ii. 5, 6. Comp. Matt. xxvi. 52. We may note, in the case of Agag as in that of Saul, the justice of God’s judgments, which are here interpreted authoritatively by Samuel the Prophet.

bewed in pieces.] Only found in this passage. Samuel thus executed the Devotion which Saul had violated, and so both saved the nation from the guilt of a broken oath, and gave a final example to Saul, but apparently in vain, of uncompromising obedience to the commandments of God. There is something awful in the majesty of the Prophet rising above and eclipsing that of the King. Compare Ahab in the presence of Elijah, 1 K. xxi. 10; Zedekiah before Jeremiah, Jer. xxxviii. 14 sqq.; Nebuchadnezzar before Daniel, Dan. ii. 46, iv. 27, &c.

35. Samuel came no more, &c.] The Hebrew is Samuel saw Saul no more (literally, added not to see); and the question arises, how is this consistent with xix. 24? The answer is that to see is used in Hebrew for to visit, i.e. to come and see, as 2 Sam. xiii. 5; 2 K. viii. 29, &c.; so that the A. V. gives the true sense. With somewhat similar phraseology Mr. Pitt said (in 1804) that the King had not seen him for three years, meaning, conversed with him on public affairs, though they had repeatedly met at levees and drawing-rooms.—(‘Life of Pitt’ iv. 167, 8.)

ADDITIONAL NOTE on verse g.

9. The fatlings (masbim).] The present Heb. text cannot be so rendered. It can only mean “the second best,” or, as Bochart explains it, sheep of the age to cut or shed the two teeth, in Latin Bidenta, sheep in their prime (‘Hieroz.’ ii. xliii.). But it is probable that the reading is corrupt, and that (masbim) “fat or dainty bits” is the true reading. The Sept. render it ἑδρώματα, as if they read מַעְטִים as in Gen. xvii. 4; the Vulgate has vestibus, as if Jerome read יִשָּׁמְרוֹן.

Lambo.ך. רביים. Sept. read vineyards (רהים).
CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem. 6 His human judgment is reproved. 11 He anointeth David. 15 Saul sendeth for David to quiet his evil spirit.

And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4 And Samuel did that which the Lord spake, and came to Beth-lehem.

And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Jesse made Shammah to

and said.] The Hebrew is, and be said, in the singular; probably a transcriber's error. The Sept. have εἰράω, as the sense requires. "Dixerunt," Vulg.

5. Sanctify yourselves.] Compare Exod. xix. 10, 11, 14, 15; Num. xi. 18; Jos. iii. 5, &c. Probably the sacrifice was not till the next day.


7. But the Lord said, &c.] In like manner the Lord in the days of His flesh read and answered men's thoughts. Compare Matt. xii. 25; Luke v. 22, vii. 39, 40, &c.

man looketh, &c.] Compare our Lord's saying, That which is highly esteemed among men is abomination in the sight of God. Luke xvi. 15; and Ps. cxlvii. 10, 11.

9. Shammah.] Mentioned also xvii. 13. The name is written Shimeath (שִׁמְאָה), 2 Sam. xiii. 3; and Shimmah (שִׁמָּה), 1 Chr. ii. 13, xx. 7. The proper orthography is probably that in 2 Sam. xiii. 3. He was the third son of Jesse, and father of Jonadab "a very subtle man," Amnon's friend, 2 Sam. xiii. 3, and of Jonathan, who slew a giant of Gath, 1 Chr. xx. 6, 7.
pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

14. ¶ But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

15. And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16. Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

The "evil or melancholy spirit" here spoken of was "the spirit of God," or "of Jehovah," as being God's messenger and minister, sent by Him to execute His righteous purpose upon Saul. See once more, 1 K. xxii. Nor is there any more difficulty in the phrase "evil spirit of Jehovah," than in that of "evil spirit of God." It may be to the point to compare Rev. i. 4, iii. 1, iv. 5, v. 6; where there is the same diversity of description as here. In the first passage the description "the seven spirits which are before His throne" corresponds to that in 1 Sam. xvi. 14, "an evil spirit from the Lord;" in the other passages, the phrase "the seven spirits of God" corresponds to that of "the evil spirit of God;" "the spirit of God," &c. In other words, in both cases the term "spirit of God" is applied to spirits who execute God's behests.

10. Seven.] L.c. including the three who had already passed. Compare a similar mode of expression, Judg. xiv. 17. It appears from this, and from xvii. 12, that Jesse had eight sons; but in 1 Chr. ii. 13-15, only seven are ascribed to him.

11. We will not sit down, &c.] Literally, we will not turn round to sit at the table; or, we will not surround the table. The sense is clear, as given in the versions, though the exact use of this common word in this sense does not occur elsewhere. For the matter compare ch. ix. 24.

12. Goody.] Compare Exod. ii. 2; Gen. xxxix. 6.

13. The born.] As verse 1. See 2 Sam. ii. 4, note.

the Spirit ... came upon David.] The exact phrase used of the Judges and Saul. See Judg. iii. 10, vi. 18, xi. 29, xiv. 19, xv. 14; 1 Sam. x. 6, and notes.


15. An evil spirit from God.] The Hebrew has, "the evil spirit of God" (of Jehovah, Sept.), as in verse 23, the spirit of God meaning the evil spirit; and xviii. 10, the evil spirit of God; and xix. 9, the evil spirit of Jehovah. From the expression in verse 14, the spirit of the Lord departed from Saul, &c., it is clear that the evil spirit, or, as it may perhaps be rendered, the melancholy spirit, is called the spirit of God, and the spirit of Jehovah, in a different sense from that which belongs to the words spirit of. be Lord, in verses 13, 14.
17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.

19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 52 David, sent by his father to visit his brethren, taketh the challenge. 53 Ehud slayeth him. 50 He is brought to Saul. 52 He showeth the reason of his confidence. 58 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to bat-
tle, and were gathered together at Shocoab, which belongeth to Judah, and pitched between Shocoab and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

5 And he had an helmet of brass upon his head, and he was arrayed with a coat of mail; and the weight

at xiv. 52, viz. the Philistine wars; the other parallel introductory details concerning Saul's rejection, and David's introduction upon the stage of the history, having been disposed of in the intermediate chapters.

Shocoab which belongeth to Judah. See Josh. xxv. 17, which places Shocoab and Azekah in the shephelah or maritime plain, and 3 Chr. xxviii. 18, Shocoab now Shuweikheh, "nine miles from Eleutheropolis" Jerome.

Ephes-dammim. Called Happor-dammim (Pas-dammim. A. V.), 1 Chr. xi. 13 (the end of blood-tide, Fürst), now Damūn, about 4 miles N.E. of Shuweikheh.

2. The valley of Elah. L. of the terebinth or Butum, "of which (says Robinson) the largest specimen we saw in Palestine still stands in the vicinity." "It now takes its name, as Sūm (Sūm, i. e. shittah-tree) from the acacias which are scattered in it."—R. 'B. R., vol. ii. p. 21. Robinson crossed the Wady-es-Sumt on his route from Jerusalem to Gaza.

3. And there was a valley, etc. "The valley" (náhaš) in this verse is different from the "valley" (náhaš) of verse 2. The former (enek) is applied to "the long broad sweeps sometimes found between parallel ranges of hills," the latter (gai), is "a ravine" ('Sin. and Pal., p. 476-7). Robinson describes the valley of Elah (Wady-es-Sumt) as "a fine fertile plain with moderate hills on each side," p. 40. If these two words are applied to the same valley in verses 2 and 3, it is probably because at the particular point spoken of in verse 3 the broad valley of Elah contracts into a glen "in its descent towards the plain of Philistia."—Stanley, as above. This is borne out by the mention of the gai or ravine in xvii. 5a. Or the gai may be the deep cutting caused by the stream in the centre of the enek or vale. Robinson speaks of "the water-bed of the valley, now (May 18) dry."

1b.

4. A champion. This word is variously explained, but the best interpretation seems to be that in the A. V., the literal meaning being "a man between the two camps," i.e. one who did not fight in the ranks like an ordinary soldier, but came forth into the space between the hostile camps (what the Greeks call paraskeu) to challenge the mightiest man of his enemies to come and fight him.

Goliath of Gath. One of the places mentioned in Josh. xi. 23, as still retaining a remnant of the sons of Anak; Gaza and Ashdod being the others. The race of giants (rephaim) is mentioned again in the account of David's Philistine wars, 2 Sam. xxi. 19-22; 1 Chr. xx. 4-8. It appears from these passages that Goliath had a brother Lahmi. Four are named as being "born to the giant in Gath." See Deut. ii. 10, 11, 20, 21, iii. 11-15.

six cubits, etc. The exact value of Hebrew measures is uncertain. But the cubit, the length from the elbow to the tip of the middle finger, is believed to be about 1 1/2 feet, and the span, the distance from the thumb to the middle or little finger, when stretched apart to the full length, half a cubit, so that nine cubits and a span equal about nine feet nine inches. The bed of Og king of Bashan was nine cubits long. A giant nearly as tall is said by Keil to have visited Berlin in the year 1857. Chang, the Chinese giant lately in England, was seven feet eight inches high. Pliny mentions a giant, an Arab, named Gubaras (doubtless Gibbor, a mighty man, applied to Goliath verse 51), who came to Rome in the reign of Claudius Caesar, who was nine feet (Roman) nine inches high, as near as possible the height of Goliath; and a man and woman in the reign of Augustus who were half a foot taller.—Hist. Nat., vii. 16.

5. Coat of mail. Or "breastplate of scales." The coat of mail (verse 5) is variously rendered, seems to have been a kind of metal shirt, protecting the back as well as the breast. Here there is added, what the A. V. entirely omits, the further descriptive term "of scales," the same word as is used of the scales of the crocodile in Ezek. xxix. 4, by which we learn that the Philistine armour was made of metal scales.
of the coat was five thousand shekels of brass.

6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.

7 And the staff of his spear was like a weaver’s beam; and his spear’s head weighed six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was the son of Jesse of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shamshah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father’s sheep at Beth-lehem.

16 And the Philistine drew near like those of a fish; as was the corselet of Rameses III., now in the British Museum. The terms, helmet, coat, and clothed (armed A. V.) are the same as those used in Isai. lxix. 17.

five thousand shekels.] The exact weight of the shekel is very uncertain. But 5000 shekels probably weighed about 157 pounds avoirdupois. See note on Exod. xxxviii.

14. It is very probable that Goliath’s brazen coat may have been long preserved as a trophy, as we know his sword was, and so the weight of it ascertained.

6. A target, &c.] Rather “a javelin,” as also verse 45. The sense target given in the versions does not belong to the Hebrew word, which always means a javelin. In like manner the Roman soldiers called Hastati carried spears (the spear of verse 7), and also the pilum or javelin to hurl at the enemy. This would be conveniently placed between the shoulders, as the quiver was.

7. The staff, &c.] This is a translation of the Kerî (יְּדֵּיה), which doubtless is the true reading, as in 2 Sam. xxi. 19; 1 Chr. xx. 5. The Cethib (יְּדֵיה) means an arrow.

spear’s-bead.] Heb. “the flame of his spear,” the metal part which flashed like a flame.

six hundred shekels.] Or, calculated above, about twenty-three pounds troy, or between seventeen and eighteen pounds avoirdupois.

8. Am not I a Philistine?] In the Targum of Jonathan, Goliath goes on to boast that it was he who killed Hophni and Phinehas, and carried the ark to the house of Dagon, and on many occasions had slaughtered the Israelites. This is worth noticing as an example of that spirit which led many of the writers of the apocryphal books to weave their own imaginations into the warp of the Scripture narratives.

12. This and the following verses down to the end of verse 31 are omitted in the Vatican copy of the Sept., as are verses 55-58. The object of the omission was doubtless to avoid the apparent inconsistency with regard to Saul’s acquaintance with David. See xvi. 21, note.

The son of that Ephrathite.] Who had been spoken of in ch. xvi. 5. As Jerome expounds it, “de quo supra dictum est.”

went among men for an old man.] See note at end of chapter.

13. Went and followed.] The Hebr. is went, went after; the second verb is clearly redundant, and is not expressed in the Vulg. Shammab.] See xvi. 9, note.

15. David went, &c.] “Was gone,” referring to xvi. 19, 20. Had he been Saul’s armour-bearer at this time it is highly improbable that he would have left him to feed sheep.
morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten cheeses, and run to the camp to thy brethren;

18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage in the hand of the keeper of the carriage; and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and b will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth translated stuff (x, 22, xxv. 13, xxx. 24). The same custom of making the waggons and baggage a kind of fortification prevailed among the German tribes. They used to place their women and children there for safety.

as the host, &c.] The Heb. text cannot be so rendered. It must be, “and to the host which was going forth, &c.” But it is likely that the article (before מִשָּׂרֶה) should be omitted as in the Chaldee, and then the A. V. may stand.

22. The keeper of the carriage, &c.] Rather “of the baggage” (see note, verse 20). There seems to have been an officer in the Hebrew army whose charge it was to guard the baggage. In the same sense we read of keeper of the forest, keeper of the wardrobe, keeper of the gate, keeper of the women, &c. (See too verse 20, and xxx. 24).

23. The Hebrew has, “There came up the champion, Goliath the Philistine by name, of Gath, &c.” The Vulgate transposes the words as the A. V. does.

Out of the armies.] So the Keri. The Cetib is a clerical error.

25. Free in Israel.] In all the other passages (fifteen) where this word occurs, it means free, as opposed to being a slave (Deut. xv. 12, 13, 18, &c.). Here it may imply a freedom from all such services and burdens as are spoken of (viii. 11-17).
this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27. And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29. And David said, What have I now done? Is there not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

32. ¶ And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33. And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

34. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:


The living God.] This fine expression occurs at Deut. v. 26, and next Josh. iii. 10, and 2 K. xix. 4. We find it twice in the Psalms of David (Ps. xiii. 2, lxxxiv. 4), four times in the Prophets, and frequently in the New Testament. It is generally in contrast to false gods (1 Thess. i. 9, ccc.).

28. And Eliab his eldest brother, &c.] The turn of the narrative is very similar to Luk. xv. 23-38; and this resemblance suggests that the pointed description of Eliab as David's "eldest brother," may be intended to convey a lesson as to the sovereignty of God's election, and as to the tendency of those in possession of any privilege to set up claims derogatory to that sovereignty; as was exemplified in the attitude of the Jews toward the Gentiles. Our Lord draws an analogous lesson from the history of Naaman the Syrian, and that of the widow of Sarepta. In like manner the teachers of the human race, the Apostles of Christ, were not taught in the schools of the Rabbis, but on the shores of the Sea of Galilee. Their "elder brethren" of the Sanhedrim rebuked them, and would have silenced them if they could; but they filled the world with their doctrine, and with their testimony to the Resurrection of Jesus Christ.

Why camest thou down?] From the heights of Bethlehem to the valley of Elah.

thy pride, and the naughtiness of thine heart.] See the similar expression, Jer. xlix. 16. We are reminded of the envy which Jacob's sons showed toward their brother Joseph, and of the slanders heaped upon the Son of David in the days of His flesh.

29. Is there not a cause?] The Hebrew sentence is obscure. It is literally Is or was it not a word? Some take it, Was it not a command of my father that I should come? Others, with the ancient versions, Was it not a (mere) word, which I spoke? I did not do anything, I only asked a harmless question. The A. V. must be understood, Is not that a (sufficient) cause? Is not Saul's promise, and the insolence of Goliath, a sufficient cause for what I am about to do?

34. There came a lion, &c.] Here is another parallel, or rather converging, line of events, leading to David's victory over Goliath, and so on to his kingdom. David had felt the supernatural strength communicated to him by the Spirit of God (xvi. 13) in this conflict with the lion and the bear, and was thus prepared to risk the combat with the giant, in dependence upon the same Almighty Spirit.

a lamb (בַּתַּא) So the Keri, and many MSS. But the Textus has מַתָּא, tbs. The sense then would be: and this (viz. the bear) took (one) from the flock. The narrative does not make it certain whether the lion and the bear came on one and the same, or on two different occasions. If it was one occasion, the probability would be that the bear, having seized a lamb, and carrying it off, a lion appeared to dispute the prize with the bear, or with David after he had taken it
And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46 This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

from the bear, and that David slew first one, and then the other. If on different occasions, David’s description applies to each. Thevenot (‘Voyage du Levant,’ ii. 13, quoted by Thiessus) says, “The Arabs are not afraid of lions, but if armed with a good stick will pursue them, and kill them if they can catch them.”

35. His beard.] Put here for his throat, (ριό παραγμονας αναθο, LXX.), or under jaw; what corresponds to the chin ([Π]) in a man. Neither lion nor bear has a beard properly speaking. Josephus substitutes “his tail.”

38. Armour (ὕδατος).] See. xviii. 4, note.

39. He had not proved it.] It should be “them,” viz. the clothes and arms above mentioned. David had never tried such before, and felt them an incumbrance.

40. Staff.] Here perhaps a shepherd’s staff, as Zech. xi. 7, 10, 14; but as probably the common walking-stick. Gen. xxi. 10; Num. xxii. 27, &c. It is also used for any stick or rod (Gen. xxx. 37; Jer. i. 11, &c.).

the brook.] The stream which ran through the valley which separated the Philistines from the Israelites, and which was very likely dry at this time (see above, verse 3, note).

a shepherd’s bag.] Bag is not general enough. Some such word as implement or vessel would be better, as in marg.

45. A shield.] Heb. “אֶשְׁפֹּל, as verse 6, see note.

46. This day will the Lord deliver, &c.] This was no mere boast of David’s, like Goliath’s words in verse 44, but a prophetic utterance under the influence of “the Spirit of the Lord” (xvi. 13). For the truth here taught, compare ch. ii. 1-10.

that all the earth may know, &c.] Compare 1 K. xviii. 36.
47 And all this assembly shall know that the LORd saveth not with sword and spear: for the battle is the LORd's, and he will give you into our hands.

48 And it came to pass, when the Philistines arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistines.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead; that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaaim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

47. The Lord saveth not with sword, &c. Observe the consistent teaching of such passages as Exod. xiv. 13-18; Judg. vii. 2, 4, 7; 1 Sam. xiv. 6; Ps. xlv. 6, &c.; and their practical use to the Church as lessons of trust in God, and distrust of ourselves.

48. Toward the army. I.e. the Philistine army.

to meet. Come against, for the purpose of fighting, Fr. venir à l’entrecôte (see Josh. xi. 20.)

49. In his forehead. The narrative does not explain how his forehead came to be exposed; whether his helmet was off at the time, or whether the stone pierced the helmet, or whether it went in at some point which the helmet did not cover. Either of these ways is conceivable. The Sept. adds the explanatory words “through his helmet,” meaning probably the visor, which would be the least solid part.

51. Cut off his head. As David had predicted, verse 46, when as yet he had no sword in his possession.

champion. (יַעֲבֹר), quite a different word from that so rendered verses 4 and 23; better, “warrior.”

52. The men of Israel and Judah. Observe the distinction between Israel and Judah, as xv. 4, where see note.

to the valley. In the Hebrew went, as verse 3 (where see note), but here without the article, which is indispensable. The Sept.

read Gath, as at the end of the verse, unto Gath and unto Ekron, and this is probably the true reading. The exact situation of Gath is unknown, though it is thought by some to have stood at Tell-el-Safiye (‘Dict. of Bib.’ GATH and SHAARAIM).

53. Chasing. The word means literally to burn, hence to pursue bothy (see Gen. xxxi. 36).

54. To Jerusalem. As far as we are informed, Jebus at this time was in possession of the Jebusites, and the city was not yet called Jerusalem (2 Sam. v. 6; Judg. i. 8, and note; xix. 10-12). At all events we know of no reason why Jerusalem should at this time be selected as the place to put the trophy of David’s victory in. Doubtless, therefore, this was not done till David made Jerusalem his capital and the treasury of his trophies (2 Sam. v. 5, viii. 7), but is mentioned now, by anticipation, in the usual way of Hebrew narrative (see above, xvi. 21, note).

be put his armour in his tent. Or, as Thenius and Keil render it, his house. But David had no tent or house at this time, nor is the significance of the announcement that he put Goliath’s arms there apparent. Jo-
55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.
56 And the king said, Enquire thou whose son the stripling is.
57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.
58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

sephus paraphrases the passage by saying, "David brought the head of Goliath to his own tent, but he offered his sword as a votive gift to God." Perhaps, in so paraphrasing, he was only influenced by the fact that Goliath's sword was "wrapped in a cloth behind the ephod" in the tabernacle at Nob (xxi. 9). But that very fact suggests that the tent here mentioned may be the tabernacle. It would be quite in accordance with David's piety that he should immediately dedicate to God the arms taken from the Philistine, in acknowledgment that the victory was not his own but the Lord's. His tabernacle, meaning the tabernacle which he had pitched (2 Sam. vi. 17; compare Acts xv. 16).

56. Whose son, &c.] These four last verses, and the first five of ch. xviii., are omitted in the Septuagint, as well as 12-31, and obviously for the same reason, to avoid the apparent inconsistency of Saul's not recognising David. But on the theory suggested in note to xvi. 21, there is no difficulty. If Saul had only seen him once or twice, and that several months before, he might easily forget who he was; and Jesse, since so well known as the father of David, might be a person of no great note at that time.

ADDITIONAL NOTES on verse 12.

Now David.] It must be confessed that the mention of David in this verse is forced and unnatural, and the grammar of the whole sentence strange. Not David, but Jesse, is the principal subject of verse 12. The whole narrative would run quite smoothly if the words "and David was the son" were omitted, and for ויהי "that," we were to read ויהי "was." The sentence would then run thus: "and there was an Ephrathite of Bethlehem-Judah, whose name was Jesse," &c. If, however, the present text is sound, the best treatment of it is that adopted by the Syriac version, viz. to put all the words after Bethlehem-Judah, down to the end of verse 14, into a parenthesis, and so to connect the beginning of verse 12 with verse 15, "Now David the son of that Ephrathite of Bethlehem-Judah (his name was Jesse, &c., &c., and David was the youngest, and the three eldest followed Saul), verse 15, David (I say) was gone," &c.

Went among men, &c.] The Hebrew cannot be so translated. A comparison of Gen. xxiv. 1, indicates that either יבשא (among men) is a clerical error for יבשא (in years), or, better still, that יבשא is used elliptically for יבשא ויבשא. The version would then be, and the man in the days of Saul was old and well stricken in years among men, which is, in fact, St. Jerome's version, "Senex et grandaeus inter viros."
CHAPTER XVIII.

1 Jonathan loveth David. 5 Saul envirheth his praise, 10 seeketh to kill him in his fury, 12 saith for his good success, 17 offereth him his daughters for a snare. 22 David persuaded to be the king's son in law, groweth two hundred foreskins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the three stringed instruments.

7 And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied...
in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the Lord was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and he was pleased with her.
21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the one of the twain.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, 'On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.  

CHAPTER XIX.

1 Jonathan disclosed his father's purpose to kill David. 4 He persuaded his father to reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 13 David cometh to Samuel in Naineth. 20 Saul's messengers sent to take David, 22 and Saul himself, prophesy.

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.
2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good.

5 For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul swore, As the Lord liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things.

And Jonathan brought David to Saul, and he was in his presence, as in times past.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

David fled.] This was the beginning of David's life as a fugitive and outcast, though for no "offence or fault" of his (Ps. lix. 3; Pr. B. V.).

11. In the morning.] This explains the "in the morning" of verse 5. Saul's plan was to surround the house at night, and to have David killed as soon as he came abroad unsuspectingly in the morning. For a similar use of the word swatch, see Judg. i. 24; Acts ix. 24; and Ps. lix. title.

12. Through a window.] For a similar way of escape by night, compare Josh. ii. 15; Acts ix. 25; 2 Cor. xi. 33.

13. An image.] The teraphim was an image, or perhaps a bust in human form, and as large as life, of a kind of household god, to the worship of which the Israelites, and especially women, were much addicted. Thus Rachel stole Laban's teraphim, Gen. xxxi. 19. (See Judg. xvii. 5; 2 Ki. xxiii. 24, &c.)

a pillow of goats' hair.] The word ren-
14 And when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats’ hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Nainoth.

19 And it was told Saul, saying, Behold, David is at Nainoth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Nainoth in Ramah.

23 And he went thither to Nainoth in Ramah: and the Spirit of God was upon him also, and he went on,

*Naioth was inhabited by the prophets, and we learn from 2 K. vi. 1, 2, that the prophets dwelt together as in a college. The Targum of Jonathan uniformly renders Naioth, the house of learning, which is the term applied by later Hebrews to the schools of the Rabbis. Hence it is almost certain that Naioth was the name of the collegiate residence of the prophets, in, or just outside, Ramah, founded probably by Samuel, and superintended by him. (See ‘Dict. of Bible,’ ii. p. 929 sq.) Samuel removed with David from his own house at Ramah, and took up his abode in the college, doubtless for greater safety from the sanctity of the place and company.

20. When they saw.] The Heb. has be saw, but all the versions “they saw.” The final ı has probably fallen out by accident.

21. The company.] So all the versions, but the Hebrew word is unknown. It contains the same letters as the common word for congregation, but in an inverted order.

22. To a great well.] Rather “to the great sisters,” some large well-known cistern at a place called Sechu, the site of which is uncertain (some place it at Bir Neballah, between Tuleil-el-Full and Nebi-Samwil. ‘Dict. of Bible’) which Saul passed on his way from Gibeath to Ramah.
and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, *Is Saul also among the prophets?*

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul, missing David, seeketh to kill Jonathan. 35 Jonathan lovingly taketh his leave of David.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me:

24. Before Samuel.] Who was still acting as overseer or leader of the prophets.

нaked. I.e. without his robe and other outer garments, but only the T-field or shirt. Compare 2 Sam. vi. 14, 16, 20.

Jonathan also, &c.] See above, x. 11, note. The whole transaction affords another instance of the protection of God vouchsafed to His servants, which forms so frequent a topic of the Psalms of David, and it justifies Samuel's step in taking refuge in Naioth.

CHAP. XX. 1. And David fled.] While Saul was under the constraining influence of the spirit of prophecy, David escaped from Naioth, and, probably by Samuel's advice, returned to Saul's court to commune with Jonathan. Nothing could be a better evidence of his innocence than thus putting himself in Jonathan's power. Perhaps something passed between Samuel and Saul on the subject, since it appears from verses 5, 25, 27, that Saul expected David at the feast of the new moon.

seeketh my life.] A frequent expression in the Psalms. See Ps. xxxiv. 4, xxxviii. 12, xl. 14, liv. 3, liii. 9, lxx. 2.

2. Will do nothing, &c.] So the Keri. The Tetrib is corrupt.

but that he will show it me.] Literally, and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jonathan unto David, *Whatsoever thy soul desireth, I will even do for thee.*

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly *sacrifice* there for all the family.

7 If he say thus, *It is well*; thy servant shall have peace: but if he

but that he will uncover my ear, as verse 12. See above, ix. 15; Ruth, iv. 4, note.

it is not so.] Jonathan's unwillingness to believe evil of his father is one of the many admirable traits in his character.

3. And David sware moreover.] Rather "yet again." He met Jonathan's denial by repeating his statement and confirming it with an oath.

5. The new moon.] We learn from Num. x. 10, xxviii. 11-15, that the new moon, or beginning of each month, was celebrated with especial sacrifices and blowing of trumpets. From the passage before us, and many others in the O. and N.T., we gather that the feast of the new moon was kept with great solemnity as "a day of gladness," and we may presume that the "peace offerings" offered on the occasion furnished the tables of those that offered. For allusions to the new moon festivals, see 2 K. iv. 23; Ps. lxxxii. 3; 2 Chr. ii. 4, xxxi. 3; Isa. i. 13, 14; Col. ii. 16, &c.

unto the third day at even.] The king's feast at the new moon, to which all his officers were invited, seems to have lasted three days, certainly two. See verses 24, 27.

be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow

any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the Lord, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

17 And Jonathan caused David to

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9. Far be it from thee.] The same phrase as Gen. xviii. 25; Josh. xxii. 29; 1 S. xxvii. 6, xxvi. 11, &c.; and as verse 2 (God forbid), except that in verse 2 there is no pronoun. Here the use of the pronoun (from thee) rather indicates the meaning to be, Far be it from thee to think of such a thing as that I should either kill thee or betray thee to my father.

would not I tell it thee?] Or, and do not tell it thee, supply God do so to me and much more, as in verse 13.

10. Who shall tell me, &c.] Render "Who shall tell me if peradventure thy father answer," &c.

12. O Lord God of Israel, &c.] The sentence is rather obscure. It seems as if some word had fallen out. The Sept. supplies the word know after The Lord God of Israel. Two of Kennicott's MSS. insert ית before those words—"As the Lord God of Israel liveth." Either makes good sense. Another possible way is to connect the words with the formula in verse 13, "do so to me and much more;" the sense being suspended through verse 14, and the nominative being repeated. The Lord I say, &c.

about to-morrow any time or the third day.] Render "at this time to-morrow or the day after." shew it thee.] Above verse 2, note.

13. To do thee evil.] The construction here, too, is very involved. According to the Sept. the word מאר to bring, which is nearly identical in sound with מאר in, to my father, has fallen out of the text. The full rendering would be—"If it seem good to my father to bring evil upon thee, &c."

14, 15. The construction of this sentence is beyond measure intricate, from the introduction of five negatives, if the Masoretic text is correct. The A. V. omits one negative in verse 14, but it probably gives the general meaning correctly. Jonathan had a presentiment, doubtless from God, that David would be established upon the throne. By God's mercy he had the comfort, which he well deserved, of knowing that his own posterity would receive kindness at David's hand (see 3 Sam. ix. 1, 7; xxi. 7).

16. So Jonathan, &c.] It is, perhaps, better to take the whole verse, as the Sept. does, as a part of Jonathan's speech, and, following the Hebr. text (from which the Sept. differs), to translate verse 16 thus: So Jonathan makes a covenant with the house of David, and may the Lord require it of David's enemies.

17. Caused David to swear.] The Sept. and Vulg., by a different punctuation, give the sense: And Jonathan swore yet again to David. Either makes fair sense. The verse may be taken as the observation of the
sweat again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are beyond thee; take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meet, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now,
if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king’s table.

30 Then Saul’s anger was kindled against Jonathan, and he said unto him, ‘Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother’s nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan’s lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his javelin unto his lad, and said unto him, Go, carry them to the city.

41 ¶ And so as soon as the lad was gone, David arose out of a place towards the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

me do.” As Jesse was still alive, xxii. 3, the mention of David’s brother if he were the head of the family is strange. The Sept. read bréthrein in the plural, as at the end of the verse.

get away.] Literally escape. The word was probably used, as was to run in verse 6, to indicate that it was only a hasty visit that David had asked leave to make.

30. Thou son of the perverse rebellious woman.] The greatest insult and most stinging reproach that can be cast upon an Oriental is to reproach his parents or ancestors (see Job xxx. 8). The Hebrew phrase here is somewhat strange, literally Thou son of her that is perverse in rebellion. Saul means to intimate that Jonathan was born from his mother’s womb.

33. Saul cast a javelin, &c.] Or brandished it, xviii. 11. We see here Saul’s ungoverned violence. What a scene to enact before his whole court on a solemn feast day! and what impolicy, with such dangerous neighbours as the Philistines ever on the watch, to alienate his own heroic son, and his chief warrior, and lay the seeds of disunion among his subjects at the same moment.

determined.] Above, verses 9 and 7.

34. He was grieved for David, &c.] The generosity of Jonathan’s character is very apparent. He did not resent the injury and insult offered to himself so much as the wrong done to his friend.

38. The arrows.] So the Keri rightly, but the Cetcbib has arrow, though with a very unusual singular form, found also in verses 36, 37, and 2 K. ix. 24.

41. A place toward the south.] See note at end of chapter.

bowed himself three times.] In token, doubtless, of his unshaken loyalty to Jonathan as the son of his king, as well as his friend; and in acknowledgment of Jonathan’s power to kill him if he saw fit. Thus Jacob acknowledged Esau’s superiority by bowing “himself to the ground seven times,” Gen. xxxiii. 3 (compare xiii. 6, xiii. 20).
42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

David exceeded.] His affection for Jonathan, coupled with his sense of Saul’s injustice, and his own injured innocence, fully accounts for his strong emotion. It was too his first experience in the school of adversity.

42. Forasmuch as, &c.] This is the right rendering; there is no occasion for an apostrophe, as in the Sept., Vulg., Theunius, &c. The oath recited by Jonathan gives the reason or ground why David should depart in peace, without any fear of receiving evil at the hands of Jonathan. *κείμενος* in the sense of *because*, as Gen. xxxiv. 27; 1 K. viii. 33, &c.

Jonathan went into the city.] From which one may infer, what the after history also indicates, that Jonathan’s filial duty and patriotism prevented a complete rupture with his father. Jonathan’s conduct in this, as in everything, was most admirable.

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**ADDITIONAL NOTE on verse 41.**

An unintelligible description; one expects a repetition of the description of David’s hiding-place in verse 19. The word rendered toward (συν) is the same as that rendered near in verse 19, but instead of the stone Ezel following, there comes the inexplicable “the south.” (322, negeb), a word with which the adverb near (συν) is never joined, as it never is either with any other denoting a quarter of the heavens, north, south, east, or west. The Sept. in both places read argab or ergab, a word meaning a heap of stones. If this is the true reading, David’s hiding-place was either a natural cavernous rock which was called Argab, or some ruin of an ancient building, equally suited for a hiding-place. The last syllable of argab is the same as that of negeb (the south).

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**CHAPTER XXI.**

1 David at Nob obtaineth of Ahimelech hallowed bread. 2 Dog was present. 3 David taketh Goliah’s sword. 40 David feigneth himself mad.

THEN came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him,

Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

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**CHAP. XXI. 1. To Nob.] We learn from this history, and especially from ch. xxii. 19, that at this time Nob was a city of the priests, and that the High-priest resided there, and that the tabernacle was pitched there (1 Sam. xxi. 4, 6, 9, xxii. 10). From Isai. x. 32, it may be gathered that it was situated on the road from the north to Jerusalem, near Anathoth, and within sight of the holy city. Neh. xi. 32, also indicates its position as a Benjamite city near Anathoth. But the site has not been identified with certainty.**

**Abimelech.] See xiv. 3, note.**

**Why art thou alone?] For a person of David’s rank to be travelling unattended was a strange and unusual thing.**

2. The king hath commanded me, &c.] A fresh instance of David’s unscrupulous readiness of invention (see above, xx. 6).

I have appointed my servants, &c.] This was probably true. It is scarcely credible that a person of David’s rank and consideration should not have secured some attendants and followers, though he might think it necessary to travel alone so as to attract no attention, and give his servants no opportunity of
3. Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.

4. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

6. So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the Lord, to put hot bread in the day when it was taken away.

7. Now a certain man of the servants of Saul was there that day, detained before the Lord; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8. ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here. And David said, There is none like that; give it me.

Talking about him. Moreover our Lord, as reported Mark ii. 25, 26, distinctly asserts that the priest gave the shew-bread to David, and "to them that were with him," when both he and "they that were with him," were "an hungered."

such and such, &c.] (Heb. Peloni almoni.) See Ruth iv. i, note. The great unskilfulness of the Sept. translator in this verse, or the corruption of the text, is apparent.

3. What there is present.] This would be better rendered, Or whatever you have, literally What is found with you, whatever it is.

4. Common.] As opposed to holy. See Levit. x. 10; Ezek. xxii. 26. Thus the English word common is also used Acts x. 14, 15, 28. Here, and the above cited places from the O. T., the Sept. render it accurately βῆθιλας. It gives an idea of the depressed and poor condition of the priesthood at the present time, that Ahimelech should have had no bread at hand except the shew-bread. For the law of the shew-bread, see Levit. xxiv. 5-9.

5. These three days.] Heb. yesterday and the third day (see Ruth ii. 11, note).

the vessels of the young men, &c.] I.e. their clothes (Deut. xxii. 5) or wallets (above, xvii. 40), or other articles which might be Levitically unclean and need cleansing (Levit. xiii. 58; Exod. xix. 10, &c.; Mark vii. 4), as well as the person.

and the bread... in the vessel.] This is a very obscure passage. It may perhaps be best to render it thus: And though this is the manner of common bread (i.e. though it is treating it like common bread to give it to me and my young men) yet surely to-day the bread in the vessel is holy (i.e. there is fresh shew-bread baked and put on the table in place of what you give us; the day being Friday, as is indicated in the verse following).

7. Detained before the Lord.] Either to fulfil a vow (compare Acts xxi. 23-27), or on account of uncleanness, or under the law of lepers (Levit. xiii. 4, 11, 21) or as a proselyte. For the phrase detained, or shut up, compare Jer. xxxvi. 5. It also commonly means confined, e.g. in prison (Jer. xxxix. i, &c.). It is not impossible that Doeg may have been in custody or in sanctuary for some crime.

the chiefest of the herdmen, &c.] The Sept. had another reading, feeding the mules of Saul.


wrapped in a cloth behind the ephod.] See above xvii. 54, note. The ephod was naturally hung up where the High-priest alone could get at it. For the ephod, see Judg. viii. 27, note. In a cloth; rather In the cloak, Goliath's military cloak, which was part of the dedicated trophy. After the words to me, the Sept. add and be gave it to him.
10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is mad:

wherefore then have ye brought him to me?

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

CHAPTER XXII.

1 Companies resort unto David at Adullam.

3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his bre-

less of Achish's palace-yard or court, in which the attendants waited. The house itself stood in this court. (Comp. Esth. ii. 19, 21, iii. 2, iv. 11, v. 1, vi. 4.)

16. Shall this fellow come into my house? I.e. continue in my service, Ps. cl. 6, 7. The question is equivalent to a strong negative; accordingly the title to Ps. xxxiv. expresses the sense thus, He drove him away, and be departed, the last word being taken from xxii. 1.

CHAP. XXII. 1. To the cave Adullam. Or rather "of Adullam." Adullam was the name of a town of Judah in the Shephelah, the exact site of which has not been identified, but which is mentioned in Josh. xv. 15, with Jarmuth, Socoh, and Azekah, and by Micah (i. 15) with Mareshah and Achzib. From 2 Sam. xxiii. 13-17, 1 Chr. xi. 15-18, it would seem also to have been not far from Bethlehem, and below it, which agrees very well with what follows in this verse about all his brethren joining him there. Eusebius places Adullam ten Roman or eight English miles east of Eleutheropolis, the modern Beit-Jibrin. Robinson describes innumerable caverns, one nearly 100 feet long, excavated in the soft limestone hills in the neighbourhood of Beit-Jibrin. One of these therefore was probably the cave of Adullam. It was in the same range of hills as that in which the rock Etam was situated (Judg. xv. 8 and note). See 'Sin. and Palest.' p. 254. The distance from Beit-Jibrin to Bethlehem is about 16 miles, the cave of Adullam would be probably some seven or eight miles nearer. David's brethren and kinmen joined him partly from sympathy with him, and partly because their own lives were in jeopardy from Saul's furious enmity.
thron and all his father’s house heard it, they went down thither to him.

2 And every one that was in distress, and every one that was distressed, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him;) 7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; 8 That all of you have conspired

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2. Discontented.] Literally, bitter in soul; the same phrase as was used of Hannah, i, 10 (in bitterness of soul, A. V.), and of David and his companions, 2 Sam. xvii. 8 (chafed in their minds, A. V.), and of David’s followers, 1 Sam. xxx. 6 (grieved, A. V.). Hence the phrase here denotes those who were exasperated by Saul’s tyranny.

3. Mizpeh of Moab.] Mentioned only here. The site of it seems to have been utterly unknown to Eusebius. It is a good conjecture (‘Dict. of Bible’) which connects it with Zophim (a word of the same root as Mizpeh) on the top of Pisgah (Num. xxiii. 14).

be said unto the king of Moab, &c.] It is probable that David’s descent from Ruth the Moabitess may have had something to do with his seeking an asylum for Jesse, Ruth’s grandson, in the land of her birth. Other circumstances, of which we have no knowledge, as e.g. Saul’s hostility to the Moabites (xiv. 47), may have conduced. It would be very easy to get to the Jordan from the neighbourhood of Bethlehem, and cross over near its embouchure into the Dead Sea.

come forth, and be with you.] The construction of the Hebrew is very strange. The Vulg., Syriac, and Arabic seem to have read dwell instead of go forth.

4. He brought them before, &c.] The Sept. renders it be persuaded the face of the king, as if from לְלָון. But it is better to take it as the A. V. from the verb to lead.

in the hold.] See verse 5. The hold must mean the same place in both verses, and therefore must here be limited to the hold where David was after he left the cave of Adullam, and which was not in the land of Judah (verse 5). It was probably in the land of Moab. The phrase all the while, would indicate that David sojourned a considerable time in Moab.

5. The prophet Gad.] Mentioned here for the first time. One may conjecture that Samuel had sent him privately from Nainoth to tell David not to abide in the hold. Whether he stayed with David or returned to the College of the Prophets does not appear. Ewald thinks that David enquired of the Lord through the prophet Gad (xxxii. 2, 4). Gad appears afterwards as David’s seer (2 Sam. xxiv. 11-19), and in 1 Chr. xxix. 25 he is coupled with Nathan as David’s adviser in organizing the musical services of the temple, and in 1 Chr. xxxix. 9 he is associated with Samuel and Nathan as the author of the history of the Acts of David.

forest of Hareth.] Not mentioned elsewhere, and unknown.

6. Under a tree in Ramah.] Rather, “under the tamarisk-trees on the high place,” where he always held such meetings. It was a kind of parliament in the open air, and all his tribesmen gathered round him. (Compare Judg. iv. 5.)

7. Ye Benjamites.] Showing how isolated the tribes still were, and how for the most part Saul was surrounded by his own tribesmen only.

and make you all.] See note at end of chapter.

captains of thousands.] See above, viii. 12, note.

8. Sibwewth me.] Above, xx. 2, 12, ix. 15; Ruth iv. 4, note.

stirred up . . . to lie in wait.] More correctly, “that my son hath stirred up my servant to be a liar in wait against me.” See verse 13.
against me, and there is none that shewed me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me or shewed unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?  
9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.  
10 And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.  
11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.  
12 And Saul said, Hear now, thou son of Ahitub. And he answered, 'Here I am, my lord.  
13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?  
14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?  
15 Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, 'tis less or more.  
16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.  
17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also was with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.  
18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and

9. Set over the servants of Saul.] The Sept. has over the mules of Saul. (See above, xxi. 7, note.)  
10. He enquired of the Lord, &c.] This was not true, but Ahimelech's going to fetch the sword from behind the ephod might have given occasion to the belief on Doeg's part that he had put on the ephod to enquire of the Lord for David. For the prerogative of the civil ruler to enquire of the Lord through the high-priest, see Num. xxvii. 21, and Judg. i. 1, note.  
13. Enquired of God.] In verse 10 the phrase was enquired of Jehovah; they are evidently used indifferently.  
14. Faithful.] Or trusted, or tried, proved. The phrase, goeth at thy bidding, is rather obscure. Perhaps it is better rendered, has access to thy (private) audience, or counsel, as the same word is rendered in the margin of 2 Sam. xxvii. 32.  
15. Did I then begin, &c.] Some lay the stress upon the word begin, as though Ahimelech's justification was that he had often before enquired of the Lord for David when employed on the king's affairs. But there is not a single precedent for any but the chief civil ruler enquiring of the Lord, and there is not a hint in the narrative in ch. 21 that Ahimelech did so enquire. It is therefore much better to understand the words as the A. V. does, as Ahimelech's solemn denial of having enquired of the Lord for David, a duty which he owed to Saul alone as king of Israel. The force of the word begin lies in this, that it would have been his first act of allegiance to David and defection from Saul. This he strenuously repudiates, and adds, thy servant knew nothing of all this conspiracy between Jonathan and David of which Saul speaks, and so acted quite innocently.  
17. Footmen.] Hebrew runners. See 1 Sam. viii. 11.  
18. Doeg fell ... and slew ... eighty-five persons, &c.] We are not to suppose that Doeg killed them all with his own hand. He had doubtless a band of men under his command, many or all of whom were perhaps foreigners like himself, and very likely of a Bedouin caste, to whom bloodshed would be quite natural, and the priests of the Lord of no more account than so many sheep or oxen.  

A linen ephod.] See ii. 18, and note.
he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech the son of Abitub, named Abiathar, escaped, and fled after David.

21 And Abiathar shewed David that Saul had slain the Lord's priests.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

19. Both men and women, &c.] The language employed of the Amalekites (xxv. 3.) and of Jericho (Josh. vi. 31). Nothing could be more truculent than Saul's revenge.

with the edge of the sword.] See Judg. i. 8, note, and above xv. 8.

20. Abiathar.] Here mentioned for the first time. Bishop Patrick supposes he may have remained at Nob to take care of the sanctuary when the other priests went to Saul, and so escaped. He continued David's faithful friend throughout his reign (xxiii. 9, xxx. 7; 2 Sam. xv. 24, 29, 35; 1 Ki. ii. 26), but offended by taking Adonijah's part against Solomon (1 Ki. i. 7, 19, 42), and in consequence was deprived of the high priesthood by Solomon (1 Ki. ii. 26, 27). Owing to some inexplicable mistake, he is made the father, instead of the son, of Ahimelech in 2 Sam. viii. 17, and 1 Chr. xxiv. 6; and in Mark ii. 26, he is spoken of as the high-priest who gave the shew-bread to David. Perhaps he was the instigator of this act of kindness to David, and for this cause, as well as his constancy to David, is mentioned by our Lord instead of Ahimelech. It is also possible that, as sagan to his father, he may have performed most of the priestly functions, as Hophni and Phinehas did in the life-time of Eli. This verse supplies another instance of the peculiarity of Hebrew narrative above noticed (xvi. 21, note). Abiathar did not actually join David till he went to Keilah. See xxiii. 6.

23. He that seeketh thy life, &c.] The characteristic generosity of David's disposition breaks out in these words. He never forgot a friend. (Compare 2 Sam. i. 26, ix. 1, x. 2, &c.) The force of the words is, that David acknowledges that Saul's enmity against Abiathar is the consequence of his enmity against David, and therefore David makes common cause with him. At this time David was in Keilah (xxiii. 6, note), and his recent success against the Philistines helped to give him confidence in respect to the future.

ADDITIONAL NOTE on verse 7.

The Sept. and Vulg. read ἔτοι (and) instead of ἄτοι (to) before you all, and the A. V. is, in fact, a translation of that reading. The Hebrew to you all scarcely makes sense. Keil, following Ewald, renders it, as for all of you, and understands a second you after the verb make. But this is a very harsh construction, and the copulative ἄτοι (and) is still missing.

CHAPTER XXIII.

1 David, enquiring of the Lord by Abiathar, resceth Keilah. 7 God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at En-gedi.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

CHAP. XXIII. 1. Then they told David, &c.] David's growing importance, fugitive as he was, is marked by this appeal to him for deliverance from the Philistines. Saul's folly and wickedness in quarrelling with David is also made apparent in this growing insobience of the Philistines. The threshing floors were the natural objects of plunder (see Judg. vi. 11). For some account of the threshingfloors see Ruth iii. 2, note.

Keilah.] In the Shepbelah (Josh. xv. 44),
2 Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter.

So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

probably close to the Philistine border. V. de Velde, confirmed by Tobler, places it near Hebron, on the road to Eleutheropolis, but that hardly agrees with its assignment to the Shepelbelab by Joshua. Keilah still existed in the time of Nehemiah (iii. 17, 18), when it appears between Beitzur and Mizpah, so far rather confirming the position assigned by V. de Velde, since Beit-sur is very near Hebron. Eusebius also places Keilah, which he says existed in his time, seventeen miles (Jerome says eight) from Eleutheropolis on the road to Hebron. But probably that was a second Keilah on the Philistine frontier.

2. Enquired of the Lord.] How? since Abiathar had not yet joined him (verse 6). Perhaps by the prophet Gad (xxii. 5). The formula is used of enquiry through a prophet, 1 Ki. xxii. 5, 7, 8.

3. Here in Judah.] Evidently implying that Keilah was not in Judah, at least not in the hill country, which was probably what they meant by the term, and therefore could not be the same as the Keilah of Eusebius near Hebron.

4. Go down.] Implying that this Keilah was where Joshua places it, in the plain, not in the hill country near Hebron.

5. Saved, &c.] As the Lord had said, in verse 2, save Keilah. See Judg. li. 16; Neh. ix. 27.

6. Abiathar . . . fled to David to Keilah.] According to the Hebrew text it is clear that Abiathar came to David at Keilah for the first time. The expression fled connects this passage with xxii. 20, and shows that it cannot be understood of Abiathar following David from the forest of Hareth. Then, again, it is obvious that the mention of his bringing the ephod with him is introduced here to account for David saying to him in verse 9, Bring bitter the ephod. But this information was equally needed before the enquiry in verse 2, if that enquiry was by the ephod, and its insertion here rather than there would tend in that case directly to mislead. Again, the expression be came down, agrees best with his flight from Nob to Keilah, rather than from Nob to the hill country of Judea. But if Gad was with David at the forest of Hareth, and there enquired for him of the Lord, but did not accompany him to Keilah, and if Abiathar's flight occurred at the time of David's being at Keilah, all the appearances of the text are accounted for, and we have an additional striking instance of God's watchful providential care of David in thus sending Abiathar to supply the place of Gad at so critical a moment. The Sept. reading, and it came to pass when Abiathar the son of Abimelech fled to David, that he came down with David to Keilah, having an ephod in his hand, looks like an attempt to get rid of the difficulty, which it only partially does.

7. God hath delivered.] Literally bêtāθ made him strange, i.e. refuted or rejected him. But there is no other instance of this use of the Hebrew verb (macar). The Sept. and Vulg. had the very probable reading (macar) to sell, deliver, as Judg. iv. 2, &c., ἀναποιμήνω ἀρίστο, "Tradidit eum."

9. secretly practised.] Rather "was forging or working:"

Bring bitter the ephod.] See xxx. 7.
11. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.

12. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

13. ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbade to go forth.

14. And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15. And David saw that Saul was come out to seek his life; and David was in the wilderness of Ziph in a wood.

16. ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18. And they two made a covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

19. ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

11. Will the men of Keilah deliver me up into his hand? See Judg. ix. 2, note. There seems to be here some corruption of the text, since the questions are put in an inverted order, and the second one is repeated, nearly verbatim, in its right order, in verse 12. Thenius's conjecture therefore seems probable, which, by suppressing a yod at the end of verse 10, and another yod in the first word of verse 11, gives this sense (verse 10) ... thy servant hath heard ... that Saul seeketh to come to Keilah to destroy the city; (verse 11) in order that the men of Keilah may deliver me up into his hand. Will Saul come down, &c.?

12. They will deliver thee up.] The conduct of the men of Keilah was like that of the men of Judah to Samson their deliverer (Judg. xv. 10-15). Compare Acts vii. 51, 52.

13. About six hundred men.] They had increased from the 400 mentioned xxii. 2.

14. In the wilderness of Ziph.] Ziph is joined with Maon, Carmel, and Juttah, and placed between Hebron and En-gedi, in Josh. xv. 54, 55, 62. Tell-Zif is still found about three miles south of Hebron, surrounded by a wilderness (Robins. 'B. R.', i. 492; 'Dict. of B.').

15. In a wood.] The word means "a thick wood." The wood no longer exists. The Sept. kawr thy arises from their having read נור, new, instead of נור a wood.

16. And Jonathan, &c.] This suggests the probability of its having been through Jonathan that David was made aware of Saul's intention to come against Keilah. David probably kept Jonathan informed of his own movements. A more touching example of mutual fidelity between friends, under the most trying circumstances, is not on record.

17. I shall be next unto thee.] The humility and unselfish love of Jonathan is apparent in this saying. But it was doubtless well ordered by God's good providence that Jonathan's noble sentiments were not subjected to the unnatural strain of such a situation, but that he died a soldier's death, fighting gallantly for his country, before anything had happened to disturb the perfect beauty of his friendship for David.

18. To his house.] At Gibeah, where, as we learn from verse 19, Saul was at this time.

19. The hill of Hachilah ... on the south of Jesbimon.] Or rather "of the waste, or desert." Jesbimon, here, and Num. xx. 40, xxiii. 28, is not a proper name, but an appellative as Ps. lviii. 7 (Sept. Heb.) lxxviii. 40, &c.
20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the Lord; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place 'Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

The hill Hacibilah, nowhere else mentioned, nor as yet identified, is here, and at verse 24, spoken of as to the south of the desert. In xxvi. 1, 3, where the sequel of this history is given, it is said to be before Jeshimon, which would mean, according to the usual phrase, to the east of the desert, but there probably in front of, to one moving south, which was the direction in which the road ran. The Ziphites had a panoramic view of the country from Tell-Zif, and could see from thence David's men moving about in the desert. They basely sent word to Saul.

20. Our part, &c.] Rather, "It is in our power," &c.

23. Know and see.] Or, as in verse 23, See and know. This phrase occurs very frequently in the historical books. See 1 Sam. xii. 17, xiv. 38, xxxii. 23, xxiv. 11, xxv. 17; 2 Sam. xxiv. 13; 1 Ki. xx. 7; 2 Ki. v. 7, &c.

24. Wilderness of Maon.] See above, verse 14, note. The name still exists in Main, a lofty hill seven miles south of Hebron (Dict. of Bible; R. B. R., i. 493).

in the plain.] (ראים). This word usually denotes "the depressed locality round the Dead Sea," (Dict. of B.) "the desert tract which extends along the valley of the Jordan from the Dead Sea to the Lake of Gennesareth, now called El-Ghor." "The word is (also) applied to the valley between the Dead Sea and the Gulf of Akaba, to which alone the name is now given by the Arabs," (Sin. and Pal., p. 481). Hence it would appear that the wilderness of Maon was within the larger district called Arabah, or, the plain.

25. To seek him.] This last word has fallen out of the Heb. text.

27. Have invaded.] The verb means to strip, or, plunder, to make a raid, or to carry. See the same word, Judg. ix. 33; 1 Sam. xxvii. 8, xxx. 14, xxxii. 8, &c.

28. Sela-hammahlekoth.] I. e. the rock, or, cliff, of slipping away, or escaping. Words of the same root are often applied to smooth slippery rocks, as Pa. xxxv. 6, lxxiii. 18, &c. For the providential incident by which David's life was saved, compare Isai. xxxvii. 9.

29. At En-gedi.] En-gedi (the fountain of the kid), anciently called Hazezon-Tamar.
CHAPTER XXIV.

1 David in a cave at En-gedi, having cut off Saul's skirt, spareth his life. 8 He sheweth thereby his innocence. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his (Gen. xiv. 7; 2 Chr. xx. 2), from the palm trees which used to grow there, still preserves the name of Ain-Djedy. The water of the fountain "is rather warm, but limpid, and delicious to the taste." At three minutes' ride from the fountain "ruins are plentifully scattered around, but all apparently of inferior buildings. There are also vestiges of enclosing walls, and massive abutments formed of huge stones." Ain-Djedy is situated about 200 yards from the Dead Sea, about the centre of its western shore. The approach to it is through most dangerous and precipitous passes. De Saulcy speaks of the skeletons of mules and camels which he saw scattered about in the descent of the Nakh-ain-Djedy, being the "remains of the victims" who had made "a single false step." He himself reached the level ground "nearly exhausted with anxiety and perspiration." But once there the scene was enchanting; plentiful and rich vegetation, a grove of trees, a variety of fruits, in short "a magnificent oasis, in which a multitude of birds were warbling harmoniously." Another feature in the scenery of Ain-Djedy which bears upon our history is the multitude of caverns in the limestone cliffs. "On all sides (says Robinson, i. 500) the country is full of caverns, which serve as lurking places for outlaws at the present day." One of these, a spacious one called Bir-el-Mauquouchich, with a well in it suitable for watering sheep, close to the Wady Hassa, De Saulcy thinks may have been the identical cavern in which David cut off Saul's skirt (vol. i. 198). The cliffs are still inhabited by numerous ibexes, or Syrian chamois (Stanley, 'Sin. and Pal.' p. 289), as well as the Beden or goat. Ain-Djedy was visited by Robinson, who has no doubt of its identity with En-gedi ('B. R.' i. 500-109). He also speaks of the danger of the precipitous pass by which En-gedi is approached, and the great luxuriance of its vegetation. A more suitable place for David's purpose cannot be imagined. It would be only six or seven hours from Maon.

at En-gedi.] Rather "of En-gedi."

3 And he came to the sheeepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

3 To the sheeepcotes, &c.] "Among wandering tribes, for instance among the Algerine Arabs of the present day, caverns and grots are usually preferred for sheeepcotes, because they offer both shelter and security."—De Saulcy, vol. i. p. 198, note. See above, xxxii. 29, note.

4. The day of which the Lord said, &c.] This was the version by David's men of such Divine predictions as 1 Sam. xv. 28, xvi. 1, 12. Jonathan's words, xx. 15, xxiii. 17, show clearly that these predictions were known, and the version of them here given was a very natural one in the mouth of "David's men." Or the words may be rendered Behold the day is come, on which the Lord hath said to thee (i.e. now says to thee, by this significant act of His Providence) Behold, I am giving thine enemy into thy hand, &c. See verse 10. For enemy in the Keri, the Cethib has enemies.

the skirt, &c.] Literally, the wing of
And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.

So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee: and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou test my soul to take it.

The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

Saul's robe (meil, see above, ii. 19, note), whether on Saul at the time, or whether laid aside by him while in the cave, does not appear certain.

5. David's heart smote him.] He thought the action inconsistent with the respect which he owed to the king.

8. David went out of the cave, &c.] David doubtless trusted to his own skill in climbing the crags of the wild goats to elude any pursuit should Saul's men pursue him; but hoped that such a signal proof of his integrity as he was able to give would disarm Saul's resentment.

9. Wherefore hearest thou men's words, &c.] David was quite aware that there were flatterers at Saul's court who were continually inflaming his mind by their false accusations against David. This explains the language of many of the Psalms, as e. g. x. xi. xxxv. and many more.

10. Some bade me kill thee, &c.] It is very doubtful whether the Hebrew can be so rendered. The natural construction of the sentence would be "The Lord had delivered thee into my hand, and bade me kill thee." See verse 4, note. But this is hardly a likely expression for David to have used. A mere change in the punctuation would give the sense expressed by the Vulgate, "I thought to kill thee," &c. ("qui tuum" for "meum").

11. My father.] The respectful address of a junior and an inferior. See 2 K. v. 13, and comp. verse 16, xxv. 8; Ruth, ii. 8, iii. 10, &c.

13. As saith the proverb of the ancients.] The whole verse is the proverb quoted, as is evident from the repetition of the words, my hand, &c., the use of which in verse 12 recalled the proverb to his mind.

14. After womb, &c.] This is another argument to deter Saul from his course. Was it consistent with the dignity of the king of Israel to lead armies in pursuit of a weak and helpless individual like David? He hoped, too, to cool down Saul's envy by such humble expressions concerning himself.

15. The Lord judge, &c.] So it is said of the son of David, that He committed Himself to Him that judgeth righteously (1 Pet. ii. 23).

Plead my cause.] See Ps. xxxv. 1, and xliii. 1.
16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killest me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

CHAP. XXV.

1 Samuel died. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, go taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal hearing thereof dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalath.

AND "Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran."

What part Saul took we are not told, but the whole nation honoured him at his funeral as a national benefactor.

in his house at Ramah.] Probably in the court or garden attached to his dwelling-house. So Manasseh was buried . . . in his own house, 2 Chr. xxxiii. 20, i.e. in the garden, 2 K. xxii. 18. The tomb where our Lord was laid was "in a garden," Joh. xix. 41. The place of sepulture of almost all the kings of Israel and Judah is mentioned in the Books of Kings and Chronicles. Josephus lays great stress upon the funeral honours paid to Samuel. "They wept for him a very great number of days, not looking on it as a sorrow for the death of another man, but as that in which they were every one themselves concerned. He was a righteous man, and gentle in his nature, and on that account he was very dear to God. Now he governed and presided over the people alone, after the death of Elia . . . twelve years, and eighteen years together with Saul the king" ('Antiq.' vi. xiii. 5).

The Sept. has the far more probable reading Mo'ah. The wilderness of Paran lay far off to the south, on the borders of the Wilderness of Sinai (Num. x. 12; 1 K. xi. 18), whereas the following verse (a) shows that the scene is laid in the immediate neighbourhood of Mo'ah. If, however, Paran is the true reading, we must suppose that in a wide sense the wil-
2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shearers which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David’s young men came, they spake to Nabal according to all those words in the name of David, and t ceased.

10 ¶ And Nabal answered David’s servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

6. That liveth in prosperity] The Hebrew (עָלָה) is obscure, and is variously interpreted. The simplest rendering is, “And ye shall say thus about (his) life,” i.e. with reference to his life, health, circumstances, &c., like the preceding “of peace” (marg.). The (and or both) before to beere, where it is redundant, is really the suffix bis, and belongs to life (וָלָה).

8. A good day.] The day of the sheepearers.

thy son David.] Above, xxiv. 11, 16.

9. Ceased.] The Heb. verb “to rest,” or “repose,” is not elsewhere used in the sense of “to cease speaking,” so that this meaning is somewhat doubtful. Perhaps it is better rendered, and they rested, after their long walk. Nabal’s answer was possibly not given till next morning.

10. Who is David, &c.] See Judg. ix. 28, and note.

11. My water.] The mention of water indicates a country where water was scarce. Compare the earnestness with which Caleb’s daughter in this very country begged of her father the “springs of water.” (Josh. xv. 19.) Or “bread and water” may be equivalent to “meat and drink.”
12 So David’s young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal’s wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he tarried on them.

15 But the men were very good unto us, and we were not hurt, neither missed we anything, as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all

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14. Railed on them.] The marginal reading, be flew upon them, is preferable. It is the same word (בָּטַע) as flew upon, xiv. 32, xv. 19, and from which בָּטַע a bird of prey (טּוּרָס) is derived.

16. A wall.] To protect them from the attacks of the Bedouins, &c. They were as safe with David’s men around them as if they were dwelling in a walled town.

17. Know and consider.] Above, xxiii. 22, note.

α man cannot speak to him.] This is the reason why the young man came to Abigail instead of speaking to Nabal.

18. Two bottles.] Rather “two skins,” as the nebel properly means, each of which would contain many gallons. (See note at end of chapter.)

ready dressed.] (Heb. נָטַע, Gr. νότος) as Gen. xviii. 7; Judg. xiii. 15. In many passages (Exod. x. 25; Levit. iv. 20; Num. vi. 11, &c.) the word (both Heb. and Greek) has the further meaning of offering the slain animal in sacrifice.
that *pertain* to him by the morning light any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, 

*Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.*

25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy

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even like 1 Sam. iii. 17, because there it is, God do so to thee, &c., if thou, &c. The Sept. read, God do so to David; the Syriac and Arabic, God do so to his servant David. If the Hebrew text is correct it must be explained by two constructions being mixed. "God do so to David, &c., if I leave any alive," and "God do so to David's enemies, &c., if any of them remain till the morning." The phrase which follows, which is also found at 1 K. xiv. 10, xvi. 17, xxii. 21, 2 K. ix. 8, and nowhere else, and which denotes the utter destruction of a family, is rightly explained to mean "every male," perhaps with the idea, "down to the very meanest member of the household." In three out of four of the above passages, there is added, "him that is shut up and left in Israel."

23. *Fall . . . on her face.* A still stronger expression than that used of David to Saul, xxiv. 8. See 2 Sam. i. 2; Gen. xvii. 3; Luk. xvii. 16.

26. *Now therefore, &c.* There is no sense in the A.V., since the oath affirms nothing. The passage should be rendered as follows: *And now my lord, as the Lord liveth, and as thy soul liveth, it is the Lord that bath withheld thee (literally, as true as that the lord liveth, &c., so true is it that the Lord hath withheld, &c.) from coming into blood-guiltiness (as verse 31), and from saving thyself with thine own hand (literally, and from thine own hand saving thee); and now all thine enemies shall be as Nabal (whom she considers as utterly impotent to hurt David, and as already thoroughly humbled before him), and (so shall) all that seek evil to my Lord.*

27. *Unto the young men.*] She does not presume to offer it for the use of David himself.

28. *Forgive the trespass.*] As she had said in verse 24, *Upon me be this iniquity.* The acceptance of her present would be the token of this forgiveness.

*for the Lord will make . . . a sure house.* Compare ii. 35, and 2 Sam. vii. 16; 1 K. xii. 38. Abigail's firm persuasion of David's kingdom stands upon the same footing as Rahab's conviction of God's gift of Canaan to the Israelites (Josh. ii. 9-13). Both testified to God's revelation and their own faith. This is doubtless the reason why Abigail's speech is recorded. What she adds of her own observation of David's blameless character well illustrates how reason concurs with prophecy in leading men to a settled faith in our Lord Jesus Christ. Compare Matt. xvi. 16; Luk. xxiii. 41, 42. As regards the connexion of her prayer for forgiveness with the announcement of David's future reign, it is fully explained by the closing words of verse 31. She is asking a full forgiveness, which is to be in force when David is at the height of his power. Compare Rahab's prayer above quoted.

29. *Yet a man is risen, &c.* Rather, *Though a man is risen,* &c. It is expressed generally, but of course points at Saul. But, rather "yet," answering though.

*in the bundle.* Rather "the bag," in which
35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal’s heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.
40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.
41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.
42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.
43 David also took Ahinoam of Jezreel; and they were also both of them his wives.
44 ¶ But Saul had given Michal his daughter, David's wife, to Phaltiel the son of Laish, which was of Gallim.

40. Carmel.] As above, verse 2, and xv. 12.
David sent us, &c.] There is no note of the exact interval that elapsed between Nabal's death and David's hearing of it, or, again, between David's hearing of it and his message to Abigail; nor is there any reason to suppose that the marriage took place with unbecoming haste. The widow of such a husband as Nabal had been could not, however, be expected to revere his memory. After the customary mourning of seven days, she would probably feel herself at liberty. See 2 Sam. xi. 26, note.

43. Took.] Perhaps meaning had taken. In the list of David's wives Ahinoam is mentioned first, 2 Sam. iii. 2; 1 Chr. iii. 1. But this may be only because her son was the first-born.

of Jezreel.] Not the well-known city of Samaria which gave its name to the plain of Esdraelon, but a town of Judah, near Carmel. Josh. xv. 56. Compare 1 Chr. iii. 1, iv. 3. The country of Ithra (2 Sam. xvii. 25) was probably the same Jezreel. David's now taking two wives was an indication of his growing power and importance as a chieflain. The number was increased to six when he reigned in Hebron (1 Chr. iii. 1), and still further when he became king of all Israel (2 Sam. v. 12, 13.) See above, note to 1 Sam. i. 2.

44. Had given.] There is no way in Hebrew of distinguishing the pluperfect from the perfect, but it is probable that the pluperfect here rightly indicates the order of the events. Saul's giving Michal to Phaltiel was intended to mark the final rupture of his own relations with David. Compare Judg. xiv. 20; 2 Sam. iii. 7, xvi. 21.

Phaltiel.] Or Phaltiel (2 Sam. iii. 15), where we read how he was compelled by Abner to restore Michal to David.

Gallim.] Only mentioned here and Isai. x. 30, where it appears to be a city of Benjamin, and to be in the neighbourhood of another town called Laish, from which it may be presumed Phaltiel's father derived his name.

ADDITIONAL NOTE on verse 18.
In Josh. ix. 4, 13, a different word is used (תִּירָבָא) but meaning the same thing. These leathern vessels varied in size, according to what skin they were made of, and the use they were to be put to. The smaller and more portable kind, which may not improperly be called bottles, were made of the skin of a kid. Larger ones of the skin of a he-goat. Bruce, in his travels, describes a still larger kind called gerba, made of an ox-skin, squared, which contained about 60 gallons, and two of which were a load for a camel. In Georgia the wine is stowed in large ox-skins, and moved in smaller ones of goats' or kids' skins. The Arabs invariably to this day carry their milk, water, &c., in such leathern vessels. Representations of skin-bottles of various sizes are seen on Egyptian monuments, and similar vessels filled with air are seen on the Assyrian sculptures, and are used at the present day in crossing the Euphrates and other rivers. Homer speaks of wine being carried in a "goat's skin," and in Spain and Italy wine is kept in skins to this day. One skin (22) of wine was a handsome present from Ziba, sufficient for David's household, and in proportion to two hundred loaves of bread, an hundred bunches of raisins, and a hundred of summer fruits, 2 Sam. xvi. 1. Compare the cattles mentioned in this verse. The provisions were all ready to Abigail's hand, having been provided for the sheep-shearing feast.
CHAPTER XXVI.

1 And Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 2 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 3 David reproved Abner, and exhorted Saul. 21 Saul acknowledged his sin.

AND the Ziphites came unto Saul to Gibeah, saying, "Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?"

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and "Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

also be remarked that the two narratives may be brought into very near agreement if we suppose David’s men, in xxiv. 3, to mean not the whole gang, but his two companions Ahimelech and Abishai; if we suppose David’s coming into the cave to be not accidental, but the result of the reconnaissance mentioned in xxvi. 5, and give to the word ינשיב, in xxiv. 3, its proper sense of “lying in ambush,” waiting till all was quite still in the camp; and if we suppose that Abner and the people were encamped just outside the cave within which Saul lay, as it is natural to suppose they were. If we further suppose that one narrative relates fully some incidents on which the other is silent, there will remain no discrepancy of any importance. So that on the whole the most probable conclusion is that the two narratives relate to one and the same event. Compare the two narratives of the Creation, Gen. i. and Gen. ii. 4, sqq.; the two narratives of David’s war against the Syrians under Hadarezer, 2 Sam. viii. and x.; those of the death of Ahaziah, 2 K. viii. 27, sqq., and 2 Chr. xxii. 9; and many instances in the Gospels as compared one with another.

3. The hill of Hachilab.] See above, xxiii. 19.

in the wilderness.] Viz. of Ziph. Above, xxiii. 14, 15.

be saw that Saul, &c.] Compare xxiii. 15.

4. In very deed.] An unusual expression, which occurs only in xxiii. 23.

5. The trench.] (As the Targum), but rather "the waggons." See above, xxvi. 20. The Sept. render it here, and verse 6, by λαξίφημι, a covered chariot. The Syriac and Arabic by the track, or, path. The Vulg. has tentorium. The change of one letter (τ for δ) would turn the word into μείλ (המ), as in xxiv. 5, and give the sense that Saul was sleeping in his cloak.
6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10 David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

6. Abimelech the Hittite.] Only mentioned here. Uriah was also a Hittite.

Abisbal.] First mentioned here. He was son of Zeruiah, David's sister, but probably about the same age as David. He became very famous as a warrior, 2 Sam. xxiii. 18, but was implicated with his brother Joab in the murder of Abner in retaliation for the death of their brother Asahel, 2 Sam. iii. 30. See also 2 Sam. ii. 18, x. 14, xviii. 2, 5, 12, xxi. 17; 1 Chr. xviii. 12.

7. By night.] Probably the next night. The description in this verse is quite compatible with David and his companion being hid in the cave.

8. God hath delivered, &c.] See xxiv. 4.

9. Destroy him not.] David's abstinence under such provocation, and with such a tempting opportunity, was truly admirable.

10. Saw it nor knew it.] xxiii. 22, note.

a deep sleep from the Lord.] Compare Gen. ii. 21.

14. That crest to the king.] This seems to connect this narrative with xxiv. 8, where David cried, My lord the king.

15. A valiant man.] Literally, a man (יִרְעָם). This is rather a peculiar use of the word, but iv. 9 may be compared, where be men is equivalent to "be brave men." The word יִרְעָם, the great man, is also opposed to דָּם, the mean man, Isai. ii. 9.

who is like to thee, &c.] This incidental testimony to Abner's great eminence as a warrior is fully borne out by David's dirge at Abner's death, 2 Sam. iii. 31-34, 38, as well as by his whole history. At the same time David's bantering tone in regard to Abner, coupled with what he says in verse 19, makes it probable that David attributed Saul's persecution of him in some degree to Abner. Abner would be likely to dread a rival in the young conqueror of Judah. Considering Abner's great power and influence, it seems likely, too, that he would have been able to restrain Saul, backed as he would be by Jonathan, from persecuting David, had he been so disposed. Abner's enmity to David is also confirmed by his conduct after Saul's death,
16 This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The Lord render to every

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2 Sam. ii. 8. If this was the case, we have another instance of David's wonderful magnanimity and generosity of character in his treatment of Abner, 2 Sam. iii.

17. Saul knew David's voice.] xxiv. 16.

18. Wherefore doth my lord, &c.] xxiv. 9-11.

19. If the Lord have stirred thee up.] The meaning of this passage, which has been obscured by commentators, is clear from the preceding history. "An evil spirit from God" "troubling him" was the beginning of the persecution. And this evil spirit was sent in punishment of Saul's sin, 1 Sam. xvi. 1-14. If the continued persecution was merely the consequence of this evil spirit continuing to vex Saul, David advises Saul to seek God's pardon, and, as a consequence, the removal of the evil spirit, by offering a sacrifice. But if the persecution was the consequence of the false accusations of slanderers, then "cursed be they before the Lord."

saying Go serve, &c.] Not that his enemies used these words, but they express the consequence of their actions. They drove David out from the only land where Jehovah was worshipped, and forced him to take refuge in the country of heathen and idolaters. The idea of banishment into foreign lands being equivalent to the worship of false gods is also found in Deut. iv. 27, 28, xxxviii. 36, 64. For a beautiful expression of David's feelings at being cut off from the worship of Jehovah, see Ps. xlii. xliii. lxxxiv. cxliii. For the idea of the worship of false gods or of the true God being influenced by the country in which a person lives, see Ruth i. 15, 16, and 2 K. v. 17.

the inheritance of the Lord.] See x. 1; 2 Sam. xiv. 16, xx. 19, xxi. 3; Exod. xv. 17; Deut. xxxii. 9, &c.

20. Let not my blood, &c.] In these words David simply pleads for his life. Compare xiv. 45.

before the face of the Lord.] Suggesting, as xxiv. 12, that the Lord would avenge his death.

for the king of Israel, &c.] His own insignificance is another reason why he should be spared. Compare xxiv. 14. It was unworthy of Saul's greatness to pursue a helpless person like David with such animosity.

a partridge.] Literally the caller, from its well-known call or cry. See Jer. xvii. 11.

21. I have sinned.] Compare xv. 30.

my soul was precious, &c.] xxiv. 17-19. There is no hint of a former escape.

I have played the fool, &c.] Nothing can be more humble than Saul's confession; and there is not the slightest pretence for saying with Keil that Saul appears more hardened in this narrative than in that of ch. xxiv.

22. Behold the king's spear.] So the Keri. But the Cetib has Behold the spear, O king!

23. The Lord render to every man his righteousness, &c.] In xxiv. 17-19 this sentiment
man his righteousness and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing David to be in Gath seeketh no more for him. 2 David beggeth Ziklag of Achish. 3 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 "And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?"

6 Then Achish gave him Ziklag.

is put into Saul's mouth, not David's. For a similar variation, see Matt. xxi. 41 compared with Luke xx. 16, and Matt. xviii. 1 compared with Mark ix. 33. For the sentiment, see Ps. xviii. 20-24.

24. Deliver me out of all tribulation:] See Ps. xviii. title, and verse 6, 19, 48, &c.

25. Thou shalt do, &c.] Literally, Doing thou shalt do, and prevailing thou shalt prevail. The sense is equivalent to xxiv. 20.

Saul returned to his place.] Viz. to Gibeah, to his house, as it is, xxiv. 23. Compare xxvii. 5, a place. The word place is used interchangeably with city, Num. xxi. 3, compared with Judg. i. 17. See also Num. xxiv. 25 (the language of which is identical with this verse); Gen. xviii. 33, xxxi. 55, &c.

 chap. xxvii. 1. In bis heart.] Rather "to himself," literally to his heart.

perish by the hand.] Rather, with all the versions, "fall into the hand of."

2. David arose, &c.] No doubt he sent messengers beforehand to ascertain that Achish would receive him. Being now at the head of a warlike band of six hundred men, and being the enemy of Saul, he was a valuable ally to Achish.

son of Maach.] Called son of Maacah, 1 K. ii. 39.

3. Dwelt at Gath.] Perhaps at this time he formed the friendship with Ittai the Gittite, which appears 2 Sam. xvi. 19, xviii. 2.

every man with his household, &c.] This is mentioned, together with the fact of David's wives being present, to prepare the way for the narrative in ch. xxx.

4. He sought no more, &c.] Thus justifying David's hope in verse 1.

5. Why should thy servant dwell, &c.] David, with characteristic Oriental subtlety, suggests as a reason for leaving Gath that his presence was burdensome and expensive to the king. His real motive was to be more out of the way of observation and control, so as to act the part of an enemy of Saul, without really lifting up his hand against him and his own countrymen of Israel.

6. Ziklag.] This was properly one of the cities of Simeon within the tribe of Judah (Josh. xv. 31, xix. 5), but had been taken possession of by the Philistines. The exact situation of it is uncertain, though it is mentioned as existing after the return from Babylon (Neh. xi. 28). The narrative in ch. xxx. 9-21, shows that it was in the south of Judah,
that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the Gezerites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

but north of the brook Besor, of which, however, the situation is unknown.

unto this day.] This phrase, coupled with the title, the kings of Judah, implies that this was written after the revolt of Jeroboam, and before the Babylonish captivity.

7. The country, &c.] Literally, the field, in opposition, as appears from verse 5, to the city. For the use of this word, see Ruth 1, 1, to the note.

a full year, &c.] (דְּנֵי). Josephus had a different reading. He reduces the time to four months and twenty days. For the Hebrew use of "days," see Judg. xiv. 8, note, and xix. 2, note, in which latter passage singularly enough, the enumeration of time is identical with that before us. Literally, in both places, Days four months. The only difference is the insertion of and here, before four months, which is wanting in Judg. xix. 2.

8. The Geshurites.] This tribe is mentioned as bordering upon the Philistines, and as being within the borders of the Land of Promise, Josh. xiii. 3. From the expression went up, they would appear to have lived on the mountainous district which terminates the desert on the north-east. They were a different tribe, or, at least, a different branch of it, from the Geshurites who lived on the north-east border of Bashan, and were Arameans, 2 Sam. xv. 8, lii. 5, &c.

the Gezerites.] This would mean, inhabitants of Gezer. But Gezer (Josh. x. 33, xii. 12) lay far to the north, some fifty miles off. The Cethub has Gerizim, who are otherwise unknown, but may be connected with those who gave their name to Mount Gerizim.

Amalekites.] See xv. 2, note.

10. And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11. And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

as thou goest to Shur.] See xv. 7, note.

9. The sheep and the oxen, &c.] The same enumeration of the wealth of the Amalekites is found in xv. 3, 9, 14, 21. It indicates a nomad tribe.

10. Whither, &c.] The present Hebrew text cannot be so rendered, and, indeed, can mean nothing but You have not invaded, &c., or, rather, Do not invade. But this does not make sense. The Sept. and the Vulg. read against yobom (יהוב) made you invasion?

south of the Jerahmeelites.] I.e. the descendants of Jerahmeel, the son of Hezron, the son of Perez, the son of Judah (1 Chr. ii. 5-9). These descendants are enumerated (1 Chr. ii. 25, sqq.). They were therefore a portion of the "south of Judah."

the Kenites.] See Judg. i. 16, note, iv. 11, and for their near neighbourhood to Amalek, see xv. 6.

11. To bring tidings.] The word tidings is not expressed, and can scarcely be understood. The sense rather is "to bring them to Gath," as captives and slaves. The prisoners taken would naturally have been part of the spoil, but David dared not to bring them to Gath lest his deceit should be discovered. Obviously these tribes were allies of the Philistines.

so will be his manner.] The A. V., following the Masoretic punctuation, rightly puts these words into the mouth of the supposed captives, not, as Thelenius and Keil, into that of the narrator. This appears from the so . . . and so, which must both belong to the same speech, and from the phrase bis manner, where bis must refer to the immediately preceding David.
CHAPTER XXVIII.

1. Achish putth confidence in David. 3. Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch.
21. The woman—with his servants refresh him with meat.

And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.
2. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3. ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

4. And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6. And when Saul enquired of the

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And when Saul enquired of the
I. SAMUEL. XXVIII.

LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

The Lord slew Saul, and gave his kingdom to David, because he enquired not of the LORD. The explanation of this apparent discrepancy is not to be found in the use of different Hebrew words for to enquire in the two passages (Wordsworth in 1.), but rather in the fact that enquiring of the familiar spirit was positively antagonistic to enquiring of the Lord. That Saul received no answer when he enquired of the Lord was a reason for self-abasement, and self-examination to find out and, if possible, remove the cause, but was no justification whatever of his sin in asking counsel of familiar spirits. For this he is justly described as one who enquired not of the Lord. By dreams, which was an immediate revelation to himself; by Urim, which was an answer through the high-priest clothed in the ephod; by Prophets, which was an answer conveyed through some seer speaking by the Word of the Lord, as xxii. 5.

7. Enquire.] A different word from that used in verse 6, though nearly synonymous with it. It is more frequently applied to enquiry of a false god, as e.g. 2 K. i. 2, 3, 6, 16; Isai. viii. 19, xix. 3. Compare, on the other hand, Deut. xviii. 11, and see also 1 Chr. x. 13, 14.

A woman that hath a familiar spirit.] Literally, a woman mistress, or, owner of שִׁנָּה (šôn). The word (šôn) means a skin bottle (Job xxxii. 19), and hence appears to mean the distended belly of the ventriloquist, by which word the Sept. always renders שִׁנָּה. Thence it is applied both to designate the male or female ventriloquist as in verses 3 and 9, and Deut. xviii. 11; 2 Chr. xxxiii. 6; and also the spirit which was supposed to speak from the belly of the ventriloquist. In this sense it is used in verses 8 and 9, and Isai. xxix. 4.

En-dor.] “Seven or eight miles from the slopes of Gilboa” (‘Dict. of Bible’), on the north of little Hermon, where the Philistines were encamped; so that Saul must have run great risks in going there. En-dor, the spring of Dor, was within the borders of Issachar, but belonged to Menasheh (Josh. xvii. 11). It was memorable for the defeat of Sisera, Ps. lxxxii. 10. The name still survives in the modern village of Endor (Robins., ii. 360). Eusebius describes it as four miles south of Tabor.

8. Disguised himself.] The same word as 1 K. xx. 38.

divine.] (ἁγία), a word, like most of those describing illicit vaticinations, of Syriac origin. For its use see Deut. xviii. 10, 14; 2 K. xvii. 17; Josh. xiii. 22; 1 Sam. vi. 2, &c.

the familiar spirit.] See verse 7, note.

bring me him up.] The art of the ventriloquist seems to have been always connected with necromancy. The Greeks had necromancers who were called Psychagogi, and who called up departed spirits to give answers to those who consulted them. There was a temple at Heraclea, near Olympia, where Pausanias consulted the Manes of Cleonice, see Plut. ‘Life of Cimon,’ and one at Phigalia, in Arcadia, also consulted by him. See Pausan. ‘Laconic.’ iii. 17, 9. In Deut. xviii. the consulter with familiar spirits, the wizard and the necromancer (one who enquires of the dead) are joined together. But it does not follow that ventriloquism was the only form of necromancy.

9. Those that have familiar spirits.] In the Hebrew simply פּוֹאוֹת. See above, verse 7, note.

11. Bring me up Samuel.] Archbishop Trench observes on this passage, “All human
12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou disobeyest not the voice of the LORD, nor executest his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

history has failed to record a despair deeper or more tragic than his, who, having forsaken God and being of God forsaken, is now seeking to move hell, since heaven is inexorable to him; and infinitely guilty as he is, assuredly there is something unutterably pathetic in that yearning of the disanointed king, now in his utter desolation to change words once more with the friend and counsellor of his youth, and if he must hear his doom, to hear it from no other lips but his" ("Shipwrecks of Faith," p. 47).

12. When the woman saw Samuel, &c.] It is manifest from this, both that the apparition of Samuel was real, and also that the woman was utterly unprepared for it. "None was more amazed at the success of her necromancies than the sorceress herself" (Trench, as above).

13. I saw gods, &c.] Elohim. This is manifestly wrongly rendered in the plural, for Saul's question immediately follows, What is his form? the form of the person she had described as Elohim. It is possible that Elohim is here used in a general sense of a supernatural appearance, either angel or spirit. It is also applied to earthly potentates, Ps. lxxxii. 1, 6.

14. A mantle.] the meil, see ii. 19, note.

be stooped with his face, &c.] As David did to Saul (xxiv. 8). This impulsive reverence on the part of the king to his former subject is a striking testimony to Samuel's illustrious character.

17. To him.] The Sept. and Vulg., and several Heb. MSS., read to thee. If the present Heb. text is right, it must be rendered "for himself," as in the margin.

19. Also deliver Israel.] Rather "will deliver Israel also," the force of the saying lying in this, that Saul had not only brought ruin upon his own house, but upon Israel also.

16. Ascending out of the earth.] Hell, or the place of the departed, is always represented as under the earth.

14. A mantle.] the meil, see ii. 19, note.
1. Sam.: XXVIII. XXIX.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the princes of the
Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, "Saul slew his thousands, and David his ten thousands?"

6 ¶ Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee:

The lords (רעים) to princes (נביאים), twice here and twice in verse 4 and verse 9, is singular. The Sept. has throughout סדירים.

be fell unto me.] The regular word for deserting and going over to the other side. See Jer. xxxvii. 13, xxxviii. 19, &c. The words unto me seem to have fallen out of the text. They are expressed in all the versions.

4. With the heads, &c.] Compare 1 Chr. xii. 19.

5. Of whom they sang, &c.] See xxii. 11, xviii. 6-8.

6. As the Lord liveth.] The swearing by Jehovah seems strange in the mouth of a Philistine. But probably not the ipissima verba, but only the sense of this and such like speeches, is preserved.

thy going out, &c., is good in my sight.] Either I am perfectly satisfied with all thy past conduct, or, I should have been satisfied for thee to continue in the camp, &c. The first seems to be the meaning.

8. David said unto Achish, &c.] Beyond all doubt David spake this in subtilty in order to conceal his inward satisfaction at not being compelled to fight against Saul and the Israelites, and to keep up in the mind of Achish the notion of his being a sworn foe to Saul. See xxvii. 10-12.

9. I know, &c.] It seems a strange expression to say "I know that thou art good in my sight." Theneus would read, Thou knowest, &c., but without any authority of MSS. or versions. But the words may be rendered I know it, for thou art good, &c., i.e. I fully assent to all you say as to your own innocence, for you are as good, &c. For this use of ידוע I know, compare Gen. xxviii. 19.

10. With thy master's servants.] This is not a natural expression for Achish to apply to David's band, unless he partook of the suspicions of the lords, which he does not appear to have done. But the clue to it may be found in 1 Chr. xii. 19-21, where it appears that a considerable number of Manassites fell to David just at this time, and went back with him to Ziklag. It is therefore to these new comers that Achish applies the expression (and with propriety) "thy master's servants." It is impossible not to recognise here a merciful interposition of Providence, probably in answer to many prayers, by which David was not only saved from the necessity of fighting against his king and country, but sent home just in time to
and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 4 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

A ND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

recover his wives and property from the Amalekites (ch. xxx.). That David maintained his position by subtlety and falsehood, which were the invariable characteristics of his age and nation, is not in the least to be wondered at. No sanction is given by this narrative to the use of falsehood.

CHAP. XXX. 1. On the third day.] This indicates that Aphek was three days' march from Ziklag, say about fifty miles, which agrees very well with the probable situation of Aphek (XXIX. 1, note). From Ziklag to Shunem would not be less than eighty or ninety miles.

the Amalekites.] Doubtless in retaliation of David's raids (XXVII. 8, 9).

the south.] Viz. of Judah, the technical name for it. See verse 14, and XXVII. 10, and Josh. xv. 21, 31.

2. They slew not any.] Owing to the absence of all the men with David there was no resistance, and consequently the women and children were carried off as booty.

6. The soul of all the people was grieved.] For the phrase bitter of soul, see i. 10, xxii. 2, note; Judg. xviii. 25; and 2 Sam. xvii. 8. "Exasperated" would more nearly express the force of the phrase here. It is the anger arising from grief like that of "the bear robbed of her whelps." For the threat to stone David, compare Exod. xvii. 4; Num. xiv. 10.

David encouraged himself, &c.] Many of the Psalms are a beautiful illustration of this saying. See e.g. Ps. iii. 6, vi. xiii. xvi. xvii., &c.

7. David said to Abiathar, &c.] By which we learn that Abiathar continued to abide with David, ever since he joined him at Keilah, xxix. iii. xxii. 20; 1 K. ii. 26. On enquiry of the Lord by the ephod, see Judg. i. 1, note, xxii. 13, &c. It will be observed that here, and at xxiii. 10-12, there is not a vestige of the Jewish notion that the answers were given by the shining out of the stones in the breastplate of the ephod. The answers were evidently given by the Word of the Lord in the mouth of the high-priest. Compare Joh. xi. 51.

8. Thou shalt surely overtake, &c.] The original is much more terse and pointed than
9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening

the A. V.: “Pursue! for thou shalt overtake, and set free.”

9. Six hundred men.] David's own band of veteran warriors, xxvii. 2. The new recruits who had joined him (above, xxxix. 10, note), were not trained enough for such a rapid and dangerous expedition.

Besor.] With the article. The torrent of good tidings, thought to be the stream of the Wady Sherazah which enters the sea a little south of Gaza.

those that were left behind.] As related in verse 10.

10. Faint.] The verb (pagar) only occurs here, and verse 21, but the substantive (pager), a corpse, is common.

11. They found.] Lighted upon accidentally, happened upon.

12. Cake of figs, &c.] See above, xxv. 18, note.

three days and three nights.] Indicating that at least so long a time had elapsed since the sack of Ziklag.

14. The Cherethites.] Manifestly here used as synonymous with Philistines, as appears by comparing verse 16. In like manner in Ezek. xxv. 16, the Cherethim are spoken of as an integral part of the Philistines, and so again Zeph. ii. 4-7, in which latter passage the Cherethim seem to be connected (as in our text) with the southern extremity of Philistia, viz. Gaza and Askelon. In David's reign the body-guard commanded by Benaiah consisted of Cherethites and Pelethites (i. e. q. Philistines?) and a picked corps of six hundred men of Gath commanded by Ittai the Gittite. It would seem from this that the Cherethites and Philistines were two kindred and associated tribes, like Angles and Saxons, who took possession of the sea-coast of Palestine, of whom the Philistines, being the most powerful, gave their name to the country and the nation in general, though that of the Cherethites was not wholly extinguished. Many persons connect the name Cherethite with that of the island of Crete.

15. Nor deliver me into the hands of my master.] A touching instance of the natural love of liberty, and the odious character and injustice of slavery.

17. The twilight.] Twilight is a doubtful word, being applicable alike to the early morning and the early evening. It is not likely that the Amalekites should be eating and drinking and dancing before sun-rise. It is best, therefore, to understand here the evening twilight, and to suppose that the fight was continued till the evening of the next day, when the darkness put an end to the pursuit, and four hundred men contrived to
of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.

22 Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

23 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.

25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the

escape on camels. David remained complete master of the camp and all the booty.

of the next day.] This, and not the margin, seems to be right. The word translated next day is probably an adverb. If a conjecture is admissible, the change of a single letter (י for י) would turn לְמַשְׁמַע לְמַעְשַׁה into לְמַשְׁמַע לְמַעְשַׁה, to wipe them out, i.e. utterly destroy them, so that not a man escaped, &c. If the twilight is the morning twilight, as the contrast between twilight and evening rather suggests, the natural explanation would be that David arrived at night and found them drinking and dancing, but put off his attack till the twilight when they were still sleeping securely after their revelry.

young men.] Perhaps here in the sense of servants (as in verse 13), those who had the charge of the camels.

18. Recovered — rescued.] The Hebrew word is the same in both cases, and in verse 8, but different from verse 19. To "deliver or set free" is the exact meaning of it.

19. That they had taken to them.] The sense is, "that they (the Amalekites) had taken possession of." To them means for themselves, but is nearly redundant. See Gesen., Thes.

20. And David took, &c.] The meaning is, and David took all the sheep and oxen which the Amalekites drove (i.e. had in their possession) before that acquisition of cattle (viz. before what they took in their raid to the south), and they (the people) said, This is David's spoil. This was his share as captain of the band, just as Gideon had all the gold ear-rings (Judg. viii. 24-26). All the other plunder of the camp — arms, ornaments, jewels, money, clothes, camels, accoutrements, and so on — was divided among the little army. David's motive in choosing the sheep and oxen for himself is evident from verse 26-31. They were the most acceptable presents he could make to his friends in Judah.

cattle.] Literally, something bought or acquired, hence specially cattle, i.e. sheep and oxen. Here it may be either rendered acquisition of cattle, or simply cattle, "before that cattle," meaning "before they drove that cattle." See Gen. xxxi. 18.

24. As his part, &c.] A striking example of the justice and fairness of David's character, and of his firmness in enforcing such conduct among his followers. Compare Josh. xxi. 8. In like manner Polybius (x. xvi. 5) relates of Publius Scipio that in the division of the spoil after the capture of Nova Cartago, he divided it equally amongst all his troops, and that both the reserve, and those who guarded the tents, and the sick, and those detached on any special service, all had an equal share with those who were actually engaged.
elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord; 27 To them which were in Bethel, and to them which were in south Ramoth, and to them which were in Jattir,

28 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa,

29 And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites,

30 And to them which were in Hormah, and to them which were in Chor-asan, and to them which were in Athach,

31 And to them which were in Hebron, and to all the places where

27. Bethel.] It appears from 1 Chr. iv. 30 that there was a place called Bethuel (בֵּיתוּל), quite in the south near Beer-sheba, Hormah, and Ziklag; and from Josh. xix. 4 (where it is written Bethul (בֵּיתוֹל)) that it was one of the cities of the Simeonites. This is doubtless the place here meant, not Bethel.

South Ramoth.] Or rather "Ramoth of the South country" (above, xxvii. 10, xxx. 1, 14), so called to distinguish it from Ramoth-Gilead. In Josh. xix. 8 it is called Ramath of the South, and was one of the Simeonite cities. It is perhaps the same as Ramath-lehi (Judg. xv. 17). Shimei the Ramathite (1 Chr. xxvii. 27), who was over David's vineyards, was evidently a native of this Ramath. See below, verse 28.

Jattir.] "In the mountains of Judah (Josh. xv. 48), and one of the Priests' cities (ib. xxii. 14; 1 Chr. vi. 57). It is identified by Robinson with 'Attir, ten miles south of Hebron, though this is not absolutely certain. Ira, and Gareb, the librists (2 Sam. xxiii. 38), were probably natives of Jattir, and possibly of those who had David's presents.

28. Aroer.] Obviously not Aroer on the Arnon, but (if rightly written) some town in Judah not elsewhere named. Robinson (ii. 199) identifies it with the ruins of an ancient town which he discovered in the Wady 'Ar'arah, about eleven miles W.S.W. from Beer-sheba ('Dict. of Bible').

Siphmoth.] Not elsewhere mentioned, but Zabdi the Shipshime (1 Chr. xxvii. 27), who was over David's wine cellars, was evidently a native of this place. It is a remarkable proof of the grateful nature of David, and his fidelity to his early friendships, as well as a curious instance of undesigned coincidence, that we find among those employed by David in offices of trust in the height of his power so many inhabitants of those obscure places where he found friends in the days of his early difficulties. Ezri the son of Chelub, Shimei the Ramathite, and Zabdi the Shipshime, as well as Ira and Gareb, and Ittai, and Hezrai, and many others, were probably among these friends of his youth.

Eshtemoa.] In the mountains of Judah (Josh. xv. 50), also one of the Priests' cities (1 Chr. vi. 57). The name is preserved in the modern Semuab, where are ruins of an ancient town.

29. Rachal.] Not elsewhere mentioned. The Sept. reads Carmel, the letters of which in Hebrew are very similar to in Rachal.

the cities of the Jerabmeelites.] See xxvii. 10, note. The names of these cities are not known.

cities of the Kenites.] Judg. i. 16, note; 1 Sam. xv. 6.

30. Hormab.] See Judg. i. 17, note, and Num. xxi. 3. Its ancient name, Zobath, is still preserved in the modern Zepata (or Sebata), "two hours and a half south-west of Khalasa," according to Keil. Robinson places it at the pass Es-sufa (see 'Dict. of Bible').

Chor-asan.] Doubtless the same as Asban (Josh. xv. 42, xix. 7), in the Shephelah of Judah, inhabited by Simeonites, and one of the Priests' cities (1 Chr. iv. 32, vi. 59).

Attab.] Not elsewhere mentioned, and quite unknown. It has been conjectured with probability to be a false reading for Eitber (Josh. xix. 7), written Etam (1 Chr. iv. 32), which is mentioned, with Asban, as a Simeonite city. It only differs in the last letter (והל and והל), and these are very similar.

31. Hebron.] Now El-Khuhl, anciently called Kirjath-arba, the city of Arba, one of the cities of the Anakim. It was conquered by Caleb, and became his inheritance (Josh. xiv. 14, 15). It was from the immediate neighbourhood of Hebron that the grapes of Eschol came (Num. xiii. 22, 23). It is often mentioned in the history of Abraham. Sarah died there (Gen. xxiii. 2), and was buried there, as was Abraham (Gen. xxiii. 19, xxv. 9, 10), and their tombs are preserved with
David himself and his men were wont to haunt.

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armourbearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcases. 11 They of Jabez-gilead, recovering the bodies by night, burned them at Jabez, and mournfully bury their bones.

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his

great sanctity to the present day. (See account of the Prince of Wales's visit to Hebron, by the Very Rev. A. P. Stanley.) Hebron was a city of refuge (Josh. xx. 7), and one of the cities of the Kohathites (Josh. xxi. 11). It lies twenty miles south of Jerusalem.

CHAP. XXXI. 1. Now the Philistines.] This resumes the thread of the narrative from xxi. 11. What ensues to the end of this chapter is verbally the same (with a few variations) as 1 Chr. x. 1-12. Whether the battle took place in the valley of Jezreel, and the Israelites, being worsted, fled to Gilboa and were pursued, or whether their positions on Gilboa were stormed, does not appear certain.

2. Saul's sons.] See xiv. 49, note. The names here agree with 1 Chr. viii. 33, x. 2.

3. The archers.] The literal version of the Hebrew would be "The shooters, men with the bow," an unusual expression, and looking like a gloss. The duplicate passage in 1 Chr. omits the word men, which gives the sense, either, the Shooters with the bow hit him, or, the Shooters hit him with the bow, with arrows shot from the bow.

be was sore wounded.] Better, with Gesen., "he was sore afraid," as the sense of the word is Deut. ii. 25, there rendered be in anguis. Saul's fear is explained in verse 4. (See note at end of chapter.)

4. His armourbearer.] See xvi. 21. Had David continued in this office he would probably have perished in this battle. But God had put him in a place of safety, though it seemed one of great peril. [these uncircumcised.] See xiv. 6, note.

6. All bis men.] This and similar expressions must not be taken too literally. We know that Abner, and Ish-bosheth, and many more survived the day of Gilboa. The Chronicles (1 Chr. x. 6) instead of all bis men, has all his house.

7. On the other side of the valley.] This must mean to the north of the plain of Jezreel, and would comprise the tribe of Naphtali, and Zabulon, and probably Issachar. But the text of 1 Chr. x. 7 has "that were in the valley," limiting the statement to the inhabitants of the plain of Jezreel.

on the other side Jordan.] This phrase most commonly means on the east of Jordan, the speaker being supposed to be on the west side, e.g. Deut. i. 1, 5, iii. 8, iv. 13, 46, 47, 49; Josh. i. 15, xii. 27, &c. But it is also used of the west of Jordan, as e.g. Deut. iii. 20, 25, xi. 30; Josh. v. 1, ix. 1; Isai. ix. 1, the Hebrew phrase being the same in all these passages. Here, if the text is sound, it must be understood of the west side of Jordan. Whether this is an evidence that the writer lived on the east of Jordan (of which the particularity of the narrative about the men of Jabesh-Gilead may possibly be an indication), or whether the word is used in a kind of neutral sense, for, by the edge of the Jordan, can scarcely be decided. The clause is omitted in 1 Chr. x. 7.
sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13 And they took their bones, and burnt them under a tree at Jabesh, and fasted seven days.

One of the principal cities, Beth-shan, fell into their power at once, verse 10.

In the Chronicles (1 Chr. x. 10) it is said generally in the house of their gods, but here specifically in the house of Ashtaroth. This was doubtless the famous temple of Venus in Askelon mentioned by Herodotus (i. 105) as the most ancient of all her temples. Hence the special mention of Askelon, 2 Sam. i. 20. The placing Saul's armour as a trophy in the temple of Ashtaroth was a counterpart to the placing of Goliath's sword in the tabernacle (xxi. 9, xvii. 54). In 1 Chr. x. 10 it is added that they "fastened Saul's head in the temple of Dagon," probably either in Gaza (Judg. xvi. 21, 23), or in Ashdod (1 Sam. v. 1, 3). This was, perhaps, in retaliation for the similar treatment of Goliath's head (1 Sam. xvii. 54).

They put his armour, &c.] This is omitted in 1 Chr. x. 10, though implied in the following narrative. These variations seem to imply that both this narrative and that in 1 Chr. x. are compiled from a common and a fuller document.

to the wall of Beth-shan.] Above, verse 7, note. For Beth-shan or Beth-shan, see Judg. i. 27, note. Though it is not said that they fastened the bodies of Saul's sons to the wall, yet it is clear that they did so, both from verse 12, and from 2 Sam. xxi. 13-14, though in the latter place only Jonathan is named.

Jabesh-Gilead.] See ch. xi. This is a touching and rare example of national gratitude. See note to xi. 8.

And burnt them there.] Burning was not the usual mode of sepulture among the Hebrews. But in this case from a pious desire to disguise the mutilation of the headless corpses, and exempt them from any possible future insult, the men of Jabesh burnt the bodies, yet so as to preserve the bones (verse 13; 2 Sam. xxi. 12). It is impossible, from the construction of the sentence, to understand this of such a burning of spices as e.g. is described in 2 Chr. xvi. 14. Besides the mention of their bones as buried, in verse 13, manifestly implies that the bodies had been burnt. In 1 Chr. x. no mention is made of the burning, but the phrase buried their bones is preserved.

Under a tree.] Rather "Under the tamarisk," a well-known tree at Jabesh which was standing when this narrative was written. In 1 Chr. x. 12 for ã¶ı'w (the tamarisk) we find פְּאָר (the turpentine tree). The Sept. seem to have had פְּאָר in both places, corrupted to ρούπαρ here.

They fasted seven days.] In imitation of the mourning for Jacob seven days, Gen. i. 10. They would give full honour to Saul though he was fallen.

ADDITIONAL NOTE on verse 3.

The Sept. have a wholly different reading. "And he was wounded in the hypochondries," the soft part of the body between the breastbone and the navel. The nius suggests with probability that they read in the gall, instead of פָּנָה "the archers. But 1 Chr. x. 5 supports the present Hebrew text, which gives very good sense.
THE SECOND BOOK OF SAMUEL,
OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.

CHAPTER I.
1 The Amalekite, who brought tidings of the overthrow, and accused himself of Saul’s death, is slain. 17 David lamenteth Saul and Jonathan with a song.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that, behold, a man came out of the camp of Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his

CHAP. I. 1. Now it came to pass, &c.] There is no break whatever between the two books of Samuel, the division of which is purely artificial. The two streams of narrative in ch. xxx. and in ch. xxxi. form their confluence in this chapter.

2. With his clothes rent, &c.] Just as the messenger came to Shiloh with the tidings of the capture of the ark, 1 Sam. iv. 12 (where see note), only that the word for clothes is different in the two passages. In the former passage it denotes a military garment (1 Sam. xvii. 38), here it is a more general word.

fell to the earth.] 1 Sam. xxv. 23, note.

9. Anguish.] The Hebrew word here

and used occurs nowhere else, and is of doubtful meaning. The Rabbins interpret it, some cramp, others giddiness. The former is the most probable.

10. So I stood upon (against) him, &c., and I took the crown, &c.] All attempt to reconcile the Amalekite’s story with the true narrative in 1 Sam. xxxi. is labour lost. It is quite clear that the Amalekite was one of those who came “to strip the slain” on “the morrow” after the battle (1 Sam. xxxi. 8), and had the luck to find Saul and possess himself of his crown and bracelet. He probably started off immediately to seek David, and invented the above story, possibly having heard from some Israelite prisoner an account of what really did happen.
head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and *rent* them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, *I am* the son of a stranger, an Amalekite.

14 And David said unto him, *How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?*

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 *Tell it not in Gath, publish it not in the streets of Askelon; lest a funeral dirge or mournful elegy, in the Sept. ὀψινος, in the Vulg. usually lamentation, whence our lamentation. These are the Hebrew, Greek, and Latin names respectively of the Book of Lamentations, as Jerome tells us in the title to the Lamentations. Such a dirge was also composed by David on the death of Abner (iii. 33, 34), and by Jeremiah on the death of Josiah (2 Chr. xxxv. 25). In Amos viii. 10, the dirge or lamentation is opposed to the merry song. (See also Ezek. ii. 10, xix. 1, 14, xxvi. 17, xxvii. 2, xxviii. 13, xxix. 2; Jer. vii. 29, ix. 10.) This lamentation has a peculiar interest from being the only specimen preserved to us of David's secular poetry, besides the brief stanza on the death of Abner.

18. Also he bade them teach the children of Judah the use of the bow.] See note at end of chapter.


19. The beauty, &c.] Rather, "Thy glory (literally, The glory) oh! Israel is slain," &c., i.e. Saul and Jonathan who were the chief ornament and pride of Israel.

big places.] As in verse 25, viz. on Mount Gilboa (compare Judg. v. 18), where the sense is the same, though the Hebrew word for big places is different.

20. Gath.] The royal city of Achish (1 Sam. xxvii. 2, xxi. 10).

Askelon.] The chief seat of worship (1 Sam. xxxi. 10, note).
the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided:

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

the uncircumcised.] See 1 Sam. xiv. 6, note.

21. Mountains of Gilboa.] Rather, if the Heb. text is sound, “In Gilboa,” from which it would appear that Gilboa was the name of the tract of country.

let there be no dew, &c.] For a similar passionate form of poetical maldeiction compare Job iii. 3-10; Jer. xx. 14-18; and see Bishop Lowth’s observations on this passage (“Sacred Poetry”).

nor fields of offerings.] This expression is rather obscure, but the meaning is as given in the A. V. He imprecates such complete barrenness on the soil of Gilboa, that not even enough may grow for an offering of first-fruits. Exactly the opposite wish is expressed Joel ii. 14. Probably there lies at the bottom of the wish the feeling that not to contribute an offering to the God of Israel was the greatest calamity that could befall the land.

vilely cast away.] The loss of his shield was an indignity to the warrior, “relicta non bene parmla.” And though in Saul’s case it was from no lack of valour, yet it marked the extremity of his defeat. But the word may perhaps be better rendered polluted, viz. with the blood of the mighty whom their shield failed to protect. Similarly Homer says of the helmet of Patroclus, that it was rolled under the horses’ feet, and, contrary to all former custom, was stained with blood and dust (“Il.” xvi. 794). The following words as though be bad not been anointed with oil are variously interpreted. The A. V. follows the Vulgate. The sense is good. Saul fell just as if he had not been a king, and the construction is similar to Isa. x. 15. But it is very doubtful whether the Hebrew will bear the sense. It is probably better to render the whole passage thus: “For there the shield of the mighty was polluted, the shield of Saul was not anointed with oil, but (understand) with blood.” Compare O thou drunken, but not with wine (Isai. li. 21). Shields were usually anointed with oil in preparation for the battle (Isai. xxi. 5). Dr. Donaldson takes it, was not anointed as usual, because both Saul and his armour-bearer were slain.

24. Ye daughters of Israel, &c.] “This passage is most exquisite composition. The women of Israel are most happily introduced, and the subject of the encomium is admirably adapted to the female characters.” — Bishop Lowth. Compare Judg. v. 29, 30. The women who had come out “to meet King Saul with tabrets, with joy, and with instruments of music” in the day of victory, are now called to weep over him.

25. How are the mighty fallen.] Bishop Lowth observes upon the thrice-repeated occurrence of these words (verses 19, 25, 27): “This recurrence of the same idea is perfectly congenial to the nature of elegy, since grief is fond of dwelling upon the particular objects of the passion, and frequently repeating them.” “This intercalary period, or epode, is (in this poem) three times introduced, beautifully diversified in the order and diction.” Lowth compares the recurrence of the same intercalary period at Ps. xlii. 5, 11, and xliii. 5. By unanimous consent this is one of the most beautiful odes in the Bible, and the generosity of David in thus mourning for his enemy and persecutor, Saul, enhances the effect upon the mind of the reader.

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II. SAMUEL. II.

ADDITIONAL NOTE on verse 18.

It is inconceivable that a piece of information so irrelevant should be interposed between the sentence which tells us that David composed "this lamentation," and the words of the "lamentation" itself. Nor is there any probability that David taught Israel the use of the bow. The lamentation itself speaks of Jonathan's bow; the bow is spoken of as the common weapon of "mighty men" in 1 Sam. ii. 4, as in common use by Jacob, Gen. xlvi. 22, xlix. 23, 24, and by Moses, Deut. xxxii. 23, 42 (see also 1 Chr. xiii. 2, &c.), so that the sense is improbable as well as the situation. The explanation given by Bishop Lowth, after Cornelius a Lapide and others, and followed by some of the best modern commentators, is that "the bow" is the name by which this dirge was known, being so called from the mention of Jonathan's bow in verse 22, just as a section of the Koran is called "the cow" from the mention in it of a red cow, and by the Jews the books of Scripture from the first word in them, or sometimes some other word, e.g. Numbers is by some called Bemidbar. The sense would then be, And be bade them teach the children of Israel the song called Kasheeb (the bow), i.e. he gave directions that the song should be learned by heart, exactly as it is said in Deut. xxxii. 19, Write this song and teach it the children of Israel: put it in their mouths, &c., verse 21. And then it is said in verse 22, Moses therefore wrote this song the same day, and taught it the children of Israel. In like manner the title to Ps. lx. says, that it was "to teach," meaning perhaps "to be learnt." This is substantially Ewald's explanation of the passage likewise, except that he explains Kasheeb to be equivalent to Kasbeth (2079, truth), and thinks that "to teach in truth," may mean "to teach accurately," to make them learn it by heart. There can be little doubt, on the whole, that the information given in this verse is that this dirge, like the song of Moses, was to be learnt by heart, however doubtful the explanation of the word Kasheeb may be. The custom of learning dirges by heart is also alluded to in 2 Chr. xxx. 25; Jer. ix. 20. As however the above explanation is not perfectly satisfactory, the following may be further suggested. In the Book of Jasher there was, among other things, a collection of poems, in which special mention was made of the bow. This was one of them. 1 Sam. ii. 1-10 was another; Num. xxxi. 27-30 another; Lament. ii. another; Lament. iii. another; Jacob's blessing, Gen. xlix., Moses' song, Deut. xxxiii., perhaps his blessing, xxxiii. (see verse 29), and such Psalms as xlv. lxvi, &c., Habak. iii., and Zech. ix. 9-17, also belonged to it. The title by which all the poems in this collection were distinguished was Kasheeb "the bow," just as four Psalms in the Book of Psalms have the title al-taschith (do not destroy), lvii., lviii., lxx., lxxx. When therefore the writer of 2 Sam. transferred this dirge from the Book of Jasher to his own pages, he transferred it, as we might do any of the Psalms, with its title, which was as follows:—"For the children of Israel to learn by heart. Kasheeb, from the Book of Jasher." And then follows the dirge. The word יִיָּ֣הּ in verse 18, rendered and be bade, should be rendered in its most common sense "and he said," i.e. David lamented with this lamentation ... and be said: just as, e.g. Num. xxiii. 7, xxiv. 3, we read and be took up his parable and said. (Compare Deut. xxxiii. 1, 2, 7, &c.; 1 Sam. ii. 1; 2 Sam. iii. 33, xxxi. 2, &c.)

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabez-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and with which David had friendly relations during Saul's lifetime. It was well suited for the temporary capital of David's kingdom, being situated in a strong position in the mountains of Judah, amidst David's friends, and withal having peculiarly sacred associations (see xxx. 31, note).

1 Enquired of the Lord.] Through Abiathar, the High-priest. See Judg. i. 1, note. The death of Saul and Jonathan had entirely changed David's position, and therefore he needed divine guidance as to how to act under the new circumstances in which he was placed. Compare 1 Sam. xxiii. 2, 4.

Unto Hebron.] This was one of the places
his two wives also, Ahinoam the Jezreelite, and Abigail Nabal’s wife the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the Lord shewed kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Saul’s host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and

8. Cities of Hebron.] This is a very unusual expression. It seems to imply that Hebron was the name of the district in which the city Hebron stood, just as Samaria was the name of the country round Samaria. Thus we read of the “cities of Samaria,” 1 K. xiii. 32. The name for the villages in the neighbourhood of a city is Hazar (as seen in Josh. xv. 36, &c., and in many names of places, Hazar-addar, Hazar-shual, Hazarenan, &c.), or benath, literally, daughters, Num. xxii. 35, 32, &c.; Judg. xi. 36.

4. They anointed David, &c.] David had already been anointed by Samuel (1 Sam. xvi. 13). But just as Saul was first secretly anointed by Samuel (1 Sam. x. 1), and afterwards made king by all the people at Gilgal (xi. 14, 15), so it was with David. His first anointing indicated God’s secret purpose, his second the accomplishment of that purpose. The interval between the anointing of the Lord Jesus as the Christ of God, and His taking to Himself His kingdom and glory, seems to be thus typified. David was anointed again king over Israel (ch. v. 3).

And they told David, &c.] This ought clearly to have formed a separate verse, being quite a distinct matter. The form of the sentence implies that David had made some enquiry about Saul’s burial, which is in itself very probable. The Sept., by a slight variation in the order of the words, gives the sense and they told David, saying, that the men of Jabesh-Gilead had buried Saul. And so the Vulg. likewise. Probably in either case David’s informants thought he would resent the act of the men of Jabesh.

6. Will require you.] The Hebrew cannot be so rendered. It should be, “and I also show you this goodness” (sending the messengers to them with a message of peace), because ye have done this thing. Shew kindness, in verse 5; shew kindness, in verse 6; and “show goodness,” ib., are all the same verb in the Hebrew.

7. Valiant.] Men of valour, literally, but here, as elsewhere, with the sense of men of virtue, like the French brave homme, brave gens (see Ruth iii. 11). The opposite to “men of virtue” are “men of Belial.” The conduct which David expected from them as “men of virtue” is evident from what follows about his own election to be king of Judah.

8. Ish-bosheth.] See above. He brought him over.] i.e. over the Jordan. See 1 Sam. xxxi. 7, note.

Mahanaim.] See Gen. xxxii. 2. The site of Mahanaim is unknown, but it seems to have lain between Mount Gilead and the brook Jabbok. See xviii. 23.

9. The Ashurites.] It is quite uncertain what is meant by this word. The most probable conjecture is, that for Ashurite, we ought to read with some MSS. Asherite, as Judg. i. 32, and that the tribe of Asher is meant. Perhaps the verse indicates the order in which Abner recovered the different districts from the Philistines, and added them to the dominions of Ish-bosheth, beginning with Gilead, and then gradually adding, on the west of Jordan, first the territory of Asher as far as Carmel, and the whole plain of Esdraelon, and then the country of Ephraim and Benjamin, being in fact all Israel, as distinguished from Judah; and this reconquest may have occupied five years; and Ish-bosheth’s reign over Israel may not have been reckoned to begin till the conquest was complete.
over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon; and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together; wherefore that

10. Ish-bosheth, &c.] The literal version of this verse is, Ish-bosheth, the son of Saul, was the son of forty years at his becoming king over Israel, and be reigned two years. The Hebrew is identical word for word with 1 Sam. xiii. 4, except that there the numeral is omitted, and the place of the words over Israel is altered. (See 1 Sam. xiii. 1, note.) But here, too, the numerals are somewhat strange. First, as regards the forty years. Even assuming that Ish-bosheth's reign did not commence till five years and a half after Saul's death, which must have been the case if the two years in the text gives the true length of his reign, it is startling to hear of Saul's younger son being thirty-five years old at his father's death, born consequently some three years before his father's accession, and five years older than David, the bosom friend of his elder brother Jonathan. The age, too, of Jonathan's child, Mephibosheth, who was five years old at his father's death, would lead one to expect rather a less age for his uncle. Next, as regards the two years. Since David, as appears by verse 11, and by ch. v. 5, and 1 K. ii. 11, reigned seven years in Hebron over Judah only, it follows, if the two years in the text are correct, either that an interval of five years elapsed between Ish-bosheth's death and David's being anointed "king over all Israel," or that a like interval elapsed between Saul's death and the commencement of Ish-bosheth's reign. Of the two the latter is far most probable, and has the advantage of diminishing Ish-bosheth's age by between five and six years. But the narrative in chs. iii. iv., of the "long war," of the birth of David's six sons, and of Abner's conspiracy and death, seems to imply a longer time than two years, in which case both the numerals would have to be corrected.

11. See preceding note.

12. Went out from Mahanaim.] See verse 8. It would appear from this that Mahanaim was still the capital of Ish-bosheth's kingdom. This expedition to Gibeon may have been for the purpose of shifting his metropolis to his own tribe of Benjamin, and to his family place, "Gibeath of Saul," close to Gibeon, with the further purpose of attacking the kingdom of David. What follows in verse 13, And Joab went out, &c., looks as if these movements were parts of a war between Ish-bosheth and David. To go out is a technical phrase for going out to war (1 Sam. xviii. 30, note; 2 Sam. xxi. 17; 1 Chr. xx. 1, &c.).

13. The pool of Gibeon.] "On the east of the hill (El-jib, the ancient Gibeon) is a copious spring, which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees further down are the remains of a pool or tank of considerable size (130 feet by 110). This is doubtless 'the pool of Gibeon.'"—("Dict. of Bib." Gibeon).

sat down.] Lc. halted and encamped.

14. Play.] The same word is rendered make sport, Judg. xvi. 25 (where see note), and play, 1 Sam. xviii. 7. Here, by an easy transition, it is applied to the serious game of war to be played by twelve combatants on each side, with the two armies for spectators. See below, note to verse 16.

15. By number.] There is a colon (etnach) after the word number, which belongs equally to both the following clauses. The meaning is that a fixed number of combatants were chosen on both sides, twelve from the army of Ish-bosheth, and twelve from the army of David.

16. They fell down together.] This combat
place was called 'Helkath-hazzurim, which is in Gibeon.

10 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

12 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

13 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

14 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

15 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

16 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

17 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

is strikingly like that described by Livy of the Horatii and Curiatii. "The two armies sat down before their respective camps... and... fixed their attention on the exhibition which was far from being a matter of mere amusement... The three youths who had been drawn up on each side... rushed forward to the fight, intent on mutual slaughter, utterly thoughtless of their own personal peril... The sepulchres still remain in the several spots where the combatants fell." (Book I. xxv.) The motives put forward by Metius, the Alban Dictator (The King Cluilius having lately died in war), in his speech to King Tullus proposing this combat as a means of avoiding the effusion of blood of two nations united by consanguinity, and having a common powerful enemy in the Etruscans, who would profit by their discord, are just such as Abner might have urged on David with reference to the Philistines.

Helkath-hazzurim.] "The part, piece, parcel, field, or plat (Gen. xxiii. 19; 2 K. iii. 25, ix. 26; Ruth ii. 3), of the sharp edges or blades." This seems, on the whole, the best explanation of this rather obscure name, in accordance with the meaning of γυς in Josh. v. 2, 3, and Ps. cxxxix. 43. Others explain it, Field of the enemies; others, of the strong, or mighty; others, of the rocks. The Sept. render it παραπχας, of the glutters, or lies in wait, but why is not very obvious. From the frequent interchange of γ and η in Heb. MSS. one might almost suspect that the true reading was παραπχας, the sides, with allusion to the phrase, "thrust his sword in his fellow's side."

17. There was a very sore battle, &c.] Neither side had the advantage in the combat of twelve a side; hence the quarrel was fought out with great fierceness by the two armies, and the victory was won by David.

18. Three sons of Zeruiah, &c.] See 1 Chr. ii. 16.

21. Take thee his armour.] Rather, "Take his spoil for thyself," i.e. content thyself with the spoil of some inferior soldier for a trophy. Abner was evidently most unwilling to kill Asahel, who was probably but a striding, being David's nephew, and therefore no fit antagonist for so great a warrior. Probably, too, he already meditated making his peace with David, and was therefore especially loth to give mortal offence to Joab. He therefore did his best to induce Asahel to desist from pursuing him, but in vain.

23. With the binder end, &c.] He used the binder end from the same motive, his desire to spare Asahel's life. But owing to his great strength and prowess, the wooden end, which was more or less pointed to enable the owner to stick it in the ground (as we see at 1 Sam. xxvi. 7), ran into his body and killed him.

the fifth rib.] The word so rendered here, and at iii. 27, iv. 6, and xx. 10, and which occurs nowhere else, means the abdomen, and is not etymologically connected with the Hebrew for free, as the translation "fifth rib" supposes, but with a verb meaning to be fat, or strong.
24. Ammab ... Giab.] Local names found only here, and of which nothing more is known than what this passage tells us.

25. Became one troop, &c.] We may note Abner’s skill as a general, and his courage, in rallying his followers to a strong position in spite of so crushing a defeat.

26. Unless thou hast spoken, &c.] This speech of Joab’s is obscure. Many understand him to mean “unless thou hast spoken (challenged us to fight, verse 14), the people would have returned from the pursuit of their brethren (many hours ago, even) this morning.” Others, more agreeably to the natural turn of the narrative and the Hebrew idiom, take it thus: “If thou hast not spoken (asked for peace, verse 25), surely the people would have returned, &c., in the morning, i.e. would not have ceased the pursuit till the morning.” A third possible way would be to render it, “Even if thou hast not spoken, &c.,” as though Joab were justifying himself from the accusation of intending war “for ever.” Even if Abner had not asked for peace, he only intended to continue the pursuit till the next morning. At Abner’s request, however, he would stop it at once. But this is not borne out by the use of מְלָעָלָה, unless. Joab’s answer (in the second of the above interpretations) was the language of one who, while he saw that it was scarcely safe to attack Abner as he stood at bay, was glad to utter the boast that he would have attacked him if Abner had not been the first to ask for peace.

27. Blew a trumpet.] See xvii. 16.

neither fought they any more.] This is limited to the then campaign, for it follows in ch. iii. 1, that there was a long war between the house of David and the house of Saul. In like manner we read, 1 K. xii. 24, that the house of Judah obeyed the word of the Lord forbidding them to make war against Jeroboam, though it is said, xiv. 30, that “there was war between Rehoboam and Jeroboam all their days.”

30. Nineteen men.] Twelve had fallen in the combat (verses 15, 16), so that only seven of David’s men were killed in the “very sore battle” that followed.

31. So that, &c.] More accurately, “Smote
II. SAMUEL. II. III.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAPTER III.

1 During the war David still waxeth stronger.
2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron; and his firstborn was Amnon, of Ahinoam the Jezreelitess;
3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;
4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;
5 And the sixth, Ithream, by Eg-

of Benjamin and of Abner's men 360 men, so that they (or, who) died." This was the loss not in killed and wounded, but in killed alone.

39. Went all night.] It seems impossible that on the night of the battle, some of the incidents of which occurred after sunset (verse 24), they should have marched to Bethel, buried Asahel in his father's sepulchre, and reached Hebron by break of day. Hebron must have been at least 22 or 23 English miles, say eight hours' march, from the field of battle. It must have taken some time to muster the stragglers, and then count the host (verse 30), the burial of the dead had to be attended to, the troops would have to sup, and take some rest. So that it is far better to understand with Josephus, that Joab, having stopped the pursuit, passed the night with his army on the field of battle; that the next morning he numbered the missing, and buried the dead; that they carried the body of Asahel to Bethel and buried him there, and then joined David at Hebron. Hebron would be about 14 miles from Beth-lehem, or about five hours' march.

CHAP. III. 1. Waxeth stronger, &c.] Compare the similar phrase, Judg. iv. 24, in the Hebrew.

2. Sons born.] This is an element of the growing strength mentioned in verse 1. See Ps. cxvii. 4, 5.

Amnon.] See 2 Sam. xiii.

the Jezreelitess.] See 1 Sam. xxv. 43, note.

Chileab.] In the duplicate passage, 1 Chr. iii. 1, he is called Daniel (God is my judge), which is doubtless his true name, given to him in commemoration of the death of Nabal. See 1 Sam. xxv. 39. The word Chileab is no name at all. It seems to be made up of the three first letters of the following word, ךָאֵל, of Abigail, which were written too soon by the transcriber, and intended to be erased. The Jews fable that the second name, Chileab (like his father), was given to him, because, to refute the calumny that he was the son of Nabal, God ordered that he should be the very image of David. But the identity of the passage, 1 Chr. iii. 1-4, with this 2 Sam. iii. 2-5, is a clear proof that one of the names, Chileab or Daniel, is an accidental error.

Abigail the Carmelite.] See above, 1 Sam. xxv. 2, note, and following verses.

Absalom.] Or Abihalom (1 K. xv. 2). His sad history is contained from ch. xiii. to xviii.

son of Maacah.] Who gave her name to Absalom's daughter, 1 K. xv. 2.

Talmai king of Geshur.] Talmai was the name of one of the sons of Anak at Hebron (Num. xiii. 22); this Talmai, who, as we learn from xiii. 37, was son of Ammihud, or Ammihur, was perhaps of the same race.

Geshur.] Where he reigned, was in Bashan, and we know from Deut. iii. 11, that Og, king of Bashan, was of the "remnant of the giants." See 1 Sam. xxvii. 8, note.

4. Adonijah the son of Haggith.] The same who, when David was dying, aspired to the crown, and was put to death by Solomon (1 K. i. 5, ii. 25).

Shephatiah.] "God is judge." This is the same name as Jebushephat, only with the two elements composing it placed in inverted order. Nothing more is known of him or of his brother Ithream.
II. SAMUEL. III.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ish-bosheth, and said, Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, & that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth Saul's son, saying, De-

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David's wife.] It does not appear why this title is given to Eglah here and 1 Chr. iii. 3. Some think Michal is meant, which is the Rabbinical explanation.

6. Render "And it came to pass while the war between the house of Saul and the house of David lasted, that Abner assisted the house of Saul."

7. Rizpah, the daughter of Aiah.] For the sequel of her history, see ch. xxii. 8-11. Aiah was an Edomitis, or rather Horite name (Gen. xxxvi. 24).

and Ish-bosheth said, &c.] The word Ish-bosheth has fallen out of the Hebrew text, but is retained in most of the versions.

8. Am I a dog's head, &c.] The words against Judah are very obscure and very variously explained, but not satisfactorily. The Sept. omit them. The Vulg. transposing the words, renders, Am I a dog's head against Judah (is my help worthless), which show kindness, &c. If the text is correct, the words would seem to be Ish-bosheth's, who in his anger had charged Abner with being a vile partisan of Judah: Abner retorts, Am I (as you say) a dog's head which belongeth to Judah, or on Judah's side? This day I shew you kindness, &c., and this day thou chargest me with a fault, &c.

9. So do God to Abner.] See Ruth, i. 17, note.

10. To translate the kingdom, &c.] See I Sam. xv. 28, xvi. 1, xxiii. 17, xxiv. 10, xxviii. 17.

from Dan, &c.] See xxiv. 2; Judg. xx. 1; 1 Sam. iii. 20. It is probable that Abner before this had begun to incline towards David, so that Ish-bosheth had some ground for the taunt, "which belongeth to Judah," and this made it all the more stinging to Abner.

12. Whose is the land?] Meaning, Is not the land thine by God's promise? But the words are of doubtful authenticity.

13. Except thou first bring, &c.] (See note at end of chapter.) David's motive in requiring the restitution of Michal was partly his affection for her, and his memory of her love for him, and partly the wish to wipe out the affront put upon him in taking away his wife, by obtaining her return; partly, too, a politic consideration of the effect on Saul's partisans of a daughter of Saul being David's queen.

14. Sent messengers to Ish-bosheth.] Not to Abner, for the league between David and Abner was a profound secret, but to Ish-bosheth who, David knew, must act, feeble as he was, at Abner's dictation. Abner's first act of overt allegiance to David was thus done at Ish-bosheth's bidding; and the effect of the humiliation laid upon Ish-bosheth in exposing his weakness to his own subjects, and so shaking their allegiance to him, was such that Abner needed to use no more disguise.
II. SAMUEL. III.

v. 15—22.]

liver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you:

18 Now then do it for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

an hundred foreskins.] See 1 Sam. xviii. 25, 27, note.

15. Phaltiel, &c.] See 1 Sam. xxv. 44, note.

her husband.] The affix her has fallen out of the Hebrew text.

16. Bahurim.] Best known as the residence of Shimei, and as the place where Jonathan and Ahimaaz were concealed in a well on occasion of David’s flight from Absalom (xvi. 5, xvii. 18). From these indications it seems to have been situated in the southern border of the tribe of Benjamin, to which Shimei belonged, and on the route from Jerusalem to the Jordan fords, since Phaltiel, whose route to Hebron would be the same as to Jerusalem so far, came from Mahanaim, the capital of Ish-bosheth’s kingdom (ii. 8), and David was on his way to Mahanaim (xvii. 24). But the exact situation is not known.

17. Had communication, &c.] In all probability, before the occurrence related in verse 16. The narrative here is parallel, not subsequent to, the preceding, as is very usual in Hebrew history.

Ye sought for David, &c.] This statement is in accordance with verse 1, and with 1 Chr. xi. and 1 Sam. xviii. 5. Compare verse 36. It was doubtless only by Abner’s great influence that the elders of Israel had been restrained hitherto from declaring for David, and this accounts for Ish-bosheth’s helpless submission to his uncle’s dictation.

18. I will save.] So all the versions, but the Heb., probably by a clerical error, has to save.

19. And Abner also spake, &c.] This may have been subsequently to the dismissal of Phaltiel on the borders of Benjamin, as indicated by the change of tense. Abner dismissed Phaltiel, who could be no friend of David’s, that he might not witness his conference with the Benjamites, to which the presence of Michal would doubtless give great weight.

20. Came, &c.] In verse 19 the action was only inceptive. He went to speak, for the purpose of speaking; he left Benjamin on his way to Hebron. This verse sees his actual arrival there.

twenty men.] These were doubtless his official suite as Ish-bosheth’s envoy to conduct Michal to David, but privy and consenting to his intrigue with David. It is remarkable that not a word should be said about the meeting of David and Michal.

21. I will gather all Israel, &c.] He now repeats the offer which he had made (verse 12), and the condition of Michal’s return (verse 13) being now fulfilled, David accepts it, and the league between them was solemnly ratified at David’s board, amidst the rites of hospitality.

reign over all that thy heart desireth.] The same phrase exactly as 1 K. xi. 37, where it is rendered, “according to all,” as if the words were בָּעָל. For the phrase, “thy heart,” see Deut. xiv. 26, whatsoever thy soul lusteth after, and i Sam. ii. 16, as thy soul desireth.
a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew it not.

27 And when Abner was returned to Hebron, "Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

28 ¶ And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?
34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fallest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king: and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness.

34. Thy hands were not bound, &c.] How strange that Abner, the mighty captain so famous for his prowess in war, so fleet and so swift, and therefore so able to defend himself or to escape from danger, should have been struck down while his arms were free to wield the sword, and his legs to carry him where he would. This thought prepares the way for the solution; he had been treacherously murdered by wicked men. The contrast between Abner’s valour and his miserable death, which is expressed in the concise pregnant words of the dirge, is very pathetic. No wonder that all the people wept.

35. To eat meat, &c.] Fasting was a sign of the deepest mourning, 2 Sam. i. 12. The people came to persuade David to break the fast, probably thinking his grief excessive. But he refused to eat till the sun was set, the regular time for ending a fast, as in Mahomedan countries to the present day.

39. The Lord shall reward, &c.] In his impotence to punish Joab himself, David remits him to the just judgment of God.

ADDITIONAL NOTES on verses 13 and 30.

Note A, on verse 13.
The Hebrew words cannot possibly be so rendered; the order requires, except before thou bring, which does not suit the context. But perhaps they may be rendered, on account or on condition of thy bringing, as if it were as 1 Sam. viii. 18.

Note B, on verse 30.
These are quite different words in the Hebrew (יִרְאָה and וְתֵבֵל). The construction of the first, יִרְאָה, with the preposition ב is unique in prose, and rare in poetry. See Job v. 2; Ps. cxxx. 10, 11, cxxxvi. 19, 20. The Sept has another reading, and renders it, “lay in wait for,” as if from בָּדָא.

CHAPTER IV.

1 And Saul’s son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, second of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

And when Saul’s son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul’s son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, second of the children of Benjamin: (for Beeroth also was reckoned to Benjamin:

Chap. IV. 1. Troubled.] As xxviii. 21.

2. Saul’s son bad, &c.] See note at end of chapter.
Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon, the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and took his head, and got them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, thinking to have brought forth tidings, I took hold of him, and slew him in Ziklag, and he that thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood

Canaanite inhabitants of Beeroth had fled to Gittaim—an unknown place, unless it is the same as Gath—and continued there as sojourners. It is obvious to conjecture that this flight of the Beerothites took place at the time of Saul's cruel attack upon the Gibeonites, 2 Sam. xxi. 1, 2. If so, it is possible that Baanah and Rechab (the latter name is a foreign one; Jer. xxxv. 6) may have been native Beerothites, and have been instigated to murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjamites is quite compatible with their being Canaanites by blood. Any how it is significant that the destruction of Saul's house and kingdom should have issued from Beeroth the Gibeonite city.

4. Jonathan, etc. This mention of Mephibosheth (called Meribbaal, 1 Chr. viii. 34, ix. 40) seems to be inserted here partly to show that with the death of Ish-bosheth the cause of the house of Saul became hopeless, and partly to prepare the way for the subsequent mention of him. (See ix., xvi., xix. 25, sqq.)

5. Lay on a bed at noon. Render "was taking his midday rest," according to the custom of hot countries.

6. As though they would have fetched wheat. This is a very obscure passage, and the double repetition in verses 6 and 7, of the murder of the king and the escape of the assassin, is hard to account for. See note at end of chapter.

7. For when they came, etc. The A.V. seeks to disguise the repetition of the narrative by the explanatory For. The Hebrew has simply and. It seems impossible to explain verse 7 without supposing that two different accounts of the same event are inserted side by side, the latter being the more circumstantial of the two.

8. Whibcb. The antecedent is Saul, thine enemy.

9. Who bath redeemed my soul, etc. Comp. Gen. xlviii. 16, where, however, redeemed is a different word in Hebrew.

10. Who thought, etc. The phrase is elliptical and rather obscure. The A.V. supplies the ellipse as probably as any other translation. The Hebrew word understood would be רכש.

11. Require his blood, etc. There seems
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of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the "sepulchre of Abner in a ch. 3. 38. Hebron.

to be distinct reference here to Gen. ix. 5, although the Heb. verb is different from that in Gen.

*take you away.* See Deut. xiii. 5, where the same word is rendered *put away.* (See, too, Deut. xvii. 7, xix. 19, &c.)

12. Cut off their hands, &c.] After they were dead. Their hands and feet were hung up in a place of public resort, both to deter others from "running to evil" (Prov. i. 16), or "putting forth their hand against the Lord's anointed" (1 Sam. xxiv. 10), and also to let all Israel know that David was not privy to the murder of Ish-bosheth.

ADDITIONAL NOTES on verses 2 and 6.

NOTE on verse 2.

The Hebrew text is imperfect. To give the sense of the A.V., the preposition ְּ must be supplied, and probably, as in the Sept., the name of Ish-bosheth.

NOTE on verse 6.

The Sept. have a strange addition partly adopted by the Vulg., "And behold the (female) porter of the house was cleaning wheat, and she fell asleep, and (so) the brothers Rechab and Baanah escaped (notice) and entered into the house, &c." But this is probably only an explanatory paraphrase. Taking the text as it is, only pointing נַשִּׁים, and bebold, instead of and thither, or, and they, the meaning seems to be either, as in the A.V., that Rechab and Baanah came into the house under the pretence of getting grain, probably for the band which they commanded, out of the king's storehouse, and so contrived to get access into the king's chamber; or, that they found the wheat-carriers (the persons whose business it was to carry in grain for the king's household) just going into the king's house, and by joining them got into the midst of the house unnoticed. If this last is the sense, the literal translation of the words would be: "And bebold (or, and thither) there came into the midst of the house the carriers of wheat, and they (i.e. Rechab and Baanah) smote him, &c." The Syriac and Arabic for שָׁבָא, wheat, read שָׁבָא wicked men, but scarcely with clearer sense.

CHAPTER V.

1 The tribes come to Hebron to anoint David over Israel. 4 David's age. 6 He taking Zion from the Jebusites dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Boaš-terasim, 22 and again at the mulberry trees.

THEN "came all the tribes of 4 1 Chr. 11. Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel:

CHAP. V. 1. Then came all the tribes, &c.] At this point the history in 1 Chr., which omits all mention of Ish-bosheth's kingdom and of Abner's death, coincides verbally, as well as in the subject matter, with that before us (1 Chr. xi. 1-9). But the chronicler adds some interesting details, at xii. 23-40, of the manner in which the various tribes from both sides of the Jordan came to Hebron to make David king, and of the joyful festivities on the occasion. The consummation to which events in God's Providence had been leading was now come. Saul and Jonathan, Abner and Ish-bosheth, were all dead; there was no one of the house of Saul capable of taking the lead; David was already head of a very large portion of Israel; the Philistines, and perhaps the remnant of the Canaanites, were restless and threatening; and it was obviously the interest of the Israelitish nation to unite themselves under the sovereignty of the valiant and virtuous son of Jesse, their former deliverer, and the man designated by the word of God as their Captain and Shepherd.
and the Lord said to thee, "Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord, and they anointed David king over Israel.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: "thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

Accordingly he was at once anointed king over all Israel.

thy bone and thy flesh.] An expression of near and close affinity (Gen. ii. 23, xxxix. 14; Jud. ix. 2; 2 Sam. xix. 12, 13, 42; Eph. v. 30).

2. In time past.] Heb. yesterday and the third day. (See Ruth ii. 11, note.)

3. Before the Lord.] Abiathar and Zadok the Priests were both with David, and the tabernacle and altar may have been at Hebron, though the ark was at Kirjath-jearim. For the expression before the Lord see Judg. xi. 11, note.

they anointed David, &c.] For the third time. See above ii. 4, note.

over Israel.] As distinct from Judah. Compare verse 5, xi. 11, xii. 8; and 1 Sam. xviii. 16, and xv. 4, note.

4. David was thirty years old, &c.] Literally, the son of thirty years at his becoming king. The phrase is identical with 1 Sam. xii. 1, where see note. The age of David is conclusive as to the fact that the earlier years of Saul's reign (during which Jonathan grew up to be a man) are passed over in silence, and that the events narrated from 1 Sam. xiii. to the end of the book did not occupy above ten years. If David was twenty years old at the time he slew Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, and a few months after Saul's death, would make up the ten years necessary to bring him to the age of thirty.

and.] This verse and verse 5 are not found in 1 Chr. xi. between verses 3 and 4, but the substance of them is given at 1 Chr. xxix. 27. (See note at end of chapter.)

6. And the king and his men, &c.] This expedition evidently took place immediately after David's anointing as king of Israel, since his whole reign over Israel was with Jerusalem for his capital. David probably wished to signalize his accession by an exploit which would be popular with all Israel, and especially with Saul's tribe, Benjamin. He discerned the importance of having Jerusalem for his capital, both because it belonged as much to Benjamin as to Judah, and on account of its strong position. He took advantage, too, of the presence of the warriors of Israel who had come to him to Hebron. Possibly it was part of the league made with the elders that the capital should be in Benjamin.

unto the Jebusites, &c.] See Judg. xix. 10, 11, i. 8, note.

Except thou take away the blind and the lame, &c.] This is not sense. The passage should be rendered thus: "and (the Jebusite) spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off," i.e. so far shalt thou be from taking the stronghold from us, that the lame and blind shall suffice to defend the place. So Coverdale's Bible, 1535. (See Kennicott, 'Disert.,' p. 39.) The verb keep off is not in the infinitive, as some say, but in the perfect, in the singular number, preceding, as it does, the subject: "There shall keep thee off the lame and the blind."

thinking.] Heb. saying. This word either explains the purport of the saying of the Jebusites just recorded, or, which is simpler, indicates the words with which the blind and the lame accompany their resistance "David shall not come here."


the strongbold of Zion (יהושע.) Rendered castle in the duplicate passage (1 Chr. xi. 5, 7), and called by Josephus, ἀκρα, acra. The ancient Zion was the hill on which the temple stood, and the acra seems to have been immediately to the north of the Temple. The modern Zion lies to the south-west of the Temple. The word by which the Sept. render strongbold is στρογγυλός.

the same is the city of David.] The name
8 And David said on that day, Whosoever getteheth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo inward.

10 And David went on, and grew great, and the Lord God of hosts was with him.

11 ¶ And Hiram king of Tyre

afterwards given to it (verse 9), and by which it was known in the writer's time. This is the regular phrase for supplying the modern name. See Judg. xix. 10, note. For the use of the name city of David, and its connexion with the temple area, see vi. 10, 12, 16; 1 K. viii. 1 sqq. It was the burial-place of most of the kings of Judah (1 K. ii. 10, xi. 43; xiv. 31, xv. 8, &c.), and of Jehoishaph (2 Chr. xxiv. 16).

8. Whosoever getteheth up to the gutter, &c.] This whole verse is extremely obscure. גָּמַי, gutter, occurs only here and at Ps. xliii. 8 (7 A. V.), where it is rendered waterspouts or water-pipes (Pr. B. V.). The chronicler (1 Chr. xi. 6) gives David's speech as "Whosoever smiteth the Jebusites first shall be chief and captain," and adds the information that "Joab the son of Zeruiah went first up, and was chief." Hence we may interpret this verse as follows: 'Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the water-course, and shall be chief.' The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock. Joab took the hint, and with all the activity that had distinguished his brother Asahel (ii. 18), climbed up first. The blind and the lame are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, as Josephus takes it, or they are the Jebusite garrison, so called in derision by David.

Wherefore they said, &c.] Rather, "they say," i.e. it became a proverb, as it is said in 1 Sam. xix. 24. Wherefore they say, is Saul also among the prophets? The proverb, the blind and the lame shall not come into the house, seems merely to have arisen from the blind and the lame being the hated of David's soul, and hence to have been used proverbially of any that were hated, or unwelcome, or disagreeable. Instead of saying, We won't have any disagreeable people in the house, they said, The blind and the lame, &c. This proverbial use of David's words is an instance of the affection of the people for David, and is recorded as such. The Sept. understand the House of the Lord, but there is nothing to bear out the idea that the blind and the lame were ever not admitted to the Temple. For a different interpretation see 'Dict. of Bible,' vol. i. p. 989, note.

9. David dwelt, &c.] Eventually, when the buildings were completed, which might not be for two or three years.

the fort.] The same word in the Hebrew as that rendered strongbold (verse 7).

Millo.] With the article, here as always. From the mention of it here, and 1 Chr. xi. 8, as also 1 K. ix. 15, 24, xi. 37; 2 K. xii. 20; 2 Chr. xxxii. 5, it appears to have been a fortress of some kind in the city of David, and to have been a part of the original Canaanite defences of Zion, as appears probable also from there having been a fortress called the house of Millo in the Canaanite city of Shechem. (See Judg. ix. 6, note, and 20.) Millo may be the native name. Shiloah, Hinnom, Kidron, Zion, Moch, Zippor, Jab-bok, Job (ljob), &c., are perhaps instances of similar terminations in the dialects of Canaan. Its importance as a fortress appears from David, Solomon, and Hezekiah, expending so much labour upon it. See note at end of chapter.

David built round about.] Probably meaning built his own house, and other houses and streets, all, in short, that caused it to be called the city of David, which it would not have been called if it had not been inhabited. (Compare 1 Chr. xi. 8).

and inward.] Millo was the outward limit of the city of David, probably its northern defence. All David's buildings were within, on the south of Millo, so as to be protected by it on the north, as they were east, west, and south, by the precipitous ravines. In 1 Chr. xi. 8, we have the additional fact that Joab took a foremost part in re-building the wall.

10. David went on, &c.] 1 Chr. xi. 9. Compare the similar phrase, Judg. iv. 24.

11. Hiram king of Tyre.] Now mentioned for the first time. He survived David, and continued his friendship to Solomon. (See 1 K. v. 1; 1 Chr. xiv. 1.) The news of the capture of the city of the Jebusites had
sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

And these be the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,

14. These be the names, &c.] This list corresponds with that in 1 Chr. iii. 5-8 (which, however, is less correct—there are two Eliaphets and two Elishamas), except in one or two unimportant variations, and the omission of the additional name Nogah, which is also given in the list 1 Chr. xiv. 3-7. The further information is given in 1 Chr. iii. 9, that these were all sons of David's wives, not concubines, viz., six born in Hebron, and thirteen in Jerusalem. The only daughter named is Tamar. Josephus makes the number of sons eleven, of which two were sons of concubines ('J. A.' vii. iii. 3).

17. Went down to the hold.] At first sight it seems that the hold (יהב) must mean the same place which is so named in verses 7 and 9; and so the Sept., Syr., Chald., and Arab., understand it. But there are insuperable difficulties in so understanding it. When the Philistines come up to seek David, he goes down to the hold, and then goes up (verse 19) from the hold to attack the Philistines in the valley of Rephaim. The hold, therefore, must have been in lower ground than that from which David started, and than the valley of Rephaim. Was there any well-known hold so situated? If we turn to

xxiii. 13, 14, we find a hold at the cave of Adullam to which the three went down (xxiii. 13); and David himself in it engaged in a desperate warfare with the Philistines who were spread in the valley of Rephaim; and Adullam, we know, was in the Shephelah, or lowlands of Judah. (See Josh. xv. 35; 1 Sam. xxii. 1; Neh. xi. 30; and 'Dict. of Bib.') We know, too, that in Rehoboam's time it was a strongly fortified place (2 Chr. xi. 7). It is therefore safest to conclude that on this formidable invasion of the whole Philistine power (all the Philistines, verse 17), David concentrated his forces at Adullam for a desperate attack upon the Philistines. The invasion most probably took place before David had completed his buildings in the city of David; and if, as seems probable, the narrative in xxiii. 8-17 relates to the same war, it gives a clear idea of the serious nature of the invasion, and the extreme peril to which David's person and kingdom were exposed, that the Philistines should actually have occupied Bethlehem, and have compelled David and his men to take refuge in the fortress and lime-pits of Adullam. This view also enhances the valour and prowess of David's heroes. (See below, ch. xxiii.)

18. Spread themselves.] See 1 Sam. iv. 2; xxx. 6; 1 Judg. xv. 9.

the valley of Rephaim.] Or, as it is rendered at Josh. xv. 9, of the giants, where its situation among the hills on the west of Jerusalem is accurately defined. (See note, and also Isai. xvii. 5, xxviii. 21.) For παλαια (valley) see Judg. i. 19, note.

19. Enquired.] Through the high-priest, as Josephus rightly says. (See Judg. i. 1, note; 2 Sam. ii. 1, &c.)

Shall I go up.] Baal-perazim was on a
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said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines.

25 And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer.

24. The sound of a going.] Perhaps marching or stepping would be a better word. It implies a stately march, and is often used of Jehovah (see 2 Sam. vi. 13; Judg. v. 4; Ps. lxviii. 7). The presence of the heavenly host who were to assure the victory to him was to be marked by the rustling of the Baca-trees, and that was to be the sign for instant action.

25. From Geba, &c.] The reading of the parallel passage in 1 Chr. xiv. 16, Gibeon, instead of Geba, seems to be the true reading, or, at all events, the true explanation. The passage in Isa. xxviii. 21 certainly connects this victory with Gibeon, as appears, besides the general run of the thought, by the use of the word “be wroth,” which refers to the shaking of the Baca-trees.

until thou come to Gazer.] The phrase until thou come to is very frequent in geographical descriptions and might be paraphrased by “the road,” here “as far as the Gazer road.” It does not mean as far as Gazer, but as far as the point—whether the branching of the road, or the opening of the valley, or the ascent of the hill, or whatever other distinctive point it may be—which leads to Gazer. (See Gen. xxv. 18; Judg. vi. 4, xi. 33; 1 Sam. xvii. 52, xxvii. 8, &c.). Gazer should be “Gesser,” as it is elsewhere written (Josh. x. 33, xxii. 21, &c.). It is only pointed Gazer here and 1 Chr. xiv. 16, because the pause accent happens to fall upon it. Gezer lay between the nether Bethoron and the sea; on the direct route therefore which the Philistines, fleeing from Gibeon, would take. The exact site has not been identified. It is named (1 Chr. xx. 4) as the scene of the battles between Sibbecai and Saph.
ADDITIONAL NOTES

NOTE A, on verse 4.

The copulative 1 has fallen out of the Hebrew text, probably owing to the preceding word ending with a y. But it is expressed in the Sept., Vulg., Arab., and Syr., and in the parallel passages ii. 10; i Sam. xiii. 1; 1 K. xiv. 21, &c.

NOTE B, on verse 9.

In Lewin's 'Siege of Jerusalem,' p. 256 sqq. there is an interesting section on What was Millo? Arguing from the derivation of the word, מיל (milo) an embankment, from מיל, to fill, and from the fact of the vast cost of building Millo in the time of Solomon, as inferred from 1 K. xi. 27, and from divers indications of the site of Millo relative to the Temple (1 K. ix. 24; 2 K. xii. 20), the writer concludes that the great platform, called the Haram esh Sheriff, an area 1500 feet long from north to south, by 900 feet broad from east to west, was itself Millo.

This vast plateau was artificially levelled, and surrounded by huge masonry, the walls on the east side being some 100 or 150 feet high on the outside, as the late excavations have shown, and the space being filled in with a solid mass of earthwork at the south-west corner. Mr. Lewin thinks further that Solomon's palace or Beth Millo—so called from abutting on the great plateau of Millo—was built on a sort of terrace immediately below, and to the south of, the Temple area. This position seems to suit well all the passages where the King's house is mentioned. See especially 2 K. xi.; 2 Chr. xxiii. But the subject is still enveloped with doubt.

NOTE C, on verse 20.

The Sept., which translates ירדו בכורא, seems to have understood באל (Baal) as compounded of ב and אל, over. The situation of Baal-perazim is further indicated in Isai. xxviii. 20, as contiguous to the valley (פָּדַע) of Gibon.

CHAPTER VI.

1. David fetched the ark from Kirjath-jearim on a new cart. 6. Uzzah is smitten of Perazim. 9. God blessed Obed-edom for the ark. 12. David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17. He placeth it in a tabernacle with great joy and feasting. 20. Michal reproving David for his religious joy is childless to her death.

AGAIN, David gathered together all the chosen men of Israel, thirty thousand.

2. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the

CHAP. VI. 1. Again.] It should be, "and David again gathered," &c., i.e. after he had gathered them together, either for his election to the kingdom (ch. v. 1-3) or for the Philistine war spoken of in verses 17-25, he assembled them again for the peaceful purpose of bringing up the ark to Mount Zion. The whole narrative indicates the progressive consolidation of David's power, and the settlement of his monarchy on strong foundations.

30,000] The explanation of this number may perhaps be found in the account in 1 Chr. xiii. 1, where we read that David held a preliminary consultation with the captains of hundreds and captains of thousands, and with every leader, and there gathered together all Israel from Shihor of Egypt to the entering of Hamath, to bring the ark of God from Kirjath-jearim. These 30,000 might be the delegates sent up from the whole nation to take part in the ceremony. The Sept. reads seventy thousand.

2. From Baale of Judah.] Le. Kirjath-jearim, 1 Chr. xiii. 6, where the ark had been ever since its return from the country of the Philistines (1 Sam. vi. 21, vii. 1, 2) where see note. The old name of Kirjath-jearim was Baalah, or Kirjath-Baal (Josh. xv. 9, 10, 60). Instead of from the sense requires to, as in the parallel passage, 1 Chr. xiii. 6. From is most likely a very early clerical error, caused perhaps in the process of abbreviation by the words "from Kirjath-jearim," occurring just before (see 1 Chr. xii. 5, 6). The Sept., Vulg., Syr., Chaldee, and Arabic, all read from, and get over the difficulty by rendering Baale Judah the men of Judah, as Judg. ix. 18 the men of Scebeem. If the reading from is genuine, the narrator omits David's journey to Kirjath-jearim, and only describes his return to Jerusalem from thence.

whose name, &c.] Wrongly translated. The literal rendering is, "Upon which is called the Name, the Name of Jehovah of Hosts, who sits upon the Cherubim."
II. SAMUEL. VI.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah; and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the Lord was kindled against Uzzah; and God smote him there for his terror; and there he died by the ark of God.

8 And David was displeased, because the Lord had made a breach in Israel.
upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10 So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the Lord with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the Lord upon them. In verse 20 it is used of the breach of waters; in 2 K. xiv. 13 of breaking down a wall; and so the substantive, 1 K. xi. 27, &c.

be called the name of the place, &c.] Above, verse 20. Compare also Gen. xxii. 9, xxxiii. 3, 17, 30, xxxv. 7, 15; Exod. xvii. 7; Num. xxii. 3, 34, xiii. 24; Judg. xv. 17, xviii. 12; 1 Sam. xxi. 28; 2 Sam. ii. 16; Jer. xiv. 6, &c.

to this day.] Implying a long interval between David and the time of the writer.

10. Unto him.] Showing that at this time he was already residing in the city of David. Compare vi. 16.

Obed-edom the Gittite.] In 1 Chr. xv. 18, 21, 24, we are told that Obed-edom was a Levite of the family of Merari, being, according to 2 Chr. xxi. 38, a son of Jeduthun, who was a Merarite (1 Chr. vi. 44, marg.; ix. 16, xxiv. 3, 6. See 'Dict. of Bib.' JEDUTHUN). He was a porter (1 Chr. xv. 24, xvi. 38, 42, xxxvi. 1, 4, 13-15), and also a player on the harp (xv. 18, 21), and was one of the Levites specially designated to take part in the musical services on occasion of bringing up the ark to Zion (xv. 16, 18, 19-21), and to minister before it when brought up (xvi. 4, 5, 37, 38). He is called a Gittite perhaps from Gait-Rimmon, in Manasseh, which belonged to the Kohathites (Josh. xxii. 25). Marriage with a Kohathite, or some other cause, would account for his dwelling in a Kohathite city, though he was a Merarite, without supposing two of his name. At all events (1 Chr. xxv. 15, seems distinctly to identify Obed-edom the porter, the Merarite, with Obed-edom the Gittite, whom "the Lord blessed," verse 11.

12. With gladness.] Means especially with joyful music and song, as 1 Chr. xv. 16, 25, 28.

13. Had gone six paces.] Literally, had stepped six steps. See above, v. 24, note.

be sacrificed oxen and fatlings.] The corresponding verse, 1 Chr. xvi. 26, says, And it came to pass when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams. The meaning is, not that they sacrificed oxen and fatlings every six steps—this would be impossible—but that when, after the arrangement made by David for the Levites to carry the ark, as mentioned 1 Chr. xv. 2, 12, 15, they had borne it successfully, and with visible tokens of God’s favour, out of the house of Obed-edom, and six steps on the road to the city of David to the sound of the musical instruments, they stopped and offered solemn sacrifices. Possibly ἡμέρα (Isa. 15, 16) may have had a technical sense, and denoted a certain distance, say a stadium. Six such distances would have been nearly a mile, and if the ground was difficult and steep, the successful progress of “those that bare the ark,” so far, would have been a fit cause for a thanksgiving sacrifice. The Sept., followed by the Vulg. (in some copies), has this strange version of the words: And there were with him carrying the ark seven bands of choirs.

fatlings.] The Sept. and Vulg. both render the word ῥαμος, to correspond with the seven rams of 1 Chr. xvi. 26; a fatling seems to be applied to calves or rams, and to mean a “fatted beast” (see 1 K. i. 9, 19, 25; Isai. i. 17; Ezek. xxxix. 18; Amos v. 22, &c.).

14. Danced.] The Heb. word is found only here and verse 16. It means to dance in a circle, hence simply to dance. See note at end of chapter.
with shouting, and with the sound of
the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in its place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovered himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel:

15. With shouting.] The word is used sometimes of the blast of the trumpet, "an alarm," Num. x. 5, &c., A. V., but very frequently of the human voice (Josh. vi. 5, 20; 1 Sam. iv. 5, 6; 1 Chr. xv. 28, &c.). Compare 1 Thess. iv. 16.

16. Looked through a window.] Another proof that David's palace was already in the city of David (see verse 20, and vii. 2). The ark was already come to the city of David when Michal saw David dancing (see above, verse 10, note).

17. Peace offerings.] מַעֵנוֹת, the same sense as מַעַן, 1 Chr. xv. 27; verse 14, note. The Hebrew word only occurs besides this place in Gen. xlix. 24, "were made strong."

18. He despoiled him in her heart.] In the days of Saul the ark had been neglected (1 Chr. xiii. 3), and Saul had in everything shown himself to be an irreligious king. Michal, "the daughter of Saul" (verses 16, 20, 23), seems to have been of a like spirit.

19. A good piece of flesh.] The word thus paraphrased is only found here and 1 Chr. xvi. 3. There is no real clue to the meaning, except the context, which requires that a piece of meat from the peace offerings should be meant. From the fact that the chronicler explains the preceding cake (לִבְנָה) by the more common word loaf (לְבַנוֹת), but leaves this obscure word unexplained, one might infer that it was already obsolete and unknown in his time. The Sept. translates it ἐκβάπτειν (perhaps reading ἐκπαίδευ), a cake baked on the hearth, probably deriving the word from ἔκ, fire. The Vulg. a piece of roast beef.

20. Then David returned.] So did Solomon (1 K. viii. 14).

21. Therefore will I play.] Rather, "therefore (or so) I have danced before the Lord." The speech might be paraphrased, Before the Lord which chose me, &c., before the Lord have I danced. He humbles Michal's pride by the allusion to her father's rejection,
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Therefore will I play before the Lord.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

and shows by Saul's example how little pride contributes to the stability of greatness. Therefore for his part he will not think anything done for the glory of God too mean for him: and if he cannot have honour from Saul's daughter, he will be content to be honoured by the maid-servants. The reading of the Sept., "I will be base in thine eyes," or "though I shall be base in thine eyes," makes also very good sense, though the alteration is not necessary.

23. Had no child, &c.] For a similar judgment, see Gen. xx. 17, 18.

ADDITIONAL NOTES on verses 3, 5, and 14.

NOTE A, on verse 3.

The text of this and of verse 4 appears to be corrupt. The repetition of the phrase "the new cart" is strange; the repetition of the identical words, "they brought it out of the house of Abinadab which was at Gibeah" in verse 4, seems unmeaning; and the words accompanying the ark of God (Heb. with the ark of God), are also unintelligible. The Sept. (Cod. Vat.) has simply Uzwab and his brethren (Abio as an appellative), the sons of Abinadab, drew the cart with the ark. In the parallel passage, 1 Chr. xiii. 7, we read, and they carried the ark of God in a new cart out of the house of Abinadab, and Uzwab and Abio drawe the cart. And David, &c., as in verse 5. The words והיהו על יוסף אובד אבינו רבא ברbara which follow לעינן in verse 4, seem to be an accidental repetition of the same words which follow לעינן in verse 3.

NOTE B, on verse 5.

The Heb. has כל אשר בחצרו, with all his woods. But the parallel passage in 1 Chr. xiii. 8 has כל אשר בחצרו, with all their might, and with songs, &c. This is evidently a various reading of the same text (the letters being nearly identical), and seems the better reading of the two. The phrase with all his might occurs in verse 14. The Sept. combines the two readings, inserting וּלְקִזְצִית, kal el qizais.

NOTE C, on verse 14.

The passage parallel to verse 16 (1 Chr. xv. 29) has פרסוה רואא, leaping and dancing, verse 5, note. In 1 Chr. xx. 27, the opening clause of which exactly corresponds in place to this fourteenth verse, there is a singular resemblance of the letters, with a wide difference of sense. Whereas this fourteenth verse has קרית ורבא כבול את דוד, and David danced with all his might, 1 Chr. xx. 27 has רואא ורבא כבול את דוד, and David was clothed with a robe of fine linen. If these are various readings of the same text, the text of 2 Sam. would seem to be the correct one, since David's linen ephod is mentioned again at the end of 1 Chr. xxv. 27 in the identical words used here. The ephod was a priestly garment (1 Sam. ii. 18, note).

CHAPTER VII.

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

A ND it came to pass, "when 1 Chr. 17. 2. the king sat in his house, and the Lord had given him rest round about from all his enemies;"

CHAP. VII. 1. When the king sat in his house, &c.] The section beginning here and ending at viii. 18 is found in duplicate, 1 Chr. xvii., xviii. There is no indication how soon after the bringing up of the ark these things occurred, but it was probably at no long interval, perhaps within a year or so.

bad given bim rest.] From the hostility of the house of Saul, and the attacks of the
2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee.

4 ¶ And it came to pass that night, that the word of the Lord came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of the judges.

Philistines. Compare Josh. xxiii. 1, where precisely the same phrase is used.

2. Nathan the prophet. Here first mentioned, but playing an important part afterwards (see through this chapter, and xii. 1, &c.; 1 K. i. 10, 12, 34; 1 Chr. xxix. 9; 2 Chr. ix. 9). From the two last passages it appears that he wrote the history of David's reign, and of a part at least of Solomon's. His distinctive title is the prophet, that of God the seer (1 Sam. ix. 9). He was probably much younger than David. We may presume that much of the history of David preserved in the books of Samuel, Kings, and Chronicles, is his work. There is no good ground for identifying him with Nathan the son of David (Nathan, 'Dict. of Bib.') had Nathan the prophet been the son of David, either the information that the son of David was the prophet would have been supplied at 2 Sam. v. 14, 1 Chr. iii. 5, &c., or the information would have been given here, on the first mention of the prophet, that he was the king's son.

in a house of cedar. Showing that the events mentioned (v. 11) had taken place at this time. See vi. 10, 16, 20, notes.

within curtains. "Curtain," Heb. text, but curtains 1 Chr. xvii. 1. See Exod. xxvi. 1, 2, sqq., xxxvi. 8, sqq.

3. Nathan said to the king, &c. Speaking his own private opinion, and not by the Word of the Lord. Ex se, non ex sermone Domini, as Jerome says ("Quest. Heb.").

4. And it came to pass that night, &c. There is much solemnity in the way the subject is here introduced. The night was the recognised time for prophetic visions. (Compare 1 Sam. iii. 3, sqq.; Num. xii. 6, &c.)

5. Tell my servant David. So it is written, 1 Chr. xvii. 4; but here the more exact rendering is, "Go and say to my servant, to David." The term my servant was meant as a mark of special favour, as in its similar application to Moses (Num. xii. 7, 8).

Shalt thou build, &c. I.e. as it is explained by 1 Chr. xvii. 4, and as the Sept. renders it here, Thou shalt not build, &c. (Compare xx. 22, & c.)

6. Whereas. The Hebrew word never means "whereas." It is simply "for," or because. It expresses the reason why David was not to build an house.

house walked. Implying the frequent moving of the tabernacle, in the times of the Judges, as opposed to a settled resting in one place.

in a tent and in a tabernacle. The word (יהב), a tent, refers especially to the outward covering of skins, &c.; the tabernacle (תניך) denotes the framework of boards and bars. Observe the constant reference to the Exodus and to the details as given in the books of Moses. The curtain of verse 2, and the tent and tabernacle here, are taken from them. See note on Exod. xxvi. 1-37 (vol. i. p. 374), xxxvi. 1, xxxix. 37, &c.

7. The tribes of Israel. For (ךָָּּיְָּּפְּּר), tribes, the duplicate passage, 1 Chr. xvi. 6, reads (ךָָָּזְּּוֹ), judges, though the Sept. (Cod. Vatic.) has there tribe. The reading judges is somewhat favoured by the mention of the judges in verse 11, in conjunction with the words I commanded; and the expression whom I commanded to feed my people Israel, seems more applicable to a single ruler, whether judge or king, than to a tribe. But on the other hand, in Ps. lxxviii. 67, 68, the tribe of Judah, and the tribe of Ephraim are mentioned in connexion with the tabernacle, and amidst several verbal resemblances to this passage (verse 70, 71). Solomon in his reference to Nathan's message to David (1 K. viii. 16) speaks of "all the tribes of Israel," and David himself uses the remarkable expression at 1 Chr. xxviii. 4, "He hath chosen Judah to be the ruler, and of the house of Judah, the house of my father," &c. Tribes is therefore probably the true reading, and the phrase is a condensed one, the meaning of which is, that whatever tribe had in times past supplied the ruler of Israel, whether Ephraim in the days of Joshua, or Benjamin...
of Israel, whom I commanded to feed
my people Israel, saying, Why build
ye not me an house of cedar?

8 Now therefore so shalt thou say
unto my servant David, Thus saith
the LORD of hosts, 9 I took thee from
the sheepcote, from following the
sheep, to be ruler over my people,
over Israel:

9 And I was with thee whitherso-
ever thou wentest, and have cut off
all thine enemies "out of thy sight,
and have made thee a great name,
like unto the name of the great men
that are in the earth.

10 Moreover I will appoint a place
for my people Israel, and will plant
them, that they may dwell in a place
of their own, and move no more;
neither shall the children of wicked-
ness afflict them any more, as before-
time,

11 And as since the time that I
commanded judges to be over my
people Israel, and have caused thee
to rest from all thine enemies. Also
the LORD telleth thee that he will
make thee an house.

12 ¶ And when thy days be fulfilled,
and thou shalt sleep with thy fathers,
I will set up thy seed after thee, which
shall proceed out of thy bowels, and
I will establish his kingdom.

13 ¶ He shall build an house for
in the time of Saul, or Judah in that of
David, God had never required any of those
tribes to build a house in one of their cities.

an house of cedar.] As verse 2. (See
1 K. vii. 2, 3, x. 17, 21; Jer. xxii. 14, 23.)
Beams of cedar marked a costly building.
Of course the cedar of Lebanon is a totally
different tree from what we improperly call
the red or Virginian cedar, which supplies the
sweet-scented cedar wood, and is really a kind
of juniper (Juniperus Virginiana). The cedar
of Lebanon is a close-grained, light-coloured,
yellowish wood, with darker knots and veins.

8. My servant David.] As before, verse 5,
it is to my servant, to David; as also at the
end of verse, over my people, over Israel; and
for my people, for Israel, in verse 10.

the LORD (Jehovah) of Hosts.] For the
fuller form, the LORD (Jehovah) God of
Hosts, as above verse 10, see 1 Sam. 1, 3, note.

sheep-cote.] Rather, "pasture."

9. I was with thee, &c.] 1 Sam. xviii. 14.

all thine enemies.] Meaning especially Saul
and those who sided with him (2 Sam. iii. 1,
iv. 8; 1 Sam. xviii. 29, xx. 15, 16, xxiv. 4,
xxvi. 8).

have made thee a great name.] See verses
10, 11, 12.

10. Moreover I will appoint, &c.] There
is no change of tense, nor does the sense
admit of it. It should be: And I have
appointed a place, &c., and have planted them,
&c. This was already done by the
consolidation of David's kingdom.

neither shall the children of wickedness, &c.] See Ps. lxxxix. 22.

11. And as since the time, &c.] This is
rightly coupled with the beforetime of the
preceding verse. The contrast is that of
the troublous unsettled times of the Judges,
and the frequent servitudes of Israel in those
times, with the settled prosperity and
independence of the kingdom of David and
Solomon.

and have caused thee to rest, &c.] This
must either be coupled with the verbs in
verse 10, "I have appointed a place, &c., and
have planted them, &c., and caused thee
to rest," or it may be taken as a recapitulation
of what precedes, and translated: "So I have
caused thee to rest from all thine enemies."

Also the Lord telleth thee.] Or it may be,
"And the Lord hath told thee," viz., by the
mouth of Samuel. The last is rather preferable,
as making the use of the third instead of the
first person more natural.

12. And over.] There is no and in the
Heb., nor is it required. The prophet, having
detailed God's past mercies to David, now
passes on to direct prophecy, and that one of
the most important in the Old Testament.

sleep with thy fathers.] Judg. ii. 10, note.

I will set up thy seed.] In one sense this
manifestly refers to Solomon, David's suc-
cessor and the builder of the temple. But
we have the direct authority of St. Peter
(Acts ii. 30) for applying it to Christ the
seed of David, and His eternal kingdom; and
the title be Son of David given to the
Messiah in the Rabbinical writings, as well as
its special application to Jesus in the New
Testament, springs mainly from the acknow-
wledged Messianic significance of this prophecy.
(See also Isa. iv. 3; Acts xiii. 34.)

13. He shall build an house, &c.] For the
my name, and I will establish the
throne of his kingdom for ever.

14. I will be his father, and he
shall be my son. If he commit
iniquity, I will chasten him with the
rod of men, and with the stripes
of the children of men:

15. But my mercy shall not depart
away from him, as I took it from Saul,
whom I put away before thee.

16. And thine house and thy king-
dom shall be established for ever
before thee: thy throne shall be
established for ever.

fulfilment of this in the person of Solomon,
see 1 K. viii. 16-20. For its application
to Christ, see John ii. 13; Eph. i. 20-22; 1
Tim. iii. 15; Heb. iii. 6, &c.; and Zech. vi.
12, 13.

I will establish the throne of his kingdom for
ever.] The words for ever, emphatically
twice repeated in verse 16, show very dis-
inctly that this prophecy looks beyond the
succession of the kings of Judah of the house
of David, and embraces the throne of Christ,
according to the angel's interpretation as
given in Luke i. 31-33, where the reference
to this passage cannot be mistaken. This is
also brought out fully in Ps. lxxxviii. 29, 36,
37. See also Dan. vii. 13, 14; Isa. ix. 6, 7;
Jer. xxii. 5, 6, xxxii. 14-21; Ezek. xxxiv. 24;
Zech. xii. 7, 8; Hos. iii. 5, &c.

14. I will be his father, &c.] In Ps. lxxxix.
26, 27, the equivalent expressions are applied
to David. In Heb. i. 5, this text is applied to
Christ. But in 1 Chr. xvii. 13, xxii. 9, 10,
xxviii. 6, it is expressly appropriated to Solomon.
The words if he commit iniquity I will chasten
him, &c., supply the illustration of God's
dealing with Solomon and his successors as a
Father, for What son is he womb the father
chasteneth not? (Heb. xii. 5-10; Prov. iii. 12).
The literal translation of the words shows this
more clearly: "and he shall be to me a son, whom
if he transgresses, I will correct," &c.

with the rod of men, &c.] I.e. such a
chastisement as men inflict upon their children,
to correct and reclaim them, not to destroy
them. The whole clause is omitted in 1 Chr.
xxvii. 13.

15. My mercy shall not depart, &c.] Hence
Isaiah's saying, the sure mercies of David
(iv. 3), דודנים י. ה. i.e. the unfailing, lasting
mercies: mercies which are like streams of
water that never dry up (Isai. xxxiii. 16; Jer.
xv. 18). This is explained in verse 16, where
it is said, Thine house and thy kingdom shall be
established, i.e. the same word as is ren-
dered sure in Isaiah (יודודים י. הוודו, word word,
Sept., fidelis Vulg., in both passages).

before thee.] See next verse, note.

16. Thine house, &c.] The sentiment and
the language are the same as 1 Sam. ii. 35.
shall be established.] Not the word so
rendered (verses 12, 13), but that rendered
sure Isai. iv. 3 and 1 Sam. ii. 35. See 15,
note.

before thee.] Or, before me. (See note at
end of chapter.)

18. Sat before the Lord.] In the tent where
the ark was. (See Judg. xi. 11, note. παραπατώ
iv. 4.) But why sat? Standing or kneeling
was the usual attitude of prayer (1 K. viii. 54,
55). Moses, it is true, sat while praying
(Exod. xvii. 13), but there was an exceptional
reason for it. The Talmudists (guided ap-
parently by this passage alone) say that none
might pray sitting except only the Kings of
the House of David. Modern commentators
mostly take the word here in the sense of
waiting, abiding, not sitting. But sat is the
natural rendering, and is expressed by all
the versions, Sept., Vulg., Chald., Syr., and
Arab. Josephus has worshiped falling upon
his face, as if he had read יְנָּשָׁמ. As the
text is, here and 1 Chr. xvii. 16, it is rightly
rendered sat. It does not necessarily follow
that the prayer was uttered sitting. David
may have sat down to meditate, and then rose
up to pray.

19. Is this the manner of man.] This is a
very obscure passage, and is very variously
explained. The authorative clue to a right
interpretation must be sought in the parallel
passage in 1 Chr. xvii. 17, "thou hast re-
garded me according to the estate of a man of
high degree," though unfortunately the read-
II. SAMUEL. VII.

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.

25 And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hast thy servant found in his heart to pray this prayer unto thee.

28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.


27. Hast revealed, &c.] Heb., uncovered the ear. (See Ruth iv. 4, note.)

therefore hast thy servant found in his heart, &c.] The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great soever it may be, which God has promised to give. In this and the two following verses David expresses the same wonder at the riches of God's grace, and the same expectation founded on that grace, which St. Paul does in such passages as Eph. i. 5-7, ii. 7, &c.

29. And with thy blessing, &c.] The conclusion in 1 Chr. xvii. 27, is: For thou blessest, O Lord, and it shall be blessed for ever. The same sense may be given to this verse by rendering "with thy blessing shall the house of thy servant be blessed for ever."
II. SAMUEL. VII. VIII.

ADDITIONAL NOTES on verses 16 and 23.

Note A, on verse 16.

The Sept., in this and the preceding verse, for "", reads "before me," instead of "before thee," and so the Syriac and Arabic. (In verse 16 the Arabic omits the word altogether.) The Vulg. reads med, in verse 15, but tuud here. In this verse the insertion of a is easily accounted for by the next word, throno, beginning with a. Before me is probably the true reading in both verses (if the rest of the text is sound), according to the analogy of Jer. xxxv. 19, 1 Sam. ii. 30, 35, and many other places; whereas the idea contained in the reading, before thee, is unparalleled. But the reading in 1 Chr. xvii. 13 is quite different: "As I took it from him that was before thee," meaning Saul, which gives a very good sense, and suggests that the text of 2 Sam. vii. 15 may have been corrupted by the accidental repetition of the word after an u, caused by the same sequence in the middle of the verse. If the second of the 2 Sam. vii. 13 is struck out, we have the text of 1 Chr. xvii. 13, with the immaterial addition of the name of Saul.

Note B, on verse 23.

The construction of this verse is throughout very involved, and indicates, with the variations in the versions, and in 1 Chr. xvii., that the original MS. was partly illegible. The change of person in the words for you is inexplicable, except on the ground of an error in transcription. The Vulg. has ets, for them. The Sept. omits the pronoun altogether. The plural verb (went) with God for the subject is unusual, and all the stranger from the juxtaposition of the singular to himself. The location of the words, the nations and their gods, is also difficult to explain, except on the supposition of a (from) having fallen out of the text before (nations). The last clause, however, is differently rendered in 1 Chr. xvii. 21, and in the Sept., of this passage, as follows: "by driving out nations (and their gods, or, tents) from before thy people whom thou hast redeemed out of Egypt." The passage in Chron. has the verb by driving out instead of for thy land in 2 Sam. And the Sept. of 2 Sam., instead of the Greek for for thy land, has  ov k exba-leiv ov. According to this reading, this verse would run thus: "to make Him a name, and to do for them great things and terrible, and to drive out the nations and their gods before thy people whom thou hast redeemed out of the land of Egypt." The nations and their gods are of course the people and the idols of Canaan.

CHAPTER VIII.

1 David subdued the Philistines and the Moabites. 3 He smiteth Hadadezer, and the Syrians. 9 Toi sendeth Joram with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He puteth garrisons in Edom. 16 David's officers.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

CHAP. VIII. 1. After this.] A most distinct assertion that the transactions related in ch. vii. preceded the wars related in this chapter.

Metheg-ammah.] What this means is utterly unknown. If the reading is genuine, Metheg-ammah (the bride of the metropolis) must be the name of some stronghold which commanded Gath, and the taking of which made David master of "Gath and her towns." The duplicate passage in 1 Chr. xviii. 1, for Metheg-ammah, has Gath and her towns. But whether this indicates a different reading, or is an explanatory rendering, it is impossible to say certainly. No one of the numerous conjectures has sufficient probability in it to be worth citing.

2. Casting them down to the ground.] It would be better to render the words making them lie down on the ground. David took great numbers of the Moabites prisoners of war, and made them lie down on the ground, and then divided them by a measuring line into three parts, putting two-thirds to death, and saving alive one-third. The cause of the war with the Moabites, who had been very friendly with David (1 Sam. xxii. 3, 4), and of this severe treatment, is not known. But
II. SAMUEL. VIII. [v. 3—7.]

3 ¶ David smote also Hadadezer, 
   the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Euphrates is not in the original text; but the river (עֵפְרָתָה) means the Euphrates, as Gen. xv. 18, xxxi. 21; Ps. lxxii. 8; Isa. vii. 20; Ezra viii. 36.

4. A thousand chariots. The word chariots has fallen out of the text.

seven hundred horsemen. It should be seven thousand, as 1 Chr. xviii. 4.

boughed all the chariot horses. The word בּוּהָה a chariot, is used for chariot horses, as Isai. xxi. 7. (Compare x. 18.) For this mode of rendering the cavalry useless, see Josh. xi. 6, 9.

5. Syrians of Damascus. That branch of the Syrians (Aram), whose capital was Damascus, was the best known and most powerful. See 1 K. xx.; 2 K. xv. 5-12, &c. Damascus (written בּוּהָה in 1 Chr. xviii. 5, 6, according to the late Aramean orthography) is first mentioned, Gen. xv. 2. According to Nicolaus of Damascus, cited by Josephus, the Syrian king's name was Hadad.

6. Garrisons. The word בּוּהָה is used for officers in 1 K. iv. 5, 19, and some think that is its meaning here. Perhaps, however, it is best to take it in the same sense as 1 Sam. x. 5, xiii. 3, as the A.V. does.

servants to David, and brought gifts. Rather "tribute," the same phrase as that used of the Moabites in verse 2, meaning they became subject and tributary. See Judg. iv. 18; 1 K. iv. 21; 2 K. xvii. 4, &c., where הוא is used of tribute. Compare especially 2 K. xvii. 3, where the same two words are combined, and see 2 K. xxiv. 1.

7. Shields of gold. The word rendered shield (םָדֹב) is of uncertain meaning, and the versions fluctuate very much in their renderings, in the seven passages in which it occurs (2 K. xi. 10; 2 Chr. xxiii. 9; Jer. li. 11; Ezek. xxvii. 11; Cant. iv. 4; this passage; and 1 Chr. xviii. 7). Some render it "armour," but on the whole shield seems to be the right rendering. It was perhaps in imitation of these golden shields, and partly
Hadadezer, and brought them to Jerusalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer, -

10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi.

And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name out of their material, that Solomon made the larger and smaller shields (targeti and shields) mentioned in 1 K. x. 16, 17, which became the spoil of Shishak, 1 K. xiv. 25, 26. 

brought them to Jerusalem.] See 1 Sam. xvii. 54, note.

8. Betah and Berothai.] Instead of these names, 1 Chr. xviii. 8 has Tibbah and Chunn. If the two first consonants in Betab are transposed, it will become Tekab, a form which is preserved in the Sept. Memrēbē, "from Tekab." There is a modern Taibō between Aleppo and the Euphrates, but the names have only a slight resemblance. Berothai is probably the same as Berothah, Ezek. xxviii. 16, where it is placed between Hamath and Damascus. Can the Wady Barada be the modern representative of the name? Ewald, following Bochart, compares Barathena of Ptolemy. There is no clue to the name Chunn, in 1 Chr. xvii. According to the Arabic version of 1 Chr. xvii. 8, Tibbath and Chunn are Emeesa and Baalbec. Chunn may be the later name of Berothai.

11. Which also, &c.] I.e. in addition to all the spoil mentioned in verses 7, 11, 12.

12. Of Syria.] 1 Chr. xviii. 11, for Syri, Syria, reads Edom, which is manifestly the right reading, both because Edom, Moab, and Ammon are so frequently joined together, and because David's Syrian spoil is expressly mentioned at the end of the verse. Moreover it would be very strange if there was no spoil from Edom, which was so thoroughly subdued. (See verses 13, 14.)
II. SAMUEL. VIII.

16 And Joab the son of Ze-ruiah was over the host; and Je-hoshaphat the son of Abilud was the recorder;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

made (erected) a monument. If the A. V. is right, the word 19, to himself; has fallen out of the text.

the Syrians.] Read the Edomites, as in 1 Chr. xviii. 12 (compare 2 K. xiv. 7, and Ps. lx. title). The Sept. have Иудея, and the context (verse 14) requires it. For a further account of this war of extermination with Edom, see 1 K. xi. 15, 16. In that account Joab appears as the chief leader; in 1 Chr. xviii. 12, Abishai his brother. Here only David is named. The numbers slant, too, differ. Here 18,000; in the title to Ps. lx., 12,000; in 1 K. xi. 15, every male in Edom. The war with Edom was of some duration, not without serious reverses and dangers to the Israelites (see verse 2, note). The different accounts probably relate to different parts of the campaign.


preserved David.] See verse 6.


16-18. For a similar account of the officers of Solomon's kingdom, see 1 K. iv. 1-6, where Jehoshaphat the son of Abilud is still the recorder, and Benaiah the son of Jehoiada is advanced from the command of the Cherethites and Pelethites to be captain of the host in the room of Joab. See also 2 Sam. xx. 23-26. The recorder seems to have been a high officer of state, a kind of chancellor, corresponding in some degree to the Magister memoriae in the court of the Roman emperors (Notit. dignit.), and the Vasa Nuvisci in the court of the ancient and modern kings of Persia. His office was to keep a record of the events of the kingdom for the king's information, and hence he would naturally be the king's adviser. See Esth. vi. 1, 2; Isai. xxxvi. 22; 2 Chr. xxxiv. 8. The Cheta (or Hittites) in the time of Rameses II. had also a recorder (see Brugsch).

17. Zadok the son of Ahitub.] Of the house of Eleazar. See 1 Chr. vi. 4, 8, xxiv. 3. For Zadok's history, see 2 Sam. xv. 24-29, 35, 36, xvii. 15, sqq.; 1 K. i. 8, sqq., ii. 26, 35.

Abimelech the son of Abiathar.] The circumstantial narrative in 1 Sam. xxii. 9-23, leaves no possible doubt that Abiathar, Zadok's colleague, was the son of Ahimelech. The history in 1 K. i. 7, 42, ii. 22-27 (see especially verse 26) leaves no possible doubt that Abiathar the son of Ahimelech continued to be priest through the reign of David. It almost necessarily follows that there is some clerical error in the text which makes Abimelech the son of Abiathar to be priest in David's reign, instead of Abiathar the son of Abimelech, which was the fact, as is also recorded in ch. xx. 25. That the same error is repeated in 1 Chr. xviii. 16, 31, with the further change to Abimelech, and ib. xxiv. 3, 6, 31, is singular, but does not shake the conclusion. If, in the original document from which both the narratives (2 Sam. viii. and 1 Chr. xviii.) were compiled, the inverted order had been accidentally fallen into and subsequently corrected by the scribe by certain marks analogous to our (1) (a), it would be very easy to imagine how subsequent copies might omit the diacritical signs, and so perpetuate the error. In 1 Chr. xxiv. 3, 6, 31, it is possible that Ahimelech may be correct, if Abimelech (not Abiathar) was the genealogical head of that division of the priests. If so, "son of Abiathar (אַבֵּיתאָת)," 1 Chr. xxiv. 6, may be only a false reading for "son of Ithamar (יִתָּמ)." Of the notion that Abiathar had a son Ahimelech, who, in all these passages, is named instead of his father Abiathar for some unknown cause, one can only say that it is not impossible, but is utterly improbable.

the scribe.] Or secretary of state, as 2 K. xii. 10, xviii. 37, &c., different from the military scribe mentioned Judg. v. 14 (where see note), 2 K. xxv. 19.

18. The Cherethites and the Pelethites.]
II. SAMUEL. VIII. IX.

Here first mentioned together, formed the king’s body-guard. (See xv. 18; 1 K. i. 38, 44; and 2 Sam. xxiii. 23.) From the mention of the Cherethites, 1 Sam. xxx. 14 (where see note), it is manifest that the Cherethites were a tribe in the country of the Philistines, which is fully borne out by their being coupled with the Gittites in 2 Sam. xv. 18. This makes it very probable that the Pelethites also were foreign mercenaries, as was common in Egypt under the 19th dynasty (see Brugsch, ‘Geog. Inscr.’ ii.). The name may be alluded to that of Philistine. Others, as Gesenius and Fürst, think both names are appellatives, meaning executioners and runners, and support the opinion by reference to 2 K. xi. 4, 19, where we find פילס (variously rendered Carians, executioners, &c.) coupled with פילסר, the runners. No certainty can be arrived at. For Benaiah see xxiii. 20, note.

CHAPTER IX.

1. David by Ziba sendeth for Mephibosheth. 7. For Jonathan’s sake he entertaineth him at his table, and restoreth him all that was Saul’s. 9. He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan’s sake?

2. And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

4. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.

CHAP. IX. 1. And David said, &c. 7. As soon as ever David’s pressing wars were over, and his power established, and he had leisure to look into the domestic affairs of his kingdom, his loving grateful nature led him to enquire after the family of his friend Jonathan. This is a proof, among many others, that the true order of events is followed in these early chapters, and that we are still in the early part of David’s reign at Jerusalem. The eleventh and twelfth chapters are a further proof. That David should not seek out the heirs of Saul till his own kingdom was fully established, is most natural. See note on verse 12.

3. The kindness of God.] As 1 Sam. xx. 14, the kindness of the Lord. The leading idea seems to be “an everlasting kindness,” like God’s favour to His people (Rom. xi. 29).

4. Machir, the son of Ammiel.] David reaped the fruit of his kindness to Mephibosheth, for, when he fled from Absalom, Machir, the son of Ammiel, was one of those who were most liberal in providing him and his army with necessaries, xvii. 27–29. According to 1 Chr. iii. 5, Ammiel (called inversely Eliam, inf. xi. 1) was the father of Bath-sheba. If this is the same Ammiel (and Ammiel is evidently specified in 1 Chr. iii. 5,
II. SAMUEL. IX.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Michal. And as being someways remarkable), Machir would be Bath-sheba's brother. However, the name is not a very uncommon one (Num. xiii. 12; 1 Chr. xxvi. 5, &c.).

Lo-debar. (לֹּד-בָּר) evidently on the east of Jordan, and in the neighbourhood of Ishbosheth's capital, Mahanaim (xvii. 27), but not identified by any modern traveller. It is thought by some, not improbably, to be the same as Debir, Josh. xiii. 26, where of Debir in the Hebrew is יְבְרִי.

6. Mephibosheth.] In 1 Chr. viii. 34, ix. 40, he is called Merib-baal (and in the latter place also Meri-baal, probably by a clerical error). The two names seem to have the same meaning: Boseth, shame, being the equivalent for Baal, and Mepbi (scatterer or destroying, from מָפֹת), being equivalent to Merib, contending with. Compare Ishoboosheth and Esh-baal, Jerub-baal and Jerub-besheth (2 Sam. xi. 41), &c.

be fell on his face, &c.] See 1 Sam. xxv. 23, 41, note. He doubtless was in fear for his life, as David's speech, Fear not, indicates. Such generosity to a fallen rival as David showed in restoring him his paternal property seemed to him scarcely credible.

8. What is thy servant, &c.] Mephibosheth's humility of expression, even in the mouth of an Oriental, is painful. It was perhaps in part the result of his helpless lameness, and the other misfortunes of his life. (See 'Dict. of Bib.,' Mephibosheth.) Compare Abigail's language (1 Sam. xxv. 41).

11. Said the king.] There is nothing in the Hebrew to warrant the insertion of these words, nor is it at all likely that David's words in verses 7, 10, should be repeated a third time. What one expects is the historical statement that Mephibosheth did eat at the king's table—and that is just what the words contain: So Mephibosheth ate at my table as one of the king's sons. Only it follows that the narrator is David himself. (See Introduction and compare 1 Chr. xxiii. 5.) Others think that my table is an accidental error for David's (or, the king's, verse 13) table, as found in the Sept., though some take the words as Ziba's. (See Bp. Patrick and Vatablus.)

12. A young son.] Meaning a little child, as in the phrase “the young child,” Matt. ii. 13, 14; and so יָבֹשׁ, 1 K. iii. 7, xi. 17, is rendered a little child. Mephibosheth was five years old at Saul's death. He may have been thirteen at David's accession to the throne of Israel (54 years + 7). In the
all that dwelt in the house of Ziba 
were servants unto Mephibosheth.
 13 So Mephibosheth dwelt in Jeru-
salem: for he did eat continually at
the king’s table; and was lame on
both his feet.

CHAPTER X.

1 David’s messengers, sent to comfort Hanun
the son of Nahash, are villanously entreated.
6 The Ammonites, strengthened by the Sy-
rians, are overcome by Joab and Abishai.
15 Shobach, making a new supply of the
Syrians at Helam, is slain by David.

AND it came to pass after this,
that the king of the children of
Ammon died, and Hanun his son
reigned in his stead.

2 Then said David, I will shew
kindness unto Hanun the son of
Nahash, as his father showed kind-
ness unto me. And David sent to

comfort him by the hand of his ser-
vants for his father. And David’s
servants came into the land of the
children of Ammon.

3 And the princes of the children
of Ammon said unto Hanun their
lord, ‘Thine eyes doth David thine eyes doth David
he hath sent for comforters unto thee? hath not Da-
vid rather sent his servants unto thee,
to search the city, and to spy it out,
and to overthrow it?"

4 Wherefore Hanun took David’s
servants, and shaved off the one half
of their beards, and cut off their gar-
ments in the middle, even to their buttocoks, and sent them away.

5 When they told it unto David,
he sent to meet them, because the
men were greatly ashamed: and the
king said, Tarry at Jericho until

...the eighth year of David’s reign over all Israel
he would have been twenty-one. His having
a son at this time indicates that we are about
the tenth year of David’s reign.

Micha.] Or Micah, who, as far as we
know, was Mephibosheth’s only son, had a nu-
umerous posterity (1 Chr. viii. 35-40; ix. 40-44).

18. And was lame.” This is repeated again
from verse 3, probably because the future
incidents of Mephibosheth’s life (xvi. 1-4, xix.
24-10) turn upon his lameness.

CHAP. X. 1. The king of the children of
Ammon.] In 1 Chr. xiii. 1, it is Nahash the
king, &c. Either Nahash has fallen out of
the text here, or it is inserted for explanation
in 1 Chr. It seems more natural that the
name should be expressed. Whether
he is the same as the Nahash mentioned
1 Sam. xi. 1 sqq. (where see note) and xii. 12,
or only his descendant, can scarcely be de-
cided. The interval between the two events,
not less than fifty years, and possibly more,
is against being the same as the Nahash
of 1 Sam. xi. The Ammonites are almost
always spoken of as the children of Ammon,
from the name of their first ancestor Ben-
ammi (Gen. xix. 38).

Hanun.] The equivalent of the Carthaginian
Hanno, from the same root as the Hebrew
Hananiah, Johanan, Hannah, &c. The same
name appears in composition with Baal in
Baal-Hanan, an Aramean king (Gen. xxxvi.
38, 39).

2. I will show kindness, &c.] Compare
Vol. II.

ix. 1, 3. The history does not record any
instance of Nahash’s kindness to David, but
the enmity of the house of Nahash against
Saul may have disposed him favourably
mowards Saul’s enemy David, and if there
was any family connexion between David’s
house and Nahash (1 Sam. xiv. 25) this may
have increased the friendship.

3. The princes, &c.] Probably young men,
who, like Rehoboam’s advisers (1 K. xii. 10,
11), brought ruin on their king and country
by their rash counsels. Note that unjust
suspicions are to the full as unwise as un-
suspecting simplicity (compare Gen. xx. 10).
It is not improbable that David’s severe treat-
ment of Moab (viii. 2) was in part the cause
of the fear of the Ammonites that a similar
treatment was in store for themselves.

4. Shaved off the one half of their beards.] In
1 Chr. xix. 4, more concisely “shaved
them.” “Cutting off a person’s beard is re-
garded by the Arabs as an indignity equal
to flogging and branding among ourselves”
(Arriuex quoted by Keil). “In 1764, Kerim
Khan sent ambassadors to the Prince of
Bendervigk to demand tribute of him; but
he, in return, cut off the ambassadors’ beards.
Kerim Khan went with a large army against
the prince to avenge the insult” (ib.). The
loss of their long garments, so essential to
Oriental dignity, was no less insulting than
that of their beards. (Comp. vi. 20; Isai.
xx. 4.)

5. Tarry at Jericho, &c.] An instance of
David’s kind and considerate disposition.

D
6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zobah, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zobah, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai

6. That they stank, &c.] A strong figure for to be odious or detested. (Comp. Gen. xxxiv. 30; Exod. v. 21; 1 Sam. xiii. 4, xxvii. 12; 2 Sam. xvi. 21.) For the opposite figure, see Gen. viii. 21; Eph. v. 2; Phil. iv. 18.

the Syrians of Beth-rehob.] In 1 Chr. xix. 6, for Syrians (Aram) of Beth-rehob, and the men of Tob (Ish-tob), we have Syrians of the two rivers (Aram Naharaim, Heb.; out of Mesopotamia, A.V.). This has led many to identify Beth-rehob in the text with Rebo-beth by the river, Gen. xxxvi. 37, so that the Mesopotamians of 1 Chr. may be the same as the Syrians of Beth-rehob in our text. Others think that Beth-rehob, called Rebo in verse 8, is the same as the Rebo and Beth-rehob of Num. xiii. 21, and Judg. xviii. 28, which was near Hamath, and which Robinson identifies, though not positively, with the modern ruined fortress of Hunin (‘Bib. Res.’ iii. 372).

It is difficult to decide. Only if the Beth-rehob of Judg. xviii. 28, is meant, it, as well as Tob, must have been a colony of Aram Naharaim, since the numbers in 1 Chr. xix. 7, made up of Aram Naharaim, and Aram Zobah, exactly agree with the numbers in our text, made up of Aram-beth-rehob, Aram Zobah, and the men of Tob, viz. 32,000.

Syrians of Zobah.] See above, 1 Sam. xiv. 47, note.

footmen.] The parallel passage, 1 Chr. xix. 6, has chariots and horsemen; and in verse 7, has thirty and two thousand chariots, which is an impossible number, and all the more so from what is said in vii. 4. (See 1 Sam. xiii. 5, note.) The original document perhaps gave the proportion of infantry and cavalry.

king Maacah.] Read the “king of Maacah,” as 1 Chr. xix. 6, 7. See below, verse 8. For the position of Maacah, see Deut. iii. 14; Josh. xii. 5. It appears to have been a very small state, since its king only brought a thousand men into the field.

Ish-tob.] Read, “the men of Tob.” Tob was the district whither Jephthah fled when driven out by the Gileadites (Judg. xi. 3, 5, note).

7. All the host of the mighty men.] Read, “all the host, the mighty men.” Either the and has fallen out of the text, or the mighty men describes generally the whole host, as all tried warriors. The sending of Joab, “the captain of the host,” and “the mighty men,” if they are meant of whom the list is given in ch. xxviii. 8-39, and who were the flower and strength of the army, sufficiently indicates the greatness of the danger to Israel from this formidable league of Ammonites and Syrians.

8. The children of Ammon came out.] From their city, Rabbah of the children of Ammon (Deut. iii. 11).

at the entering in of the gate.] Viz. of Rabbah, the chief city of Ammon, 15 or 20 miles from Medeba, where, as we learn from 1 Chr. xix. 7, the Syrian army was encamped. Medeba, the modern Meda,b, existed before the time of the Israelite conquest, and was a part of the territory which they took from Sihon (Num. xxii. 30). It fell to the lot of Reuben (Josh. xiii. 9, 16); in the reign of Ahaz it seems to have returned to Moab (Isai. xv. 2), and in the time of the Maccabees to the Amorites (1 Macc. ix. 36, 37). It is mentioned by Eusebius and Jerome (‘Onomast.’), was a bishop’s see, and has been visited by modern travellers (’Dict. of Bib.’), by themselves in the field.] I.e. in the plain below the round rocky hill on which the city stood.

9. That the front of the battle was against him, &c.] The two armies of the Ammonites and the Syrians were drawn up facing one another; the Ammonites supported by the city Rabbah behind them; the Syrians in great force, with numerous chariots able to manœuvre in the plain in front of Medeba. If Joab advanced against either, he would have the other in his rear.

10. Abishai.] See xviii. 12, xxiii. 18, 19.
his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that

13. Be of good courage, &c.] Compare 1 Sam. iv, 9.

for the cities of our God.] This rather indicates that the relief of Medeba was one of the immediate objects in view, and consequently that at this time Medeba was still in the possession of the Reubenites; consequently, again, that the city gate in verse 8, and the city in verse 14, refer to Rabbah, and not to Medeba. To prevent an Israelite city falling into the hands of a heathen people, and the rites of Moloch being substituted for the worship of Jehovah, was a very urgent motive to valour.

14. Then fled they also... and entered into the city.] The flight of the Syrians set the whole of Joab's force free to join Abishai and crush the Ammonites. The Ammonites therefore fled behind the fortifications of Rabbah for safety.

So Joab returned.] The great strength of Rabbah made it hopeless to take it by assault, and the Syrians were not sufficiently broken to make it safe to undertake a regular siege, and perhaps Joab had not the necessary materials, so that nothing was to be done but to return to Jerusalem.

16. They gathered themselves together.] They had been broken and dispersed, but without any serious loss; so the various bands of fugitives in a little time re-formed, and were nearly as formidable as before.

16. Syrians beyond the river.] Euphrates. They were doubtless vassals and tributaries of Hadarezer. See verse 19, and viii. 3.

to Helam.] Or their host came. See note at end of chapter.

17. David... gathered all Israel.] Whether David was dissatisfied with Joab's conduct in the war, or whether the great league of the Aramean kings was too formidable to be left to any lieutenant, anyhow David put himself at the head of the army, and went to attack the Syrians.

18. Seven hundred chariots.] The parallel passage (1 Chr. xix. 18) has seven thousand. The frequent errors in numbers arise from the practice of expressing numerals by letters, with one or more dots or dashes to indicate hundreds, thousands, &c. See above, viii. 4, and 1 Sam. vi. 19, note. Hundreds is obviously the most probable number, after what we read in viii. 4.

fourty thousand horsemen.] 1 Chr. xix. 18, has forty thousand footmen. In viii. 4, the three arms of the service are named, chariots, horsemen, and footmen. Perhaps the true reading in the text is four thousand horsemen, and the footmen are omitted.

19. Servants to Hadarezer.] This gives us an idea of the great power of Hadarezer, and consequently of the strength of Israel in David's victorious reign. The Vulgate, after
they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

the words before Israel, inserts a clause, "fifty-eight thousand feared and fled before Israel," but no other version contains it, nor any Hebrew MS. It is probably a gloss.

So the Syrians feared, &c. In 1 Chr. xix. 19, Neither would the Syrians, &c. On comparing this whole chapter with viii. 3-13, and 1 Chr. xix. with 1 Chr. xviii., it seems not improbable that they are two accounts of one and the same war; the former account (viii. 3-13) being inserted out of its chronological order. The numbers slay on both occasions, 42,000 (viii. 4, 5), 40,000 (x. 18), 700 (viii. 4, x. 18), the seat of war, the mention of the Euphrates, the persons engaged—David, Joab, and Abishai on one side, Hadarezer and the vassal kings on the other—are too similar to make it probable that they belong to two different wars.

ADDITIONAL NOTE on verse 16.

No such place as (הָלָם) Helam is anywhere mentioned in ancient or modern writers, and the Helam of verse 17 is in the Hebrew spelt differently from the Helam in this verse, viz. יִתּוּלָם. In 1 Chr. xix. 16, the clause "and they came to Helam" is omitted, and in verse 17, instead of "and came to Helam" (יתוהלום), we find "and came upon them" (יתַּנְּכֶה). In the Vulg. here Helam is rendered as an appellative, their army, or host, and the verb is rendered as if in the Hiphil and singular: "Adduxit eorum exercitum." And so too Aquila and Symmachus. But, in verse 17, it is taken as a proper name: "Veniteque in Helam." If we follow the Vulgate in verse 16, and the reading of 1 Chr. in verse 17, the verses will read thus: And Hadarezer sent and brought out the Syrians that were beyond the river, and brought in their host; and Shoab, &c., went before them (i.e. was their leader). And when it was told David, &c., be gathered all Israel together, &c., and came upon them.

CHAPTER XI.

1 While Joab besieged Rabbah, David committed adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken.

14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants 4 i Chron. 20. 2 to, with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing

† Heb. at the return of the year.

‡ David, &c., not in 1 Chr. xx. 1.

§ They destroyed the children of Ammon.] 1 Chr. xx. 1, supplies the word "the land of," which is obviously the right reading: "And wasted the country of the city of Ammon." המִבְיָה, the word used here and 1 Chr. xx. 1, is the proper phrase for laying waste a territory, Josh. xxii. 35; 1 Sam. vi. 5, &c.

David tarried at Jerusalem.] The Syrians being subdued, the war with Ammon was not of sufficient moment to require David's personal presence. The fact is mentioned with reference to the ensuing history.

3. The whole section relating to David's adultery and Uriah's death, from this verse to xii. 26, is omitted in 1 Chr. xx. 1.
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herself; and the woman was very beautiful to look upon.

And David sent and enquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?

And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

And when Uriah was come unto him, David demanded of him 'how Joab did, and how the people did, and how the war prospered.

And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

An evening tide. The evening began at three o'clock in the afternoon. The midday siesta, which David had as usual been taking, would probably be over about this time, when be arose from his bed.

Is not this, &c.] A common form of expressing an affirmation. See Judg. iv. 6, 14.

Eliam. [בֶּן לֵיאָם] but 1 Chr. iii. 5, Ammiel (אַמְּיִל), the component words being placed in an inverse order. So the Hananiab of 1 Chr. iii. 19, appears as Jobanan in Luk. iii. 27; Jehoiachin, and Jeconiah, Abaxiah, and Jeboabæus, are other examples of the same thing. Hence Bath-sheba was the granddaughter of Ahithophel. For we read below (ch. xxiii. 34), that Eliam was the son of Abithophel the Gideonite. See xv. 13, and Blunt's 'Undesigned Coincidences,' pp. 143-146.

And David demanded of him, &c.] The degrading falsehood and dissimulation to which David was forced to stoop in the vain hope of hiding his sin is most instructive. Truly they are deeds of darkness which require to be enveloped in lies and hypocrisy.

A mess of meat. The word here used (מַשָּׂכָה, a present) is the same as the mess in Gen. xlii. 34, and denotes the honourable portion given by the host to his chief guest.

But Uriah slept.] Possibly he had some information that Bath-sheba had been with David.

Camest thou not, &c.] It would be better rendered, "Art thou not come from a journey?" when every man's first impulse is to go to his own home.

The ark.] One is rather surprised to hear of the ark accompanying the army to the war with Ammon (1 Sam. iv. 3, sqq.). Perhaps there was a double purpose in taking the ark; one, to excite to the utmost the enthusiasm of the people for its defence and against the Ammonites; the other, to have the means at hand of enquiring of the Lord, which David had found so serviceable (1 Sam. xxiii. 2, 4, 11, 12, xxx. 7; 2 Sam. ii. 1, &c.). The mention of unexpected facts, without any of the explanatory circumstances which were known at the time, is a strong mark of genuine history.

Israel and Judah.] See 1 Sam. xv. 4, note.

But went not down to his house.] The Providence of God is here manifest, defeating
14. ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

16. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.

17. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

18. ¶ Then Joab sent and told David all the things concerning the war;

19. And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20. And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21. Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22. ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23. And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24. And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25. Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

David's base contrivances, and bringing his sin to the open light. It is no less clear how mercy was at the bottom of this severity which issued in David's deep repentance, and has also given to the Church one of the most solemn and searching warnings as to the evil of sin which is contained in the whole Bible.

18. Observed the city.] The same verb (רשות) is used of a close siege in Judg. i. 34. The רדשים were the guards or sentinels, whose duty was to close all ingress or egress to or from the city.

17. The men of the city went out.] I.e. they made a sally and attacked the troops who were blockading the city on that side, chiefly to entice them to pursue them under the walls of the city, and so come within shot of the archers who lined the wall, as also it came to pass (verse 20, 24).

there fell some of the people, &c.] They, too, as well as the brave and faithful Uriah, were victims of David's cruel artifice.

18. All the things concerning the war.] And

19. The matters of the war.] The phrase in Hebrew (בְּלֹא בְּרֵי הַמִּלְתֹּת) is the same in both verses. (Compare ירמיהו, וְיַיִּשָּׁר, the Books of Chronicles, וַיַּעַשׂ לְךָ, the acts of Solomon (1 K. xi. 41), &c.)

21. Who smote Abimelech, &c.] This reference to Judg. ix. 53 is curious. It indicates the existence in David's time of the national annals of that period in an accessible form, and the king's habit of reading, or having read to him, the history of his country. (See Esth. vi. 1.) It is recorded of Charlemagne that one of his favourite pastimes was to have history read to him.

then say thou, Thy servant Uriah.] How striking is the misfortune of David in having passive instruments ready to do his bidding at any cost, and co-operate with his worst passions. A word of honest and faithful remonstrance from those about him in the first instance, or from Joab on the receipt of David's letter, might have prevented one or both of David's crimes.

95. And encourage thou him.] Rather, "and take it," viz., the city. The rendering
26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

CHAPTER XII.

1 Nathan’s parable of the ewe lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and torturseth the people thereof.

And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had exceeding many flocks and herds:

of the A.V., though a true version of the existing Hebrew text, is probably not what the writer wrote or intended. The Sept. have preserved the right reading (נָשָׁנָם), which gives the above-corrected sense.

26. She mourned, &c.] The mourning for a father was seven days (Gen. i. 10), for a king, the same (1 Sam. xxxii. 13); they mourned seven days for Judith (Jud. xvi. 24), and for the dead generally (Eccles. xii. 12). Compare below (xiv. 2), where a longer time is indicated. The thirty days’ mourning for Moses (Deut. xxxiv. 8) was a mourning of extraordinary length. There does not appear to have been any particular time for a widow’s mourning different from the ordinary seven days. Judith, it is true, had worn sackcloth and “garments of widowhood,” “three years and four months” (Jud. vii. 4, 5, 6, x. 3, xvi. 8), and the account of Anna (Luke ii. 36, 37) suggests the idea of a life-long widow’s mourning, just as with us, some widows keep on their weeds for life. But Bathsheba’s mourning, like that of Abigail (1 Sam. xxv. 39-42), was probably limited to the customary time of seven days.

CHAP. XII. 1. And said unto him.] The Vulgate inserts the words, “Responde mihi judicium,” which apparently were also in the copy of the LXX. used by Josephus (“Ant. Jud.” vii. vii. 3), give judgment to me on this point, indicating, what was the case, that Nathan came to David as if to ask his judicial decision on the case about to be submitted to him; just as the wise woman pretended to do (xiv. 2-11), and the prophet who came to rebuke Ahab for sparing Ben-hadad (1 K. xx. 35-41).

3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man’s lamb, and dressed it for the man that was come to him.

5. And David’s anger was greatly kindled against the man; and he said to Nathan, At the LORD liveth, the man that hath done this thing shall surely die:

6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, Thou art the man. Thus saith the
LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.

Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

king, illustrating to the highest degree the holy boldness and faithfulness of the prophet. He could not tell but that his honest plain-spoken rebuke would bring upon him the same fate as that of Uriah the Hittite. His example is especially to be noted by all whose office binds them "to rebuke with all authority."

I anointed thee.] (1 Sam. xvi. 13), equivalent to "I selected thee for king." The actual possession of the kingdom is mentioned in verse 8.

And thy master's wives, &c.] According to Eastern custom, the royal harem was a part of the royal inheritance. But it is to be noted how even the prophets spoke in such matters according to the received opinions of their day, and not always according to the abstract rule of right. (Compare Matt. xix. 4-9.) In the enumeration in verses 7 and 8, of the great mercies bestowed upon David, the call to the kingdom, deliverance from Saul, his master's house and property, and the eventual possession of Israel and Judah, Nathan is expounding that part of the parable which speaks of the "rich man" and his many possessions (verse 2).

And hast slain him, &c.] There is something rather awkward in this repetition, as the verses are divided. But this clause, which is redundant here, is wanted at the end of verse 10 to make up the sense. It might easily have got misplaced from the same words with which verse 10 now ends (lux.), going before the clause where it now stands in verse 9.

To be thy wife.] If the conjecture in the preceding note is correct, the words and
14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed himself; and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him.

obvious, too, to observe that the criminal's death in the parable must represent some analogous punishment in the wider field in which the real events lay, where the criminal was one above human laws, and Almighty God was the Judge. In other words, the death of the soul is certainly meant, as in Ezek. xviii. 4, 13, 18, 20, 21, 23, 24, where compare throughout the chapter the opposite word, "he shall live." Compare also Rom. vi. 23. The phrase bath put away, literally, bath caused to pass by, is not very common. David uses it, xxiv. 10 (take away), and it is found Job vii. 21.

16, 17. David besought God, &c. . . . but be would not, &c.] The death of the infant child of one of the numerous harem of an Oriental monarch would in general be a matter of little moment to the father. The deep feeling shown by David on this occasion is both an indication of his affectionate and tender nature, and also a proof of the strength of his passion for Bath-sheba.

went in.] To his most private chamber, his
closet (Matt. vi. 6), and lay upon the earth (xiii. 31), rather "the ground," meaning the floor of his chamber as opposed to his couch.


and anointed himself.] Compare in a similar connexion anoint thine head, and wash thy face (Matt. vi. 17, and Isa. lxi. 3).

changed his apparel.] Compare Isa. lii. 1, 2, as well as lxi. 3.


24. Solomon.] The Hebrew form of the name is Shelomoh, peaceable. (Compare Shelomoth, 1 Chr. iii. 19.) The Sept. has Σαλωμών, the Vulg. Salomon. But our translators have adopted the N. T. form Solomon (Matt. vi. 19, &c.). This name was doubtless given to him at his circumcision. (Compare Luke i. 59; ii. 21.) The giving of the name Jedidiah, by the Lord through Nathan, does not appear to have been intended to super-
25 And he sent by the hand of Nathan the prophet; and he called his name Jeditiah, because of the Lord.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-

32 And Solomon did that which was right in the sight of the Lord, and did not turn aside from any of the things that he had vowed.

33 He also built cities for himself, and bought cattle very great flocks and herds, with exceeding much, so that he had servants for himself to keep them.

34 And he gathered together chariots, and horsemen, and did build cities for chariots, and for horsemen, and put provisions for him and for his chariots, and food for his servants.

35 And he had chariots for his chariots, and horsemen that were them five hundred and fifty: and all the king's officersbefore mentioned, and that he was eminently great and glorious among his people.

36 And he had a great number of chars and horses, and charioteers, and he gathered chariots and horsemen, and made them pass through the brick-

37 And he built cities for himself, and bought cattle very great flocks and herds, with exceeding much, so that he had servants for himself to keep them.

38 And he gathered together chariots, and horsemen, and did build cities for chariots, and for horsemen, and put provisions for them and for his chariots, and food for his servants.

39 And he had chariots for his chariots, and horsemen that were them five hundred and fifty: and all the king's officers before mentioned, and that he was eminently great and glorious among his people.
killed: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 Ammon loving Tamar, by Jonadab’s counsel feigning himself sick, ravished her. 15 He hated her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a shepharad- ing, among all the king’s sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom slieht to Talmai to Gathur.

And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David’s brother: and Jonadab was a very subtil man.

4 And he said unto him, Why art thou, being the king’s son, t̄ean f̄ from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom’s sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick: and when the king was

of the Keri (ךֶּלֶּמָּה, Jer. xiii. 9, &c.), and is doubtless the right reading, as the Cathib, קֶלֶּה, is no word that is known. The phrase made them pass through is very suitable, as it is that always used of the cruel process of making their children pass through the fire to Molech, and it is likely that David punished this idolatrous practice by inflicting something similar upon the worshippers of Molech. The cruelty of these executions belongs to the barbarous manners of the age, and was provoked by the conduct of the Ammonites (x. 1-6; 1 Sam. xi. 1, 2), but is of course utterly indefensible under the light of the Gospel. If Rabbah was taken before David’s penitence, he may have been in an unusually harsh and severe frame of mind. The unpleasant recollection of Uriah’s death would be likely to sour and irritate him to the utmost.

CHAP. XIII. 1. And it came to pass, &c.

The whole of the history concerning Tamar, Absalom’s rebellion, and in short all that here follows down to the end of ch. xxiii. (excepting the particulars about David’s mighty men in ch. xxiii. which are given in 1 Chr. xi.) is omitted in the Book of Chronicles. The use of the phrase, it came to pass after this, as descriptive of the main narrative which is about to follow, though immediately followed by the mention of a fact which was anterior in time, viz. the fact of Absalom having a sister Tamar, may help to explain the use of the same phrase at the beginning of the Book of Judges.

2. Thought it hard.] I.e. difficult or impossible, as Gen. xviii. 14, &c.

3. Jonadab the son of Shimeah.] Shimeah is called Shamma (1 Sam. xvi. 9, where see note). Jonadab was Amnon’s cousin-german.


5. Make thyself sick.] “Feign thyself to be ill.” So, xiv. 2, feign thyself to be a mourner.

come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not 'force me; for d 'no such thing ought to be done in Israel: do not thou this folly.

13 And I, whither shall I cause my shame go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

make me a couple of cakes.] The words here used occur nowhere else, and the etymology is doubtful. Some particular kind of cake or pudding is meant, as appears from verse 8, according to some, in the shape of a heart.

7. Then David, &c.] David's indulgence as a father breaks out here.

8. Did bake, &c.] The Hebrew word more commonly means to cook by boiling (Exod. xii. 9; 1 Sam. ii. 13, &c.). But in Deut. xvi. 7, 2 Chr. xxxv. 13, and elsewhere, it is used distinctly of roasting. From verse 9, these cakes, or puddings, seem to have been poured out of a saucepan, and therefore may have been boiled. The process was first to knead some flour, then to make it into a lebibah, and then to put the lebibah into the masereb (the saucepan) on the fire and cook it. When sufficiently cooked, it was poured out of the saucepan into the plate or dish.

9. A pan.] The word only occurs here, and is of doubtful etymology. It seems some kind of pan, and from the word poured in connexion with it, it must be one capable of holding a liquid or semi-liquid substance.

but be refused, &c.] The dish into which she poured the lebibah was doubtless borne to him by one of the servants into the chamber where he lay, and from which, the doors being open, he could see the outer room where Tamar prepared the meat.

Have out, &c.] Compare Gen. xlv. 1; Judg. iii. 19.

12. Ought to be done in Israel: do not this folly.] These words are a verbal quotation from Gen. xxxiv. 7. In English the passage in Gen. runs, He did folly in Israel... and so it ought not to be done; in our text, It ought not to be done in Israel, do not this folly. The natural inference is that Tamar knew the passage in Genesis, and wished to profit by the warning it contained. See verse 13, compared with Gen. xx. 12.

13. My shame.] "My reproach," is a more exact translation, and is the term by which the Hebrew word is most frequently rendered in the A.V. See Gen. xxx. 23, xxix. 14; 1 Sam. xi. 2, xvii. 26, xxv. 39, &c.

speak unto the king, &c.] It cannot be inferred with certainty from this that marriages were usual among half brothers and sisters in the time of David. The Levitical law forbade them (Levit. xviii. 9), and Tamar may have merely wished to temporise. On the other hand, the debasing and unhumanizing institution of the harem, itself contrary to the law of Moses (Deut. xvii. 17), may well have led to other deviations from its precepts, and the precedent of Abraham (Gen. xx. 12) may have seemed to give some sanction to this particular breach of it.
16 And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her; for with such robes were the king’s daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom’s house.

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king’s sons.

24 And Absalom came to the king,
and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man took him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose, and tore his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men of the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold,
there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

35. And Jonadab said.] The reader must supply, what of course had happened, viz. that the watchman, as his duty was, had sent immediate notice to the king that he saw a crowd approaching (see 2 K. ix. 17-20). Jonadab, who was with the king, was prompt to give the explanation.

Behold the king's sons come, &c.] Both as an evidence of his own sagacity, and with a courtier-like desire to be the king's comforter.

37. But Absalom fled.] Rather, "Now when Absalom fled he came to Talmai," &c. The change of tense in the word fled, marks that the narrative goes back to the flight mentioned in verse 34. (Compare Ruth iv. 1, note; 1 Sam. xxv. 44, &c.)

Talmai.] Absalom's grandfather, iii. 3, where see note.

Ammihud.] So the Keri, supported by all the versions. The Cetib has Ammihur, which is found as a Punic name (Gesen. 'Inscript. Phoen.' xl. bis).

David.] This word has fallen out of the Heb. text, but is found in the Sept., Vulg., &c., and is absolutely necessary for the sense.

for his son.] Doubtful whether Amnon or Absalom is meant; but probably Absalom, as the words which follow (verse 38) seem to be repeated both to explain the cause of David's grief, and to define the length of the days during which it lasted, viz. the three years of Absalom's banishment.

ey every day.] Rather, "all the time," viz. of his absence. These words have no sense if the grief was for Amnon.

38.] If the text of these last three verses of the chapter is sound, they afford a curious specimen of Hebrew narrative. In verse 34, we read Absalom fled; in verse 37, Absalom fled and went to Talmai, the son of Ammihud, king of Geshur; in verse 38, Absalom fled and went to Geshur, and was there three years. At each step of the narrative only the fact is brought out which is wanted, (1) the flight; (2) the place whither he fled; (3) the duration of the absence; but with each new fact the old ones on which it depends are repeated.

39. The soul.] The verb, being feminine, cannot have David for its subject. It seems, therefore, that רוח, the soul, has fallen out of the text, and is rightly inserted in the A. V. It is often found with the verb יבקש.

longed to go forth.] Rather, "longed after Absalom," literally, ‛הנה ה置换יו, with a sense of disappointed hope.

be was comforted concerning Amnon.] Showing the same character and disposition as in the matter of his child (xii. 22, 23). These closing verses seem to have an imperfect text, as though the MS. was nearly effaced.

ADDITIONAL NOTE on verse 16.

There can be no question that the Hebrew text is corrupt. The word ירconto, cause, occurs ten times in Scripture besides this passage. In EVERY ONE it is preceded by the preposition ב (upon). Here, in the eleventh passage, it is preceded by ב (not), which is found twice in verse 12, but which gives no sense here. Therefore it seems certain that we ought to read ירה, as the Sept. did, who have רתפי, as ירconto ירה is rendered in Gen. xxi. 11, 25; xxvi. 32; Judg. xiv. 9 (twice).
CHAPTER XIV.

1 Joab, surmounting a widow of Tekoa, by a parable to incline the king’s heart to fetch home Absalom, bringeth him to Jerusalem.
25 Absalom’s beauty, hair, and children.
28 After two years, Absalom by Joab is brought into the king’s presence.

NOW Joab the son of Zeruiah perceived that the king’s heart was toward Absalom.

2 And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoa spake to the king, she fell on her face to the ground, and did obeissance, and said, ‘Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoa said unto the king, My lord, O king, the iniquity be on me, and on my father’s house: and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

CHAP. XIV. 1. Joab.] He ever appears wily and politic and unscrupulous.

2. Tekoa.] In the south of Judah, six miles from Bethlehem, the modern Tekoa. Jerome says he had it daily before his eyes. See 2 Chr. xi 6, xx. 20; Jer. vi. 1; Am. i. 1; Neh. iii. 27, &c. (see ‘Dict. of the Bible,’ Tekoa). The rough, wild district was well suited for the lawless profession of the wise woman; it abounds in caves, as does the country near Endor.

be as a woman, &c.] Compare the similar stratagem in 1 K. xx. 35-43.

3. Come to the king.] The king as a judge was accessible to all his subjects (xv. 2). Compare 1 K. iii. 16.

4. Spake.] Seems to be an accidental error for came, which is found in many MSS., and in the Sept., Vulg., Syr. and Arab. versions, and is required by the sense.

fell on her face, &c.] See 1 Sam. xxv. 23, note.

Help.] Literally, save. It is the same cry as Hosanna, i.e. save now (Pa. cxviii. 25).

7. The whole family, &c.] This indicates that all the king’s sons, and the whole court, were against Absalom, and that the knowledge of this was what hindered David from yielding to his affection and recalling him.

we will destroy the beir also.] If the reading is correct, she must mean to say (if I agree and do as they wish), so shall we destroy the beir of our name and property. But a very slight alteration of the letters (נמה נמה) would give the sense So would the beir also be destroyed, or, as the Syr. and Arab. read (נמה נמה) So would they destroy the beir.

8. I will give charge, &c.] Indirectly granting her petition, and assenting that her son’s life should be spared.

9. The iniquity be on me, &c.] The principle in Gen. ix. 5, 6, Num. xxxv. 30-34, was that the neglect to punish bloodshed entailed the guilt of bloodshed. The woman therefore says, if there is any such guilt in sparing my son, may it rest upon me and my house, not on David and his throne. (Compare iii. 28, 39.)

10. And the king said.] The cunning speech of the woman extracted a more direct promise of protection from the king.
11. Let the king remember the Lord thy God (Sept. and Vulg., bis God), &c.] She, as it were, adjures him before God not to give up her son to the avengers of blood, and so at last obtains what she wanted, the king’s oath that her son should not die.  

12, 13. Then the woman said, &c.] Having craftily led the king on to give such a decisive sentence, she now proceeds to apply it to the case of Absalom, but still very cautiously, and hence obscurly. The meaning of verse 14 may be paraphrased thus:—“If you, O king, have done right in passing a sentence of absolution in favour of my son, and condemning my relations who seek his death, how is it that you harbour such a purpose of vengeance against Absalom as to keep him, one of God’s people, an outcast in a heathen country, far from the worship of the God of Israel. Surely upon your own showing (i.e. since the king has spoken such a sentence in behalf of my son) you are guilty of a great fault in not allowing Absalom to return.”

14. Neither doth God respect any person.] The Hebrew words have no such meaning. Translate, “And God doth not take away life, in the case of every sin that deserves death (witness his word to David, Thou shalt not die), but devises devices that the wanderer may not be forever expelled from him, i.e. for the return of penitent sinners” (see marg.).

15. The people have made me afraid.] She pretends still that her suit was a real one, and that she was in fear of the people (“the whole family,” verse 7) setting upon her and her son. (See the next verse.)


II. SAMUEL. XIV.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king’s face.

25 ¶ But in all Israel there was none to be so much praised as Absa-

lom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year’s end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king’s weight.

27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king’s face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his ser-
vants, See, Joab’s field is ‘near mine, and he hath barley there; go and set it on fire. And Absalom’s servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying,

33. Three sons.] These probably died in infancy—which may be the reason why their names are not given—since it is said, xviii. 18, that he had no son to keep his name in remembrance. From his daughter Tamar must have been born Maachah, the mother of Abijah, and the favourite wife of Rehoboam (1 K. xv. 2; 2 Chr. xi. 20, 21, 22). The Sept. make Tamar herself the wife of Rehoboam, and so the same as Maachah.

30. Near mine.] Literally, at my hand, see xv. 2, besides.

39. Bebold, I sent, &c.] The narrative
Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealtheth the hearts of Israel. 2 Under pretence of a vow he obtaineth leave to go to Hebron. 3 He maketh there a great conspiracy: 4 David upon the news fleeth from Jerusalem. 5 Ittai would not leave him. 6 Zadok and Abiathar are sent back with the ark. 7 David and his company go up mount Olivet weeping. 8 Absalom executeth Ahithophel's counsel. 9 Hushai is sent back with instructions. 10 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

and it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

is very concise. Absalom must have explained to Joab, as Josephus has it, that the burning of his barley was a stratagem to bring Joab to his house, seeing when he sent to him he refused to come.

33. The king kissed Absalom.] This was the pledge of reconciliation. (See Gen. xiv. 15, and ch. xx. 9.)

CHAP. XV. 1. And it came to pass, &c.] The working out of Nathan's prophecy in xii. 10, 11, is the clue to the course of the narrative. How long after Absalom's return these events occurred, or whether Absalom was provoked to his undutiful course by any slights put upon him by Bath-sheba's influence, or was merely led on by his own pride and vanity, we are not told.

prepared him chariots, &c.] So Adonijah did, 1 K. i. 5. (See 1 Sam. viii. 11, iv. 12, note.)

2. Beside the way of the gate.] See Ruth iv. 1, note. For the phrase the way of the gate, i.e. the road leading to the gate, compare 1 Sam. iv. 13, note.

of one of the tribes.] Of course in each actual answer the litigant named his city or tribe.

3. Thy matters, &c.] To flatter each man by pronouncing a favourable verdict in his case, to excite a sense of grievance and discontent by censuring the king for remissness in trying the causes brought before him by his subjects, and to suggest a sure and easy remedy for all such grievances, viz. to make Absalom king; all this, coupled with great affability and courtesy, which his personal beauty and high rank made all the more effective, were the arts by which Absalom worked his way into favour with the people, who were light and fickle as himself.

6. Stole the hearts.] I.e. deceived them, for so the same phrase means (Gen. xxxi. 20, 26). Others understand stole the affections, got them on his side by stealth. So xix. 41, "Why have the men of Judah stolen thee away? unknown to the men of Israel? (See verse 13.)

7. Forty years.] An obvious clerical error, though a very ancient one (see Sept., Vulg., and Chalde.) for four years, which the Syriac and Arabic and Josephus have preserved (see
king, I pray thee, let me go and pay
my vow, which I have vowed unto
the Lord, in Hebron.

8 For thy servant vowed a vow
while I abode at Geshur in Syria,
saying, If the Lord shall bring me
again indeed to Jerusalem, then I
will serve the Lord.

9 And the king said unto him, Go
in peace. So he arose, and went to
Hebron.

10 ¶ But Absalom sent spies
throughout all the tribes of Israel,
saying, As soon as ye hear the sound
of the trumpet, then ye shall say,
Absalom reigneth in Hebron.

11 And with Absalom went two
hundred men out of Jerusalem, that
were called; and they went in their
simplicity, and they knew not any
thing.

12 And Absalom sent for Ahitho-
phel the Gilonite, David's counsellor
from his city, even from Giloh, while
he offered sacrifices. And the con-
spiracy was strong; for the people
increased continually with Absalom.

13 ¶ And there came a messenger
to David, saying, The hearts of the
men of Israel are after Absalom.

14 And David said unto all his
servants that were with him at Je-
rusalem, Arise, and let us flee; for
we shall not else escape from Ab-
salom: make speed to depart, lest he
overtake us suddenly, and bring evil
unto us.

23. It has been with great probability sup-
posed (see Blunt as above) that Abihophel
was estranged from David by personal resent-
ment for his conduct in the matter of Bath-
sheba and Uriah, since Eliam, Bath-sheba's
father (xi. 3) was the son of Abihophel the
Gilonite (xxiii. 34).

Gilob.] The city of Abihophel, is men-
tioned, Josh. xv. 51, as in the mountain in
the south of Judah. The formation Gilonite from
Gilob is analogous to Siblonite from Siblo-
(1 K. xii. 15), Shelanite or Shilonite from
Shelah (Num. xxvi. 20; 1 Chr. ix. 5).

while be offered sacrifices.] The meaning
rather is that Absalom sent for Abihophel to
be present when he offered the sacrifices; the
intention being that all who partook of the
sacrifice should be bound together to pro-
secute the enterprise. Absalom, too, would
take advantage of the excitement of the great
feast to inflame the ardour of the guests, and
pledge them irrevocably to his cause. A similar
incident is related by Tacitus of Civilis, the
leader of the Batavian rebellion in the time of
Vitellius: "He called together the chief
men of the nation, and the boldest of the
common people, under pretence of a great
feast to be held in the sacred grove, and when
their spirits were elated with wine as the
night advanced, he addressed them, &c. They
heard him with the utmost enthusiasm, and
Civilis bound them all in a solemn league
under curses, and with the sanction of their
barbarous rites" (Hist. iv. xiv. xv).

13. The hearts.] Above, verse 6. The
heart is considered as the seat of will, or the
inclination, influenced by the intellect.
II. SAMUEL. XV.

upon us, and smite the city with the edge of the sword.
15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.
16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house.
17 And the king went forth, and all the people after him, and tarried in a place that was far off.
18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.
20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.
21 And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.
22 And David said to Ittai, Go

14. And smite the city.] David's kind nature induced him to spare Jerusalem the horrors of a siege, and the risk of being taken by assault. He probably judged too, and rightly, that delay would be unfavourable to Absalom's plans, an opinion which Ahithophel held too (see xvii. 1, 3), and Hushai (xvii. 7-13). It must also be remembered, that in a time of peace, David had no standing army with which to resist this sudden attack from so unexpected a quarter. Possibly too the remembrance of Nathan's prophecy (xii. 10-12) tended to paralyse David's natural vigour, and incline him to gentle counsels.

17. In a place that was far off.] Rather, "The Far House," a house so called, probably from being the last house in the suburbs, on the Jericho road before it crossed the Kidron; very likely a fort guarding the passage of the Kidron.

after him.] Literally, at his feet, as Judg. iv. 10.

18. Passed on.] Rather, "crossed" the brook Kidron, as verses 22, 23.

all the Gittites, six hundred men, &c.] The fact is distinctly stated in the text, that 600 Gittites under the command of Ittai the Gittite (xvii. 2), a foreigner (verse 19), and his brethren (verse 10) followed David from Gath, and formed a band of trained soldiers, and therefore there can be no doubt that it was so. Nor is it very strange that during David's residence in the country of the Philistines he should have attached such a band to himself, and that after the settlement of his kingdom, and the subjugation of the Philistines, the band should have received continued recruits from Gath, perhaps with the king of Gath's consent. The number 600 probably indicates that this band or regiment of Gittites had its origin in David's band of 600 mentioned 1 Sam. xxiii. 13, xxvii. 2, &c. They were at first, it is likely, all Israelites, then Gittites mixed with Israelites, and at last all Gittites. David's popularity, power, and liberality, were great attractions to mercenary soldiers, whose native country was at this time too depressed to give much scope for marauding expeditions.

19. Return to thy place, &c.] This is the right rendering of the passage. The words for thou art a stranger and an exile, are inserted parenthetically to explain why David bids him return to his place. The literal version of the Heb. is, "Return and dwell with the king (for thou art a foreigner, and thou art an exile), at thy place," Jerusalem his adopted home. (Compare Num. xxiv. 25; Gen. xxxi. 55; 2 Sam. xix. 39, &c.)

with the king.] Viz., Absalom who was actually king (see verses 34, 35). The kindliness of David's nature made him not wish to involve Ittai in trouble on his account. As though he had said, You covenanted to serve me while I was king, but I am no longer king, therefore you are quite free to leave me, and serve him who is king.

20. Thou camest but yesterday.] Meaning, Thou art not a native Israelite, but only a sojourner for a few years, it is not reason therefore that thou shouldst share my calamities.

21. Ittai's steadfast fidelity was like that of Ruth (i. 16, 17). He must be numbered with Rahab, Ruth, Naaman, the widow of Sarepta, &c.
II. SAMUEL. XV. [v. 23—32.

and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

28. In the plain (rather plains).] So the Keri, here and xvii. 16. But the Cetib has the fords. See ii K. xxv. 5, where the same locality is described as "the plains of Jericho." But either reading makes good sense. See xvii. 21, 22, in connexion with 16.

30. His head covered.] See xxix. 4; Esth. vi. 13; Jer. xiv. 3, 4; Ezek. xxiv. 17; the sign of deep mourning.

31. One told David.] This is doubtless the meaning, but the text as it stands cannot bear it. Probably the preposition §, to, has fallen out of the text.

32. Render . . . "when David was come to the top of the mount where people worship God." The top (ךָּרָן) here, and xvi. 1, is used almost as a proper name. No doubt there was a high-place upon the top of the Mount of Olives, perhaps at the spot called in Luke xix. 37, "the descent of the Mount of Olives."

behold Hushai the Archite.] This is mentioned in immediate connexion with David's prayer in verse 31, to which it was in some sort the answer. The Archite, see Josh. xvi. 2.
II. SAMUEL. XV. XVI.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:
34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.
35 And hast thou not there with thee Zadok and Abiathar the priests?

Therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.
36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.
37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

earth upon bis bead.] i. 2; 1 Sam. iv. 12, and above, xiii. 19, note.
33. Unto suborn, &c.] Much better to translating literally, “And David said to him.”

ADDITIONAL NOTES on verses 8 and 20.

NOTE A, on verse 8.
The Heb. text seems corrupt. For הבש, which gives no sense, the Sept. Chal. and Syr. read הבש, and the A. V. follows them.

NOTE B, on verse 20.
Take back thy brethren.] According to the Masoretic accents, the following words, “with thee” (at the end of verse in A. V.) ought to be joined to these preceding ones, take thy brethren with thee, as the Sept. and Vulgate construe them. They add, and the Lord shall show thee mercy and truth, as though some words had fallen out of the Heb. text, which seems probable. The phrase thy brethren shows distinctly that they were all Gittites, as does the mention of their children in verse 22.

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtained his master's inheritance. 5 At Bahurim Shimei cursed David. 9 David with patience abstained, and restrained others, from revenge. 15 Hushai insinuated himself into Abiathar's counsel. 20 Ahithophel's counsel.

And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 The king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread

CHAP. XVI. 1. The top.] xv. 32.
a couple of asses saddled.] Those that Mephibosheth and his servant should have ridden upon. See xix. 26, note.
bunches of raisins . . . and a bottle of wine.] See 1 Sam. xxv. 18, note.
summer fruits.] Dried figs, or dates, or both. Cakes of dried dates are still used as food on a journey through the desert.

2. For the king's household . . . for the young men, &c.] With Oriental deference he does not venture to say that either the asses or the provisions were for the king's own use. (Compare 1 Sam. xxv. 27, 41.)
the bread.] The Heb. text affords a curious instance of the scrupulous exactness of the copyists. The Ketib bas שולחן for שולחין, but the manifest error is only corrected in the Keri.
and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And where is thy master’s son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, ’I humbly beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he came forth, and cursed still as he came.

6 And he cast stones at David, and at all the servants of king David; and all the people and all the mighty men were on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, ’I behold, thou art taken in thy mischief, because thou art a bloody man.

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the

3. Thy master.] Meaning Saul (ix. 2). son.] Viz., grandson. my father.] As above, Saul. David asks the question, evidently hurt at the apparent ingratitude of Mephibosheth. It is impossible to say whether Mephibosheth was quite guiltless or not. If Ps. cxvi. was composed by David, and after the quelling of Absalom’s rebellion (Introduction to Psalms, § 12), verse 11 may contain David’s confession of a hasty judgment in the matter.

4. Then said the king, &c.] Another instance of David’s hasty temper. See 1 Sam. xxv. 13.

5. I humbly beseech thee, &c.] So the Vulgate. But the Hebrew has, I bow myself down—let me find favour, &c. There is no other instance of this use of  התהיה. The Sept. read התהיה, bowing himself.

6. Baburim.] Only mentioned besides iii. 16 (where see note), xvii. 18, and 1 K. ii. 8.

Shimei, the son of Gera.] In the title to Ps. vii. he is apparently called “Cush the Benjamite.” See below, xviii. 21, note. According to 1 Chr. viii. 3, Gera was the son of Bela, the first-born of Benjamin. In Gen. xvi. 21, Gera appears as a son of Benjamin, i.e. the head of a chief Benjamite house. (See Judg. iii. 15, note.) The word family is here used in the larger sense of tribe, as e.g. Josh. vii. 17; Judg. xvii. 7. Saul was descended from Becher, Benjamin’s second son.

came forth.] Viz., from his house, as וֹּא often especially means. (See e.g. xix. 7; Judg. xi. 31, 34.) Bahurim, where Shimei dwelt, seems to have lain off the road, on a ridge separated from it by a narrow ravine running parallel to the road, so that Shimei was out of easy reach though within hearing, and within a stone’s throw (verse 6).

7. Come out.] Rather, “Go out,” viz., of the land, into banishment, as Jer. xxxix. 16, &c. Get out would be still more in the spirit of Shimei’s abusive speech.

8. thou bloody man.] Literally, thou man of blood. It would seem that the Lord’s word to David, “Thou hast shed blood abundantly . . . thou hast shed much blood upon the earth in my sight” (1 Chr. xxii. 8), was known to Shimei, and now cast in David’s teeth by him, with special reference to the innocent blood of Uriah.

9. All the blood of the house of Saul.] Shimei probably put to David’s account the death of Saul, and Jonathan, and Abinadab, and Melchishua, slain in battle by the Philistines with whom David was in league; of Ish-bosheth, slain in consequence of David’s league with Abner; that of Abner himself, which he attributed to David’s secret orders; and all the 360 slain in the battle between Joab and Abner (ii. 31). Some, too, think that the incident related in ch. xxi., when seven men of Saul’s immediate family were put to death by David’s orders, and which has no exact indications of time, had occurred before David’s flight, and was referred to by Shimei. Shimei’s hatred and virulence is an indication that the Benjamites resented the loss of royalty in their tribe, even in the palmiest days of David’s monarchy.

9. This dead dog.] See ix. 8; 1 Sam. xxiv. 14.
king? let me go over, I pray thee, and take off his head.  
10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.  
16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, 'God save the king, God save the king.  
17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?  
18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.  
20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

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10. What have I to do, &c.] See the same phrase xii. 22; Jos. xxv. 24; 1 K. xvii. 18; Matt. viii. 29; John ii. 4, and a similar complaint of the sons of Zeruiah (iii. 19). And for a like striking incident in the life of the Son of David, see Luke ix. 52-56.

12. Mine affliction—margin, eye or tears. Eyre is the reading of the Keri, but look upon mine eye, for my grief is not a Hebrew expression. In Gen. xxix. 32; 1 Sam. i. 11; Ps. xxv. 18, we have a phrase so like that of David, and so nearly identical with the letters of our text, as to suggest the probability that the true reading here is neither that of the Keri (יִּלְעָה), mine eye, or the Cetib (יִּלְעָה), my sin, but יִּלְעָה, my misery, affliction, humiliation.

19. Again.] Heb. the second (ְיִשֵּׁבֹת) usually the second time; here in an unusual phrase, meaning, in the second place, adding another reason for his conduct. The same word is rendered, as here, again, Levit. xiii. 6, 7; Mal. ii. 13; Hag. ii. 20; but Mal. ii. 13, is the only use at all resembling this.

20. Give (in the plural) counsel among you.]
21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

1 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seestkest is as if all returned: so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not; speak thou.

7 AndHushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

See the almost identical phrase, Judg. xx. 7, ana note. Among you is nearly redundant (1 Sam. xxx. 19), but gives to the verb the force of the middle verb in Greek.

21. Go in, &c.] Taking possession of the harem was the most decided act of sovereignty (see 1 K. ii. 23). It was also the greatest offence and insult that could be offered. Such an act on Absalom’s part made reconciliation impossible. It was like burning the ships of the invading army to make retreat impossible. Professor Blunt (‘Undesigned Coincidences,’ p. 145) suggests a further motive in this advice, viz., the desire on the part of Ahithophel to make David taste the bitterness of that cup which he had caused others (Uriah and all Bath-sheba’s family) to drink, and receive the measure which he had meted withal.

CHAP. XVII. 1. Moreover Ahithophel, &c.] The narrative in verse 22 of the last chapter, according to the common method of the Hebrew historian (see 1 Sam. xvi. 21-23, note), finished the immediate subject in hand (that of the concubines) by anticipation. The narrative now returns to other matters discussed at the council.

this night.] The night of the day on which David fled, and Absalom entered into Jerusalem. David’s haste, expressed in xv. 14, had been none too great. (See verse 16.)

2. Make him afraid.] A stronger expression is required to give the force of the original, as, I will throw him into confusion, or the like. Ahithophel’s idea was to fall upon him by surprise, and in the first confusion of the surprised army to seize and kill David only.

3. The man whom thou seestest.] Viz., David. Ahithophel means to say, I don’t want a victory, I don’t want to kill any of David’s people; if I can only smite David (as by my plan I am confident I can), the whole nation will unanimously return to thee, and own thee as their king. There will be no civil war, all the people will peaceably submit.

5. Likewise.] This word is not quite correctly placed. It should be, “and let us hear what he too has to say,” as well as Ahithophel. Observe the working of David’s prayer (xv. 31).

7. At this time.] Rather, “The counsel which Ahithophel has given this time is not good.” He contrasts it with that
8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilder-
ness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city; and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, *v. Heb. 3dmer.* he saddled his ass, and arose, and got him home to his house, to his city,

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*the plains.* See above, xv. 28, note.

*pass over.* Viz., the River Jordan.

*lest the king be swallowed up, &c.* Hushai saw the imminence of the danger if Ahithophel's advice were followed.

17. *En-rogel.* "The Fullers' fountain," most probably what is now called The Fountain of the Virgin. It is a fountain outside Jerusalem, on the south-east, just above the king's gardens. It is on the border of Benjamin (see Josh. xv. 7, xviii. 16).

*a wench.* Heb., "the maid servant," viz., of the high-priest, either Zadok or Abiathar, or possibly one employed in some service in the temple courts. (See 1 Sam. ii. 22, note.)

*and they went and told king David.* As related afterwards. Here mentioned by anticipation. (See above, verse 1, note.)

18. *Bahurim.* Above, xvi. 5. They were not all Shimeis in Bahurim.

*quickly.* As verse 16.

19. *The woman.* See Josh. ii. 6; Judg. iv. 18; 1 Sam. xix. 11-14.

*a covering.* Heb., "the covering," meaning some particular article, perhaps the hanging or awning at the door of the house, as the word (םדנ) seems to mean when spoken of the tabernacle ('DICT. of Bib.,' CURTAIN). This being close to the court, where the well was, would be at hand for instantaneous use.

*ground corn.* Or, as the Vulgate explains it, peeled barley, which she spread out as if for the purpose of drying it in the sun, quasi siccans pisanas.

20. *To the house.* As soon as ever she had hid the men she went into the house, as if busy about her usual occupations. Had Absalom's servants found her in the court it might have directed their attention to the peeled barley.

Where is Abimaze, &c.? They had had information from some of the people of Bahurim that they had come to this house.

*over the brook of water.* xvi. 9, note. The word for brook (מֵּישָׁר) occurs only here. It appears to mean a small brook. Schulz found one such in this very district, still called Micbal. The woman showed great presence of mind and adroitness in not denying that they had been there. The Vulgate has transierunt gustata paululum aqua, as if the priests had merely stopped for a drink of water; but the Hebrew will not give this sense. She probably pointed in a different direction from that they would take. (Compare Josh. ii. 5, 16, 22.)

21. *After they were departed.* And gone in a quite different direction from that which Ahimaaz and Jonathan would take.

*pass quickly over the water.* Viz., the river Jordan.

*arise . . . pass . . . . against you.* All in the plural, addressed to David and his followers.

22. *To his city.* To Giloh, xv. 12.
and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Ma-chir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basons, and Or, cups.

and banded himself.] The same fate as befell him who was traitor to the Son of David (Matt. xxvii. 5). Ahithophel was probably influenced by deep mortification at the slight put upon him by rejecting his counsel; by the wish to revenge himself upon Absalom who had so affronted him; and by the conviction that the rebellion would fail through Absalom's weakness, and that he himself would fall into David's hands and be put to an ignominious death. He is a memorable example of the impotence of worldly wisdom.

and was buried, &c.] The importance attached to sepulture breaks out curiously in this statement. Compare the accounts of the burial of Abraham and Sarah, Jacob and Joseph, of Saul and his sons (xxi. 14), of Samuel (1 Sam. xxv. 1), of Abner and Ish-bosheth (2 Sam. iv. 12), of David (1 Ki. ii. 10); of the different kings of Judah, and of many others.

24. Mahanaim.] The capital of Ish-bosheth's kingdom (ii. 8, 12). The same reasons which induced Abner to choose it for Ishbosheth probably made it a good rallying point for David. It was a strong city, in a well-provisioned country, with a mountainous district for retreat in case of need, with a warlike and friendly population.

25. Ithra an Israelite.] Called Jether the Ishmeelite (1 Chr. ii. 17). Ithra and Jether only differ in Hebrew by the former having a final נ. But there can be no doubt that Israelite in the text is wrong. It should be either Ishmeelite, as in 1 Chr., or Jezreelite as iii. 2, i.e. an inhabitant of Jezreel. (See 1 Sam. xxiv. 43, note.)

Abigail the daughter of Nahash.] The natural inference from 1 Chr. ii. 16, is that Zeruiah and Abigail were Jesse's daughters, though it is not expressly so stated, only that they were sisters of Jesse's sons. If so, the only probable way of reconciling our text with 1 Chr. ii. 16, 17, is to suppose that Nahash was Jesse's wife. If Zeruiah and Abigail were only sisters of David by the mother, then Nahash might be the name of her first husband. It is impossible to decide.

26. So.] Much better, simply "And."

27. Shobi the son of Nahash of Rabbah.] It is very possible, but not at all certain, that Shobi's father may have been the king of the Ammonites, and that Shobi was appointed by David as tributary king or governor of Ammon after he took Rabbah (xii. 19). On the other hand, Nahash may have been a common name among the Ammonites, and the Nahash of verse 25, may have been of that nation. (See 1 Sam. xxii. 3, 4; 2 Sam. x. 2.)

Macbir the son of Ammiel of Lo-debar.] The same who had been guardian to Mephibosheth (ix. 4). He now gratefully requires David's kind treatment of his ward.

Barzillai.] See below, xix. 31-40. He was ancestor, through a daughter, to a family of priests, who were called after him sons of Barzillai, and who returned from captivity with Zerubbabel, but were not allowed to officiate as priests, or eat of the holy things, through defect of a proper register (Ezr. ii. 61-63). It is likely that being wealthy they had neglected their priestly privileges, as a means of maintenance, before the captivity.

Rogelim.] Only occurs here and xix. 31. It appears from the latter passage to have been situated in the highlands of Gilead, but the exact situation is not known. It means the fullers, being the same word (in the plural) as Rogel, in En-Rogel, verse 17.

28. Brought.] In the Hebrew, the word brought does not come till the 29th verse, just before to David. It is impossible that the text should be correct; some word for brought or took, or the like, must have fallen out. It is supplied in the Sept. The sentence will then run, Brought beds and basons, &c., and brought them near (presented them) to David and to the people, &c. Another evidence of an imperfect text is the repetition
II. SAMUEL. XVII. XVIII.

earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David viewing the armies in their march growth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not 'care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou 'succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave

of the word (יָרָד) parched corn, parched pulse, A. V., twice over, without any distinction.

29. Cheese of kine.] The word rendered, in accordance with the Jewish interpreters, cheese (יָרָד) only occurs here, and is variously explained. The rendering of the Vulgate, fat calves, or as Theodotion has it, sucking calves, or, as others, mild cows, is much the most in accordance with the context, being coupled with sheep, and is more or less borne out etymologically by the Arabic (Gesen, 'Thees'). God's care for David was evident in the kindness of these people. Ps. xxxiii. may have been composed on this occasion. See, however, Introd. to Psalms, § 7.

CHAP. XVIII. 1. And David numbered the people, &c.] יָדָד (pakad) is not strictly to number, though it involves numbering, but to review, inspect, or muster. At xxiv. 1, Go, number Israel, the word is יָדָד (manah) count; at verse 2 and 4, however, number is as here, יָדָד.

captains, &c.] See verse 4, and 1 Sam. viii. 12, note.

2. A third part.] This seems to have been a favourite division with the Hebrew commanders (see Judg. vii. 16; ix. 43; 1 Sam. xi. 11; 2 Ki. xi. 5, 6) and with the Philistines also (1 Sam. xiii. 17).

3. Thou art worth ten thousand of us.] It is impossible to extract this meaning from the present Hebrew text; but, probably, the reading indicated by the Sept. and Vulgate, and expressed in the A. V. (though they put thou art in italics) is the right one, and we ought to read (הָנִּחַ) thou instead of (הָנִּחַ) now. If the Heb. is correct, it must be rendered, For there are 10,000 like us (we can easily be replaced), understand, but not one like thee. The affectionate admiration and devotion of his followers must have touched David to the quick. He was probably the more disposed to comply with their wish, as not liking to go against Absalom in person (see verse 5).

'succour us out of the city.] (Following the Keri.) David, with a reserve, would hold the city, and either support the bands in case of need, or receive them within the walls should they be compelled to flee. The words may be very differently rendered, taking דָּק (mīqā) as a verb, that thou be to us a stirrer up in helping us, i.e. that thou help us by stirring us up and animating us by thy counsel. The order of the words favours this sense, and דָּק is frequently so used. (Isai. xiii. 17; Jer. i. 9, li. 1; Ezek. xxiii. 22, &c. See, too, 2 Chr. xxxvi. 22; Ezr. i. 5, &c.)

5. The people heard.] This is mentioned to explain verse 12.
all the captains charge concerning Absalom.
6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;
7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter of day that of twenty thousand men.
8 For the battle was there scattered over the face of all the country: and the wood 'devoured more people that day than the sword devoured.
9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.
10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.
11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

6. Into the field.] As distinguished from the city, as x. 8; Judg. ix. 31, 32.

against Israel.] As verse 7, implying that the revolt was in a great measure that of the ten tribes, Saul's party, against the kingdom of Judah.

the wood of Ephraim.] There is some difficulty in deciding the locality meant. Apart from any other considerations, the wood of Ephraim would naturally be sought in the west of Jordan, in the tract described (Josh. xvii. 15-18), where the same word for wood ('yn) is used as here. But on the other hand it seems certain that the scene of this battle was on the east of Jordan. David was in Mahanaim, Absalom was encamped in Gilead, and it is inconceivable that the two armies should have crossed the Jordan without the narrative giving the slightest hint of such a movement. Moreover, at the close of the battle, David was to all appearance where he was left just before the battle, viz., at the gate of the city (of Mahanaim) (verses 24, 33, xix. 8, compared with xvii. 27, xviii. 4). Joab and all the army are there too the same day (xix. 2, 3, 5), and he was still on the east of Jordan (xix. 15, 18) some weeks, or at least days, afterwards. It seems therefore inevitable to conclude that some portion of the thick wood of oaks and terebinths ('Sinai and Palestine,' pp. 322, 323) which still runs down to the Jordan on the east side was for some reason called the wood of Ephraim, either because it was a continuation on the east side of the great Ephraimitic forests on the west, or because of some transaction there in which Ephraim had taken part, such as the slaughter of the Midianites (Judg. vii. 24, 25), or, more probably still, their own slaughter (Judg. xii. 6), as Josephus explains it. See further, verse 23.

7. Twenty thousand.] An impossible number if understood literally of the number killed (see Judg. xx. 25, 44). No numeral at all is required to complete the sentence.

8. The battle was scattered.] Probably Absalom's forces were far more numerous than David's; but, most likely by Joab's skilful generalship, the field of battle was such that numbers did not tell, and David's veteran troops were able to destroy Absalom's rabble in detail.

the wood devoured more, &c.] Compare Josh. x. 11. The wood entangled them, and was perhaps full of pits, precipices, morasses, &c. (see verse 17).

9. Absalom met, &c.] Probably in the act of flight. For the same Hebrew construction see Deut. xxii. 6. The phrase denotes chance.

a mule.] Probably David's own royal mule (I K. i. 33, 38), on which Absalom rode as king.

a great oak.] Rather "terebinth" or turpentine-tree, which abounds in that region. It is almost invariably used with the definite article.

his head.] Josephus says more distinctly, that his hair was entangled, of course with reference to xiv. 26. It would seem that the two things which his vain-glory boasted in, the royal mule, and the magnificent head of hair, both contributed to his untimely death.

10. A certain man.] See i. Sam. i. 1, note.

11. Ten shekels.] The word shekel is understood, as Gen. xx. 16, xxxvii. 28; Deut. xxii. 19.

a girdle.] Heb., one girdle. Girdles were costly articles of Hebrew dress used to put money in (Matt. x. 9) and given as presents (I Sam. xviii. 4), as is still the custom in Persia ('Dict. of Bible'). See the account
12 And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king’s son: for in our hearing the king charged thee and Abishai and Ittai, saying, ‘Beware that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab’s armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king’s dale: *Gen. 17* for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom’s place.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear

of the curious girdle of the high-priest (Exod. xxviii. 8).

12. That none touch.] The Hebrew has a use of סבל, found nowhere else. Take care, whoever you be, of the young man. But the versions and some MSS. read י for my sake, quoting David’s words in verse 5.

13. Against mine own life.] The A.V., like the Vulgate, &c., follows the Keri, but the Cettib, which the Sept. follow, runs thus: But if I had acted treacherously against his life (killed him on the tree) the king would have been sure to know it, and thou thyself wouldst have taken part against me. The man gives a remarkable incidental testimony to David’s sagacity and penetration (xv. 19) and to Joab’s known unscrupulousness.

14. I may not tarry, &c.] “Lose time in such discourse,” Bp. Patrick. For the use of the verb in the sense of waiting see 1 Sam. x. 8, xiii. 8.

darts.] דוד (shoebet), a rod, staff, or sceptre, is nowhere else used for dart or lance. The weapons with which Joab struck Absalom, Keil thinks, were pointed wooden staves. Bochart, however, and Gesenius and Fürst give to דוד the sense of spear or javelin. This, however, is improbable in the face of xxiii. 21, where the staff is contrasted with the spear.

thrust them through the heart.] The sense of heart must not be pressed too literally, but rather rendered midst or middle as the same word is in this very verse in the midst of the oak. Absalom’s situation “between the heaven and the earth” may have made it very difficult to get at him. Otherwise one wound from such a warrior as Joab would have despatched him, as Abner’s spear slew Asahel (ii. 23).

while he was yet alive.] This merely relates the fact that he was still alive, though he had been hanging in the tree so long, when Joab came to him. The Vulgate connects these words with the following verse, and so does Keil, but improperly.

16. Blew the trumpet.] To stop the pursuit and slaughter, as ii. 28, xx. 22.

17. A great heap of stones.] See Josh. vii. 26, viii. 29. This kind of monument is common to almost all early nations.

to his tent.] I.e. his own home. See xx. 1.

18. The king’s dale.] Anciently the valley of Shoaveb (see Gen. xiv. 17), and apparently in the near neighbourhood of Sodom; but the exact site is not known. It quite agrees with Absalom’s preference for Hebron (xx. 7), that his monument should be reared by him in the south. What Josephus describes as Absalom’s monument, a quarter of a mile from Jerusalem, in the ravine of the Kidron, is probably so ascribed by a false tradition (A. J. vii. x. 3), unless the king’s dale here is a different place from the dale of Shoaveb.

I have no son.] See xiv. 27, note.

Absalom’s place.] Literally, Absalom’s band. See 1 Sam. xv. 12, note.

19. Let me now run.] That Ahimaaz was a
the king tidings, how that the Lord
hath avenged him of his enemies.
20 And Joab said unto him, Thou
shalt not bear tidings this day, but
 thou shalt bear tidings another day:
but this day thou shalt bear no tidings,
because the king's son is dead.
21 Then said Joab to Cushi, Go
tell the king what thou hast seen.
And Cushi bowed himself unto Joab,
and ran.

well-known runner appears clearly from verse
27. Speed was a heroic virtue in those simple
times; πόδας ἀκούς Ἀχαλίς, and others of
Homer's heroes, Asahel, "light of foot as a
wild roe" (li. 19), Saul and Jonathan (li. 23),
and even Elijah the "Tsahbit" (1 Ki. xviii. 46),
may be cited as examples. In Hezekiah's
reign (2 Chr. xxx. 6, 10) we find an estab-
lishment of running post-men (םֵיחָ נ); and
the same name (רָעָ נ) is given in Esth. iii.
13, 15, viii. 14, to the Persian posts, though at
that time they rode on mules and camels.

bear tidings. The word פָרֵשׁ is used almost
exclusively of bearing good tidings, and hence
is rendered in the Sept. (though not always)
ὑεγγελίζεσθαι. See iv. 10; 1 Sam. xxxi. 9;
1 Chr. xvi. 23; Isai. xlii. 27, lii. 7, lx. 6, &c.
In 1 Sam. iv. 17, and 2 Sam. i. 20, alone, it is
used of bad tidings.

20. Joab said. Joab well knew that the tidings
of Absalom's death would be heavy
tidings to David; and therefore from the
kind feeling to Ahimaaz (see the phrase, my son,
in verse 23), or from policy, thinking it would
displease the king, with whom Ahimaaz was
a favourite, verse 27, would not employ him
upon such an errand, but chose to send the
Cushite.

because, &c. The A. V. follows the Keri.
Those who follow the Cetib render the
passage, for you would have to give tidings
about the king's son being dead.

21. Cushi.] This word has the article here
and throughout the chapter, except at the
second mention of his name in this verse,
where it may easily have fallen out. It is,
therefore, most probably "the Cushite," a
foreign slave, perhaps of Joab's, whom he
did not scruple to expose to David's anger.
If, however, it is a name, it must be rendered
Hacussi. In the title to Ps. vii. "Cush, the
Benjamite," cannot mean this Cushi, since
the contents of the Psalm are not suitable to
this occasion.

tell. Not (פָרֵשׁ) carry the good tidings, but
( AuthenticationServiceException), simply announce.

Vol. II.
24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and beheld a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said,  

The watchman. [Above xiii. 34; 2 Ki. ix. 17; Isai. xxi. 6, 8, 11; Habak. ii. 1.]

25. If be be alone, &c.] Had he been a fugitive from the battle there would have been others with him. David's sagacious character appears in the remark.

26. Unto the porter.] So the Heb. text rightly. The Sept. and Syr., and apparently the Vulg. also, found it pointed gate instead of porter, and Thenius and Keil both adopt that pointing. But, called to the gate is an odd expression; and, as there must have been a porter, it is more likely that the watchman gave his tidings to the porter, and the porter to the king or to one of the king's officers. And so in verse 25, though it is not there expressly said so.

Behold another man.] The word another which is expressed in the Sept. and Vulg. seems to have fallen out of the Heb. text.

27. Is like the running.] The well-trained eye of the watchman had probably discerned the messenger at a great distance, in what to a common eye would have been a confused and almost invisible speck. Now, as he approached nearer, he recognised the running of Ahimaaz. Similarly, Jehoram's watchman recognised the driving of Jehu (2 Ki. ix. 20) when still at a distance.

28. Ahimaaz called.] This marks the eager haste with which, before he had quite reached the king, he shouted out the pithy decisive word of good tidings, Salam! peace! or as the A. V. expresses it, All is well.

29. Is there young man Absalom safe?] And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

30. Unto him, Turn aside, and stand here. And he turned aside, and stood still.

31. And, behold, Cushi came; and Cushi said, Tidings, my lord the king.
king: for the Lord hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

1 Joab causeth the king to cease his mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite them of Judah. 19 Shime is pardoned. 24 Mebhibath excused. 32 Barzillai dismissed. Chimham his son is taken into the king's family. 41 The Israelites expostulate with Judah for bringing home the king without them.

And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

that is the force of the verb in the Hithpael conjugation.

bath avenged.] Verse 19.

33. And wept, &c.] There is not in the whole of the O. T. a passage of deeper pathos than this. The simple beauty of the narrative is exquisite. We are irresistibly reminded of Him, who when He beheld the rebellious city Jerusalem, and thought of the destruction it was bringing upon itself, "wept over it" (Luke xix. 41). In the Hebrew Bible this verse commences the nineteenth chapter. The A. V. follows the Sept. and Vulg.

CHAP. XIX. 1. It was told Joab.] See xviii. 6, note.

2, 3. That day.] Obviously the day of the battle. There could have been no crossing of the Jordan between the battle and the return of the army to Mahanaim.

5. The lives of thy sons, &c.] Had Absalom gained the victory, it is likely that, according to the manner of oriental despot, he would have sought to secure his throne by killing all possible competitors (see Judg. ix. 5; 1 Ki. xv. 29, xvi. 11; 2 Ki. x. 7, 11, 17). In the addition of wives and concubines, there may be a little rhetorical amplification, though it is not impossible that Bath-sheba, as Solomon's mother, and perhaps suspected of being the instigator of Absalom's banishment, might have fallen under his vengeance. Jezebel, we know, was slain by Jehu's order.

7. Go forth.] From the house, verse 5. See xvi. 5, note.

8. The king arose.] He saw the justice of what Joab said, and the new danger which
II. SAMUEL. XIX.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the...
servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king spake unto him.

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him,
Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28 For all of my father’s house were but ‘dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ‘How long have I to live, that I should go up with the king unto Jerusalem?

35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chim-
ham shall go over with me, and I will do to him that which shall seem
good unto thee: and whatsoever thou shalt require of me, that I will do for
thee.

39 And all the people went over Jordan. And when the king was
come over, the king kissed Barzillai, and blessed him; and he returned
unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with
him: and all the people of Judah conducted the king, and also half the
people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and
said unto the king, Why have our brethren the men of Judah
stolen thee away, and have brought
the king, and his household, and all David’s men with him, over
Jordan?

42 And all the men of Judah an-
swered the men of Israel, Because
the king is near of kin to us: wherefore then be ye angry for this
matter? have we eaten at all of
the king’s cost? or hath he given
us any gift?

43 And the men of Israel an-
swered the men of Judah, and said,
We have ten parts in the king, and
we have also more right in David
than ye: why then did ye despise
us, that our advice should not be first
had in bringing back our king? And
the words of the men of Judah were
fiercer than the words of the men of
Israel.

39. All the people crossed.] The people is
the term especially applied in this narrative
to David’s followers, xv. 17, 23, 24, 30, xvi.
14, xvii. 2, 3, 16, 22, xviii. 1, 2, 3, 4, 6, 16,
xix. 3, 8, 9. They crossed by the ford,
while David and his household, accompanied
by Barzillai and Chimham came over in the
ferry.

40. The people of Judah, ... and the half of
the people of Israel who had come to meet
David (except Ziba who crossed over) re-
mained on the west side between the Jordan
and Gilgal, and there joined the king.

Chimham.] The Hebrew text has Chim-
ban.

Conducted.] So the Keri.

41. All the men of Israel.] It seems that
David and his whole party made a halt at
Gilgal (above, verse 15; 1 Sam. xi. 14, 15,
&c.), and possibly made some solemn agree-
ment there about the kingdom. But while
they were there Behold all the men of Israel,
representatives from the tribes not included in
the half the people of Israel of verse 40, came
up in great wrath at finding that the restora-
tion had been accomplished without con-
sulting them, and accused the men of Judah
of unfair dealing.

Have stolen thee away.] Got possession by
stealthy, underhand proceedings. (See above,
xv. 6, note.)

David’s men.] His personal followers
(1 Sam. xxvii. 8, xxxix. 2, 11, &c.).

42. To us.] The Hebrew has to me, as in
verse 43, I have ten parts, &c., I have more
right ... than thou ... despise me ... my
advice ... my king. (See Judg. i. 3, note.)
It is in agreement with this use of the sin-
gular pronoun that the verb answered is
also in the singular in both verses.

43. Parts.] Literally, bands. (See Gen.
xviii. 24; 2 K. xi. 7, &c.)

Have more right.] The Heb. is I (have
or am) more also than thee in David. The
word also requires that this clause should
mean something different from the preceding
one, which it scarcely does as read at pre-
sent. Perhaps the men of Israel may mean
to say that they had more to do with making David king than Judah had, alluding
to v. 1, 2. The Sept. and Josephus seem
to have read וָרָב (“first-born”) instead of וּרְשִׁי
(in David), “I am older than thou,” which
would suit Reuben, but not Ephraim, and
still less Benjamin. Compare the very similar
conduct of the Ephraimites in Judg. viii. 1,
xxii. 1, and the very similar turn of Jephthah’s
speech “why therefore” (Judg. xi. 26).

Fiercer.] Literally, more bard. Compare
the use of the same word, Gen. xliv. 7, where
it is rendered cruel.
II. SAMUEL. XIX. XX.

ADDITIONAL NOTES on verses 31 and 32.

NOTE A, on verse 31.
*Conduct him over Jordan.*] The Keri is certainly right, which reads ובשִׁיר רָאָבָא, and is followed by the Sept., Vulg., Chald., &c.

NOTE B, on verse 32.
*While he lay.*] The Heb. form is quite anomalous, and is probably only a clerical error for וישב, which is found in many MSS., and expressed by all the versions. The present text seems to be a remnant of an old reading in v. 34, preserved by the Sept., viz. וְיָשְּבָה, "thy old age," for "thee."

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 2 David's ten concubines are shut up in perpetual prison. 3 Amasa, made captain over Judah, is slain by Joab. 4 Joab pursueth Sheba unto Abel. 5 A wise woman sauceth the city by Sheba's head. 6 David's officers.

And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women his *concubines*, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, *living in widowhood.*

4 ¶ Then said the king to Amasa, *Assemble me the men of Judah within three days,* and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

And David said to Abishai, Now

The cruelty and selfishness of the system of polygamy is very apparent in this transaction.

4. To Amasa, &c.] Evidently feeling his way towards fulfilling the promise to Amasa (xix. 13).

5. He tarried.] The cause of Amasa's delay is not stated. It may have been the unwillingness of the men of Judah to place themselves under the orders of Amasa (contrast verses 13, 14), or it may have been caused by a wavering or hesitation in the loyalty of Amasa himself. This last is evidently insinuated in verse 11, and no doubt this was the pretext, whether grounded in fact or not, by which Joab justified the murder of Amasa before David.

6. To Abishai.] That Joab commanded the expedition is clear from the following narrative, and from the nature of things. Joab's *men* (verse 7) could only be commanded by Joab; and verse 11 speaks of him distinctly as the leader. Probably, as the
shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord’s servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab’s men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab’s garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, Art thou in health, my brother? And

Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab’s hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab’s men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw the king was on bad terms with Joab, and wished to deprive him of his post as captain of the host, he gave his orders to Abishai, and weakly consented at the execution of them by Joab, which was inevitable.

7. The Cherethites, &c.] See viii. 18, xv. 18. David thus left himself quite unprotected at Jerusalem. See note at end of chapter.

8. When, &c., Amasa went before them.] This hardly conveys a clear impression. What the passage tells us is, that just as they had reached the great stone at Gibeon, Amasa “advanced to meet them” (see xix. 16, note). Amasa was no doubt returning to Jerusalem, according to his orders from the king (verse 4), and was probably much surprised to meet the army in march. Joab’s resolution was quickly taken.

And Joab’s garment, &c.] It is impossible so to translate the Hebrew words, which are obscure and perplexed. They must be rendered, as the text now stands, And Joab was girded with his military garment (יָדָה, see 1 Sam. xviii. 4, note), as, or for, his clothing, and upon it—i.e. the military garment—(or, him) the girdle of a sword fastened on his loins in its sheath, and as he went forth (to meet Amasa) it fell out of the sheath. Instead of as he went forth, the Sept. read it came out—the sword came out of the scabbard (הֵמוֹת instead of מָזוֹת). What appears to have happened is, that by accident or design, Joab’s sword fell out of the scabbard on to the ground as he was going to meet Amasa, and that he picked it up with his left hand so as to leave his right hand free for the customary salutation (verse 9). This awakened no suspicion in Amasa’s mind. (Compare the similar case of Ehud, Judg. iii. 21.)

9. My brother.] Being his first cousin, sister’s son (1 Chr. ii. 16, 17).

And Joab took, &c.] Literally, and the right hand of Joab took bold of Amasa’s beard, as is said still to be the custom among the Turks and Arabs, as a friendly salutation.

10. In the fifth rib.] See ii. 23, note.

struck him not again.] See 1 Sam. xxvi. 8.

So.] Rather “and.” When Joab had killed Amasa, he and Abishai went on in pursuit of Sheba.

11. Joab’s men.] It should be Joab’s “servants;” literally, his young men, יִ֖עַנֵ֥ס (1 Sam. xiv. 1, &c.), different from the בֵּית נֹ֖ני, the men of David (1 Sam. xxx. 3, &c.).

He that favoureth Joab, &c.] This speech, addressed to Amasa’s followers as well as to Joab’s, shows very distinctly that the rivalry between Joab and Amasa, and David’s purpose to make Amasa captain in Joab’s room, were well known; and shows also the real reason why Joab slew Amasa. What is added, and be that is for David, was intended to identify Joab’s cause with David’s, and also to insinuate that Amasa had not been loyal to David. (See above, verse 5, note.)

12. When the man saw, &c.] The young man’s readiness in removing Amasa’s corpse out of the way and covering it with a cloth had an important influence on the success of
II. SAMUEL. XX. [v. 13—19.

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he.

18 Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

19 I am one of them that are at the end.

Joab's expedition. For all the people, that is, the levies which Amasa had been leading to Jerusalem, were irresolute as to what they should do, and the stoppage at Amasa's body very nearly led to their refusing to follow Joab. But upon the prompt removal and hiding of the body they passed on and followed Joab, their old captain.

14. And went.] Viz. Joab, to Abel and to Beth-maachah, to the former of which, as appears by verse 15, Sheba had fled for refuge. Abel, as appears from verse 15 (1 Ki. xv. 20, 2 Ki. xv. 29), was more commonly called Abel-Beth-maachah, to distinguish it from other places of the name of Abel (a grassy plain). It is represented by the modern Abil-el-Kambah, a Christian village on the N.W. of lake Huron, the ancient Merom, whence in 2 Chr. xvi. 4, it is called Abel-maim, Abel by the water.

and all the Berites.] What this means is utterly unknown. The Vulgate had a different reading, μακεδονιαί, young men (of age for military service), instead of άρσην (a reading somewhat supported by the Sept., in Xapht, which impliesἱρίμ), and renders it "Omnisque viri electi," connecting it with what follows: "And all the choice young men mustered and followed him." This is approved by Wellhausen. But perhaps a better explanation may be got from observing that in the three above-cited passages Abel is mentioned as one of a set of fortified cities. "Ijon, Dan, Abel-Beth-maachah, and all Ginnereth, with all the land of Naphtali." "Ijon, and Abel-Beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali." "Ijon and Dan and Abel-Maim, and all the store-cities of Naphtali." Hence after the mention of Abel and Beth-

maachah in our text, you rather expect some comprehensive mention of the other associated fortresses, all the Berim, will exactly supply such mention if we take בֵּית יֵרְעֹם, a castle (Neh. i. 1, ii. 8; Esth. i. 2, &c.), whence the temple-fortress at Jerusalem was called Bọps (Joseph. 'Antiq. Jud.' xv. 14, &c.). The sense will then be that Joab collected troops from all the fortresses in the north of Israel.


cast up a bank.] (See 2 Ki. xix. 32; Isai. xxxvii. 33.) The throwing up of mounds against the walls of besieged places by the besiegers is well illustrated in the Assyrian sculptures.

and it stood in the trench.] הַיָּה, here rendered trench, is the pomegranate, or fortified space outside the wall. When the mound (םֶלֶד) was planted in the pomegranum the battering engines were able to approach close to the wall to make a breach.

17. I do hear.] Or, rather, I am listening.

18. Ask counsel.] The same phraseology as is used of enquiring of God (see Judg. i. 1, note, and compare above, xvi. 23).

in Abel.] This was an old proverb. Abel, like Teman, and some other places, was once famous for the wisdom of its inhabitants. (See 1 Ki. iv. 30, 31.) The wise woman was herself a remnant of this traditional wisdom.

19. I am one, &c.] The woman speaks in the name of the whole city. This is probably the reason of the unusual construction by which the singular pronoun I is coupled with the plural participles, peaceable and faithful
peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder:

25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler about David.

(see verse 21). She means to say that Abel was a peaceable and loyal city. The Sept. seem to have had a very corrupt text, caused perhaps by the difficulty of the construction. But the sayings of the wise women were always obscure (see xiv. 6-17). The fancied reference to Deut. xx. 11, has misled many commentators and versions.

why wilt thou swallow up, &c.] Compare the very similar sentiment, Judg. xxi. 3, 6, 15, 17 (see also ii. 26). For the expression, the inheritance of the Lord, see 1 Sam. xxvi. 19, and below, xxii. 3; Ps. xxvii. 9.

20. Far be it, &c.] See the same phrase Gen. xviii. 25. There is also some resemblance in the general turn of the narrative, and the repeated use of the verb ἔξαγαγος, to destroy. As regards Joab's character, it is strongly brought out in the transaction. Politic, decided, bold, and unscrupulous, but nevertheless cruel or impulsive, or even revengeful. No life is safe that stands in his way, but from policy he never sacrifices the most insignificant life without a purpose. (Compare ii. 27-30.)

21. By name.] The more exact rendering is whose name is Sheba, &c.

lifted up his hand.] See the same phrase 1 K. xii. 26.

even against David.] Absalom having been so recently king made it necessary to specify David as the king meant.

deliver.] The verb is plural, deliver ye, addressed to the citizens through the woman. (See above, verse 19.)

over.] (נשך) rather, by, as 1 Sam. iv. 18.

22. Blew a trumpet.] See xviii. 16, note.
II. SAMUEL. XX. XXI.

or in 1 Chr. xviii. 15-17, or in 1 K. 4. But in the list of David’s thirty worthies we find *Irath* or *Ibrite* (xxii. 18), i.e. an inhabitant of Jattir in the hill country of Judah (Josh. xv. 48; 1 Sam. xxx. 27). Perhaps we ought to read *Ibrite*, for *Iairite*, which see.

*a chief ruler.* vili. 18, note. In the early part of David’s reign his own sons were *cohanim* (chief rulers). The deaths of Amnon and Absalom, and the insensibilities in the family, had probably caused the change of policy in this respect.

**about David.** More simply and clearly, “*Ira* . . . was David’s cohan.”

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**ADDITIONAL NOTE on verse 7.**

and escape us.] The Hebrew phrase יָשָׁר יִטָּפֹע, which is explained to mean and deliver himself from our eyes, is most obscure. The Sept. has καὶ σκότως τοὺς ὄφθαλμοὺς ἡμῶν, as if from יָשָׁר, to be in shade, which is approved by Ewald and Wellhausen. The Vulg., of which our A. V. is a literal translation, paraphrases it *et effugiat vos*. One might almost conjecture that the original reading was יָשָׁר יִטָּפֹע, and deliver us. Pursue him before he can get into a strong city, and so deliver us from the danger which threatens us.

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**CHAPTER XXI.**

1 The three years’ famine for the Gibeonites ceaseth, by hanging seven of Saul’s sons. 10 Rispaah’s kindness unto the dead. 12 David burneth the bones of Saul and Jonathan in his father’s sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

THEN there was a famine in the days of David three years, year after year; and David *enquired of the Lord.* And the Lord answered, *It is for Saul,* and for his bloody house, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul

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**CHAP. XXI. 1. Then there was a famine, &c.]** Rather, “And.” There is no note of time whatever, nor any clue as to what part of David’s reign the events of this chapter ought to be assigned to. On the contrary, the insertion of the phrase in the days of David seems expressly designed to neutralize the inference that the narrative comes in due chronological order. (See xvi. 8, note.)

*enquired of the Lord.* Heb., “sought the face of the Lord,” quite a different phrase from that so often used in Judg. and the Books of Samuel (Judg. i. 1), and probably indicating that this chapter is from a different source; an inference agreeing with the indefinite “in the days of David,” and with the allusion to the slaughter of the Gibeonites, which has not anywhere been narrated.

*and for his bloody house.* Literally, *the house of blood,* i.e. the house or family upon which rests the guilt of shedding innocent blood. The clause is an explanation and closer definition of the words “for Saul” which precede, like the phrase in Exod. xx. 2, “Out of the land of Egypt, out of the house of bondage.” (Compare the phrase *city of blood*, Ezek. xxii. 2, xxiv. 6, 9, and *man of blood* above, xvi. 7, &c.)

2. **Now the Gibeonites, &c.]** The way in which the writer here refers to the history of the league with the Gibeonites, related in Josh. ix., shows that the Book of Joshua was not a part of the same work as the Books of Samuel.

*of the Amorites.* The Gibeonites were Hivites (Josh. ix. 7, xi. 19); and in many enumerations of the Canaanish nations the Hivites are distinguished from the Amorites, as Gen. x. 16, 17; Josh. ix. 1, xi. 3, xii. 8, &c. (See xxiv. 7, note.) But the term *Amorite* is often used in a more comprehensive sense, equivalent to *Canaanite* (as Gen. xv. 16; Deut. i. 37), but denoting especially that part of the Canaanite nation who dwelt in the hill-country (Num. xiii. 29; Deut. i. 7, 20, 24), and so includes the Hivites. (Comp. Gen. xxxiv. 2 with xlviii. 22.)

*bad sworn.* Hence the famine was an illus-
sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?

4 And the Gibeonites said unto him, 1We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, 1whom the Lord did choose. And the king said, I will give them.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord’s oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah,

**tration of Exod. xx. 7.** (Compare Josh. vii.; 1 Sam. xiv. 36-42, &c.)


4. *We.* Literally, for us. So the Keri. But the Tetbib has ח, for me, I.

so silver, nor gold, &c.] Money payments as a compensation for blood-guilt were very common among many nations. Thus the law of Edward the elder in England regulated the *avrgyl* to be paid by the slayer upon the principle, “If any one be slain, let him be paid for according to his birth” (Kemble’s ‘Sax. in Eng.‘, vol. i. p. 275. See, also, Prof. Max Muller’s ‘Chips from a German Workshop‘, vol. ii. p. 62). The law, too, in Num. xxxv. 31, 32, presupposes the existence of the custom which it prohibits. In like manner the speech of the Gibeonites implies that such a payment as they refuse would be a not unusual proceeding.

neither...shalt thou kill any man in Israel.] Literally, neither for us is any man to be killed (Heb., to kill). They mean that it is not against the nation of Israel, but against the individual Saul, that they cry for vengeance. The spirit which dictated this demand for Saul’s sons is exactly similar to that which dictated David’s own expression in xxiv. 17, “against me, and against my father’s house.”

6. *Let seven men,* &c.] Seven was a sacred number not only with the Hebrews but with other Oriental nations (Num. xxiii. 1, 29), and is therefore brought in on this occasion when the judicial death of the sons of Saul was a religious act intended to appease the wrath of God for the violation of an oath. See the expression *hang them up unto the Lord* (verse 6), and compare the very similar passage Num. xxv. 4.

*bang* (עָנָב).] I.e. fasten to the stake, which is also the meaning of הָנַב, the word used in Deut. xxi. 22, 23, and also rendered to *hang*. The two words are interchanged 1 Sam. xxxii. 10, 1 Sam. xxi. 12. In like manner in the N. T., to *hang*, is the word used in the A.V. of our Lord’s crucifixion (Acts v. 30, x. 39; Gal. iii. 13).

*whom the Lord did choose.* Rather, “the Lord’s *chosen*,” or elect. The same phrase is applied to Moses (Ps. cvi. 23), to the Israelites (Isai. xlix. 20, 26), to Christ (Isai. lxxii. 1). The fact of Saul’s being chosen by God is affirmed by Samuel (1 Sam. x. 24), but the addition of this epithet to Saul’s name in this place is very singular. The notion of irony is quite out of place. Perhaps if the place Gibeah was chosen to make the reparation more striking, so the same feeling led them to heap up the titles of him whose treachery was to be thus punished. The greater Saul was, the greater the satisfaction to the Gibeonites. A not improbable conjecture is to read מִצְבָּה for מְצִבָּה, as in verse 9, the *bill of the Lord*, i.e. Gibeah, as 1 Sam. x. 5.

7. *The Lord’s oath.*] See 1 Sam. xviii. 3, xx. 12-17. The calumny brought upon Israel by Saul’s breach of the oath to the Gibeonites would make David doubly careful in the matter of his own oath to Jonathan.

8. *Rizpah the daughter of Aiah.*] See iii.

7. *Aiah* appears in Gen. xxxvi. 24 as a Horite name, and as Rizpah does not occur elsewhere, it may be a foreign name likewise. Concubines were not unfrequently foreign women (1 Chr. vii. 14; Judg. viii. 31, xi. 12, &c.). In this case possibly a foreign origin was the cause of the selection of Rizpah’s sons as victims.
II. SAMUEL. XXI.

[9—15.]

whom she bare unto Saul, Armoni and Mephiboseth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Molathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

10 ¶ And Rizpah the daughter of Aiah, took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

15 ¶ Moreover the Philistines had have a singular addition to verse 11, "So they were taken down (from the stake), and Dan, the son of Joah, of the descendants of the giant, took them down."

from the street of Beth-shan.] In 1 Sam. xxxi. 10, 12, it is said that the Philistines fastened the bodies of Saul and his sons to the wall of Beth-shan. The , here rendered wall, was the wide place just inside the gate of an Oriental city, bounded therefore by the city wall. Here, as the place of concourse, the Philistines had fastened the bodies.

14. In Zelah.] See Josh. xviii. 28. The exact situation of Zelah, its identity with Zelzah (1 Sam. x. 2), and the reason of the family sepulchre being there rather than at Gibeah of Saul, are all uncertain. Ish-bosheth's head was buried in Abner's sepulchre at Hebron (2 Sam. iv. 12).

God was intreated.] Exactly the same phrase as xxiv. 25; Gen. xxv. 21; Isai. xix. 22.

15. Moreover the Philistines, &c. This, like the preceding paragraph (14), is manifestly a detached and unconnected extract. It is probably taken from some history of David's wars, apparently the same as furnished the materials for ch. v., viii., and xxiii. 8-39. There is no direct clue to the time when the events here related took place, but it was probably quite in the early part of David's reign, while he was still young and active, but after the war described in ch. v., since it appears from the expression David went down that he was now strong.
yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 So it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he was also born to the giant.

21 And when he defied Israel, enough to carry the war into the plain of the Philistines. The Book of Chronicles places these Philistine battles immediately after the taking of Rabbah of the Ammonites (1 Chr. xx. 4-8), but omits David's adventure (15-17).

16. Ishbi-benob.] The whole passage should perhaps run thus: "And David waxed faint. So they halted in Gob. And there was a man (in Gob) which was of the sons of the giant, the weight of whose spear, &c." See note at end of chapter.

 sons of the giant.] The word for sons (לサポート, one (a slave) born in the house, or as applied to the native races of Canaan, "the sons of Anak" (Num. xiii. 22, 18; Josh. xv. 14), the sons of the giant, here and verse 18, and 1 Chr. xx. 4. The giant here and verse 18, 20, and 22, is הֹלֶ֥שֶׁת (sux-Raphah) whence the Rephaim (Gen. xiv. 5; Deut. ii. 11, 20, iii. 13; Josh. xii. 4, xiii. 12, xiv. 8, xviii. 16; 2 Sam. v. 18, 22, xxii. 13; 1 Chr. xi. 15, xx. 4, 8, &c.) The sons of Ha-raphah, or Rephaim, are different from the Nephilim, or Giants (Gen. vi. 4; Num. xiii. 33). The sons of Anak were not strictly Rephaim, but Nephilim. (Compare Deut. ii. 20, 21.)

three hundred shekels of brass.] About eight pounds. Goliath's spear's head weighed six hundred shekels of iron.

a new sword.] So the Vulgate, perhaps rightly, as the verb to gird suggests a sword; but the omission of the word for sword is very unusual. Others understand a new set of arms, and refer to Deut. i. 43; Judg. xviii. 16; in both which places the phrase to gird (נָעַף) is applied to the whole of the arms.

The Sept. κοπρήνη, a club, is perhaps only a corruption of καυνή, new.

17. Men of David.] 1 Sam. xxiv. 2, 3, 4, 6, xxx. 1, 3, &c.

18. Again a battle.] Proving that the previous battle was at the same place as this, viz., at Gob, if the text is sound. In the parallel passage however (1 Chr. xx. 4), Gezer is named as the field of this battle, while at verses 6 and 8, as here verses 20 and 24, Gath is named in a way to make it probable that Gath was the scene of all the battles. The Sept. in this verse have Gath.

Sibbechai the Hushathite.] So called also 1 Chr. xi. 29, and xx. 4, but corrupted in 2 Sam. xxiii. 27 into Mebonnai, where see note.

Saph.] In 1 Chr. xx. 4 Sippai, differing only in the addition of a yod. The Chronicler adds, and they (the Philistines) were subdued.

19. At Gob.] Omitted in 1 Chr. xx. 5. See note at end of chapter.

the staff of whose spear, &c.] The identical words used to describe the thickness of Goliath's spear handle (1 Sam. xvii. 7), and of the Egyptian's slain by Benaiah (1 Chr. xi. 23).

20. In Gath.] So also 1 Chr. xx. 6.

a man of great stature.] So also the A. V. of 1 Chr. xi. 23, xx. 6, where the common form (יָדִי) is used, whereas the forms of the text and of the Keri occur nowhere else, and are probably corruptions of the plural (יְדָיוֹ), used in Num. xiii. 32.

21. Defied.] The same phrase as 1 Sam. xvii. 26, 36, 45.
II. SAMUEL. XXI. XXII. [v. 22—3.

Jonathan the son of Shimeah the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Jonathan the son of Shimeah.] So also 1 Chr. xx. 7. Either the same as Jonadab (xiii. 3, 31), or his brother. (See also 1 Chr. xxvii. 32.)

22. These four, &c.] Not necessarily meaning that they were brothers, but that they were all of the race of the Giant, all Rephaim. The word four is omitted in 1 Chr. xx. 8, only the three last being mentioned in that chapter.

ADDITIONAL NOTES on verses 16 and 19.

NOTE A, on verse 16.

Ishbi-benob.] This is manifestly a corrupt reading, though the Sept. has 'ezsh, and the Vulg. 'ezsh-benob, for no name like Ishbi-benob was ever heard of, and the Syriac and Arabic versions omit it altogether. First, benob (בֹּנֹב) should certainly be בֹּב, in Gob, as in verse 18, which speaks of that encounter as the second which had happened in Gob, and again in verse 19. Then the Cetib has יִנְשָׁה, the identical letters of the word used in 2 Sam. ii. 13, the English of which is, and they sat down; here therefore the sense is, that when David was exhausted and faint, they sat down, i.e. halted, in Gob. But then some word must have fallen out of the text, to be the antecedent to which. Perhaps יִתֶּן, as verse 30.

NOTE B, on verse 19.

Elhanan the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite.] So the Hebrew text, which is manifestly very corrupt. First, for Jaare-oregim, 1 Chr. xx. 5 gives us the reading Jair, or Jaor, as in Cetib. Oregim (וּרֶגִים), as Kennicott points out (‘Dissert. on 1 Chr.,’ xi. p. 86), has evidently got in by a transcriber’s error from the line below, where ירֵמִים (oregim) is the Hebrew for weavers (xxxi. 8, note). But whether Jair (or Jaor) or Dodo (2 Sam. xxiii. 24) is right is uncertain. (See note.) Again, the word the Bethlehemite is very doubtful. It is supported by 2 Sam. xxiii. 24, where we are told that Elhanan was a Bethlehemite, but it is not found in the far purer text of 1 Chr. xx. 5, but instead of it we find the name of the Philistine slain by Elhanan, Labni the brother of Goliath the Gittite. It is probable, therefore, that either the words הֶלֶבֶתְלֶמֹית, the Bethlehemite, are a corruption of לַבְּנֵי, %Labni%, and that the %labni%, before Goliath, is a corruption of %labni%, the brother, or that the recurrence of %labni%, as the name Labni, and the termination of Beth-lemite, has confused the transcriber, and led to the omission of one of the words in each text.

CHAPTER XXII.

A psalm of thanksgiving for God’s powerful deliverance, and manifold blessings.

And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, The Lord is my rock, and my fortress, and my deliverer;

3 The God of my rock; in him

CHAP. XXII. 1. David spake . . . the words of this song in the day, &c.] This song, which is found with scarcely any material variation as the XVIIIth Psalm, and with the words of this first verse for its title (compare Deut. xxxi. 30), belongs to the early part of David’s reign when he was recently established upon the throne of all Israel, and when his final triumph over the house of Saul, and over the heathen nations (verses 44-46), Philistines, Moabites, Syræans, Ammonites, and Edomites, was still fresh. It coheres, therefore, with ch. xxxi., and does not belong to the history of David’s latter days. For a commentary on the separate verses of this vigorous Psalm the reader is referred to the commentary on Ps. xviii.
will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies.

5 When the waves of death compassed me, the floods of ungodly men made me afraid;

6 The sorrows of hell compassed me about; the snares of death prevented me;

7 In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness was under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The Lord thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

17 He sent from above, he took me; he drew me out of many waters;

18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity: but the Lord was my stay.

20 He brought me forth also into a large place: he delivered me, because he delighted in me.

21 The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have kept the ways of the Lord, and have not wickedly departed from my God.

23 For all his judgments were before me: and as for his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in his eye sight.

26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury.

28 And the afflicted people thou wilt save: but thine eyes are upon the haughty, that thou mayest bring them down.

29 For thou art my lamp, O Lord: and the Lord will lighten my darkness.

30 For by thee I have run through a troop: by my God have I leaped over a wall.

31 As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

32 For who is God, save the Lord? and who is a rock, save our God?

33 God is my strength and power: and he maketh my way perfect.

34 He maketh my feet like hinds.
XXII. XXIII.

feet: and setteth me upon my high places.
35 He teacheth my hands to war; so that a bow of steel is broken by mine arms.
36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.
37 Thou hast enlarged my steps under me; so that my feet did not slip.
38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.
39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.
40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.
41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.
42 They looked, but there was none to save; even unto the Lord, but he answered them not.
43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.
44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the hea-
then: a people which I knew not shall serve me.
45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.
46 Strangers shall fade away, and they shall be afraid out of their close places.
47 The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation.
48 It is God that avengeth me, and that bringeth down the people under me,
49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.
50 Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name.
51 He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER XXIII.

1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

NOW these be the last words of David. David the son of Jesse said, and the man who was raised up

strikingly similar passage Num. xxiv. 3, 4, 15, 16, and in Prov. xxx. 1 (where there is also a slight resemblance to both these passages, inasmuch as דָּעַ אֲנִי is followed by יָדַע the man), and in all these places the words spoken are inspired words.

the man who was raised up on high, &c. This description of David, following the naming of him, is exactly similar to the description of Balaam, following his name, in Num. xxiv. 3, 4, 15, 16. The version raised up on high, seems clearly to be the right one.

For the use of מָזָה as an adverb, meaning on high, see Gen. xxvii. 39, xlix. 25; Ps. l. 4. The description is divided into four clauses, which correspond to and balance each other:

(i) Saith David the son of Jesse.
on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the Lord spake by me, and his word was in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, 'He that ruleth over men must be just, ruling in the fear of God.

4 And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

6 All the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

5. Although my house, &c.] If the clause is taken, as the A. V. takes it, affirmatively, then the sense will be that David, comparing the actual state of his family and kingdom during the later years of trouble and disaster with the prophetic description of the prosperity of the righteous king, and seeing how far it falls short, comforts himself by the terms of God's covenant (vii. 12-16) and looks forward to Messiah's kingdom. The latter clause, although be make it not to grow, must then be understood in the same sense, as meaning that, although at the present time the glory of his house was not made to grow, yet all his salvation and all his desire was made sure in the covenant which would be fulfilled in due time. But most modern commentators understand both clauses interrogatively, and then the sense will be, Is not my house so with God that He has made with me an everlasting covenant &c.? For all my salvation and all my desire, will He not cause it to spring up? viz., in the kingdom of Solomon, and still more fully in the kingdom of Christ. And this is probably the true meaning, but the passage is very obscure. "There are no words so obscure in this book (of Samuel) as these two verses," says Bishop Patrick.

6. The sons of Belial.] He contrasts the destruction of the sons of Belial with the stability of Christ's kingdom. (Compare Sam. ii. 9, 10; Ps. i. 6, &c.) Perhaps David had in his mind Shimei, Joab, Sheba, &c.

7. Burned with fire.] Compare Matt. iii. 10, 12; Joh. xv. 5; Heb. vi. 8.

in the same place.] (סנהנה). It is impossible to say certainly what is the meaning of this phrase, which occurs nowhere else. Some take it as the infinitive mood of the verb צו to dwell, and explain it variously: "in its place," i.e. on the spot, where it grows; "without
8. These be the names of the mighty men whom David had: the Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite; he lifted up his spear against eight hundred, to whom he slew at one time.

9. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

The Tachmonite which sat in the seat, chief among the captains; the same was Adino the Eznite. It is self-evident that we have not a sound text here. The Chronicles have preserved the true reading: Jashobeam the Hachmonite, the chief of the captains. The Hachmonite, (or son of Hachmoni) occurs also 1 Chr. xxvii. 32. Jashobeam was one of David's followers at Ziklag (1 Chr. xii. 6) and is named in 1 Chr. xxvii. 2, as captain for the first month, immediately followed by Dodo the Ahohite, and Benaiatha the son of Jehoiada, which clearly establishes his identity.

For the words, the same was Adino the Eznite, which have no sense, the Chronicles read the same lifted up his spear, the identical phrase which is repeated in verse 18 of this chapter. See note at end of chapter.

one of the three mighty men, &c. There is great doubt about the exact meaning of this phrase. (1) The title is given to two other persons, viz., to Abishai in verse 18, 1 Chr. xi. 20, and to Amasa in 1 Chr. xii. 18. (2) The word translated captain, is of uncertain meaning, and the orthography repeatedly fluctuates throughout this and the duplicate passage in 1 Chr. xi., between שלח a captain and שלח three. שלח occurs Exod. xiv. 7 (where see note), xv. 4; 1 Ki. ix. 22, 2 Ki v. vii. 2,
10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was Sham-mah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

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to battle." Kennicott has shown how very slight the difference is between the letters of the two texts.

and the men of Israel were gone away."

The Heb. יִתְנָה, does not contain this idea, but means "went up" to battle (2 Sam. v. 19; 2 K. iii. 21, &c.) against them, as the sense is given in the Syriac, Sept., and Vulg. The translation, were gone away, and Josephus's ἔφυγαν, doubtless arose from the phrase "the people fled before the Philistines" being misspelled in 1 Chr. xi. 13 to this battle of Eleazar's, whereas it really belongs to the battle in which Shammas was engaged, as appears from verse 11 of this chapter.

10. He arose. Or. The whole of this verse, as well as the three last words of verse 9, and the first eight words of verse 11 (down to the English words a troop), have fallen out of the text of 1 Chr. xi., probably owing to the recurrence of the same words, "the Philistines were gathered together." The effect of this is to omit Eleazar's feat, as here described, to attribute to him Shammas's victory, to misplace the flight of the Israelites, and to omit Shammas altogether from the list of David's mighty men.

the Lord wrought a great victory or salvation. Verse 12 and 1 Sam. xi. 13, xix. 5.

returned after him. The phrase does not imply a previous flight on the part of the people, but simply means that they followed him wherever he preceded them, to gather the spoil of those whom he had slain.

11. Sham-mah. . . . the Hararite. Shammas is the same as the father of Jonathan. (See verse 32, 33, note.) "Hararite is interpreted by Simonis and Gesenius, after the Syriac version, to mean mountainer, one from the hill country of Judah or Ephraim.

into a troop. Josephus takes it, to Lebi, as in Judg. xv. 9, 19. The word where (Heb. and there), as in verse 9, seems to require the name of a place. The recurrence of the word מָן in the sense of a troop or band in verse 13, if genuine, would be, however, rather in favour of the A.V.

full of lentiles.] (1 Chr. xi. 13, reads "full of barley" with nearly identical letters, only in an inverse order.

the people fled, &c.] 1 Chr. xi. 13.

12. But be stood, &c.] In 1 Chr. xi. 14, these singular verbs are changed into plurals in consequence of Eleazar and David being taken for the subject instead of Shammas.

a great victory.] See above, verse 10.

13. And three, &c.] The Cetib has thirty, but the Keri corrects it to three, which is the reading of 1 Chr. xi. 15.

Chief.] (roshib) the word used in 1 Chr. xi. 10. The absence of the article before three shows that they are not the same three as those just mentioned. The natural inference is that the feat at Bethlehem by three of the thirty was the occasion of their being formed into a distinct triad, and that Abishai, Benaiah, and a third not named, were the three.

in the harvest time.] The Hebrew preposition יְה cannot be so rendered. יְה, harvest, is a manifest error for יָּרָה, the rock, which is the reading of 1 Chr. xi. 15.

the cave of Adullam.] See 1 Sam. xxii. 1.

the troop of the Philistines.] The word rendered troop מִלְתָּה occurs in this sense only here (and, according to some, in verse 11), and perhaps Ps. lxxviii. 11 (10 A.V.). In 1 Chr. xi., as in verse 16 of this ch. the reading is מְדָמָן, or camp, which may be the true reading here.

pitched.] The same Hebrew word as encamped in 1 Chr. xi. 15.

valley of Rephaim.] Or Giants. See v. 17, 18, note; also xxii. 16, note.

14. In an bold.] In "the hold," as 1 Chr. xi.
II. SAMUEL. XXIII.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And "Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

16. It is the same as that mentioned verse 17 (where see note), and which we learn from this passage was close to the cave of Adullam. This hold or fortress of Adullam was probably a frontier fortress on the Philistine border, which from its strength and position, and the neighbourhood of the caverns, was judged by David to be the best place of defence against the invasions of the Philistines.

15. The well of Beth-lehem.] "There is no well of living water in or near the town," Rob. 'B. R.' i. 473 (ii. 163). There is, however, a cistern of "deep, clear, cool water," called by the monks, David's Well, about three quarters of a mile to the north of Bethlem (Ritter, quoted by Keil). Possibly the old well has been filled up since the town was supplied with water by the aqueduct. (See Rob. 'B. R.' p. 473.)

16. The three.] This time with the article, referring therefore to the three spoken of in verse 13.

brake through the host or camp.] Which camp was pitched in the valley of Rephaim, according to 1 Chr. xi. 15 and verse 15 of this chapter. It follows from this that the way from Adullam to Bethlem lay through or across the valley of Rephaim.

poured it out unto the Lord.] It was too costly for his own use, none but the Lord was worthy of it. For libations, see Judg. vi. 20, note.

17. Be it far from me O Lord.] So the Heb. text, but a comparison of 1 Chr. xi. 19, fortified by the uniform usage of the Books of Sam. and Kings (1 Sam. xxiv. 7 (A.V.), xxvi. 11; 1 K. xxi. 3), and the Syriac, Chaldee, Arabic and Vulgate versions, makes it almost certain that the preposition כ has fallen out before והם, and that therefore the rendering should be, the Lord forbid, &c.

18. Chief among three.] Rather chief "of the three," as verse 22. The Cetebb here has the captains, as in verse 8, but the Keri and 1 Chr. xi. 20, have the three, which is clearly right. Of the three who fetched the water from the well, Abishai, of whom a similar feat of daring is recorded (1 Sam. xxvii. 1-12), was the first. Benaiah was another. The third is not named. Was he Amasa (1 Chr. xii. 18), "chief of the thirty," not named because of his rebellion and following of Absalom? (xvii. 25).

be lifted up his spear against three hundred.] Probably when he broke through the camp of the Philistines (verse 16).

among three.] Rather "the three," as in the beginning of the verse. It was his prowess on this occasion that raised him to be chief of this triad.

19. Of three.] Read "the three." The next words, be attahned not unto the first three, which are repeated in verse 23, are most difficult, from the omission in the Hebrew of the word first, on which the whole stress is laid. In the parallel passage, 1 Chr.
20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to be one of the first three. And David set him over his guard.

24 Asahel the brother of Joab, ch. 2. 18.

xi. 21, the phrase מנהגו (rendered than the two, without either sense or grammar) seems to introduced here the sense would be, was not the most honourable of the three of the second order, bowseheit be attained not to the three, the trial, viz. which consisted of Jashobeam, Eleazar, and Shammah. That two triads are mentioned is a simple fact, although only five names are given.

20. Benaiah the son of Jehoiada.] He commanded the Cherethites and Peletites all through David's reign (viii. 18, xx. 23), and took a prominent part in supporting Solomon against Adonijah when David was dying, and was rewarded by being made captain of the host in the room of Joab (1 K. i. 8, 26, 32-40, ii. 25-35, iv. 4). It is possible that Jehoiada his father is the same as the Jehoiada mentioned 1 Chr. xii. 27, as leader of the Aaronites, since "Benaiah the son of Jehoiada" is called a chief priest (1 Chr. xxvii. 5). In verse 6 he is described as "that Benaiah was mighty among the thirty, and above the thirty." He was captain of the host for the third month. He was also one of the king's chief counsellors (ib. verse 34), where "Jehoiada the son of Benaiah" is an error for B. the son of Jehoiada.

the son of a valiant man. The whole phrase should be rendered "a valiant man," and applied to Benaiah.

Kabzeel. In the extreme south of Judah (Josh. xv. 21). In Nehem. xi. 25, it is called Jekabzeel. It has not been identified.

two lion-like men. The Hebrew word Ariel, means literally lion of God, and is interpreted to mean an eminent hero. Bochart ('Hieroz.' i. iii. 1) produces several instances among the Arabs of the surname Asad-Allah, lion of God, being given to great warriors, as e.g. the Sultan Omar. Also among the Persians. Hence it is supposed that the same custom prevailed among the Moabites. But the Vulgate has "duo leones Moab," which seems to be borne out by the next sentence.

slew a lion, &c. Rather "the" lion, one of those described above as a lion of God, if the Vulgate version is right. Apparently in a severe winter a lion had come up from its usual haunts to some village in search of food, and taken possession of the tank or cistern to the terror of the inhabitants, and Benaiah attacked it boldly and slew it.

21. A goodly man. The reading of 1 Chr. xi. 23, is המעון, a man of stature, which is probably the true reading here. (See Isai. xlv. 14, and above, xxii. 20, note.) It is added in 1 Chr., five cubits high. Goliath was six cubits and a span (1 Sam. xvii. 4).

a staff. See note on xviii. 14.

Slew him with his own spear. Just as David cut off Goliath's head with his own sword. (Compare Ps. vii. 15, 16.)

22. Among three. Read "the three."

23. Than the thirty, &c. The text of Chronicles is identical with the text here, except in the immaterial addition of, Behold bim! The difficulty is the same as in verse 19, how to account for the two triads being spoken of under the same name the three, at the very time when they are contra-distin-guished from each other.

David set him over his guard. This is not a translation of the Hebrew word which here and 1 Chr. xi. 25 means the private audience of kings, to which only his chief counsellors and highest officers were admitted. (See also 1 Sam. xxii. 14, note.) Made bim of his privy council, would be a better rendering. This position, distinct from his office as captain of the Cherethites and Peletites, is clearly indicated 1 Chr. xxvii. 34.

24. Asabel . . . was one of the thirty. We now come to the list of the thirty. It contains 31 names. Kennicott thinks that the first name, Asabel, belongs to and completes the preceding triad, so leaving exactly thirty. But in both lists (here and 1 Chr. xi.) he is distinctly placed at the head of the thirty. The early death of Asahel (ii. 32) would make it very likely that his place in
was one of the thirty; Elhanan the son of Dodo of Beth-lehem,
25 Shammah the Harodite, Elika the Harodite,
26 Helez the Palite, Ira the son of Ikkesh the Tekoite,
27 Abiezer the Anethothite, Mebunnai the Hushathite,
28 Zalmon the Aholite, Maharai the Netophathite,
29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,
30 Benaiah the Pirathonite, Hadai of the book of Gaash,
31 Abi-albon the Arbathite, Azmaveth the Barhumite,
32 Eliabha the Shaalbonite, of the sons of Jashen, Jonathan,
33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,
34 Eliphelet the son of Ahas-

**Abibathite** probably means an inhabitant of Betib-Abrab (Josh. xv. 6 and 61, and xviii. 22), called simply Arhab (xviii. 18) in the wilderness of Judah, on the frontier of Benjamin.

**Azmaveth.**] Same in Chron.

**the Barhumite (בַּר-הוֹמִית).**] In 1 Chr. xi. 33, more correctly the Baharumite (בַּר-הוֹמִית), of Bahurim in Benjamin (2 Sam. iii. 16, xix. 16).

32. Eliabha the Shaalbonite.] Same in Chr. An inhabitant of Shaalabbin in the tribe of Dan (Josh. xix. 42; Judg. i. 35; 1 K. iv. 9).

_of the sons of Jashen, Jonathan._] The Heb. text has "the sons (not of the sons)." 1 Chr. ix. 34 runs, The sons of Haibem the Gizonite, Jonathan the son of Slage, the Hararite. In both texts the word יִתַּה (the sons), seems quite out of place, and may have arisen from a repetition of the last three letters of the preceding word Shaalbonite יִתַּה. Omitting this word, the text of Chron. proceeds quite regularly: Haibam the Gizonite. This last word ought to be restored to the text in Sam. Gizon, whence Gizonite, is unknown. Jonathan belongs to the next verse.

33. Shammah the Hararite.] One of the first three, verse 11. But the text of 1 Chr. xi. 34, has Jonathan the son of Slage the Hararite. Hence the true reading here seems to be, Jonathan the son of Shamma the Hararite. The Slage of Chr. is identical with Asge, the father of Shammah in verse 11, except the first letter.

**Abiam.**] Same in 1 Chr. xi. 35.

_of Sharar._] In Chr. Sacar. The latter is probably right, as the name occurs 1 Chr. xxvi. 4. The Hararite (עַרְרִית) should probably be spelt as in Chron., and as the preceding, עַרְרִית.

34. Eliphelet the son of Abasbai.] Here the true reading seems to be preserved better than in Chron., which has Eliphal the son of Ur, Heber the Mecherabite, where two mighty men are made out of the one in our text. Abasbai however is rather a suspicious name, and may possibly be corrupted.

_of the Maachathite._] Read "the Ma-

31 maachab (see above, verse 8, note), a town in Napthali, above x. 6, 8, xx. 14, an inhabitant of which is called a Maachathite, בַּר-הוֹמִית, 2 K. xxv. 23.

**Eliam the son of Abithophel the Gilonite.**] Corrupted in 1 Chr. xi. 36 to Abijab the Pelenite. For Eliam, Bathsheba's father, whose name is otherwise written Ammiel (1 Chr. iii. 5), see above, xi. 3, and for Gilonite, see xv. 12.

35. Hezra.] So the Keri. But Hezro in the Cetib, as also in 1 Chr. xi. 37. It must be the same name as Hezron, 1 Chr. ii. 5, &c. Caleb the son of Hezron was the ancestor of Nabal the Carmelite (1 Sam. xxv. 3, xxx. 5).

_of the Carmelite._] From Carmel in the south of Judah, whence so many of David's followers came. (See 1 Sam. xv. 22, xxv. 3, xxx. 26-31, and note on the 28th verse.

36. Paara the Arbite.] Called in 1 Chr. xi. 37, Naarai the son of Ezba. Kennicott inclines to Naarai as the true name. נָּוָי (Arbite), and נָוָי (Ezba) differ in Hebrew only by a single letter (ג for ת). For the interchange of ג (son) and the article ה, see above, verse 8, note. If Arbite is the true reading, it means an inhabitant of Arbah in Judah (Josh. xv. 53).

36. Igal the son of Nathan of Zobab. In 1 Chr. xi. 38, Joel the brother of Nathan. But Igal is probably right (see Num. xxiii. 7; 1 Chr. iii. 22). In Hebrew יַלֵּב (Igal) only differs from יַלֵּב (Joel) in the second letter. The reading brother (abi) instead of son, as here, would be explained if the reading of some MSS. in 1 Chr. son of Athinathan is correct; making Ahinathan a proper name, like Ahimelech, Ahithophel, Ahiezer, &c. Igal was a Syrian, from Zobab, if our text is sound. (See above, viii. 3, 5, 12, x. 6; 1 K. xi. 23, 24.) Instead, however, of יָּבֹב, of Zobab, the Chron. has בַּמְבַּר, intended for a man's name. The corruption of one or both texts is too deeply seared to be reached with certainty.

**Bani the Gadite.**] Probably the true reading. That in 1 Chr. xi. 38, is Mibbar the son of Haggeri, where Mibbar takes the place of Zobab; בֵּן (Ben) the son, takes the place of יָּבֹב, Bani; and יַלֵּב, Haggeri, takes the place of יַלֵּב, the Gadite.
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37 Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah.

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

37. Zelek the Ammonite.] The same in Chron. It is likely that this addition to the mighty men was the fruit of David's war with Ammon (viii. 12, x. xii. 26-31.) It is remarkable that we have several foreigners at this part of the list: Igal of Zobah, Zelek the Ammonite, Uriah the Hittite, and perhaps Nahari the Beerothite.

Nahari.] Same in Chron. (Naharai). For Beerothite, see above, iv. 2, 3, note.

armour-bearer.] See above, i Sam. xiv. 1, xvi. 21, xxxi. 6, and Judg. ix. 54. Joab in war was attended by ten armour-bearers, xviii. 15.

38. Ira, &c.] Same in Chron. (See xx. 26, note.)

ADDITIONAL NOTE on verse 8.

The words of the A.V. in this verse give no intelligible sense. If the man's name was Tachmoni, it was not Adino, and if he was a Tachmonite, as the A.V. takes it, he could not well be an Edomite. The omission of the Tachmonite's name, too, is inconceivable. Tachmonite itself is a manifest error for the form of Tachmon, which is equivalent to the son of Tachmoni, 1 Chr. xi. 11, xxvii. 32; just as the son of Aboi (verse 9, Heb.) is the Abobite, 1 Chr. xi. 12. See Neh. xi. 5, also above, xx. 1, and below, verses 35, 36, notes. The Jaibolom of Chr. is therefore clearly right. The corruption of our text, by which יבשׂע (that sat in the seat) has been substituted for יַבָשׂע (Jaibolom) arose from the accident of the word יַבָשׂע (in the same place, A.V.), verse 7, occurring in the line exactly above. See xx. 19, note.

As regards the words Adino the Edomite, it is impossible to account for such a corruption with certainty: but the letters which compose the word אדינו (adino) are very similar to those which compose the word דִּינֵי (be lifted up), and there is great probability in Kennicott's conjecture that דִּינֵי (the Getzarah of Edomite) is an uncommon word (kindred with דִּינֵי meaning his spear, and changed in 1 Chr. xi. 11 into the common דִּינֵי).
them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, 'Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king’s word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and

and the narrative ends (verse 25) with the identical words of xxii. 14, so the Lord was intreated for the land. There is no note of time, except that the word again shows that these events happened after those of ch. xxii.

and be moved David.] In 1 Chr. xxi. 1 the statement is, and an adversary (not Satan, as A.V., since there is no article prefixed, as in Job i. 6, 7, 8, &c., iii. 1, 2, &c.) stood up against Israel and moved David, just as 1 Ki. xi. 14, 23, 25, first Hadad, and then Rezon, is said to have been an adversary (Satan) to Solomon and to Israel. Hence our text should be rendered, For one moved David against them. We are not told whose advice it was, but some one, who proved himself an enemy to the best interests of David and Israel, urged the king to number the people.

2. For the king, &c.] Render, "And the king." The following words, captain of the host which was with him, are beyond all doubt imperfect. The name of Joab’s office, captain of the host, was נָחַל, not נַחַל. (Compare Gen. xxii. 22, &c.; Josh. v. 14, 15; Judg. iv. 7; 1 Sam. xii. 9, xiv. 50, xvii. 55, xxiv. 15; 2 Sam. ii. 8, vii. 16, x. 16, 18, xix. 13, &c.); and the following imperative, number, is in the plural, and therefore requires the mention of more than Joab. 1 Chr. xxii. 3, supplies the missing words, only substituting דַע for דַע. Our passage should run, as at verse 4, And the king said to Joab and to the princes of the host who were with him, Go now, &c. The princes of the host are those called 1 Chr. xxvii. 32, princes of the tribes. They were employed with Joab as his assistants in the numbering, exactly as in the numbering (Num. i. 4) there was appointed a prince from each tribe to be with Moses and Aaron.

3. the Lord thy God, &c.] Compare Deut. i. 11.

5. in Aroer, &c.] The description in this verse, followed by the mention of Gilead in verse 6, is exactly according to Deut. ii. 36, where see note, and compare Josh. xiii. 16. This identity of description makes it impossible to understand the Aroer here mentioned to be a different Aroer in Gad. Besides if Aroer by Rabbah was here meant, the whole of the tribe of Reuben would be omitted from the census, which we know it was not (1 Chr. xxvii. 16). It is far better therefore to understand Aroer to be the Aroer on the Arnon (Deut. iv. 48).

6. to Gilead.] Rather, "the valley toward" Gad, meaning that they passed from Aroer northward to Gad, and so pitched at Jazer, which is on the frontier of Gad and Reuben. For Jazer, see Josh. xiii. 25, note.

6. to Gilead.] Jazer was in the plain. They passed from thence to the mountain district of Gilead.

the land of Tahtim-hodshi.] It is generally agreed that the text here is corrupt, as no such land is known, and as the form of the name seems impossible, and the versions are all at fault. Possibly the right reading is (יִשְׁרֵי הָרָעָ֣ם) the land of the Hittites, mentioned Judg. i. 26, which is believed to be in the northern part of Israel, and Hodshi
they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, even to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 ¶ And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that

(מְאוֹן) is a fragment of a sentence which mentioned in what month (מִשָּׁרָה) they arrived there, just as verse 8 relates that they returned to Jerusalem at the end of nine months (מִשָּׁרָה).

Dan-jaan.] Only mentioned here. The Alex., Sept., and the Vulg. read Dan-jaar, i.e. Dan in the wood. Whatever is the meaning of the suffix Jaan, there can be little doubt that Dan (the ancient Laish) is meant (Josh. xix. 47; Judg. xviii. 29), both from its position and importance as the northern boundary of Israel, and from its connexion with Zidon, and the mention of Beer-sheba, the southern boundary in verse 7.

Zidon.] Called Great Zidon (Josh. xi. 8, xix. 28), was in the tribe of Asher, but does not appear to have been ever possessed by the Asherites (Judg. i. 31, 32, note).

7. The strong hold of Tyre.] "The fenced city," as מִשָּׁרָה is generally rendered throughout the historical books.

the Hivites.] "Hamor the Hivite, the prince of the country," is the earliest mention of this tribe, which is not named in Gen. xv. 19-21, and would therefore seem to have become a distinct tribe between the time of Abraham and the return of Jacob from Aram. The Hivites are one of the nations enumerated in Deut. vii. 1, and Judg. iii. 5, where see note. For the possessions of the Hivites see Judg. iii. 3; Josh. xi. 3. The Gibeonites also were Hivites (Josh. ix. 7).

the cities of the Hivites.] Were Gibeon, Chebribah, Beeroth, and Kirjath-jearim, and perhaps Shechem, besides those at the foot of Hermon and Lebanon of which we do not know the names. This continuance of distinct communities of Hivites so late as the end of David's reign is remarkable. (See above, ch. v. 6.)

9. Joab gave up the sum, &c.] We learn from 1 Chr. xxvii. 23, that David took not the number of them from twenty years old and under, because the Lord had said He would increase Israel like to the stars of the heavens: which indicates sufficiently why the numbering was sinful. It is also stated in 1 Chr. xxi. 6, that Joab purposely omitted Levi and Benjamin from the reckoning, for the same reason, which seems to be what is alluded to in xxvii. 24, when it is said that Joab... began to number, but finished not. Another result of the same feeling that the numbering was sinful was that "the number was not put in the account of the Chronicles of king David" (1 Chr. xxvii. 24).

eight hundred thousand... five hundred thousand.] In 1 Chr. xxi. 5, the numbers are given 1,100,000, and 470,000 respectively for Israel and Judah. The explanation of this discrepancy is not to be sought in transcribers' variations, because in this section the chronicler has throughout varied considerably from the passage in 2 Sam. in the way of paraphrase, abridgment, explanation and addition. It is probable therefore that the chronicler has included in his statement of the sum total some numbers which are not included here. Either, as some think, the standing army of 288,000 (12 x 24,000, 1 Chr. xxvii.), or the tribes of Benjamin and Levi (1 Chr. xxi. 6). Thirty thousand more are reckoned in Judah by the chronicler than by 2 Sam. It is quite conceivable that there might be a body of troops who might with equal propriety be reckoned either to Judah or Israel. In Uzziah's reign the army of Judah was 310,100 men (2 Chr. xxvi. 13, 13). In Amaziah's reign Judah and Benjamin numbered 300,000 "from twenty years old and above" (2 Chr. xxv. 5). In Asa's reign Judah and Benjamin together numbered 580,000 (2 Chr. xiv. 8). In the reigns of Abijah and Jeroboam the first, Judah numbered 400,000, and Israel 800,000 (2 Chr. xiii. 3). In the time of Moses those above twenty years old (without Levi) were 603,550 (Num. i. 46). But the numbers can scarcely be relied upon as a general rule. The number here given of 1,300,000, implies a population of about 5,000,000, or about 10,000 to the square mile, which seems excessive, though no certainty can be arrived at (Win. 'B. R. W. B.' Artic. Palastina.)

10. David's heart smote him after that be
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I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly.

11 For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man.

15 ¶ So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the evil, and said to the angel that destroyed the people, It is enough:

bad numbered.] Rather, "after this, because he had numbered." See note at end of chapter.

And David said, etc.] Compare Ps. xxxii. 5.

in that, etc.] The parallel passage in 1 Chr. xxi. 8, supplies the words this thing. For Jebus (Jebuah) the chronicler substitutes Sion (ba Elobim) at verses 7 and 8.

11. David's seer. See 1 Sam. ix. 9; 1 Chr. xxi. 29. From the latter passage it is probable that we have here Gad's narrative.

13. Famine, etc.] The famine, the sword, and the pestilence, are three of the "four sore judgments" threatened against Jerusalem in Ezek. xiv. 17-21. The seven years of famine correspond with the seven years of famine in Gen. xli. 27, 30, and that in 2 Ki. viii. 1. But in 1 Chr. xxi. 12, it is three years, which agrees better with the three months and three days. So too the Sept. Famines, caused either by failures of rain, or by the devastations of invaders, were not unfrequent calamities. (Compare ch. xxi. 1; Judg. iv. 4, 5; Ruth i. 1, &c.)

advise and see.] See 1 Sam. xxiii. 22, note.

what answer I shall return, etc.] For the construction, compare 1 Ki. xii. 6, 16, to which however 1 Chr. xxi. 12 is more exactly similar. The whole passage is amplified in 1 Chr. xxi. 12, which has less the aspect of an original than our text.

14. Let us fall.] 1 Chr. xxi. 13 has let me fall, and so has the Sept.

15. The time appointed.] The meaning of this expression which is found only here, is very doubtful. There is nothing corresponding to it in 1 Chr. xxi. 12. Perhaps the best explanation of the phrase is "the time of the assembly," meaning the time of the evening sacrifice, at three o'clock, when the people assembled for prayer, more commonly described as the time of the evening oblation. Dan. ix. 21; 1 Ki. xviii. 29, 36; Acts iii. 1; Luke i. 10. The A. V., the time appointed, is open to the double objection, first, that there is no article before ימות, which there ought to be, if it means the appointed time; and, secondly, that the time appointed was the end of the third day, whereas the plague was stayed on the first day.

seventy thousand.] The same number is given in 1 Chr. xxi. 14. It is the most destructive plague recorded as having fallen upon the Israelites. In the plague that followed the rebellion of Korah there died 14,700 (Num. xvii. 49). In the plague, on account of Baal-Peor, 24,000 (Num. xxv. 9; 1 Cor. x. 5). The plague in the besieging army of Sennacherib, however, carried off 185,000 in one night (2 Ki. xix. 35). Diodorus Siculus (quoted by Thenius), relates a plague in the Carthaginian army before Syracuse which carried off 100,000 men.

16. And when the angel stretched out his hand upon Jerusalem.] No angel has been mentioned hitherto; but his presence was implied in the mention of the pestilence in verse 15. (Compare 2 Ki. xix. 35.) The preposition upon, has perhaps fallen out of the Heb. text. (1 Chr. has a different reading: see xxii. 15.)
stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.

17 And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father’s house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the Lord commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the o xen for wood.

was.] In 1 Chr. stood.

the threshing-place.] See Ruth iii. 2, note.

Araunah.] The reading of 1 Chr. xxi. 15; 2 Chr. iii. 1, is Ornan (יָרֹן). Compare 1 Chr. iii. 21.

17. And David spake, &c.] This verse corresponds with 1 Chr. xxi. 17. The sixteenth verse which describes the appearance of the angel, “And David lifted up his eyes and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand (Num. xxii. 23), stretched out over Jerusalem: then David and the elders of Israel who were clothed in sackcloth, fell upon their faces,” is altogether omitted here; but seems to be alluded to in the words, when he saw the angel that smote the people. The account here is abridged.

Lo, I have sinned.] In 1 Chr. xxi. 17, David’s speech runs, “Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed, &c. . . . let thine hand, I pray thee, O Lord my God, be on me, and on my father’s house; but not on thy people, that they should be plagued,” which looks rather like a paraphrastic explanation.

my father’s house.] See above xxi. 6.

18. And Gad came, &c.] The chronicler has, “Then the angel of the Lord commanded Gad to say to David that David should go up, &c.” But our text has the appearance of being the original statement. The narrative here goes back. Gad’s message to David was doubtless the cause of his going up to the threshing-floor accompanied by the elders in sackcloth (1 Chr. xxi. 16) where, on his arrival, he saw the angel as stated above in verse 17.

19. And David went up.] Same in 1 Chr. xxi. 19, with slight variations.

20. Saw the king.] The king in our text is undoubtedly right, not angel, as 1 Chr. xxi. 20.

and his servants.] In 1 Chr. his four sons, viz. David’s, if דַּעַתָּם angel is altered to דַעַתָּם king. It is very possible that David may have taken his sons with him, as well as his elders, and Gad’s original narrative may have mentioned the circumstance, which the compiler of this chapter did not care to specify, and so used the general term his servants.

21. That the plague may be stayed.] The same expression as Num. xvi. 48, 50 (xvii. 13, 15, Heb. T.)

22. Here be oxen.] Those, viz., which were threshing out the grain at the very time in Araunah’s threshing-floor (1 Chr. xxi. 20). For this use of oxen, see Deut. xxv. 4, and ‘Dict. of Bible,’ i. p. 31.

threshing-instruments.] (Heb. moreg). This was a kind of sledge with iron teeth (Isai. xli. 15) like the Egyptian moreg, of which see a plate in Wilkinson’s ‘Egypt, vol. ii. p. 190. It was drawn by two or four oxen over the grain on the floor.

other instruments of the oxen.] Omit the word other, and render it simply the harness of the oxen, of which the yoke, and perhaps some other parts, would be made of wood. (See 1 Ki. xix. 21, and 1 Sam. vi. 14.)
23. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

25. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

23. As a king.] The only possible ways of translating the text as it stands are, either, "the whole O king doth Araunah give unto the king," making the words a continuation of Araunah's speech as they are in 1 Chr. xxi. 23; or (2), "the whole did king Araunah give to the king." The former is far preferable. The words, and Araunah said, &c., are no objection. A clause in a speech after a brief pause is often introduced with ויהי, and be said. (See 1 Ki. xviii. 21, 22, xxii. 28; 2 Sam. xiv. 4, 25-27.) It is possible, however, that the word דינן, which is not found in the Sept., Vulg., Syr. or Arabic, and which is wanting in some Heb. MSS., is a clerical error. If the passage is read without the word דינן it may be taken as the narrator's summary of Araunah's offer, which may have been made in words very similar to those of his countryman, Ephron the Hittite, to Abraham: "The field give I thee, and the cave that is therein I give it thee; in the presence of the sons of my people give I it thee," where the whole incident is strikingly like that here related (Gen. xxiii. 11).

24. At a price.] Paraphrased in 1 Chr. xxii. 24, by the words, "as much money as it is worth," taken from Gen. xxxiii. 9.

neither will I offer, &c.] 1 Chr. xxi. 24, inserts, I will not take that which is thine for the Lord, nor offer, &c., probably by way of explanation.

fifty shekels of silver.] In 1 Chr. xxi. 25, we read, So David gave to Ornan for the place (or, at the place) six hundred shekels of gold by weight. The explanation given by Bochart (which is the best) may possibly be true, that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to the 600 silver; and that our text should be rendered, David bought the threshing-floor and the oxen for money, viz., fifty shekels, and that the passage in Chron. should be rendered, David gave to Ornan gold shekels of the value (or weight) of 600 shekels. What is certain is that our text represents the fifty shekels as the price of the threshing-floor and the oxen. The smallness of the sum (about £6) contrasted with the 400 shekels paid by Abraham for the cave of Machpelah, and with the value of the whole area on which the temple afterwards stood, may have led some copyist of the Chronicles to insert the words now found there as a gloss or explanation, which ended by superseding the original text still preserved in the Syriac, which has fifty shekels. But in favour of the fifty shekels, it should be remembered, that the field for which Abraham gave 400 shekels was of considerable size, comprising the cave at one end, and also timber, perhaps several acres in all, whereas the threshing-floor was probably not 100 feet in diameter.

25. David built, &c.] See 1 Sam. vii. 17, xiv. 35, and Gen. xxii. 9, &c.

So the Lord was intreated, &c.] See xxii. 14.

and the plague was stayed.] See verse 21, Num. xvi. 48, 50; Josh. vii. 26. After the words, and offered burnt offerings and peace offerings, the narrative in 1 Chr. diverges entirely from that which follows in 1 Ki. (See 1 Chr. xx. 26, and the following chapters.)
ADDITIONAL NOTE on verse 10.

Not a single example of this construction of המבש or after that, is to be found. The phrase המבש occurs with great frequency, and especially in the historical books, but always with the sense after this or afterwards. In the verse 1 Sam. xxiv. 6 (5 A. V.), the very words of the text occur, only in a different order, "It came to pass afterward that David's heart smote him, because he had cut off Saul's skirt." In our text the words המבש because, are wanting. They have either fallen out, or must be understood.
INTRODUCTION TO BOOKS I. AND II.

That the two Books of Kings were not originally separate from each other is generally admitted. In the Hebrew manuscripts down to the time of Jerome they constituted a single continuous work, entitled 'The Book of Kings' (śēpher m'lakim). Indeed, so far as is known, the Hebrew work continued undivided until the printed edition by Pomerig in 1518. The origin of the separation is to be sought in a habit of the Alexandrian Greeks, which they passed on to the Jews who came into contact with them, a habit of dividing up into portions the ancient works on which they employed themselves, chiefly for convenience of reference. The Greek translators, known as the LXX., who separated the 'Book of the Law of Moses' into five parts, and the 'Book of Samuel' into two, made the division, which is now almost universally adopted, of the original Sepher M'lakim into a 'First' and a 'Second Book of Kings.' The separation thus made was followed naturally in the early Latin versions, which were formed from the Greek; and when Jerome set forth the edition now called 'The Vulgate,' though in his preface to the Books of Samuel and Kings he noted the original unity of the Sepher M'lakim,¹ in his arrangement of the 'Books' he followed the custom which he found established. The general adoption of the Vulgate by the Western Church caused the arrangement introduced by the LXX. to obtain almost universal acceptance.

The title 'Book,' or 'Books of Kings,' requires no explanation. It is palpable that the work is named from its contents, since the entire subject of the whole is the history of the 'Kings' of Israel and Judah from the accession of Solomon to the Babylonish captivity.

In the ensuing sections, it is proposed to treat (1) of the unity of the work; (2), of its separateness or distinctness from all other portions of the Old Testament; (3), of the probable time of its composition; (4), of its probable author; (5), of the sources or materials which the author possessed, and the mode in which he dealt with them; (6), of the condition in which the work has come down to us; (7), of its principal characteristics; and (8), of the authenticity of the history contained in it.

Unity of the Work.

§ 1. The most marked and striking evidence of unity is to be found in the simplicity and regularity of the plan. The work is, from first to last a history of the kings in strict chronological order, on the same system, and on a uniform scale. If at first sight there seem to be exceptions to this uniformity in the larger space bestowed on the reigns of a few monarchs—as Solomon (1 K. i.-xi.), Jeroboam (1 K. xii. 25; xiv. 20), Ahab (1 K. xvi. 29; xxii. 40), Jehoram (2 K. iii. ix. 26), Hezekiah (2 K. xvii.-xx.), and Josiah (2 K. xxii. and xxiii.)—further consideration will remove such an im-

¹ Prefat. in librum regum. ('Opera,' vol. iii. fol. 6, M. ed. of 1546.)
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pression. For, in the first place, this very irregularity is so diffused through the whole work, that it forms one of its leading features, and so deserves mention among the actual marks of uniformity; and, secondly, it will be found that the external diversity is the consequence of adherence to a single internal principle of arrangement—the principle of treating with the greatest fulness the parts of the history theoretically of most importance. The reigns of the six monarchs above enumerated are the pivots on which the theocratic history moves; and the very singleness of aim, which causes the writer to keep continually in view the bearing of all that he narrates on the gradual development of the theocracy, compels him to give a marked prominence to the periods which were crises in its progress. Solomon's reign has the double interest, first, of exhibiting all that God would have done for David's seed, and for His chosen people, if they would have continued to cleave to Him with all their heart; and, secondly, of shewing the severity of the punishment to which even a semi-apostacy would lead. Jeroboam's contains the introduction of the calf-worship, the heinous sin which, more than aught else, caused the rejection of the Ten Tribes. Ahab and Jehoram, the first and the last of the Baal-worshipping Kings of Israel, contemporary respectively with the two great miracle-working prophets, Elijah and Elisha, exhibit to us in the most striking way the rapid degeneracy of Israel, a degeneracy only slightly checked on Jehoram's death by the partial reformation of his successor. The Baal-worship of the house of Omri has infected Judah as well as Israel, and both kingdoms are nodding to their fall when the piety of Hezekiah saves the house of David and extends the life of the Two Tribes for considerably more than a century. But the evil is too deeply en-

grained to be removed by one king, however good. The old sins recur; the corruption grows deeper and more deep. Destruction again impends, when once more the piety of a prince (Josiah) stays the sentence which is not executed till he has been gathered to his fathers, and the throne has passed to his wicked and rebellious sons, Jehoiakim and Zedekiah.

A second evidence of unity is the general uniformity of style and language—a uniformity admitted by all writers, and one which is only slightly infringed in two or three instances, where the irregularity may be accounted for by a diversity in the sources used by the author and a close following of the language which he found in those sources. The irregularities in question attach especially to the first chapter of the First Book of Kings, and to parts of the fourth and eighth chapters of the Second Book. In the first chapter of the First Book peculiarities of diction occur which serve to connect it with the Books of Samuel, and which have been thought to indicate that it was composed by the same author. But they are sufficiently explained by the highly probable supposition that in this part of his work the author of Kings drew from a source which had been used also by the author of Samuel. The narratives in 2 Kings iv. 1-37, and viii. 1-6, which are connected in their subject-matter, are marked by linguistic peculiarities of a different kind. They contain some remarkable Aramaic forms, which have been regarded as evidences of late composition, but which are really, it is probable, provincialisms—peculiarities of an Israelite author contemporary (or nearly so) with Elisha, whose words the compiler of Kings preserved unaltered.

To these general heads of evidence may be added certain peculiarities of thought or expression which pervade the two Books, all of them indicating

1 The peculiarities in question seem to be four only—the mention of Cherethites and Pelethites (verse 38), who are only noticed here and in 2 Sam. vii. 18, xx. 7; the occurrence of the word הֵרֵכְבִּים in verses 9, 19, and 25, as in 2 Sam. vi. 13; and the use of the expressions פֶּלְתוּ הָעֵד (verse 12) and פֶּלְתֵּי חַבְרֹה (verse 29), which are only found in these places and in Samuel—the former in 1 Sam. xix. 11, and 2 Sam. xix. 5; the latter in 2 Sam. iv. 9.

2 By Eichhorn ('Einleitung,' vol. iii. p. 554), Bertheau ('Einleitung,' vol. iii. p. 965), Meyer, and others. The forms are הֵרֵכְבִּים for הֵרֵכְבִּים, and כָּבֹד, כָּבֹד, as suffixes for בָּזָז and בָּזָז. These fuller forms are etymologically more ancient than the abbreviated ones. They remained in use among the
with greater or less certainty a single author. Some of these are very open and patent, as the recurrence of standing formulae, like those which introduce and close the reign of almost every king, and those again which describe the ordinary sinfulness of the Israelite monarchs, and the exceptions to the ordinary goodness of the princes of Judah. Others are less palpable and evident, and therefore more thoroughly to be relied on, as the habit of express allusion to the Law of Moses, the perpetual reference to God’s choice of David and of Jerusalem, the constant use of the phrase “man of God,” the practice of making little repetitions for the purpose of adding to what has been before said, some minute point or points, the habit of frequently prefixing the word “king” to the names of monarchs, and the like. Some of these peculiarities are to be found in almost every chapter of both Books; even the few passages which have been regarded as exceptions to the general unity of the work are marked in every instance by at least one of these characteristic touches.

Its Distinctness and Separateness.

§ 2. It is thought by some that the ‘Books of Kings’ form a portion only of a much larger work, a work extending from the death of Joshua to that of Jehoiachin, and thus including, besides the Books of Kings, those of Judges, Ruth, and Samuel. It is argued, from the continuity of the narrative, from the general resemblance of the style, and from the common employment of a certain number of words and phrases, that the six “Books,” commencing with Judges and terminating with the Second Book of Kings, are the production of a single writer, and constitute in reality a single unbroken composition. These arguments, however, are far from conclusive. The continuity of the narrative, so far as it is a fact, may have arisen,

6 This expression occurs in Kings at least fifty-three times, and is found in twelve distinct chapters. In Samuel it is used about five times, occurring in two chapters. In Chronicles it is used six times—in four chapters.

7 See 1 K. vi. 10, 22; xvi. 6, 7, &c. 8 As “King David” (1 K. i. 13, 28, 32, 37, 38, 43, 47), “King Solomon” (1 K. v. 33, ii. 19, 22, 23, 25, &c.; iv. i. 15, 26; x. 16, xi. 1; xii. 6, 18; xiii. 25, 27). “King Jeroboam” (1 K. xvi. 10). “King Asa” (1 K. xv. 20, 22). “King Jehoram” (2 K. viii. 20, ix. 15). “King Joash” (2 K. xii. 6, 7). “King Ahab” (2 K. xvi. 10, 11, 15, 16, 17). “King Hezekiah” (2 K. xvii. 9, 15, 17; xix. 1, 5; xx. 14). “King Josiah” (2 K. xxii. 3; xxiii. 23, 29). “King Zedekiah” (2 K. xxv. 2).

9 The opening chapters, which have been assigned to the writer of Samuel, are strongly marked by the use of the word King as a prefix (see the preceding note). The narratives in 2 Kings, which have been regarded as interpolations (2 K. iv. 1-37, and viii. 1-6) on account of the Aramaic forms in them (see above, note a on the preceding page), are marked as strongly by the characteristic phrase, “man of God” (2 K. iv. 9, 16, 21, 22, 25, 27; vii. 2, 4).

1 This seems to be the opinion of Ewald (‘Geschichte,’ vol. i. p. 175). It has been recently maintained with a good deal of force by Bishop Arthur Harvey (‘Biblical Dictionary,’ vol. ii. p. 21).

2 There is no real continuity of narrative between Judges and Ruth, or between Ruth and Samuel. A formal continuity by means of the tam connective is all that can be said to exist.
either from the original intention of several distinct writers to pen continuations of the previous history, or from the after arrangements of a reviser,\(^3\) such as Ezra is commonly believed to have been. The general resemblance of style is regarded by the best Hebraists as slight, not exceeding that of other Biblical works which are confessedly by different authors, e.g. the Psalms. The common words and phrases are not sufficiently peculiar nor sufficiently numerous to prove identity of authorship,\(^4\) being very much fewer than could be pointed out as common to works allowed to be by quite different writers, as, for instance, to Kings with Deuteronomy.

So far as the mere idiom of the language goes, it is perhaps true that we cannot draw a marked line between Kings and Samuel. But many of the traits most characteristic of the writer of Kings are wholly wanting in the other (and probably earlier) composition. References to the Book of the Law, so constant in Kings,\(^5\) nowhere occur in Samuel. Samuel contains no disapproval of the High Place worship, which the author of Kings condemns so earnestly and so frequently.\(^6\) Samuel is incomplete and vague in respect of dates, which in Kings are given with extraordinary precision.\(^7\) The author of Samuel nowhere makes any mention of his sources, while the author of Kings is constantly alluding to his.\(^8\) The favourite usages of the writer of Kings, such as his employment of the phrase "man of God," and his habit of prefixing the word "king" to the names of monarchs, although not absolutely unknown to the writer of Samuel, are with him comparatively rare and unfamiliar.\(^9\)

If we pass from reading the later chapters of 2 Samuel to a perusal of the first chapter of 1 Kings, we see at once that the pen is held by a new writer. The expression "King David," which has not occurred in the last five chapters of Samuel, is at once adopted in Kings (i. 1), and is repeated nine times in the chapter, while "David," without the prefix "king," occurs but twice. Joab, who has been called simply by that name from the eighth chapter of 2 Samuel to the end, is introduced in 1 Kings as "the son of Zeruiah" (i. 7). Nathan, who in 2 Samuel has had an epithet once only (xii. 25) since his first introduction, is "Nathan the prophet" almost uniformly in 1 Kings.\(^*\) Each character who is brought upon the scene, however familiar to one acquainted with Samuel, is given a descriptive epithet, as if previously unknown, when first introduced. Thus we have (besides "Nathan the prophet" and "Joab the son of Zeruiah") "Abiathar the priest" (verse 7), "Zadok the priest" (verse 8), "Benja the son of Jehoiada" (ib.), "Bathsheba the mother of Solomon" (verse 11), "Jonathan the son of Abia-

\(^3\) It is not unlikely that Samuel originally contained an account of David's death, which was subsequently omitted in consequence of the fuller details contained in the opening chapters of Kings. (See the remarks of Mr. Twisleton, 1 Biblical Dictionary, vol. iii. p. 1129.)

\(^4\) The phrases added are chiefly the following:—(1) the expression "man of God" for "prophet," found in 1 Sam. ii. 27; ix. 6, 7, 8, and 10, as well as in Kings.—(2) the phrase "God do so to me and more also," used in Ruth (i. 17), Samuel (1 Sam. iii. 17; xxiv. 22; 2 Sam. xix. 43), and Kings (1 K. xiv. 2; 2 K. vi. 31).—(3) the expression "they were ashamed," which occurs in Judges (iii. 25), and Kings (2 K. ii. 17; viii. 11)—and (4) the phrase meaning "every male," which is found in 1 S. xxv. 22, as well as in 1 K. xiv. 10; xxi. 21, and 2 K. ix. 8. \(^5\)

\(^5\) See above, § i, note 4.

\(^6\) See 1 K. iii. 2; xii. 32; xiv. 23; xv. 14; xxii. 43; 2 K. xii. 35; xiv. 4; xv. 4, 35; xvii. 11, 32; xviii. 4; xxi. 3.

\(^7\) The author of Samuel has no estimate of the duration of Samuel's kingship, or of the reign of Saul. His numbers, where he gives any, are invariably round numbers, and therefore probably inexact ones. (See 1 Sam. iv. 18—"He (Eli) had judged Israel forty years," vii. 2—"the ark abode in Kirjath-jearim twenty years," 2 Sam. ii. 10—"Ishbosheth was forty years old when he began to reign;" v. 4—"David was thirty years old when he began to reign, and he reigned forty years;" xv. 7—"After forty years.")

\(^8\) See 1 K. xi. 41; xiv. 19, 29; xv. 7, 23, 31; xvi. 5, 14, 20, 27; xxii. 39, 45, 2 K. i. 18; viii. 23; x. 34; xii. 19; xiii. 8, 12; xiv. 18, 28; xv. 6, 11, 15, 26, 36; xvi. 19; xx. 20; xxi. 17, 22; xxii. 28; xxvi. 5.

\(^9\) The author of Samuel uses the expression "man of God" five times only (1 S. ii. 27; ix. 6, 7, 8, 10). He prefixes the word king to the name of David thirteen times (2 S. v. 3; vi. 12; vii. 18; viii. 10, 11; ix. 5; xii. 21; xvi. 5, 6; xvii. 12, 21; xix. 11, 16).

\(^*\) See ch. i. verses 10, 22, 23, 32, 34, 38, 44, and 45. Twice only is he "Nathan," simply (verses 11 and 24).
TWO BOOKS OF KINGS.

PROBABLE DATE OF THE COMPOSITION,

§ 3. There are two grounds upon which, apart from all traditional notices, the date of a historical work may be determined, viz., the peculiarities of the diction, and the contents. The contents, if we can be sure that the work has not suffered from interpolation, will always furnish a maximum of antiquity, since the history cannot possibly have been composed earlier than the date of the latest event recorded in it. A minimum of antiquity is sometimes also supplied with great probability by the contents of a work, when an event is unnoticed in it which bears so directly on the subject that the author would have been sure to mention it had he written after its occurrence. Thus it has been argued forcibly that Herodotus could not have composed his history after the Athenian expedition to Sicily, since, had that event occurred when he wrote, he would almost certainly have made some reference to it.¹

In the present case these two lines of argument harmonize strikingly in their result. The language of Kings belongs unmistakably to the period of the captivity. It is later than that of Isaiah, Amos, Hosea, Micah, Joel, and Nahum,² earlier than that of Chronicles, Ezra, Nehemiah, Haggai, and Zechariah.³

² Among words and phrases which do not elsewhere in Scripture occur until the time of the Captivity are כָּפְלִי, "a bottle" (1 K. xiv. 3; Jer. xix. 2, 10); בֶּן, "a husbandman" (2 K. xxv. 12; Jer. lii. 16); מַעֲרֹת, "a measure, the same as a wreath" (1 K. iv. 22; 2 K. xxv. 14; 2 Chr. ii. 10; xxvii. 5). בֶּן, "a chapter," or "capital of a pillar" (1 K. vii. 16-20; &c.; 2 K. xiv. 17; Jer. lii. 22; 2 Chr. iv. 12, 13). מֶלֶךְ, "a king," (1 K. xx. 14, 15; &c.; Lam. i. 1; Ezek. xix. 8; Esth. i. 1, &c.). חַסְכּוֹת, "knives," or "scissors" (1 K. vii. 50; 2 K. xiii. 13; xxv. 14; 2 Chr. iv. 22; Jer. lii. 18). בַּעַל, a weight, probably Babylonian. Compare the Greek ἅρμων and Latin mina (1 K. x. 17; Ezek. xiv. 12; Ezra i. 69; Neh. vii. 71, 72). יָדְבִּדו, a term for "an idol" (1 K. xv. 13; 2 Chr. xv. 16; מֵאֶשֶׁר, "a band" (1 K. x. 28; 2 Chr. i. 16). בְּלִי, "in the sense of a thick beam" (1 K. vii. 6; Ezek. xli. 25, 26). בַּעַל, "thickenss" (1 K. vii. 25; Jer. lii. 21; 2 Chr. iv. 5). בָּלָה, in the sense of "eye-paint" (2 K. ix. 30; Jer. iv. 30); מַעֲרֹת, "a pill" (2 K. xxii. 17; Jer. xxxi. 21). מֶלֶךְ, "a king," or for the ordinary דָּרוּ, "a line" (1 K. vii. 23; Jer. xxxi. 39; Zech. i. 16). אֶפֶס, "an ape" (1 K. x. 22; 2 Chr. ii. 21). בַּעַל, "a chariot-driver" (1 K. xxii. 34; 2 K. ix. 17; 2 Chr. xviii. 33). לֶבַח, "ranks," or "ranges" (2 K. xii. 8, 15; 2 Chr. xxiii. 14). לֶבַח, "in the sense of to deceive" (2 K. iv. 28; 2 Chr. xxix. 11). מַעֲרֹת, "ivory," if this is the right reading (1 K. xii. 22; 2 Chr. xii. 21). מַעֲרֹת, "a chamber" (1 K. xiv. 25; Ezek. xl. 7, 10, 12, &c.; 2 Chr. xii. 11). מֵאֶשֶׁר, "peacocks" (1 K. x. 22; 2 Chr. xii. 21). מַעֲרֹת, "for the ordinary דָּרוּ, "a palm tree" (1 K. vi. 29, 34, 35; vii. 26; Ezek. xli. 16, 18, 22; 2 Chr. vii. 5). מַעֲרֹת, "hostages" (2 K. xv. 14; 3 Chr. xxv. 24). מַעֲרֹת, "to cast behind the back" (1 K. xiv. 9; Ezek. xxix. 35; Neh. iv. 26). מַעֲרֹת, "to build a fort" (2 K. xxv. 1; Jer. lii. 4; Ezek. iv. 2, &c.). מַעֲרֹת, "a several house" (2 K. xv. 5; 2 Chr. xxxvi. 21). מַעֲרֹת, "strange waters" (2 K. xix. 24; Jer. xviii. 14). מַעֲרֹת, "a funeral lamentation, 'Alas! my brother' (1 K. xiii. 30; Jer. xxii. 18). מַעֲרֹת, "all the kings of the mingled people" (1 K. x. 15; Jer. xxv. 24). מַעֲרֹת, "hewn stones," literally "stones of hewing" (2 K. xii. 13; xxii. 6; 2 Chr. xxxiv. 11). מַעֲרֹת, "put on the pot" (2 K. iv. 36; Ezek. xxiv. 3). &c.
³ The words and phrases which have been thought to indicate a later date than the time of the Captivity can be shown, in almost every instance, to have been in use during that time, or even previously. The irregular מַעֲרֹת for מַעֲרֹת occurs in Judg. xvii. 2; Jer. iv. 30; and Ezek. xxxvi. 13. מַעֲרֹת for מַעֲרֹת is found in Leviticus, Joshua, and Samuel, and is a favourite form, and in Jeremiah (x. 5; xii. 1; xix. 10; xx. 11; xxxiii. 9; xxxiv. 2), and Ezekiel (xiv. 4; xxvi. 26, &c.). The suffix הָעָה for הָעָה is likewise known to Jeremiah (xi. 15). מַעֲרֹת, "a province," is found in Lamentations and Ezekiel (see the last note). Ezekiel uses also רַפּוּד for רַפּוּד (xiv. 14). מַעֲרֹת for מַעֲרֹת, for a "moveable" "fort" (iv. 2, &c.); and מַעֲרֹת, for a "governor" (xxii. 6, 12, 23; and so Jer. ii. 23, 28, 37. מַעֲרֹת for מַעֲרֹת for "nobles." מַעֲרֹת for מַעֲרֹת for "chief," and מַעֲרֹת, the Hiphil of מַעֲרֹת, occur in Jeremiah (xxvii. 20; xili. 1; xxxii. 5), who also uses the phrase מַעֲרֹת לֵבַח רְבִּי, for "to pass sentence on a person" (iv. 12; xxxix. 5, &c.). מַעֲרֹת, in the sense of "perfect," occurs in Isaiah (xxxviii. 3), as do מַעֲרֹת, "confidence" (xxxvii. 4), and מַעֲרֹת, "in the Jewish tongue" (xxvii. 11). מַעֲרֹת is found also in Ecclesiastes (ix. 4). Other forms mentioned by De Wette as signs of the late composition of the book, such as the use of the word מַעֲרֹת (1 K. xiv. 24; 2 K. xiv. 34, 35), and of the phrase מַעֲרֹת לֵבַח, are nowhere but in Kings. The use of a masculine plural in מַעֲרֹת, instead of מַעֲרֹת, which would be a real sign of a late date, cannot be truly regarded as a feature of the
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In general character it bears a close resemblance to the language of Jeremiah and Ezekiel. Hence there is a very general consensus among Hebrew scholars as to the date, almost all critics assigning the work on linguistic grounds to the sixth century before our era.

The result obtainable from the contents is similar, only somewhat more definite. Assuming the last detached section of the work (2 K. xxv. 27-30) to be an integral portion of it, we obtain, from the fact that Evil-Merodach's accession to the throne of Babylon is mentioned in that section, the year B.C. 561—the first year of Evil-Merodach—as the earliest possible date of the completion of the composition. Again, from the fact that the work contains no allusion at all to the return of the Jews from their captivity (which the author could not have omitted, had he written after its occurrence, seeing that it is one of his main objects to shew that God would never wholly reject the seed of David), we obtain for the latest possible date the year B.C. 538, the year of the return under Zerubbabel.

We may therefore conclude that the Books of Kings were completed as we have them within the space marked out by the dates B.C. 561-538, or in other words between the death of Nebuchadnezzar and the accession of Cyrus in Babylon. Linguistic and other considerations favour the belief that the actual completion was early in this period—ab. B.C. 560; and it is not improbable that the greater part of the work was written as early as B.C. 580—i.e. some twenty years previously.

PROBABLE AUTHOR.

§ 4. Jewish tradition assigns the authorship of Kings to Jeremiah. Modern criticism neither unreservedly accepts, nor wholly rejects, this ascription. Against it are the differences between 2 K. xxv. and Jerem. li., which are thought to be of such a nature as rather to suggest two separate writers. Again, if we regard the last section of Kings (2 K. xxv. 27-30) as an essential and original portion of the work, there is a difficulty in supposing Jeremiah to have been the author, since the events there recorded must have happened when that Prophet was at least 85, or (more probably) 90 years of age. Further, as there is some reason for believing that the place where the work was composed was a region east of Palestine, and as our latest notices leave Jeremiah in Egypt, the locality of the composition would seem to constitute a third objection to the theory of Jeremiah's authorship.

On the other hand, there are a vast number of very weighty arguments in favour of the view which enjoys the support of tradition. Critics observe a very remarkable affinity between the language of Kings and that of the admitted writings of the Prophet. It is not merely that the stage of the language indicates Jeremiah's time, but little turns of expression, favourite phrases (so to speak), common to the historian with the prophet, suggest their identity. The

3 Jeremiah entered on the prophetic office in the thirteenth year of Josiah (Jer. i. 2), which was B.C. 628 or 627. He cannot have been at that time less than twenty years of age. He must therefore have been at least eighty-six in B.C. 561. If he was twenty-four or twenty-five at the time of his call, he would have been ninety or ninety-one at the accession of Evil-Merodach.

4 This is thought to follow from the expression in 1 K. iv. 24—'לע ברוים לוער, which means properly "across the river, the other side of the river."

5 Under this head come the following, which have been pointed out by Havernick ('Einleitung,' vol. ii. p. 177 et seq.)—2 Sam. v. 24, 'לע יתננ שער עלא, "they would not hear, but hardened their necks" (2 K. xviii. 14); Jer. vii. 26—compare the entire verses), "and they followed vanity, and became vain" (2 K. xviii. 15; Jer. ii. 5).
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matter moreover, of the two works, so far as the same events are treated, is in the closest harmony, those points being especially singled out for insertion, of which Jeremiah had personal knowledge and in which he took peculiar interest. Again, the quasi-identity of Jerem. iii. with 2 Kings xxv., and the annexation of this narrative to Jeremiah's prophecies by their arranger, are thought to show a very ancient, if not a contemporary belief, that Jeremiah wrote at any rate the last chapter of Kings. And, as this chapter thoroughly harmonises with those preceding, and "belongs altogether to the manner of the author of Kings" (Hävernick, 'Einleitung,' ii. p. 171), it would follow that the writer of the whole can be none other than the great prophet himself. Another argument of very considerable force is drawn from the entire omission of any notice at all of Jeremiah in Kings, which would have been very strange and unnatural in any other historian, considering the important part which Jeremiah played in the transactions of so many reigns, but which is completely intelligible on the hypothesis of his authorship of Kings, since then it is the natural fruit and sign of a becoming modesty and unselfishness.

Upon the whole, it would seem that the arguments in favour of Jeremiah's authorship preponderate. The differences

and for to shed innocent blood" (Jer. xxii. 17; comp. vii. 6, and xxii. 3).

"all the people from the least to the greatest" (2 K. xxiii. 2; xxv. 26; Jer. xlii. 1, 8; xvii. 12; viii. 10).

"to read words in the ears of all the people" (2 K. xxiii. 2; Jer. xxxvi. 6, 10, 13, &c.)

"with all the heart and all the soul" (2 K. xxiii. 3, 25; Jer. xxxii. 41).

"they that burnt incense to all the host of heaven" (2 K. xxiii. 5), compared to "the people," "they burnt incense to all the host of heaven"

"Toopheth, which is in the valley of the children of Hinnom" (2 K. xxiii. 10), compared with "Toopheth, which is in the valley of the son of Hinnom" (Jer. vii. 31).

"the mount of corruption" (2 K. xxiii. 13; Jer. li. 25).

"for a desolation and a curse" (2 K. xxiii. 19; Jer. xlii. 18; xlv. 12, 22)

"at Riblah in the land of Hamath" (2 K. xxiii. 33), compared with "at Riblah in the land of Hamath" (Jer. xxxix. 5). And the Lord rejected all the seed of Israel" (2 K. xxvii. 20), compared with "And the Lord rejected all the seed of Israel" (2 K. xxvii. 37).

"And I will also reject all the seed of Israel" (Jer. xxxi. 20).

"And I will stretch over Jerusalem the line of Samaria" (2 K. xxii. 13), compared with the expression סְרָעָה, "he hath stretched out a line" (Lam. ii. 8). "they shall be for a prey and for a spoil" (2 K. xxii. 14), compared with Gen. 11:31. "for a prey . . . and for a prey." (Jer. xxx. 16).

"Manasseh shed innocent blood" (2 K. xxii. 16; xxiv. 4), compared with Jer. xxiv. 18. This is not made a matter of comment by the writer, but simply stated as a fact, as it was the first thing that came to his mind. It is remarkable that this writer should not have mentioned the other cases of shedding of innocent blood mentioned in Jer. xxiv. 18-20; xxiv. 23; xxviii. 12-19; xxviii. 21-23; xxix. 4, 13-17; xxx. 20-23 

And the Lord rejected all the seed of Israel" (2 K. xxvii. 37).
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between 2 K. xxv. and Jer. lii. are not such as to preclude their having been written by the same author. The concluding section of the narrative may be in each case a supplement by a later hand: or Jeremiah may have lived to B.C. 560, and have added at about the age of ninety a few words to his long-finished history. Finally, Jeremiah may have ended his days at Babylon, as the Seder Olam says he did; or the phrase which has been thought to mark the composition of Kings in a country east of Palestine may be capable of another explanation. Still, though Jeremiah's authorship appears, all things considered, to be highly probable, we must admit that it has not been proved, and is therefore to some extent uncertain.

OF THE SOURCES USED BY THE AUTHOR OF KINGS AND HIS TREATMENT OF THEM.

§ 5. The author of Kings cites as authorities on the subject-matter of his history three works: (1) the 'Book of the Acts of Solomon' (1 K. xi. 41); (2), the 'Book of the Chronicles of the Kings of Israel' (1 K. xiv. 19, &c.); and (3), the 'Book of the Chronicles of the Kings of Judah' (1 K. xiv. 29, &c.). He does not directly state that he has drawn his own account of the kings and kingdoms of Israel and Judah from these sources, but only refers his readers to them in case they desire to know more concerning the acts of the Kings than he has himself recorded. Still it is a reasonable supposition that his own history was, at least in part, derived from the works in question. Excepting for the later period of it, with which he was himself contemporary, he must have had recourse to authorities; and it seems scarcely to admit of a doubt that among these a very prominent place must have been occupied by the works to which he himself makes such frequent reference.

It is not, however, necessary to suppose that he drew wholly from these sources. The author of Chronicles, who appears to have written rather more than a century later, was able to quote, besides the 'Book of the Chronicles of the Kings of Israel and Judah,' a number of lesser works, which must have been extant in the time of his predecessor. These works are such as the following: 'The Chronicles of King David' (1 Chr. xxvii. 24), 'The Acts of Samuel the Seer,' 'The Acts of Nathan the Prophet,' 'The Acts of Gad the Seer' (1 Chr. xxi. 30), "The Prophecy of Ahijah the Shilonite," 'The Prophecy of Ahijah the Shilonite,' 'The Prophecy of Iddo the Son of Jeroboam,' 'The Prophecy of Shemaiah the Prophet,' 'Iddo the Seer on Genealogies' (2 Chr. ii. 15), 'The Commentary of the Prophet Iddo' (2 Chr. xiii. 22), and the like. It would be unreasonable to suppose that these important works, certainly extant in his time, were either wholly unknown to, or neglected by, the writer of Kings. We may most properly regard him as having consulted nearly the same sources with the author of Chronicles, and as having drawn from them whatever he regarded as harmonising with the purposes of his history.

8 The differences, though numerous, are for the most part unimportant, and such as would arise either from two contemporary modes of speech, or of spelling, or from the carelessness of transcribers. Keil, as already noticed, finds three differences only on which he can insist as indications of distinct authorship. (See above, note 2). And of these one only—נַעַרְסָל, whereas Jeremiah in his Prophecy always uses the plural, יְנַעְרְסָל (Jer. i. 16; iv. 12; xxxix. 3)—constitutes a real difficulty.

9 The phrase ארְבּוֹ פְּאֵתָן—not literally "beyond the river"—which is used of Palestine by Ezra (iv. 16; vi. 6; vii. 21, 25; viii. 36) and Nehemiah (ii. 7), no less than by the author of Kings, had apparently come to have a definite geographical sense under the Chaldean and Persian empires. It designated the region west of the Euphrates, and was employed by all subjects of the Empire, wherever they happened to live, definitely in that sense. So a Gaul, writing at Narbo or Lugdunum under the early Roman Empire, must have spoken of his own country as "Gallia Transalpina."

1 This is admitted on all hands. (See De Wette, 'Einleitung in d. Alt. Test.,' § 184; Ewald, 'Geschichte d. Volkes Israel,' § 211; Hävernick, 'Einleitung in d. Alt. Test.,' § 150; Keil, 'Comment on Kings,' § 3, pp. 13–20; Movers, 'Kritische Untersuchungen über d. bibl. Chronik,' p. 185; Welte in Herbst's 'Einleitung,' vol. ii. p. 155; Bishop A. Hervey in Smith's 'Biblical Dictionary,' ad voc. KINGS, &c.). The only dispute among these critics is as to the exact character of the books quoted.

2 See the 'Introduction' to Chronicles, § 3.
Further, there is some reason to believe that the writer had access to a work of a different character from any of those quoted by the author of Chronicles, namely, a collection of the miracles of Elisha, made probably in one of the schools of the prophets. Elisha's miracles occupy about six chapters (2 K. ii. 19, to viii. 6, and xiii. 14-21); many of them are of a wholly private character; they are not given in chronological sequence; no doubt some of them had a place in the previous histories of the kingdom of Israel, but the majority are scarcely of a nature to have readily obtained mention in public national documents; their natural place would rather have been in some private biography, some collection of the sayings and doings of a favourite master, made shortly after his decease by his friends. If this conjecture be allowed, it would seem that the sources of Kings were threefold, consisting, first, of certain general historical documents called the 'Books of the Chronicles of the Kings'; secondly, of some special treatises on the history of particular short periods; and, thirdly, of a single work of a very peculiar character, the private biography of a remarkable man.

With respect to the character and inter-connection of the two former classes of works, on which our author seems principally to have relied, it may be observed, that the 'Books of the Chronicles of the Kings' were probably of the nature of public Archives—works similar to those which were in use among the Persian monarchs—State-annals, that is, containing an account of the chief public events in the reign of each king, drawn up by an authorised person, either while the king was still alive, or at any rate soon after his decease. With the Israelites the authorised person was probably in almost every case a prophet. The prophets regarded the composition of the theocratic history as one of their principal duties, as we see by the examples of Isaiah (2 Chr. xxvi. 22; Is. xxxvii.xxxviii.), Jeremiah (xxxix.-xliii. 7; lii.), and Daniel (i.-vi.). It is probable that at the close of every reign, if not even in its course, an addition was made to the 'Book of the Chronicles of the Kings' by the prophet who held the highest position at the period. The 'Book of the Acts of Solomon' was perhaps begun by Nathan, and was concluded either by Ahijah the Shilonite or by Iddo the seer (2 Chr. ix. 29). The 'Book of the Chronicles of the Kings of Judah' was probably the work of Shemaiah (2 Chr. xii. 15), Iddo (ib. xiii. 22), Jehu the son of Hanani (ib. xx. 34), Isaiah (ib. xxvi. 22), Jeremiah, and others of the prophetical order, each of whom wrote the history of the king or kings with whom he was himself contemporary. Similarly with the 'Book of the Chronicles of the Kings of Israel'—though we cannot name many of its writers—we may fairly presume that it was penned by the Israelitish prophets, such persons as Ahijah, Micaiah the son of Imlah (1 K. xxii. 8), Elisha, and Jonah (2 K. xiv. 25), composing portions.

But the prophets, in addition to these formal official writings, composed also historical works which, it is probable, were on a somewhat larger scale, and especially more full in the account which they gave of religious matters. One example of the difference between the prophetical monographs (if we may so call them) on particular reigns and the drier abstract which was composed for the 'Book of the Chronicles,' remains to us in the historical chapters of Isaiah (ch. xxxvi.-xxxix.), compared with the parallel chapters of the Second Book of Kings (ch. xviii.-xx.). Here the fuller account in Is. xxxviii. (see especially verses 9-20) is especially to be noted. Another example may be seen by comparing Jeremiah xxxix.-xliv. with 2 K. xxv. 1-26. Other traces of the difference

2 As the healing of the waters of Jericho (2 K. ii. 19-22), the multiplying of the widow's oil (ib. iv. 1-7), the raising of the Shunammite's child (ib. 8-37), the healing of the pottage (ib. 38-41), the feeding of one hundred people (ib. 42-44), and the recovery of the ax-head (ib. vi. 1-7).


5 See Esther, ii. 23; vi. 1; x. 2. Compare the statement of Ctesias with respect to the Persian archives. (Βασιλικαὶ δημοσίας, ἐπὶ ἀνθρόπων προσφέρας καὶ τῶν νῦν ἑκείνων ὑποκειμένων, ap. Diod. Sic. ii. 32.)
are perhaps to be recognised by comparing generally the history as given in Chronicles with the corresponding history in Kings. The author of Chronicles seems to have followed generally the separate works of the various prophetic writers: the author of Kings, though he may have sometimes drawn from these, appears to have compiled his history mainly from the official documents. Now nothing is more noticeable in Chronicles than the greater fulness of the religious history of Judah—the importation into the narrative of long discourses, prophetical warnings, and detailed accounts of religious ceremonies. These additions, we may fairly assume, came chiefly from the several prophetic works, and mark a contrast between their character and the ordinary character of the State-annals.

Occasionally, however, there was no such contrast. A prophet sometimes wrote his monograph of a reign in such a style that it was exactly suited to form a portion of the ‘Book of the Chronicles;’ and under these circumstances it was transferred bodily to that work. This was certainly the case with the history of the reign of Jehoshaphat, which was composed by Jehu the son of Hanani (2 Chr. xx. 34); and it may have occurred in other instances.

With respect to the use made by the writer of Kings of the materials at his disposal, it must be observed, in the first place, that, mainly, he exercised the office of a compiler. He did not recast the entire history, and express it, as a modern historian would do, in his own words, but was content to employ himself in selecting, arranging, sometimes slightly modernising, inserting the necessary connecting links, and so weaving into a whole, the various narratives of earlier writers whereof he made use. This is evident, both from the retention of obsolete or provincial forms in particular narratives, and from the occurrence of a number of statements which were inappropriate at the time when the compiler wrote. It is further rendered apparent by the close verbal agreement between 2 Kings xviii. 15 to xx. 19, and Isaiah xxxvi.-xxxix., which can only have arisen from the writer’s extracting without alteration Isaiah’s account of the reign of Hezekiah as it occurred in the State-annals. Another indication of the same is furnished by the verbal agreement between great part of Chronicles and Kings, which is often best accounted for by supposing that the two writers made verbatim extracts from the same authority.

On the other hand, the writer of Kings must sometimes have departed from the wording of his authors, and have substituted expressions purely his own. The phrase “across the river” (1 K. iv. 24) would not have been used to designate the tract west of the Euphrates by a Jew writing in Palestine in the reign of Solomon or Rehoboam. A contemporary of Jeroboam would not have spoken of “the cities of Samaria” (ib. xiii. 32). The annals of Joash, son of Jehoahaz, did not, we may be sure, contain a statement that “God cast not Israel from his presence as yet” (2 K. xiii. 23).

Further, there are places where we seem to see the author’s hand no longer engaged in transcribing from the works of others, but employed in original comp.

6 See the Introduction to Chronicles, § 5; and compare 1 Chr. xxix. 29; 2 Chr. ix. 29; xii. 15; xiii. 22; xvi. 11; xx. 34; xxiv. 27; xxv. 26; xxvi. 22; xxvii. 7; xxviii. 26; xxxii. 32; xxxiii. 19; xxxv. 37; xxxvi. 8.

7 See above, p. 472.

8 See particularly 1 Chr. xxii. 1-19; xxviii. 1-21; xxix. 1-22; 2 Chr. ii. 3-16; xii. 5-8; xiii. 4-18; xiv. 9-12; xv. 1-15; xvi. 7-10; xvii. 3-11; xix. 1-11; xx. 1-30 and 37; xxii. 12-15; xxiv. 17-22; xxv. 5-10, 14-16; xxvi. 16-20; xxvii. 6-15; xxix. 3-36; xxx. 1-27; xxxi. 21-23; xxxiii. 11-19; xxxiv. 2-13.

9 See note on 2 Chr. xx. 34.

10 See particularly the retention of יִלְיָם for יִלְיָא, of the suffix יִלְל for יִלְל, and of the suffix יִלְל for יִלְל in 2 K. iv. 2, 3, 7, 16, 23; and viii. 1, which have been already more than once noticed.

11 Of this kind are the following:—1. The statement in 1 K. viii. 8, that the staves of the ark continued where they were placed by Solomon. 2. The statement that the bondage of the Amorites, Hivites, &c., continued (1 K. ix. 21). 3. The assertion that Israel was still in rebellion against the house of David (ib. xii. 19). 4. The declaration that Selah (Petra) kept the name of Joktheel, which Amaziah gave it (2 K. xiv. 7). 5. The assignment of a preference over all other kings of Judah, previous and subsequent, both to Hezekiah (2 K. xviii. 5), and to Josiah (ib. xxix. 31).

12 See note on 1 K. xiii. 32.

13 The whole of this verse is probably from the pen of the compiler of Kings.
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position. Besides the formule at the beginning and end of reigns, which seem to have come from him, we trace his hand in the entire long passage (2 K. xvi. 7-41) which has furnished so many of the resemblances to the style of Jeremiah, in the comments on the wickedness of Manasseh (2 K. xxi. 7-16; xxiii. 26, 27) and its consequences (ib. xxiv. 3, 4), and in the whole history of the later reigns (ib. xxiv. 6-20; xxv. 1-30). It is on these parts of the work that the argument in favour of Jeremiah's authorship especially rests.

Present condition of the Work.

§ 6. The general condition of the Hebrew text of Kings is decidedly good. A philological necessity for emendation very rarely exists; and the conjectures of those critics, who (like Houbigant) have assumed the right of freely altering whatever appeared to them harsh, or in any way faulty, are seldom of much real importance. A certain number of short omissions seem indeed to have occurred through the carelessness of transcribers; and occasionally a word has been changed by the accidental dropping of a letter, or by the substitution for the proper character of one nearly resembling it. Errors of this kind will be noted as they occur, either in the foot-notes or in additional notes at the end of chapters. It is but seldom that they much affect the sense.

But while, philologically speaking, the general condition of the text is so good, the historian has to lament an unsoundness of a peculiar kind, which, though affecting in no degree the religious character of the books, detracts somewhat from their value considered as documents wherein is contained an important portion of the world's civil history. The numbers, as they have come down to us in Kings, are untrustworthy, being in part self-contradictory, in part opposed to other scriptural notices, in part improbable, if not even impossible. The defect in question would seem to arise from two causes, one common to the work with the rest of the Hebrew Scriptures, the other peculiar to it. The common cause is corruption, to which numbers are always especially liable, partly from the fact that error in them is rarely checked by the context, partly from the circumstance that some system of abbreviated numerical notation has the same king's twenty-third year, seventeen years previously (ib. verse 1). Uzziah's accession in Jeroboam the Second's twenty-seventh year (2 K. xv. 1) is irreconcilable with the statements that Jeroboam began to reign in the fifteenth of Amaziah (ib. verse 1) and that Amaziah reigned no more than twenty-nine years (ib. verse 2). Zechariah's accession in the thirty-eighth of Uzziah (2 K. xv. 8) requires his father, Jeroboam, to have reigned fifty-two or fifty-three years instead of forty-one (ib. xiv. 23). Hosea's accession in the twelfth of Ahaz (ib. viii. 1) contradicts the previous statement that he slew Pekah, and reigned in his stead, in the twentieth year of Jotham (ib. xv. 30), a statement that also contradicts another which follows it closely (verse 33), that Jotham reigned only sixteen years.

Among highly improbable statements are those concerning the ages of many kings at their accession, which imply that they were born surprisingly early in their fathers' lifetime. Thus Josiah (according to the present numbers) must have been born to Amon when the latter was sixteen, Jehoiakim to Josiah when Josiah was fourteen, and Hezekiah to Ahaz when Ahaz was only eleven! This last is barely possible. See note to 2 K. xii. 23.

The fact that the numbers of the Hebrew text are now expressed without abbreviation,
been almost always adopted by professional scribes, and that the symbols employed by them have been generally liable to be mistaken one for another. But, besides this common cause of error, there seems to have been in the present instance an increase of the evil in consequence of insertions into the text of chronological notes originally made in the margin by a commentator. The first date which occurs (1 K. vi. 1) seems to be a gloss of this character, and it may be suspected that a similar origin is due the whole series of synchronisms between the dynasties of Israel and Judah. It is probable that the original work gave simply the years assigned to each king in the 'Books of the Chronicles,' without entering upon the further question, in what regnal year of the contemporary monarch in the sister kingdom each prince ascended the throne. The chief difficulties of the chronology, and almost all the actual contradictions, disappear if we subtract from the work these portions, which are generally parenthetic, and which in some cases interrupt the run of the narrative in a way that is awkward and scarcely grammatical. 9

Excepting in this respect, the Books of Kings have come down to us, as to all essentials, in a thoroughly sound condition. There is no ground for suspecting the interpolation of any narrative, 8 no reason to believe that any portion of the original history has fallen out. The only place where the Septuagint version differs importantly from the Hebrew both in versions and in MSS., is no proof that they were always so expressed. Abbreviated forms of numerical notation are exceedingly ancient, and appear to have prevailed in all the great Oriental monarchies, as notably in Egypt (Rawlinson's 'Herodotus,' vol. ii. p. 51) and Babylonia ('Ancient Monarchies,' vol. i. pp. 129-131). The Hebrews certainly employed letters for numbers, in the same way as they do at present, as early as the time of the Maccabees; and it is probable that they employed either this or some other method of abbreviation from a much earlier date, perhaps even from the time of the Exodus. The full expression of the numbers in the sacred text belongs probably to the Talmudical period of superstitious regard for the mere letter of Scripture—the time when the characters were counted, when central letters were determined, and the practice commenced of writing them large. Previously to this, either letters or symbols (like the Arabic) were probably used in the copies; and the same sort of text is in 1 Kings, xii., where a long passage concerning Jeroboam, the son of Nebat, not now found in the Hebrew, occurs between verses 24 and 25. But this passage is clearly no part of the original narrative. It is a story after the fashion of the apocryphal Esdras, worked up out of the Scripture facts, with additions, which the Alexandrian writer may have taken from some Jewish authority whereto he had access, but which certainly did not come from the writer of Kings. It is violently intruded into the text, which it partly repeats and partly contradicts. Whatever value may attach to such of its facts as rest upon its sole authority, there is no reason to believe that any of them, except possibly a single one—the age, namely, of Rehoboam at his accession 10—belongs to the real narrative of our historian.

Characteristics of the Work.

§ 7. The primary character of the work is undoubtedly historical. It is the main object of the writer to give an account of the kings of Israel and Judah from Solomon's accession to the captivity of Zedekiah. Any other object which he may have had in view is subsidiary and secondary to this. His work is essentially a history, and has its proper place among the purely historical Books, Samuel, Chronicles, Ezra, &c.

The history is, however, written—not, like most history, from a civil, but corruption took place which has occurred in all old works where numbers have been thus written. 7 See note ad loc.

8 As for instance in 1 K. xvi. 22, 23:—"So Tobi died, and Omri reigned. [In the thirty and first year of Asa king of Judah] Omri reigned over Israel twelve years." Here the removal of the words in brackets would evidently improve the sense.

9 The only narratives which have been regarded as later additions by any critics are 2 K. iv. 1-37, and viii. 1-6, where the unusual forms יִמָּה for יָמִּים, "י for יָ, and י for יָי" occur. But these peculiarities need not imply more than the derivation of the narratives where they are found from a special source.

10 The age of Rehoboam at his accession, according to this passage of the LXX., was sixteen years. This is, at any rate, a more probable number than the forty-one years of the present Hebrew text (see note on 1 K. xii. 1). It may have been the original number of the Hebrew text.
from a religious point of view. The Jews are regarded, not as an ordinary nation, but as God's people. The historian does not aim at exhibiting the mere political progress of the kingdoms about which he writes, but intends to describe to us God's treatment of the race with which He had entered into covenant. Where he records the events of the civil history, he does not record them for their own sake, but simply as illustrative of the nation's moral condition, or of God's dealings with it. His plan is to trace out the fulfillment of the combined warning and promise which had been given to David (2 S. vii. 12-16): "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee... and I will establish thy kingdom. He shall build an house for me, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." The glorious fulfillment of the earlier portion of these words in the splendid rule of Solomon, and the subsequent fulfillment of the threat of chastisement, first in the separation of the kingdoms, then in the captivity of Israel, and finally in the captivity of Judah, form the staple of the narrative, which glances in conclusion at the final gracious declaration, that in no case should mercy altogether depart from the house of David, as it had from that of Saul, but that David's throne and kingdom should be once more established, and should (in some sense) continue for ever. It follows from this religious aim of the entire history, that events, which an ordinary historian would have considered of great importance, may be (and are) omitted by our author from the narrative; or if not omitted, then touched slightly and hastily, if they do not appear to him to have affected seriously the religious progress of the nation—to have advanced or retarded the final national apostasy. Thus he takes no notice at all of the expedition of Zerah the Ethiopian; of Jehoshaphat's war with Moab, Ammon, and Edom; of Uzziah's successes against the Philistines; or of Manasseh's capture by the Assyrians. He treats with the utmost brevity the conquest of Jerusalem by Shishak (1 K. xiv. 25, 26), the war between Abijam and Jeroboam (ib. xv. 7), that of Amaziah with Edom (2 K. xiv. 7), and that of Josiah with Pharaoh-Nechoh (ib. xxxii. 29). As a general rule, the military history of the two kingdoms, which was no doubt carefully recorded in the "Books of the Chronicles," is omitted by the writer of Kings, who is content for the most part to refer his readers to the State-annals for the events which would have made the greatest figure in an ordinary secular history.

On the other hand, the special aim of the writer induces him to assign a prominent place and to give a full treatment to events which a secular historian would have touched lightly or passed over in silence. The supposed "pragmatic" character, and "prophetico-didactic tendency" of the author of Kings, is really nothing but an honest desire to set forth fully the history which he has undertaken to write—to trace the various steps in the moral probation of the people, and to exhibit their conduct under such probation in its true light. No doubt it is true that "the activity of the prophets in the state, and the narrative of their miracles, are leading topics" in the Books of Kings; but it is not true that they are at any time the "ultimate object" which the writer has

1 See note on 2 K. xxv. 30.
2 See 2 Chr. xiv. 9-15; xvi. 8.
3 Related in 2 Chr. xx. 1-25.
4 Ibid. xxvi. 6-8.
5 Ibid. xxxii. 11-13.
6 Compare with 1 K. xiv. 25, 26, the much fuller narrative of 2 Chr. xii. 1-9.
7 See 2 Chr. xiii. 1-20.
8 Ibid., xxi. 11-14.
9 Ibid., xxv. 20-24.
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in view.12 It has been well said, that "our author makes the activity of the prophets a chief point in his history, not in consequence of a prophetico-didactic tendency, but because he wrote the history of the theocracy in times in which the activity of the prophets exercised an important influence upon it."13 The teaching of the prophets, and their miracles, were leading points in the religious history of the time; it was owing to them especially that the apostacy of the people was without excuse;14 the historian who has to show that, despite the promises made to David, Jerusalem was destroyed, and the whole twelve tribes carried into captivity, must exhibit fully the grounds for this severity, and must consequently dwell on circumstances which so intensely aggravated the guilt of the people.

The character of the history that he has to relate, its general tendency and ultimate issue, which the compiler well knows, naturally throw over his whole narrative an air of gloom. Even in the midst of Solomon's prosperity and magnificence,15 the author sees and notes the fatal taint of evil, the inclination towards idolatry which is to gather strength and increase, and finally to bring about the complete rejection of both Israel and Judah. The sun of Solomon sets amid clouds; and henceforth the narrative is marked by a pervading spirit of deep melancholy, which is not wholly cast off even when the most pious monarchs are its subject, and the most glorious deliverances have to be spoken about.16 The tone of the work thus harmonises with that of Jeremiah's undoubted writings, and furnishes an additional argument in favour of that prophet's authorship.

The style of Kings is, for the most part, level and uniform—a simple narrative style, without pretension, and without difficulty. Occasionally, however, a more lofty tone is breathed, the style rising with the subject-matter, and becoming in places almost poetical.17 The most striking chapters are the eighth, eighteenth, and nineteenth of the first Book; the fifth, ninth, eighteenth, nineteenth, and twentieth of the second.

AUTHENTICITY OF THE HISTORY.

§ 8. The general authenticity of the narrative contained in our Books is admitted by the bulk even of sceptical writers. De Wette, Ewald, even Mr. Francis Newman, allow the historical character of the several kings, the reality of most of the events ascribed to their reigns, and the truthfulness of the representations made of the political condition of neighbouring countries. Little is denied or questioned but the miraculous portions of the story, which Rationalism is bound to reject by the very law of its existence. As the miracles cluster chiefly about the persons of Elijah and Elisha, the rationalistic writers labour mainly to throw discredit upon the account which is given of these two personages. While admitting that the narrative generally is derived from authentic contemporary documents—either State-annals or the writings of contemporary prophets—they maintain that the histories of Elijah and Elisha come from an entirely different source, being (they hold) collections of traditions respecting those persons made many years after their deaths, either by the writer of Kings or by some other person, from the mouths of the common people.1 Hence, according to them, their "legendary" or "mythical"—i.e. their miraculous—character.

Now, the reply to this would seem to be, in the first place, that there are no intimations in the text that the evil day will come in the time of that monarch's sons (2 K. xxii. 16-20).18

12 De Wette, l. e. c.
13 Keil's 'Commentary on Kings,' Introduction, p. 3, E. T.
14 See 2 K. xvi. 13; 14; xxix. 10-15; Jer. vii. 25-28; xxv. 4; xxix. 19, &c.
15 See 1 K. xi. 1-13. The author of Chronicles omits all mention of Solomon's sins.
16 The history of Hezekiah terminates with the gloomy prophecy that the royal treasuries and the royal stock shall be carried to Babylon (2 K. xx. 16-18). That of Josiah contains the
critical grounds for separating off the account of Elijah, or more than a small portion of the account of Elisha, from the rest of the composition. Secondly, the history of Elijah especially is so intertwined with that of the kingdom of Israel, and is altogether of so public a nature, that the 'Chronicles of the Kings of Israel' would almost necessarily have contained an account of it; and an important part of the history of Elisha is of a similar character. Thirdly, if the 'Chronicles of the Kings' be not the sole source from which our author drew his account of these great prophets—and it has been already intimated that the history of Elisha seems to have come in part from another source—yet it is quite gratuitous to imagine that the account was not a contemporary one, or that it was left for a writer living long subsequently to collect into a volume the doings of these remarkable personages. The probability is quite the other way. As the prophets themselves were the historians of the time, and as they are not likely to have undervalued the importance of their office, it would be only natural that, at the close of a great prophet's career, the chief circumstances of his ministry should be put on record, either by his special successor, if he had one, or by a favourite disciple. Elisha would naturally collect the miracles and other remarkable deeds of Elijah; and his own would be collected after his decease by some one of the 'sons of the prophets.' Add to this that the miracles, as related, have all the air of descriptions derived from eye-witnesses, being full of such minute circumstantial detail as tradition cannot possibly preserve. The whole result would seem to be that (unless we reject miracles altogether as unworthy of belief on account of an a priori impossibility) the account of the two great Israelite prophets in Kings must be regarded as entitled to acceptance equally with the rest of the narrative.

With respect to the general authenticity of the secular history contained in Kings, though the modern sceptical school does not greatly care to call it in question, it is still perhaps not altogether superfluous to remark, that both internal consistency and probability, and also external testimony, strongly support it. The empire of Solomon is of a kind with which early oriental history makes us familiar; it occurs exactly at a period when there was room for its creation owing to the simultaneous weakness of Egypt and Assyria; its rapid spread, and still more rapid contraction, are in harmony with our other records of Eastern dominion; its art and civilization resemble those known to have prevailed about the same time in neighbouring countries. The contact of Judea with Egypt during the period covered by our Books agrees with the Egyptian annals, and in points receives remarkable confirmation and illustration from them. The contact with Assyria and Babylonia is similarly confirmed, and in some respects most strikingly illustrated by the cuneiform inscriptions. Berosus, Manetho, Menander, Dios— the heathen historians of Babylon, Egypt, and Tyre—join with the monuments in the support which they furnish to our author's truthfulness and accuracy, as the comment appended to the text will prove abundantly. Nothing like a discrepancy of importance occurs between the narrative of our Books and the history of the reigns of Ahab and Ahaziah (1 K. ixvii.-xxii.; 2 K. i.) is from the pen of Elisha. No one who was not on terms of the closest intimacy with Elijah could have written 1 K. xix.

1 See 2 K. iv. 1-37, and viii. 1-6, for the exceptions to the general rule. 2 Elijah's position under Ahab and Ahaziah was of at least as much public interest as that of Isaiah under Hezekiah. If the 'Book of the Kings' of Judah contained the account of Isaiah, which we find in 2 K. xix. 2-34, xx. 11-19, we may presume that the book of the Kings of Israel bestowed at least as much notice on the great prophet of the northern kingdom. 3 See 2 K. iii. 11-27; vi. 1-19; vi. 8-33; vii. 1-20; ix. 1-10. 4 See above, p. 473. 5 It may be conjectured that the whole account of the reigns of Ahab and Ahaziah (1 K. xvii.-xxii.; 2 K. i.) is from the pen of Elisha. No one who was not on terms of the closest intimacy with Elijah could have written 1 K. xix.

7 See 2 K. ii. 3, 5, 15; iv. 38; vi. 1. 8 See especially 1 K. xvii. 10-12, 19-21; 2 K. iv. 8-37, 42; vi. 5. 9 See the 'Bampton Lectures' for 1859. Lecture III., pp. 93-107.

10 Ibid., pp. 102, 103, 125-127, 146-150; and compare notes on 1 K. xiv. 25, 26; 2 K. xvii. 4; xix. 9; xxvii. 29.

11 Ibid., pp. 129-131, 134-145, 150-152.
torical accounts of the times which have descended to us from profane authors.\textsuperscript{14}

Even in the chronology, which has been admitted to be in an unsatisfactory condition,\textsuperscript{15} and to present appearances of both corruption and interpolation, the inaccuracies are minute and (so to speak) trivial—the broader features of the scheme being both internally probable, and externally confirmed by the chronologies of other countries. The existing numbers of the Hebrew text give for the interval between the accession of Solomon and the captivity of Zedekiah the space of 433½ years,\textsuperscript{16} which is divided among twenty-one monarchs, who belong to eighteen (or, excluding Jehoiachin, to seventeen) generations. This allows for each generation the very probable term of 25½ years. During the portion of the history where the chronology is double, and where the chief internal difficulties occur, the divergence of the two schemes is but slight, amounting to no more than about twenty years in 240 or 250.\textsuperscript{17} The date for Solomon's death obtainable from the line of Jewish kings would be B.C. 980, and that for the invasion of Shishak, which was five years later (1 K. xiv. 25), B.C. 975. Now Shishak's accession, calculated from purely Egyptian data, is found to have been B.C. 980 or 983.\textsuperscript{18} So's alliance with Hoshea belongs, by the numbers in Kings, to about B.C. 725 or 724. Egyptian chronology would place his accession about B.C. 719, or a little earlier.\textsuperscript{19} The capture of Samaria falls into B.C. 721 by the Hebrew numbers, and is fixed to the very same year by the Assyrian records compared with the Canon of Ptolemy. The Assyrian annals agree with the Hebrew in exhibiting Hazael and Jehu, Tiglath-Pileser and Ahaz, Sennacherib and Hezekiah, Esarhaddon and Manasseh, as contemporaries. The chronological difficulties, where such exist, are difficulties within a very narrow compass, and in no case involve a difference of half a century between the present Hebrew text and profane records. The Assyrian date of Hazael and Benhadad is about forty years later than the date derivable from the years of the kings of Judah, and about twenty years later than that resulting from the years of the kings of Israel. Menahem's reign comes down about ten years lower in Assyrian history than in our Books.\textsuperscript{20} Sennacherib's first expedition against Hezekiah falls about thirteen years after the time at which the present Hebrew numbers place it.\textsuperscript{21} These discrepancies do not at all exceed those with which every reader of profane historians is familiar, and which, in fact, pervade the whole of ancient chronology. They are partly to be accounted for by diversities in the mode of reckoning;\textsuperscript{22} while occasionally no doubt they result from a corrupt reading, or from an unauthorised interpolation. Defects of this kind are really of very little importance, except to a professed chronologist; and no candid critic can regard them as affecting the authenticity of a historical narrative.

\textsuperscript{14} The only important point of the history which involves a certain amount of difficulty not merely chronological, is the expedition of "Pul, King of Assyria," against Menahem. No monarch of this name appears in the Assyrian lists, which profess to give the complete series of kings. See note on 2 K. xv. 19.

\textsuperscript{15} Supra, § 6.

\textsuperscript{16} This number is obtained by adding together the years of the kings of Judah. As there is reason to suppose that parts of years are throughout counted as full years, we may conclude that the number obtained by mere addition is somewhat in excess. Clinton makes the actual time 429 years. (Fasti Hellenici, vol. i., Appendix, P. 339.)

\textsuperscript{17} The sum of the years of the kings of Israel, from the accession of Jeroboam to the capture of Samaria, is 424 years; that of the years of the kings of Judah for the same time is 261 years.

\textsuperscript{18} Stuart Poole in Smith's 'Biblical Dictionary,' vol. iii. p. 1288, ad voc. SHISHAK.

\textsuperscript{19} Ibid., p. 1377, ad voc. SO. (Compare note on 2 K. xvii. 4).

\textsuperscript{20} Tiglath-Pileser states that he took tribute from Menahem about his fourth year, which was B.C. 741. The numbers of the Israelite kings make Menahem's reign end thirty years before the capture of Samaria, or B.C. 751. It would bring the Jewish chronology into exact accordance with the Assyrian here, if we were to allow Pekah ten years only, instead of twenty.

\textsuperscript{21} See note on 2 K. xviii. 13.

\textsuperscript{22} In some systems, fractions of years are reckoned as years; in others, they are omitted altogether. In some, years are longer; in others, shorter than the true astronomical year. The differences which result from these causes mount up to something considerable in the course of centuries.
CHAPTER I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurps the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secundeth her. 28 David renounceth his oath to Bath-sheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests fly. 50 Adonijah, flying to the horns of the altar, upon his good behaviour is dismissed by Solomon.

NOW king David was old and stricken in years; and they covered him with clothes, but he got no heat.

2 Wherefore his servants said unto him, 'Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.'

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I

* Chap. I. 1. Now.] The prefix translated "now" is the simple conjunction "and." It is used by the sacred writers to open a narrative even where no connexion is implied with any earlier writing; as in Esther i. 1, Ezek. i. 1, Jonah i. 1, &c. But it has here, probably, the same sort of connecting force which it has at the opening of Joshua, Judges, 1 Samuel, &c., and implies that the historian regards his work as a continuation of a preceding history.

king David.] The expression "King David," instead of the simpler "David," is characteristic of the writer of Kings. (See the Introduction, § 1, note 8.) The phrase is comparatively rare in Chronicles and Samuel.

stricken in years.] David was perhaps now in his 71st year. He was thirty years old when he was made king in Hebron (2 Sam. v. 4); he reigned in Hebron seven years and six months (2 S. ii. 11; 1 Chr. iii. 4); and he reigned thirty-three years at Jerusalem (2 S. v. 5). The expression "old and stricken in years," which has hitherto been used only of persons above eighty (Gen. xviii. 11; xxivv. 1; Josh. xiii. 1; xxiii. 1), may seem over strong for such an age; but the Jews at this time were not long-lived. No Jewish monarch after David, excepting Solomon and Manasseh, exceeded sixty years.

clothes.] Not "garments," but "bed-clothes." The king was evidently bed-ridden. See verse 47.

2. A young virgin.] Josephus says that this was the advice of the physicians ("Ant. Jud." vii. 11). As the Jewish law allowed polygamy, David's conduct in following the physicians' advice was blameless.

3. They sought.] Compare the "search" made after a suitable bride for the Persian king when he had put away Vashti (Esth. ii. 2).

a Shunammite.] Shunam was a small place in the territory of Issachar, near Jezreel (Josh. xix. 18) and Mount Gilboa (1 S. xxviii. 4). It is probably the modern Solam, on the south-west flank of Little Hermon (Jebel Doby).

5. Then Adonijah.] It has been well observed that the narrative concerning Abishag is introduced, not for its own sake, but rather in connexion with Adonijah, and particularly as necessary for a proper understanding of his later history. (See ii. 13-25.) It may be added that the narrative has a force where it stands, for it heightens considerably the picture drawn of the poor king's weak and helpless condition, of which Adonijah was not ashamed to take advantage for his own aggrandisement.
7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which be-


the son of Haggith. See 2 S. iii. 4; 1 Chr. iii. 2. Adonijah was born while David reigned at Hebron, and was therefore now between thirty-three and forty years of age. He was David’s fourth son, but had probably become the eldest by the death of his three elder brothers. (For Amnon’s death see 2 S. xiii. 29; for Absalom’s, 1 S. xvii. 14; Childeb’s rests only on probability, because nothing is heard of him after his infancy.) Though it is not so stated, there can be little doubt that he claimed the crown by right of primogeniture.

I will be king. It is probably not intended that he said this openly, but secretly to his partisans he announced his intention of assuming the sovereignty. It was well known to him, and perhaps to the Jews generally, that David intended to make Solomon his successor. (See verse 10.)

to run before him. That is, he assumed the same quasi-royal state as Absalom, when he contemplated rebellion. (See 2 S. xv. 1.)

6. Had not displeased him. The meaning here is doubtful. Some understand, “His father had never checked or thwarted him all his life;” others, “His father never checked him from the time that he discovered these ambitious intentions.” The former seems to be the more natural sense of the words.

a very goodly man. Here, too, Adonijah resembled Absalom (2 Sam. xiv. 25). The Jews, like the other nations of antiquity, regarded the physical qualities of rulers as of great importance, and wished their kings to be remarkable for strength, stature, and beauty. (See 1 S. ix. 2.) Adonijah’s personal advantages no doubt helped to draw the people to him.

7. Joab.) For the history of Joab, see 2 S. ii. 13-52; iii. 22-31; x. 7-14; &c. His defection on this occasion, after his faithful adherence to David during the troubles caused by Absalom (2 S. xviii. 2-17), may be accounted for by his fear that Solomon would be a “man of rest” (1 Chr. xxii. 9) and by his preference of the character of Adonijah. He may also have thought that Adonijah, as the eldest son (see above, v. 5), had almost a right to succeed.

Abiathar.) Abiathar’s defection is still more surprising than Joab’s. He was the son of that Ahimelech who suffered death in David’s cause (1 S. xxiv. 17), and the only one of his sons who escaped the massacre by Doeg. David seems to have felt towards him a special tenderness. Hitherto they had been the firmest of friends. Abiathar was with David through all his wanderings when he fled from Saul; he served him as priest at Hebron (2 S. ii. 1-3); he accompanied him out of Jerusalem when Absalom rebelled, and only returned by his orders (2 S. xv. 24-29); and he was one of his chief counsellors (1 Chr. xxvii. 34). It has been suggested that he had grown jealous of Zadok, and feared being supplanted by him; but this is a mere conjecture.

8. Zadok the priest. There is some difficulty in understanding how Zadok and Abiathar came to be both “priests” at this time, and in what relation they stood to one another. The best explanation seems to be that Abiathar was the real high priest, and officiated at the sanctuary containing the ark of the covenant in Zion, while Zadok performed the offices of chief priest at the tabernacle of witness at Gibea (1 Chr. xvi. 39).

Benaiah.) Benaiah was chief of the Cherethites and Pelethites, David’s body-guard. (See 2 S. viii. 18; xx. 23, &c.) On his principal exploits, see 2 S. xxiii. 20, 21.

Nathan the prophet.) See 2 S. vii. 2, 3, 17; xii. 1-12, and 25. Nathan, it was well known, might be counted among Solomon’s stanch friends. He had given the infant prince the name of Jedidiah, “darling of Jehovah” (2 S. xii. 25). He had perhaps been intrusted with his education (ibid., see note). And as privy to all David’s plans (see below, verse 24), he had no doubt fully approved the order of succession which the king was known to intend.

Shimei and Rei.) Shimei and Rei are perhaps David’s two brothers, Shimma and Raddai.

mighty men.) The “mighty men” or Gibborim were the company of 600 originally formed during David’s early wanderings (1 S. xxv. 13; xxvii. 2), and afterwards maintained as the most essential element of his standing army. (See 2 S. xxiii. 8-39; 1 Chr. xi. 9-47.)
longed to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheloth, which is by En-rogel, and called all his brethren the king’s sons, and all the men of Judah the king’s servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag

9. Adonijah slew sheep.] Adonijah’s feast was probably of a sacrificial character, and intended to inaugurate him as king. Compare the “sacrifices” of Absalom (2 S. xvi. 13).

Zoheloth.] No satisfactory explanation has been given of this name. Gesenius translates, “the stone of the serpent;” the Rabbinical writers generally, “the rolling stone.” Another suggestion is, “the stone of the conduit,” from the proximity of the conduits which brought the water into Siloam. Large blocks of stone always attract attention in the East, and receive names which are often drawn from some trivial circumstance. Sinai and Palestine are full of such Hajar, which correspond to the Ebzel or “stones” of Holy Scripture. (See Gen. xxviii. 22; xxxi. 45; xxxv. 14; Josh. iv. 9; xxxiv. 26; 1 S. vi. 14; &c.)

En-rogel.] En-Rogel—“the spring Rogel,” or perhaps “the spring of the fuller”—is either the Bir Elub (Well of Job), at the junction of the Kedron and Hinnom valleys, or the “Fountain of the Virgin,” in the Kedron valley opposite the village of Siloam (Silwan).

10. Solomon . . . . be called not.] The neglect to invite Solomon shows that Adonijah was well aware of this prince being his rival.

11. Nathan spake.] Nathan is not open to the charge of officiousness. As prophet, it was his duty to oppose attempts which were contrary to the expressed will of God. (See 1 Chr. xxviii. 9, 10.)

12. the son of Haggith.] Compare 2 S. iii. 4. This expression was well chosen to touch the pride of Bath-sheba. “Adonijah, not thy son, but the son of thy rival, Haggith.”

13. This own life, and the life of thy son.] It would have been in accordance with general Eastern custom for Solomon to suffer death, if Adonijah had succeeded in his attempt. (See Herod. i. 92; iii. 30, &c.) But to have executed his mother also would have been an unusual severity. Still, such cases sometimes occurred. Cleopatra, for instance, the widow of Philip of Macedon, was involved in the fate of her infant son, Caranus (Pausan. viii. 7, § 3); and Cassander put to death Roxana, the widow of Alexander the Great, at the same time with her son, the young Alexander. (Justin. xv. 2.)

15. Didst not thou . . . swear.] We know nothing more of the circumstances of this oath than is recorded in the present chapter. (Compare verses 17 and 30.)
the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, 'What wouldest thou?'

17 And she said unto him, My lord, thou warest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted 'offenders.'

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and

Abishag ministered.] There was a disinterested witness present, who heard all that Bath-sheba said to David.

16. Bath-sheba bowed and did obeisance.] Something more than the ordinary Eastern salutation seems to be indicated in these words. Bath-sheba bowed, like the woman of Tekoah (2 S. xiv. 4), with the humble prostration of a suppliant. Hence the king's question, "What wouldest thou?"

20. That thou shouldest tell them who shall sit on the throne.] Side by side with what may be called the natural right of hereditary succession, there existed in the old world, and especially in the East, a right, if not of absolutely designating a successor, yet at any rate of choosing one among several sons. Alyattes designated Cresus (Herod. i. 92); Cyrus designated Cambyses (ibid. ch. 208); and Darius designated Xerxes (ibid. vii. 3). Herodotus even calls it "a law of the Persians," that the king should always appoint a successor before leading out an expedition. A still more absolute right of nomination was exercised by some of the Roman Emperors, and occasionally by the Caliphs. (See Ockley's 'History of the Saracens,' p. 138, Bohn's edition.)

21. Shall sleep.] This euphemism for death had occurred in the Divine message sent to David by the mouth of Nathan (2 S. vii. 13). It is rare in the early Scriptures, being found only once in the Pentateuch (Deut. xxxi. 16), and once also in the historical books before Kings. But in Kings and Chronicles it becomes the ordinary mode of speech. (See 1 K. ii. 10; xi. 43; xiv. 20, 31, &c. 2 Chr. ix. 31; xii. 16.; xiv. 1, &c.) David uses the metaphor in one psalm (Ps. lxxiii. 3). In the later Scriptures it is, of course, common. (Jer. li. 39; Dan. xii. 2; Matt. ix. 24; John xi. 11; 1 Cor. xi. 30; xv. 51; 1 Thess. iv. 14; &c.)

22. Nathan came in.] Nathan i.e. came into the palace, not into the chamber, whither he might not enter unannounced. Bath-sheba, it appears from verse 28, retired before Nathan entered, in accordance with Oriental ideas of propriety. So, when Bath-sheba was again sent for (verse 28), Nathan retired (verse 32).

24. Hast thou said.] Thou hast said. In the original no question is asked. Nathan assumes, as far as words go, that the king has made this declaration. He wishes to draw forth a disclaimer.

25. The captains of the host.] The use of the plural here is very remarkable. It seems out of harmony with verses 7 and 19. Strictly speaking, too, there was but one "captain of the host," viz. Joab (2 S. viii. 16; xx. 23). Nathan must here extend the term to officers of a rank below the highest. (See 1 Chr. xxv. 1.)

God save king Adonijah.] This was the ordinary acclamation by which the Jews accepted a new king. (See 1 S. x. 24; 2 S. xvi. 16; 2 K. xi. 12. Compare below, verse 39.)
sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, 'God save king Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your

27. Thy servant.] Or "servants," according to another reading.

28. As the Lord liveth.] "As the Lord liveth" was the commonest form of oath among the Israelites. We find it used before this by Gideon (Jud. viii. 19), by Boaz (Ruth iii. 13), by Saul repeatedly (1 S. xiv. 39; xix. 6; xxvii. 10), by Jonathan (1 S. xx. 21), by Abigail (1 S. xxv. 16), and also by Achish (1 S. xxix. 6) and by Ittai (1 S. xxv. 21). In later times the prophets refer to it as if it were almost the only form. (Hos. iv. 15; Jerem. iv. 2; v. 2; &c.) It was peculiar to David to attach a further clause to this oath—a clause of thankfulness for some special mercy (1 S. xxv. 14), or for God's constant protection of him (2 S. iv. 9). The words here used are identical with those of 2 S. iv. 9.

29. Even as I sware unto thee.] See above, verse 13.

31. Bath-sheba bowed with her face to the earth.] A lower and humbler obedience than even her previous one (verse 16). In the Assyrian sculptures ambassadors are represented with their faces actually touching the earth before the feet of the monarch.

32. Benaiah the son of Jehoiada.] The combination of the high priest, the prophet, and the captain of the body-guard, would show the people that the proceedings had the king's sanction. The order of the names marks the position of the persons with respect to the matter in hand.

33. The servants of your lord.] The Cherethites and Pelethites, who formed the royal body-guard. (See verse 38.) Perhaps also the Gibborim, or "mighty men." (Comp. 2 S. xx. 6, 7.)

mine own mule.] Mules and horses seem to have been first employed by the Israelites in the reign of David. Apparently the use of the former was at first confined to great personages. (2 Sam. xiii. 29; xviii. 9.) The Rabbins tell us that it was death to ride on the king's mule without his permission; and thus it would be the more evident to all that the proceedings with respect to Solomon had David's sanction. It was probably with this object, and not merely to do Solomon honour (compare the case of Mordecai, Esth. vi. 8), that he was thus mounted.

Gihon.] The position of Gihon has been much controverted. On the whole it is, perhaps, most probable that it was the ancient name of the valley called afterwards the Tyropœum, which ran from the present Damascus Gate, by Siloam, into the Kedron vale, having the Temple hill, or true Zion, on the left, and on the right the modern Zion, or ancient city of the Jebusites. The upper "source" of the "waters of Gihon," which Hezekiah stopped (2 Chron. xxxvii. 30), was probably in the neighbourhood of the Damascus Gate. Originally the stream from this source may have run openly down the Tyropœum valley, and have joined Kedron, after passing Siloam. Thus the Chaldee version, and the Rabbinical traditions, which identify Gihon in this place with Siloam, are not far from the truth.
lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too.

37 As the LORD hath been with Solomon's anointing took place in some part of the valley which runs down to Siloam—possibly near that reservoir. (See on this subject Williams's 'Holy City,' vol. ii. pp. 470-480; and compare the article on "Gihon," in Smith's 'Biblical Dictionary.' See also Mr. Ferguson's article on "Jerusalem," in the same work, vol. i. p. 1026.)

34. Anoint him. Inauguration into each of the three offices typical of the Messiah, or Anointed One, was by anointing with oil. Divine appointment had instituted the rite in connexion with the kingly office, first in the case of Saul (1 S. ix. 16; x. 1), and then in that of David (1 S. xvi. 1-13), who was anointed three several times. (1 S. xvi. 13; 2 S. ii. 4; v. 3.) It is doubted whether the rite continued to be used in the kingdoms of Israel and Judah in ordinary cases, or only when the succession was in dispute or irregular. After Solomon we have no express mention of the anointing of kings, except in the three cases of Jehu, Joash, and Jehoahaz (2 K. ix. 6; xi. 13; xxiii. 30), who were all appointed irregularly. Still, as we have no details of the institution of the other kings, it is quite possible that they too may have been made kings by anointing. At the time of the captivity, kings, whose anointing has not been related in the historical books, still bear the title of "the anointed of the Lord." (Lam. iv. 20; Ps. lxxix. 38, 51.)

35. Over Israel and over Judah. The writer of Kings has been accused of anticipating here the subsequent division of the kingdom; but the antithesis between Judah and Israel already existed in the reign of David. (See 2 S. ii. 9, 10; xix. 11, 41-43.)

37. As the Lord hath been with my lord. This phrase expresses a very high degree of Divine favour. It occurs first in the promises of God to Isaac (Gen. xxvi. 3, 24) and Jacob (xxviii. 15). We then hear that "the Lord was with Joseph" (xxxix. 2, 21). Afterwards we have the phrase repeated with respect to Moses (Ex. iii. 12), Joshua (Josh. i. 5), and David (1 S. xx. 13). David himself uses it with respect to Solomon (1 Chr. xxii. 11, 18).

38. The Cherethites and the Pelethites. The "servants" of verse 33. On the names Cherethite and Pelethite, see above, note on 2 S. viii. 18.

39. A born of oil out of the tabernacle. The "tabernacle" here intended is probably that which David had made for the ark of the covenant on Mount Zion (2 S. vi. 17). The composition of the holy oil is related, Ex. xxx. 23-35. That it was part of the regular furniture of the tabernacle appears from Ex. xxxi. 11; xxxix. 38.

40. The people piped with pipes. The LXX. translate χορευον εν χοροιν, 'danced with dances'—a meaning which the Hebrew would give by a change in the pointing, and the alteration of one letter. (See note B at
41 ¶ And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king’s mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king’s servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

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

50 ¶ And Adonijah feared because
of Solomon, and arose, and went, and caught hold on the horns of the altar.

51. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

wood, and overlaid with brass. They were partly useful, partly typical. The victim was fastened to them with cords at the time of sacrifice (Ps. cxviii. 27); and after sacrifice the priest had to “take of the blood and put it on them” (Ex. xxix. 13). Taking sanctuary at the altar was no part of the law, but a custom prior to the law and common to the Jews with many other nations. There is an allusion to it as existing in Ex. xx-i. 14. The altar to which Adonijah fled was probably that on Mount Zion, which David had set up in the sanctuary where he placed the ark of the covenant. This altar is not expressly mentioned; but its existence is implied in 2 S. vi. 17, and 1 K. iii. 15.

51. Let king Solomon swear unto me.] Adonijah, in his alarm, at once acknowledges Solomon’s title, and professes himself to be “his servant.” He knows that his offence is one punishable with death, and that the altar is no sure protection to him. He asks for an oath, but Solomon only pledges his word.

53. There shall not a hair of him fall to the earth.] This was a proverbial expression, meaning “he shall suffer no hurt at all.” For its use, see 1 S. xiv. 45, and 2 S. xiv. 11.

if wickedness shall be found in him.] The pardon is conditional on Adonijah’s future good behaviour. He would have forfeited it, not only by a new treason, but by any serious misconduct. Solomon’s clemency in pardoning Adonijah at all is very remarkable. In the East not only are pretenders almost always punished with death, but it has often been the custom for each king upon his accession to put to death all his brothers as mere possible pretenders. In Turkey this custom continued into the present century.

**ADDITIONAL NOTES TO VV. 6 AND 40.**

**Note A on v. 6.** “And his mother bare him after Absalom.”

This clause, in our present Hebrew text, is very awkward. There is no nominative, and “his mother” has to be supplied from the early part of the preceding verse, which is harsh and unnatural. Again, when the sentence is thus filled up, the sense is unsatisfactory; for Haggith is, by implication, made the mother, not only of Adonijah, but of Absalom; which is contrary to the fact. (2 S. iii. 3; 1 Chr. iii. 2.) It has been proposed to read יִשָּׂרֵאֵל or יִשָּׂרְאֵל, “genius,” for יַדָּיִן, “pepperit”—an alteration which would clear away all difficulty; for then “David” would be the nominative. The LXX., who translate by τραχαίς, which has both meanings, and do not supply a nominative, had perhaps one of these readings.

**Note B on v. 40.** “The people piped on pipes.”

The present Hebrew reading is יָפָרָה, “playing on pipes.” Ewald supposes the LXX. to have read יָפָרָה יָפָרָה, “dancing with dances,” and prefers this reading, because flutes could not well have been caught up on a sudden, and “all the people” could not have played on them. (‘Geschichte d. Volkes Israel,’ vol. iii. p. 261, note.) But he omits to notice the remarkable change of expression from “all the people” (יהוּדִים) in the first clause, to “the people” (יהוּדִים) in the second.

**Note C on v. 40.** “So that the earth rent.”

Otto Thenius proposes to read פָּרַשְׁת for פָּרַשְׁת, which would give the sense of “clanged” or “resounded.” He notes that the Vulgate has insonit, some versions of the Septuagint ἔκχαιρε, and Josephus ἔσται φιλόχιον, ήτοι τὴν γην.
CHAPTER II.

1 David, having given a charge to Solomon, 3 of religion and tenet. 7 of Barzillai, 8 of Shimei, 10 to death. 12 Solomon succeeds. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 26 Abiathar, having his life given him, is deprived of the priesthood. 31 Joab fleeing to the horns of the altar is there slain. 35 Bath-sheba is in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath, is put to death.

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;

3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest a prosper in all that thou doest, and with whosoever thou turnest thyself:

4 That the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fall thee (said he) a man on the throne of Israel.

CHAP. II. 1. The days of David drew nigh that be should die.] That is, he felt his end approaching, and determined to give Solomon his last instructions. The events related in 1 Chr. xxviii. and xxix. had occurred in the interval which separates the last and this present chapter.

2. I go the way of all the earth.] This same expression occurs also in Josh. xxiii. 14. Among the Jewish writers, "all the earth" often means, as here, "all mankind." (See Gen. xi. 1; 1 S. xvii. 46; 1 K. x. 24; 1 Chr. xvi. 23; Ps. lxvi. 4, &c.)

be thou strong.] David appears to have in his thoughts the Divine address to Joshua. Without following it servilely, he reproduces several of its leading expressions and sentiments. One such reproduction is the exhortation to "be strong," three times repeated to the successor of Moses (Josh. i. 6, 7, 9). Two others will be mentioned in the notes on the next verse. The meaning of "strong" here seems to be "firm and bold." (Compare 1 Chr. xxii. 13; xxviii. 10.)

shew thyself a man.] Solomon's youth clearly constituted one of the chief difficulties of his position. His exact age at his accession is uncertain. Eupolemus made him twelve (Fr. Hist. Gr. vol. iii. p. 225). According to Josephus (Ant. Jud. viii. 7, § 9), he was just fourteen; but this may be no more than a deduction from David's words, "Solomon, my son, is young and tender" (1 Chr. xxii. 1; xxix. 1), and from Solomon's own declaration (1 K. iii. 7), "I am but a little child." Moderns generally have supposed that he was about twenty, which is probably an over rather than an under estimate. For a youth of nineteen or twenty, known to be of a pacific disposition (1 Chr. xxii. 9), to have to rule over the warlike and turbulent Hebrew nation, with a strong party opposed to him, and brothers of full age ready to lead it, was evidently a most difficult task. Hence he is exorted, though in years a boy, to show himself in spirit "a man."

3. Keep the charge of the Lord.] The reference is to the "charge" given to all the kings in Deut. xvii. 18-20. There is a similar reference in the charge to Joshua (Josh. i. 7). The "statutes" have been explained (Patrick) as the positive ordinances of the law, e.g., the command not to sow two seeds of different kinds together, the "commandments" as the moral precepts, not to steal, &c.; the "judgments" as the laws belonging to civil government; and the "testimonies" as the laws directing the commemoration of certain events. Compare Ps. xix. 7, 8.

that thou mayest prosper.] The Hebrew verb has the two meanings of "prosper" and "act wisely," but the context evidently requires "prosper" here, as in Josh. i. 7, where the expression used is the same.

4. That the Lord may continue his word.] The original promise was given to David indirectly, through Nathan (2 S. vii. 11-17), and was apparently unconditional. But afterwards, it would seem, direct intimation of God's purpose was vouchsafed to David himself (Ps. lxxix. 3, 4). It was then that the condition of continued obedience was revealed. (See Ps. xxxii. 12: "If thy children will keep my covenant and my testimony that I shall teach them, their children shall sit upon thy throne for evermore."") David reminds Solomon that the promise is conditional, in order to impress upon him a powerful motive to continue faithful and obedient.
Moreover thou knowest also what Joab the son of Zeruiah did unto me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table.

The dying monarch now turns from general exhortations to virtue to particular directions with respect to certain important persons. Perhaps he is solely anxious for the security of his young successor's kingdom; perhaps he allows old animosities to revive, and is willing to avenge himself indirectly and by deputy, though he had been withheld by certain scruples from taking vengeance in his own person. We must not expect Gospel morality from the saints of the Old Testament. They were only the best men of their several ages and nations. The maxim of "them of old time," whether Jews or Gentiles, was "Love your friends and hate your enemies" (see Matt. v. 43); and David perhaps was not in this respect in advance of his age. He had all his life been vexed by Joab (see the next note), whom yet, as his own sister's son, he could not bring himself to punish; he had been cruelly insulted by Shimei, to whom, however, he had promised impunity. It would have been more magnanimous had he, either now or previously, freely forgiven these great offenders their offences against himself; but it would have been a magnanimity unexampled in the previous history of the world, and which we have no right to look for in one who was the warrior-king of a nation just emerging from barbarism. If David was actuated by a sense of his own wrongs in the injunctions which he gave with respect to Joab and Shimei, we cannot justify the morality of his conduct; but it ought not to occasion us any surprise or difficulty. At any rate it is satisfactory to see, that, if David did allow himself to accept the unchristian half of the maxim above quoted, and to indulge malevolent feelings against his enemies, at least he accepted equally the other half, and entertained warm feelings of affection towards his friends. His hatred pursues only the individuals who have done him wrong. His gratitude and love pass on from the doer of a kindness to the doer's children after their father's death. (See verse 7.)

What Joab . . . did to me.] Joab's chief offence against David, besides his two murders, was no doubt his killing Absalom (2 S. xviii. 14), despite the king's orders to the contrary. Another serious crime was his support of the reasonable attempt of Adonijah (1 K. i. 7). But besides these flagrant misdemeanours, he seems to have offended David by a number of little acts. He was a constant thorn in his side. He treated him with scant respect, taking important steps without his orders (2 S. iii. 26), remonstrating with him roughly and rudely (ib. verses 24 and 25), almost betraying his secrets (ib. xi. 19-21), and, where he disliked the orders given him, disobeying them (1 Chr. xxii. 6). David allowed his ascendency, but he chafed against it, finding this "son of Zeruiah," in particular, "too hard" for him (2 S. iii. 39).

Put the blood of war upon his girdle.] In the graphic words of Dean Stanley—"the blood of Amaas spirted all over the girdle to which the sword of Joab was attached; and the sandals on his feet were reddened with the stains left by the falling corpse." (Smith's "Biblical Dictionary," vol. i. p. 1083.)

Joab, though the nephew of David, was probably not very greatly his junior, David being the youngest of the family, and Zeruiah, as is most likely, one of the eldest. That Joab and David are nearly of the same age is implied by their familiarity.

One of the sons of Barzillai here intended was probably the Chimham mentioned in 2 S. xix. 37-40, whom the aged Gileadite recommended to David's favour, and who appears to have received from David a habitation (known afterwards as Geruth-Chimham) near Bethlehem (Jer. xii. 17). Who the others were is not known. That the family continued down to the return from the captivity, and still held property in Israel, is implied by the mention of a Barzillai in Ezra (lii. 61) and Nehemiah (vii. 63), who took the name on his marriage with one of the descendants of David's benefactor.

Those that eat at thy table.] David had proposed to grant Barzillai this honour (2 S. xix. 33); but his offer had been declined (verse 35). Probably Chimham had already enjoyed it (verse 40). The custom is thoroughly Oriental, and has prevailed in all ages. (See 2 S. ix. 6-13; 2 K. xxv. 29; Herod. iii. 132; v. 24; Xen. 'Anab.' l. 8, § 25; &c.)
table: for so they came to me when I fled because of Absalom thy brother.  
8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the Lord, saying, 

"I will not put thee to death with the sword.  

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.  

10 So David slept with his fathers, and was buried in the city of David.  

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.  

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.  

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.  

15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord.  

16 And now I ask one petition of thee, 'tis deny me not. And she said unto him, Say on.  

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.  

18 And Bath-sheba said, Well; I will speak for thee unto the king.  

19 ¶ Bath-sheba therefore went
unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammit for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the Lord, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

the Queen mother had often the chief power. (See Herod. vii. 114; and compare Heeren, *Asiatic Nations,* vol. i. pp. 397-400.)

22. Ask for him the kingdom also.] Bathsheba had not seen anything dangerous or suspicious in Adonijah's request. As a woman she may not have understood politics. No doubt she felt flattered to be told that her influence with her son was irresistible (verse 17), and she may have had a curiosity to make trial of it. She might also, as a woman, feel an interest in a love-match, more especially where the two lovers were both so beautiful (1 K. i. 5, 6). Solomon, on the contrary, when he hears the request, takes alarm at once. To ask for Abishag is to ask for the kingdom. In the Oriental mind a monarch was so sacred, such a divinity hedged him in, that whatever was brought near to him was thenceforth separate from common use. This sacred and separate character attached especially to the Royal harem. The inmates either remained widows for the rest of their lives, or became the wives of the deceased king's successor. When a monarch was murdered or deposed, or succeeded by one whose title was doubtful, the latter alternative was almost always adopted. The Pseudo-Smerdis married all the wives of Cambyses (Herod. iii. 68); and Darius married all the wives of the Pseudo-Smerdis (ib. ch. 88). So David, when he succeeded Saul, had "all the wives of Saul" given "into his bosom" (2 S. xii. 8); and Absalom, when he seized the crown, by the advice of Ahithophel, "went in unto his father's concubines" (ibid. xvi. 22). These are examples of what seems to have been a universal practice; and the result was such a close connection in public opinion between the title to the crown and the possession of the deceased monarch's wives, that to have granted Adonijah's request would have been the strongest encouragement to his pretensions. Solomon, seeing this, assumes that Adonijah cherishes a guilty purpose, just as Ishboseth assumes guilt on the part of Abner, when he has taken for his own a concubine of the deceased Saul (2 S. iii. 7). He concludes that there has been a fresh plot, that Abiathar and Joab are privy to it, and that the severest measures are necessary to crush the new treason.

and for Abiathar the priest, and for Joab.] Adonijah's councillors in the former conspiracy (1 K. i. 7) are naturally suspected now. The kingdom is said to be asked for them, because, if Adonijah were king, they, as his counsellors, would share his authority. There is no need to alter the Hebrew text, as some have proposed.

23. Against his own life.] Adonijah had forfeited his life by his former conduct, and his pardon had been merely conditional. (See 1 K. i. 52.)

24. Who hath made me an house.] The phrase "making a house" means "continuing the posterity" of a person, and, in the case of a royal person, "maintaining his descendants upon the throne." (Compare the conditional promise to Jeroboam, 1 K. xii. 38.)

25. King Solomon sent by the hand of Benaiah.] In Oriental monarchies, the captain of the body-guard constantly executed offenders with his own hand. (Compare Judg. viii. 20 with Herod. iii. 30.)
26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not know-

26. Get thee to Anathoth.] Anathoth is mentioned as a city of the priests in Josh. xxii. 18. It lay within the limits of the tribe of Benjamin (ib. verse 17), and is placed by Jerome at the distance of three miles from Jerusalem towards the north. In this position is a village now called Anata, situated on a broad ridge, and surrounded with fields of grain and groves of figs and olives, which is probably identified with Anathoth. (Robinson, 'Researches in Palestine,' vol. ii. p. 319.)

32. The Lord shall return his blood.] i.e. "his shedding of blood."
The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maacah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

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

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with?

44 The king said moreover to Jericho (2 S. xvii. 18), and could only be reached by crossing the Kidron valley. Solomon assumes, that, if he quits the city, it will probably be in this direction.

39. Ran away unto Achish. "Achish, son of Maacah, king of Gath," may possibly be the "Achish, son of Maac, king of Gath" (1 S. xxvii. 2), to whom David fled twice. Or he may be the grandson of the former Achish, the names Achish and Maacah (or Maoch) being used alternately in the royal Gittite house. Perhaps this last is the more probable view, since David's first flight to Gath was fifty years before this. (See 1 S. xxi. 10.)

42. Did I not make thee to swear. The LXX. add to verse 37 a clause stating that Solomon "made Shimei swear" on the day when he commanded him to reside at Jerusalem.

44. The Lord shall return. Rather "returns," or "has returned." The LXX. render correctly ἀναστάσις.
Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head; 45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

45. The throne of David shall be established...for ever.] Such was the promise that had been made to David (2 S. vii. 13 and 16; Ps. lxxxix. 4, 36, &c.). In its direct literal sense it was, as David himself understood (1 K. ii. 4), conditional.

CHAPTER III.

1 Solomon married Pharaoh's daughter. 2 High places being in use, Solomon sacrificed at Gibeah. 3 Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtained wisdom, riches, and honour. 16 Solomon's judgment between the two harlots maketh him renowned.

AND 6 Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 Only the people sacrificed in the powerful house of David. The Jews were not forbidden to marry foreign wives, if they became proselytes. As Solomon is not blamed for this marriage either here or in ch. xi., and as the idol temples which he allowed to be built (1 K. xi. 5-7) were in no case dedicated to Egyptian deities, it is to be presumed that his Egyptian wife adopted her husband's religion.

the city of David.] The city, situated on the eastern hill, or true Zion, where the temple was afterwards built, over against the city of the Jebusites. (See below ix. 24; and compare 2 Chr. viii. 11.)

the wall of Jerusalem.] David had fortified Jerusalem to a certain extent (2 S. v. 9). Solomon now either strengthened, or, more probably, enlarged his walls. (Compare 1 K. ix. 15.)

2. Only the people sacrificed.] The particle translated "only" introduces a contrast. The writer means to say that there was one exception to the flourishing condition of things which he has been describing, viz., that "the people sacrificed in high-places." (Compare the next verse.) The law did not forbid "high-places" directly, but only by implication; or, at any rate, it did not forbid them clearly. It required the utter destruction of all the high-places which had been polluted by idolatrous rites (Deut. xii. 2); and, after distinct mention of the prevalent idolatries, it said, "Ye shall not do so unto the Lord your God" (ib. verse 4); but what "so" meant was open to doubt. The injunction to offer sacrifices nowhere except at the door of the tabernacle (Lev. xvii. 3-5) was an indirect prohibition of high-places, or, at least, of the use which the Israelites made of them; but there was some real reason to question whether this was a command intended to
high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast come into force until the "place" was chosen "where the Lord would cause His name to dwell." (See Deut. xii. 11, 14.) The result was that high-places were used for the worship of Jehovah, from the time of the Judges downwards (Judg. vi. 25; xiii. 16; 1 S. vii. 10; xiii. 9; xiv. 35; xvi. 5; 1 Chr. xxi. 26), with an entire unconsciousness of guilt on the part of those who used them. And God so far "winked" at this ignorance that he accepted the worship thus offered him, as appears from the vision vouchsafed to Solomon on this occasion. There were two reasons for the prohibition of high-places; first, the danger of the old idolatry creeping back if the old localities were retained for worship; and, secondly, the danger to the unity of the nation if there should be more than one legitimate religious centre. The existence of the worship at high-places did, in fact, facilitate the division of the kingdom.

3. Walking in the statutes of David.] The "statutes of David" are either the Divine commandments which David loved and (despite some grievous falls) ordinarily practised, or the commands especially enjoined by David upon Solomon. (See 1 K. ii. 2-4; 1 Chr. xxviii. 8, 9.)

4. Gibeon.] The transfer to Gibeon of the "tabernacle of the congregation," and the brazen "altar of burnt offerings" made by Moses, which were removed thither from Nob (as appears from a comparison of 1 S. xxi. 6, with 1 Chr. xvi. 39, 40, and 2 Chr. i. 3), had made it "the great high-place," more sacred, i.e., than any other in the Holy Land, unless it were Mount Zion whither the ark had been conveyed by David. The position of Gibeon has been already described. (See note on Josh. ix. 3.) The town seems to have occupied one of two twin eminences—"its mamelons," as they have been called—rising from the central plateau of lower Palestine, or "land of Benjamin," it is still called El-Hib, a corruption of the old appellation. The "great high-place" was probably the summit of the other elevation, "close to the town, yet distinct from it."

a thousand burnt-offerings did Solomon offer.] We are not to suppose that Solomon offered sacrifice with his own hand. The meaning is simply that he presented the victims. The priests were the actual sacrificers. (See below, ch. viii. 5.) A sacrifice of a thousand victims (χιλιομηνη of the later Greeks) was an act of royal magnificence suited to the greatness of Solomon. So Xerxes offered 1000 oxen at Troy (Herod. vii. 43). If the offerings in this case were "whole burnt offerings" (χυλιαν ολοκαυνων, LXX.), and were all offered upon the altar of Moses, the sacrifice must have lasted several days.

6. The Lord appeared unto Solomon in a dream.] Compare Gen. xv. 1; xxviii. 12; xxxvii. 5.

8. this great kindness.] David himself had regarded this as God's crowning mercy to him (supra, ch. i. 48).

7. I am but a little child.] See note on 1 K. ii. 2; and on the hyperbole contained in the phrase "little child," compare Gen. xlii. 8, Ex. xxxiii. 11.

bou to go out or come in.] This expression is proverbial for the active conduct of affairs. (See Num. xxvii. 17; Deut. xxviii. 6; xxxi. 2; 1 S. xviii. 13, 16; 2 S. iii. 25; &c.)

8. A great people that cannot be numbered.] There seems to be a reference in these words to the promises made by God to Abraham, more especially to Gen. xiii. 16. Solomon regards the promises as fulfilled in
chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy great people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 1

12 Behold, I have done according to thy words: I0 I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

the existing greatness and glory of the Jewish nation. The hyperbolical use of the expressions, "that could not be numbered," "countless," "countless as the stars of heaven," is common in all languages.

9. To judge thy people.] One of the chief functions of the Oriental monarch is always to hear and decide causes. Hence supreme magistrates were naturally called "judges" —_iudicem or suffectus—not only by the Jews, but also by the Phoenicians and Carthaginians. Delices in the Median story was make king because of the justice of his decisions (Herod. i. 98). Cyrus was instructed by his tutors in the art of delivering just judgments. (Xen. 'Cyrop.' i. 3, § 16.) In the minds of the Jews the "judge" and the "prince" were always closely associated, the direct cognisance of causes being constantly taken by their chief civil governors. (See Ex. ii. 14; xviii. 16, 22; 1 S. viii. 20; 2 S. xv. 2-6.)

between good and bad.] "Good and bad" mean here "right and wrong," "justice and injustice." (See verse 11, ad fin.)

10. The speech pleased the Lord.] Although Solomon's choice was made "in a dream" (supra, verse 5), we must regard it as springing from his will in some degree, and therefore as indicative of his moral character. Aristotle says ("Eth. Nic." i. 13) _βλέπω τα φαντάσματα των ἐπισκόπων ἢ τῶν τυχόντων, "the dreams of good men are better than those of ordinary persons;" and it seems certain that the will is often only partially suspended, even in our natural sleep. In the particular phase of sleep, known in Scripture as "dream" or "vision," it may be that the mind was sometimes in possession of all its powers, and that only the body slumbered.

II . _Thine enemies_.] E.g. Hadad the Edomite (1 K. xi. 14-22) and Rezon the son of Eliadah (ib. verses 23-25), whom Solomon might well have wished to remove. Hadad and Rezon were adversaries to Solomon "all his days."

12. A wise and an understanding heart.] Solomon's wisdom seems to have been both moral and intellectual. (See 1 K. iv. 29-34.) But it was moral wisdom alone which he requested, and which was promised him. The terms translated "wise" and "understanding," both denote practical wisdom. (See Gen. xii. 33; 39; Deut. iv. 6; Prov. i. 2, &c.)

neither after thee shall any arise like unto thee.] It has been proposed to explain this as simply meaning that Solomon was to be the wisest of all the kings of Israel; but more seems to be intended. In the knowledge of what was in man, and in the wisdom to direct men's goings, he was to be the wisest of all mere men. In such wisdom the world would know one only "greater than Solomon" (Matt. xii. 42; Luk. xi. 31).

13. I have also given thee that which thou hast not asked.] Here we see a striking illustration of that law of the Divine government, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." (Matt. vi. 33; Luk. xii. 31.)

14. I will lengthen thy days.] The promise here is only conditional. As the condition was not observed (1 K. xi. 1-8), the right to the promise was forfeited, and it was not fulfilled. Solomon can scarcely have been more than fifty-nine or sixty at his death. (See above, note on verse 7.)
15 And Solomon awoke; and, behold, \textit{it was a dream}. And he came to Jerusalem, and stood before the ark of the covenant of the \textit{LORD}, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

16 ¶ Then came there two women, \textit{that were} harlots, unto the king, and stood before him.

17 And the one woman said, \textit{O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.}

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and \textit{we were} together; \textit{there was} no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, \textit{Nay; but the living \textit{is} my son, and the dead \textit{is} thy son. And this said, No; but the dead \textit{is} thy son, and the living \textit{is} my son. Thus they spake before the king.}

23 Then said the king, \textit{The one saith, This \textit{is} my son that liveth, and thy son \textit{is} the dead: and the other saith, Nay; but thy son \textit{is} the dead, and my son \textit{is} the living.}

24 And the king said, \textit{Bring me a sword.} And they brought a sword before the king.

25 And the king said, \textit{Divide the living child in two, and give half to the one, and half to the other.}

26 Then spake the woman whose the living child \textit{was} unto the king, for her bowels yearned upon her \textit{son}, and she said, \textit{O my lord, give her the living child, and in no wise slay it.} But the other said, \textit{Let it be neither mine nor thine, \textit{but} divide it.}

27 Then the king answered and said, \textit{Give her the living child, and in no wise slay it: she is the mother thereof.}

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God \textit{was} in the king, to do judgment.

18. \textit{Solomon awoke; and, behold, it was a dream.} Compare Gen. xii. 7, where the same words are used; and see above, note on verse 10.

be... stood before the ark of the covenant.] Solomon determined to inaugurate his reign by a grand religious ceremonial at each of the two holy places which at this time divided between them the reverence of the Jews. Having completed the religious service at Gibeon, where was the Tabernacle of the Congregation, he proceeds now to Jerusalem, and sacrifices before the Ark of the Covenant, which was in Mount Zion (2 S. vi. 12).

and made a feast to all his servants.] A great feast naturally followed on a large sacrifice of peace-offerings. In these the sacrificer always partook of the flesh of the victim, and he was commanded to call in to the feast the Levite, the stranger, the fatherless, and the widow (Deut. xiv. 29). Compare David's largess, 2 S. vi. 19; 1 Chr. xvi. 3.

26. \textit{Her bowels yearned upon her son.} This Hebrew idiom is made familiar to us by its adoption into the New Testament (Luk. i. 78; 2 Cor. vii. 15; Philipp. i. 8; ii. 1, &c.). It may be compared with our use of the word "heart," one of the \textit{viscera}.

28. \textit{The wisdom of God.} I.e. "Divine wisdom," "a wisdom given by God." (See verse 12.) The ready tact and knowledge of human nature exhibited in this pattern judgment, and its peculiar fitness to impress Orientals, have generally been admitted.
CHAPTER IV.

1 Solomon's princes. 7 His twelve officers for provision. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stability. 29 His wisdom.

S O king Solomon was king over all Israel.

2 And these were the princes which he had: Azariah the son of Zadok the priest.

3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests:

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend:

CHAP. IV. 1. King over all Israel.] Solomon, that is, was king over "all Israel" from the first; not like David, who for seven and a half years reigned over Judah only. This feature well introduces the glory of Solomon, of which the historian in this chapter intends to give us a general sketch.

2. The princes.] "Princes"—sarim—are mentioned in David's reign (2 S. viii. 6) incidentally; but we hear of no such organization of the Court under him as under his successor. Solomon constitutes certain "princes," or officers of the first rank, deriving their station from him, and probably holding it during pleasure.

Azariah, the son of Zadok, the priest.] "The priest" here belongs to Azariah, not to Zadok. The term used—which is cohen—means sometimes a priest, sometimes a civil officer, with perhaps a semi-priestly character. (See Gesenius ad voc., and "Biblical Dict." vol. ii. p. 915.) In this place it has the definite article prefixed, and can only mean "the high priest." Azariah, called here the son, but really the grandson, of Zadok, seems to have succeeded him in the priesthood, and to have been "he that [first] executed the priest's office in the temple that Solomon built in Jerusalem" (1 Chr. vi. 10; and note ad loc.) It is his position as high-priest at the time when this list was made out that gives Azariah the foremost place in it.

3. The sons of Shiba.] Shisha is probably the Shavsha of 1 Chr. xviii. 16, who was David's "scribe." He seems to be called Sheva in a S. xx. 25, and Seraiah in a S. viii. 17.

scribes.] The "scribes" mentioned at this time are probably royal "secretaries" (marg.), who draw up the king's edicts, write his letters, and perhaps manage his finances. (See 2 K. xii. 10.) They are naturally among his most influential councillors. The position assigned to them in the present list is strongly indicative of their high rank.

Jehoshaphat . . . the recorder.] Jehoshaphat was "recorder" also under David (1 Chr. xviii. 15). By "recorder" or "remembrancer" (marg.), we must understand "Court annalist," an officer whose duty it was to chronicle events as they occurred, and whose work formed a part of the archives of the kingdom. He held evidently a high rank (compare 2 K. xviii. 18, 37; 2 Chr. xxxiv. 8), though scarcely so high a one as the three officers who here preceded him.

4. Benaiah.] See ch. i. 32.

was over the host.] The words "was" and "were" are improperly supplied in verses 4-6. The writer is giving us a list of Solomon's "princes," and appends to the names of the men, in the briefest possible manner, the office borne by each.

Zadok and Abiathar.] It is curious to find Abiathar in this list of princes, and what has been said of his disgrace. (1 K. ii. 27, 35.) Some have supposed that after a while Solomon pardoned him; but this is improbable. Perhaps the true explanation is that the historian here enumerates all those who were accounted "princes" in any part of Solomon's reign. Abiathar would naturally have been a "prince" until he lost the priesthood.

5. The son of Nathan.] It is uncertain whether the Nathan of this verse is the prophet or the son of David (2 S. v. 14). While on the one hand the position of "king's friend" is more likely to have been held by a contemporary, which the Prophet's son would have been, than by one so much younger as the son of a younger brother, on the other the title cohen seems to point to a member of the royal family. (See the next note but one.)

over the officers.] Chief, that is, of the "officers" mentioned in verses 8 to 19, as appears from the identity of the term here used with the title by which they are designated in verse 7.

principal officer.] The word here used is cohen, which ordinarily means "priest." The Vulgate gives "sacerdos," while the Septuagint (Vatican) omits the term altogether. The title cohen was, we know, borne by sons of David (2 S. viii. 18), who could not be priests in the ordinary sense of the word.

the king's friend.] This appears to have been now a recognised office. (Compare 2 S. xv. 37; xvi. 16; 1 Chr. xxvii. 33.)
6 And Abishar was over the household: and Adoniram the son of Abda was over the tribute.

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: the son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemeshe, and Elon-beth-hanan:

10 The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Hepher:

11 The son of Abinadab, in all the region of Dor; which had Taaphath the daughter of Solomon to wife:

6. Abishar was over the household.] Controller of the household, like the “Steward” (μαλακτάρος) of the Persian Court (Herod. iii. 61). On the importance of this office, see 2 K. xvii. 18, and compare Is. xxii. 15-25.

the tribute.] The marginal reading, “levy,” is to be preferred to the textual, “tribute.” The reference is to the forced labourers whom Solomon employed in his great works. (See below, ch. v. 13, 14.) The word mas, here translated “tribute,” has not that meaning in the old Hebrew, though it means “tribute” in Egyptian (see above, vol. i. p. 486), and also in Chaldee and Rabbinical Hebrew. (See Esth. x. 1.)

7. Officers . . . which provided victuals.] The requirement of a portion of their produce from subjects, in addition to money payments, is a common practice of Oriental monarchs. It obtained in ancient, and it still obtains in modern, Persia (Chardin, ‘Voyages en Perse,’ tom. iii. p. 345). In ancient Persia, as in Solomon’s kingdom, the country was parcelled out into divisions, which had to supply the table of the king and his Court during different portions of the year (Herod. i. 192).

8. These are their names.] In this arrangement of the territory into twelve portions, the productive power of which should be, as nearly as possible, equal, the divisions of the tribes would not of course be followed exactly; but they seem to have been adopted as far as could be managed without unfairness. The prefecture of Ben-Hur corresponded nearly to the territory of Ephraim; that of Ben-Dekar to Dan; that of Ben-Hesed to Judah; those of Ben-Abinadab and Baana to Cis-Jordanic Manasseh; that of Ben-Geber to Manasseh beyond Jordan; of Abinadab to Gad; of Ahimaz to Naphtali; of Baanah to Asher; of Jehoshaphat to Issachar; of Shime to Benjamin; and of Geber to Reuben. The order in which the prefectures are mentioned is clearly not the geographical. Perhaps (as Thelen conjectures) it is the order in which they had to supply the king’s table.

in Mount Ephraim.] By “Mount Ephraim” we are to understand, not a single mountain, but the entire highland of central Palestine, extending from the plain of Esdraelon on the north, to Judah and Benjamin on the south—the heart of the country called in later times Samaria.

9. In Makaz, and in Shaalbim, and Beth-shemeshe, and Elon-beth-hanan.] Of these cities Makaz is otherwise unknown to us. Shaalbim (called also Shaal-abbin, Josh. xix. 42) is a well-known city of Dan (Jud. i. 35); as are Beth-shemeshe, or Ir-shemeshe (Josh. xix. 41), now called Ain-Shemu, and Elon (Josh. xix. 43). Beth-hanan, “the abode of Hanan,” is either an epithet here added to Elon, to distinguish it from some other city of the name, or (more probably) a distinct place, the letter was which attached it to Elon having fallen out accidentally. Beth-hanan is perhaps the modern Beit-Human, near Gaza. (Robinson’s ‘Researches,’ vol. ii. p. 371.)

10. Aruboth.] Nothing more is known of Aruboth, or Arubboth.

Sochoh.] There were two Sochohs, both in Judah, one in the highland south of Hebron (Josh. xv. 48), the other in the plain to the south-west, which bordered on the country of the Philistines (Josh. xv. 35; 1 S. xvii. 1-3). The latter is probably here intended, as “the land of Hepher”—the territory of one of the kings conquered by Joshua (Josh. xii. 17)—was in this direction.

11. The son of Abinadab.] It has been conjectured that Ben-Abinadab was the son of Abinadab, David’s elder brother (1 S. xvi. 8; xvii. 13). In this case he would have been Solomon’s first-cousin.

in all the region of Dor.] The region of Dor was the tract upon the sea-coast immediately south of Carmel. It was conquered by Joshua (Josh. xii. 23), and assigned to Manasseh (ib. xvi. 11). Dor (now Tanitou) was an important town on the coast, a little to the south of Mount Carmel. It is mentioned among the cities which were seized and occupied in Palestine by the second Tiglath-Pileser. (See ‘Ancient Monarchies,’ vol. ii. p. 398.)
12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam:

13 'The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo had 1Mahanaim:

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baana the son of Hushai was in Asher and in Aloth:

which had Tophath the daughter of Solomon to wife." It has always been a practice among Oriental potentates to attach to themselves the more important of their officers by giving them for wives princesses of the royal house (Rawlinson's 'Herodotus,' vol. ii. p. 463, and ed.). The practice of polygamy has generally enabled them to carry out this system to a very wide extent.

12. Taanach and Megiddo, and all Beth-shean.] Taanach, Megiddo, and Beth-shean (or Beth-shan), "the city of the Sun" (6 olos Ziv, LXX.), were famous towns in the plain of Esdraelon, the great depression which separates the hill country of Galilee from that of Samaria (or Mount Ephraim). See Josh. xii. 21; xvii. 11; Jud. i. 27; 1 S. xxxi. 10. They belonged to Manasseh, though lying within the territory of Issachar. The expression "all Beth-shean" shows that the name was given, not only to the town, but also to a tract of country in its neighbourhood.

Zartanah beneath Jezreel.] "Zartanah beneath Jezreel" is perhaps the Zarthan of 1 K. vii. 46, and the Zaretan of Josh. iii. 16.

Abel-meholah.] Abel-meholah, according to Eusebius and Jerome, lay in the Jordan valley, 8 or 10 miles south of Beth-shan. See 1 K. xix. 16.

Jokneam.] Jokneam was a Levitical town within the territory of Ephraim (1 Chr. vi. 53). The prefecture of Baana would thus seem to have contained the greater portion of the plain of Esdraelon, together with a strip of the Jordan valley, and some of the outskirts of Mount Ephraim.

13. The son of Geber.] It will be observed that five out of the twelve prefects are designated solely by their fathers' names (vv. 8, 9, 10, 11, and 13), Ben-Hur, Ben-Dekar, &c., while one (Ahimaaz, v. 15) has no such designation. Probably the document, which the author of the Book of Kings consulted, had contained originally the proper name and father's name of each prefect; but it was mutilated or illegible in places at the time when he consulted it. If it was in the shape of a list, a single mutilation at one corner might have removed four of the six wanting names.

in Ramoth-Gilead.] Ramoth-Gilead was the chief town of the trans-Jordanic region. It lay in the territory of Gad (Josh. xx. 8), and was a city of refuge (ib. xxi. 38).

the towns of Jair.] It has been much disputed whether "the towns of Jair" (varoob-Jair), in Gilead, are identical with the 60 cities (arim) in the region of Argob, a part of Bashan, which formed the kingdom of Og at the time of the Exodus. The present passage makes strongly against the identity.

three-score great cities with walls and brazen bars.] This description is evidently borrowed from Deut. iii. 4, 5, and is intended to identify the towns with those which are there mentioned.

14. Ahinadab . . . bad Mahanaim.] Literally "Ahinadab . . . was to Mahanaim" (marg.), i. e. Ahinadab had the territory from the places last mentioned to Mahanaim, which was a place of some importance (2 S. ii. 8; xvii. 24) on the further side of Jordan, in the district assigned to Gad (Josh. xiii. 26). On the meaning and origin of the name, see Gen. xxxii. 2. Mahanaim is supposed by some to be the modern Mahmed; but this is doubtful.

15. He also took Basmath.] "He also"—i.e., he, as well as Ben-Ahinadab (supra, verse 11, q. v.), had a daughter of Solomon to wife.

16. Baanah the son of Hushai.] Perhaps the son of Hushai the Archite, David's "friend" (2 S. xv. 33, 37), who frustrated the counsel of Ahithophel (2 S. xvii. 1-14).

in Aloth.] The Septuagint, the Syriac, and the Vulg. attach the betb here (where our translators regard as the preposition "in") to the name Aloth, and read Baaloth or Besaloeth. There was a city of this name in the territory of Judah (Josh. xv. 34), and there was a Baalath in Dan (ibid. xix. 44); but neither of these places can be here intended. The name of Aloth is wholly unknown to us.
17 Jehoshaphat the son of Paruah, in Issachar:
18 Shimei the son of Elah, in Benjamin:
19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.
20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon’s provision for [Heb. "bread" (marg. corv.)] one day was thirty measures of fine flour, and threescore measures of meal.

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19. Geber ... was in the country of Gilead.] Geber’s prefecture, i.e., consisted of the parts of Gilead not already assigned to others (vv. 13, 14), or, in other words, of the more southern district, which was originally allotted to Reuben (Josh. xiii. 15-21). It perhaps included also a portion of the territory of Gad.

the only officer which was in the land.] The meaning of this last clause is somewhat doubtful. (See note at the end of the chapter.) On the whole, our version may well stand as nearly correct. The writer has assigned to Geber a wide stretch of territory—all Sihon’s dominions, and some part of the dominions of Og—and, anticipating surprise on the part of his readers, assures them “(there was but) one officer who (purveyed) in this land.”

20. Judah and Israel were many.] There is some doubt about the proper arrangement of the remainder of this chapter. The Vatican LXX. omits vv. 20, 21, and 25, 26, and places vv. 27, 28, immediately after the list of prefects. This certainly improves the connection, but at the cost of four verses which must, beyond a doubt, have been a part of the original. The best alteration, if we alter the Hebrew order at all, would be to place vv. 20 and 21 after v. 25. On the recognised distinction between Israel and Judah, even at this date, see note on ch. i. 35.

as sand which is by the sea in multitude.] See note on ch. iii. 8; and compare Psalm cxxviii., which is traditionally ascribed to Solomon, and which celebrates the populousness and security of Israel in his day.

21. Solomon reigned over all kingdoms.] Solomon’s empire, like all the great empires of Asia down to the time of the Persians, consisted of a congeries of small kingdoms, all ruled by their own kings, who admitted the suzerainty of the Jewish monarch, and paid him an annual tribute. The organisation of a great empire into provinces ruled by governors holding office at the pleasure of the crown was a discovery of Darius Hystaspis. from the river.] By “the river” we must understand the Euphrates, the “great river” of Western Asia (Gen. xv. 18; Josh. i. 4. Compare Ex. xxiii. 31; Num. xxii. 5; 2 S x. 16, &c.). The writer here draws attention to the fact that the extent of Solomon’s kingdom was in accordance with the promises made to Abraham, Moses, and Joshua.

unto the land of the Philistines.] There is no word corresponding to “unto” in the Hebrew. Some suppose that a word with that meaning, which occurs in the corresponding passage of Chronicles (1 Chr. ix. 26), has here fallen out. Others, more reasonably, consider the construction to be, “Solomon reigned over all the kingdoms from the river, over the land of the Philistines, and unto the borders of Egypt,” the force of the prefix which means “over” being carried on to the second limb of the sentence from the first.

they brought presents.] That is, “tribute.” Compare 2 S. vii. 2, ad fin.; 2 K. xvii. 3, 4, &c.; and see ch. x. 25, where it is explained that the so-called presents were at a fixed “rate year by year.”

all the days of his life.] The empire of Solomon continued to the end of his life, in spite of the revolts raised by Hadad and Rezon (infra, xi. 14-25). The latter is said to have “reigned over Syria,” but this probably means only “Syria of Damascus” (Aram-Damascus). See note ad loc.

22. Solomon’s provision.] The marginal “bread” is unnecessary. The word used, lechem, has the general signification of “provisions, victuals,” as well as the special one of “bread.”

thirty measures (marg. corv.).] The cor, which was the same measure as the homer, is computed, on the authority of Josephus at 86, on the authority of the Rabbinical writers at 44, English gallons. (R. S. Poole, in Smith’s ‘Biblical Dictionary,’ vol. iii. p. 1742.) Thirty cori, even at the lower estimate, would equal 1320 gallons, or 33 of our “sacks;” and the 90 cori of fine and coarse flour would altogether...
23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphah even to Azazah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thou-

equal 99 sacks. Attempts have been made to calculate, from the quantity of flour consumed, the number of those who fed at the royal board. Thenius makes them amount to 14,000. The number of persons fed daily at the Court of the kings of Persia was said by Ctesias and Dino to have been 15,000. (Athen. 'Deipnosoph.' iv. p. 146, C.)

23. Ten fat oxen.] Rather fatted or stalled oxen. 

barts, and roebucks, and fallow-deer.] There is no doubt that some sorts of wild land animals are here intended, but the exact species are very uncertain. Perhaps it would be best to translate the three terms by "wild goats, gazelles, and wild oxen." These species of game abounded in the wilder parts of Syria, whence Solomon would be supplied. (See the next verse.) The use of game at the royal banquets of Assyria appears in the sculptures.

fatted fowls.] The noun used here, bar-

burim, does not occur elsewhere in Scripture. Its meaning is very uncertain. Kimchi suggests "capons," Gesenius "geese." Others deny that birds of any kind are intended. Bar-

burim, according to them, means simply "what is choice."

24. On this side the river.] On the true meaning of this phrase, see 'Introduction,' § 4, note 9.

from Tiphah.] It is generally agreed that Tiphah, or rather Tiphah, is the place on the Euphrates which the Greeks called Thapsacus (Xen. 'Anab.' i. 4, § 11; Strab. xvi. 5, § 4). The word means "ford," or "passage," being formed from *pasach,* "to pass over," a root with which the word "paschal" makes us familiar. Thapsacus seems to have been at Suriesh, forty-five miles below Balis, at the point where the Euphrates changes its course from S. to E. by E. (Chesney, 'Euphrat. Exp.' vol. i. p. 72). Here are traces of an old walled town, and of a great causeway on either side of the river. The stream, moreover, is fordable here, and nowhere else in this part of its course. Solomon's possession of Thapsacus would have been very favourable to his schemes of land commerce. (See below, ix. 18.)

to Azazah.] I. e. Gaza. See note on Judg. xvi. 1.

all the kings.] Petty kings were numerous at this time in all the countries dependent upon Judaea, as they were in Canaan before the Jewish occupation. (See Josh. xii. 9-24.) In Philistia, small as it was, there were five kings (1 S. vi. 18). Syria was divided into numerous small states (2 S. viii. 3-10; 1 K. x. 29), as many as thirty-two kings being mentioned on one occasion (1 K. xx. 1). The Hittites were ruled by a great number of chieftains or princes (1 K. x. 29; 2 K. vii. 6). Twelve are mentioned in the Assyrian inscriptions.

peace on all sides.] Either the troubles caused by Hadad and Rezon (infra, x. 14-25) did not amount to wars, or (like the war with Hamath-Zobah, 2 Chr. viii. 3) they are regarded as too temporary and insignificant to be noticed in this general summary of the character of Solomon's reign.

25. Every man under his vine, and under his fig-tree.] This phrase seems to have been common among the Jews, and even among neighbouring nations (2 K. xviii. 31), to express a time of quiet and security. It is used by the prophets Micah (iv. 4) and Zechariah (iii. 10) in descriptions of the Messianic kingdom.

from Dan even to Beer-sheba.] From the extreme north of the Holy Land (Judg. xviii. 30) to the extreme south (Josh. xvi. 28). The phrase is first found in Judg. xx. 1, shortly after the Danites took Laish, and called it Dan.

26. Forty thousand stalls of horses.] In a Chr. ix. 25, the number of stalls for Solomon's chariot horses is stated at 4000, instead of 40,000. As the word translated "stalls" is not the same in the two passages, some have argued that in Chronicles "stables" are intended, and in Kings "stalls for single horses" (Patrick, Bochart, &c.). But it is more reasonable to suppose that the number in the present passage is a corruption. Solomon's chariots were but 1400 (infra, x. 26, 2 Chr. i. 14), for which 40,000 horses could not possibly be required. The Assyrian chariots have at most three horses apiece, while some have only two horses. Four thousand horses would
sand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon’s table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

supply the full team of three to 1200, and the smaller team of two to 300 chariots. The number 4000 is in due proportion to the 12,000 horses for cavalry, and is in accordance with all that we know of the military establishments of the time and country. Shishak, the Egyptian king, brought only 1200 chariots into the field (2 Chr. xii. 3); Zerah the Ethiopian had but 300 (ibid. xiv. 9); Hadadezer had 1000 (2 S. viii. 4); the Syrians of Mesopotamia 700 (ibid. x. 18).

twelve thousand horsemen.] The chariots and horsemen were placed in garrison in various cities (infra, x. 26). Some, of course, were at Jerusalem, but the bulk were scattered through the land (infra, ix. 19; x. 26; 2 Chr. i. 14; ix. 25).

27. Those officers.] The officers mentioned in verses 7-19. Some place this verse and the next immediately after verse 19.

28. Barley also.] Barley is to this day the common food of horses in the East.

dromedaries.] Coursers would be a better translation. The best authorities are agreed that the animal intended is neither a camel nor a mule, but a swift horse.

unto the place where the officers were.] The LXX. render “to the place where the king was” (καὶ ἐν τῇ βασιλείᾳ). But the true meaning seems to be, that “they brought the provender to the places where the horses and coursers were,” i.e. to the different cities where they were lodged. (See above, note on verse 26.)

29. God gave Solomon wisdom and understanding exceeding much.] In accordance with the promise made to him, supra, iii. 12.

largeness of heart.] By “largeness of heart,” seems to be intended what we call “great capacity.” The heart is often used for the intellect by the sacred writers. (See above, iii. 12, and note ad loc.)

as the sand that is on the sea-shore.] This expression is common in reference to numerical multitude (Gen. xxii. 17; xxxii. 12; xli. 49; Josh. xi. 4; Judg. vii. 12; 1 S. xiii. 5; 2 S. xvii. 11; 1 K. iv. 20; Ps. lxxviii. 27, &c.). But its use here to express mere amplitude or greatness is peculiar.

30. Children of the east country.] The “children of the east country,” or rather “of the East”—the Beni Kedem—appear to have been a distinct tribe, who occupied both sides of the Euphrates along its middle course. (See Gen. xxix. 1; Judg. vi. 3 and 13; vii. 13; viii. 19; &c.) They were mostly nomads, who dwelt in tents (Jer. xlix. 28, 29). Job belonged to them (Job i. 3), as did probably his three friends; and, perhaps, Balaam (Num. xxiii. 7). They must have been either Arabs or Aramaeans. We may see in the Book of Job the character of their “wisdom.” Like Solomon’s, it was chiefly gnomic, but included some knowledge of natural history.

the wisdom of Egypt.] The “wisdom of Egypt” was of a different kind. It included magic (Gen. xli. 8; Ex. vii. 11, &c.), geometry (Herod. ii. 109), medicine (ib. ii. 84), astronomy, architecture, and a dreamy mystic philosophy, of which metempsychosis was the main principle. (See note on Exod. ii. 10.) It is not probable that Solomon was, like Moses (Acts vii. 22), deeply versed in Egyptian science. The writer only means to say that his wisdom was truer and more real than all the much-praised wisdom of Egypt.

31. Wiser than all men.] See note on ch. iii. 12. It is doubtful whether the persons with whom Solomon is here specially compared, Ethan, Heman, &c., were contemporary wise men, or four of the sons of Zerah (mentioned together in 1 Chr. ii. 6, in the same order), who may have had a traditional character for wisdom. In favour of the latter view are the combination and order of the names; against it are the designation of Ethan as “the Ezrahite,” which he would scarcely be called if he were actual son of Zerah, and the statement that at least two of the four were “sons of Machol.” It has been proposed to understand this expression figuratively, as “sons of the pipe,” or, in
Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

other words, “musicians.” But this seems a very forced explanation. On the whole, it is most probable that Ethan the Ezrahite is Ethan the son of Kishi, or Kushaiah (1 Chr. vi. 44; xv. 17), whom David appointed as one of those who were to preside over the “service of song” in the tabernacle (1b. vi. 31), and who is mentioned in the title of the 89th Psalm; that Heman is the son of Joel (1b. xv. 17), also an Ezrahite (title of Ps. lxxxviii.), who held a similar office to Ethan, and is called “David’s seer” (1 Chr. xxv. 5); and that Chalcol and Darda, sons of Machol, were persons of the same date, contemporaries with David and Solomon, and men noted for “wisdom,” though there is no other mention of them.

his fame was in all nations.] See below, ch. x.

32. Three thousand proverbs.] In the collection which forms the “Book of Proverbs,” only a small portion of these proverbs has been preserved, less certainly than one thousand out of the three. Ecclesiastes, if it be Solomon’s, would add between one and two hundred. But the great bulk of Solomon’s proverbs has perished.

his songs were a thousand and five.] Of these, Canticles is probably one (Cant. i. 1). Psalms lxxii. and cxxxvii. may also be of the number. Probably the bulk of Solomon’s songs were of a secular character, and consequently were not introduced into the Canon.

33. He spake of trees, &c.] A keen appre

NOTE ON V. 19.

NOTE A, v. 19. “He was the only officer which was in the land.”

Bp. Patrick supposes a thirteenth officer to be here intended, and assigns to him the duty of providing for visitors to the Court. Others, grounding themselves on the Septuagint (Βασιλικοὶ τοῦ Βασιλεία καὶ Ναυτικῶν εἰς εἰς γένος οίκουδα), have imagined a thirteenth officer, whose prefecture consisted of a portion of the territory of Judah. Schulze translates, “he was the first officer in the land.” For בֵּיתוּן קֶשֶׁת Houbigant would read בֵּיתוּן קֶשֶׁת, and would translate “each prefect bore rule in the land,” or, in other words, “each prefect was at once purveyor for the royal table and actual governor of his prefecture.”
CHAPTER V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber thereto. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnished him with trees. 13 The number of Solomon's workmen and labourers.

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurred.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto my father David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of

CHAP. V. 1. Hiram, king of Tyre.] Menander of Ephesus, who wrote a history of Tyre in Greek, founded upon native Tyrian documents, about B.C. 300, mentioned this Hiram as the son of Abibaal king of Tyre, and said that he ascended the throne when he was nineteen; that he reigned thirty-four years, and, dying at the age of fifty-three, was succeeded by his son Balaazar. Menander spoke at some length of the dealings of Hiram with Solomon.

Hiram was ever a lover of David.] See 2 S. v. 11; 1 Chr. xiv. 1; and xxii. 4; 2 Chr. ii. 3. The name Hiram appears in Kings under two forms, "Hiram" and "Hirom;" in Chronicles the form used (except in 1 Chr. xiv. 1) is "Huram." sent his servants.] This appears to have been an embassy of congratulation, as Josephus explains (Ant. Jud. viii. 2, § 6), and as the Syriac version expresses.

3. Thou knowest bow that David my father could not build an house.] Solomon presumes Hiram's knowledge of David's design to build the temple, and of his design having been obstructed. This had not appeared in the previous history, but it is in accordance with the account in 1 Chr. xxii. 4, that David during his later years imported great quantities of cedar-wood from Tyre and Sidon as material for the temple.

for the wars which were about him.] The word here translated "wars" is literally "war," which seems to be the abstract for the concrete "war," for "those who warred," i.e., "enemies."

4. Now the Lord . . . has given me rest.] See above, iv. 24. The contrast is not between different periods of Solomon's reign, but between his reign and that of his father.

evil occurred.] Rather evil occurrence.

5. As the Lord spake.] See above, 2 S. vii. 13, and compare 1 Chr. xxii. 10.

6. Now therefore command thou.] We seem to have here an abbreviated form of Solomon's message to Hiram, which is given much more fully in 2 Chr. ii. 3-10. Solomon's request was not only for cedar-trees, but also for fir-trees and almug-trees (2 Chr. ii. 8; compare 1 K. v. 8); and further, for a man "cunning to work in gold, silver, brass, iron, &c." (2 Chr. ii. 7). He also undertook to supply food for the support of the Phoenician workmen who cut the timber (ib. 10). And he stated his purpose in building the temple at greater length (ib. 4-6).

cedar-trees.] The Hebrew word here and elsewhere translated by "cedar," appears to be used, not only of the cedar proper, but of other timber-trees also, as the fir, and, perhaps, the juniper. Still there is no doubt that the real Lebanon cedar is most commonly intended by it. This tree, which still grows on parts of the mountain, but which threatens to die out, was probably much more widely spread anciently. The Tyrians made the masts of their ships from the wood (Ezek. xxvii. 5), and would naturally be as careful to cultivate it as we have ourselves been to grow oak. The Assyrian kings, when they made their expeditions into Palestine, appear frequently to have cut it in Lebanon and Hermon, and to have transported it to their own capitals. Cedarwood, which is not a product of Assyria, was detected at Nimrud by Mr. Layard ("Nineveh and Babylon," p. 357). According to Polybius, it was used largely in the great Palace of Ecbatana (Polyb. x. 27, § 10).
Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household.

there is not among us any that can skill to hew timber like unto the Sidonians.] The mechanical genius of the Phoenicians generally, and of the Sidonians in particular, is noticed by many ancient writers. Homer represents the most precious and valuable of the great metal wine-bowls, in which the Greeks of the heroic age delighted, as imported from Sidon (‘Odyssey’ iv. 614-618; xv. 425), and made by Sidonian workmen (‘Iliad’ xiii. 743, 744). He also ascribes to Sidonian women the production of the beautifully embroidered robes which were worn by Asiatic ladies of the first rank (ib. vi. 289-295). Herodotus notes that at the time of the Persian war, the Phoenicians alone of all the subject nations understood the true principles on which to construct a canal or cutting (vii. 23). Both he and Homer attest the general nautical skill of the Phoenicians (Herod. iii. 19; vii. 96, &c.; Hom. ‘Odyssey’ xv. 415-435, &c.); and Herodotus here, too assigns the palm to Sidon (vii. 44, 96). According to Strabo the Sidonians were well versed in philosophy and astronomy, arithmetic, navigation, and all the fine arts (xvi. 2, § 23). From the manner in which the Sidonians are here mentioned we may gather that in the reign of Hiram, Sidon, though perhaps she might have a king of her own, acknowledged the supremacy of Tyre.

7. When Hiram heard the words of Solomon . . . be . . . said.] Hiram’s answer is given more fully in 2 Chr. ii. 11-16. It was “in writing,” and contained, not only an acknowledgment of the Lord God of Israel as a real god, but a recognition of Him as “the maker of heaven and earth.” Probably Hiram meant to identify Jehovah with his own supreme god, Melkarth, as Cyrus (Ezr. i. 2, 3) identified Him with Ormazd.

8. Thy desire concerning . . . timber of fir.] It is uncertain what tree is intended by the berôsh, which is here rendered “fir,” but most probably the juniper is meant. Solomon’s “desire” for such timber (which had not been mentioned by the writer of Kings in his account of Hiram’s message) is distinctly noticed in the fuller account of Chronicles (2 Chr. ii. 8).

9. My servants shall bring them down . . . to the sea.] To shorten the land-carriage, the timber was first carried westward from the flanks of Lebanon to the nearest part of the coast, where it was collected into floats, or rafts, which were then conveyed southwards along the coast to Joppa (2 Chr. ii. 16), now Jaffa, whence the land journey to Jerusalem was not more than about forty miles. A similar course was taken on the building of the second temple (Ezr. iii. 7).

food for my household.] This supply of provisions for the “household,” or “court” of Hiram, seems to have been proposed by the Tyrian king, in lieu of the hire, or wages, which Solomon had offered to give him for the labor of his servants (verse 6). The Phoenician cities had very little arable territory of their own, the mountain range of Lebanon rising rapidly behind them; and they must always have imported the chief part of their sustenance from abroad. They seem commonly to have derived it from Judaea, the “land of corn and wine, of oil olive and honey,” as appears both from Ezek. xxvii. 17, and from Acts xii. 20. Hiram agreed now to accept for his timber and for the services of his workmen a certain annual payment of grain and oil, both of them the best of their kind, for the sustentation of his Court. Similarly the Persian monarchs received from the subject nations a tribute in kind, which was applied in the same way (Herod. i. 193). This payment of grain and oil was entirely distinct from the supplies furnished to the workmen, of which an account is given in 2 Chr. ii. 10.
10. So Hiram gave Solomon cedar trees and fir trees according to all his desire.

11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13. ¶ And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16. Beside the chief of Solomon’s officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17. And the king commanded, and they brought great stones, costly and thus each man laboured for one month in Lebanon, then spent two months at home, then in the fourth month returned to his forced toil, in the fifth found himself relieved, and so on year after year. This, though a very light form of task-work, was felt as a great oppression, and was the chief cause of the revolt of the ten tribes at Solomon’s death (1 K. xii. 4).


15. Threescore and ten thousand that bare burdens. It appears from ch. ix. 21, and from the parallel passage to the present in Chronicles (2 Chr. ii. 17, 18), that these labourers, whose services were continuous, consisted of “strangers”—the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites—whom Solomon, following the example of his father (1 Chr. xxii. 2), condemned to slavery, and employed in this way.

16. Which were over the work, three thousand and three hundred. There is a discrepancy between the number of the overseers in this passage and in the parallel passage of Chronicles (2 Chr. ii. 18), which is probably consequent upon the adoption by the authors of Kings and Chronicles of two distinct principles of arrangement in regard to the overseers. For the author of Kings, who here mentions 3300 “officers over the work,” elsewhere (ch. ix. 21) counts 550 “chiefs of the officers;” while the writer of Chronicles, who gives 3600 as the number of overseers furnished by the “strangers,” has 250 “chiefs”—probably Israelites—in a later passage (2 Chr. viii. 10).

The entire number of the overseers is thus stated by both writers at 3850; but in the one case nationality, in the other degree of authority, is made the principle of the division.

17. They brought great stones. Some
stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew them, and the 'stone-squarers: so they prepared timber and stones to build the house.

CHAPTER VI.

1 The building of Solomon's temple. 5 The chambers thereof. 11 God's promise unto it. 15 The ceiling and adorning of it. 23 The cherubims. 31 The doors. 36 The court. 37 The time of building it.

And it came to pass [in the fourth hundred and eightieth year after the children of Israel were come out of the land of Egypt], in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

2 And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made windows of narrow lights.

of these "great stones," carefully hewn, and bevelled at the edges, are probably still to be seen in the place where they were set by Solomon's builders, at the south-western angle of the wall of the Haram area in the modern Jerusalem. The largest of these are 30 feet long by 7½ feet high. (See Robinson's 'Researches in Palestine,' vol. i. pp. 386-395; and compare below, ch. vii. 10.)

and hewed stones. It would improve the sense to remove the conjunction and, to which there is nothing correspondent in the original. The same stones are intended in all the three cases.

18. The stone-squarers. The Gebalites. The word translated "stone-squarers" is certainly a proper name, as rendered in the margin. The people intended seem to be the inhabitants of Gebal, a Phoenician city between Beyroot and Tripolis, which the Greeks called Byblus, and which is now known as Jbeil. Gebal is mentioned in Ps. lxxxiii. 7, and again in Ezek. xxvii. 9, both times in connexion with Tyre, to which it was probably at this time subject.

chap. vi. 1. In the four hundred and eightieth year. (See note A at the end of the chapter.)

2. The length . . . threescore cubits. The size of Solomon's temple depends upon the true length of the Jewish ammah, which is doubtful. The measure was certainly a cubit of some kind or other; but whether one based on the length of the bone of the fore-arm, or on the distance from the elbow to the tip of the middle finger, or on that between the elbow and the knuckles, cannot be determined. The author of Chronicles tells us that a cubit "of the first (i.e. most ancient) measure" was the one here intended (1 Chron. iii. 1); but we cannot say whether the old measure was longer or shorter than those of later adoption. The ancient ammah has been estimated as somewhat less than a foot (Saalschütz), and again as between 19 and 20 inches (Thenius), a difference of nearly 8 inches, which would produce a variation of nearly 40 feet in the length of the temple-chamber, and of 45 in that of the entire building. It is worthy of remark that, even according to the highest estimate for the ammah, Solomon's temple was really a small building, less than 150 feet long, and less than 35 broad.

the height . . . thirty cubits. In 2 Chr. iii. 4 the general height of the building is not mentioned, but the height of the porch is said to have been 120 cubits. This, however, is perhaps a corrupt reading. (See note ad loc.)

3. The porch before the temple. Remark that the measures of the temple, both "house" and porch, were exactly double those of the older tabernacle, which had twenty boards at the sides, each a cubit and a half broad (Ex. xxvi. 16, 18, 20), and six boards of the same breadth, with two angle boards or posts, at the two ends. (Compare Josephus, 'Ant. Jud.' iii. 6, § 3, where the breadth is positively stated at 10 cubits.) This identity of proportion confirms the numbers in both instances, and amounts to an undesigned coincidence, indicating the thoroughly historical character of both Kings and Exodus.

4. Windows of narrow lights. Hebrew scholars are still divided as to the meaning of this passage. Gesenius, De Wette, Keil, and the majority of moderns, believe windows with fixed lattices, or jalousies, to be
5 ¶ And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrow rested round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor anvil nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs intended. Professor Lee and others maintain the correctness of the marginal rendering, "windows broad within and narrow without,"—windows, i.e., greatly splayed, externally, with semicircular lintels, but opening wide within, like the windows of old castles. The balance of authority is in favour of the meaning "windows with fixed lattices." The windows seem to have been placed high in the walls, above the chambers spoken of in vv. 5-8.

5. Chambers.] The Hebrew word here used is in the singular, and would perhaps be best translated a lean-to. It is applied in the feminine to each of the three stories of chambers which were built round the temple (verse 6), and in the masculine to the entire building made up of these stories (verse 10); but is never applied to a single chamber.

against the walls of the house round about.] That is, the lean-to completely surrounded three sides of the building, the north, the west, and the south. It abutted both upon the holy place, the main chamber of the temple, 40 cubits long and 20 wide, into which the worshipper entered from the porch, and also upon the oracle, or holy of holies, a cube of 20 cubits (verse 20), which lay beyond. The writer assumes that the arrangement which he explains in vv. 16-20 is already known to his readers.

be made chambers (marg. ribs) round about.] This word is in the plural. Its primary meaning is perhaps rather "sides" than "ribs." (Kilgad loc.) It is used in this chapter (1) of the individual chambers, and (2) of each of the three stories (verse 8), but not of the entire lean-to.

6. Without . . . be made narrowest rests.] In order to preserve the sanctity of the temple, and at the same time to allow the attachment to it of secular buildings—sleeping apartments, probably, for the priests and other attendants—Solomon made "rebatements" in the wall of the temple, or in other words built it externally in steps, thus:—The beams, which formed the roof of the chambers and the floors of the upper stories, were then laid on these steps or "rests" in the wall, not piercing the wall, or causing any real union of the secular with the sacred building. It resulted from this arrangement that the lowest chambers were the narrowest, and the uppermost considerably the widest of all, the wall receding each time by the space of a cubit.

7. Stone made ready before it was brought thither.] The spirit of the command "not to lift up any iron tool" on the stones of an altar (Ex. xx. 25; Deut. xxvii. 5) seems to have been followed by the Jewish king in building the temple. Every stone was so carefully prepared in the quarry (supra, v. 18), that without further chipping it exactly fitted into its place. Thus the fabric rose without noise.

8. The door for the middle chamber.] I.e. The door which gave access to the midst "set of chambers." The writer apparently thinks it unnecessary to say how the chambers on the ground-floor were reached. (They might have had several doors, or each their own door, in the outer wall of the lean-to.) He is only bent on explaining how men reached the middle and upper floors. For them he tells us there was a single door in the right or south wall, from which a winding staircase ascended to the second tier, while another ascended from the second to the third. The staircase no doubt occupied a portion of the space which would otherwise have been thrown into the chambers. The door to it, we may be sure, was in the outer wall of the building, not in the wall between the chambers and the temple. That would have desecrated the temple far more than the insertion of beams. (See note on verse 6.)
into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the Lord came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.
14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar; both the floor of the house, and the walls of the cieiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

Israel.] The promise to “dwell among” the Israelites had been made to Moses (Ex. xxv. 8; xxix. 45), but had not been repeated to David.

And will not forsake ... Israel.] This promise, if not absolutely new, seems to have been at any rate more positive and general than any previous similar promise. Moses promised the people that God would not forsake them in their struggles with the Canaanites (Deut. xxxi. 6, 8); and God made a similar promise to Joshua (Josh. i. 5). But the assurance now given seems to be that God will not at any time or under any circumstances wholly forsake Israel.

14. So Solomon built the house.] The account of the building has been interrupted by the narrative of verses 11-13. It is now resumed, with a repetition of the last facts noticed with respect to it—a common practice among all writers.

15. And he built.] Or “constructed.” The internal fittings and furniture form the subject of the chapter from this verse to verse 36.

both the floor of the house and the walls, &c.] The marginal rendering is here right, and not the rendering in the text. The whole verse should be thus translated and punctuated:—“And he constructed the walls of the house within with boards of cedar; from the floor of the house to the walls of the cieiling he covered them on the inside with wood; and he covered the floor of the house with planks of juniper.”

the walls of the cieiling.] “The walls of the cieiling” are either the cieiling itself, or the upper part of the side walls, that part which touched the cieiling. The meaning of the phrase, “from the floor of the house to the walls of the cieiling,” is simply from top to bottom.

with planks of fir.] Rather “juniper.” See note on ch. v. 8.

16. And he built.] The description of verse 15 applies to the main chamber of the temple, the holy place, only. The writer now proceeds to describe the holy of holies. The meaning is, that at the distance of 20 cubits, measured along the side walls of the house from the end wall, Solomon constructed a partition, which reached from the floor to the cieiling, by means of cedar planks; and that he thus made for himself, within the house, a sanctuary for a holy of holies. The partition had, of course, a doorway in it. (See verse 31.)

17. And the house ... was forty cubits.] As the whole temple, exclusive of the porch, was 60 cubits long (verse 2), and the sanctuary was 20 cubits (verse 16), the main chamber—the house or temple, par excellence—had a length of 40 cubits.

**Ground Plan of Temple.**

1. Holy of Holies, Oracle or Sanctuary.
2. Holy Place, or Main-chamber.
3. Porch.
4. Priest’s Chambers.
5. Position of Altar of incense.
18 And the cedar of the house within was carved with "knops and open flowers: all was cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of olive tree, each ten cubits high.
24. And the height of the cherub was ten cubits: both the cherubim were of one measure and one size. 
25. And he set the cherubim within the inner house: and the cherubim stretched forth their wings. 

28. And he overlaid the cherubim with gold.
29. And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without.
30. And the floor of the house he overlaid with gold, within and without.
31. ¶ And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall.
32. The two doors also were of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees.

Overlaid with a golden plating. No doubt the general character of the form, whatever that may have been, was preserved; but the arrangement of the wings, and the direction of the faces, seem to have been different. Moses' cherubim "covered with their wings over the mercy seat;" Solomon's stretched out theirs to the full, so that the four wings, each five cubits long (verse 24), extended across the whole sanctuary, the width of which was twenty cubits (verse 20). The former looked toward one another, and were bent downward towards the mercy seat (Ex. xxxvii. 9); the latter looked outward, towards the great chamber. (See 2 Chr. iii. 13, and note.)

of olive-tree.] The tree intended is probably the oleaster or wild olive, not the cultivated species. The two are mentioned together in Neh. viii. 15, where our version has "olive branches and pine branches."

27. They stretched forth the wings of the cherubim.] The marginal rendering—"the cherubim stretched forth their wings"—is against the laws of Hebrew grammar.

29. Carved figures of cherubim and palm-trees, and open flowers.] There is a considerable resemblance between the decoration here described and a portion of the ornamentation used by the Assyrians. Patterns are frequent in which winged bulls—not perhaps very different in shape from the Jewish cherubs—kneel down on either side of a vegetable form which seems to represent a palm-tree. (Layard, Monuments of Nineveh, 1st series, pls. 43 to 45.) Of all architectural ornaments the commonest in Assyria is the rosette, which probably represents an open blossom. Thus palms, cherubs, and flowers—the main decorations of Solomon's temple—meet likewise in the ornamentation of the Assyrians, a circumstance which can scarcely be accidental.

within and without.] I.e. both in the inner chamber, or holy of holies, and in the outer one. So, too, in the next verse.

31. Doors of olive-tree.] See the second note on verse 23.

the lintel and side-posts were a fifth part of the wall.] This rendering is more correct than that in the margin. The meaning seems to be that the lintel was one-fifth of the width of the wall, and each door-post one-fifth of its height. Thus the opening was a square of four cubits, of six feet. (See verse 20.)

32. The two doors.] As in the Assyrian gateways generally, so here the aperture was not closed by a single door, but by two leaves which met in the middle.

and spread gold upon the cherubim and upon the palm-trees.] This clause is added to mark that the doors were not simply sheeted with gold, like the floors (verse 30), but had the gold hammered to fit the forms of the palms, cherubs, and flowers carved upon them. (See verse 35.) Such hammered metal-work, generally in bronze, has been found in tolerable abundance among the Assyrian remains. (Layard, Nineveh and Babylon, p. 199.)
33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall.

34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work.

36 ¶ And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 ¶ In the fourth year was the foundation of the house of the Lord laid, in the month Zif;

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

33. The door of the temple.] The door, that is, which led from the porch into the great chamber of the temple.

a fourth part of the wall.] Or, “five cubits high,” which was, therefore, the height of the doorway; probably its breadth was also five cubits, though this is not stated.

34. The two doors were of fir-tree.] Rather juniper. (See above, note on ch. v. 8.)

the two leaves of the one door.] Each door was made in two parts, which folded back on one on the other like shutters, by means of hinges. The weight of the doors no doubt made it inconvenient to open the whole door on every occasion.

36. And be built the inner court.] That there was also an outer court might be gathered from this passage. Such a court is distinctly mentioned in 1 Chr. iv. 9. The inner court is probably identical with the “higher court” of Jeremiah (xxxvi. 10), being raised above the outer, as were sometimes the inner courts of Assyrian palaces. The court seems to have surrounded the temple. Its dimensions may be reasonably presumed to have been double those of the Court of the Tabernacle, i.e. 100 cubits on each side of the temple and 200 cubits at the ends; or, about 720 feet long by 360 broad.

with three rows of hewed stone.] Most commentators refer these words to a fence enclosing the court; and this was certainly the view of the LXX., who added κυκλήθην, “round about.” But J. D. Michaelis is perhaps right in understanding the clause of the area of the court, which was formed, he thinks, by three layers of hewn stone placed one above the other, and was then boarded on the top with cedar planks. Such a construction would no doubt be elaborate; but if it was desired to elevate the inner court above the outer, this is the way in which it would be likely to have been done. The temple would be placed, like the Assyrian palaces, on an artificial platform; and the platform, being regarded as a part of the sacred building, would be constructed of the best material.

38. Seven years.] Or, more exactly, “seven years and six months,” since Zif was the second and Bul the eighth month. (See verse 1.)

Additional note on v. 1.

In the four hundred and eightrth year.] It is upon this statement that all the earlier portion of what is called the “received chronology” depends. The year of the foundation of the temple can be approximately fixed by adding the remaining years of Solomon’s reign, the years of the kings of Judah, and the seventy years of the captivity, to the received date for the accession of Cyrus to the throne of Babylon. The chronology thus obtained is checked and (in a general way) confirmed by the ancient document called the ‘Canon of Ptolemy,’ by the recently-discovered ‘Assyrian Canon,’ and again by the chronology of Egypt. Amid minor differences there is a general agreement, which justifies us in placing the accession of Solomon about B.C. 1000. But great difficulties meet us in determining the sacred chronology anterior to this. Apart from the present statement, the chronological data of the Old Testament are insufficient to fix the interval between Solomon’s accession and the Exodus, since several of the periods which make it up are unestimated. The duration of Joshua’s judgeship, the interval between his death and the servitude of Chushan-Rishathaim, and the duration of the judgeships of Shamgar and Samuel, are not mentioned in Scripture. Again, the frequent occurrence of round
numbers (twenty, forty, and eighty) in this portion of the chronology seems to indicate an inexact reckoning, which would preclude us from fixing the dates with any accuracy. Under these circumstances chronologists have found in the present verse their sole means of extrication from the difficulties which beset this portion of the inquiry; and the "received chronology," in its earlier portion, is (as has been already observed) based entirely upon it. But the text itself is not free from suspicion. 1. It is the sole passage in the Old Testament which contains the idea of dating events from an era—an idea which did not occur to the Greeks till the time of Thucydides. 2. It is quoted by Origen without the words, "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt" ("Comment. in S. Johann." ii. 30). 3. It seems to have been known only in this shape to Josephus, to Theophilus of Antioch, and to Clement of Alexandria, who would all naturally have referred to the date, had it formed a portion of the passage in their day. 4. It is, to say the least, hard to reconcile with other chronological statements in the Old and New Testament.

Though the Books of Joshua, Judges, and Samuel furnish us with no exact chronology, they still supply important chronological data—data which seem to indicate for the interval between the Exodus and Solomon, a period considerably exceeding 480 years. For the years actually set down amount to at least 580, or, according to another computation, to 600; and though a certain deduction might be made from this sum on account of the round numbers, this deduction would scarcely do more than balance the addition required on account of the four unestimated periods. Again, in the New Testament, St. Paul (according to the received text) reckons the period from the division of Canaan among the tribes in the sixth year of Joshua (Josh. xiv.), to Samuel the prophet, at 450 years, which would make the interval between the Exodus and the commencement of the temple to be 570 years. On the whole, therefore, it seems probable that the words "in the four hundred and eightieth year, &c.," are an interpolation into the sacred text, which did not prevail generally before the third century of our era. (Compare 'Introduction to Judges,' p. 120.)

CHAPTER VII.

1. The building of Solomon's house. 2. Of the house of Lebanon. 6. Of the porch of pillars. 7. Of the porch of judgment. 8. Of the house for Pharaoh's daughter. 13. Hiram's work of the two pillars. 23. Of the molten sea. 38. Of the ten basins. 38. Of the ten lavers, 40. and all the vessels.

BUT Solomon was building his own house thirteen years, and he finished all his house.

2. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height merely its parts. But perhaps it is best to consider the "house" of verse 1 as the palace proper—Solomon's own dwelling-house (see verse 8); the house of the forest of Lebanon with its porches, as the state apartments; and the house for Pharaoh's daughter as the bareem or zenana; and to regard these three groups of buildings as distinct, though interconnected, and as together constituting what is elsewhere termed "the king's house" (1 K. ix. 10).

The house of the forest of Lebanon.] This name was probably given, not on account of any "pleasant shades and groves" surrounding the house, nor simply by reason of the employment of cedar in its construction, but from the supposed resemblance of the mass of cedar pillars, which was its main feature, to the Lebanon cedar forest.

The length thereof was a hundred cubits.}
thereof thirty cubits, upon four rows of
cedar pillars, with cedar beams upon the
pillars.

3 And it was covered with cedar
above upon the beams, that lay on
forty five pillars, fifteen in a row.

4 And there were windows in three
rows, and light was against light in
three ranks.

5 And all the doors and posts
were square, with the windows: and
light was against light in three ranks.

6 ¶ And he made a porch of
pillars; the length thereof was
fifty cubits, and the breadth thereof
thirty cubits: and the porch was
before them: and the other pillars
and the thick beam were before
them.

7 ¶ Then he made a porch for
the throne where he might judge,
even the porch of judgment: and it
was covered with cedar from one
side of the floor to the other.

the breadth thereof fifty cubits.] Or 75 feet,
a breadth very much greater than is ever found
in Assyria, and one indicative of the employ-
ment in the two countries of quite different
methods of roofing. By their use of pillars
the Jews, like the Persians, were able to cover
in a very wide space.

four rows of cedar pillars.] It is almost
impossible to reconcile this number with the
numbers in the next verse. If the pillars were
forty-five, fifteen in a row, there should have
been but three rows, as seems to have been
the case in the old palace of Cyrus at Pasar-
gadzæ. If there were four rows of fifteen,
the number of pillars should have been sixty.
Pillars, one over the other, as Keil under-
stands, are not to be thought of. The Septua-
gint gives “three rows" instead of "four"—
which removes all difficulty.

3. Upon the beams.] The word here used
is the same which in the preceding chapter
was applied to the side chambers of the temple.
(See the last note on ch. vi. 5.) Apparently
it has here (as in ch. vi. 15) the force of
“beams," a meaning obtained from “side"
through the intermediary sense of “rib.”

4. And there were windows in three
rows.] Most expositors understand three
ranges of windows, one above the other, on
either side of the house; but perhaps Houbi-
gant is right in suggesting that the three
ranges were one in either side wall, and the
third in a wall down the middle of the hall,
along the course of the midstrow of
pillars. A wall down the middle of an un-
usually wide apartment, not reaching the two
ends, was found at Nimrud by Mr. Layard.
(‘Nineveh and its Remains,’ vol. i, plan op-
posite p. 134.)

in three ranks.] Literally, “three times.”
The windows were directly opposite one
another, giving what we call a through light.

5. All the doors and posts.] “Doors and
posts” is better than “spaces and pillars”
(marg.). The doorways, and the posts which
formed them, seem to be intended.

were square.] Square at top, not arched or
rounded. In Assyrian buildings arched door-
ways were not uncommon.

with the windows.] The meaning here is
very doubtful. Gesenius translates “all the
doors and posts were made square with layers
of beams.”

in three ranks.] “Three times,” as in verse 4.
The meaning seems to be that the doorways
also, like the windows, exactly faced one
another.

6. And be made a porch of pillars.] It
is not expressly said that this was the porch
of the “House of the Forest;” but from
the correspondence of its length with the
breadth of that house (see verse 2), which
exactly resembles the correspondence of the
length of the temple porch with the breadth
of the temple (supra, vi. 2, 3), we may fairly
assume that it was so. Porches of columns
immediately in front of columnar chambers
were a favourite feature of Persian architecture

and the porch was before them.] Rather
“a porch.” There is no article; and most
commentators are agreed that a second
porch—a minor vestibule before the great
vestibule—is intended. The whole verse
should be translated, “And he made the
porch of the pillars in length 50 cubits,
and in breadth 30 cubits, and a porch
before them (i.e. the pillars), and pil-
ars, and a base (or step) before them.”
Most of the Persepolitan porches had small
pilastered chambers at some little distance
in front of them. Compare the Egyptian
“propylæa.”

7. The porch of judgment.] It has been well
remarked that this “porch or gate of justice
still kept alive the likeness of the old patri-
archal custom of sitting in judgment at the
gate; exactly as the ‘Gate of Justice’ still
recalls it to us at Granada, and the Sublime
Porte—‘the Lofty Gate’—at Constantin-
ople.” (Stanley, ‘Jewish Church,’ and series,
p. 195.)
8 ¶ And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and or the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He was a widow's son of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work

8. *And his house where he dwelt.* This is probably the “house” of verse 1. (See the first note on verse 2.)

9. *According to the measures of hewed stone.* The stones were uniform—all cut to certain fixed measures of length, breadth, and thickness.

10. *Great stones.* On the size of the stones used for the substructions of the temple, see note on ch. v. 17. The foundation stones of the palace were of inferior size; but still they indicate the same grand and massive style of construction.

11. *Above were... cedars.* That is to say, the roof in every case was of cedar.

12. *And the great court.* The palace, like the temple, had two courts (see note on ch. vi. 36), not, however, one immediately within the other. The lesser court of the palace seems to have been a private inner court among the buildings (verse 8). The greater court was outside all the buildings, surrounding the palace on every side. Assyrian palaces had always such an external court, and had generally one or more inner courts or quadrangles.

13. *King Solomon sent and fetched Hiram out of Tyre.* According to 2 Chr. ii. 7, Solomon, when he made his first application to King Hiram (supra, v. 2–6), asked to have a skilful artificer in metalwork sent to him; and King Hiram assented, and sent a man who bore the same name with himself, a master workman, known as Hiram Ab, i.e. Master Hiram (2 Chr. ii. 13; iv. 16). The “sent and fetched Hiram” of the present verse represents in brief this complex translation.

14. *He was a widow's son of the tribe of Naphtali.* In 2 Chr. ii. 14, we read, that Hiram was “the son of a woman of the daughters of Dan.” The best way of reconciling this apparent discrepancy is to suppose, with Keil and Berthau, that Hiram's mother, while by birth of the tribe of Dan, had had for her first husband a man of the tribe of Naphtali.
all works in brass. And he came to
king Solomon, and wrought all his
work.

15 For he cast two pillars of
brass, of eighteen cubits high apiece:
and a line of twelve cubits did com-
pass either of them about.

16 And he made two chapiters of
coloured brass, to set upon the tops of
the pillars: the height of the one
chapiter was five cubits, and the
height of the other chapiter was five
cubits:

and wrought all his work.] i.e. all his metal
work. Though Hiram was skilled also to work
in stone, and in timber, in purple, in blue, in
fine linen, and in crimson (1 Chr. ii. 41),
yet his work that he personally did for Solom-
on seems to have been limited to metal-
work, and indeed to works in brass. (See
below, verse 45, and compare 2 Chr. iv. 16.)

15. For he cast two pillars.] It is un-
certain whether these famous pillars, which
were broken in pieces by the Babylonians
when they destroyed Jerusalem (2 K. xxv.
13; Jer. lii. 17), were primarily for use
or for ornament—whether, i.e., they were
supports to the roof of the temple porch,
or mere columns standing by themselves
under or in front of the porch. Among
the advocates of the latter view are Keil, Kugler,
Winer, and Gesenius; among the advocates
of the former are F. Meyer, Bottcher, The-
nius, and Mr. Ferguson. It is certain that
the Phcenicians used isolated metal columns
as sacred ornaments, so that Hiram
would be familiar with such a mode of ornamenta-
tion. And it seems very improbable that,
while all the other supports of the temple
were of cedar, two, and two only, should
have been of brass. There is also a difficulty
in regarding the pillars as supports on account
of their height, which does not suit the di-
ensions of the porch according to any theory
of either. It seems, therefore, best to regard
these pillars as isolated columns, standing a
little in front of the porch of the temple.

eighteen cubits high apice.] Eighteen
cubits appears to have been the height of the
shaft only. The capital consisted of two
members, one of network ornamented with
pomegranates, which was five cubits high
(verse 16), and the other of lily work, which
was four cubits (verse 19). The entire metal
pillar was thus 37 cubits high; and if it had
a stone base of eight cubits, which would
not be greatly out of proportion, the height
of 35 cubits (524 feet), mentioned in 2 Chr.

iii. 15, which is not to be accounted for by
any theory of duplication, would have been
reached. The height of some of the Perse-
opolitan columns, with which these pillars may
be best compared, is 67 feet.

a line of twelve cubits did compass either.] A
circumference of 12 cubits (18 feet) implies
a diameter of about 5 feet 9 inches at the
base, which would make the column some-
what heavy in appearance. Egyptian pillars
were, however, even thicker in proportion to
their height.

16. Two chapiters.] Or “capitals.” The
general character of the capitals, their great
size in proportion to the shaft, which is as
one to two, and their construction of two
different members, remind us of the pillars
used by the Persians in their palaces,
which were certainly “more like Jachin and
Boaz than any pillars that have reached us
from antiquity.” (Ferguson, in Smith’s Bibli-
cal Dictionary, vol. iii. p. 148.) At the same
time there is no sort of resemblance in the
ornamentation, which seems to have been
far more elaborate than that of the Persian
capitals.

17. Nets of checkerwork and wreaths of
chainwork.] Or “nets chequerwise, and
festoons chainwise,—probably a fine net-
work over the whole, and chainwork hanging
in festoons outside.

Seventeen for the one chapiter.] Or “a net for
the one chapiter and a net for the other
chapiter.” (See note B at the end of the
chapiter.) The two nets are mentioned again
in verse 41.

18. With pomegranates.] The pome-
granate was one of the commonest ornaments
in Assyria. It was used on quivers, on spear-
shafts, and mace-heads, in patterns on door-
ways and pavements, &c. It is doubtful
whether a symbolical meaning attached to it,
or whether it was merely selected as a beau-
tiful natural form.
upon the top of the pillars were of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jaichin: and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars was lily work: so was the work of the pillars finished.

23 ¶ And he made a molten sea, ten cubits from the one brim to the other: it was round all about,

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20. The pomegranates were two hundred.] The “four hundred” pomegranates of verse 42, and of 2 Chr. iv. 13, are obtained (as appears from these passages) by counting the pomegranates of both pillars together. In Jerem. lii. 23, we hear of one hundred pomegranates round about upon the network of the capitals, whereof ninety-six faced the cardinal points, the remaining four apparently occupying the angles. This seems to be an account of the arrangement of a single row of pomegranates, whereof each pillar had two.

round about upon the other chapter.] Here, and elsewhere in this chapter (see especially verse 15), a portion of the original text has fallen out in consequence of the repetition of words. The full phrase of the original has been retained in verses 16 and 17 (cf. “The height of the one chapter was five cubits, and the height of the other chapter was five cubits”); but in verses 15 and 30 the end of the first clause and the beginning of the second have dropped out. Verse 15 reads in the Hebrew—“He cast two pillars of brass; eighteen cubits was the height of the one pillar... and a line of twelve cubits compassed the other pillar.” Originally it must have stood thus: “He cast two pillars of brass; eighteen cubits was the height of the one pillar, and eighteen cubits was the height of the other pillar; and a line of twelve cubits compassed the one pillar, and a line of twelve cubits compassed the other pillar.” In the present place the writer no doubt said—“And the pomegranates were two hundred in rows round about upon the other chapter, and two hundred in rows round about upon the other chapter.”

21. In the porch.] Rather, “at the porch.” (See above, note 1, on verse 15.)

and called the name thereof Jaichin.] The LXX. in the parallel passage of Chronicles (2 Chr. iii. 17), translate Jaichin and Boaz by Κατοδήμων and Ἰωίων—“Direction” and “Strength.” Literally, Jaichin would seem to be, as rendered in the margin, “He will establish”; while Boaz may either be “in strength,” or “in him is strength,” or “in it is strength.” The meaning was probably “God will establish in strength” (i.e. firmly) the temple and the religion connected with it.

22. Upon the top of the pillars was lily-work.] See above, verse 19. There is a cornice of (so-called) lily-work at Persepolis consisting of three ranges of broad oval pointed leaves, one over the other. (See the ‘Biblical Dictionary,’ vol. iii. p. 1457.) Lilies are also represented with much spirit on a bas-relief from Koyunjik. (‘Ancient Monarchies,’ vol. i. p. 440.)

23. And he made a molten sea.] The “molten sea” of Solomon, so called from its great size, took the place of the laver of the tabernacle (Ex. xxx. 18–21), which was required for the ablutions of the priests. It was ten cubits, or fully fifteen feet, in diameter at top, and therefore forty-seven feet in circumference, with a depth of five cubits, or 7½ feet. As a vessel of these dimensions, if hemispherical, would certainly not hold 2000, much less 3000 (2 Chr. iv. 3) baths, the bath equaling 7½ gallons, it is now generally supposed that the bowl bulged considerably below the brim, and further, that it had a “foot,” or basin which received the water as it was drawn out by taps from the bowl. The “2000 baths” of verse 26 may give the quantity of water ordinarily supplied to the “sea.” The “3000 baths” of 2 Chr. may represent the utmost that the laver could anyhow take. Bowls of a considerable size are represented in the Assyrian bas-reliefs; but none of such dimensions as to bear comparison with this of Solomon. Even the largest of which we hear in Greek history were greatly inferior to it. These are the silver bowl dedicated by Croesus at Delphi (Herod. i. 51), and a bronze bowl, seen by Herodotus in Scythia (ib. iv. 81), each of which held 600 amphora, or 5400 gallons, less than one-third of the contents of the “molten sea,” even according to the lowest estimate.

a line of thirty cubits did compass it round about.] The slight inexactness of reckoning the proportion of the circumference to the diameter
his height was five cubits: and a line of thirty cubits did compass it round about.

24. And under the brim of it round about there were knockings compassing it, ten in a cubit, compassing the sea round about: the knockings were cast in two rows, when it was cast.

25. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

26. And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

27. ¶ And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28. And the work of the bases was on this manner: they had borders, and the borders were between the ledges:

29. And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

30. And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersets: under the laver were undersets molten, at the side of every addition.

at 3 to 1, instead of 3'4/16 to 1, will not disturb any reasonable student of Scripture. In matters which have no bearing on religion the sacred writers are constantly content with general statements and approximate truth.

24. Under the brim of it . . . there were knockings.] Literally "goiards."—i.e. a boss or ball ornament encircled the rim of the bowl in two rows.

25. It stood upon twelve oxen.] See note on Ex. xx. 5.

26. An hand-breath thick.] The palm or hand-breath seems to have a little exceeded three inches (Thenius).

with flowers of lilies.] Rather "in the shape of a lily flower." The rim is a slightly curved outwards, like the rim of an ordinary drinking-cup, or the edge of a lily blossom. See the marginal rendering of the same phrase in 2 Chr. iv. 5.

it contained two thousand baths.] See the first note on verse 23.

27. And be made ten bases of brass.] These were bases for the ten lavers described in verse 38. We learn from 2 Chr. iv. 6, that these lavers were for the washing of such things as were offered for the burnt offering, while the "sea" was for the ablutions of the priests. The description of the bases is full of difficulties, owing to the uncertain meaning of many of the terms employed, which are technical, and of rare occurrence. The general character of the bases is, however, tolerably clear. They were square stands, 6 feet each way, and 4 1/2 feet high, elaborately ornamented on their four sides, and resting upon four wheels, 2 1/2 feet in diameter. Each stand supported a laver 6 feet high, which contained 40 baths, or about 340 gallons.

28. They had borders.] Rather "panels," a set of square compartments covering the upper portion of the four sides.

the borders were between the ledges.] These "ledges" seem to be borders, or mouldings, at all the angles of the bases, along the lines where the sides were joined, covering and concealing the joining.

29. On the borders . . . were lions, oxen, and cherubims.] The lion and the ox are the two animal forms which occur most frequently in Assyrian decoration.

upon the ledges there was a base above.] Upon the "ledges" which surrounded the top of the base there was a stand for the laver, distinct from the upper surface of the base.

beneath the lions and oxen were certain additions made of thin work.] The whole of each side was not panelled. Below the panelling, with its ornamentation of lions, oxen, and cherubim, was a space decorated differently. Here were garlands hanging in festoons, literally, "garlands, pensile work."

30. Plates of brass.] Rather "brassan axolestroon" (Genestius).

the four corners . . . bad undersets.] These "undersets" (literally, "shoulders")
31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, four-square, not round.

32 And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit.

33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten.

34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself.

35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this manner he made the ten bases: all of them had the undersetters were of the very base itself Cast with it, not afterwards attached to it, and therefore stronger, and better able to support the laver.

35. In the top of the base was there a round compass.] This may be either a circular elevation, half a cubit high, or a circular depression, half a cubit deep. It is more consonant with the statement in verse 29, that "upon the ledges there was a stand for the laver," to suppose the former. Otherwise a depression, into which the laver might have fitted, would have given a great increase of steadiness, and so of security, when the lavers were moved.

36. The ledges ... the borders] Literally, "hands." According to the proportion of every one.] This is generally understood to mean "as large as the room left for them allowed," implying that the panels were smaller than those on the sides of the base, and allowed scant room for the representations.
one casting, one measure, and one size.

38 ¶ Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars;

42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass.

46 In the plain of Jordan did king Solomon cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was.

49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,
And the bowls, and the snuffers, and the basons, and the spoons, and the censors of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

Ornamental work of the candlesticks. (See Ex. xxv. 31-33.) The "lamps" held the lights, and were placed at the ends of the branches (ib. verse 37). The "tongs" was the instrument for trimming the lamps (ib. verse 38).

50. And the bowls;] Not the "bowls" of the candlesticks, which were at the ends of the branches, and held the lamps (Ex. xxv. 33), but rather the "bowls" for the tables (Ex. xxxvii. 16), which were probably large vases to contain oil for the lamps.

The snuffers.] "Knives" (Thenius). The word is translated "pruning-hooks" ("scythes" in the margin) in Is. ii. 4; and Mic. iv. 3.

The basons.] Of these we learn from 2 Chr. iv. 8, there were a hundred. Probably they were to receive the water of sprinkling and the blood of the sacrifices.

The spoons.] Rather, "incense cups." (See note on Ex. xxv. 29.)

ADDITIONAL NOTES on vv. 12, 17, 40.

Note A, v. 12. "Both for the inner court."

For הַעֲדוֹת in this passage Bishop Horsley proposed to read הַעֲדוֹת, HoubigantReadOnly pull Ṿide, and then for האל simply pull. The smallest sufficient change would be the substitution of י for י before וֹ. The meaning would then be, "as (was done) in the inner court of the Lord's house, and in the porch of the house."

Note B, v. 17. "Seven for the one chapter."

"A net" is שָׁבַע; "seven" is שָׁבַע. If the latter had been the true reading, it would have had a substantive—either שבָע or שָׁבַע—as after it. The reading followed by the LXX. was שָׁבַע. The true reading here is undoubtedly שָׁבַע, "nets" (or, according to some, "ash-pans"), not שָׁבַע, "lavers." The former word occurs in the parallel passage of Chronicles (2 Chr. iv. 11), and is joined with the shovels and the basons in Ex. xxxvii. 3; 2 K. xxxv. 14; Jerem. lii. 18. It also occurs in the recapitulation of Hiram's works both in 2 Chr. iv. 16 and in the present chapter (verse 45). This last fact is decisive.

It may be added that several MSS. have שָׁבַע, and that it is the reading followed by the Chaldee and Greek (LXX.) versions.

Note C, v. 40. "Hiram made the lavers."

The true reading here is undoubtedly שָׁבַע, "pots" (or, according to some, "ash-pans"), not שָׁבַע, "lavers." The former word occurs in the parallel passage of Chronicles (2 Chr. iv. 11), and is joined with the shovels and the basons in Ex. xxxvii. 3; 2 K. xxxv. 14; Jerem. lii. 18. It also occurs in the recapitulation of Hiram's works both in 2 Chr. iv. 16 and in the present chapter (verse 45). This last fact is decisive.

It may be added that several MSS. have שָׁבַע, and that it is the reading followed by the Chaldee and Greek (LXX.) versions.
CHAPTER VIII.

1 The feast of the dedication of the temple. 12. 54 Solomon’s blessing. 22 Solomon’s prayer. 62 His sacrifice of peace offerings.

THEN Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

CHAP VIII. 1. Solomon assembled the elders.] A great many MSS. have “all the elders;” and so the Septuagint, the Syriac, Arabic, and other ancient versions.

all the heads of the tribes.] There seems to be a contrast here between the more popular proceedings of David, who, when he brought up the ark to Mount Zion, “gathered together all the chosen men of Israel, thirty thousand,” and the statelier, more aristocratic system of his son, who, born in the purple, conducts himself in a loftier way, merely summoning the chief men as representatives of the nation. The rest of the people “assembled themselves” (verse 3), and were mere spectators of the solemnity.

2. At the feast in the month Ethanim.] “The feast in the month Ethanim” was the Feast of Tabernacles, or In-gathering, at once a commemoration of the dwelling in booths at the time of the Exodus (Lev. xxiii. 41), and a festival of thanksgiving on account of the completion of harvest (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xvi. 13). The people flocked, of course, to Jerusalem at this feast, since it was one of the three on which they were required to “appear before the Lord” (Ex. xxiii. 17; xxxiv. 23; Deut. xvi. 16).

3. The priests took up the ark.] In the parallel passage of Chronicles (2 Chr. v. 4), we read, “the Levites took up the ark;” and certainly by the law the ark was the special charge of the Kohathites (Num. iii. 31; iv. 15). Still, there is no contradiction between Kings and Chronicles, for all priests were Levites (Josh. iii. 3), though all Levites were not priests. Solomon appears not to have been content on this grand occasion to commit the bearing of the ark to ordinary Levites. As Joshua had done at the passage of the Jordan (Josh. iii. 6), and again at the compassing of Jericho (ib. vi. 6), he called upon the priests themselves to bear the holy structure, allowing to mere Levites only the inferior honour of helping to transport the tabernacle and the vessels of the sanctuary. (See verse 4.)

4. And the tabernacle of the congregation.] By “the tabernacle of the congregation” seems to be meant, not the tented structure erected for the ark on Mount Zion (2 S. vi. 17) by David, but the original tabernacle made by Moses (θησαυρός ὁ ἰερός ἱερός ἐπωνυμένος, Joseph. 'Ant. Jud.' viii. 4, § 1), which had hitherto remained at Gibeon. (See note on ch. iii. 4.) Though neither the tabernacle, nor its holy vessels, were applied to any use in the temple, their sacred character made it fitting that they should be deposited within its precincts. Most probably they were placed in the treasury.

5. Sacrificing sheep and oxen that could not be told for multitude.] Sacrifices had been offered by David when he brought the ark to Mount Zion (2 S. vi. 13), but apparently in no great numbers. (See 1 Chr. xv. 26.)

6. Unto his place.] The holy of holies, the place which Solomon had specially prepared for it. (See above, vi. 16.)
8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord.

11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 ¶ Then spake Solomon, The Lord said that he would dwell in thick darkness.

9. They drew out the staves] The staves of shittim-wood, overlaid with gold (Ex. xxv. 13), by means of which the ark was borne. It was forbidden to withdraw these wholly from the rings (ib. verse 15); but they appear to have been now drawn forward in such a way that their ends or heads could be seen from the holy place, or great chamber of the temple, though without their being visible from the porch or vestibule. There are various ways in which this might be possible, as e.g. if the doorway into the holy of holies was not exactly opposite the ark, but a little on one side; or if, though that doorway was in the middle, opposite the ark, the doorway from the porch into the main chamber was not opposite to it. In Assyrian temples the arrangement of the outer door, the inner door, and the sanctuary, seems to have been design- edly such that a mere passer-by on the outside should not obtain even a glimpse of the shrine (Ancient Monarchies, vol. i. p. 400). It is suggested that the withdrawal of the staves was intended as a sign that the ark had reached "the place of its rest," and was not to be borne about any more (Stanley's "Jewish Church," and Series, p. 215).

there they are unto this day.] This statement is curious, considering that the writer of the books of Kings wrote after the destruction of Jerusalem, and consequently when the temple had been burnt, and its contents destroyed or carried off. (See 2 K. xxv. 27; and compare Introduct. § 3.) It can be no otherwise explained than as a quotation from an author who lived while the temple was still standing.

9. There was nothing in the ark save the two tables of stone.] In Heb. ix. 4, the ark is said to have contained originally, besides "the tables of the covenant," "the golden pot that had manna, and Aaron's rod that budded." And it is natural, though not necessary, to understand Ex. xvi. 34, and Num. xxvii. 10, in this sense. It would seem that Solomon, now that the sacred chest had reached its final resting-place, and stood in a large chamber surrounded by tables (2 Chr. iv. 8), removed the pot of manna and the rod from the interior, and set them elsewhere in the holy of holies.

which Moses put there at Horeb.] See Ex. xxv. 16, and xl. 30. The "book of the law" was at no time placed in the ark, but "at the side of the ark." (See Deut. xxxi. 26.)

10. The cloud filled the house of the Lord.] The cloud—the visible symbol of the Divine presence—the Shechinah of the Targums—which had been promised before the ark was begun (Ex. xxix. 43), and had filled the tabernacle as soon as it was completed (ib. xl. 44), and which had probably been seen from time to time during the long interval when we have no express mention of it, from a little before the death of Moses (Deut. xxxi. 15) to the present occasion, now once more appeared in full magnificence, and took, as it were, possession of the building which Solomon was dedicating. The presence of God in the temple henceforth was thus assured to the Jews, and His approval of all that Solomon had done was signified.

11. The priests could not stand to minister because of the cloud.] So, when the cloud first entered the tabernacle, Moses "was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. xl. 35). The glory of the Lord, the manifestation of the Divine presence, which the cloud usually veiled, shone forth from it with such brilliancy on some occasions that mortal man could not bear the sight. (Compare Ex. xiv. 24; xix. 21; xxiv. 17, &c.) The present was an occasion of this kind. More particulars concerning the descent of the cloud are given by the writer of Chronicles. (See 2 Chr. v. 11-13.)

12. The Lord said that he would dwell in the thick darkness.] Rather, "The Lord spake of dwelling in the thick darkness." The reference is to such passages as Ex. xiv. 9, 16, 18; xx. 21; Deut. iv. 31; v. 22, &c., as well as to Lev. xvi. 2. Solomon sees in the cloud the visible symbol of God's pre-
13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose /David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the Lord God of Israel.

18 And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt.

sence, and accepts the token as a proof that He has taken possession of the house built for Him, and will thenceforth dwell there.

13. A settled place for thee to abide in for ever.] This was the special idea under which the temple was designed and built—to give the ark of God, and so the Divine presence, a fixed and permanent abode in the land. (See 2 S. vii. 5; 2 Chr. xxviii. 2; Ps. lxxxvii. 16; cxxxiii. 14.)

14. And the king turned his face about.] Solomon had spoken the preceding words, addressed to God, with his face directed to the holy of holies. He now turned round and looked outwards towards the people. The people “stood” to hear him—the attitude of respect and attention.

and blessed all the congregation.] This first blessing seems to have been without speech—an inward prayer accompanied by the ordinary gesture of blessing, an outstretching of the hands with the palms downwards.

15. The Lord God . . . which spake with his mouth . . . saying.] It is noticeable that the exact words of 2 S. vii. are not reproduced; only their general sense is given. In one place (verse 18) what was merely tacitly implied is regarded as actually “said.”

16. Since the day that I brought forth my people Israel.] The fuller version of 2 Chr. vi. 5, 6 (“Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel”) is to be compared with this, as it completes the sense which the more elliptical passage of Kings suggests. But neither passage requires to be corrected by the other. The passage in Kings is in accordance with archaic modes of speech, and is probably the more verbally accurate of the two. The passage in Chronicles is faithful to Solomon’s sense, which it brings out and completes, but in no way changes or modifies.

18. Thou didst well that it was in thy heart.] God’s approval of David’s wish to build a house for the ark, though not expressed, was implied by his acceptance of the design, with only the difference that it should be executed by the son instead of the father, and also by the various promises with which he rewarded the pious wish of “his servant” (2 S. vii. 10-16).

19. Thy son . . . be shall build the house.] See 2 S. vii. 13; 1 Chr. xxii. 10; xxviii. 6.

21. The covenant of the Lord.] The two tables of stone, which contained “the words of the covenant, the ten commandments” (Ex. xxxiv. 28).
22 ¶ And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, Lord God of Israel, keep with thy servant David my father that thou promisedst him, saying, "There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place.

22. Solomon stood before the altar of the Lord.] We learn from 2 Chr. vi. 13 that the king was so placed as to be seen by all present, being raised about five feet above the level of the floor by means of a brazen platform set up before the altar in the midst of the court. We also learn distinctly what is implied below (in verse 54), but omitted here, that, before beginning his prayer, he knelt down upon his knees.

23. Who keepest covenant and mercy.] Solomon has in his mind the words of Moses in Deut. vii. 9, "Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him," &c.

25. There shall not fail thee a man.] See note on ch. ii. 4.

26. O God of Israel.] "O Lord God" is the reading of many MSS., and so the Septuagint, the Vulgate, and the Syriac and Arabic versions.

let thy word, I pray thee, be verified.] Solomon's prayer is, perhaps, generally for the fulfilment of all the promises made to David in connection with the building of the temple. But there seems to be special allusion in this verse to the promise recorded in Ps. cxxxi. 14, "This is my rest for ever; here will I dwell." Hence the question which immediately follows.

27. The heaven and heaven of heavens cannot contain thee.] The expression "heaven of heavens" occurs in Deut. x. 14, and in Ps. cviii. 4. It seems to mean (as Keil explains) "the heaven in its most extended compass"—the illimitable space above the visible heaven or firmament which lies immediately over the earth. Solomon's sense of the majesty, infinitude, and omnipresence of God, is strikingly exhibited in his use of the phrase. The passage is identical in spirit with the words of the evangelical prophet (Is. lxvi. 1), quoted by St. Stephen (Acts vii. 49), and again with those of St. Paul (Acts xvii. 24). Solomon combines with his belief in Jehovah's special presence in the temple, which is the foundation of his whole prayer (see verses 29, 30, 33, 35, 38, &c.), the strongest conviction that he is no local or finite deity, but is ever present everywhere. (Compare Ps. cxxxi. 7-10.)
30 And hearken thou to the sup-
pllication of thy servant, and of thy
people Israel, when they shall pray
thereof, and hear thou in thy dwelling
place: and when thou hearest, forgive.

31 ¶ If any man trespass against his
neighbour, and an oath be laid upon
him to cause him to swear, and the
oath come before thine altar in this
house:

32 Then hear thou in heaven, and
do, and judge thy servants, con-
demning the wicked, to bring his way
upon his head; and justifying the right-
eousness, to give him according to his
righteousness.

33 ¶ When thy people Israel be
smitten down before the enemy, be-
cause they have sinned against thee,
and shall turn again to thee, and con-
fess thy name, and pray, and make
supplication unto thee in this house:

34 Then hear thou in heaven, and
forgive the sin of thy people Israel,
and bring them again unto the land
which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and
there is no rain, because they have
sinned against thee; if they pray
toward this place, and confess thy
name, and turn from their sin, when
thou afflictst them:

36 Then hear thou in heaven, and
forgive the sin of thy servants, and of
thy people Israel, that thou teach
them the good way wherein they
should walk, and give rain upon thy
land, which thou hast given to thy
people for an inheritance.

37 ¶ If there be in the land famine,
if there be pestilence, blasting, mildew,
locust, or if there be caterpillar; if
their enemy besiege them in the land
of their cities; whatsoever plague,
whatever sickness there be;

30. When they shall pray toward this
place.] "Toward" is better than the marginal "in."
Wherever they were, the Jews always
worshipped toward the temple. (See Ps. vi. 7;
xxvi. 2; cxxxviii. 3; Jonah ii. 4; and more
especially Dan. vi. 10.)

and when thou hearest, forgive.] Literally
"both hear and forgive"—i.e. "hear
the prayer, and forgive the sin" which alone
causes God to chasten men or to withhold from
them His choicest blessings.

31. If any man trespass against his neigh-
bour.] i.e., if there be a case, real or supposed,
of a man trespassing against his neighbour
in any of the ways in respect of which the law
provided that the accused party might make
oath of his innocence (Ex. xxi. 7-11).

and the oath come before thine altar.] There
is some doubt here as to the true
reading of the Hebrew text. If the present
reading is sound, the translation of the
Authorised Version would seem to be correct,
and we must explain "the oath" as equivalent
to "the man who swears the oath." But it is
not unlikely that our present text is a
corrupt one. (See note A at the end of the
chapter.)

33. When thy people Israel be smitten . . .
because they have sinned.] See Lev. xxvi. 3, 7;
and 14, 17; Deut. xxviii. 1, 7, and 15, 25,
&c.

34. And bring them again unto the land.] Compare the threats, Lev. xxvi. 33; Deut.
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38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have built, is called by thy name.

44 ¶ If thy people go out to battle

38. Which shall know every man the plague of his own heart.] To "know the plague of one's own heart" is either to "perceive one's sinfulness" (Hitzig), or to "recognise one's sufferings as Divine chastisements" (Keil), "and sin as their cause" (Pool).

40. That they may fear thee.] The fear of God is again connected with forgiveness in Ps. cxxx. 4 ("But there is forgiveness with thee; that thou mayest be feared"), as if we should not fear, unless we could hope. So Milton makes Satan say, "Then farewell Hope; and, with Hope, farewell Fear;" and Aristotle speaks of fear as inseparably connected with hope in his 'Rhetoric' (ii. 5).

41. Moreover concerning a stranger.] Nothing is more remarkable in the Mosaic law than its liberality with regard to strangers. Not only were the Israelites forbidden to vex or oppress a stranger (Ex. xxii. 11), not only were they required to relieve the stranger who was poor or in distress (Lev. xxiv. 35), not only had they a general command to "love the stranger" (Deut. x. 19), but, even in religious matters, where anciently almost all nations were exclusive, they were bound to admit strangers to nearly equal privileges. Such persons might make offerings at the tabernacle under exactly the same conditions as the native Israelites (Num. xv. 14-16); and they might be present at the solemn reading of the law which took place once in seven years (Deut. xxxi. 12). It is quite in the spirit of these enactments that Solomon, having first prayed God on behalf of his fellow-countrymen, should next go on to intercede for the strangers, and to ask for their prayers the same acceptance which he had previously begged for the prayers of faithful Israelites.

43. That all the people of the earth may know thy name, to fear thee.] Solomon prays that the result of Jehovah's hearing the prayers of heathens addressed towards the temple may be the general conversion of the world to the worship of Him. This prayer breathes a spirit akin to many parts of the Book of Psalms, as, for instance, the whole of Psalms cxvi. and cxviii.

44. This house... is called by thy name.] Literally, as in the margin, "that thy name is called upon this house." In Scripture, when God's name is said to be "called upon" persons or things, it seems to be meant that God is really present in them, upholding them and sanctifying them. This passage, therefore means, that the heathen, when their prayers, directed towards the temple, are granted, will have a full assurance that God is present in the building in some very special way.

46. There is no man that sinneth not.] Solomon expresses the same conviction in
against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for there is no man that sinneth not,) and thou art angry with them, and deliever them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

Proverbs—"Who can say, I have made my heart clean, I am pure from my sin?" (Prov. xx. 9.)

47. If they shall bethink themselves.] Literally, "if they shall bring back to their heart" (marg.) The promises of Moses, in Deut. xxx. 1-3, are in Solomon's mind; and he here reproduces the exact phrase, which occurs in verse 1. To "bring back to the heart" is to "reflect," to "consider seriously."

we have sinned, and done perversely; we have committed wickedness.] The words here used seem to have become the standard form of expressing contrition when the time of captivity arrived and the Israelites were forcibly removed to Babylon. We find the same three verbs occurring in exactly the same order both in the confession of Daniel (ix. 5), and in a psalm (Ps. cvi. 6) ascribed with much probability to the Babylonian period. The three expressions are thought to form a climax, rising from negative to positive guilt, and from mere wrongful acts to depravation of the moral character (Haverstick, Hengstenberg).

48. And so return unto thee with all their heart.] Here again we have the exact words of Deut. xxx. (verse 2). See note on verse 47.

50. Give them compassion before those who carried them captive.] Solomon probably means, not merely such compassion as Evil-Merodach shewed towards Jehoiachin in alleviating his sufferings and ameliorating his condition (2 K. xxv. 27-30; Jer. lii. 31-34), but such as Cyrus and Artaxerxes shewed in allowing the captive Jews to return to their own land. (Ezr. i. 3; vii. 13; Neh. ii. 6.)

51. From the midst of the furnace of iron.] Egypt is called "a furnace of iron," or "an iron furnace," as a place of severe trial and affliction. The expression was used by Moses (Deut. iv. 20) in a passage which Solomon has here in his mind.

53. Thou didst separate them...to be thine inheritance.] The reference is not so much to Ex. xix. 5, 6, where the promise was that the Israelites should be God's "peculiar treasure," as to Deut. iv. 20, and ix. 26, 29, where they are termed "a people of inheritance," and "God's inheritance."
And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

And he stood, and blessed all the congregation of Israel with a loud voice, saying,

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

And let these my words, whereby I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel "at all times, as the matter shall require:

That all the people of the earth may know that the Lord is God, and that there is none else.

Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

And "the king, and all Israel," with him, offered sacrifice before the Lord.

And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

If the prayer of Solomon be, as it has all the appearance of being, a genuine document of the time, preserved in the archives to which the authors of both Kings and Chronicles had access, all theories of the late origin of Deuteronomy must be regarded as baseless. While references are not infrequent to other portions of the Pentateuch (see notes on verses 33, 34, 35, and 37), the language of the prayer is mainly modelled upon Deuteronomy, the promises and threats contained in which are continually before the mind of the writer. (See above, notes on verses 23, 27, 29, 34, 37, 47, 48, 51, 53, &c.)

be arose ... from kneeling on his knees.

See above, note on verse 22.

According to all that be hath promised.] Promises of "rest" occur Ex. xxxiii. 14; Deut. iii. 20; xii. 10; xxx. 19; &c.

Let him not leave us nor forsake us.] Compare the promise to this effect made by Moses speaking on God's behalf to the people (Deut. xxxi. 6); and, also, that made directly by God Himself to Joshua (Josh. i. 5). The exact words here used by Solomon are those of Ps. xxvii. 9, entitled, probably with reason, "a Psalm of David."

That be may incline our hearts.] That God "inclines men's hearts" is a doctrine which first appears in Scripture in the Davidical Psalms. (See Ps. cxxix. 16; cxxi. 4.) Remark that Solomon in this prayer seems to be thoroughly penetrated with his father's spirit.

That all the people of the earth may know that the Lord is God.] See note on verse 43.

As at this day.] Is. "as ye are now doing, in coming with pious intentions to this festival."

Two and twenty thousand oxen and a hundred and twenty thousand sheep.] These numbers have been thought incredible, and they are certainly very great. Still there is nothing impossible in the narrative. Its various parts are in perfect harmony. The writer notes that "all Israel" was assembled at Jerusalem—all Israel "from the entering in of Hamath to the river of Egypt" (verse 65) which would imply at least 100,000 or 110,000 men. And as they all offered sacrifice with the king (verse 62), the number of victims must have been enormous. Again, we are expressly told that the one temple altar was found insufficient for the victims (verse 64), and that on that account the king "hallowed the middle of the court that was before the house of the Lord;" or, as some translate, "hallowed the whole area of the court," simply in order that many victims might be offered at one and the same time. It has been said that the people assem-
64. "The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings. 65. And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66. On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

The entering in of Hamath.] Compare Num. xiii. 21; xxxiv. 9; Josh. xiii. 5; Jud. iii. 3; it also occurs in 2 K. xiv. 25; 1 Chr. xiii. 5; and Amos vi. 14. The phrase marks the extreme northern boundary of the Holy Land. Dean Stanley has well explained it as designating the "screen of hills" which forms the watershed of Cœle-Syria, separating the sources of the Litany from those of the Orontes, on which lay Hamath, now Hamah. (Sinaí and Palestine,' p. 399.)

The river of Egypt.] Nachal—the word here translated "river"—means "torrent," "wady." The "torrent of Egypt" is almost certainly the Wady-el-Arish, the only large water-course on this coast.

They ... went unto their tents.] I.e. "their homes." The word "tents" was used for "houses" from an old habit of speech, which had come down from the time when the Israelites were a nomadic nation. (See Josh. xiii. 11; Jud. vii. 8; 2 S. xx. 1; 1 K. xii. 16; &c.)

Dean Milman's description of the scene recorded in this chapter ('History of the Jews,' vol. i. pp. 315-318) is at once most truthful and most graphic—especially its termination. "As the king concluded," he says, "the cloud which had rested over the Holy of Holies grew brighter and more dazzling; fire broke out and consumed all the sacrifices" (see 2 Chr. vii. 1); "the priests stood without, awre-struck by the insupportable splendour: the whole people fell on their faces, and worshipped and praised the Lord, for He is good, for His mercy is for evermore." Which was the greater, the external magnificence or the moral sublimity of this scene? Was it the Temple, situated on its commanding eminence, with all its courts, the dazzling splendour of its materials, the innumerable multitudes, the priests in their gorgeous attire, the king with all the
insignia of royalty on his throne of burnished brass, the music, the radiant cloud filling the Temple, the sudden fire flashing upon the altar, the whole nation upon their knees? Was it not rather the religious grandeur of the hymns and of the prayer; the exalted and rational views of the Divine Nature; the union of a whole people in the adoration of the one Great, Incomprehensible, Almighty, Everlasting Creator?"

**ADDITIONAL NOTES ON VV. 31, 37.**

**NOTE A, v. 31.** "And the oath come."

If this were the sense here intended, we should have expected ἡ δόξα, "the oath," for the simple ἡ δοξα, and ἡ δοξά, the feminine 3 pers. sing., for ἡ δοξ, the masculine form. By reading ἡ δοξά all difficulty disappears, and the meaning is simply "and he (i.e. the man accused) go and swear before thine altar," &c. Compare the Septuagint καὶ θύγα καὶ ἐγκορσίσῃ κ.τ.λ. and the Vulgate.

**NOTE B, v. 37.** "In the land of their cities."

For ἐν τῇ πόλει it seems best to read (with Thenius) ἐν πόλις, which exactly corresponds to the ἐν μιᾷ τῶν πόλεων αὐτοῦ of the Greek version, and is not a very great alteration. Some of the Hebrew MSS. have this reading; and it is followed by the Syriac and Arabic versions.

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**CHAPTER IX.**

1 God's covenant in a vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants. 24 Pharaoh's daughter removed to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetched gold from Ophir.

**2** That the Lord appeared to Solomon the second time, as he had 4 ch. 3, 5, appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before

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**CHAP. IX. 2. The Lord appeared unto Solomon the second time.] It has generally been supposed that the Dedication of the Temple took place immediately on the completion of the building, in Solomon's eleventh year, whereas this appearance is fixed by verse 1 of this chapter to Solomon's twenty-fourth year, the year in which he completed his palace, (ch. vi. 37, 38, and vii. 1); whence it has been concluded that there was an interval of twelve years between Solomon's prayer and God's answer to it. The words of the answer, however ("I have heard thy prayer," &c.), and its close connection with the Dedication prayer, especially in Chronicles (2 Chr. vii. 12, 13), make this supposition most improbable. The fact seems to be that, though the temple was finished in Solomon's eleventh year, the dedication did not take place till his twenty-fourth year, either because the furniture was not completed till then, or for some other reason. The order of the narrative in Kings agrees with this view, since it interposes the account of the building of the palace (ch. vii. 1-12), and of the making of the furniture (ibid. 13-51), between the completion of the building of the temple (ch. vi. 38) and the ceremony of the Dedication (ch. viii.).

3. And the Lord said unto him. The answer given by God to Solomon's prayer is reported more fully in Chronicles. (See 2 Chr. vii. 12-22, especially verses 13 to 15.)

**to put my name there for ever.] God's gifts are "without repentance." When He puts His name in the temple He does it, in intention, for ever. He will not arbitrarily withdraw it after so many years or so many centuries. Once placed there, it will remain there for ever, so far as God is concerned. But the people may by unfaithfulness drive it away. (See verses 7 to 9.)

**and mine eyes and my heart shall be there.] Solomon's prayer had been that God's eyes might be directed towards the temple continually (ch. viii. 29). The answer given is—"Not mine eyes only, but mine eyes and mine heart."

4. If thou wilt walk before me as David . . . walked.] See above, ch. iii. 14. Solomon's subsequent fall lends to these repeated warnings a special interest.
me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, "Why hath the LORD done thus unto this land, and to this house?"

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

6. But if ye shall at all turn away from following me.] The meaning is rather "If ye shall wholly turn away from following me." See the parallel passage in Chronicles (2 Chr. vii. 19)—"If ye turn away and forsake my statutes." The Israelites were not to be cut off, except for an entire defection.

7. Israel shall be a proverb and a byword.] The exact words of Deut. xxviii. 37 are here repeated. Similar threatenings to those now given will be found recorded in Deut. iv. 25-27; xxviii. 15-68.

8. And at this house, which is high.] The Hebrew text runs—"And this house shall be high; every one that passeth by it shall be astonished," &c. The meaning appears to be, "This house shall be high" (i.e. conspicuous) "in its ruin as in its glory. Every one that passeth by shall see the desolation and be astonished," &c. The text of Chronicles (2 Chron. vii. 21, "This house, which is high, shall be an astonishment") is probably a corrupt one. (See additional note at the end of 2 Chron. vii.)

and shall hiss.] In contempt. This expression first appears in the time of Hezekiah (2 Chron. xxxii. 8; Mic. vi. 16). It is especially familiar to Jeremiah (Jer. xviii. 16; xix. 8; xxv. 9; xxxix. 18; xl. 17; l. 13; li. 37; Lam. ii. 15, 16). The other prophets use it but rarely.

10. At the end of twenty years.] The "twenty years" are to be counted from the fourth year of Solomon, the year when he commenced the building of the temple. They are made up of the seven years employed in the work of the temple (supra, vi. 38), and the thirteen years during which Solomon was building his own house (supra, vii. 1).

11. Hiram... had furnished Solomon... with gold.] See below, verses 27 and 28.

Solomon gave Hiram twenty cities.] By the spirit, if not by the letter of the law, Solomon had no right to give away these cities, or any part of the inheritance of Israel (see Lev. xxv. 31-34). But the exigences of a worldly policy caused the requirements of the law to be set aside.

12. They pleased him not.] It is a reasonable conjecture that, when a question arose with respect to a cession of land, Hiram had cast his eyes on the noble bay or harbour of Acco, or Ptolemais (Milman, vol. i. p. 321), and was therefore the more disappointed when he received an inland tract of mountain territory.
13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king sixscore talents of gold.

15 ¶ And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon’s wife.
17 And Solomon built Gezer, and Beth-horon the nether,
18 And Baalath, and Tadmor in the wilderness, in the land,
19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,
21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

Tubal ('Ancient Monarchies,' vol. ii. p. 422, note 6.) Antiochus Soter gave his claims on Macedonia as a dowry to his step-daughter Phila, when she married Antigonus Gonatas. Cœle-Syria and Palestine were promised as dowry to Ptolemys Epiphanes when he married Cleopatra, sister of Antiochus the Great. (Polyb. xxviii. 17 § 9.) The Persian kings seem generally to have given satrapal or other high offices as dowries to the husbands of their daughters.

17. Beth-boron the nether.] See note on Josh. x. 10. The importance of the site is indicated by the three great battles which took place in the immediate vicinity—that between Joshua and the five Amorite kings (Josh. x.); that between Judas Maccabeus and the Syrian forces under Seron (1 Mac. iii. 13-24), and that between the rebel Jews and the Romans under Cestius Gallus, which terminated in the total defeat of the latter. (Joseph. 'Bell. Jud.' ii. 19, § 8.)

18. Baalath.] See note on Josh. xix. 44. (Compare Joseph. 'Ant. Jud.' viii. 6, § 1.)

and Tadmor in the wilderness.] The Hebrew text here has, not Tadmor, but Tamor (or Tamar), and a question has been raised whether Tadmor (or Palmyra) is really meant (Movers). There was a Tamar in the south of Judea, as we learn from Ezekiel (xlvi. 19; lviii. 28), perhaps the same as Hazazon-Tamar or Engedi (2 Chr. xx. 2). And this southern part of Judea is a desert tract. It is argued that the expression "in the wilderness in the land" points to this wilderness, and not to the Syrian desert, which was beyond the borders of "the land," properly so called. And it is further noted that the other cities joined closely with Tamar in this place—Gezer, Beth-horon, and Baalath—are all cities of the south. These arguments are weighty, but to set against them we have, first, the distinct statement of Chronicles (2 Chr. ix. 4) that Solomon built Tadmor, and the improbability that the fact would be omitted in Kings; secondly, the strong likelihood that Solomon, with his wide views of commerce, would seize and fortify the Palmyrene Oasis (see the question well argued by Mr. Twisleton in Dr. Smith's 'Biblical Dictionary,' vol. iii. pp. 1428-1430); and thirdly, the unanimity of the old versions in rendering Tamar here by Tadmor. The probability seems to be that Tamar was the original name of the place, tamar (and not tadmor) being the Hebrew word for "a palm," whence it is generally agreed that the town derived its name. Tadmor was a corrupt or dialectic variety of the word, which was adopted at the city itself (see the Palmyrene inscriptions), and prevailed over the original appellation. For the importance of Tadmor as an entrepôt, see Mr. Twisleton's article above referred to. It is curious that we have no reference to Tadmor in the Assyrian inscriptions, or in any classical writer before Pliny.

19. And all the cities of store.] I.e., cities where provisions were stored up for the troops (comp. 2 Chr. xxxii. 28). They seem to have been chiefly in the north—in Hamath (2 Chr. viii. 4) and Naphtali (ib. xvi. 4).

and cities for his chariots.] See above, ch. iv. 26. and that which Solomon desired to build.] By "the desire of Solomon which he desired to build in Jerusalem and in Lebanon," seem to be intended "pleasances" in or near the capital, and in the Lebanon range, built specially for the enjoyment of the king. In Germany such a pleasure palace is often called a Lust, or "pleasance."

20. The people . . . left of the Amorites.] See Judges i. 21-36; iii. 1-5; 1 Chr. xxii. 2.

21. Upon those did Solomon levy a tribute of bondservitude.] By "a tribute of bondservice" is meant "an obligation to forced labour." This exaction of forced service from the Canaanites seems to have been an old practice (Jud. i. 28, 30, 33, 35), discontinued probably in the days of weakness, and revived again when prosperous times returned, by David. (See 1 Chr. xxii. 2; and compare note on ch. v. 15.)

unto this day.] See note on ch. viii. 8.
22 But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon’s work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh’s daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord. So he finished the house.

26 ¶ And king Solomon made a navv of ships in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, which had knowledge...
And when the "queen of Sheba" (1 Chr. 9:12) heard of the fame of Solomon (2 Chron. 9:8), concerning the name of the Lord, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

28. And they came to Ophir.] The controversy concerning the locality of Ophir will probably never be settled. It has been placed in Arabia, in India, in the Burmese peninsula, at Ceylon, on the East coast of Africa, in Armenia, in Phrygia, in Iberia, and in South America, where it has been identified with Peru! Among these various opinions three predominate, all moderns, except a very few, being in favour either of Arabia, India, or Eastern Africa. Africa has comparatively few advocates, but M. Quatremère and Dean Milman are among them. India is preferred by Lassen, Thenius, Ewald, and Berthau. Arabia's claims are supported by the greatest number, among whom are Winzer, Keil, Kalisch, and Mr. Twisleton. The grand argument in favour of Arabia is derived from the occurrence of Ophir in the manifestly Arabian list of names in Gen. x. 25-29. To the objection that Arabia could not produce either gold, or almug trees, (see below, ch. x. 11), it is replied: 1. It has not yet been proved that she could not produce them; and 2. at any rate she might have furnished them to the Jews from an emporium.

Chap. X. 1. The queen of Sheba.] As there is a Sheba among the sons of Cush (Gen. x. 7), and another Sheba among the sons of Joktan (ib. 18), a doubt has arisen whether the "queen of Sheba" was an Ethiopian or an Arabian princess. The expression "Queen of the South," which is applied to her by our Lord (Matt. xii. 41), would suit equally well either country. And both countries profess to have traditions on the subject connecting the queen of Sheba with their history. In both countries, too, curiously enough, government by queens was common. (See Acts vii. 47; Strab. xvi. 4, § 8; Plin. 'H. N.' vi. 29, § 186, for the custom in Ethiopia, and 'Ancient Monarchies,' vol. ii. pp. 396, 416, and 471, note 16, for its existence among the Arabs.) Still there is little difficulty here in deciding between the rival claims, since those of Arabia decidedly preponderate. The Arabian Sheba was the great spice country of the ancient world (Strab. xvi. 4, § 19); whereas Ethiopia furnished no spices. The Arabian Sheba was an important kingdom. Sheba in Ethiopia was a mere town, subject to Meroë. Further, it may be doubted whether the Cushite Sheba of Scripture is to be sought in Ethiopia at all, and not rather on the shores of the Persian Gulf (see note on Gen. x. 7, p. 88), whence no one supposes "the queen of Sheba" to have come. If Ophir be placed in Arabia, there will be an additional reason for regarding Sheba as in the same quarter, since then Solomon's trade with that place will account for his fame having reached the Sabean princess.

The fame of Solomon.] "The fame of Solomon concerning the name of the Lord," which is a literal translation of the Hebrew text, has been variously explained, as "the fame which God had given him," "his fame which redounded to God's glory," "his fame in respect of the things which God had done for him," "his fame in respect of the things which he had done for God," &c. The clause is confessedly very obscure. May it not mean what we should call "his religious fame," as distinct from his artistic, literary, military, or political fame—"his fame as respected God and the things of God"—or, in other words, "his moral and religious wisdom." (Compare verse 6.)

Bard questions.] Or "riddles" (alōẏqawā LXX.), as the word is translated in Jud. xiv. 12, though not exactly riddles in our sense. The Orientals have always been fond of playing with words and testing each other's wit and intelligence by verbal puzzles of various kinds. This spirit seems to have been particularly rife in Solomon's time, for he was not only challenged by the Sabean princess, but also had encounters with Hiram of Tyre, and another Tyrian called Abdon of Tyre, according to the histories of Diodorus and Meander. (See Joseph. 'contr. Ap.' i. 17, 18.)

2. With camels that bare spices.] On the
3 And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy art thou, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed be the Lord thy God, which delighted in thee, to set thee

spices of Arabia, see Herod. iii. 107-113; Strab. xvi. 4, § 19. They were chiefly frankincense, myrrh, opobalsam, gum tragacanth, and ladanum. The special spice country is the Yemen, which corresponds with the territory assigned by the classical writers to the Sabzeans. (See below, note 2 on verse 10.)

and very much gold.] At present there are not, so far as we know, any gold-mines in Arabia. Still gold may have been found there anciently, as Agatharchides and others declare that it was. Or the gold brought by the queen from Sheba may have been first imported into her country. The "gold of Sheba" is celebrated in Ps. lxxii. 15. Strabo relates that the Sabzeans were enormously wealthy, and used gold and silver in a most lavish manner in their furniture, their utensils, and even on the walls, doors, and roofs of their houses (Strab. l.s.c.).

and precious stones.] The chief precious stones which Arabia now yields are the onyx and the emerald. Anciently she is said to have produced, besides these gems, the following: — adamanth, amethysts, chrysolites, hematites, sards, sardonyxes, and several stones for which modern jewellers have no names. (See Plin.  'H. N.' xxxvii.) Pearls, too, were readily procurable in Arabia from the Persian Gulf fishery.

she communed with him of all that was in her heart.] Iz. "all that she had had in her mind when she started, all that she had intended to ask Solomon."

3. Solomon told her all her questions.] Literally the Hebrew runs, "And Solomon told her all her words; there was not a word hid from the king, that he told her not." Solomon, i.e., answered all her questions without any exception.

4. The house that he had built.] The palace is meant, not the temple, as appears by the context. (See the next verse.)

5. And the meat of his table.] Compare ch. iv. 22, 23. The scene here described receives an apt illustration from the Assyrian banquet scenes, where we have numerous guests sitting, dressed handsomely in fringed robes, with armlets upon their arms, and bracelets round their wrists, attendants standing behind them, and magnificent drinking-cups, evidently of a costly metal, in the hands of the guests, which are filled from a great wine-bowl at one end of the chamber. (See 'Ancient Monarchies,' vol. ii. pp. 213-215.)

and his ascent by which he went up into the house of the Lord.] All the old translators, and some modern commentators (as Theod.) understand this passage differently. They render, "and the burnt-offering which he offered in the house of the Lord." (So, too, Luther.) But the authority of the best Hebrewists is in favour of the rendering in our version. (See note A at the end of the chapter.) What the "ascent" was is somewhat doubtful. Keil and others suppose it to be a private way by which the king passed from his palace on the western hill, across the ravine (Tyropoeum) and up the eastern hill, to the west side of the temple area. And this is a very probable explanation (see note on 1 Chr. xxvi. 16).

7. Thy prosperity.] The Hebrew word here used may mean either "prosperity" or "goodness." Prosperity seems to be intended in this place. (See verse 5.)

9. Blessed be the Lord thy God.] This acknowledgment of Jehovah falls below the confessions of Hiram (2 Chr. ii. 12) and Cyrus (Ezr. i. 3). It does not imply more than an admission of His power as a local deity, that He is the God of the Jews and of their country.
on the throne of Israel: because the LORD loved Israel for ever, therefore he made thee king, to do judgment and justice.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones.

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps and psalteries: there came no such almug trees, nor were seen unto this day.

13 And king Solomon gave unto the tree intended. The wood is "very heavy, hard, and fine grained, and of a beautiful garnet colour" (Houghton in 'Biblical Dictionary,' vol. iii. p. vi., Appendix), which, according to the Rabbinical writers, was the colour of the alugum. It would be suitable for the purposes to which Solomon applied the alugum. And, moreover, one of the names of the red sandal-wood, in its own native country (India) is "ruka," a word on which "algum" is a natural corruption. (See Max Müller's 'Lectures on Language,' First Series, p. 191.)

12. The king made of the almug-trees pillars.] The Hebrew word here used signifies ordinarily a "prop," or "support." It is generally supposed to mean in this place a "railing," or "balustrade" (Keil, Gesenius, &c.), which is a kind of support. This sense serves to connect and harmonise the present passage with the parallel passage in Chronicles (2 Chron. ix. 11), where Solomon is said to have made of the alugum-wood "stairs" for the temple and for his own house.

harps also.] The Jewish harp (κιννωρ) was of a triangular shape, and had ordinarily ten strings. It probably resembled the more ancient litar of the Assyrians ('Ancient Monarchies,' vol. ii. p. 151), which was played with a plectrum, as was ordinarily the kinnor (Joseph. 'Ant. Jud.' vii. 12, § 3).

psalteries.] The psaltery, or viol (נבל, Gr. στάσαρα), was a stringed instrument played with the hand (Joseph. l. a. c); perhaps a lyre, like those seen on Hebrew coins, the sounding-board of which is shaped like a jug (called also in Hebrew nebel); or, perhaps, a sort of guitar or tamboura, with a hollow jug-shaped body at the lower end. (See 'Ancient Monarchies,' vol. ii. pp. 156, 165.)

13. Whatever he asked.] Asking for presents is common in the East, and is practised by persons of all ranks. No feeling of
the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold.

shame prevents either the prince or the peasant from requesting to have given him anything that he sees and covets. A return, however, is made as a matter of course for presents received in this way, and, indeed, for all presents, except they be rewards for service or alms.

14. Six hundred threescore and six talents of gold.] The value of this yearly revenue is estimated by Keil at 1,900,875 marks, or 3,646,950l. of our money. Mr. Poole's estimate of the Hebrew gold talent would raise the amount to 7,780,000l. This last is an impossibly large sum, especially when we take into account the additions which follow (verse 15). The entire money revenue of the Persian kings, when their empire reached from the Aegean to the Indus, was but about three millions and a half of our money (Herod. iii. 93). The revenue of modern Persia is under three millions. All, perhaps, that can be at present said with certainty is that Solomon's annual revenue exceeded that of Oriental empires very much greater in extent than his, and must have made him one of the richest, if not the very richest, of the monarchs of his time.

15. Besides that he had of the merchantmen, and of the traffick of the spice merchantmen, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound

by Tattenai (Ezr. v. 6), Zerubbabel (Hag. i. 1), and Nehemiah (Neh. v. 14). It can scarcely have been in use among the Jews so early as Solomon, and we must therefore suppose it to have been substituted by the writer of Kings for some corresponding Semitic title. It is difficult to say who exactly these “governors” were. The empire of Solomon was, in the main, a confederacy of small kingdoms; not a state governed from a single centre by an organisation of satrapies or provinces. (See above, ch. iv. 21 and 24.) The subject kings must have furnished great part—probably the main part—of the annual revenue. They therefore cannot be the “governors” intended. We can only suppose that exceptionally, in some parts of the empire, the kings had been superseded by “governors.” (Compare ch. xx. 24.)

17. The king put them in the house of the forest of Lebanon.] Whence they were taken and carried off by Shishak, when he captured Jerusalem (infra, xiv. 26). It is supposed that these shields, together with the 500 taken by David from Hadadezer (1 S. viii. 7) were hung round the outer walls of a building, reckoned as belonging to the “house of the Forest of Lebanon,” but separate from it, and called sometimes the “Tower of David” (Cant. iv. 4), or from its use “the armoury”
of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind: and there were stays on either side of the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; and none were of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a
navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver to be in Jerusalem as stones, and "garments," and "horses," are very conspicuous on the monuments.

28 And Solomon gathered together chariots.

29 And Solomon had peace on all sides; he added to the forces that David his father had made strong, and had much brass.

30 And Solomon's kingship was established above all the kings of the nations.

31 And Solomon was king over all the children of Israel.

32 And these are the chief of his officers: Azariah the son of Zadok was priest in the house of the Lord.

33 and Elihoreph and Ahijah the sons of Shisha, which were secretaries; Jehoshaphat the son of Ahilud was recorder.

34 And Benaiah the son of Jehoiada was over the army; and Zadok the son of Ahitub, and Abiathar the sons of Ahiah were priests over the house of the Lord.

35 And Seraiah was scribe; and Elad his son was prince of the house of the king.

36 and another officer was over the half of the vineyards of Solomon in proportion to the other half, when they brought in the harvest, for six months. And the other six months they watered and tended the vineyards.

37 and six officers were over all the vineyards of king Solomon, and two officers over all his oil presses.

38 And he provided provisions for all king Solomon had in his house, and the provision for all the king's officials; and the food of all the people of the king, and the food of the army, with victual for all Shemen the chief officer.
And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

(See Dr. Smith’s ‘Biblical Dictionary,’ vol. iii. p. 1448.)

29. For six hundred shekels of silver.] If the uncoined shekel was (as is probably) of the same weight as the coined one, the value must have been about three shillings of our money. Six hundred silver shekels would therefore be equal to about 90s.; and 150 shekels to 21l. 10s. Average price seems to be in each case intended; and we may account for the comparatively high price of the chariot by supposing that by “chariot” is intended the entire equipage, including car, harness, and trained horses, of which there would be two at least, if not three. The “horses” mentioned separately from the chariots are not chariot-horses, but chargers for the cavalry. (Compare verse 26.)

and so for all the kings of the Hittites.] See below, 2 K. vii. 6. The kings intended were probably Solomon’s vassals, whose armies were at his disposal if he required their aid. Compare above, ch. iv. 21 and 24.

NOTES ON CHAP. X. vv. 5, 22, 28.

Note A, v. 5. “His ascent.”

Though בָּרְכָּה may mean “his burnt offering” as well as “his ascent,” yet בָּרְכָּה, which occurs in the corresponding passage of Chronicles (2 Chr. ix. 4), can, confessedly, only mean the latter. Thenius would therefore change בָּרְכָּה in that place into בָּרְכָּה (‘Exeg. Handbuch,’ vol. iii. p. 155), which is quite arbitrary. Again, if the offering of a burnt-offering were meant, the Hiphil form of the verb בָּרְכָּה, and not the Kal, would be required; and הָעָב must have been preceded by the prefix ל, “in.”

Note B, v. 22. On Solomon’s Navies.

The “navy of Tharshish” has been thought by some to be the same as the navy which went to Ophir (supra, ix. 26-28). But there are many cogent reasons against such an identification; as, 1, the separate mention of the two fleets, both here and in Chronicles (2 Chr. viii. 17, 18, and ix. 21); 2, the name, “fleet of Tharshish,” applied to the one fleet Vol. II. and not to the other; 3, the statement in Chronicles that the “fleet of Tharshish” went to Tharshish; 4, the special connection of this fleet with the abundance of silver, which (apparently) was not imported from Ophir; and 5, the almost complete difference between the imports from the two places, which have only one commodity in common, viz. gold. If, then, the Red Sea fleet is not intended, we can only suppose a fleet on the Mediterranean to be meant; and Tharshish (joined in Gen. x. 4 with Kittim or Cilium, Rodanum or Rhodes, and Javan or Ionia) must be sought for on that side of Judea. Here accordingly most commentators place it; and here we find two cities—Tartessus in Spain, and Tarsus in Cilicia—either of which might (so far as the name goes) be represented by Tharshish. In favour of Tarsus is the authority of Josephus (‘Ant. Jud.’ i. 6, § 1), and the vicinity of Tarsus to Cilium and Rhodes. But all other indications and arguments point to Tartessus as the true Tharshish. Tartessus was a great trading-place from a very early time. Tarsus
was never famous for trade, and was not strictly speaking a port. The imports mentioned could not possibly have come from Asia Minor, whereas they could all readily have come from the great emporium of the west, Tartessus. Spain had the richest silver-mines known in the ancient world, and had a good deal of gold also (Plin. ‘H. N.’ iii. 9); apes and ivory were produced by the opposite coast of Africa (Herod. iv. 191); and, if north Africa did not produce peacocks, which is uncertain, she may have produced the birds called here tikkisim, which some translate “parrots,” others “guinea-fowl”—the latter being a purely African bird. The only important argument in favour of identifying the “nayy of Tharshish” with that which went to Ophir, is the etymological one. The Hebrew name, it is said, for ivory, apes, and peacocks, are all of Indian origin; therefore the things must have been derived by the Jews from India; therefore the “nayy of Tharshish” must have traded in that quarter. But, even if we allow the etymologies, which are not in every case certain (see note C below), we may deny the conclusion drawn from them. The Jews may have derived their first knowledge of ivory, apes, and peacocks, through nations which traded with India, and may thus have got the words into their language long before the time of Solomon. The names once fixed would be retained, whatever the quarter whence the things were procured afterwards.

NOTE C, v. 22. “Ivory, and apes, and peacocks.”

The present Hebrew text mentions, after “gold and silver,” אֵלֶּדֶת קָוֶס תַּחְתֵּים, the words, the first, סָפָכֹת, “elephant;” the second, קָפָה, with the Sanscrit ibba; “ape;” and the third, פָּכָה, with the Tamil toka, “peacock.” But חָרֵב is a very doubtful reading. Ivory is never elsewhere called מַעַרָב, but simply מַעַרְבּ. And Gesenius has ingeniously conjectured that we ought in this place to read מַעַרְבּ הַנִּבְעָן, “ivory, ebony,” as in Ezek. xxvii. 15. Now, as, apart from this passage there is no proof that the Jews ever called “elephants” מַעַרְבּ, the etymological argument, thus far, fails to the ground. Further, it is found that נַעַר was an Egyptian word, signifying a kind of monkey, as early as the reign of Hatsau, the widow of Thothmes II., i.e. at or before the time of the Exodus. It is likely, therefore, that the name passed from the Egyptians to the Hebrews, and was fixed in the Hebrew language long before Solomon’s time.

NOTE D, v. 28. On Solomon’s importation of horses from Egypt.

The importation of horses from Egypt by Solomon is a point that has provoked much adverse criticism. Herodotus says that Egypt was “a region entirely unfit for horses” (ii. 108), and may be understood as implying that it was devoid of horses in his day. On the older Egyptian monuments there is no representation of the horse, and on those of the eighteenth dynasty the animal—designated by the Semitic name of סַזָּ,—appears as an importation from Asia. (Wilkinson in Rawlinson’s ‘Herodotus,’ vol. ii. pp. 154, 155, and edit.) However, the monuments of that and of later dynasties make it clear that the horse, though introduced from abroad, became very abundant in the country. Wilkinson says that “the breed of horses was a principal care of the graziers” (‘Ancient Egyptians,’ and Series, vol. i. p. 20); and, if the character of the land was not itself very suitable for their multiplication, at any rate they flowed largely into the country, perhaps from North Africa, where they were abundant (Herod. iv. 170 and 190). Diodorus does not think it absurd to assign to Sesostris a cavalry force of 24,000, and a force of chariots amounting to 37,000 (i. 54), which would imply a total of at least 78,000 horses. These numbers may be exaggerated; but there can be no doubt that during the whole period of Egyptian prosperity the corps of chariots constituted a large and effective portion of the army. (See Wilkinson, ‘Ancient Egyptians,’ vol. i. p. 335; and compare the sculptures, passim.) That horses were abundant in Egypt at the time of the Exodus is evident from Ex. ix. 3; xiv. 9, 23, 28; Deut. xvii. 16. That they continued numerous in later times appears from frequent allusions, both in the historical books of Scripture and in the propheths, as 2 K. vii. 6; xviii. 24; Is. xxxvi. 9; Ezek. xvii. 15, &c. The Israelites looked to Egypt for a cavalry force both in the reign of Hezekiah (2 Chron. iii. 16), and in that of Zedekiah (Ezek. l.s.c.). The monuments show that the horse was employed by the Egyptians in peace no less than in war, private persons being often represented as paying visits to their friends in chariots. (Wilkinson, vol. ii., p. 211.)

NOTE E, v. 28. “And linen yarn.”

The LXX., who render καὶ ἐκ Ἑθούεν, and, again, ἐκ Ἑθούεν, must have had the readings μέτωπον, or μέτωπον, for ηθούεν, and ὑστατούν ἐν τῷ πόλεμῳ, in this passage; but it is difficult to see what readings they found in a Chr. i. 16, where they render καὶ ἦ τῆς τῶν ἑμῶν τοῦ βασιλέως πορευόμεθα, καὶ ἐγερθοῦν. It would clear the sense most completely if we were to read with Houbigant μετώπα, μετώπα τιμία καὶ μετώπα, and translate “And a company of the king’s merchants fetched cibariots at a price.” But the emendation is perhaps too bold, being unsupported by any of the ancient versions.
CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they draw him to idolatry, 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom Ahijah prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeeded him.

15 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations concerning which the Lord said unto the children of Israel, "Ye shall not go in to them, ye shall not intermarry with them," these are the things that have happened to Solomon. He, having been made king of Israel, was also a king of the house of David, the son of Jesse, having been born in Jerusalem, and being thirty years of age, he was married to the daughter of Pharaoh, and he loved many strange women. Among them were Moabite women, and Ammonite women, and Edomite women, and Zidonian women, and Hittite women, who were all accursed. And he also married women who were the daughters of the kings of the land. There was no end to his desire for women, and he loved them more than the Lord his God. And he went after the Baal of the Sidonians, and after the Ashtoreth of the Ammonites, and after the Milcom of the Moabites, and after the Molech of the Midianites, and after the gods of the people around him. And he provoked the Lord to anger by his actions. For he did not follow the ways of his father, who had been a great king. And he did evil in the sight of the Lord, and did not keep the commandments of the Lord, and did not follow the laws and the ordinances that were given to his father. And he multiplied his chariots, and he multiplied his horses, and he built cities to house his chariots, and he made war against the Cushites, and he took their king captive, and he brought him to Jerusalem, and he made him to work for him, and he made him to work in his army. And he built ships to go to Tarshish, and he went as far as Tarshish, and he brought back gold and silver and ivory, and apes and peacocks, and many other precious things.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father.

CHAP. XI. 1. King Solomon loved many strange women.] It is clear that in noticing successively Solomon's excessive accumulation of silver and gold (x. 14-25), his multiplication of horses (ib. 27-29), and his multiplication of wives, the writer has in mind the warning of Moses against these three forms of princely ostentation (Deut. xvii. 16, 17), all alike forbidden to an Israelite monarch.

Zidonians.] This mention of Zidonians, i.e. Phenicians, women gives some countenance to the tradition recorded by Menander (ap. Clem. Alex. 'Strom.' i. p. 386), that Solomon married a daughter of Hiram, King of Tyre.

2. Of the nations concerning which the Lord said.] Strictly speaking, the prohibition of intermarriage in the law was confined to the Canaanitish nations (Ex. xxxiv. 11-16; Deut. vii. 1-4), and thus touched only the Hittites, and perhaps the Zidonians (Gen. x. 15), in the above list. But the principle of the prohibition, which was that there should be no intermarriage with the neighbouring idolaters, who would exercise the greatest influence in turning the Israelites away from the worship of Jehovah, applied equally to the Moabites, Ammonites, and Edomites, who all bordered on the Holy Land. And thus we find the principle applied by Ezra (Ezr. ix. 1) to the Moabites and Ammonites; and by Nehemiah (Neh. xiii. 23) to the Moabites, the Ammonites, and the Philistines of Ashdod.

ye shall not go in unto them, &c.] These words are not a quotation from the Pentateuch. They merely give the general meaning of the two passages prohibiting intermarriage with neighbouring idolaters, viz. Ex. xxxiv. 11-16; and Deut. vii. 1-4.

3. Seven hundred wives and three hundred concubines.] These numbers seem excessive to many critics; and it must be admitted that history furnishes no parallel to them. Darius Codomannus, whose seraglio is the largest of which we have any trustworthy account in profane authors, maintained, besides his one wife, 329 concubines. (Parmen. ap. Athen. 'Deipn.' iii. 3.) In Cant. vi. 8 the number of Solomon's legitimate wives is said to be sixty, and that of his concubines eighty. It is, of course, possible that these numbers were afterwards increased to 700 and 300, respectively; but it is, perhaps, more probable that the text has in this place suffered corruption. For "700" we should perhaps read "70."
5 For Solomon went after *Ashtoreth, the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and *went not fully after the LORD, as *did David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, *which had appeared unto him twice.

10 And *had commanded him con- *cerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this *is done

latitudinarianism, arising from contact with all the manifold forms of human opinion. His lapse into deadly sin was no doubt gradual. Partly from ostentation, partly from that sensualism which is the most common falling of Oriental monarchs, he established a harem on a grand and extraordinary scale; he then admitted among his wives and concubines "strange women," *i.e.* foreigners, either from worldly policy, or for variety's sake; he allowed himself to fall too much under seraglio influence; his wives "turned away his heart." To gratify them he built magnificent temples to their false gods, temples which were the scene of rites cruel and impure; he was not ashamed to build these temples right over against Jerusalem, as manifest rivals to "the Temple." He thus became the author of a synthesis, which sought to blend together the worship of Jehovah and the worship of idols—a synthesis which possessed fatal attractions for the Jewish nation. Finally, he appears himself to have frequented the idol temples (see verses 5 and 10), and to have taken part in those fearful impurities which constituted the worst horror of the idolatrous systems, thus practically apostatising, though theoretically he never ceased to hold that Jehovah was the true God.

5. *Went after.* This expression is common in the Pentateuch, and always signifies actual idolatry. (See Deut. xi. 28; xiii. 2; xxviii. 14, &c.)

*Ashtoreth.* On Ashtoreth, the goddess of the Zidonians, see the additional note on Ex. xxxiv. 13.

the goddess of the Zidonians. On the tomb of a Phoenician king, discovered in 1855, on the site of Sidon, mention is made of a temple of Astarté there, which the monarch built or restored; and his mother is said to have been a priestess of the goddess.

Milcom. Attempts have been made to distinguish between Milcom and Molech; but they seem based on over-refinements. Both words are variants of the term ordinarily used for "king" among the Semitic races of Western Asia, which appears in Melkarth (Phoen.), Abimelech (Heb.), Adrammelech (Assyr.), Abd-ul-Malik (Arab.), &c. Molech or Molech is the term in its simplest form, differing only from the Hebrew Melak and the Arabic Malak by the vowel pointing. Milcom (or Malcam, Jer. xxix. 1; Am. i. 15) is the same word with a suffix, *-am or *-am, which Gesenius regards as "a diminutive form of endearment." (*Lexicon,* ad voc.) Others take it for the pronominal suffix of the third pers. plural, and translate "their king" (Wright). The form Molech is usually accompanied by the article in the Hebrew, the word being regarded rather as an appellative than as a proper name. On the character and worship of Molech, see note on Lev. xx. 2-5.

7. Chemosh.] Chemosh, the supreme deity of the Moabites (see note on Num. xxx. 29), seems to have been widely worshipped in Western Asia. His name occurs frequently on the "Moabite Stone," Car-Chemish, "the fort of Chemosh," a great city of the northern Hittites, must have been under his protection. In Babylon he seems to have been known as Chomas-belus, or Chemosh-Bel.

the hill, &c.] The "hill that is before Jerusalem" can only be Olivet; and there, according to tradition, stands the temple of Jehovah. At present the most southern summit only (the Mons Offensionis) is pointed out as having been thus desecrated; but the early Eastern travellers tell us in their time the most northern suburb (now called Karém es-Seïad) was believed to have been the site of the high place of Chemosh, the southern one that of Molech only. (Brocardus, A.D. 1280.)

11. To thy servant.] *I.e.* "to one of thy subjects." Jeroboam was a person of good position. (See verse 28.)
of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, "I will surely rend the kingdom from thee, and will give it to thy servant."

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

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

15 For it came to pass, when 2 Sam. 8, David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with Damascus (Fr. 31), it was the name of eleven successive kings of Syria, beginning with the adversary of David, who is called in Scripture Hadadezer. It seems to have been, like Pharaoh, more a title than a real name. According to Macrobius and Pliny, it was the Syriac name for "the Sun." The Hadad here spoken of was probably a descendant of the Hadad mentioned above as the last Edomite king.

18 David. David's conquest of Edom had been very briefly noticed in the history of his reign. (See 2 S. viii. 14; and compare 1 Chr. xviii. 15.) We here learn certain additional particulars of it. It appears that after the great victory in the Valley of Salt, where eighteen thousand (or twelve thousand, title of Psalm lx.) Edomites were slain—a victory, the merit of which was ascribed to Abishai (1 Chr. xviii. 12)—Joab was left, or sent, to complete the subjugation of the country, with orders to exterminate all the grown male inhabitants. It was not very often that David acted with any extreme severity in his wars; but he may have considered himself justified by policy, as he certainly was by the letter of the law (Deut. xx. 13), in adopting this fierce course against Edom.

was in Edom.] Or, "smote Edom." (See note A at the end of the chapter.)

the slain.] It is uncertain whether these were the Edomite slain, or Israelites who had fallen in the struggle. Perhaps the latter is the more likely. But if so, we must translate, "when...Joab was gone up to bury the slain and had smitten every male," &c.

19 Every male in Edom.] Le. every male whom he could find. As Hadad fled, and a company of Edomites with him (verse 17), so others would escape in various directions. Some may even have concealed themselves in the country, among the caves of the mountains. As Le Clerc observes, the Edomite nation was not destroyed on the occasion.
him, to go into Egypt; Hadad being yet a little child.

18 And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, 'Let me depart, that I may go to mine own country.'

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seestek to go to thine own country? And he answered, 'Nothing: howbeit let me go in any wise.'

23 ¶ And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band; and when David slew them of Zobah: [v. 18-24.]

18. They arose out of Midian.] The Midianites had scattered settlements through all the country south of Judah, and apparently a town called Midian (Macilaw of Plcma) of Pharaoh in important parts. We may gather from the reading of the Egyptian Septuagint (στεφάνια γενουσας) that the town is here meant.

and came to Paran.] Paran is undoubtedly the desert tract immediately to the south of Judæa, the modern desert of El-Tih.

unto Pharaoh.] The Pharaoh who received Hadad must have been a king of the twenty-first (Tanite) dynasty; probably he was Psusennes I., Manetho's second king. It appears to have been the policy of the Pharaohs about this time to make friends and contract alliances with their eastern neighbours.

19. Tahpenes.] The name of Tahpenes has not been found on the monuments, which are, however, very scanty for this period.

21. That Joab . . . . was dead.] That Hadad should wait for the death of Joab before requesting leave to return to Idumæa shows how terrible an impression had been made by the severe measures which that commander had carried out twenty-five or thirty years previously. (See above, verse 16.)

let me depart.] The inability of refugees to depart from an Oriental court without the king's leave, and his unwillingness ordinarily to grant leave, are illustrated by many passages in the history of Persia. See the story of Democedes in the 3rd Book of Herodotus (chs. 132-137), and that of Histiaeus in the 5th Book (chs. 35, 35, 106, 107.)

22. What hast thou lacked?] Curiously close to these are the words of Histiaeus, when protesting that he is satisfied at the Court of Persia, and does not wish for any change—δεδε τελεσθής οὖν; "What have I that I lack?" (Herod. v. 106).

let me go in any wise.] There is a remarkable abruptness in this termination, which does not tell us what Hadad did. The Septuagint adds—"And Hadad returned into his own country. This is the evil that Hadad did [to Solomon]; and he grievously afflicted Israel, and reigned over Edom." But the abrupt form is the more archaic in character, and the Septuagint addition is implied in the text as it stands. (See verse 14.)

23. Rezon.] Rezon has been supposed to be the same as the Hezion of 1 K. xv. 18, the text being regarded as corrupt in one place or the other. This is certainly possible; but it seems far more probable that Rezon, a Syrian of Zobah, interrupted the royal line of the Damascene Hadads, which was restored after his death. We may arrange the Damascus kings of this period as follows:—

Hadadezer (or Hadad I.), ab. B.C. 1040. (conquered by David.)

Rezon (usurper), contemporary with Solomon.

Hezion (Hadad II.) " " Rehoboam.

Tabrimon (Hadad III.) " " Abijam.

Ben-hadad (Hadad IV.) " " Asa.

24. And they . . . . reigned.] There is an awkwardness in the expression, "they reigned at Damascus," since Rezon alone would be king. Houbigant proposes a very slight emendation, which would give the sense, "they made him king at Damascus." (See note B at the end of the chapter.)
and they went to Damascus, and dwelt therein, and reigned in Damascus.
  25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.
  26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king.
  27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.
  28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.
  29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:
  30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:
  31 And he said to Jeroboam, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:
  32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)
  33 Because that they have forsaken me, and have worshipped Ashthoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Milcom the god of the children of

25. Beside the mischief that Hadad did.] The true reading, both of this clause and the next, is somewhat doubtful. But our translation expresses accurately the sense of the existing Hebrew text. (See note c at the end of the chapter.)

26. Zereda.] Zereda is generally regarded as the same place with the Zarthan of 1 K. vii. 46; which is also called Zeredathah (2 Chr. iv. 17), and perhaps Zererah (Judg. vii. 22). If this identification is correct, Zereda was situated in the Jordan valley.

  lifted up his hand against the king.] This is a Hebrew phrase, signifying "he rebelled." Compare 2 S. xviii. 28; xx. 21.

27. Solomon built Millo.] See note on ch. ix. 15. This marks the time when Solomon first took notice of Jeroboam. Millo was probably fortified in Solomon's twenty-fourth or twenty-fifth year. (See above, ch. ix. 10 and 15.)

28. A mighty man of valour.] The phrase used seems to mean here "a man of strength and activity." It is a vague term of commendation, the exact force of which must be fixed by the context. (See Ruth ii. 1; 1 S. ix. 1, &c.)

  made him ruler over all the charge of the house of Joseph.] Solomon, i.e., made Jeroboam superintendent of all the forced labour exacted from his tribe—the tribe of Ephraim—during the time that he was building Millo and fortifying the city of Jerusalem. (See 1 K. ix. 15.)

29. At that time.] The Septuagint "additions" make this scene take place after Jeroboam's return from Egypt.

30. Ahijah caught the new garment.] Here we find the first instance of that mode of delivering a divine message which became so common in later times, and which has been called "acted parable." Generally the mode was adopted upon express divine command (see Jerem. xiii. 1-11; xix. 1-10; xxvii. 2-11; Ezek. iii. 1-3; iv. 1; v. 1, &c.). In this instance we may trace a connection between the type selected and the words of the announcement to Solomon, recorded in vv. 11-13, "I will surely rend the kingdom from thee." Compare the circumstances accompanying the deprivation of Saul (1 S. xv. 26-28).

32. He shall have one tribe.] See above, note on verse 13.

33. They have forsaken me.] Several Hebrew MSS. have the verbs in the singular number throughout this verse, and so the Septuagint renders. The sense is clarified by this change; but, perhaps, here as elsewhere, the difficult reading is the true one. By "they" the writer probably meant Solomon
Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35. But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.

36. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

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

38. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

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

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

especially (and hence the expression at the end of the verse, "as did David his father"), but he intended likewise to convey the notion that others too—his wives, his Court, his children—had partaken in the idolatry of the monarch.

34. Howbeit I will not take the whole kingdom, &c.] Rather translate—"Howbeit I will not take... of the kingdom out of his hand." The Hebrew will bear either sense; but the context requires this.

36. That David my servant may have a light.] For the promise made to David of a perpetual "light," see Ps. cxxxii. 17; and compare also with the present passage 1 K. xv. 4, 2 K. viii. 19, and Ps. xviii. 28. The exact meaning of the expression is doubtful. Perhaps the best explanation is, that "light" here is taken as the essential feature of a continuing home. Compare the Greek ἁπάντα.

38. I will be with thee.] On the force of the phrase "I will be with thee," see note on ch. i. verse 37.

a sure house.] To "make a house," or "give a house," is to give a continuity of offspring, and so secure the perpetuity of a family. The same promise had been made to David (2 S. vii. 11), but in words less forcible than these. The promise, it will be observed, is conditional; and as the condition was not complied with, it did not take effect. (See 1 K. xiv. 8-14; xv. 29.) The entire house of Jeroboam was destroyed by Baasha.

39. But not for ever.] In no case, not even if Jeroboam and his seed continued faithful, serving God as David had served him (verse 38), was the seed of David to be afflicted for ever. David had been distinctly promised that God should never fail his seed, whatever their shortcomings. (See Ps. lxxxix. 28-37.) The fulfilment of these promises was seen, partly in the providence which maintained David's family in a royal position till Zerubbabel, but mainly in the preservation of his seed to the time fixed for the coming of Christ, and the birth of Christ—the Eternal King—from one of David's descendants.

40. Solomon sought therefore to kill Jeroboam.] It would appear from this passage, combined with v. 26, that the announcement of Ahijah was followed within a little while by something like overt acts of rebellion on the part of Jeroboam. From the time when they furnished to their nation the great conquering leader who settled Israel in the possession of Palestine (Numb. xiii. 8), his tribe, the tribe of Ephraim, already encouraged to hope for high things by the blessing of Jacob (Gen. xlvi. 17-22; xlix. 22-26), had claimed and in the main enjoyed a pre-eminence above their brethren. At the partition of Palestine they were given the best position in the land, at once its choicest region and its very heart and centre, extending from the near neighbourhood of Jerusalem almost to the plain of Esdraelon. During the period of the Judges we find them claiming to be the foremost tribe, without whom nothing important ought to be attempted (Judg. vii. 1; xii. 1). This ambition leads to the terrible blow which they received at the hands of Jephthah (ib. verse 6); a blow from which we are surprised to find them so far recovered within about twenty years as to furnish another Judge to Israel—Abdon, the Pirathonite.
41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over all Israel was forty years.

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

The possession of the ecclesiastical capital, Shiloh, during this period, no doubt helped to maintain their ascendancy, which, however, was not lost with the removal of the ark to Kirjath-jearim. Samuel, though a Levite, was a Levite of Mount Ephraim (1 S. i. 1); and among the places at which he judged Israel, one at least, Bethel, was an Ephraimite town (Judg. i. 22-25). The tribe of Benjamin was so connected with that of Ephraim by nearness of position and intermarriage (Judg. xxi. 19-23), that the elevation of Saul was not felt as a grievance by the Ephraimites, who readily accepted Ish-bosheth as their king after Saul's death (2 S. ii. 9). But the transfer of power to the rival tribe of Judah involved in the elevation of David, and the loss of prestige both by Shiloh and Shechem through the concentration at Jerusalem of both the temporal and the ecclesiastical capital, must have been bitterly felt by the Ephraimites. When David boasted that God refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah. (Ps. lxxviii. 67, 68), he touched a sore place in the hearts of his Ephrimitic subjects. They felt themselves the "strength" of Israel, while Judah was the "lawgiver." (Ps. lx. 7; cviii. 8). The military glory of David's reign, and the splendour of his son's in its earlier portion, had prevented the discontent of the Ephraimites from gathering to a head. But as Solomon's lustre faded, as his oppression became greater and its object more selfish, and as a prospect of deliverance arose from the personal qualities of Jeroboam (verse 28), the tribe, it is probable, again aspired after its old position. Jeroboam, active, energetic, and ambitious, placed himself at their head, and, encouraged by the prophet's words, commenced a rebellion. (See verse 26.) The step proved premature. The power of Solomon was too firmly fixed to be shaken; and the hopes of the Ephraimites had to be deferred till a fitter season.

Jeroboam arose and fled into Egypt. The exact date of Jeroboam's flight into Egypt cannot be fixed. It was certainly not earlier than Solomon's twenty-fourth year, since it was after the building of Millo. (See 1 K. ix. 24; xl. 27.) But it may have been several years later. The words "at that time," in verse 29, are not to be so strictly taken as to tie the action of Ahijah to the very year of the fortification of Millo.

Shishak. This king is the first Pharaoh mentioned in Scripture who can be certainly identified with any known Egyptian monarch. He is the first whose proper name is given; and in this name, Shishak, may be clearly recognised the Sheshonk (Sheshonk I.) of the monuments, who is the Sesonchos of Manetho. The Egyptian date for the accession of this Shishak, obtained from Manetho and the monuments in combination, is B.C. 980 or 983, which synchronizes, according to the ordinary Hebrew reckoning, with Solomon's thirty-second or thirty-fifth year. Some uncertainty attaches to the dates on both sides; but the synchronism is at any rate sufficiently close to make it probable that it is this Sheshonk, and not any other, that is intended. If, however, there could still be any doubt, it is removed by the discovery that Sheshonk I. has left a record of his expedition against Judah, which accords well with what is related of Shishak in 1 K. xiv. 25, 26, and 2 Chr. xii. 2-4.

41. The book of the acts of Solomon.] Compare with this passage the three sources mentioned by the writer of Chronicles (2 Chr. ix. 29); and see above, "Introduction," § 5, "On the sources used by the author of Kings.”

43. The time that Solomon reigned was forty years.] Josephus gave Solomon a reign of eighty years (Ant. Jud., vii. 7, § 8), either because he wished to increase the glory of his country's greatest king, or through his having a false reading (Π for Μ) in his copy of the Septuagint version. The "forty years" of the present place are confirmed by the parallel passage of Chronicles (2 Chr. ix. 30). It is, no doubt, remarkable that the three successive kings, Saul, David, and Solomon, should have each reigned forty years (Acts xiii. 21; and 2 S. v. 4, 5); but such numerical coincidences occur from time to time in exact history. Saoduchinus, Chinilladunus, and Nabopolassar, three consecutive kings of Babylon, reigned each twenty-one years. Claudius and his successor, Nero, reigned each fourteen years within a few months.

43. Solomon slept with his fathers, &c.] See above, 1 K. ii. 10. We shall find this formula run throughout the two books of Kings. It occurs also, but less regularly, in Chronicles.
ADDITIONAL NOTES ON VV. 15, 24, 25.

NOTE A, v. 15. "And it came to pass when David was in Edom."

The present reading is רוד ברוחי הודו the hebrew אדום. If we change into הרוחит we have the meaning "when David smote," which the LXX. express by εν τω εξολοθρευσαι, and which appears also in the Syriac and Arabic versions.


The present text is סמלא בל présence שמיר. Houbigant would read סמלא בלinnamon for סמלא בלスピיש.

NOTE C, v. 25. "Beside the mischief that Hadad did."

For see the LXX. seem to have read רדהזר, "this is the mischief (ἀρὴν ἁρδεύσα); but this gives no tolerable sense. Houbigant proposes instead רדהזר שומאר, "and within Hadad did mischief"—Hadad, i.e. was likewise doing mischief at the same time. He also changes ביצים at the end of the verse into ביצים, which seems to have been read by the LXX. and by the Syrian and Arabian translators. Hadad then becomes the subject of all three verbs, and the whole verse runs thus, "And he (Rezon) was an adversary to Israel all the days of Solomon; and Hadad likewise wrought mischief, and vexed Israel, and reigned over Edom."

CHAPTER XII.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam, raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, and by the idolatry of the two calves.

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king king Solomon, and Jeroboam dwelt in Egypt;) 3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, without any intention of revolting. They were prepared to accept Rehoboam for king, and to join in the usual acclamations (1 S. x. 24; 1 K. i. 39).

2. Who was yet in Egypt?] Jeroboam, i.e., was yet in Egypt when Solomon died, not when the tribes assembled to Shechem.

heard of it.] The words of it, are not in the original, and are wrongly inserted; since what Jeroboam heard of was not the assembly to Shechem (for he was one of those who assembled), but the death of Solomon and accession of Rehoboam. This would be more clear without the division into chapters; which division, it must be remembered, is without authority.

and Jeroboam dwelt in Egypt.] A change of the pointing of one word, and of one letter in another, will bring the Hebrew text here into exact conformity with the parallel passage of Chronicles (2 Chr. x. 4), which certainly gives it better sense. The passage will then run thus: "And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, whither he had fled from the presence of King Solomon, heard, that Jeroboam re-
4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young contemplated rebellion in Solomon's reign was to have been connected with this standing grievance. If so, it may no doubt have been he who suggested that now was the time to complain of the burthen, and to press for its removal.

6. Rehoboam consulted with the old men, that stood before Solomon bis father. The history has not told us much of Solomon's counsellors, unless they are the "princes" of ch. iv. We may gather, however, from his own writings, the value that he placed upon good advisers. (See Prov. xi. 14; xv. 22; xxiv. 6.)

7. If thou wilt be a servant unto this people this day, &c.] That is to say, "if thou wilt for once submit to be led by the people instead of leading them, to attend to their wishes instead of forcing them to attend to thine own, and so far let them be master while thou art servant, thou wilt have no further difficulty with them." The advice was not that the king should permanently resign the office of ruler, but that he should for once be ruled by his people.

8. The young men that were grown up with him. The age of Rehoboam at his accession is an interesting and difficult question. According to the formal statement of the present text of 1 K. xiv. 21, which is supported by 2 Chr. xii. 13, he had reached the mature age of forty-one years, and would therefore be unable to plead youth as an excuse for his conduct. The general narrative, however, seems to assume that he was quite a young man. We are told here of the "young men" (yéládim) who had grown up with him. The Septuagint even calls them παραγόμενοι, "boys." Again, in 2 Chr. xiii. 7, Rehoboam is said to have been "young (nādar) and tender-hearted" at his accession. These expressions can scarcely have been applied to this period of the Jewish history to a man

turned out of Egypt; and they had sent and called him." (See note B at the end of the chapter.)

3. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam.] Some commentators see in this a foregone determination to pick a quarrel. They argue that Jeroboam was only sent for to head a rebellion, and that the demands made were such as the king could not accept without setting arbitrary limits to his own prerogative. But the return of a fugitive, whose life had been sought (1 K. xi. 40), on the death of the king who had sought it, was only natural (see Matt. ii. 21), and does not show that any definite intention of rebelling had yet been formed; and the demands will probably seem to most persons, as they evidently seemed to the writer of Kings (see verses 13-15), very moderate. Whether an acquiescence in them would have prevented the division of the kingdom, or have only deferred the evil day, is a different question. Perhaps the causes which tended to bring about separation were too inextensive and too deeply seated to have been removed by any concessions. (See note on 1 K. xi. 40.)

4. Thy father made our yoke grievous.] The complaint was probably twofold. The Israelites no doubt complained in part of the heavy weight of taxation laid upon them for the maintenance of the monarch and his court (see 1 K. vii. 19-23). But their chief grievance was the forced labour to which they had been subjected (1 K. iv. 6; v. 13, 14; xi. 28). Forced labour has been among the causes leading to insurrection in many ages and countries. It alienated the people of Rome from the last Tarquin (Liv. i. 56); it helped to bring about the French Revolution, and it was for many years one of the principal grievances of the Russian serfs. It is a reasonable conjecture, that Jeroboam's position as superintendent of the forced labours of the tribe of Ephraim revealed to him the large amount of dissatisfaction which Solomon's system had produced, and that his
And the king answered the people roughly, and forsook the old men's counsel that they gave him;

And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

of forty. Another difficulty lies in the fact, recorded both in Kings and Chronicles, that his mother was an Ammonitess. (See 1 K. xiv. 31; 2 Chr. xii. 13.) If Rehoboam was forty-one at his accession, Solomon must have married an Ammonitess in his father's lifetime, two years at least before his decease. It seems to be very improbable that David would have sanctioned such a marriage. On the other hand, we know that Solomon did marry Ammonite women after he was established on the throne, and after the first fervour of his youthful piety had abated. (See 1 K. xi. 1.) Perhaps the best way of removing the whole difficulty would be to read in 1 K. xiv. 11 and 2 Chr. xii. 13, "twenty-one" for "forty-one." The corruption is one which might easily take place, if letters were used for numerals. (See note C at the end of the chapter.)

My little finger shall be thicker. The word "finger" is not in the original; but it may be safely supplied. The meaning is, "You shall find my hand heavier on you than my father's—as much heavier as if my little finger were thicker than his loins."

I will chastise you with scorpions.] Gesenius understands by "scorpions" here, "whips having leaden balls at the ends of their lashes with hooks projecting from them." And the later Romans seem certainly to have called by this name a certain kind of whip or rod (Isidore, 'Origines,' v. 27). Others have supposed the thorny stem of the egg-plant, called from the irritating wounds which it inflicted "the scorpion plant," to be intended. But it seems best to regard the expression as a mere figure of speech.

The cause was from the Lord. I. e., "the turn of events was from the Lord." Human passions, anger, pride, and insolence, worked out the accomplishment of the Divine designs. Without interfering with man's free will, God guides the course of events, and accomplishes His purposes.

What portion have we in David? [v.] The words here used by the Israelites are nearly identical with those of Sheba, the son of Bichri, who carried on the insurrection begun by Absalom after the death of its author (2 S. xx. 1). They breathe unmistakably the spirit of tribal jealousy and dislik. See note on ch. xi. 40.

now see to thine own house, David.] The meaning of this seems to be—"Henceforth, house of David, look after thine own tribe, Judah, only." It is not a threat of war, but a warning against interference. Josephus, strangely, understands it as a relinquishment, on the part of the Israelites, of all share in the temple!
17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19. So Israel rebelled against the house of David unto this day.

20. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him Unto this day.] This expression shows that the writer, who lived during the captivity, and consequently long after the rebellion of Israel had come to an end, is embodying in his history the exact words of an ancient document. His source, whatever it was, appears to have been also followed by the writer of Chronicles. (See 2 Chr. x. 19.)

20. When all Israel heard that Jeroboam was come again.] The "all Israel" of this verse has a wider sense than the same expression in verse 1. There the representatives of the ten tribes were intended; here the tribes themselves are meant. By the return of their representatives from Shechem, where Jeroboam had shown himself, to their homes, it became known to "all Israel" that the great Ephraimitic was come back.

They sent and called him unto the congregation.] It would seem that the first act of the Israelites, on learning what had occurred at Shechem, was to bring together the great congregation of the people, probably such an assembly as once met at Mizpeh (Judg. xx. 1), in order that that might be done regularly and in solemn form which all felt must be done immediately—the crown declared vacant, and a king elected in the room of the monarch whose authority had been thrown off. The congregation, having no doubt carefully considered the matter, selected Jeroboam. The rank, the talent, and the known energy of the late exile, his natural hostility to the house of Solomon, his Ephraimitic descent, his acquaintance with the art of fortification, and the friendly relations subsisting between him and the great Egyptian king, pointed him out as the fittest man for the vacant post. If it be true that Shishak had not only protected him against Solomon, but given him an Egyptian princess, sister to his own queen, in marriage (see the Septuagint additions), his position must have been such that no other Israelite could have borne a comparison with him. Again, the prophecy of Ahijah would have been remembered by the more religious part of the nation, and would have secured to Jeroboam their adhesion; so that every motive, whether of policy or of religion, would have united to recommend the son of Nebat to the suffrages of his countrymen. We may presume that his election was almost unanimous.

17. As for the children of Israel which dwelt in the cities of Judah.] By the children of Israel which dwelt in the cities of Judah, we must understand, not the tribe of Judah itself, but the Israelites proper, or members of the other tribes, who happened to be settled within the limits of the land of Judah. These Israelites quietly submitted to Rehoboam. "Israel" through this chapter, and throughout the rest of Kings, designates ordinarily "the ten tribes," and is antithetical to "Judah."

18. King Rehoboam sent Adoram.] This Adoram has been identified with the Adoniram of ch. iv. 6 and ch. v. 14, and even with the Adoram of 2 S. xx. 24. But it is highly improbable that the same person was chief superintendent of the forced labours during the whole of Solomon's long reign, and also during a part of David's and of Rehoboam's. We may therefore conclude that the three names mark three distinct persons, perhaps of the same family, who were respectively contemporary with the three kings:—

Adoram (2 S. xx.) contemp. with David

Adoniram (1 K. iv.) Solomon

Adoram (1 Kings xi.) Rehoboam

With regard to the purpose of Rehoboam in sending Adoram to communicate with the rebels, we may perhaps conjecture that he was chosen, as best acquainted with the hardships whereof they complained, to arrange some alleviation of their burthens.

All Israel stoned him with stones.] In antiquity stoning seems to have been the most usual mode in which mobs took vengeance on those who had offended them. In Exodus (viii. 26) Moses expresses a fear that, were Hebrews to sacrifice in Egypt animals regarded as sacred by the Egyptians, the Egyptians would stone them. Soon afterwards in the wilderness the Israelites were ready to stone Moses (Ex. xvii. 4). David's followers, when they found Ziklag burnt, spoke of stoning David (1 S. xxx. 6). Tumultuary stoning was well known both to the Greeks and Romans. (See Hom. ll. iii. 56; Liv. iv. 50, &c.)

Rehoboam made speed.] Rehoboam evidently feared for himself. It would seem that he narrowly escaped the fate which had befallen Adoram.
unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the Lord, and returned to depart, according to the word of the Lord.

25 ¶ Then Jeroboam built She-

The tribe of Judah only.] See note on ch. xi. 13.

21. With the tribe of Benjamin.] The adhesion of Benjamin to Judah at this time comes upon us as a surprise. By blood Benjamin was far more closely connected with Ephraim than with Judah. All the traditions of Benjamin were antagonistic to Judah, and hitherto the weak tribe had been accustomed to lean constantly on its strong northern neighbour. The long feud between David and Saul, the wars of Joab and Abner (2 S. ii. 12-32; iii. 1-27), and the murder of the latter by the former, together with the natural jealousy of the tribe that had lost the sovereignty towards the tribe which had gained it, tended to produce an estrangement of Benjamin from Judah, which it might have been expected would have still continued. We have an evidence, that, as late in David's reign as the death of Absalom, the tribe of Benjamin was still opposed to him, in the revolt of Sheba, the son of Bichri (2 S. xx. 1), who was a "Benjamite." But it would seem that, in the half-century which had since elapsed, the feelings of the Benjamites had undergone a complete change. This is best accounted for by the establishment of the religious and political capital at Jerusalem, on the border line of the two tribes (Josh. xv. 8; xviii. 16), whence it resulted that the new metropolis stood partly within the territory of either, and was in a certain sense common to both. One of the gates of Jerusalem was "the high gate of Benjamin" (Jer. xx. 2); and probably Benjamites formed a considerable part of the population. The whole tribe also, we may well believe, was sincerely attached to the temple worship, in which they could participate far more freely and more constantly than the members of remoter tribes, and to which the habits of forty years had now accustomed them.

22. The word of God came unto Shemaiah.] Shemaiah was the chief prophet in Judah during the reign of Rehoboam, as Abijah was in Israel. He is mentioned in Chronicles on occasion of the invasion of Judaea by Shishak, first as announcing God's wrath, and then as charged with a message of comfort to the repentant prince (2 Chr. xii. 5-8). It appears also from the same chapter of Chronicles that he wrote an account of the reign of Rehoboam, which was among the sources used by the author of that Book (ib. verse 15).

25. Then Jeroboam built Shechem.] It has
chem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

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

27 If this people go up to do sa-

been supposed that Shechem was now for the first time restored after its destruction by Abimelech (Judg. ix. 45). But it would hardly have been appointed as the scene of Rehoboam's consecration unless it had been a city, and a city of some size. We may understand by "built" here "enlarged and fortified." (See Dan. iv. 30; and compare the sense of the same verb on the 'Moabite Stone.') The first intention of Jeroboam seems to have been to make Shechem his capital, and therefore he immediately set about its fortifica-

Penuel.] Penuel, anciently called Peniel (Gen. xxxii. 30), was on the eastern side of Jordan, between the Jabbock and Succoth (Gen. xxxii. 22; xxxiii. 17). It appears, by Judg. viii. 8, to have been further from the Jordan than Succoth, and on higher ground. It lay on an important route, that which led from Damascus to Shechem, and it commanded the fords of the Jabbock. In the time of the Judges it possessed a "tower," or fort, which Gideon destroyed (Judg. viii. 17). Jeroboam seems to have fortified it for the better security of his Trans-Jordanic possessions. The exact site is unknown.

26. Now shall the kingdom return to the house of David.] Humanly speaking, Jeroboam's fear was, it must be confessed, well-founded. If Jerusalem continued to be the centre of religious unity, if the Levites from all parts of Palestine went up in their turns to conduct the Temple service, and if the people continued to flock to the Holy Place three times a year, as the Law commanded them, there could not but have been great danger of a reaction setting in, and a desire for reunion manifesting itself. It was natural, therefore, that the king should cast about for some means of avoiding this consummation, which not only threatened his royalty, but even his life. (See the next verse.) A man of more faith would have been content to remain quiet, trusting simply to the promise made him of "a sure house," if he remained true to Jehovah (1 K. xi. 38). But Jeroboam was probably at no time a man of strong piety or fixed religious principle. We cannot, therefore, be surprised that he gave way to the temptation of helping forward the plans of Providence by the crooked devices of a merely human policy. His measures for counteracting the tendency to reunion with Judah were cleverly devised, and proved him "wise in his generation." The later history shows that they were effectual. Like all measures which involve a dereliction of principle, they brought certain evils in their train; and they drew down a Divine judgment on himself which he had not faith enough to anticipate. But they fully secured the object at which he aimed. They prevented all healing of the breach between the two kingdoms. They made the separation final. They produced the result that not only no reunion took place, but no symptoms of an inclination to reunite ever manifested themselves during the whole period of the double kingdom.

27. They shall kill me.] Jeroboam supposes that his own subjects would put him to death in case they desired a reconciliation with Rehoboam, at once to facilitate the re-establishment of a single kingdom, and to obtain favour with the legitimate monarch. (Compare the murder of Ishbosheth by his subjects, 2 S. iv. 7.)

28. The king . . . made two calves of gold.] It is probable that these "calves of gold" were representations of the cherubic form, imitations, more or less close, of the two cherubim which guarded the ark of the covenant in the Holy of Holies. As, however, they were unauthorised copies, set up in places which God had not chosen, and without any Divine sanction, the sacred writers call them "calves." We may gather from this that they were not mere human figures with wings, but had at any rate the head of a calf or ox. Jeroboam, in setting them up, was probably not so much influenced by anything that he had seen in Egypt, as, 1, by a conviction that the Israelites could not be brought to attach themselves to any worship which did not present them with sensible objects to venerate; 2, by the circumstance that he did not possess any of the old objects of reverence, which had been concentrated at Jerusalem; and 3, by the fact that he could plead for his "calves" the authority of so
sel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

Ex. 32:8.

And he made an house of high places in Bethel: and the other put he in Dan.

And this thing became a sin: for the people went to worship before the one, even unto Dan.

31 And he made an house of high places in Bethel. The north of Palestine did not furnish a spot possessing the sacred character of Bethel, but still Dan had to some extent the character of a "holy city," as appears from Judg. xviii. 30, 31.

30. This thing became a sin.] Le. This act of Jeroboam's, became an occasion of sin to the people.

The people went to worship before the one.] Some words seem to have fallen out here. The author probably wrote, "The people went to worship before the one to Bethel and before the other to Dan." (See note D at the end of the chapter.)

31. He made an house of high places.] That is to say, "He built a temple, or sanctuary, at each of the two cities where the calves were set up." The writer uses the expression "house of high places" in contempt, meaning that the buildings were not real temples, or houses of God, like that at Jerusalem, but only on a par with the temples upon high places which had long existed in various parts of the land.

made priests of the lowest of the people.] This rendering (which our translators adopted from Luther) is now regarded by most critics as incorrect. Literally, the Hebrew is "from the ends of the people," which appears to mean "from all ranks of the people." (So the LXX. the Vulgate, and the Syr. Targum.) Jeroboam could have no motive for specially selecting persons of low condition, since such a choice would only have brought contempt upon his system.

which were not of the sons of Levi.] We may presume that Jeroboam would have wished the Levites to accept his innovations, and transfer their services to his two sanctuaries. That they did not do so must have been the consequence of their faithful attachment to the true worship of Jehovah. As Levites were not to be had, Jeroboam set up his new order of priests, taken differently from all the tribes, and, at the same time, in all probability confiscated the Levitical lands within his dominions for the benefit of the new priestly order. The Levites consequently "left their suburbs and their possession, and came to Judah and Jerusalem," where they were kindly received by Rehoboam (2 Chr. xi. 13, 14).
places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he 'offered upon the altar' or, went up to the altar, &c. which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, burnt incense. 

33. And Jeroboam ordained a feast. There can be no doubt that this feast was intended as a substitute for the feast of Tabernacles, which was held on the fifteenth day of the seventh month (Lev. xxiii. 34). It may also have been a feast of Dedication, held at the same time with Tabernacles, after the example of Solomon (1 K. viii. 2).

in the eighth month. The object of Jeroboam in changing the month, and yet keeping the day of the month, is not clear. It has been suggested that the change was made on account of the later vintage of the more northern regions (Ewald, Stanley); or "in order to make the separation as complete as possible" (Keil); but, in this last case, the retention of the day of the month is singular. It is remarkable that Josephus places the scene in the seventh month (Ant. Jud. viii. 8, § 5). He therefore is not aware that the people of Israel kept the feast of Tabernacles a month later than their brethren of Judah.

be offered upon the altar. Literally, "he went up upon the altar;" ascended it; altars requiring to be ascended either by steps or by an inclined plane. (See Ex. xx. 26.) The expression shows that Jeroboam himself officiated as priest.

so did he in Bethel. Not "as he had done in Dan, so did he in Bethel" (Patrick); but rather, "He did this—he held this feast, and offered this sacrifice—at Bethel, not at Dan."

be placed in Bethel the priests of the high places. It is possible that the priests descended from Jonathan, the son of Gershom and grandson of Moses, undertook the services at Dan. (See note on Jud. xviii. 30.)

33. So be he offered upon the altar. It has been well observed that this verse belongs rather to ch. xiii. than to ch. xii., being intended less as a recapitulation of what has gone before, than as an introduction to what follows.

the month which he had devised of his own heart. The entire system of Jeroboam receives its condemnation in these words. His main fault was that he left a ritual and a worship where all was divinely authorized, for ceremonies and services which were wholly of his own devising. Not being a prophet, he had no authority to introduce religious innovations. Not having received any commission to establish new forms, he had no right to expect that any religious benefit would accrue from them. He was placed in difficult circumstances, but he met them with the arts of a politician, not with the single-mindedness of a saint. His arrangements had a certain cleverness, but they were not really wise measures; instead of securing and strengthening, they tended to corrupt, and so to weaken, the nation. (See note on verse 26.)

be offered upon the altar and burnt incense. Literally, "he ascended the altar to burn incense." The words are closely connected with those which begin the next chapter.

ADDITIONAL NOTES ON vv. 2, 8, 30.


In the Septuagint Version the story of Jeroboam is told in two different ways. The general narrative agrees closely with the Hebrew text; but an insertion into the body of ch. xii.—remarkable for its minuteness and circumstantiality—at once deranges the order of the events, and gives VOL. II. to the history in many respects a new aspect and colouring. Jeroboam is represented as the son of a harlot, named Sarira. His merit being discerned by Solomon, he is made superintendent of the foreordained the tribe of Ephraim. In this capacity, he fortifies for Solomon a city named Sarira, a stronghold in Mount Ephraim, and also completes the fortifications of Jerusalem. He grows rich,
and assumes a quasi-royal state, keeping as many as 300 chariots. At last he aspires to sovereignty, whereupon Solomon seeks to kill him; but he escapes into Egypt. This is before any prophetic announcement has been made to him. In Egypt, Shishak receives him favourably; and when, upon Solomon's death, he wishes to return to Palestine, Shishak is loth to let him go, and gives him in marriage, in order to detain him, a certain Ano, the elder sister of his own wife, Thekemina. Abijah is the issue of this marriage, and is born in Egypt; so that Jeroboam's return is made to fall, at the earliest, towards the close of Rehoboam's first year. His return is accompanied by acts unbefitting a subject. He takes up his abode at Sarira, whither the whole tribe of Ephraim collects, and proceeds to strengthen its fortifications. Abijah now falls sick, and the visit of Jeroboam's wife to Abijah, the prophet, takes place. The child dies, and is mourned; and then Jeroboam goes to Shechem, whither he has gathered all the tribes of Israel. Here the prophetic announcement is made to him, that Jehovah gives him the sovereignty over ten tribes, in token of which he receives ten pieces of the torn garment; the prophet, however, is not Abijah, but Shemaiah, the Enlamite. Then the events related in this chapter (verses 5 to 24) are made to follow.

Dean Stanley, following some modern German authorities, has regarded this section of the Septuagint as thoroughly authentic, and has taken it as the basis of his account of Jeroboam, both in the 'Biblical Dictionary' and in his 'Lectures.' But this is to do the passage too much honour. Were it really a series of mere "additions" to the Hebrew, there would still be a question whether the points added were legendary or historical. But it does not consist of mere "additions." It absolutely conflicts with the Hebrew text in many important particulars. Not to dwell on the differences in the names—Sarira for both Seruah and Zereda, Naanah for Naamah, &c.—it contradicts the Hebrew in the following points:—1. The time of the prophetic announcement to Jeroboam; 2. The person who made it; 3. The time of the illness and death of Abijah; 4. The ground of Jeroboam's original revolt; and 5. The ground of the sentence of extermination passed upon his family. Further, it requires us to suppose that Rehoboam's coronation at Shechem was delayed to his second year, which is highly improbable, and that Abijah could be specially exempted from the doom pronounced on the rest of Jeroboam's progeny, because "in him there was found some good thing towards the Lord God of Israel," when he was only a few months old. The general outline of the story is thus wholly irreconcilable with the other narrative; and, if both stood on the same footing, and we were free to choose between them, there could be no question about preferring the tale as given in our version. The "circularly" character which has formed the attraction of the Greek narrative to Deans Stanley, Millman, and others, is a feature of Alexandrian legend, and very markedly characterises the books of Tobit, Judith, the additions to Daniel, and other portions of the apocryphal writings. A careful examination of these attractive details would show that they are almost all more or less suspicious. It is not likely that Jeroboam should be "the son of a harlot," or that, if he had been, any Jewish account of him should have omitted the fact. It is improbable that the name of his mother should be identical with that of the city of Ephraim which Solomon required him to fortify. It is a suspicious circumstance that this city, Sarira, is otherwise unknown. It is scarcely credible that a subject, not in open revolt, should venture to collect 300 chariots. The legend here exaggerates what history had related of Absalom (2 S. xv. 1) and Adonijah (1 K. i. 5). Again, Jeroboam's Egyptian wife, and his detention by Shishak, are reproductions of the facts recorded of Hadad (1 K. xi. 19, 22); while Ano is wholly unlike an Egyptian name. Shemaiah's title—"the Enlamite"—is also suspicious, since no place from which the name "Enlamite" could be formed occurs, either in the sacred volume or in Josephus.

**Note B, v. 2.** "And Jeroboam dwelt in Egypt."

Dathe's conjecture, יִישָׁב בּעַד הַלַּבָּן מֵאָסָר אֵלֶּיהָ, though rejected by Maurer and Keil as "unnecessary," seems to deserve consideration. It was almost certainly the reading of the LXX., who make the last clause of verse 2 the ἀποδοσις of the sentence, and render it καὶ ἀνέστη τὸν Ἰεροβώμ ἐπὶ Αἰγύπτων.

**Note C, v. 8.**

"Twenty-one" would be expressed thus: בַּעַד, "forty-one" would be בִּעַד. It is evident that an ill-written ב might be mistaken by a copyist for a faded ב.

**Note D, v. 30.** "The people went to worship."

The original text probably ran thus: יֵלֶדֶת בִּלְמָה אָבְרָהָם אֱלֹהָיָהּ נֵס נֶסֶת. The occurrence of the phrase לֶבֶד בִּלְמָה רְאוּץ, produced the omission, the transcriber's eye having passed accidentally to the second place in which the phrase occurs while he was engaged upon the first.
CHAPTER XIII.

1 Jeroboam’s hand, that offered violence to him that prophesied against his altar at Beth-el, 
wherein, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king’s entertainment, departeth from Beth-el. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam’s obstinacy.

And, behold, there came a man of God out of Judah by the word of the Lord unto Beth-el: and Jeroboam stood by the altar to burn incense.

1 Or, to offer.

CHAP. XIII. 1. A man of God.] This “man of God” cannot have been Iddo, as Josephus imagined, since Iddo outlived Jeroboam and wrote an account of the reign of Abijah (2 Chr. xiii. 23).

by the word of the Lord.] Rather “in the word of the Lord.” The meaning seems to be, not merely that the prophet was bid to come, but that he came in the strength and power of God’s word, a divinely inspired messenger. (Compare verses 2, 5, 32.)

Jeroboam stood by the altar.] In the original, “on the altar;” i.e. on the ledge, or platform, half-way up the altar, whereupon the officiating priest always stood to sacrifice. (See note on verse 32 of the last chapter.)

2. A child shall be born . . . Josiah by name.] Divine predictions so seldom descend to such particularity as this, that we cannot be surprised if doubts are entertained, even by theologians of the most orthodox schools, with respect to the actual mention of Josiah’s name by a prophet living in the time of Jeroboam. Only one other instance that can be considered parallel occurs in the whole of Scripture—the mention of Cyrus by Isaiah. Of course no one who believes in the Divine foreknowledge can doubt that God could, if He chose, cause events to be foretold minutely by his prophets; but certainly the general law of his Providence is, that He does not do so. If this law is to be at any time broken through, it will not be capriciously, or unless where there is a dignus vindice nodus. Such a nodus may, of course, exist where we do not see it; but its non-appearance naturally raises a doubt of its existence. Here it certainly does not appear what great effect was to be produced by the mention of Josiah’s name so long before his birth; and hence a doubt arises whether we have in our present copies the true original text. The sense is complete without the words “Josiah by name;” and these words, if originally a marginal note, may easily have crept into the text by the mistake of a抄ist. It is remarkable that, where this narrative is again referred to in Kings (2 K. xxiii. 15-18), there is no allusion to the fact that the man of God had prophesied of Josiah by name.

And upon thee shall be offer the priests, &c.] For the exact fulfilment of this prophecy see 2 K. xxiii. 20.

3. And be gave a sign the same day.] A sign of this kind—an immediate prophecy to prove the Divine character of a remote prophecy—had scarcely been given before this. In the later history, however, such signs are not unfrequent. Compare the going back of the shadow on the dial of Ahaz, an immediate sign to Hezekiah that Isaiah had truly announced to him his ultimate recovery from his sickness; the sign granted to Hezekiah at the time of Sennacherib’s invasion (2 K. xix. 19); and that given to Ahaz, his father, when threatened by Pekah and Rezin (Is. vii. 14-16).

this is the sign which the Lord has spoken.] Some critics (as Thonius and Maurer) prefer to translate, “This is the sign that the Lord has spoken;” and explain, “This is the sign that God has spoken by my mouth this day.” But the Authorised Version, which agrees with the Septuagint, gives a meaning which the Hebrew words will also bear.

the ashes . . . shall be poured out.] That is to say, “The half-burnt remains of the offerings shall be ignominiously spilled upon the ground.”

4. He put forth his hand from the altar.] Without descending from the altar, still standing on the ledge which ran round it (see verse 1, and note ad loc.), the angry monarch stretched out his hand, and issued his order: “Lay hold on him—arrest him—suffer him not to escape. Let him be seized and pay the penalty of his insolence.”
Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

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

6 And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king’s hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons...
had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

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

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee,
22. But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23. ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt.

26. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him.

27. And he spake to his sons, saying, Saddie me the ass. And they saddled him.

28. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30. And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!

31. And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

it was at this time very important to punish signally, since it was exactly the sin of Jeroboam and his adherents; and, secondly, that temporal death is not among God's heaviest punishments, that it comes on men both naturally and miraculously for light offences, as for rashness, carelessness, childish insolence (see 2 K. ii. 24), &c, and that in such cases we may regard it as sent in lieu of greater punishment, and therefore as in some sort a mercy. We are not to suppose that the "man of Judah" perished eternally, because he perished temporally.

22. Thy carcase shall not come into the sepulchre of thy fathers.] Death, it will be observed, is not denounced against the "man of God," but only a circumstance connected with his death, sufficient to turn his thoughts that way, and lead him to serious reflection, and (we may hope) to repentance. On the anxiety of the Hebrews to be buried with their fathers, see Gen. xlvii. 30; xlix. 29; I. 25; a. xix. 37, &c. 28. The lion had not eaten the carcase, nor torn the ass.] These strange circumstances at once showed the miraculous character of the death, and were of a nature to call men's attention to the matter, and cause the whole story to be bruited abroad. By these means an incident, which Jeroboam would have wished to be hushed up, became no doubt the common talk of the whole people.

30. He laid his carcase in his own grave.] As Joseph of Arimathaea did the body of our Lord (Matt. xxvii. 60). The possession of rock-hewn tombs by families, or individuals, was common among the Jews from their first entrance into the Holy Land to their final expulsion. A sepulchre usually consisted of an underground apartment, into which opened a number of long, narrow loculi, or cells, placed side by side, each adapted to receive one body. The cells were 6 or 7 feet long, 2 feet wide, and 3 feet high. They were commonly closed by a stone placed at the end of each. Many such tombs still exist in Palestine.

31. Lay my bones beside his bones.] That is to say, "Bury me in the cell next to his." (See the last note.) It appears from a K. xxxiii. 17, that the ordinary rock-hewn sepulchre was not considered sufficient honour for the remains of so great a prophet. In addition, a cippus, or short column (a very unusual memorial among the Israelites), was erected near the entrance to the tomb, which was a conspicuous object from the site of Jeroboam's altar.
32 For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

32. Against all the houses of the high places. The “old prophet” brings out here more fully the sense of the words uttered by the “man of God,” who had mentioned “high places” (verse 2), but had not made it apparent that he meant more than the two high places at Dan and Bethel. The “old prophet” understands him to have alluded to various high places throughout the kingdom of Israel. It has been said that as yet there were only the two high places of Dan and Bethel, and that this clause is “partly a prophecy” (Keil); but we may gather from the mention of “the great high place” in 1 K. iii. 4, that there were many lesser high places in the land, several of which would be likely to be in Israel.

in the cities of Samaria.] The word Samaria cannot have been employed by the old prophet, in whose days Samaria did not exist. (See 1 K. xvi. 24.) The writer of Kings has substituted for the term used by him that whereby the country was known in his own day.

33. The lowest of the people.] See note on ch. xii. verse 31.

whosoever would, be consecrated him.] That is to say, he exercised no discretion, but allowed any one to become a priest, without regard to birth, character, or social position. We may suspect from this that the office was not greatly sought, since no civil governor who cared to set up a priesthood would wish to degrade it in public estimation. Jeroboam did impose one limitation, which would have excluded the very poorest class. The candidate for consecration was obliged to make an offering consisting of one young bullock and seven rams (1 Chr. xiii. 9). On the phrase which is here translated “consecrated” (literally “filled his hand”), see note on Lev. viii. 25-28.

34. This thing became sin, &c.] This persistence in wrong, after the warning given him, was such a sin as to bring a judgment, not only on Jeroboam himself, but on his family. Jeroboam’s departure from the path of right forfeited the crown (1 K. xi. 38); and in that forfeiture was involved naturally the destruction of his family; for in the East, as already observed, when one dynasty supplants another, the ordinary practice is for the new king to destroy all the males belonging to the house of his predecessor. (See below, ch. xv. verse 39.)

ADDITIONAL NOTE ON v. 11. “And his sons came.”

A very slight change in the Hebrew text would bring it into accordance with the Septuagint here. We have only to read ἵδιος ἐν τῷ πατρί, ἵδιος ἐν τῷ μεσσιαρίῳ.

CHAPTER XIV.

1 Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Abijah at Shiloh. 2 Abijah, forewarned by God, denounced God’s judgment. 3 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam’s wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

CHAP. XIV. 1. At that time.] The force of this phrase here is to connect the narrative which follows with Jeroboam’s persistence in his evil courses. The event related is the first judgment upon him for his obstancy, the beginning of the cutting off of his house from the face of the earth.

At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there

Abijam.] We see by this name that Jeroboam did not intend to desert the worship of Jehovah, since its signification is “Jehovah is my father,” or “Jehovah is my desire” (Job xxxiv. 36).

2. Arise, I pray thee, and disguise thyself.] Unless she disguises herself, she will be
is Ahijah the prophet, which told me that "I should be king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;

9 But hast done evil above all that

known as the queen; and then, Jeroboam fears, a prophet of the Lord, even though it be Ahijah the Shilonite, who in some sort made him king, will scarcely give her a favourable answer. The king's conscience tells him he has not performed the conditions on which he was promised "a sure house." (See 1 K. xi. 38.

get thee to Shiloh.] Shiloh, undoubtedly the modern Seilun, near Beitin (Bethel), had been already indicated as the residence of Ahijah (1 K. xi. 29). That he still lived there, and had not emigrated with the other faithful Israelites, must have been owing to his age and infirmity. (See verse 4.)

3. And take with thee ten loaves.] On the custom of approaching a prophet with a present, see ch. xiii. verse 7. The presents here brought were selected for the purpose of deception, being such as a poor country person would have been likely to bring.

4. Abijah could not see.] Jeroboam was no doubt aware of this circumstance, and counted on it as favouring his plan of deception. Compare the case of Rebekah and Isaac (Gen. xxvii. 1-20).

6. To ask a thing of thee for her son.] Rather "to ask," or "inquire, a thing of thee concerning her son." She was sent simply to ask the question whether her sick child would live or die. (See verse 3.)

she shall feign herself to be another woman.] Literally, "she shall make herself strange." i.e. "she shall come in disguised" (See verse 4.)

6. Why feignest thou thyself to be another?] Literally, "Why makest thou thyself strange?" Compare Gen. xlii. 7.

for I am sent to thee.] Rather, "I also am sent to thee." As thou hast a message to me from thy husband, so have I a message to thee from the Lord.

with heavy tidings.] Or "hard," as in the margin. That is, "I am sent to thee with an injunction to be hard on thee."

7. Go, tell Jeroboam, Thus saith the Lord, &c.] As his appointment to the kingdom had been formally announced to Jeroboam by the prophet Ahijah, so the same prophet is commissioned to acquaint him with his forfeiture of it. Compare the similar case of Saul (1 S. xv. 26-28).

forasmuch as I exalted thee.] Compare 1 S. xii. 7, 8, and 1 K. xvi. 2.

9. But hast done evil above all that were before thee.] That is, above all previous rulers of the people, whether they were judges or kings. Whatever idolatries the Israelites had been guilty of previously, whether in the earlier or the later times, by their worship of Baal and Ashethoreth, of the groves, of the gods of Syria, Moab, and Ammon (Judg. ii. 13; iii. 7; vi. 25; x. 6, &c.; 1 K. xi. 33), yet hitherto none of their rulers had set up the idolatrous worship of ephods, teraphim, and the like (Judg. xviii. 17), as a substitute for the true religion, or sought to impose an idolatrous
were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it.

12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam.

14 Moreover the Lord shall raise system on the nation. Gideon’s ephod “became a snare” contrarily to his intention (Judg. viii. 27). Solomon’s high places were private—built for the use of his wives, and not designed to attract the people. Jeroboam was the first ruler who set himself to turn the Israelites away from the true worship, and established a poor counterfeit of it, which he strove to make, and succeeded in making, the religion of the great mass of his subjects.

And cast me behind thy back.] This is the figure of speech which rhetoricians call bendantius; where one and the same thing is mentioned under two names, joined by a copula. The “other gods,” and the “molten images,” point equally to the “golden calves.”

to provoke me to anger.] The preposition “to” expresses here, not the intention, but the effect. It is equivalent to “so as to.”

And cast me behind thy back.] This is a very strong and a very rare expression. We only hear in one other place in the whole Bible of men “casting God behind their backs.” This is in Ezek. xxiii. 35, where it is said of the Jews generally, shortly before the captivity. The expressions in Ps. l. 17, and in Neh. ix. 26, where men are said to “cast God’s words behind them” and to “cast His law behind their backs,” are similar but less fearful.

10. And will cut off from Jeroboam, &c.] All the males of the family of Jeroboam were to be put to death. This was accomplished by Baasha (1 K. xv. 28, 29). The phrase used appears to have been a common expression among the Jews from the time of David (1 S. xxi. 23) to that of Jehu (2 K. ix. 8), but scarcely either before or after. We may suspect that, where the author of Kings uses it, he found it in the documents which he consulted.

and him that is shut up and left in Israel.] See note on Deut. xxxii. 36.
him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died;

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

19 And the rest of the acts of Jeroboam are...
21. Rehoboam was forty and one years old when he began to reign. On the age of Rehoboam at his accession, see note on ch. xii. verse 8.

and be reigned seventeen years. These seventeen years must have been complete, or little more than complete, if Abijam ascended the throne in the "eighteenth" year of Jero- boon (1 K. xv. 1.)

his mother's name was Naamah, an Ammonitess. According to the Septuagint "additions" Naamah was the daughter of Ana, who was the son of Nahash, King of Ammon. By Ana is probably meant the Hanun (LXX. Annón) of 2 S. x. 1-4.

22. And Judah did evil in the sight of the Lord. We learn from Chronicles that this defection of Judah did not take place till Rehoboam's fourth year. For three years he and his subjects "walked in the way of David and Solomon" (2 Chr. xi. 17). During these years Rehoboam, fearing to be attacked by Jeroboam and Shishak, employed himself in fortifying all his most important towns, storing them with provisions, and laying up in them the munitions of war. Having done this, and having received a considerable accession of strength from the immigration into his territory of all the more pious Israelites, he seems to have thought himself secure, upon which, growing proud and careless, he "forsook the law of the Lord" (2 Chr. xii. 1), and his subjects with him.

they provoked him to jealousy. God had announced Himself at Sinai to be "a jealous God." (Ex. xx. 5.) a God "whose name is Jealous" (ib. xxxiv. 14). On the force of the metaphor involved in the word, see note upon Ex. xxxiv. 15.

23. For they also built them high places. That is, not only did the Israelites make themselves high places (1 K. xii. 31; xiii. 32), but the people of Judah also. The words "they also" are emphatic. The "high places" (bamoth), which are said to have been "built," were probably small shrines or tabernacles hung with bright-coloured tapers (Ezek. xvi. 16), like the "sacred tent" of the Carthaginians (Diod. Sic. xx. 65). They are distinct from the "images" or "pillars," as appears both from this place and from 2 K. xvii. 4, where their destruction by Hezekiah is related.

images. On these "images" or rather "pillars," see the notes on Gen. xxviii. 19 and Ex. xxxiv. 13 (vol. i. p. 166 and 417).

groves. See note on verse 15. The "groves," it will be observed, were "built" on high hills and under green trees.

under every green tree. That is, "under all those remarkable trees which, standing singly about the land, were landmarks to their respective neighbourhoods, and places of resort to travellers, who gladly rested under their shade." The phrase is taken from Deut. xii. 2.

24. There were also sodomites in the land. The word translated "sodomite" is literally "one consecrated." It appears from Jerome (Comment. ad Hos. iv. 14) that the men in question were in fact "consecrated" to the mother of the gods, the famous "Dea Syra," whose priests, or rather devotees, they were considered to be. The nature of the ancient idolatries is best understood by recollecting that persons of this degraded class practised their abominable trade under a religious sanction.

the abominations of the nations. For these "abominations" see Lev. xviii. 3-25; xx. 1-23; Deut. xviii. 9-12.
I. KINGS. XIV.

25 ¶ And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the Lord, and the treasures of the king’s house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king’s house.

28 And it was so, when the king

25. Shishak, king of Egypt, came up against Jerusalem.] The careful examination which the famous inscription of Shishak at Karnak has undergone at the hands of Dr. Brugsch (‘Geograph. Inschriften,’ vol. ii. p. 56) and Mr. R. S. Poole has not only resulted in the most satisfactory proof that the expedition commemorated was directed against Palestine, but has further thrown a good deal of light on the relations of the two kingdoms at the period. Of the fifteen fenced cities fortified by Rehoboam in the early part of his reign (2 Chr. xii. 15-17), three, Shoco, Adoram, and Aijalon are distinctly mentioned among Shishak’s conquests. Other towns of Judah or Benjamin which also occur—Gibeon, Beth-Tappuah, Beth-Leaboth, Beth-Anoth, and Appithon—are not mentioned, and the absence of cities of Judah is probably owing, partly to the great difficulty of recognising Hebrew names in an Egyptian disguise, and partly to the occurrence in the early part of the inscription of a hiatus, which involves the omission of fourteen names. What, at the first, most surprises us in the inscription is, that a considerable number of the captured cities are in the territory of Jeroboam. An examination, however, of these names shows that the cities thus situated belong to two classes—they are either Canaanite or Levitical. Hence we gather, that, during the four years which immediately followed the separation of the kingdoms, Rehoboam retained a powerful hold on the dominions of his rival, many Canaanite and Levitical towns acknowledging his sovereignty, and maintaining themselves against Jeroboam, who probably called in Shishak mainly to assist him in compelling these cities to submission. The campaign was completely successful. The Levitical cities of Taanach, Rehob, Beth-gibon, Kedesh-moth, Ibleam, and Alemeth, to the west of Jordan, of Mahanaim and Golan, to the east of that river, and the great Canaanite towns of Megiddo and Beth-shan, were taken, probably by the combined efforts of Jeroboam and Shishak, and were added to the dominions of the former. Shishak withdrew, having established his ally (and perhaps connexion) in the full possession of the whole territory which he claimed, and having greatly weakened and humbled his rival. It was perhaps rather this cause, than the Divine prohibition (1 K. xii. 4), which prevented Rehoboam from attempting the invasion of the kingdom of Israel during the rest of his reign.

26. And he took away the treasures of the house of the Lord.] The circumstances of Shishak’s invasion, related here with extreme brevity, are given with some fulness by the author of Chronicles. We learn from him that Shishak’s army consisted, in part of native Egyptians, in part of Libyans, and Sukkims (Arabs); that his chariots were twelve hundred, his horse sixty thousand, and his foot a countless host; that he attacked and took the greater part of Rehoboam’s “fenced cities;” and that he then marched in hostile fashion against Jerusalem. At Jerusalem the prophet Shemaiah (mentioned above, ch. xii. verse 22) warned Rehoboam and his princes that God had delivered them into Shishak’s hand for their idolatries, and on their repentance announced that Jerusalem should be spared, but that they must submit to the Egyptian king, and become “his servants” (2 Chr. xiii. 3-8). Upon this it seems that Rehoboam submitted; and Shishak, entering Jerusalem peacefully, did not plunder it, but simply required the surrender of the public treasure, in which he included Solomon’s golden shields. It is still a question whether the submission of the Jewish king is or is not expressly recorded in the Karnak inscription. Midway in the list of cities and tribes occurs the entry “Y.UDeH-MALK” which it has been proposed to translate “kingdom of Judah” (Champollion), “Judah, king” (Bunsen), or “a kingdom” (Poole). Champollion’s translation is, undoubtedly, ungrammatical, and must be surrendered. Mr. Poole’s is incorrect; for MALK is king, not kingdom. Bunsen’s is literal, but scarcely yields a satisfactory sense. On these grounds Dr. Brugsch regards “Yudeh-malk” as the name of a Palestinian town not otherwise known to us.

28. When the king went into the house of the Lord.] It appears by this that Rehoboam,
went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

notwithstanding that he encouraged, and perhaps secretly practised, idolatry (see above, verses 22-24, and compare 2 Chr. xii. 1; 1 K. xv. 3, 13), maintained a public profession of faith in Jehovah, and attended in state the Temple services. (Compare the conduct of Solomon, 1 K. ix. 25.)

30. Are they not written in the book of the chronicles of the kings of Judah?] On this book, which is quoted constantly by the author of Kings (see 1 K. xv. 7, 23; xxii. 45; 2 K. viii. 23; xii. 19; xiv. 18; xv. 6, 36; xvi. 19, &c.), see the Introduction, § 5.

31. Rehoboam slept with his fathers and was buried, &c.] See above, 1 K. xi. 43. This expression, as already observed, is a sort of formula, and is used with respect to all the kings of Judah, except two or three. The writer probably regards the fact, which he records so carefully, as a continuation of God's mercies to David.

his mother's name, &c.] See above, verse 31. The mention of the queen-mother so regularly in the account of the kings of Judah (1 K. xv. 2, 10; xxii. 42; 2 K. viii. 26; xii. 1; xiv. 2; xv. 2, &c.) is thought to indicate that she had an important position in the state. We find, however, only two instances where such a person seems to have exercised any power. (See below, 1 K. xv. 13; 2 K. xi. 1-20.)

Abijam, his son.] This prince is mentioned under three names. He is called Abijam in Kings, Abijah and Abijahu in Chronicles. Abijah was probably his real name, of which Abijahu (2 Chr. xiii. 20) is an accidental corruption, while Abijam is a form due to the religious feeling of the Jews, who would not allow the word JAH to be retained as an element in the name of so bad a king. Instances of a similar feeling are the change of Beth-el into Beth-aven in Hosea (iv. 15), and perhaps of Jehoahaz into Ahaz. (See note on 2 K. xv. 38.)


Maurer separates ריבעון from ותעולו, and translates it, "This is the day (when my prophecy will be fulfilled)." The remainder of the verse (הברעה ...) he joins together, and renders, "And what is even now (taking place):"—what but this, that Jeroboam's house is already smitten?—his son is dying. Keil says that יִשָּׁע יִאֶשְׁתָּנ can mean nothing but "this to-day," i.e. this will happen to-day—

CHAPTER XV.

1 Abijam's wicked reign. 7 Asa succeeded him.

2 His good reign. 16 The war between Baasha and him causeth him to make a league with Ben-hadad. 23 Yehoshaphat succeeded Asa. 25 Nadab's wicked reign. 27 Baasha conspiring against him executeth Ahijah's prophecy.

31 Nadab's acts and death. 33 Baasha's wicked reign.

NOW in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years he reigned in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

CHAP. XV. 2. Three years reigned be in Jerusalem.] As Abijam ascended the throne in the eighteenth year of Jeroboam, and was succeeded in the eighteenth year of the same king (see verse 9), he cannot have reigned much more than two years. Any part of a year may, however, in Jewish reckoning, be taken as a year.

his mother's name was Maachab] Or Michaiah, according to the present reading of 2 Chr. xiii. 2.
3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father.

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

5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

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

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned

the daughter of Abisalom. In Chronicles, Maachah’s father is called Absalom (2 Chr. xi. 20, 21). From the rarity of this name, and from the fact that the other wives of Rehoboam, whose names are recorded, were of the house of David (ib. verse 18), it is probable that Absalom, the son of David, is meant. Absalom, however, seems to have had but one daughter, Tamar (2 S. xiv. 27), so that Maachah must have been, not his daughter, but his grand-daughter. Her father, according to 2 Chr. xii. 3, was Uriel of Gibeath. We may conclude, therefore, that Tamar married this person, and that Maachah was the offspring of the marriage. She took her name from her great-grandmother, Maachah of Geshur, wife of David and mother of Absalom (2 S. iii. 3).

3. He walked in all the sins of his father.] Yet Abijam prepared precious offerings for the Temple service (see verse 15), probably to replace vessels which Shishak had carried off, and in his war with Jeroboam professed himself a faithful servant of Jehovah (2 Chr. xiii. 10-13).

4. Nevertheless for David’s sake did the Lord... give him a lamp.] See note on ch. xi. verse 36.

to set up his son.] The idolatry of Abijam deserved the same punishment as that of Jeroboam (1 K. xiv. 10-14), of Baasha (ib. xvi. 2-4), or of Zimri (ib. verse 19), the cutting off of his seed, and transfer of the crown to another family. That these consequences do not follow in the kingdom of Judah, is owing to the faithfulness of David, which brings a blessing on his posterity. Certainly few things are more remarkable and more difficult to account for on mere grounds of human reason, than the stability of the succession in Judah, and its excessive instability in the sister kingdom. One family in Judah holds the throne from first to last, during a space but little short of four centuries, while in Israel there are nine changes of dynasty within two hundred and fifty years.

5. Save only in the matter of Uriah the Hittite.] This clause is wanting in most copies of the Septuagint.

6. There was war between Rehoboam and Jeroboam.] Several of the Hebrew copies have Abijam for Rehoboam here. But the Masoretic reading is to be preferred. The writer repeats what he had said in ch. xiv. 10, in order to remind the reader that Abijam inherited this war from his father.

7. There was war between Abijam and Jeroboam.] The war is described in 2 Chr. xiii. 2-20. Its chief circumstances have been mentioned in the notes to verse 19 of the last chapter. That the author of Kings gives none of its details is agreeable to his common practice in mere military matters. Thus he gives no details of Shishak’s expedition, and omits Zerah’s expedition altogether.

8. His mother’s name was Maachah.] The Jews call any male ancestor, however remote, a father, and any female ancestor a mother. (See above, verse 2; comp. Gen. iii. 20; x. 21; xvii. 4, 16; xxvii. 43, &c.) It is evident that the Maachah of this verse is the favourite wife of Rehoboam (2 Chr. xi. 21), the mother of Abijam, and, consequently, the grand-mother of Asa. The way in which she is here mentioned strongly favours the notion that the position of queen-mother was a definite one at the court, and could only be held by one person at a time.
he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

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

16 ¶ And there was war between

11. Asa did that which was right in the eyes of the LORD.] The brief account of Asa here given (verses 9-14) is considerably expanded in Chronicles, where his history occupies three chapters (2 Chr. xiv-xvi).

12. He took away the sodomites.] On the sodomites of this time, see note on ch. xiv., verse 24. It appears by ch. xxii. verse 46, that Asa did not succeed in wholly freeing the land from this pollution, but left the completion of the task to his successor.

the idols that his fathers bad made.] Compare ch. xiv. 23, 25.

13. Maachah his mother . . . be removed from being queen.] That is, Asa degraded Maachah from the rank and state of queen-mother.

she bad made an idol.] The word translated "idol" both here and in 2 Chr. xv. 16—the parallel passage to this—does not occur elsewhere in Scripture. It is derived from a root signifying "fear" or "trembling," and may perhaps best be understood as "a fright, a horror." Such a name would seem best to apply to a grotesque and hideous image like the Pithah of the Egyptians, or the Pataci of the Phoenicians. (See Herod. iii. 37.) That the "idol," whatever it may have been, was of wood, is implied in the next clause.

in a grove.] Rather, "for a grove"—"she made a horror for an asherab;" i.e. she made a horror, to serve in lieu of the ordinary asherab or idolatrous emblem of Astarte. (See note on Ex. xxxiv. 13.)

Asa destroyed her idol.] In the margin—"Asa cut off her idol." The best rendering would be "cut down." Like the usual asherab, Maachah's "horror" was fixed in the ground.

and burnt it at the brook Kidron.] Similarly Josiah, when he removed Manasseh's "grove" from the house of the Lord, brought it out to the brook Kidron, and "burnt it at the brook Kidron." The object probably was to prevent the pollution of the holy city by even the ashes from the burning.

14. The high places were not removed.] Yet in 2 Chr. xiv. 3, we read that Asa "took away the altars of the strange gods, and the high places," and in verse 5 that "he took away out of all the cities of Judah the high places and the images," which would seem at first sight to imply that he entirely put down the worship. The author of Chronicles, however, himself afterwards allows that "the high places were not taken away out of Israel," though the heart of Asa was perfect all his days. The explanation would seem to be, either that the idolatry was at one time put down, but crept back afterwards, or that, while Asa endeavoured to sweep it wholly away, his subjects would not be controlled, but found a means of maintaining it in some places—not perhaps in the cities (see 2 Chr. xiv. 5), but in remote country districts, where the royal authority was weaker, and secrecy more practicable.

15. And he brought in the things which his father had dedicated.] It has been conjectured, reasonably enough, that these dedications were made by Abijam after his victory over Jeroboam, and consisted of a portion of the spoils which were the fruit of the battle. (See 2 Chr. xiii. 16-19.)

and the things which himself had dedicated.] Asa's dedications may have been made from the spoils of Zerah the Ethiopian, who attacked him in his eleventh year (2 Chr. xiv. 9). The narrative in Chronicles shows us that they were not deposited in the temple till his fifteenth year (2 Chr. xv. verses 10 and 18).

16. There was war between Asa and Baasha all their days.] Baasha became king of Israel in the third year of Asa. (See verse 33.) The petty warfare which ordinarily prevailed on the borders of the two kingdoms continued "all the days of Asa and Baasha;" but no important expedition seems to have taken place till some time after Asa's eleventh year (2 Chr. xiv. 1). During the first ten years of Asa's reign he was so little molested that we find it said in Chronicles (L. s. c.),
Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah. 18 Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of Hikam, the son of Taflaim, the son of Haza, the son of Hizion, king of Syria, that dwelt at Damascus, saying, 19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

"The land was quiet ten years;" and, again (verse 6), "The land had rest, and he had no war in those years, because the Lord had given him rest." 17. Baasha... built Ramah.] Ramah (now Er-Ram), a town belonging to Benjamin (Josh. xviii. 25), was situated on the high road from Bethel to Jerusalem, about halfway between the two. It stood on an eminence, as the name implies, and commanded the direct route between the two cities, as well as that which led from the more eastern parts of Ephraim by Alath, Michmas, and Geba, to Jerusalem. (See Isaiah x. 28-32.) Its distance from Jerusalem was no more than five miles, so that its occupation was a menace to that capital. Baasha's seizure of Ramah implies a previous recovery of the towns taken by Abijam from Jeroboam, Bethel, Jeshanah, and Ephraim (2 Chr. xiii. 19), and was a carrying of the war into the enemy's country. The exposed situation of her capital, not more than ten miles from the proper Israelite frontier, was always a source of weakness to Judah, compensated, however, in some degree, by its strong situation. Baasha's movement, reducing the distance one-half, was most formidable; and, could his conquest have been maintained, it would have crippled Judah seriously, and have almost compelled a transfer of the capital to Hebron.

That he might not suffer any to go out or come in.] Baasha, in seizing Ramah, professed to be acting on the defensive. He complained that his subjects were quitting their territory in great numbers, and transferring their allegiance to Asa, thereby strengthening Asa's kingdom, and weakening their own native land. The complaint, which is one of frequent occurrence in Oriental countries, and which often leads to bloody wars (see Grote's 'History of Greece,' vol. ii. p. 417, note 1, and edition), seems to have been well founded; for we are told that at this time "they fell to Asa out of Israel in great abundance." (2 Chr. xv. 9). The occupation of Ramah was no doubt well calculated to check the emigration; but it was more than a defensive measure—it was the first step towards a conquest of the southern kingdom.

18. Then Asa took all the silver and the gold that were left.] On the true reading of this passage see additional note at the end of the chapter. The Jewish treasuries should now have been tolerably full, since there had been, first, a long period of peace at the beginning of Asa's reign (2 Chr. xiv. 1-6), and then a capture of "very much spoil" from the Ethiopians (ib. verse 13). The wealthy condition of the Temple treasury is sufficiently indicated in verse 15. (Compare 2 Chr. xv. 18.)

...and king Asa sent them.] Asa's conduct in calling Benhadad to his aid, which was condemned by the seer Hanani (2 Chr. xvi. 7), cannot, of course, be justified; but there was much to excuse it. An alliance, it appears, had existed between Abijam and Tabrimon, Benhadad's father (see the next verse)—an alliance which may have helped Abijam to gain his great victory over Jeroboam and achieve his subsequent conquests (2 Chr. xiii. 17-20). This had been brought to an end by the machinations of Baasha, who had succeeded in inducing Benhadad to enter into a league with him. It was only natural that Asa should endeavour to break up this league; and, politically speaking, he had a full right to go further, and obtain, if he could, the support of the Syrian troops for himself. The Israelites had set the example of calling in a foreign power, when Jeroboam obtained the aid of Shishak.

to Benhadad.] On the probable succession of the Damascene kings, see note on ch. xi. verse 33. On the meaning of the word Hadad, and its use as a title by the Syrian kings, see note on verse 14 of the same chapter.

19. There is a league between me and thee, and between my father and thy father.] Rather translate, "Let there be a league between me and thee, as there was between my father and thy father."
20. And smote Ijon, and Dan, and Abel-beth-maacah.] Ijon and Abel-beth-maacah were among the cities taken by Tiglath-pileser on his first invasion of the kingdom of Israel (2 K. xvi. 29). The former is probably marked by the ruins called Tel-Dibbin, which are situated a few miles north-west of the site of Dan, in a fertile and beautiful little plain which bears the name of Merj ‘Ajūn or “meadow of fountains” (Robinson, ‘Palestine,’ vol. iii. p. 375). Abel-beth-maacah, or Abel-maim (“Abel-on-the waters”), is probably the modern Abul in the Arad-el-Huleh, or marshy meadow country which drains into the Sea of Merom. Originally, it would seem, there were two towns, Abel and Beth-maacah (2 S. xx. 14), which ultimately grew into one. On the site of Dan, see Judg. xvi. 7.

21. He left off building of Ramah, and dwelt in Tirzah.] Baasha, that is, gave up his fortification of Ramah, and returned to his own capital.

22. King Asa built with them Geba of Benjamin.] Geba, which was situated opposite to Michmasch, on the south side of a great ravine (1 Sam. xiv. 5), is almost certainly Jeba, which “stands picturesquely on the top of its steep terraced hill, on the very edge of the great Wady Sumein,” looking northwards to the opposite village, which retains its old name of Michmasch.” (Porter, in Smith’s ‘Biblical Dictionary,’ ad voc. Geba.) The position of Geba was thus exceedingly strong; and, as it lay further north than Ramah, Asa may have considered that to fortify and garrison it would be a better protection to his northern frontier than fortifying Ramah.

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23. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.
24. And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25. ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

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

27. ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28. Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite:

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26. His sin, whereby he made Israel to sin, Compare above, ch. xii. 30; and ch. xiv. 16.

27. Baasha the son of Ahijah, of the house of Issachar. It is curious to find Issachar furnishing a king. This tribe had never made, and could have no grounds for making a claim to pre-eminence. It had furnished one very undistinguished judge, Tola (Judg. x. 1), who on obtaining his office had at once settled himself in the territory of Ephraim. Otherwise the tribe was as little famous as any that could be named. The "ass crouching between two burthens" was a true symbol of the patient, plodding cultivators of the Esdraelon plain, who "saw that rest was good, and the land that it was pleasant; and bowed their shoulder to bear, and became servants unto tribute." (Gen. xliii. 14, 15.) It can-
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30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation whereby he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

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

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin whereby he made Israel to sin.

not have been in consequence of any claims or merits on the part of his tribe that Baasha became king. He probably owed his rise simply to his own audacity, and his known valour and skill as a soldier. He appears not to have been even a person of good position in his tribe. (See I K. xvi. 4.)

Baasha smote him at Gibbethon.] On the position of Gibbethon, see note on Josh. xix. 44.

29. He smote all the house of Jeroboam.] Baasha would do this for his own security, without thinking of Ahijah's prophecy—perhaps without knowing of it.

according unto the saying of the Lord.] See above, ch. xiv. 10-14.

NOTE ON CHAP. XV. v. 18. "ALL THE SILVER AND THE GOLD THAT WERE LEFT."

The Septuagint ὕπνησέων points to a reading of ἴσαναίμα (from ἴσαναι, "to find") in the place of Ἰσσαίμα (from Ἰσσαία, "to remain, be left").

CHAPTER XVI.

1. Jehu's prophecy against Baasha. 6 Elah succeeded him. 8 Zimri conspiring against Elah succeeded him. 11 Zimri executed Jehu's prophecy. 15 Omri, made king by the soldiers, forsooth Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevails against Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeeds him. 29 Ahab's most wicked reign. 34 Joshua's curse upon Hiel the builder of Jericho.

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

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

CHAP. XVI. 1. Jehu the son of Hanani.] Hanani, the father of Jehu, was seer to Asa in the kingdom of Judah (2 Chr. xvi. 7-10). His son Jehu, who is here found discharging the same office in the kingdom of Israel, appears at a later date as an inhabitant of Jerusalem, where he prophesied under Jehoshaphat, whom he rebuked on one occasion (2 Chr. xix. 2, 3). He must have lived to a great age; for he outlived Jehoshaphat, and wrote his life (ib. xx. 34).

2. For as much as I exalted thee out of the dust.] In its general construction this message follows closely the arrangement and the phrases of the message sent to Jeroboam by the mouth of Ahijah. (1 K. xiv. 7-11.) Hence, where its phrases differ they are the more instructive. Here the expression "out of the dust," which does not occur in 1 K. xiv. 7, seems to imply that Baasha had none of those antecedents of rank, wealth, &c., which in some measure fitted Jeroboam for his high office.
Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.  
4. Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.  
5. Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?  
6. So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.  
7. And also by the hand of the prophet Jehu the son of Hanani came the word of the Lord against Baasha, and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.  
8. ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.  
9. And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.  
10. And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

5. And his might.] The "might" of Baasha is sufficiently indicated by those successes which drove Asa to call Ben-hadad to his aid. (1 K. xv. 17-21.)  
7. And also by the hand of the prophet Jehu.] This verse seems somewhat out of place. Its natural position would be after verse 4 and before verse 5. Still, perhaps, it is not to be regarded as accidentally transposed by a copyst, but rather as added by the writer, somewhat irregularly, as an afterthought; its special force being to point out that the sentence on Baasha was intended to punish not only his calf-worship, but also his murder of Jeroboam and his family. The emphatic words of the verse are the last four.

provoking him to anger with the work of his bands.] "The work of his hands" means here either the "calves" at Dan and Bethel (compare Deut. iv. 28)—the works of his nation's hands, and so of his, as representative of his nation—or perhaps merely the calf-worship, which he maintained in full vigour. (See verse 3.)

and because he killed him.] Though the destruction of Jeroboam had been foretold, and though Baasha may be rightly regarded as God's instrument to punish Jeroboam's sins, yet, as he received no command to execute God's wrath on the offender, and was instigated solely by ambition and self-interest, his guilt was just as great as if no prophecy had been uttered. Even Jehu's commission (2 K. ix. 5-10) was not held to justify, altogether, his murder of Jehoram and Jezebel. (See note ad loc.)

9. Two years.] i.e. More than one year, or, at any rate, some portion of two distinct years. Elah ascended the throne in Asa's twenty-sixth year, and was murdered in his twenty-seventh. (See verse 10.)  
9. His servant Zimri.] That is, "his subject." (Compare 1 K. xi. 26 and note ad loc.) conspired against him.] The conspiracy of Zimri was favoured by his position, which probably gave him military authority in the city, by the absence of great part of the people, and of the officers who might have checked him, at Gibbethon (verse 5), and by the despicable character of Elah, who, instead of going up to the war, was indulging in the capital those low tastes which had probably been formed before his father was exalted out of the dust. When an Oriental monarch indulge in intoxication, he is expected at any rate to do it secretly. He is further precluded by etiquette from accepting the hospitality of his subjects. Elah appears to have set at defiance these restraints, and, like the Egyptian Amasis, to have continually reminded men of his low origin by conduct unworthy of royalty. Hence Zimri no doubt believed that his act would be popular, and that he would establish himself on the throne at least as easily as Baasha had done.

steward of his house.] Arza held the office under Elah, which Ahishar had discharged under Solomon (1 K. iv. 6). It was evidently one of considerable importance. In Solomon's court it gave the rank of sar, or prince. In Persia the "steward of the household" acted sometimes as a sort of regent during the king's absence (Herod. iii. 61).
11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the L ORD, which he spake against Baasha by J ehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the L ORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

19 For his sins which he sinned in doing evil in the sight of the L ORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

11. Neither of his kinsfolks, nor of his friends.] These words seem to imply measures of much more than ordinary severity. Not only was the royal family exterminated, but the friends of the king, his councillors and favourite officers, were put to death. It is not surprising that, under these circumstances, Zimri's rule was not acquiesced in. Omri, as having been in the confidence of the late monarch, would naturally fear for himself, and resolve to take the course which promised him at least a chance of safety.

13. With their vanities.] The allusion is once more to the "calves." As an idol is "nothing in the world" (1 Cor. viii. 4)—a mere nonentity, utterly powerless—the Hebrews call it by terms signifying "emptiness," "vapour," or "nothingness."

18. All Israel made Omri, the captain of the host, king.] This passage of history recalls the favourite practice of the Roman armies under the Empire, which, when they heard of the assassination of an emperor at Rome, were wont to invest their own commander with the purple.

17. And Omri went up.] The expression "went up" marks accurately the ascent of the army from the Shephelah, where Gibbethon was situated (see Josh. xix. 44), to the hill country of Israel, on the edge of which Tirzah stood. (See note on 1 K. xiv. 17.)

18 The palace of the king's house.] The tower of the king's house. It is not easy to see what our translators intended by "the palace of the king's house." Probably they thought the Hebrew phrase a mere periphrasis for "the royal palace." It seems, however, really to mean a particular part of the palace—either the barem (Ewald), or, more probably, the keep or citadel, a tower stronger and loftier than the rest of the palace (Gesenius). Hither Zimri retreated, and shut himself in, so obtaining time to effect his purpose.

... and burnt the king's house over him, and died.] Zimri's desperate act has been repeated more than once in the world's history. That the last king of Assyria, the Sardanapalus of the Greeks, thus destroyed himself, is almost the only fact which we know concerning him. (See 'Ancient Monarchies,' vol. ii. p. 521.) Herodotus gives a similar account of a contemporary of his own, a certain Boges, a Persian general, left by Xerxes to defend Eion when he retired from Europe after Salamis. (Herod. vii. 107.) He also relates that the Xanthians, when pressed by Harpagus, burnt their wives, their children, and their slaves in the acropolis, and then threw themselves on the Persian swords (ib. i. 176).

19. For his sins . . . . in walking in the way of Jeroboam.] Zimri, who only reigned one week (verse 15), and who was besieged in Tirzah within a few days of his accession, can have scarcely by any overt acts en-
20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria
of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, *Samaria.

25 ¶ But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

31 And it came to pass, as if it were a light thing, etc.

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for two talents of silver.] Omri purchased the right of property which Shemer had in the hill, just as David purchased the threshing-floor of Araunah the Jebusite (2 S. xxiv. 14), and as Ahab offered to purchase the vineyard of Naboth (1 K. xxi. 2). Two talents, or 6000 shekels—about 500l. (or perhaps 800l.) of our money—may well have been the full value of the ground.

and called the city which he built after the name of Shemer.] While naming his city after Shemer, Omri may also have had in view the appropriateness of such a name to the situation of the place. The Hebrew verb *ishmar* is “to guard,” or “watch”; and *Shomerôn,* to a Hebrew ear, would have necessarily conveyed the idea of a “watch-tower.”

Samaria.] This name, however, appears not to have been at first accepted by the surrounding nations. The earlier Assyrian kings knew the Israelite capital, not as Samaria, but as Beth-Khurni; “the city (house) of Omri.” It is not till the time of Tiglath-pileser that they exchange this designation for that of Sammim, or Salmim (compare the Chaldee *Sommrain*).

26. Omri . . . did worse than all that were before him.] There is some reason to believe that Omri was not content with merely following the example of his idolatrous predecessors (see the next verse), but that he outwent them all in his zeal, reducing the calf-worship to a regular formal system, which went down to posterity. We hear in the prophet Micah of “the statutes of Omri” (vi. 16); and not only so, but of their being still “kept” in his time, which was at the very close of the kingdom.

27. And his might that he shewed.] It appears from 1 K. xx. 4 that there was war between Israel and Syria of Damascus during the reign of Omri. Omri’s “might,” or “valour,” may have been exhibited in this war, though its issue was very disadvantageous to him. He lost a considerable number of cities, among others (it is probable) Ramoth-Gilead, the great city of Trans-Jordanic Palestine. (See 1 K. xxii. 2, and compare Joseph. *Ant. Jud.* viii. 15, § 3.) He was also, it would seem, compelled to admit the suzerainty of the Syrian king, who obtained the right of making for himself streets in Samaria (1 K. xx. 34).

29. Ahab . . . reigned . . . twenty and two years.] As Ahab was at the utmost contemporary with four years of Asa’s reign—the 38th, 39th, 40th, and 41st (1 K. xxi. 1)—and died before the 17th year of Jeshophat was complete (1 K. xxii. 51), he cannot have reigned, according to our modes of reckoning, more than 21 years. Perhaps his reign did not much exceed 20 years.

30. Ahab . . . did evil . . . above all that were before him.] See below, verse 33, and compare 1 K. xxi. 25. The great sin of Ahab—that by which he differed from all his predecessors, and exceeded them in wickedness—was his introduction of the worship of Baal, consequent upon his marriage with Jezebel, and his formal establishment of this gross and palpable idolatry as the religion of the state.

31. As if it had been a light thing for him to walk in the sins of Jeroboam.] Idolatries are not exclusive. Ahab, while he detested the pure worship of Jehovah, and allowed Jezebel to put to death every “prophet of the Lord” whom she could find (1 K. xviii. 4), readily tolerated the continued worship of the “calves,” which had no doubt tended more and more to lose its symbolic character, and
had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

32. He reared up an altar for Baal in the house of Baal.] Besides this altar, Ahab erected a column or pillar (2 K. x. 27), in the temple of Baal, probably like the pillars in the great temple at Tyre (Menand. Fr. 1.; Herod. ii. 44), which seem to have been emblems of the generative principle in nature. The temple and its contents were destroyed by Jehu (2 K. i. s. c).

34. In his days did Hiel the Beth-elite build Jericho.] This seems to be added as a proof of the general impiety of Ahab's time. The curse of Joshua against the man who should rebuild Jericho (Josh. vi. 26) had hitherto been believed and respected. But now faith in the old religion had so decayed, that Joshua's malediction—terrible as it was—no longer exercised a deterrent power. Hiel, a Bethelite, undoubtedly a man of wealth and station, perhaps instigated by Ahab, undertook to restore the long-ruined fortress, in spite of Joshua's menace. But he suffered for his temerity. In exact accordance with the words of Joshua's curse, he lost his firstborn son when he began to lay anew the foundations of the walls, and his youngest when he completed his work by setting up the gates.

We need not suppose that Jericho had been absolutely uninhabited up to this time. The contrary is implied in 2 S. x. 5, and perhaps in Judges iii. 13. But it was a ruined and desolate place, without the necessary protection of walls, and containing probably but few houses. Hiel re-established it as a city, and it soon became once more a place of some importance. (See 2 Chr. xxviii. 15.) As the rebuilding of Jericho is not connected with any hostilities against Judah, we must suppose that this portion of the territory of Benjamin (Josh. xviii. 21) had passed into the hands of the Israelites under some previous king—perhaps Baasha. It had again, however, become Jewish by the time of Abaz (1 Chr. i. s. c).
CHAPTER XVII.

1 Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to the widow of Zarephath. 17 He raiseth the widow's son. 24 The woman believeth him.

AND 'Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, 'As the LORD God of Israel livest, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

CHAP. XVII. 1. Elijah.] The name Elijah was either given to the prophet by a believing father, or assumed by himself as expressive of the truth which his whole life preached. It means "Jehovah is my God."

the Tishbite . . . of the inhabitants of Gilead.] The two words rendered "Tishbite" and "inhabitants" are in the original (setting aside the vowel points) exactly alike; and it is scarcely conceivable that the writer could intend by them two entirely distinct things. The meaning consequently must either be "Elijah the stranger, of the strangers of Gilead," or (more probably) "Elijah the Tishbite, of Tishbi of Gilead." (See note at the end of the chapter.) Of Tishbi in Gilead we have no further trace in Scripture; but we may gather from Josephus that it existed in his day under the name of Thesbônî (Ant. Jud. viii. 13, § 2). The reason for distinguishing it by the suffix "of Gilead" seems to have been that there was another Tishbi in Galilee (Tobit i. 2, LXX.). In forming to ourselves a conception of the great Israelite prophet, we must always bear in mind that the wild and mountainous Gilead, which bordered on Arabâia, and was half Arab in customs, was the country wherein he grew up.

said unto Ahab.] The abrupt appearance of Elijah on the scene may be compared with the similar appearances of Ahijah (1 K. xi. 29), Jehu (ib. xvi. 1), Shemaiâ (2 Chr. xi. 3), Azariah (ib. xv. 1), and others. It is clear that a succession of prophets was raised up by God, both in faithful Judah and in idolatrous Israel, to witness of Him before the people of both countries, and to leave them without excuse if they forsook His worship. At this time, when a grosser and more deadly idolatry than had been practised before was introduced into Israel by the authority of the monarch, and the total apostacy of the Ten Tribes was consequently imminent, two Prophets, of unusual vigour and force of character, endowed with miraculous powers of an extraordinary kind, were successively raised up, that the wickedness of the kings might be boldly met and combated, and, if possible, a remnant of faithful men preserved in the land. The unusual efflux of miraculous energy at this time is suitable to the unusual emergency, and (may we not say?) evoked by it—God mercifully adapting his gifts to men's needs. It is not here as in legendary histories. There the supernatural diminishes as the writer descends the stream of time, and comes nearer to his own day. Here miracles are abundant or scanty without any reference to time; but in very evident proportion to the spiritual necessities of the people.

as the Lord God of Israel livest, before whom I stand.] This solemn formula, here first used, was well adapted to impress the king with the sacred character of the messenger, and the certain truth of his message. We shall find Elisha adopting the phrase with very slight modifications (2 K. iii. 14; v. 16).

there shall neither be dew nor rain.] Drought was one of the punishments threatened by the Law, if Israel forsook Jehovah and turned after other gods. (See Deut. xi. 17; xxviii. 23; Lev. xxvi. 18, &c.)

3. By the brook Cherith.] Rather "in the torrent course, or wady, K'rith." The "brook Cherith" is not elsewhere mentioned. As it was "facing Jordan," it must have been one of the many torrent-courses which carry the winter rains from the highlands into that stream; but whether it was one of those which seem Mount Ephraim, or of those on the opposite side of the Jordan, in the Prophet's own country, is uncertain. The latter hypothesis is the more probable. No name like Cherith, or K'rith, has been as yet discovered in Palestine.

4. I have commanded the ravens to feed thee.] There is some doubt whether the word translated "ravens" has really that meaning in this passage. If we omit the points, which are generally allowed to have no authority, the Hebrew letters may signify "Arabians;" and, if we retain the present pointing, the word may be translated either "merchants" (Ezek. xxvii. 9, 27), or "Orbites." Jerome took it in this last sense, and so the Arabic version. (Josephus, however, the Septuagint,
5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Sidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow

and most of the ancient versions, agree with our own translators in understanding "ravens.") It appears from one of the Rabbinical comments on Genesis that there was a place called Orbo in the neighbourhood of the Jordan, not far from Beth-shan, or Scythopolis. The chief objection to Jerome's explanation is the improbability that men would come regularly twice a day to supply the Prophet, thus giving themselves needless trouble and increasing the chance of detection, when they might easily have left him a supply for several days.

7. And it came to pass after a while. Literally, as given in the margin, "at the end of days." Some understand by this phrase "at the end of a year" and this is a possible meaning of it (see Lev. xxv. 29; 1 S. xxvii. 7; &c.); but it seems better to understand the expression here indefinitely. Compare below, verse 15, and ch. xviii. verse 1.

9. Arise, get thee to Zarephath. Zarephath, called in the New Testament Sarepta (Luke iv. 26), lay, according to Josephus (Ant. Jud. viii. 13, § 2), between Tyre and Sidon, and, according to Jerome (Onomasticon, ad voc. Sarepta), on the great public road that connected the two towns. This is the situation of the modern village of Surafend, a name sufficiently like Sarepta to make it probable that it marks the site. (See Robinson, Biblical Researches, vol. ii. p. 475.)

which belongeth to Sidon.] The dependence of Sarepta on Sidon is indicated in the inscriptions of Sennacherib, where it is mentioned as belonging to Luliya (Elulius), king of Sidon, and as submitting to the Assyrian monarch on Luliya's flight from his capital. (Ancient Monarchies, vol. ii. p. 431.) Elijah may have been sent to this place, so near the city of Jezebel's father, as one where it was most unlikely that he would be searched for, since no one would have expected him to venture there.

12. As the Lord thy God liveth. It has been concluded from these words that the woman was an Israelite, or at any rate a worshipper of the true God (Keil); but any Phoenician, recognising in Elijah's appearance the garb and manner of a Jehovistic Prophet, might have thus addressed him: Baal-worshippers would have admitted Jehovah to be a living God. And the woman does not say "as the Lord my God liveth," or even "as Jehovah by God liveth," but "as Jehovah by God liveth."
not waste, neither shall the curse of oil fail, until the day that the Lord sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

16 And the barrel of meal wasted not, neither did the curse of oil fail, according to the word of the Lord, which he spake by Elijah.

17 ¶ And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

16. And she went and did according to the saying of Elijah.] She believed the Prophet’s solemn asseveration, thus “accepting” him when he was rejected in his own country. (Luke iv. 24-26.) And she showed her faith by baking for him the little cake first, and trusting to the promised miracle for a supply for herself and her son.

many days.] See note on verse 7.

16. And the barrel of meal wasted not.] This is the first recorded miracle of its kind—a supernatural and inexplicable multiplication of food. It has parallels in the miracle of Elisha, related in 2 K. iv. 42-44, and in the feeding of the multitude on two occasions by our Blessed Lord. (See Matt. xiv. 15-21; xv. 32-38.) These miracles offer peculiar difficulties to modern sceptics, who ask whether the senses and the appetite were cheated, or whether new matter was created, or whether, finally, there was a transformation of previously existing matter into meal, oil, fish, and bread. The sacred record does not enable us to answer these inquiries positively; but we may observe that, if the last of the three explanations above suggested be the true one, the marvel of the thing would not be much greater than that astonishing natural chemistry by which, in the growth of plants, particles of water, air, and earth are transmuted into fruits and grains of corn, and so fitted to be human food. There would be a difference in the agency employed, and in the time occupied in the transmutation, but the thing done would be almost the same.

17. There was no breath left in him.] Or “no spirit,” “no soul.” The word used is the same which occurs in Gen. ii. 7, where we are told that God breathed into man’s nostrils “the breath of life.” It is translated “spirit” in Prov. xx. 27; Eccles. iii. 21; Job xxi. 4; and elsewhere.

18. What have I to do with thee?] That is to say, “What have we in common? What should bring us together?”—implying a further question, “Why hast thou not left me in peace?” The woman imagines that her son’s death is the consequence of Elijah’s visit, as if that visit had drawn God’s attention to her, and so to her sins, which (she feels) deserve a judgment.

thou man of God.] In the mouth of the Phoenician woman this expression is remarkable. We have found the phrase common among the Jews and Israelites (Judg. xiii. 6, 8; 1 K. xii. 22; xiii. 1-31), among whom it seems to have become the ordinary designation of a prophet. We now see that it was understood in the same sense beyond the borders of the Holy Land.

19. Into a loft.] Rather “into the upper chamber.” An “upper chamber” (παραπόθιον, LXX.) was often the best apartment in an Eastern house.

21. He stretched himself upon the child thrice.] This action of Elijah is different from that of Elisha (2 K. iv. 34), and does not imply the use of any natural means for the restoration of suspended animation. It is nearly
unto his mother: and Elijah said, See, thy son liveth.
24. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

parallel to the "touch," through which our Lord wrought similar miracles (Matt. ix. 25; Luke vii. 14).

ADDITIONAL NOTE ON V. 1. "AND ELIJAH THE TISHBITE."

The words of the original are אֵלֵיָהּ צְבִיתֶה. The present Masoretic text points אתּ צְבִיתֶה so as to imply that it means "from the strangers;" but in this case it ought to be written מתְּ צְבִיתֶה; for מְחֵרָה צְבִיתֶה "stranger," מְחֵרָה צְבִיתֶה "strangers," always have elsewhere the ת. (See Gen. xiii. 4; Ex. xi. 45; &c.)

CHAPTER XVIII.

1 In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jersal. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

3 And Ahab calleth Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

Chap. xix. 1. The word of the Lord came to Elijah in the third year.] Not the third year from the commencement of the drought, but in the third year of his sojourn with the widow. The whole period of drought was three years and a half (Luke iv. 25; Jam. v. 17): of this, probably about one year was passed by Elijah in the torrent-course of Cherith, which without fresh rains must have dried up in that space, and two years and a half at Sarepta.

Go, shew thyself to Ahab.] As the interdict had been placed on the land in Ahab's presence, by direct announcement to him, so it was fitting that it should be removed in the same way. (See ch. xvii. verse 1.)

I will send rain upon the earth.] Rather "upon the ground." 3. And Ahab calleth Obadiah.] Obadiah's name indicates his religious character. It means "servant of Jehovah," corresponding to the Phoenician Abdelim (Menand. Fr. 2), and the modern Arabic Abdallah. His office was the same as that of Arza under Elah (1 K. xvi. 9), and of Ahishar under Solomon. Ahab could scarcely have been ignorant of Obadiah's faithfulness to Jehovah; and it tells in favour of the monarch's tolerance that he should have maintained an adherent of the old religion in so important an office. There seems to be no doubt that the worst deeds of Ahab's reign sprang less from his own free will and natural disposition than from the evil counsels, or rather perhaps the imperious requirements, of his wife.

Obadiah feared the Lord.] Or "reverenced."

4. When Jezebel cut off the prophets of the Lord.] We have no details of this deed of blood; nor do we even know the time when it was accomplished. Some have conjectured that it was the answer of Jezebel to Elijah's threat, and that the command given him to hide in Cherith alone saved him from being one of the victims. This view receives some support from Obadiah's words, "Was it not told my Lord what I did? &c." (verse 13), which imply a doubt whether the circumstance had come to Elijah's knowledge in his concealment.

bid them by fifty in a cave.] The limestone formation of Judaea and Samaria abounds with large natural caverns, the size of which is easily increased by art. These "caves" play an important part in the history of the country, serving especially as refuges for political offenders and other fugitives. (See Josh. x. 17; Judg. vi. 2; 1 S. xiii. 6; xxii. 1; xxiv. 3; Jerem. xxxiii. 27; Heb. xi. 38.)
5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: perhaps adventure may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

5. Unto all fountains of water and unto all brooks.] Rather “to all springs of water and to all torrent-courses.” The “fountains” or “springs” are the perennial streams; the “brooks” are the torrent-courses which become dry in an ordinary summer. Ahab hoped that even in the latter there might be occasional moist places, where fodder might be found.

7. Art thou that my lord, &c.] Rather “Art thou here, my lord, &c.” Obadiah’s humility in the presence of the great prophet is very striking. He addresses him as he would a monarch, with the very term—“Lord”—which he applies to his own sovereign. And, while he gives Elijah this exalted title, to himself he applies the correlative term, “servant,” or “slave” (בָּדָל, bâdel), which expresses the extreme of deference and submission. (See verses 9 and 12.)

9. What have I sinned, &c.] Obadiah thinks that to execute this commission will be fatal to him. He fears that, if he goes and returns with the king, Elijah will, in the mean time, have disappeared (verse 12).

10. There is no nation or kingdom whither my lord the king hath not sent.] This is expressed in the style of Oriental hyperbole. What Obadiah means is—“there is no nation nor kingdom, of whose power he has influence, whither the king has not sent.”

12. The spirit of the Lord shall carry thee whither I know not.] Sudden transpositions of a human being from place to place by supernatural agency are recorded in later portions of Scripture (Ezek. iii. 12, 14; viii. 3; Acts viii. 39), and are assigned to the action of the Holy Spirit. In Z.K. ii. 16, a belief in such transpositions is expressed by the “sons of the prophets.”
And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?

And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table.

17. Art thou be.] Rather “Art thou here, O trouble of Israel”? i.e. “Can it possibly be that thou dost venture to present thyself before me, thou that troublest Israel by means of this terrible drought?” Ahab hopes to abash the Tishbite, and expects perhaps to have him at his feet suing for pardon. He is found at last; he is in his power; surely he trembles at the punishment in store for him; and one strong, stern speech will bring him on his knees before his incensed master. So he accuses him of “troubling Israel”—a charge never before brought against any one but Achan (Josh. vii. 25), and one which must have called to the prophet’s recollection Achan’s miserable fate.

18. I have not troubled Israel, but thou and thy father’s house.] Instead of quailing before the king’s anger, Elijah meets his charge with a countercharge. “I have not troubled Israel, but thou.” And then, instead of apologies, and pleas for pardon, which Ahab had probably expected, he makes a sudden demand. “Gather to me all Israel to mount Carmel, and the prophets of Baal . . . and the prophets of the groves.” This boldness, this high tone, this absence of the slightest indication of alarm, seems to have completely discomfited Ahab, who ventured on no reply, made no attempt to arrest the prophet, did not even press him to remove his curse and bring the drought to an end, but simply consented to do his bidding. There is no passage of Scripture which exhibits more forcibly the ascendency that a prophet of the Lord, armed only with his spiritual powers, could, if he were firm and brave, exercise even over the most powerful and most unscrupulous of monarchs.

—i.e. the various aspects under which the god, Baal, was worshipped, Baal-shamin, Baal-zebub, Baal-Hamman, &c.

Mount Carmel.] Carmel, the one great headland of Palestine, the lofty ridge which shuts in the plain of Esdraelon on the west, commanding a view of the Mediter-

ranean on the one side, and of the whole plain, together with its surrounding mountains, on the other, was chosen by the prophet as the scene of the great gathering to which he invited, or rather summoned, Ahab. Here he knew that the shaggy slopes of the park-like mountain, with its “thick jungles of copse” (Stanley) and numerous dwarf-oaks and olives, would furnish abundant wood for his intended sacrifice. Here, he may have been aware, was a perennial fountain, fed by the dews that the wooded upland condenses from the moist Mediterranean air, even when it is not sufficiently charged with vapour to descend in rain. (Van de Velde, ‘Travels,’ vol. i. p. 321.) Here again was an ancient “altar of Jehovah,” broken down indeed by time or violence (verse 30), but capable of repair; an altar belonging probably to the old times of non-idolatrous high-place worship—perhaps an erection of one of the patriarchs. (On the existence of such altars, see Judg. vi. 24; 1 S. vii. 9, 10; 2 S. xxv. 25.) And hence there would be a view, on the one hand, of the Mediterranean, whence the first sign of rain was likely to come, and on the other of Jezreel, the residence of the court at the time, with its royal palace and its idol-temples, so that the intended trial would take place in the sight (so to speak) of the proud queen and her minions.

—i.e. the Baalim. The priests of Baal are called here “prophets of Baal,” not so much because they claimed a power of foretelling the future, as because they were teachers of the false religion, and more especially because they stand here in antagonism to the “prophet of Jehovah,” with whom they are about to contend.

—literally the “grovethat” Ahab had made, probably at Jezreel. (See above, 1 K. xvi. 33.) The number 400 seems to have been one especially affected by Ahab. We again find 400 prophets at the close of his reign (1 K.
20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, 'It is well spoken.'

xxii. 6). Compare the prevalence of the number 40 in the religious system of the Jews. (Ex. xxix. 19, 21; xxxvi. 24, 26; Deut. xxv. 1; 1 K. vi. 17; vii. 38; Ezek. xli. 2; xlv. 22; &c.)

[Or thoughts.]

[The word is good.]

20. So Ahab sent and gathered the prophets unto mount Carmel.] It is an interesting question, what was the exact scene of this extraordinary contest? Carmel is a long and narrow ridge, stretching in a nearly straight line, which runs from N.N.W. to S.S.E., from the shores of the Mediterranean inland, a distance of more than twelve miles. It terminates towards the north-west, in a bluff about 600 feet high; and towards the south-east in another similar but much loftier bluff, the elevation of which is estimated at 1600 feet. Even this, however, is not its highest point. About four miles from the south-eastern bluff, at the village of Euseb, the mountain culminates, attaining an altitude of 1728 feet. Local tradition places the site of Elijah's sacrifice, not on this highest point, but at the south-eastern extremity of the ridge, where a shapeless ruin, composed of great hewn stones, and standing amid thick bushes of dwarf-oak, in the near vicinity of a perennial spring, is known to the Arabs as "El-Maharrakah," "the burning," or "the sacrifice." All the circumstances of the locality adapt it for the scene of the contest. It is the part of the mountain nearest to Jezeel, which is in full sight. It is easily accessible from that place. It commands a glorious prospect over a great portion of the country of Israel. It possesses the necessary adjuncts of wood and water; and from a point near it is seen the blue water of the Mediterranean. There is every reason therefore to believe that tradition has for once been faithful, and that El Mahar- raknah, or its immediate vicinity, was the site of Elijah's altar. The multitude would have found abundant room on a wide upland sweep immediately below the ruins, under the shade of ancient olives, and in the vicinity of the precious spring.

21. The people answered him not a word.] The people were dumb. They could not but feel the logical force of Elijah's argument; but they were not prepared at once to act upon it. They wished to unite the worship of Jehovah with that of Baal— to avoid breaking with the past and completely rejecting the old national worship, yet at the same time to have the enjoyment of the new rites, which were certainly sensuous, and probably impure.

22. I, even I, only remain.] This may seem not to be strictly true, since Obadiah had saved a hundred prophets (see verse 4), and since Micaiah, the son of Imlah, who prophesied later in Ahab's reign (1 K. xxii. 8), was alive. But Elijah means, "I only remain in the exercise of the office of a prophet." The others had been forced to fly and hide themselves in dens and caves of the earth; their voices were silenced; they had not ventured to come to Carmel. Elijah contrasts his solitary appearance on the side of Jehovah at the great gathering with the crowd of those opposed to him.

24. The God that answereth by fire, let him be God.] God had frequently before consumed offerings with supernatural fire. (See Lev. ix. 24; Judg. vi. 31; 1 Chr. xxi. 26; 2 Chr. vii. 1.) The Baal-worshippers were no doubt in the habit of attributing thunder and lightning to their god—the great Nature-Power—and thus had no excuse for declining Elijah's challenge.

[The people answered and said, It is well spoken.] The people now find a voice. They had hesitated before, not wishing to decide between the two worship, or wholly to
25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.

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

27 And it came to pass at noon, that Elijah mocked them, and said,
Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

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

32 And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed.

until the time of the offering, &c.] Rather translate, “Until towards the time.” Elijah had built his altar by the actual time of the offering (see verse 36). The marking of time by an action done at a certain period of the day was common to the Hebrews with several other nations. Compare the Greek expressions, περὶ ἄγοραν πληθοῦσαν, ἐν ἄγορα διαλύσωσιν, &c.

30. And Elijah said unto all the people, Come near unto me.] Elijah says nothing to the priests (for the Septuagint addition to verse 29 is to be rejected). He leaves them to continue their frantic gesticulations and wild prayers, if they please; but he calls on the people to turn their attention to him. He has left himself barely time to complete his work before darkness will set in.

be repaired the altar of the Lord.] An “altar of the Lord” on Carmel need not surprise us. (Compare note on verse 19.)

31. And Elijah took twelve stones.] The mode in which Elijah “repaired” the altar was to select from the heap of ruins twelve stones, and to build a new altar of them and of them only. By this action (as Keil observes) he calls to remembrance the number of the tribes, their real unity in God’s sight, and the sin of their separation.

unto whom the word of the Lord came, saying, Israel shall be thy name.] The name of Israel, assumed to themselves by the ten tribes as exclusively theirs, really belonged to Judah quite as much as to them.

32. He built an altar in the name of the Lord.] Le. He built an altar, calling, as he built it, on the name of Jehovah, and so dedicating it to his service.
33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38 Then the fire of the Lord

\[a trench . . . as great as would contain two measures of seed.\] Literally, "as the space of two seahs of seed." The seah contained about three of our gallons.

33. And be put the wood in order, &c.] He obeyed, that is, all the injunctions of the Law with respect to the offering of a burnt sacrifice. See Lev. i. 3-9, where the "bullock," the "laying of the wood in order," the "cutting up of the victim into pieces," and the "laying of the pieces in order upon the wood," are all commanded. He thus publicly taught that all the ordinances of the Law were binding upon the kingdom of Israel.

34. fill four barrels.] Rather, "four pitchers" or "water-jars," such as the maidsens used to carry on their heads. The word is the same which is translated "pitcher," in Gen. xxiv. 14-20; Judg. vii. 16, 19.

35. He filled the trench also with water.] The flooding of the sacrifice with water would at once do away with any suspicion of fraud, and greatly enhance in the eyes of the people the marvellousness of the miracle.

36. At the time of the offering of the evening sacrifice.] By "the time of the offering of the evening sacrifice" the writer must be understood to mean the time at which it was offered in his day, which was probably that mentioned by Josephus (Ant. Jud. iv. 4, § 3), "the ninth hour," or three o'clock. Thus there might still remain about five hours of light, during which the other events of the day were accomplished.

37. Lord God of Abraham, Isaac, and of Israel.] This solemn address would carry back the thoughts of the pious to the burning bush of Horeb, and the words there spoken (Ex. iii. 6, 15, 16; iv. 5); for there only had this mysterious formula been used before. Its use now was calculated to stir their faith and prepare them in some degree for God's answering by fire.

38. That thou hast turned their hearts.] The hearts of the people are turning. Elijah speaks of them as already turned, anticipating the coming change, and helping it on.

38. Then the fire of the Lord fell.] As the sky was still perfectly clear, this fire cannot have been a flash of lightning. It was altogether, in its nature as well as in its opportuneness, miraculous. From the clear blue ether overhead, deepening as the sun declined towards the sea, the whole multitude saw the bright white flame descend—descend, and in a moment consume everything—the offering, the wood, the altar, both its stone frame and its earthen centre, and also the water that filled the trench. Then, as ever upon such occasions, unable to endure the brilliance of the divine light, the people fell on their faces before it, and hid their eyes, lest they should be blinded. (Compare Lev. vi. 24; 2 Chr. vii. 3.)
fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

39. The Lord, be is the God.] Compare verse 21. The people understand thoroughly the nature and bearing of the whole scene, as a trial to determine whether Baal or Jehovah is the true God. And they now pronounce the matter to be clearly and certainly decided. Baal is overthrown; he is proved to be no God at all. The Lord Jehovah, He, and He alone, is God. Him will they henceforth acknowledge, and no other.

40. And Elijah said unto them, Take the prophets of Baal.] Elijah will not have the people's new-born zeal waste itself in mere words. He requires them to show their conviction by acts—acts which might expose them to the anger of king or queen, but which once committed will (he feels), if anything can, cause them to break with Baal and his worshippers for ever. "Take the prophets of Baal," he says, "lay your hands boldly on these wicked ones—let not one of them escape. Seize all, and bring them after me."}

Elijah brought them down to the brook Kishon, and slew them there.] Not certainly all with his own hand, though some he may have actually so slain, as Samuel slew Agag. (1 S. xv. 33.) Elijah is said to have slain them, because the people slew them by his orders, as Josephus understands the passage. (Ant. Jud. viii. 13, § 6.) Why they were brought down to the torrent-bed of Kishon to be killed, it is difficult to explain. Had they been put to death by stoning, according to the command in Deut. xviii. 5, the torrent-bed, with its numberless pebbles and fragments of stone, would evidently have been a most suitable place for the last terrible scene. But this was not their fate—they were "slain with the sword." (1 K. xix. 1.) Perhaps the object of Elijah was to leave the bodies in a place where they would not be found, since the coming rain would, he knew, send a flood down the Kishon ravine, and bear off the corpses to the sea. It is thought to have been in memory of this awful occasion that the Kishon received its modern name of the Nabres el-Mukatta, or "River of Slaughter," though this is not certain. Elijah's act is to be justified by the express command of the law, that idolatrous Israelites were to be put to death, and by the right of a prophet under theocracy to step in and execute the law when the king failed in his duty.

41. And Elijah said unto Ahab, Get thee up, eat and drink.] Ahab, it is evident, had descended the hill-side with Elijah, and witnessed the slaughter of the priests. Elijah now bids him ascend the hill again, and partake of the feast which was already prepared, and which always followed upon a sacrifice.

there is a sound of abundance of rain.] Either the wind, which in the East usually heralds rain, had begun to rise, and sighed through the forests of Carmel—or perhaps the sound was simply in the prophet's ears, a mysterious intimation to him that the drought was to end, and rain to come that day.

42. Elijah went up to the top of Carmel.] Ahab could feast; Elijah could not, or would not. Ascending Carmel not quite to the highest elevation, as appears from his words to his servant (verse 43), but to a point a little below the highest, whence the sea was not visible, he proceeded to pray earnestly for rain, as he had prayed formerly that it might not rain (Jam. v. 17; compare 1 K. xvii. 1). He "cast himself down to the earth, and put his face between his knees," by the unusualness of the attitude indicating the extraordinary intensity of his prayer. The attitude itself is said to be observed in modern times among some of the Dervishes.

43. Go again seven times.] Tradition says that Elijah's servant was the son of the widow of Sarepta. (Jerome, 'Pref. to Jonah.') Certainly the faithfulness and patience shown in executing this order without a murmur, imply devotedness of no common kind.
44. A little cloud . . . like a man’s hand.] “A little cloud,” that is, “that looks no bigger than a man’s hand.” Sailors know full well that such a cloud on the far horizon is often the forerunner of a violent storm.

45. In the mean while.] Rather “straightway.” See note at the end of the chapter.

46. And the band of the Lord was on Elijah.] Divinely directed, and perhaps divinely upheld, Elijah, instead of resting after the excitement and fatigue of the day, girded up his loins, and ran in advance of the king’s chariot, which was no doubt driven at speed, the entire distance of at least 16 miles to the entrance of Jezreel. He thus showed himself ready to countenance and uphold the irresolute monarch, if he would turn from his evil courses, and proceed to carry out the religious reformation which the events of the day had inaugurated.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Additional Note on V. 45. “In the mean while.”

The phrase used is יְרָקֶב וַעַר יָרָךְ, “till here and till there,” or “till now and till then.”

Chapter XIX.

1 Elijah, threatened by Jezebel, fleeth to Beersheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.

And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I myself, she would avenge the slaughtered priests; a king’s wife and a king’s child, she would not quail before a subject. Straightway, that very night, as it would seem, she sent a messenger who searched out the pro-
make not thy life as the life of one of them by to morrow about this time.

3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

pheth, and delivered to him her response to his deed. With a fearful oath, familiar in the mouths of kings about this time (1 K. xx. 10; 2 K. vi. 31), she declared her determination to compass the prophet's death within the space of a day.

so let the gods do to me and more also.] The Septuagint prefixes to this another clause, which makes the oath even more forcible, "As surely as thou art Elijah and I am Jezebel, so let the gods," &c.

3. And when he saw that, he arose and went &c.] The rapid movement of the original is lost here. The Hebrew runs: — "And he saw, and he rose, and he went for his life," or, perhaps, "and he feared, and he rose, and he went," &c.; for there is a variant reading followed by the Septuagint and most ancient versions, which gives this sense. (See note A at the end of the chapter.) The fear and flight of Elijah are very remarkable. But yesterday he was a conqueror in the full glory of an unprecedented triumph, imposing his will as law on king and people. To-day he is an outcast, a fugitive, broken down in spirit, only anxious to place the greatest possible distance between himself and his enemies. What had produced this extraordinary change? Not, probably, Jezebel's threat alone, but in part, perhaps, physical reaction from the over-excitement of the preceding day; in part internal disquietude, and doubt as to the wisdom of the course which he had adopted.

came to Beer-sheba.] Beer-sheba is about 95 miles from Jerusalem, on the very borders of the southern wilderness, or desert of Tih. Elijah cannot possibly have reached it until the close of the second day. It seems implied that he travelled both night and day, and did not rest till he arrived thus far on his way.

which belongeth to Judah.] Beer-sheba was one of the towns assigned to the tribe of Simeon (Josh. xix. 2). The Simeonites were, however, by this time absorbed into Judah.

and left his servant there.] The servant was probably unable to proceed further.

4. He himself went a day's journey into the wilderness.] Elijah did not feel himself safe till he was beyond the territory of Judah, for Ahab might demand him of Jehovah (1 K. xviii. 10), with whom he was on terms of close alliance (1 K. xxii. 4). He therefore proceeds southward into the desert, perhaps not yet with any particular place in view, but simply to be out of the reach of his enemies.

under a juniper-tree.] It is agreed now on all hands that the tree here mentioned (the rothem) is not the juniper, but a species of broom (Genista monosperma), called rothem by the Arabs, which abounds in the Sinaic peninsula. It grows to such a size as to afford shade and protection, both in heat and storm, to travellers.

requested for himself that he might die.] Like Moses in the same wilderness (Num. xii. 15), and Jonah at Nineveh (Jon. iv. 3). The prophet's depression here reaches its lowest point. He is still suffering from the reaction of overstrained feeling; he is weary with nights and days of travel; he is faint with the sun's heat; he is exhausted for want of food; he is for the first time alone—alone in the awful solitude and silence of the great white desert. Such solitude may brace the soul in certain moods; but in others it must utterly overwhelm and crush. Thus the prophet at length gives way completely—makes his prayer that he may die—and exhausted sinks to sleep.

I am not better than my fathers.] That is to say, "I am a mere weak man, no better nor stronger than those who have gone before me, no more able to revolutionise the world than they." (See the first note on verse 3 ad fin.)

5. An angel touched him.] The friendly ministration of angels, common in the time of the Patriarchs (Gen. xviii. 2-16; xix. 1-22; xxviii. 13; xxvii. 1, 24-30), and common also under the Judges (Judg. vi. 11-21; xiii. 2-30), is now revived for the comfort of the drooping Tishbite, who is far from the abodes of men. Any other explanation of this passage does violence to the words. It is certainly not the intention of the writer to represent Elijah as relieved on this occasion by a human "messenger."
6 And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord the divine food—a type, may we not say, of the Eucharist—which alone enabled him to perform his weary journey and reach at last "the mount of God." On the grounds of this ancient title, see note on Ex. iii. 1.

9. And be came thither unto a cave. The original has "unto the cave," and so the LXX. translate (eis τὸ σπήλαιον). Some well-known cave must be intended—perhaps the "cliff of the rock" in which God placed Moses (Ex. xxxii. 24). The traditional "cave of Elijah" which is shown in the secluded plain immediately below the highest summit of the Jebel Mousa, being "a hole just large enough for a man's body" (Robinson, vol. i. p. 103), cannot possibly be the real cavern. (See note on verse 13.)

and lodged there. Literally, "passed the night there."

and the word of the Lord came to him. Probably in vision as he slept.

10. The children of Israel have . . . . thrown down thine altars. On these altars, see the second note on ch. xvi. verse 30.

I, even I, only am left. Compare ch. xviii. verse 22, where, apparently, the same statement occurs, but where really the sense is different. There Elijah merely said that he alone remained to execute the prophet's office, which was true; here he oversteps the truth, for he implies that he is the only prophet left alive, whereas a hundred had been saved by Obadiah (1 K. xviii. 4).


and behold, the Lord passed by. The remainder of this verse and the whole of the next are placed by the LXX., and by the Arabic translator, in the mouth of the angel. And so Ewald and others understand the
passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the wilder-

Hebrew text. But it seems best to regard the vision as ending with the words, "Go forth and stand upon the mount before the Lord"—and the writer as then assuming that this was done, and proceeding to describe what followed.

12. A still small voice.] Literally "a sound of soft stillness." The teaching implied in this entire series of manifestations is well stated by Keil: "Storm, earthquake and fire, are the symbols of the Divine punishments exterminating the ungodly. God is not in the storm, not in the earthquake, not in the fire, to show that His sway in the theocracy is not implacable, annihilating vigour and all-consuming jealousy. Jehovah appears in the sound of a gentle blowing or soft murmur—the sign of the nearness of God (Job iv. 16)—which is the love that endures the sufferer with sparing mildness; with patience and long-suffering, and delays the punishment as long as mercy is possible." The act of parable is, in fact, an anticipation of the Evangelical rule—a condemnation of that "zeal" which Elijah had gloried in, a zeal exhibiting itself in fierce and terrible vengences, and an exaltation and recommendation of that mild and gentle temper, which "beareth all things, believeth all things, hopeth all things, endureth all things." Read in the light of after revelation, we can thus understand the true drift of this most marvellous scene; but it may be questioned how far Elijah was able to perceive its meaning. The teaching was so contrary to the whole character of the stern, harsh, unsparing Tishbite, that it could have found no ready entrance into his heart; and, being parabolic, it was obscure. Perhaps the prophet felt dimly something of the true force of the lesson; perhaps for a while it moderated his excessive zeal, and inclined him to gentler courses. He does seem for some years after the visit to Horeb to have abstained from the use of those terrors which God allowed him to wield.

But we shall find later in his life a recurrence of the old harshness in a deed in reference to which our Lord himself drew the well-known contrast between the spirits of the two dispensations (Luke ix. 51-16).

13. He wrapped his face in his mantle.] The "mantle" of Elijah was the upper garment, a sort of short cloak or cape—perhaps made of untanned sheepskin (μυλόντη, LXX.), which was, besides the strip of leather round his loins, the sole apparel of the prophet. It corresponded to the "raiment of camel's hair" of the Baptist (Matt. iii. 4). With it he weils his face from the presence of God, following the same instinct which made Moses hide his face when God spoke to him from the burning bush (Ex. iii. 6), and which causes even the seraphim to cover up their faces with their wings when they stand in heaven by the great white throne of the Most High (Is. vi. 2).

and went out, and stood in the entering in of the cave.] Elijah had remained in the cave during the storm, the earthquake, and the lightning. Now that he recognises the presence of God, he obeys the injunction given him to "go forth" (verse 11), and "goes forth," and stands just at the mouth of the cave. A larger cavern than that shown as "the cave of Elijah" (see note on verse 9) is implied in this narrative.

there came a voice unto him, &c.] The question heard before in vision is now put again to the prophet by the Lord himself. Will he have taken to heart the lesson of the great parable which has been acted before him, and make a humbler and more gentle answer? No. He is satisfied with his own statement of his case, and does but repeat his former words: "He has been very zealous—he is left alone—his life is sought—he has done right, therefore, to quit an ungrateful country, and relinquish a thankless office."

15. And the Lord said unto him, Go, return.] The answer is not what we should
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v. 16—18.

ness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16 And Jeph the son of Nimshi shalt thou anoint to be king over Israel: and "Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 "Yet I have left me seven thousand in Israel, all the knees for which have not bowed unto Baal, and every mouth which hath not kissed him.

have expected. It is neither a justication of the ways of God, nor a direct reproof of the prophet's weakness and despondency. Far less is it an explanation or application of the preceding parable. That parable is left to work its effect on the prophet's mind in after time by force of its strangeness and obscurity. For the present, he is simply directed back into the path of practical duty. The first words he hears are, "Go, return." These teach him that his withdrawal has been wrong, that his mission is not yet over, that there is still work for him to do. He next receives special injunctions with respect to three persons, Hazael, Jehu, and Elisha, which tend to bring him once more into active communication with his fellow-men. Finally, he is comforted with a revelation well adapted to rouse him from his despondency: there are seven thousand faithful still left in Israel—seven thousand who will sympathise with him in his trials, and who need his care and attention.

"Go, return." (Compare the LX. eu ¢€ ¢€ eal $çç.) This left Elisha free to choose the time for executing his commissions, and it would seem that he thought the proper occasion had not arisen either for the first or the second before his own translation. But he had taken care to communicate the divine commands to his successor, who performed them at the fitting moment (2 K. viii. 7-13; ix. 1-5).

16. Jehu, the son of Nimshi.] Jehu was really the grandson of Nimshi, being the son of Nimshi's son Jehoshaphat (2 K. ix. 2, 14). But he seems to have been commonly known as Jehu ben-Nimshi (ib. verse 20; 2 Chr. xxii. 7), perhaps because his father had died and his grandfather brought him up.

Elisha . . . of Abel-meholah.] Abel-meholah, "the field of the dance," must have been in the Jordan valley, not far from Bethshan (1 K. iv. 12; compare Judg. vii. 22). Its exact site cannot be fixed. We must presume from the subsequent narrative (verses 19-21), that Elisha knew both the place and the man.

shall thou anoint.] This is almost the only place where we hear of the anointing of prophets. Compare, however, 1 Chr. xvi. 22 and Ps. cv. 15.

17. The sword of Hazael.] On the evil threatened to Israel by the sword of Hazael, see 2 K. viii. 28, 29; x. 32, 33; xiii. 1.

the sword of Jehu.] For the bloody deeds of Jehu, see 2 K. ix. 24, 27, 33; x. 1-7, 18-25.

shall Elisha slay.] We must understand these words in the sense suggested by Hosea vi. 5 ("I have hewed them by the prophets, I have slain them by the words of my mouth")." Of a spiritual slaying by "the word of the Lord," which is "sharper than any two-edged sword," and may be said to slay those whose doom it pronounces. (Compare Jerem. i. 10.) Elisha does not seem, like Elijah, to have executed God's judgments on the guilty.

18. Yet have I left me, &c.] Or, rather, as the margin gives it, "yet will I leave seven thousand in Israel." That is to say "seven thousand" faithful Israelites shall survive all the persecutions of Ahab and Jezebel, and carry down the worship of Jehovah to another generation. Elijah is mistaken in supposing that he only is left.

seven thousand.] This is manifestly a round number, not an exact estimate. Perhaps it is, moreover, a mystical or symbolical number, like the twelve thousand of each tribe in the Book of Revelation (Rev. vii. 2-8). Of all the symbolical numbers used in Scripture, seven is the commonest.

every mouth . . . hath not kissed him.]"
v. 19, 20.]

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19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?

Idolaters sometimes kissed the hand to the object of their worship (Job xxxi. 26, 27); at other times they kissed the actual image (Hosea xiii. 3). Cicero speaks of having seen an image of Hercules at Agrigentum, the mouth and beard of which were worn away by the kisses of worshippers (Cic. 'adv. Verrem,' iv. 43). The practice of actual kissing is also mentioned by Apuleius ('Meta morph.' xi. 17), Arnobius ('Adv. Nat.' vi. 16), and perhaps by Lucretius (i. 317-319).

19. So he departed thence and found Elisha.] Elijah proceeds at once to execute one of his missions—the simplest and the easiest of the three. On his way to the wilderness of Damascus, he passes up the Jordan valley, and seeks Elisha at Abel-meholah. Perhaps after many years of solitude he yearned for companionship, and was glad, as he approached old age, to have one who would be to him what Joshua was to Moses, at once a "minister" (see verse 21 ad fin.) and a friend.

plowing.] Elisha's occupation is an indication of his character. He is emphatically a man of peace. He lives in the rich Jordan vale, on green meadow-land, where village festivals are held with dance and song; he passes the year in those rural occupations which are natural to the son of a wealthy yeoman—superintending the field-labourers himself, and, with the simplicity of primitive manners, taking a share in their toils. He thus presents a strong contrast to the stern, harsh, rugged Gileadite, who is almost half an Arab, who seems to have no settled home, no quiet family circle, who avoids the haunts of men, and is content for months to dwell in a cavern instead of under a roof.

with twelve yoke of oxen.] The oxen are not mentioned in the original, and it has been proposed to understand twelve "yokes" of land (Ewald), a meaning which the Hebrew word temed certainly has in some places (as Is. v. 10). But most critics agree with our translators. We must not conceive of Elisha as having twelve yoke of oxen attached to his own plough, but as ploughing in a field with eleven other ploughs at work, each drawn by one yoke of oxen. Ploughing with a single pair of oxen was the practice in Egypt (Wilkinson, 'Ancient Egyptians,' vol. iv. p. 42), and in Assyria ('Ancient Monarchies,' vol. ii. p. 198, note 4), as well as in Palestine. It is also the modern practice throughout Western Asia; where it is still customary for a cultivator to bring all his ploughers into one place for mutual protection.

and Elijah passed by him.] Rather "Elijah crossed over to him." Perhaps it is meant that he crossed the stream of the Jordan.

cast his mantle upon him.] On the "mantle" itself, see note on verse 13. The action of casting the mantle on another is not found elsewhere; but it is explained as constituting a species of adoption, because a father naturally clothes his children. The German manteilkind seems to rest upon the same idea. The notion of fatherhood and sonship is contained both in the final address of Elisha to Elijah—"my father, my father," &c. (2 K. ii. 13)—and in the request for a "double portion" of Elijah's spirit (ib. verse 9, see note ad loc.).

20. And be left the oxen and ran after Elijah.] The Tishbite, having cast his mantle, strides on as if he had done nothing. Elisha, astonished for the first few moments, allows him to withdraw several paces; then starts up, and shows his zeal by "running" after him, and overtaking him.

let me, I pray thee, kiss my father, &c.] Not unnaturally does Elisha ask to be allowed to seek his parents in the flesh, in order to bid them adieu, before following his new spiritual father. But the exigencies of a divine call supersede human duties. (See Luke ix. 51, 52.) Elijah sees in his address a divided heart, and will not give the permission or accept the service thus tendered. Hence his cold reply.

go back again, &c.] Not, as some understand, "Go, but return, mindful of what I have done to thee;" but (as our own translators well render) "Go, return, for what have I done to thee?"—i.e., "Go, return to thy ploughing—why shouldst thou quit it? Why take leave of thy friends and come with me? What have I done to thee to require such a sacrifice? for as a sacrifice thou evidently regardest it. Truly I have done nothing to thee. Thou canst remain as thou art." But Elisha has meanwhile made up his mind to
21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

choose the better part. No longer pressing his request, he simply returns a few steps to his oxen and labourers, indicates his relinquishment of his home and calling by the slaughter of two oxen and the burning of the "instruments," feasts his people to show his gratitude for his call, Elijah apparently remaining the while, and then, leaving father and mother, cattle and land, good position and comfortable home, becomes the attendant on the wanderer.

21. And be . . . took a yoke of oxen.] Rather, "the yoke"—i.e. the yoke with which he had himself been ploughing, probably the best beasts of the twelve.

boiled their flesh with the instruments of the oxen.] The "instruments of the oxen" are the ploughs and yokes, both made of wood, as universally in the East to this day. The use of them is partly indicative of the haste which is proper whenever God calls (compare 2 S. xxiv. 22), partly significant of Elisha's complete relinquishment of his farming life.

ministered unto him.] Compare Ex. xxiv. 13, and Josh. i. 1, where Joshua is called the "minister" of Moses.

ADDITIONAL NOTES ON vv. 3 AND 6.

NOTE A, v. 3. "And when he saw that."
The ordinary reading is מְרוֹן, from וָרוֹן, "to see," but some MSS. have מְרוֹן from וָרוֹן, "to fear." מְרוֹן may be contracted into מְרוֹן, and then the two forms are only to be distinguished by the vowel pointing.

NOTE B, v. 6. "At his head." (Heb. bolster.)
The word translated "bolster" is מְרוֹן, which is from רָוֹן, "head," and means simply "the place on which the head lies."

CHAPTER XX.

1 Ben-hadad, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet, the Syrians are slain. 22 As the prophet forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sends Ben-hadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him.

AND Ben-hadad the king of Syria gathered all his hosts together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, probably have extended from the Euphrates to the northern border of Israel. The Assyrian inscriptions show that this country was about the period in question parcelled out into a multitude of petty kingdoms, the chief tribes who possessed it being the Hittites, the Hamathites, the Patena (Batanzans?), and the Syrians of Damascus.

horses and chariots.] The importation of chariots and horses into this region from Egypt had been previously mentioned (1 K. x. 29). The Assyrian inscriptions show us how very important an arm of the service the chariot force was reckoned by the Syrians. A king, who has been probably identified with this Ben-hadad, brought into the field against Assyria nearly four thousand chariots.

2. And be sent messengers to Ahab.] The sacred historians study brevity so greatly,
that their narrative is often, at the first look, abnormal and strange. But, in view of this brevity, it is always lawful (as it is most reasonable) to supplement their narrative by supposing circumstances of small moment, which would remove the strangeness, to have happened, but not to have been recorded. Here the excessive demand of the Syrian king, coming close upon the first announcement of the siege, and placed at the very commencement of the negotiations for peace, strikes us as something very unusual. But if we suppose a considerable time to have passed in the siege, and the city to be reduced to an extremity, and ambassadors to have been sent by Ahab to ask terms of peace short of absolute surrender, then we can quite understand that Ben-hadad might make such a demand in reply. He would expect and intend his demand to be rejected, since the voluntary surrender of his seraglio by an Oriental monarch would be regarded as so disgraceful, that no prince of any spirit could for a moment entertain the idea. The rejection of his demand would have left him free to plunder the town, which was evidently what he desired and purposed. (See the next note.)

6. They shall search thy house and the houses of thy servants.] Disappointed by Ahab's consent to an indignity which he had thought no monarch could submit to, and prevented by honour and custom from going back from his word, Ben-hadad proceeds to put a construction on his former demands, which at the first they were certainly not intended to bear, and explains that by Ahab's silver and gold he meant all the wealth of the whole town. He will therefore next day send "his servants" into the place, and they shall be at liberty to search, not only the royal palace, but the houses of Ahab's servants, i.e. of his subjects generally, and to carry off whatever valuables they please. If this demand is acceded to, he is content to make peace; for then he would have gained almost as much as he could expect to get by the actual sack of the town.

whatever is pleasant in thine eyes.] The Septuagint, the Syriac, and the Vulgate have, "Whatever is pleasant in their eyes," which gives a somewhat better sense than the present Hebrew text.

7. Then the King of Israel called all the elders of the land.] No mention occurs previously to this of the "elders of Israel" in the restricted sense of the term Israel. We now learn that the political institution of a Council of Elders (συνεδρία, LXX. Ex. iii. 16, &c.), which had belonged to the undivided nation from the sojourn in Egypt downwards, had been continued among the Ten Tribes after their separation, and held an important place in the system of government. The Council was not merely called together when the king needed it, but held its regular sittings at the seat of government; and hence "all the elders of the land" were now present in Samaria. The power of the "elders of towns" will appear below (ch. xxxi. verses 8-14).

be sent unto me . . . for my children.] Literally, "for my sons" (προὶ τῶν γιῶν μου, LXX.). It has been suggested that their fate would have been to become eunuchs in Ben-hadad's palace (compare 2 K. xx. 18); but more probably they would have been held as hostages for their father's fidelity.

I denied him not.] Apparently the king had not thought it necessary to summon the Council when the first terms were announced to him, but had considered himself entitled, as they touched only himself, to signify at once his acceptance of them. But when demands came which affected the people at large, it became necessary, or at any rate fitting, that the "Elders" should be consulted; and the king, therefore, having summoned them, laid the whole case before them.
8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do, And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array, And they set themselves in array against the city.

13 ¶ And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord.

14 And Ahab said, By whom?

8. And all the elders and all the people said unto him.] "The people" had no distinct place in the ordinary Jewish or Israelitish constitution; but they were accustomed to signify their approbation or disapprobation of the decisions of the elders by acclamations or murmurs (Josh. ix. 18; Judg. xi. 11, &c.).

9. Tell my lord the king.] Ahab, bent on inducing Ben-hadad to relent, phrases his refusal as gently as possible. "Tell," he says, "my lord the king," rather than "your lord," or "your king," thus continuing the acknowledgment of suzerainty which he had made when he accepted Ben-hadad's first terms. (See verse 4.) Note also the use of the expression "servant" (or slave) in the next clause; and the pointed contrast between the two phrases "I will do" and "I may not (or cannot)," at the close of the message.

10. The gods do so to me, &c.] See above, ch. xix. verse 2, where the same form of oath is used by Jezebel.

11. Let not him that girdeth on his armour, &c.] Ahab's reply has the air of a proverb, with which Orientals always love to answer a foe. Proverbs with much the same force exist in many languages.

12. In the pavilions.] The word here translated "pavilions," and in the margin "tents," is the same which is commonly rendered either "booths" (Gen. xxxiii. 17; Lev. xxiii. 42; Jonah iv. 5; &c.) or "tabernacles" (Lev. xxii. 34). The term seems to be properly applied to a stationary "booth" or "hut," as distinguished from a moveable "tent." On military expeditions, and especially in the case of a siege, such "huts" were naturally constructed to shelter the king and his chief officers. The practice of the modern Turks is similar.

13. And behold, there came a prophet unto Ahab.] The Rabbinical commentators say that this prophet was Micaiah, the son of Imlah, who is mentioned below (1 K. xxii. 8). But this is probably a mere conjecture.

14. The young men of the princes of the pro-
And he said, Thus saith the Lord, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, being seven thousand.

16 And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

wines.] The "princes of the provinces" are the governors of districts, many of whom may have fled to the capital, as the hostile army advanced through Galilee and northern Samaria. Their "young men" are their attendants, youths unaccustomed to war.

who shall order the battle?] Or "Who shall open the strife," i.e. "Who shall make the attack? Shall we wait till the enemy assault us, or shall we march out and fall upon them?" (See note A at the end of the chapter.) The reply is, that the Israelites are to attack.

All the children of Israel, being seven thousand.] Considering how populous Palestine was in the earlier Israelite kings (see 2 Chr. xiii. 3; xiv. 8; xvii. 14-18), the smallness of this number is somewhat surprising. If the reading is sound, we must suppose, first, that Ben-hadad's attack was very sudden, and that Ahab had no time to collect forces from distant parts of the country, and secondly, that during the long siege the garrison of Samaria had been greatly reduced, till it now did not exceed 7000 men fit for service.

Ben-hadad was drinking himself drunk.] Ben-hadad meant probably to mark his utter contempt of his foe, whom he supposed quite incapable of injuring him. Compare the contempt of Belshazzar, when he made his grand feast, although besieged by Cyrus. (Dan. v. 1-4; Herod. i. 191.)

The LXX. translate—"and they sent and told the king of Syria;" which seems to imply a different and better reading. Ben-hadad is not likely to have "sent out," until he was informed that men had come out of Samaria.

And the army which followed them.] That is to say, the 7000. (See verse 15.)

The Syrians fled.] The hasty and disordered flight of a vast Oriental army before an enemy contemptible in numbers is no uncommon occurrence. Above a million of Persians fled before 47,000 Greeks at Arbela.

with the horsemen.] Rather, "with some horsemen." There is no article.

And the king of Israel went out, &c.] When Ahab saw the Syrian host in flight, he himself "went out" of Samaria, and joined in the pursuit and massacre.

The same prophet as before. (See verse 13.)

and said . . . Go, strengthen thyself.] That is, "collect troops, raise fortifications, obtain allies—take all the measures thou canst to increase thy military strength."

mark, and see what thou dost.] "Be not rash," that is, "but consider well every step—for a great danger is impending."

at the return of the year.] "When the season for military operations again comes round." The wars of the Oriental monarchs at this time, like those of early Rome, were almost always of the nature of annual incursions into the
23 And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. 

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord.
29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come is jealous for his own honour. The Israelites do not deserve deliverance, but the Syrians have blasphemed Him by denying his attributes of omnipotence and omnipresence, and this sin of theirs must be punished. By destroying the Syrians Jehovah will shew in the eyes of all the nations round that He is not the God of the hills only, but also of the valleys. It was, similarly, a denial of Jehovah's power which brought destruction on the host of Sennacherib (2 K. xix. 35).

30. And there a wall fell upon twenty and seven thousand.] In the original it is "the wall," i.e. the wall of the town, not "a wall." We may suppose a terrific earthquake during the siege of the place, while the Syrians were manning the defences in full force, which threw down the wall where they were most thickly crowded upon it, and buried them in its ruins. The great earthquake at Lisbon, in 1755, is said to have destroyed 60,000 persons in a little more than five minutes.

and Ben-hadad fled and came into the city.] That is to say, Ben-hadad fled from the wall, where he had been at the time of the disaster, into the inner parts of the city—probably to some massive stronghold—and there concealed himself.

into an inner chamber.] Literally, "into a chamber within a chamber." Perhaps a secret chamber is meant—a chamber in the wall, or one beneath the floor of another (οἶκος ἵριαυας, Josephus), like the modern serdabds, in which the inhabitants of many Eastern cities live during the summer-time. That concealed chambers were used anciently as places of security in the East is indicated by the statement of Ctesias, that Astyages hid himself for some time from the victorious Cyrus in a secret part of his palace. (Exc. Pers. § 2.)

31. And ropes upon our heads.] By "ropes upon our heads" is probably meant "ropes about our necks." The intention was to imply that they put their lives at Ahab's disposal, who, if he pleased, might hang them at once.

32. Thy servant Ben-hadad.] Ben-hadad is now as humble as Ahab was a year before (see verse 9). He professes himself the mere slave of his conqueror.

33. Now the men did diligently observe, &c.] This passage has been greatly discussed by modern critics, and very variously rendered by them; but on the whole our translation appears to give very nearly the true meaning. Literally the passage runs thus:—"Now the men observed (literally 'divined') and hasted greatly, and caught up what fell from him, and said, Thy brother Ben-hadad." The meaning is that the men from the first moment of their arrival were on the watch to note what Ahab would say; and the moment he let fall the expression "He is my brother," they caught it up and repeated it, fixing him to it, as it were, and preventing his retreat. The ground and force of their conduct will be at once apparent to all who are acquainted with the Oriental law of dakbeel, which has been elaborately treated by Burckhardt ('Notes on the Be-douins,'), and briefly but very happily by Mr. Layard ('Nineveh and Babylon,' pp. 317-319). By the law of dakbeel any one is at any time entitled to put himself under the protection of another, be that other his friend or his greatest enemy; and if the man applied to does not at once reject him, if the slightest forms of friendly speech pass between the two, the bond is complete, and must not be broken. "If two enemies meet and exchange the salam aleikum, even by mistake, there is peace between them, and they will not fight. . . . If a man be pursued by an enemy, or even be on the ground, he can save his life by calling out 'Dakbeel' " (Layard). Ben-hadad's friends were on the watch to
from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice

obtain for him dakbeel; and the single phrase “He is my brother,” though perhaps thoughtlessly uttered, having been accepted by them on his part, was sufficient to complete the bond, and secure the life of the captive.

be caused him to come up into the chariot.] Or “ into his chariot.” The Hebrew article has this force no less than the Greek. Ahab is determined not to disgrace himself in men’s eyes by a retraction. Having called Ben-hadad his brother, he will treat him as he would a brother; so he takes him up into his chariot, than which there could not be a greater honour.

34. The cities which my father took from thy father I will restore.] Ben-hadad, secure of his life, proceeds to suggest the terms of peace which he is willing to offer as the price of his freedom. He will restore to Ahab the Israelite cities taken from Omri by his father, among which Ramoth Gilead was probably the most important (see 1 K. xxii. 3, and compare note on ch. xvi. verse 27); and he will allow Ahab the privilege of making for himself streets, or rather squares, in Damascus, a privilege which his own father had possessed with respect to Samaria. Commercial advantages, rather than any other, were probably sought by this arrangement; which may be compared with the modern Oriental practice of maintaining “Jews’ quarters” and “Christians’ quarters” in all cities of any considerable size.

35. And a certain man of the sons of the prophets.] The expression “sons of the prophets” occurs here for the first time. From 2 Kings, chs. ii. and iv., where the same formula occurs repeatedly, it appears that by the “sons of the prophets” we are to understand the schools or colleges of prophets which existed in several of the Israelite, and probably of the Jewish, towns, where young men were regularly educated for the prophetic office. These “schools” make their first appearance under Samuel. (1 S. x. 10; xix. 20.) There is no distinct evidence that they continued later than the time of Elisha; but it is on the whole most probable that the institution survived the Captivity, and that the bulk of the “prophets,” whose works have come down to us, belonged to them. When Amos declares that he “was no prophet, neither a prophet’s son, but the Lord took him” (Amos vii. 14, 15), he seems to speak as if his were an exceptional case.

36. A lion shall slay thee.] In the ori-
of the Lord, behold, as soon as thou art parted from me, a lion shall slay thee. And as soon as he was parted from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, 'so that in smiting he wounded him.'

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life,
or else thou shalt 'pay a talent of silver.

40 And as thy servant was busy here and there, 'he was gone. And 'the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the Lord, 'Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

ADDITIONAL NOTES ON vv. 14, 38.

NOTE A, v. 14. "Who shall order the battle?"

The Hebrew שָׁבֵעַ, as Keil rightly observes ('Comment. ad loc.'), corresponds to our "join battle," "begin the engagement." Literally שָׁבֵעַ is "to bind," "to tie." Compare the Latin consererere.

NOTE B, v. 38. "Disguised himself with ashes."

The translation "ashes" here depends upon the identification of רַעָן (which is the form used) with רַע. But רַע is probably the same word as רַע, which is the root of the Chaldee מָשַׁך, "a veil," and is wholly unconnected with רַע.
CHAPTER XXI.

1 Ahab being denied Naboth’s vineyard is grieved. 5 Jezreel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezreel. 25 Wicked Ahab repenting, God deferred the judgment.

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house:

and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

CHAP. XXI. 1. And it came to pass after these things.] The Septuagint inverts the order of chs. xx. and xxii., thus bringing all the Syrian wars of Ahab into close connexion; but the Hebrew order is probably the chronological (and original) one.

a vineyard which was in Jezreel.] The name Jezreel is applied in Scripture, not merely to the town, which stood on the eminence now occupied by the village of Zerin, but also to the valley or plain which lies below it, between Mount Gilboa and Little Hermon (2 S. ii. 9; 1 K. ix. 10; Hos. i. 5; &c.). This valley, which is watered by several springs, and slopes down towards the Jordan, is “exceedingly fertile” (Robinson, ‘Researches,’ vol. iii. p. 168), and now grows chiefly corn crops.

hard by the palace of Ahab.] The palace of Ahab at Jezreel was on the eastern side of the city, looking towards the Jordan down the valley above described. It abutted on the town wall (2 K. ix. 30, 31). Immediately below it was a dry moat. Beyond, in the valley, either adjoining the moat, or at any rate at no great distance, was the plat of ground belonging to Naboth (ib. verse 21). It has been supposed by some that this plat of ground—“the portion of Naboth”—is not to be identified with the “vineyard” of the present verse, which was (they argue) at Samaria. (See verse 18, and compare verse 19 with 1 K. xxii. 38.) But the passages on which this theory is built admit of a different explanation. It is most unlikely that Naboth should have possessed two plats of ground, one at Jezreel and the other at Samaria, both of them in the immediate vicinity of the royal palace.

2. I will give thee the worth of it in money.] Literally, “I will give thee silver, the worth of it.” Money, in our sense of the word, that is to say, coins of definite values, did not yet exist. The first coin known to the Jews was the Persian daric, with which they became acquainted during the Captivity. See note on 1 Chr. xxix. 6.

3. The Lord forbid it me.] Or “Jehovah forbid it me.” Naboth shews, by the very first words of his reply, that he is a worshipper of Jehovah, not of Baal; and that he does not fear to confess his faith before the idolatrous king. He also indicates by the form of his asseveration that he considers it would be wrong for him to comply with the king’s request. It is plain, therefore, that we have not here a mere refusal arising out of a spirit of sturdy independence, or one based upon sentiment—the sentiment which attaches men to ancestral estates. Naboth objects to the king’s proposal as wrong. This is best explained by those passages of the Law which forbid the alienation of landed property, and especially the transfer of estates from one tribe to another. (Lev. xxv. 23-28; Num. xxxvi. 7.)

4. Ahab came into his house heavy and displeased.] Rather, “sullen and angry,” as in verse 43 of the last chapter.

be laid him down upon his bed.] That is, “upon his couch.” The Jews, like other Orientals, reclined upon couches at their meals. (See Amos vi. 4; Ezek. xxiii. 41, &c.) Ahab now, on entering his palace, throws himself upon his couch; but, instead of merely reclining, lies down flat on it, turns his face towards the back of the couch, rejecting all converse with others, and so remains, after the banquet is served, refusing to partake of it. Such an open manifestation of ill-temper is thoroughly characteristic of an Oriental king.
5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?
6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.
7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.
9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:
10 And set two men, sons of Ben-

7. Dost thou now govern the kingdom of Israel? Some take these words imperatively, and regard them as a simple exhortation to act (Maurer, Keil); others (Vulgate, Ephrem, &c.) make them an assertion, and then of course consider them to be ironical,—"Thou, forsooth, bearest rule over Israel!" But the interrogative rendering of our version, which has the support of the Septuagint, is perhaps the best. (So Thenius.) The meaning then is, "Art thou king, and yet sufferest thyself to be thwarted in this way by a mere subject?"

I will give thee the vineyard." "I" is the emphatic word here: "I, the queen, the weak woman, will give thee the vineyard, if thou, the king, the strong man, wilt do nothing."
Compare the words of Shakspeare's parallel character: "Infirm of purpose! give me the dagger."

8. And sealed them with his seal.] The seal is a very ancient invention. Judah's signet is mentioned in Genesis (xxxviii. 18). Signets of Egyptian kings have been found which refer to about B.C. 3000. A cylinder seal of a Chaldean king, now in the British Museum, has probably about the same antiquity. Sennacherib's signet, and an impression of Sargon's, are still extant. There can be no doubt that from a very remote antiquity, in the East, kings had seals, and appended them to all documents which they set forth under their authority. The "ring," which a Pharaoh took off his hand and placed upon Joseph's (Gen. xii. 22) was a signet-ring, as is evident from the Hebrew word used. The sealing of documents with a royal seal, to give them authority, is mentioned again in Esther iii. 12; vii. 8; and in Daniel vi. 17. It receives illustration from the account given by Herodotus of the mode in which written orders were issued from the Persian Court (iii. 128), and from the modern Oriental practice. The Hebrew mode of sealing seems to have been by attaching a lump of clay to the document, and impressing the seal thereupon. (See Job xxxviii. 14.)

9. Proclaim a fast.] National fasts were proclaimed by the monarch (2 Chr. xx. 3; Jonah iii. 7); but it appears from the present passage that partial fasts might be proclaimed by lower authorities. The object of this fast was at once to raise a prejudice against Naboth, who was assumed by the elders to have done a deed which disgraced the town and required a public repentance; and at the same time to give an air of religion and piety to the proceedings, which might blind persons to their real injustice.

set Naboth on high among the people.] This was not an order to do Naboth any, even apparent, honour; but simply a command to bring him forward before a court or assembly, where he might be tried and condemned. In such courts the prisoner is naturally set up above the people, in order that all may see him.

10. And set two men, sons of Belial.] On the phrase "Sons of Belial," for "worthless persons," see note on Deut. xiii. 13. The order is given to bring "two" witnesses against Naboth, because the law forbade the conviction of any person on a capital charge, unless there were, at least, two witnesses against him. (Num. xxxv. 30; Deut. xvii. 6; xix. 15.)

thou didst blaspheme God and the King.] The word here rendered "blaspheme" is that which commonly means "bless." It is questioned by some whether it ever has the
And then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

East a parent's guilt constantly involves the punishment of his children. (See 2 K. xiv. 6.)

Abraham rose up to go down to the vineyard of Naboth.] If Ahab went to Jezebel from Samaria (see note on verse 8), he would necessarily "go down," since Jezebel—and especially its valley, where the vineyard was—is at a much lower elevation than the capital.

to take possession of it.] The goods of traitors appear to have been forfeited to the crown by the Jewish law, as they still are almost universally throughout the East. We find David, when he believes Mephibosheth a traitor, prospectively disposing of his possessions. (2 S. xvi. 4.)

18. Abab, king of Israel, which is in Samaria.] "Samaria" here seems to mean, as in 1 K. xiii. 32, the territory of Samaria; or, if not the entire territory, at least a tract lying about the city and including Jezebel within it. The vineyard of this verse is evidently the same as that of verse 1. (See note ad loc.)

19. Haste thou killed, and also taken possession?] These words rebuke especially Ahab's indecent haste. It appears from 2 K. ix. 26, that he went to Jezebel the very day after Naboth's execution, and immediately took possession of the forfeited land.

thus saith the Lord, In the place wheresoever, &c.] Compare "In this place," 2 K. ix. 26. It may be asked, How was this prophecy fulfilled, since the dogs licked Ahab's blood not in Jezebel, but in "Samaria"? (1 K. xxii. 38.) The answer seems to be that the prophecy had a double fulfilment. The main fulfilment was by the casting of the dead body of Jehoram
And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, that is shut up and left in Israel,

And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

into Naboth’s plot of ground at Jezreel, where, like Naboth’s, it was left for the dogs to eat. (2 K. ix. 25.) This spot, which was just outside the city wall, and close to a gate (ib. verse 31), was probably the actual scene of Naboth’s execution. Here, “in the place where dogs licked the blood of Naboth,” did dogs lick Ahab’s blood, that is, his son’s blood, the execution of the full retaliatory sentence having been deferred to the days of his son, formally and explicitly, on Ahab’s repentance. (See below, verse 29.) But, besides this, there was a secondary fulfilment of the prophecy, when, not at Jezreel but at Samaria, the actual blood of Ahab himself, notwithstanding the promise made him on his repentance, was licked by dogs (1 K. xxii. 38), only in a way that implied no disgrace. These two fulfilments are complementary to each other. Each is strong where the other is weak. Ahab’s case fulfils the emphatic words, “Shall dogs lick thy blood, even thine.” Jehoram’s, to which this phrase is less appropriate, exactly meets every other particular.

Hast thou found me, O mine enemy? It is Ahab’s guilty conscience which forces these words from him, the moment he sees Elijah. He has no “object” in uttering them. He feels that the last man whom he would have wished to see has come suddenly upon him, and “found” him, i.e. caught him, in the act of doing a great wrong. “O mine enemy,” may refer partly to the old antagonism (ch. xvii. 1; xviii. 17, 18; xix. 2, 3); but the feeling which it expresses is rather that of present opposition—the opposition between good and evil, light and darkness, through which “every one that doeth evil hatcheth the light, neither cometh to the light, lest his deeds should be reproved.” (John iii. 20.)

I have found thee because, &c.] “I have indeed found thee,” Elijah answers. “found thee when thou wouldest fain not have been found—and I will tell thee why. I have found thee on account of thy sins, because thou hast sold thyself,” &c.

Behold, I will bring evil upon thee.] The prophet here changes, without warning, from speaking in his own person to speaking in the person of God. The transition is harsh and abrupt, probably because the compiler follows his materials closely, compressing by mere omission, and so presenting us with fragments of Elijah’s speech, which (naturally) do not fit well together. One fragment omitted here is preserved in a K. ix. 26. The whole speech of Elijah may probably have been as follows: “I have found thee, because thou hast sold thyself to work evil in the sight of the Lord. Hast thou killed and also taken possession? Thus saith the Lord, Surely I have seen yesterday the blood of Naboth, and the blood of his sons; and I will require thee in this plat, saith the Lord. In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. Behold I will bring evil upon thee,” &c.

and will cut off from Ahab, &c.] Compare ch. xiv. verse 10, and notes ad loc.

Like the house of Jeroboam.] See above, ch. xv. verse 29.

Like the house of Baasha.] Compare ch. xvi. verse 11.
23 And Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.  

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.  

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.  

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.  

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.  

28 And the word of the LORD came to Elijah the Tishbite, saying,  

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son’s days will I bring the evil upon his house.

23. And of Jezebel also spake the Lord, saying.] These are not the words of Elijah, but of the writer, who notes that not only was God’s vengeance threatened against Ahab at this time, but that there was also a special prophecy against Jezebel, whose guilt was at least equal to her husband’s. The prophecy was delivered by Elijah (2 K. ix. 36), probably in continuation of his prophecy against Ahab.  

by the wall of Jezreel.] The marginal rendering, “ditch,” is preferable. There is always in Oriental towns a space outside the walls which lies uncultivated, and which is naturally used for the deposit of refuse of every kind. Here the dogs prowl, and the kites and vultures find many a feast. It is this space to which the prophecy points. (Compare 2 K. ix. 33-37, where Elijah’s prophecy against Jezebel is given at much greater length.)  

25. There was none like unto Ahab.] See note on ch. xvi. verse 30.  

suborn Jezebel his wife stirred up.] The history of Ahab’s reign throughout exhibits him as completely governed by his impious wife. Her influence causes him to introduce the worship of Baal (1 K. xvi. 31), to allow the slaughter of the prophets of Jehovah (1 K. xviii. 4), to let Elijah be driven into banishment (ib. xix. 2), and finally to murder Naboth and seize his land (supra, verses 6 and 15).  

26. According to all things as did the Amorites.] The Amorites appear here as representatives of the old Canaanite nations—a position which is often assigned them (Gen. xv. 16; 2 K. xxi. 11; Ezek. xvi. 3; Amos ii. 9, 10), apparently because they were the most widely spread and the most powerful of the races which the Israelites drove out. It seems to be implied here that their idolatries were in the main identical with those of the Phœnicians which Ahab had adopted.  

27. Ahab . . . rent his clothes.] The repentance of Ahab resembles that of the Ninevites (Jonah iii. 5). It has the same outward signs—fasting and sackcloth—and it has much the same inward character. It springs, not from love, nor from hatred of sin, but from fear of the consequences of sin. It is thus, although sincere and real while it lasts, shallow and exceedingly short-lived. God, however, to mark his readiness to receive the sinner who turns to Him, accepts the imperfect offering (as He likewise accepted the penitence of the Ninevites), and allows it to delay the execution of the sentence. Because Ahab humbled himself, the evil was deferred from his own to his son’s days. (See verse 29.) So the penitence of the Ninevites put off the fall of Nineveh for a century.  

and lay in sackcloth.] In other respects Ahab acted only as mourners commonly did, both in Judæa and generally throughout the East, but in this particular he seems to have gone beyond the usual practice. We do not read elsewhere of mourners passing the night in sackcloth.  

and went softly.] “As if he had no heart to go about any business.” (Patrick.)  

29. In his son’s days will I bring the evil.] I.e. the main evil. On the double fulfilment of the prophecy, see note on verse 19; and compare 1 K. xxii. 38 with 2 K. ix. 25, 26.
CHAPTER XXII.

1. Ahab, seduced by false prophets, according to the word of Micaiah, is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahasiah succeeds him. 41. 'Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeeds him. 51 Ahasiah's evil reign.

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

2. And it came to pass in the third year, that 'Jehoshaphat the king of '2 Chronicles 18. 1, &c. Judah came down to the king of Israel.

3. And the king of Israel said unto his servant, Know ye that Ramoth in Gilead is ours, and we be 'still' (Heb. aortal from) and take it not out of the hand of the king of Syria?

4. And he said unto Jehoshaphat, Wilt thou go with me to battle to Syrian wars of Ahab, nor did he join in the great league against the Assyrians. (See note on verse 1.) Now, however, during a time of peace, he went on a visit to the father of his son's wife—a visit which on his part was probably one of mere friendliness, without any political object. Ahab, however, determined to turn the visit to political advantage. Having sumptuously feasted both Jehoshaphat and his retinue (2 Chr. xviii. 3), he led the conversation to the subject of a war with Syria, and then suddenly demanded of Jehoshaphat whether he would accompany him or no. Thus addressed, the Jewish monarch could not well refuse without coming to an open breach with Jehu's connexion. He therefore consented with a good grace, placing his whole force by Ahab's disposal. From this time till the displacement of Ahab's dynasty by Jehu, very intimate relations subsisted between the two kingdoms. (See 1 K. xxiii. 49; 2 K. iii. 7; viii. 18, 29; 2 Chr. xx. 36, &c.)

3. Know ye not that Ramoth in Gilead is ours? Ramoth in Gilead, or Ramoth-Gilead, as it is called in 1 K. iv. 13, and below (verses 4, 6, 15, &c.), was one of the most important cities of the Trans-Jordanic region. It was probably taken by Ben-hadad's father from Omri, the father of Ahab. (1 K. xx. 34.) By the terms of Ahab's covenant with Ben-hadad, it ought, long ere this, to have been restored. Hence the claim expressed in the words, "Know ye not that Ramoth in Gilead is ours?"—"belongs to us of right," that is,—"though the Syrians still hold possession of it."

4. Wilt thou go with me to battle to Ramoth-Gilead? Tired of waiting for the peaceable restoration of Ramoth-Gilead, Ahab determines on an expedition to recover the city by force. Well aware of the military strength of Syria, and feeling that, without Divine aid, which he cannot now expect (1 K. xx. 42; xxi. 21), he is not able to cope with the host which Benhadad can bring into the field, he asks the aid of Jehoshaphat, whose military resources are very great. (See 2 Chr. xvii. 12-19.)

I am as thou art, my people as thy people, &c.] Compare the report given of Jehosha-
Ramothe-gilead? And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king.

7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

[1 Kings 22:4-8]
9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him,
saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up, and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

14. What the Lord saith unto me, that will I speak.] Micaiah, as a true prophet of Jehovah, of course rejects the counsel offered him, which he feels to be at once wicked and foolish. He will not be of the prophets "who smooth their tongues" (Jer. xxxiii. 31, marginal rendering), and "prophecy false dreams," causing God's people to err "by their lies and by their lightness" (ib. verse 33). What Jehovah says unto him, that will he speak. Compare the resolution of Balaam (Num. xxiii. 18).

18. And be answered him, Go, and prosper, &c.] Micaiah has heard from the messenger the exact words of the 400, and understands that He is expected to adopt their tone. He therefore begins by answering Ahab's question in the very phraseology which they had used. He delivers the words, however, in so mocking and ironical a tone, that the king cannot mistake his meaning, or regard his answer as serious. Hence his immediate rejoinder—"How many times shall I adjure thee that thou tell me nothing but what is true in the name of the Lord?"—whence we may gather that this mocking manner was familiar to Micaiah, who had used it in some former dealings with the Israelite monarch. Such a manner, which galls by its contumaciousness, may have helped to produce the strong feeling of dislike which found vent in the words "I hate him" (verse 8).

17. And be said, I saw all Israel scattered, &c.] Thus adjured, Micaiah wholly changes his tone, and becomes profoundly serious. He relates his vision, the meaning of which Ahab cannot possibly mistake, especially as the metaphor of "sheep and shepherd" for king and people was familiar to the Israelites from the prayer of Moses (Num. xxvii. 17). That Ahab fully comprehends the vision, appears from the next verse.

18. And the King of Israel said . . . . . . . Did I not tell thee, &c.] By thus turning to Jehoshaphat, and reminding him of his former assertion (verse 8), Ahab implies that he believes Micaiah to have spoken out of pure malevolence, without any authority for his prediction from God. By implication he invites Jehoshaphat to disregard this pseudo-prophesy, the ground of which is malice, and to put his trust in the unanimous declaration of the 400, who, speaking evidently in the prophetic frenzy, have promised victory to his arms. Micaiah, therefore, perceiving this tacit comparison, proceeds to explain the contradiction between himself and the 400, by recounting another vision.

19. I saw the Lord sitting upon His throne.] David's psalms had familiarised the Israelites with Jehovah's sitting upon a throne in the heavens (Ps. ix. 7; xi. 4; xlv. 6; ciil. 19, &c.). But to be allowed to see in vision the ineffable glory of the Almighty thus seated, was a rare favour. It was granted to Isaiah (Is. vi. 1), who immediately supposed that he must die, because he had "seen the King, the Lord of Hosts" (ib. verse 3); to Ezekiel (Ezr. i. 26); to Daniel (vii. 9); and in Christian times it was allowed to St. Stephen (Acts vii. 56) and St. John (Rev. iv. 2).
21 And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

24 But Zedekiah the son of Che-naanah went near, and smote Micaiah on the cheek, and said, "Which way went the Spirit of the Lord from me to speak unto thee?"

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.
26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;
27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said...
31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

32 And he called to him his lords on every side, saying, Hearken, my lords; for the king of Israel hath stopped at this city.

33 And they answered the king, saying, If the Lord our God be with us, then we shall be able to stand against the enemy: for we have not any multitude among the inhabitants of Judah, and among the inhabitants of Jerusalem.

34 And the king of Israel said unto Jehoshaphat, 'I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

35 But the king of Syria commanded his thirty-two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

36 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

v. 31—35. I. KINGS. XXII.

...will disguise myself.] Ahab had probably heard of Ben-hadad's order to his captains (verse 31), of which intelligence may have been brought him by spies or deserters.

...put thou on thy robes.] The Septuagint says, "my robes;" but this is contrary to the Hebrew; and we can neither imagine Ahab's asking nor Jehoshaphat's consenting to such a procedure. Jehoshaphat had his own royal robes with him, as appears from verse 10.

31. The king of Syria commanded.] Rather, as in the parallel passage of Chronicles (2 Chr. xviii. 30), "had commanded."

...fight neither with small nor great.] Ben-hadad delivers his order in the hyperbolical style common in the East. His meaning is, "Make it your chief object to kill or take the king of Israel." Apparently, his own defeat and captivity were still rankling in his mind, and he wished to retaliate on Ahab the humiliation which he considered himself to have suffered. He shows small appreciation of the generosity which had spared his life and restored him to his kingdom.

32. Surely it is the king of Israel.] This was a natural supposition, as Jehoshaphat alone wore royal robes.

...they turned aside to fight against him.] In Chronicles (2 Chr. xviii. 31) we find a slightly different reading, which gives the sense of they "compassed him about to fight." This would imply an attempt to surround him and make him prisoner.

...and Jehoshaphat cried out.] Jehoshaphat called to his men for help, using perhaps his own peculiar battle-cry, which would be distinct from that of Ahab, and would probably be known to the Syrians.

34. At a venture.] Literally, "in his simplicity."—i.e. without intent to kill the king. Compare 2 S. xv. 11.

...between the joints of the harness.] Literally, "between the joints and the breastplate." The "joints" were probably pieces of armour which attached the breastplate to the helmet, or to the greaves. The arrow entered between the breastplate and one of these "joints." Breastplates made of metal scales were common both in Egypt (Wilkinson, "Ancient Egyptians," vol. i. p. 331) and Assyria ("Ancient Monarchies," vol. ii. p. 46).

...Turn thy hand.] Literally, "turn thy hands." The driver of a chariot, both in Egypt and Assyria, held the reins with his two hands.

35. The battle increased.] Or, "the battle ascended"—the tide of battle, that is, rose higher. Compare Is. viii. 7, 8.

...the king was stayed up in his chariot.] Our translators render the same words in Chronicles—"the king stayed himself up in his chariot" (2 Chr. xviii. 34). But the rendering in the text is preferable. The king's wound made it impossible for him to remain standing without help; he therefore had himself supported in his chariot by attendants, in order that his soldiers might not lose heart, as they would be sure to do, if they knew of his peril. Ahab must not be denied the credit of right princely fortitude on this occasion.

...the blood ran out of the wound into the midst of the chariot.] Literally, as in the margin—"into the bosom of the chariot." The "bosom" of the chariot is the rounded front, with the portion of the standing board that adjoined it. Here the blood would naturally collect, forming a pool, in which the king and his charioteer must have stood.
36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa king of Judah began to reign in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother’s name was Azubah the daughter of Shilhi.
43 And he walked in all the ways of Asa his father; he turned not aside from it, doing \textit{that which was right} in the eyes of the \textit{Lord}: nevertheless the high places were not taken away; \textit{for} the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 \textit{There was} then no king in Edom: a deputy was king.

48 Jehoshaphat \textit{made ships of ten ships} for Tharthish to go to Ophir for gold: but they went not; \textit{for} the ships were broken at Ezion-geber.

49. \textit{He walked in all the ways of Asa his father.} \textit{[On the general piety of Asa, see above, 1 K. xv. 11-15, and compare 2 Chr. xiv. 2-5; xv. 8-17.} Jehoshaphat seems to have been a still better king; \textit{for} he did not, like Asa, fall away in his old age (2 Chr. xvi. 2-12). \textit{The only faults with which he is charged are his allowance of the high places, and his tenderness towards the house of Ahab, which led him,} first, to take a wife for his eldest son from among Ahab's daughters, and then to join both him and his successor in their military, and other, enterprises (1 K. xxiii. 29; 2 K. iii. 7; 2 Chr. xx. 35-37).

\textit{The high places were not taken away.} \textit{[This seems to contradict 2 Chr. xvii. 6, where we read, "Moreover he took away the high places and groves out of Judah." Probably the writer of Chronicles refers to the desire and intention of the monarch, while the author of Kings records the practical failure of his efforts.]}

44. Jehoshaphat made peace \textit{with the king of Israel.} \textit{[This refers probably to an early period in Jehoshaphat's reign—about his eighth or his ninth year (see note on verse 2)—when he closed the long series of wars which, beginning at the separation of the two kingdoms, had continued almost uninterruptedly down to his accession (1 K. xiv. 30; xvi. 6, 7, 16-22; 2 Chr. xii. 15; xiii. 3, 13-20; xvi. 1-6), by a formal peace, which was perhaps at once cemented by a marriage between the two children of the contracting parties, Jehoram and Athaliah.]}

45. His might \ldots \textit{and bow be warred.} \textit{For the wars of Jehoshaphat, see 2 K. iii. 9-27; 2 Chr. xx. 1-27; for his "might," see 2 Chr. xvii. 12-19; xviii. 1; xx. 29, 30.}

\textit{The book of the chronicles, \&c.} \textit{[Compare 1 K. xiv. 29; xv. 7, 23; 2 Chr. xvi. 11. The biographer of Jehoshaphat appears to have been Jehu, the son of Hanani, whose work was adopted bodily into the "book of the kings of Israel and Judah," which was one of the chief authorities used by the writer of Chronicles (2 Chr. xx. 34).]}

46. The remnant of the sodomites, \&c. \textit{[See note on ch. xiv. 24; and for Asa's proceedings against this wretched class, see ch. xv. verse 12.]}

47. \textit{There was then no king in Edom.} \textit{[Nothing has been heard of the condition of Edom since the time of Solomon, when Hadad, having returned thither from Egypt, was "an adversary unto Solomon" (1 K. xi. 14), and, according to the Septuagint, "reigned over Edom." It appears by the present passage that the country had been again reduced, either by Jehoshaphat, or more probably by an earlier king, and was dependent on the kingdom of Judah, being governed by a "deputy" on the model, who, however, was allowed the royal title. (Compare 2 K. iii. 9, 12, 26.) This government of dependencies by means of subject kings was the all but universal practice in the East down to the time of Cyrus. (See note on ch. iv. 21.)]}

49. Jehoshaphat made ships \textit{of Tharthish.} \textit{The expression, "ships of Tharthish," probably designates ships of a particular class, ships (\textit{i. e.}) like those with which the Phoenicians used to trade to Tharthish (Tartessus—see note on ch. x. 22). Compare the use of "Indianam" for a vessel of a certain class. Jehoshaphat's fleet was constructed at Ezion-Geber, on the Red Sea (2 Chr. xx. 36), where Solomon had previously built a navy (1 K. ix. 26). Being lord-paramount of Edom (see the last verse), Jehoshaphat had the right of using as his own this harbour.}

\textit{To go to Ophir for gold.} \textit{[See note on ch. ix. verse 28.]}

\textit{The ships were broken.} \textit{i. e. "wrecked." It appears from 2 Chr. xx. 37, that this wreck of the fleet at Ezion-Geber was predicted by the prophet Eliezer.}
49. Then said Ahabiah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done.

51. Ahabiah . . . reigned two years over Israel.] As Jehoram, Ahaziah's successor, began to reign in Jehoshaphat's eighteenth year (2 K. iii. 1), the reign of Ahaziah cannot, according to our reckoning, have much exceeded a twelvemonth.

52. He . . . walked . . . in the way of his mother.] In this phrase, which does not occur anywhere else, we may see the strong feeling of the writer as to the influence of Jezebel. (Compare ch. xvi. verse 31, and ch. xxi. verse 25. See also 2 K. iii. 2.)

58. It would be of advantage if the last three verses of this chapter were transferred to the Second Book of Kings, which would thus open with the commencement of Ahaziah's reign. The division of the Books does not proceed from the author. (See 'Introduction,' p. 465.)

ADDITIONAL NOTES ON VV. 37 AND 38.

NOTE A, v. 37. "So the king died." For המלך וgetSession, LXX. seem to have read י的风险 מעלה, "for the king is dead." In the next clause, י的风险 מנה, "and he came," which is said not very appropriately of the dead king, they read י responseBody, "and they came." In the clause י responseBody armour," it is evident in the first place that י responseBody must be the subject. The common meaning of י responseBody is "harlots," and this meaning may well be retained here. י responseBody might either be transitive or intransitive —"they washed something," or "they washed themselves." Some translate, "and harlots washed the chariot," but that object י responseBody is too distant to be conveniently supplied. Thus the best meaning seems to be, "and the harlots bathed (in his blood)."

END OF VOLUME II.