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COMMENTARIES

EXPOSITION OF THE OLD AND NEW TESTAMENTS

2 KINGS

by John Gill

*Thou hast given a standard to them that fear thee;
that it may be displayed because of the truth*
— Psalm 60:4

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2 KINGS

INTRODUCTION TO THE SECOND BOOK OF KINGS

This, and the preceding book, are properly but one book divided into two parts, because of the size of it, as the book of Samuel; it is a continuation of the history of the kings of Israel and Judah; and for a further account of it the reader is referred to the title of the preceding book.

CHAPTER 1

INTRODUCTION TO 2 KINGS 1

This chapter begins with the rebellion of Moab against Israel, (¹⁰⁰⁰2 Kings 1:1), relates a fall of the king of Israel in his house, which brought on him a sickness, about which he sent messengers to inquire of the god of Ekron, who were stopped by Elijah, and bid to return, as they did; and upon the king's examination of them about the cause of their return, he perceived it was Elijah that forbade them, (¹⁰⁰²2 Kings 1:2-8), upon which the king sent to him two captains, with fifty men each, one after another, to bring him to him, but fire came down from heaven and consumed them, (¹⁰⁰⁹2 Kings 1:9-12), but a third with fifty men sent to him were spared, and he is bid to go along with them with a message to the king, as he did, (¹⁰¹³2 Kings 1:13-16) and the chapter is closed with the death of Ahaziah, (¹⁰¹⁷2 Kings 1:17,18).

Ver. 1. *Then Moab rebelled against Israel after the death of Ahab.*] Which had been in subjection to them from the times of David, (¹⁰⁰²2 Samuel 8:2) refusing to pay a tribute as they had done; taking advantage of Ahab's ill success with the king of Syria, and of his death, and the condition and circumstances of his successor.

Ver. 2. *And Ahaziah fell down a lattice in his upper chamber that was in Samaria,* etc.] Which was either a window or lattice in the form of network, to let in light; or rather were the rails of a balcony or battlement on the roof of his palace, in this form, on which leaning, it broke down, and he fell into the garden or court yard; or walking on the roof of his house, and treading unawares on a sky light, which let in light into a room underneath, he fell through it into it:

and was sick; the fall perhaps threw him into a fever, and which seemed threatening, being violent:

and he sent messengers, and said unto them, go inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease; not to heal him of it, but to know the issue of it; a vain curiosity this! Ekron was one of the principalities of the Philistines, and this idol was the god they worshipped,

which signifies a master fly: which some think was a large metallic fly; made under a planet that rules over flies; and the Heathens had deities they called Myiodes, Myagros, and *απομυιος*, which signifies a driver away of flies; as Jupiter and Hercules were called by the Eleans and Romans, and worshipped and sacrificed to by them on that account^{f1}; and so the Cyreneans, a people of Lybia, worshipped the god Achor, which seems to be a corruption of the word Ekron, because he freed them from flies, after they had been infested with a pestilence through them^{f2}; and Ekron being a place near the sea, and both hot and moist, might be much infested with those creatures. Within the haven of Ptolemais, or Acco, was formerly a temple of Baalzebub, called in later times “the tower of flies”, and used as a Pharos^{f3}.

Ver. 3. *But the angel of the Lord said unto Elijah*, etc.] One of the ministering spirits sent by the Lord to him:

arise, go up to meet the messengers of the king of Samaria: that is, the king of Israel, whose capital city was Samaria:

is it not because there is not a God in Israel; known, acknowledged, and worshipped there, of whom there had been sufficient proof of his deity and divine perfections, as omniscience, omnipotence, etc.

that ye go to inquire of Baalzebub the god of Ekron? about future things, when they had God nigh unto them, fully acquainted with them, as this message shows.

Ver. 4. *Now therefore thus saith the Lord*, etc.] Jehovah, the only true God:

thou shalt not come down from that bed on which thou art gone up, but shall surely die; this sickness should be unto death, and the bed he had betaken himself to should be his deathbed. The phrases of going up to bed, and coming down, are used with great propriety; for in the eastern countries, in their bedchambers, they had a gallery raised four or five feet above the floor, with a balustrade on the front^{f4}, and steps leading up to it; or ladders, which had more or fewer rounds, according as the beds were higher or lower^{f5}:

and Elijah departed; having met the messengers, and delivered his message from the Lord unto them.

Ver. 5. *And when the messengers turned back unto him,* etc.] To Ahaziah king of Israel, as they did as soon as Elijah was gone from them; concluding from his habit, his gravity, and the authority with which he spoke, that he was a prophet of the Lord, and especially from his knowledge of them, and of what they were sent about:

he said unto them, why are ye now turned back? for, by the time they had been gone, he knew they could never have been at Ekron and returned.

Ver. 6. *And they said unto him, there came a man up to meet us, and said unto us, go, turn again unto the king that sent you,* etc.] King Ahaziah:

and say unto him; and then they repeated all that is said by the angel to Elijah, and he had delivered to them, (^{<LXX>}2 Kings 1:3,4) and which was a sufficient reason for their turning back, since they got a full answer from a man of God, of what they were to inquire of at Ekron; which was, whether the king would recover of this disease or not.

Ver. 7. *And he said unto them, what manner of man was he,* etc.] What appearance or figure did he make? what his habit or clothing?

which came up to meet you, and told you these words? they had related to him.

Ver. 8. *And they answered him, he was an hairy man,* etc.] Either the hair of his head and beard were grown very long, having been much neglected for a great while; or he had an hairy garment on, either of goats' hair, such as the Chinese wear ^{f6}, whose women spin it, (see ^{<Q256>}Exodus 35:26) and of which garments are made; or of camels' hair, such as John the Baptist wore, who came in his spirit and power, and imitated him in his dress, being also, as Elijah here,

girt with a girdle of leather about his loins: for more expeditious travelling, not for warmth, the climate being hot:

and he said, it is Elijah the Tishbite; for he had seen him formerly in his father's court in this dress.

Ver. 9. *Then the king sent unto him a captain of fifty with his fifty,* etc.] Not in honour to him, but to bring him by force if he refused to come willingly:

and he went up to him, and, behold, he sat on the top of an hill; generally supposed to be Mount Carmel;

and he spake unto him; at the bottom of the hill, so loud that he might hear him:

thou man of God; or the prophet of the Lord, as the Targum, as thou callest thyself; for this was said in a sneering, flouting, manner:

the king hath said, come down; and in the king's name he ordered him to come down, signifying, if he would not, he would send his men to fetch him down.

Ver. 10. *And Elijah answered and said to the captain of fifty, if I be a man of God,* etc.] As I am, and thou shalt know it by the following token, though thou callest me so jeeringly:

then let fire come down from heaven, and consume thee and thy fifty; this he said not in a passion, and from a private spirit of revenge, but for the vindication of the honour and glory of God, and under the impulse of his spirit, who was abused through the insult on him as his prophet:

and there came down fire from heaven, and consumed him and his fifty; a flash of lightning, which destroyed them at once; the Lord hearkening to the voice of his prophet, in vindication of him in his office, and of his own glory.

Ver. 11. *Again also he sent unto him another captain of fifty with his fifty,* etc.] The king, not being at all terrified with the awful judgment upon the former, sends another:

and he answered and said unto him, O man of God, thus hath the king said, come down quickly; he flouts the prophet in the same manner as the former, and in the king's name commands him to come down, and that immediately; which the king added to his orders, or he himself, signifying he would not be trifled with, if he did not come down directly, he would force him.

Ver. 12. *And Elijah answered and said unto them,* etc.] The same as he had to the first captain, and made the same request of fire from heaven; which accordingly came down, and destroyed this captain and his fifty also.

Ver. 13. *And he sent again a captain of the third fifty with his fifty*, etc.] Which was most daring and insolent, and showed him to be dreadfully hardened, to persist in his messages after such rebuffs: and the third captain of fifty went up; instead of calling to the prophet at the bottom of the hill as the other did, he went up to the top of it:

and came and fell on his knees before Elijah: in reverence of him as a prophet of the Lord, and under a dread of the power he was possessed of, of calling for fire from heaven on him and his men, as the former instances showed:

and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight: he owns their lives lay at his mercy; he begs they might be spared, since it was not in contempt of him, and through ill will to him as the prophet of the Lord, but in obedience to the king's command, that they were come to him.

Ver. 14. *Behold, there came fire down from heaven and burnt up the two captains of the former fifties with their fifties*, etc.] He owns the facts, and ascribes the death of them to the true cause, and appears to have an awful sense of the judgment of God on them, fearing the same would befall him and his:

therefore let my life now be precious in thy sight; by sparing it, what is precious and valuable being spared.

Ver. 15. *And the angel of the Lord said unto Elijah, &c.*] The same as in (~~2~~2 Kings 1:3) or "had said"^{f7}, as some render it, before this captain came:

go down with him; the captain and his men:

and be not afraid of him; of King Ahaziah, whom he might fear, because of the message he had sent him, that he should die of that sickness, and for turning back his messengers to the god of Ekron, and for destroying his two captains and their fifties; nor of his mother Jezebel, who had threatened his life for killing her prophets:

and he arose, and went down with him unto the king; boldly and courageously, not fearing his wrath; so that the captain not only had his life and the life of his men spared, but answered the end of his message also.

Ver. 16. *And he said unto him*, etc.] Elijah to King Ahaziah when introduced into his chamber; and after some discourse passed between them, he confirmed what he had said to his messengers, and expressed it in the same language as in (~~120B~~ 2 Kings 1:3,4)

Ver. 17. *So he died, according to the word of the Lord which Elijah had spoken*, etc.] How long or how soon after this is not said; however, he died of the sickness, and on the bed to which he went up, as he said:

and Jehoram reigned in his stead: who was another son of Ahab, and brother of Ahaziah, (~~118B~~ 2 Kings 3:1), in the second year of Jehoram the son of Jehoshaphat king of Judah; but as he must begin his reign in the nineteenth, or in the latter end of the eighteenth year of Jehoshaphat, (see ~~112S~~ 1 Kings 22:51 ~~118B~~ 2 Kings 3:1) and Jehoshaphat reigned in all twenty five years, (~~112B~~ 1 Kings 22:42), he must live and reign after this six or seven years; this therefore is to be reconciled by observing, that this son of Jehoshaphat was made viceroy, or was taken into partnership in the throne by his father when he went with Ahab to Ramothgilead; and it was in the second year of this his reign with his father that the other Jehoram began his:

because he had no son; that is, Ahaziah, wherefore his brother reigned in his stead.

Ver. 18. *Now the rest of the acts of Ahaziah which he did*, etc.] During his two years' reign, which yet were imperfect, and his acts must be but few:

are they not written in the book of the chronicles of the kings of Israel? in which were written his father Ahab's also, and his predecessors', (see ~~1123~~ 1 Kings 22:39).

CHAPTER 2

INTRODUCTION TO 2 KINGS 2

This chapter relates, how that Elisha accompanied Elijah to several places, and on the other side Jordan Elijah was taken up from him to heaven, which occasioned great lamentation in him, (^{<1121>}2 Kings 2:1-12), but having the mantle of Elijah, he divided the waters of Jordan, and passed over, (^{<1123>}2 Kings 2:13,14), and the sons of the prophets at Jericho, perceiving the spirit of Elijah on him, showed him great respect, and proposed sending men to seek his master, which they did in vain, (^{<1125>}2 Kings 2:15-18), when he healed the waters at Jericho, at the request of the men of it, (^{<1129>}2 Kings 2:19-22), and the chapter is concluded with the destruction of forty two children at Bethel by bears, who mocked him, (^{<1123>}2 Kings 2:23,24).

Ver. 1. *And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind,* etc.] Thereby lifting him up from the earth, and which, as it was the purpose and will of God, Elijah had notice of, as appears by his motions to different places, under a divine direction:

that Elijah went with Elisha from Gilgal, where it seems they met, a place where the Israelites first pitched when they came over Jordan, and where the tabernacle was for some time, and was famous for religious services, (see ^{<1149>}Joshua 4:19 5:9).

Ver. 2. *And Elijah said unto Elisha, tarry here, I pray thee,* etc.] Seemingly unwilling he should go with him, and be present at his assumption; which was either out of modesty, not affecting the spread of the honour and glory to be conferred upon him; or to prevent the grief of Elisha at his departure, or to try whether Elisha knew any thing of it, and what affection he had for him:

for the Lord hath sent me to Bethel; to give some comfort and some instruction and advice to the college of prophets there:

and Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee; being determined to see the last of him, and to have the

benefit of his company and conversation, his heavenly discourse, and instruction from him as long as he could, and in hope of receiving a blessing from him at parting:

so they went down to Bethel; together, which, according to Bunting^{f8}, was six miles.

Ver. 3. *And the sons of the prophets that were at Bethel*, etc.] Or the disciples of them, as the Targum; here, though a place where one of Jeroboam's calves was set up, was a school of the prophets, perhaps founded by Elijah as a nursery for religion, and a check upon the idolatry of the times:

came forth to Elisha; out of their college: and said unto him, knowest thou that the Lord will take away thy master from thy head today? who was, as Abarbinel observes, the crown and glory of his head; or else this is said, as generally thought, in allusion to disciples sitting at the feet of their masters, and so they at the head of them; the rapture of Elijah was by a spirit of prophecy revealed unto them:

and he said, yea, I know it; being revealed to him in the same way:

hold your peace: not caring to continue any discourse with them on the subject, that his thoughts, which were intent upon it, might not be interrupted, and that his master might not know that he knew of it, and lest he should be snatched away from him, and he not see him, while discoursing with them.

Ver. 4. *And Elijah said unto him, Elisha, tarry here, I pray thee*, etc.] At Bethel:

for the Lord hath sent me to Jericho; to the school of the prophets there, to strengthen, encourage, and advise them:

and he said, as the lord liveth, etc; using the same form of oath as before:

so they came to Jericho; together, which, as the above writer says^{f9}, was four miles from Bethel.

Ver. 5. *And the sons of the prophets that were at Jericho*, etc.] For though this place was lately rebuilt under a curse to the builder, yet was blessed with a school of the prophets: whose disciples came to Elisha, and said unto him; as in (¹¹⁸⁸2 Kings 2:3) and to whom he made the same reply.

Ver. 6. *And Elijah said unto him, tarry, I pray thee, here,* etc.] At Jericho, seemingly very desirous to get rid of him, that he might not see his assumption:

for the Lord hath sent me to Jordan: where passing that he was to be taken up:

and he said, etc; Elisha swore, as before, he would not leave him:

and they two went on; to Jordan, which was six miles from Jericho ^{f10}.

Ver. 7. *And fifty men of the sons of the prophets went, and stood to view afar off,* etc.] To have a view, if they could, of the assumption of Elijah to heaven, and be witnesses of it:

and they two stood by Jordan; on the banks of it, even Elijah and Elisha.

Ver. 8. *And Elijah took his mantle, and wrapped it together,* etc.] Folded it up close together, in a position to smite with it; this is thought to be not his hairy garment, but a shorter robe, that was worn upon his shoulders; but the Greek version renders it by “melotes”, and so in (~~2~~2 Kings 2:14), which, according to Isidore ^{f11}, was a goat’s skin, hanging down from the neck, and girt at the loins; and being thus clothed, perhaps, may be the reason of his being called an hairy man, (~~1~~2 Kings 1:8),

and smote the waters, and they were divided hither and thither; just as Moses lifted up his rod, and the waters of the sea were divided for the Israelites:

so that they two went over on dry ground; in like manner as the Israelites did through the sea.

Ver. 9. *And it came to pass, when they were gone over,* etc.] Had got on the other side Jordan:

that Elijah said unto Elisha, ask what I shall do for thee, before I be taken from thee; for, having followed him so closely, he now made no more a secret of his assumption, and having had full trial of his attachment to him, and affection for him:

and Elisha said, I pray thee, let a double portion of thy spirit be upon me; the two parts of the gifts of the spirit he had, that of prophecy, and that of doing miracles, as some think; or two parts out of three of what Elijah was possessed of; or rather double as much, and which he might desire, not

from a spirit of vanity and ambition to be greater than his master, but from an eagerness to promote the glory of God, and the interest of religion, to reclaim the Israelites from their idolatry, and establish the true religion, which he might observe Elijah was not able to do with that measure of grace and gifts he had; or however this phrase denotes an abundance, a large portion or measure, as it everywhere does. Many, after Ben Gersom, have thought it refers to the double portion of the firstborn, and that Elisha does not mean a double portion with respect to Elijah, but with respect to the junior prophets, with whom he might be considered as a firstborn, and so desired a double or greater portion than they, and which may be most correct^{f12}; and when he asked this, he did not suppose it was in Elijah's power to give him it, only that he would pray to God, at parting with him, that he would bestow it on him.

Ver. 10. *And he said, thou hast asked a hard thing*, etc.] Not a common privilege, but what is rarely enjoyed, and difficult to obtain, few are so favoured of God:

nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so; meaning, that if his rapture was visible to Elisha, and he was favoured with a sight of his assumption, and be an eyewitness of it, this would be a token both to Elijah that it was agreeable to the Lord to ask of him this favour for him, and to Elisha to expect it, otherwise not.

Ver. 11. *And it came to pass, as they still went on and talked*, etc.] About the donation of the gifts of the Spirit requested, about the state of religion in Israel, and about the training up of prophets in the colleges, and about Elisha's succession as a prophet in his room, and his discharge of that office, and such like things, as may be supposed, in which he gave him instruction and advice:

that, behold, there appeared a chariot of fire, and horses of fire; either angels in this form, (see ^{<BAM>}Psalm 104:4 68:17), in which they appeared for the glory and honour of the prophet, and as emblems of his flaming love and zeal for the purity of religion, and that his assumption might be conspicuous to Elisha; and perhaps by this means might be seen by the fifty men on the other side Jordan: this chariot, drawn with these horses, was not seen in the heaven, but as running on the earth, and came between the two prophets, and separated them from each other, taking up Elijah into it by means of a wind whirling about him, and which was no other than the

ministry of angels; or these might be a conflux of exhalations or clouds, formed in this likeness by a supernatural power, and, by the solar rays striking on them, might appear fiery or red; and so his assumption was much in such like manner as our Lord was taken up in a cloud, (~~400~~Acts 1:9),

and Elijah went up by a whirlwind to heaven; body and soul; such a change passing on him, as he went through the region of the air, which divested him of his mortality and corruption, and fitted him for the invisible world.

Ver. 12. *And Elisha saw it*, etc.] The ascension of Elijah to heaven, the manner of it, and all relative to it, as the disciples saw the ascension of Christ, between which and this there is a great agreement, (see ~~400~~Acts 1:9,10), and so Elisha had the token by which he might expect to have the double portion, as the disciples after the ascension of Christ had an extraordinary effusion of the Spirit and gifts upon them:

and he cried, my father, my father; or my master, my master, as the Targum; Elijah being a father to Elisha, and the rest of the prophets, in the same sense as disciples of the prophets are called sons:

the chariots of Israel, and the horsemen thereof; who was a greater defence to Israel, and was of more service to them by his instructions and prayers, than an army consisting of chariots and horsemen; so the Targum,

“he was better to Israel by his prayers than chariots and horsemen:”

and he saw him no more; he was carried up in the above manner into the heaven of heavens, out of the sight of mortals, and never seen more, but at the transfiguration of Christ on the mount:

and he took hold of his own clothes, and rent them in two pieces; not on account of Elijah’s case and circumstances, who was now in a most happy and glorious state and condition, but as lamenting his own loss, and the loss of the public.

Ver. 13. *He took up also the mantle of Elijah that fell from him*, etc.] Which he had now no further need of, and Elisha had, having rent his clothes in two; and this falling into his hands was a token of his succeeding him in his office, and that he should have the double portion of his spirit:

and he went back, and stood by the brook of Jordan; at the place where he and Elijah had passed over together.

Ver. 14. *And he took the mantle of Elijah that fell from him, and smote the waters,* etc.] He wrapped it together, as Elijah had done, and smote the waters in like manner, to make trial whether he had the same spirit and power conferred on him:

and said, where is the Lord God of Elijah? let him appear now, and show his power as he did by him; he knew the mantle would not do without the Lord, and the exertion of his might:

and when he also had smitten the waters, they parted hither and thither; as when Elijah smote them. The words “aph-hu”, rendered “he also”, is left untranslated by the Septuagint, and is interpreted by Theodoret^{f13} “hidden”. They stand immediately after “the God of Elijah”, and may be rendered, “yea he”, even he himself; meaning not Elijah, as if he was inquired after, or was present and smote the waters; but rather, as we and others, Elisha, even he also smote the waters; though some take it to be the name of God, as “Hu” was, and is with the Arabs to this day, (see Gill on “~~2363~~ Isaiah 43:13”). Athanasius^{f14} interprets it of God, “Appho”; and so Elisha calls him by his title and attribute, “Aph-hu”: but the words may be an answer to the prophet’s question, “where is the Lord God of Elijah?” here he is, even he himself, in the faith of which the water, being smitten, parted; and with this agrees Abarbinel’s note on the text; the meaning is, though we are deprived of Elijah, yet not of the providence of God; and though the servant is wanting, the Lord or master is not; for even he, the blessed God, is in his room, and his excellency is as it was before; which sense is approved of by Frischmuth^{f15}

and Elisha went over; the river Jordan, as on dry land.

Ver. 15. *And when the sons of the prophets, which were to view at Jericho, saw him,* etc.] Who went out from thence towards Jordan, to have a sight if they could of the assumption of Elijah; these, when they saw Elisha come over Jordan, the waters being parted by him:

they said, the spirit of Elijah doth rest on Elisha; or he has the same power and spirit to work miracles as he had, which they discerned by his dividing the waters of Jordan with his mantle:

and they came to meet him, and bowed themselves to the ground before him; in reverence of him as their master, in the room of Elijah.

Ver. 16. *And they said unto him, behold, now, there be with thy servants fifty strong men*, etc.] Perhaps meaning themselves, (^{<1200>}2 Kings 2:7) who were young, stout, and strong, and able to travel for days together:

let them go, we pray thee, and seek thy master; for though they knew he was to be taken away, yet knew not for what time, and imagined he might be found again:

lest peradventure the Spirit of the Lord hath taken him up; as it seems he was wont to do, (see ^{<1182>}1 Kings 18:12)

and cast him upon some mountain, or into some valley; where he sometimes had his abode; or they might fancy, if he was taken up to heaven, yet in his soul only, and that, when that was separated, his dead body would be left on a mountain, or in a valley; and therefore they were desirous of seeking and finding it, that it might not be exposed to birds and beasts of prey, but that they might bury it in a decent and honourable manner:

and he said, ye shall not send; he knew it was to no purpose, since he was translated to heaven, body and soul, and which he was an eyewitness of.

Ver. 17. *And when they urged him until he was ashamed*, etc.] To deny them any longer, being so very pressing and importunate:

he said, send; lest they should think he had not the respect for his master he should have had; or was so fond of his office, that he did not choose he should be found alive if he could, and return and reassume it:

they sent therefore fifty men; some one way, and some another:

and they sought three days, but found him not; and then returned.

Ver. 18. *And when they came again to him, for he tarried at Jericho*, etc.] Waiting their return to hear the report they made: which when they had,

he said unto them, did I not say unto you, go not? assuring them it would be fruitless, and to no purpose; though this search of theirs served both to confirm the assumption of Elijah, and the truth of Elisha being a prophet of the Lord.

Ver. 19. *And the men of the city said unto Elisha, etc.]* The inhabitants of Jericho, perceiving him to be a prophet, and endowed with a power of working miracles:

behold, I pray thee, the situation of this city is pleasant, as my lord seeth; in a plain, surrounded with gardens and orchards, with vineyards, oliveyards, and groves of palm trees, and other odoriferous ones:

but the water is naught, and the ground barren; that is, that part of it where this water was, or ran, for from thence it became barren; or “caused to miscarry”, as the word signifies ^{f16}; not only trees cast their fruit, which it watered, but women became abortive that drank of it, as Josephus says ^{f17}, and so cattle. Abarbinel thinks it was so from the times of Joshua, being cursed by him; but, if so, it would not have been inhabited again; rather this was owing to a new curse, upon its being rebuilt; though this might affect only a small part of the ground, not the whole, as before observed.

Ver. 20. *And he said, bring me a new cruse, and put salt therein, etc.]* One that had never been used, that it might not be thought that the virtue was owing to anything that had been, or was, put into it:

and they brought it to him; the pot with the salt in it.

Ver. 21. *And he went forth unto the spring of the waters, etc.]* The fountain from whence they flowed, the head of them:

and cast the salt in there; which was an unlikely means of making bad water good, since that makes it brackish, and not so drinkable, and what makes ground barren; but this method, contrary to nature, was taken, that the miracle might appear the greater; or, as the Jews express it, be a miracle within a miracle:

and said, thus saith the Lord, I have healed these waters; he did not pretend to heal them in his own name, and by his own power, but in the name and by the power of the Lord, to whom he would have it ascribed:

there shall not be from thence any more death, or barren land; or miscarrying; no more noxious and mortal diseases should be got by drinking them, nor any abortions occasioned by them in women, cattle, and fruit trees, as had been.

Ver. 22. *So the waters were healed unto this day, according to the saying of Elisha which he spake.]* In the name of the Lord; and not only they

remained so unto the time of the writer of this history, but to the times of Josephus, as he testifies^{f18}, and even to ours; for there is a spring now called Elisha's spring or fountain, of which Mr. Maundrell says^{f19},

“its waters are at present received in a basin about nine or ten paces long, and five or six broad; and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the field between this and Jericho, and rendering it exceeding fruitful.”

So some other travellers^{f20} say of it, that the water is very clear and cool, and issues in a copious steam. Pliny^{f21} gives it the name of “Calirroe”, the beautiful stream, and speaks of it as hot, wholesome, and medicinal, and of great note.

Ver. 23. *And he went up from thence unto Bethel*, etc.] From Jericho, which lay in a plain, to Bethel, situated on an hill, and therefore is said to go up to it; hither he went, to acquaint the sons of the prophets with the assumption of Elijah, to condole their loss of him, and to comfort and encourage them, and confirm his own authority among them as a prophet in his stead:

and as he was going up by the way; the ascent to the city:

there came forth little children out of the city; the word for “children” is used of persons of thirty or forty years of age; and though these are said to be “little”, they were so well grown as to be able to go forth out of the city of themselves, without any to guide them, or to take care of them; and were of an age capable not only of taking notice of Elijah's baldness, but knew him to be a prophet, and were able to distinguish between good and evil; and, from a malignant spirit in them, mocked at him as such, and at the assumption of Elijah; which they had knowledge of, and to whom, taught by their idolatrous parents, they had an aversion: some Jewish writers^{f22} say, they were called “Naarim”, which we render “children”, because shaken from the commandments, or had shaken off the yoke of the commands; and “little”, because they were of little faith:

and mocked him, and said unto him, go up, thou bald head; go up, thou bald head; meaning not up the hill to Bethel, where his coming was not desirable to the greater part in it, being idolaters; and perhaps these children were sent out to intimidate him with their flouts and jeers from entering there; but having heard of Elijah going up to heaven, as was said,

they jeeringly bid him go up to heaven after him, and then they should have a good riddance of them both; thus at the same time mocking at him for his baldness, and making a jest of the wondrous work of God, the assumption of Elijah; which, with behaving so irreverently to an hoary head, a prophet of the Lord, was very heinous and wicked, and therefore what befell them need not be wondered at.

Ver. 24. *And he turned back, and looked on them*, etc.] With a stern countenance, thereby reproving them, and in order to intimidate them, and make them ashamed, and cause them to leave off, but to no purpose; they repeated their mockeries with great vehemence:

and cursed them in the name of the Lord; moved thereunto, not from passion and a spirit of revenge, but by an impulse of the Spirit of God:

and there came forth two she bears out of the wood; which are fiercest, and especially when bereaved of their whelps, as these might be; the wood seems to be near to Bethel, perhaps in the wilderness of Bethel, of which (see ^{<0885>}Joshua 8:15 18:12), and Reland ^{f23} thinks it is the same with the wood of Ephraim, (^{<0886>}2 Samuel 18:6), though the Jews, to increase the miracle, say ^{f24} there was no wood at all, and, if there was, that there were no bears in it; but though those creatures are mostly in northern countries, yet there were of them in Judea, (see ^{<0873>}1 Samuel 17:34)

and tare forty and two children of them; it seems there were more than these; but such a number of them they tore to pieces and destroyed; which was very extraordinary, and was an awful punishment for their wickedness, which they knowingly and willingly committed, and of their parents in them, who had trained them up in such impiety, and put them upon it, and sent them out to do it.

Ver. 25. *And he went from thence to Mount Carmel*, etc.] Where Elijah used to frequent, and where also there might be a school of the prophets; this, according to Bunting ^{f25}, was fifty six miles from Bethel:

and from thence he returned to Samaria; the capital of the kingdom of Israel; there to bear his testimony against idolatry, to reprove for it, and reclaim from it; this, as the same writer says ^{f26}, was thirty two miles from Carmel.

CHAPTER 3

INTRODUCTION TO 2 KINGS 3

This chapter gives the character of Jehoram king of Israel, (~~1201~~2 Kings 3:1-3), relates the rebellion of the king of Moab against him, (~~1201~~2 Kings 3:4,5), the war that he and his allies entered into on that account, (~~1201~~2 Kings 3:6-9) the distress the combined army were in for want of water, their application upon this to Elisha, who promised them water, and they had it in a wonderful manner, (~~1201~~2 Kings 3:10-20) and the chapter is concluded with the rout of the Moabites, and the barbarity of their king to his eldest son, (~~1201~~2 Kings 3:21-27).

Ver. 1. *Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah,* etc.] So that the two years of the reign of his brother Ahaziah were not complete, only part of the seventeenth and part of the eighteenth of Jehoshaphat, since he began to reign in his seventeenth year, at the beginning of that, and died towards the close of the eighteenth, when Jehoram succeeded him, (see ~~1251~~1 Kings 22:51), and reigned twelve years.

Ver. 2. *And he wrought evil in the sight of the Lord,* etc.] Was guilty of idolatry:

but not like his father, and like his mother; his father Ahab, and his mother Jezebel:

for he put away the image of Baal that his father had made; he did not destroy it, only removed it from the temple of Baal where it was set, that it might not be worshipped, at least publicly, (see ~~1165~~1 Kings 16:31,32) this he did, either moved to it by his own conscience, observing the sudden deaths of his father and brother, which he might suppose was for their idolatry; or in order to obtain success in his war with Moab he was entering into; or being instigated by Jehoshaphat to do it, or otherwise he might refuse to join him.

Ver. 3. *Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin, etc.*] He closely adhered to the worship of the calves set up by him:

he departed not therefrom: that being a piece of state policy, to keep up the division of the two kingdoms.

Ver. 4. *And Mesha king of Moab was a sheep master, etc.*] With which his country abounded; he kept great numbers of them, and shepherds to take care of them; he traded in them, and got great riches by them; his substance chiefly consisted in them:

and rendered unto the king of Israel: either as a present, or as an annual tribute:

an hundred thousand lambs, and an hundred thousand rams, with the wool; that is, upon them, unshorn, and so the more valuable; and it was usual for tributary nations to pay their tribute to those to whom they were subject in such commodities which they most abounded with; so the Cappadocians, as Strabo^{f27} relates, used to pay, as a tribute to the Persians, every year, 1500 horses and 2000 mules, and five myriads of sheep, or 50,000; and formerly, Pliny^{f28} says, the only tribute was from the pastures.

Ver. 5. *But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.*] Who then was Ahaziah; but either through the pusillanimity of his temper, or the sickness that attended him, or the shortness of his reign, he took no steps to the reduction of him, or to oblige him to pay his tribute, which he neglected to do, and is meant by his rebellion.

Ver. 6. *And King Jehoram went out of Samaria the same time, &c.*] As soon as he came to the throne:

and numbered all Israel; who were fit to bear arms, got them together at some certain place, and mustered them, and prepared for a war with Moab, to reduce them.

Ver. 7. *And he went and sent to Jehoshaphat the king of Judah, saying, the king of Moab hath rebelled against me, etc.*] By refusing to pay him tribute:

wilt thou go up with me against Moab to battle? and he said, I will go up; which he agreed to, partly to encourage in the reformation of religion

which he had begun, and partly to chastise the Moabites for their invasion of his country, (⁴⁰⁰2 Chronicles 20:1).

I am as thou art, my people as thy people, and my horses as thy horses; the same answer he returned to Ahab, (see Gill on “¹²²⁶1 Kings 22:4”).

Ver. 8. *And he said, which way shall we go up* etc.] That is, Jehoram said so to Jehoshaphat, consulting with him which was the best way to take to the land of Moab, whether the shortest way, over Jordan; or some other:

and he answered, the way through the wilderness of Edom; which bordered upon it, and the same through which the Israelites passed; for Kadesh was on the extreme border of Edom, whither they came, (⁴⁰⁰Numbers 20:1,16) and this Jehoshaphat proposed, partly that they might come upon Moab unawares, and attack them where they were weakest, and not on their guard; and partly, to take the king of Edom with them, who was no other than Jehoshaphat’s deputy, and so be assisting to them, and prevent him from revolting, which otherwise he might take this opportunity of doing.

Ver. 9. *So the king of Israel went, and the king of Judah,* etc.] The way of the wilderness of Edom, proposed by the latter:

and the king of Edom; whom they took with them in their way, who was not properly a king, but a viceroy or deputy, (see ¹²²⁶1 Kings 22:47)

and they fetched a compass of seven days journey; they went round the Dead Sea, and through the wilderness of Edom, and so to the borders of Moab:

and there was no water for the host, and for the cattle that followed them; neither for the soldiers in the army, nor the cattle that drew the carriages, being in a wilderness.

Ver. 10. *And the king of Israel said, alas!* etc.] Lamenting their sad case, as being desperate; and the rather he was the more concerned, as he was the principal who had drawn the other kings into this affair, though he throws it upon the Lord and his providence:

that the Lord hath called these three kings together, to deliver them into the hands of Moab; into whose hands they must inevitably fall, if they could have no water to refresh them; since they would be so weak as not to be able to stand a battle with them, and be dispersed here and there in

search of water, and so fall into their hands. Extreme thirst is intolerable. It is reported ^{f29} of Lysimachus, that he delivered himself and his army into the hands of the enemy for a draught of water. Leo Africanus ^{f30} relates, that in the desert of Azaoad stand two marble pillars, testifying that a rich merchant bought of a carrier of wares a cup of water at the price of 10,000 ducats; but there not being water sufficient neither for the one nor the other, they were both died with thirst.

Ver. 11. *But Jehoshaphat said, is there not here a prophet of the Lord, that we may inquire of the Lord by him?* etc.] This the good king should have done before he set out, but had neglected it; however, it was not too late:

and one of the king of Israel's servants answered and said; who might be one that feared the Lord, and was intimate with Elisha, or however had knowledge of him, as appears by what follows:

here is Elisha the son of Shaphat, which poured water on the hands of Elijah; or ministered to him, as the Targum; was his menial servant, waited on him, and assisted him when he washed his hands ^{f31}; some Jewish writers understand it of his pouring water on the hand of Elijah at Carmel, when the altar and trench were filled with it, and when a miracle was wrought, as they fancy, and the fingers of Elijah became as fountains of water.

Ver. 12. *And Jehoshaphat said, the word of the Lord is with him,* etc.] To give them an answer, which he concluded from his being a servant and disciple of Elijah, whom he succeeded in his office, and of whom he had, doubtless, heard; and from his following the camp, and being in it, which he easily imagined was not to fight, but to assist by his advice and counsel, and by his prophecies, as there might be occasion for them:

so the king of Israel and Jehoshaphat and the king of Edom went down to him; descended from their chariots, and went to the tent in the camp where he was; they did not send for him to come to them, but, in honour of him, went to him themselves.

Ver. 13. *And Elisha said unto the king of Israel, what have I to do with thee?* etc.] An idolater; I can hold no discourse nor have any conversation with thee, nor give thee any advice or assistance:

get thee to the prophets of thy father, and to the prophets of thy mother; the prophets of Baal, and of the groves:

and the king of Israel said unto him, nay; meaning, he would not apply to them, who he was sensible could give him no relief, only to the Lord God, from whom this affliction was, and therefore begs he would pray to him to have mercy on them; so the Targum,

“I beseech thee remember not the sins of that wickedness, pray for mercy for us:”

for the Lord hath called these three kings together, to deliver them into the hand of Moab; signifying, that he should not perish alone, but the other two kings with him, who had no connection with the prophets of his father and mother in their idolatry, and therefore hoped for their sakes mercy would be shown.

Ver. 14. *Elisha said, as the Lord of hosts liveth, before whom I stand,* etc.] Whose minster and prophet he was, to whom he prayed, and whose service he was ready to perform:

surely, were it not that I regard the presence of Jehoshaphat the king of Judah; revere him not only as a king, but as a pious prince, and a worshipper of the true God:

I would not look toward thee, nor see thee; give him no countenance at all, pay no regard to his request, not so much as to look at him in a civil way; but turn away his face from him with contempt and disdain, as unworthy to be conversed with by a prophet of the Lord.

Ver. 15. *But now bring me a minstrel,* etc.] A piper, a man that knows how to play upon the harp, as the Targum; according to Procopius Gazaeus, this was one of the Levites he ordered to be fetched, who was used to the spiritual melody of David, and could play on musical instruments as he directed. This he did to allay his passion, and compose his spirits, ruffled at the sight of Jehoram, and to fit him to receive prophetic inspiration, which sometimes came upon the Lord’s prophets when thus employed, (see ⁹⁰⁰⁵1 Samuel 10:5). Some think ^{f32} the music the prophet called for is that sort the Greeks call “harmony”, which is the gravest and saddest, and settles the affections:

and it came to pass, when the minstrel played, that the hand of the Lord came upon him; the spirit of prophecy, as the Targum, which came by the power of God, and as a gift from his hand.

Ver. 16. *And he said, thus saith the Lord, make this valley full of ditches.*] In which the allied army lay encamped, that they might be ready to receive large quantities of water, sufficient for the whole army and cattle, when it came.

Ver. 17. *For thus saith the Lord, ye shall not see wind, neither shall ye see the rain,* etc.] Neither perceive the south wind blow, which usually brings rain, nor clouds gathering in the heavens, as portending it, nor any filling from thence:

yet that valley shall be filled with water; and all the ditches dug in it:

that ye may drink, both ye and your cattle, and all your beasts; there would be such a quantity as would be enough for them all, the soldiers, the horses they rode on, and the beasts that drew their wagons.

Ver. 18. *And this is but a light thing in the sight of the Lord,* etc.] To give them such a plenty of water in such an extraordinary manner: he would do for them what was greater, not only save them from falling into the hand of Moab, which they feared,

but he wilt deliver the Moabites into your hands; which was more than was asked for, or expected.

Ver. 19. *And ye shall smite every fenced city and every choice city,* etc.] That is, the inhabitants of them with the sword, and demolish them also, (⁽¹⁸¹¹⁾2 Kings 3:25), and shall fell every good tree; which seems contrary to the law in (⁽¹⁸¹⁹⁾Deuteronomy 20:19), but that may respect trees belonging to a city when besieged only, or only to Canaanitish cities; or the law was now dispensed with, and that for this time only, to make the punishment of Moab the greater, for their rebellion and other sins:

and stop all wells of water; which must be very distressing to those that survived the calamity of the sword:

and mar every good piece of land with stones; as that it could not be ploughed and sowed, nor anything spring up and grow upon it.

Ver. 20. *And it came to pass in the morning, when the meat offering was offered,* etc.] At Jerusalem; which always went along with the daily burnt offering of the lamb, which might not indeed be offered before break of day, yet quickly after; for no sacrifice could be offered before that, (see Gill on "⁽¹⁸²³⁾Exodus 29:39"),

that, behold, there came water by the way of Edom; not from the heavens, but it may be out of some rock, rolling along on the earth from the hills and mountains, down into the valleys, where the armies were:

and the country was filled with water; all round about them. Who has not heard of the “thundering” legion, as it was called by the Emperor M. Aurelius, who, when the army under him was about to engage with the Germans and Sarmatians, and sadly distressed with thirst, fell down on their knees and prayed, upon which a large shower of rain came down to the refreshment of the army, and thunder bolts, which annoyed and put the enemy to flight^{f33}? at the battle of the Romans with Jugurtha, a sudden and unexpected shower of rain fell, to the refreshment of the Romans, in intolerable thirst^{f34}.

Ver. 21. *And when all the Moabites heard that the kings were come up to fight against them*, etc.] The kings of Israel, Judah, and Edom:

they gathered all that were able to put on armour, and upward; that were of an age capable of that, and all who were more grown; or “girt on a girdle”^{f35}, a military one, with which the sword was girt, who were at age to wear and knew how to wield a sword: and stood in the border; of their land, between Edom and them, to defend themselves and their country against these invaders.

Ver. 22. *And they rose up early in the morning*, etc.] To watch the motions of their enemies, and be upon their guard against them:

and the sun shone upon the water; with which the valley was filled:

and the Moabites saw the water on the other side as red as blood; so it appeared through the rays of the sun reflected on it.

Ver. 23. *And they said, this is blood*, etc.] They were very confident of it, having no notion of water, there having been no rain for some time; and perhaps it was not usual to see water at any time in this place:

the kings are surely slain; they and their forces:

and they have smitten one another; having quarrelled either about their religion, or about want of water, and the distress they were come into through it, laying the blame of their coming out to war, or of their coming that way, on one another; and the Moabites might rather think something

of this kind had happened, from what had lately been done among themselves, and their allies, (^{<40B>}2 Chronicles 20:23)

now therefore, Moab, to the spoil; having no occasion to fight, or prepare for it; all they had to do was to march directly to the enemy's camp, and plunder it.

Ver. 24. *And when they came to the camp of Israel*, etc.] Not in an orderly regular manner, in rank and file, as an army should march, but in a confused manner, everyone striving who should get thither first, and have the largest share of the booty:

the Israelites rose up and smote the Moabites, so that they fled before them; being prepared for them, they fell upon them sword in hand, and soon obliged them to flee:

but they went forward smiting the Moabites, even in their country; they pursued them closely, and slew them as they fled, and followed them not only to their borders, but into their own country: though Schultens^{f36}, from the use of the word **hbn** in the Arabic language, renders the passage, “and they blunted their swords in it (in that slaughter), even by smiting the Moabites”.

Ver. 25. *And they beat down the cities*, etc.] Demolished the walls of them, and houses in them, wherever they came:

and on every good piece of land cast every man his stone, and filled it; which they had taken out of the walls and houses they pulled down; or which they picked up in the highway, as they passed along, being a stony country; or which being laid in heaps, gathered out of the fields, they took and scattered them all over them:

and they stopped all the wells of water; with stones and dirt:

and felled all the good trees; fruit bearing ones; (see Gill on “^{<40B>}2 Kings 3:19”),

only in Kirharaseth left they the stones thereof; not able to demolish it, it being a strong fortified city, the principal of the kingdom, and into which the king of Moab had thrown himself, and the remains of his forces; of which (see ^{<31G7>}Isaiah 16:7,10),

howbeit, the slingers went about it, and smote it; smote the soldiers that appeared upon the walls of it; though Kimchi, and other Jewish writers, understand it of engineers, who cast out large stones from a sort of machines then in use, to batter down and break through the walls of cities.

Ver. 26. *And when the king of Moab saw that the battle was too sore for him*, etc.] The siege was so close, the slingers or engineers did so much execution, that he saw the city would soon be taken, and he be obliged to deliver it up:

he took with him seven hundred men that drew swords; men expert in war, bold and daring:

to break through even unto the king of Edom; through his quarters, and so escape, he lying nearest to the city, and perhaps the weakest body of men with him; or he might think he was not so hearty in the cause of the kings, and would make but a feeble resistance, and let him pass:

but they could not; break through they met with a greater opposition than was expected perhaps the Edomites remembered how they had lately used them, which made them fight more desperately against them, (see ~~4023~~ 2 Chronicles 20:23).

Ver. 27. *Then he took his eldest son, that should have reigned in his stead*, etc.] Not the eldest son of the king of Edom, whom the king of Moab had in his hands before, which made the king of Edom the more willing to join in this expedition for the recovery of his son, as Joseph Kimchi thinks; or whom he took now in his sally out upon him, as Moses Kimchi and Ben Gersom, proceeding upon a mistaken sense of (~~3000~~ Amos 2:1) for the king of Edom could have no son that had a right, or was designed to succeed him, since he was but a deputy king himself; and besides, the sacrificing of him was not the way to cause the kings to raise the siege, but rather to provoke them to press it the more closely: it was the king of Moab that took his son and heir to the crown,

and offered him for a burnt offering upon the wall; that it might be seen by the camp of Israel, and move their compassion; or rather this was done as a religious action, to appease the deity by an human sacrifice so dear and precious, to give success, and cause the enemy to break up the siege; and was either offered to the true God, the God of Israel, in imitation of Abraham, as some Jewish writers fancy^{f37}, or to his idol Chemosh, the sun; and Jarchi observes, out of an exposition of theirs, that “vau” is wanting in

the word for wall, and so may be interpreted of the sun, towards which this burnt offering was offered; and it is observed, from various Heathen authors, that it was usual with the Heathens, when in calamity and distress, to offer up to their gods what was most dear and valuable to them; and particularly the Phoenicians^{f38}, and from them the Carthaginians had this custom, who at one time offered up two hundred sons of their nobility, to appease their gods^{f39}:

and there was great indignation against Israel; not of the king of Edom against them, for not rescuing his son, or because they were the means of this disaster which befell him; but of the king of Moab, who was quite desperate, and determined to hold out the siege to the utmost extremity: and they departed, and returned to their own land; the three kings, the one to Edom, the other to Israel, and the third to Judah; when they saw the Moabites would sell their lives so dear, and hold out to the last man, they thought fit to break up the siege; and perhaps were greatly affected with the barbarous shocking sight they had seen, and might fear, should they stay, something else of the like kind would be done.

CHAPTER 4

INTRODUCTION TO 2 KINGS 4

This chapter treats of the miracles of Elisha, of his multiplying a poor widow's pot of oil for the payment of her husband's debts, (^{<100E>}2 Kings 4:1-7) of obtaining a son for a Shunamitish woman, who had been very hospitable to him, (^{<100S>}2 Kings 4:8-17), of his raising up her son to life when dead, (^{<100S>}2 Kings 4:18-37), of his curing the deadly pottage made of wild gourds, (^{<100S>}2 Kings 4:38-41), and of his feeding one hundred men with twenty barley loaves, (^{<100E>}2 Kings 4:42-44).

Ver. 1. *Now there cried a certain woman of the wives of the sons of the prophets unto Elisha*, etc.] This, according to the Targum, was the wife of Obadiah, who had hid the prophets by fifty in a cave in the times of Ahab; and so Josephus^{f40}, and it is the commonly received notion of the Jewish writers; though it does not appear that he was a prophet, or the son of a prophet, but the governor or steward of Ahab's house; she was more likely to be the wife of a meaner person; and from hence it is clear that the prophets and their disciples married:

saying, thy servant my husband is dead; which is the lot of prophets, as well as others, (^{<300E>}Zechariah 1:5)

and thou knowest that thy servant did fear the Lord; her husband was well known to the prophet, and known to be a good man, one of the 7000 who bowed not the knee to Baal, for the truth of which she appeals to Elisha; and this character she gives of her husband, lest it should be thought that his poverty, and leaving her in debt, were owing to any ill practices of his:

and the creditor is come to take unto him my two sons to be bondmen; which it seems were allowed of when men became poor and insolvent, and died so, to which the allusion is in (^{<200E>}Isaiah 1:1 ^{<400S>}Matthew 18:25), (see Gill on "^{<400S>}Matthew 18:25"). Josephus^{f41} suggests, that the insolvency of this man was owing to his borrowing money to feed the prophets hid in the cave; and it is a common notion of the Jews that this creditor was Jehoram the son of Ahab; and in later times it was a law with the Athenians^{f42}, that if a father had not paid what he was fined in court, the son was obliged to

pay it, and in the mean while to lie in bonds, as was the case of Cimon ^{f43}, and others.

Ver. 2. *And Elisha said unto her, what shall I do for thee?* etc.] Or can I do, being poor himself, and unable to relieve her out of his substance, and not knowing where to get anything for her; and so what could she expect from him? signifying, that he pitied her case, but all that he could do was to give her his best advice, and pray for her:

tell me what thou hast in thy house? that she could part with and dispose of, in order to pay her debt; and satisfy her creditor:

and she said, thine handmaid hath not anything in the house, save a pot of oil; that is, nothing of any value; she might have some things, some sort of household goods, though perhaps she had parted with most of them in her poverty; this was the most valuable thing she had.

Ver. 3. *Then he said, go, borrow thee vessels abroad of all thy neighbours,* etc.] For he perceived that she had none:

even empty vessels; which they might more readily lend her:

borrow not a few; but as many as she could get; the prophet, under a divine impulse, was directed to say this to her, foreseeing, by a spirit of prophecy, that a large quantity of oil would be given her.

Ver. 4. *And when thou art come in,* etc.] Into her house:

thou shalt shut the door upon thee, and upon thy sons; that they might be alone in the house while the miracle was working; that they might not be interrupted in what they were to do, by the creditor coming in upon them, or by neighbours, who would be for getting the oil from them in the vessels they had lent them: and that the miracle might appear the plainer, no oil being brought into the house by any:

and shalt pour out into all these vessels; out of the single pot of oil into all they borrowed:

and thou shalt set aside that which is full; by itself, and fill the rest of the empty ones.

Ver. 5. *So she went from him,* etc.] And did as he advised her, borrowed many empty vessels of her neighbours, having faith in what the prophet had said to her:

and shut the door upon her, and upon her sons; and then went to work as she was directed, with her sons:

who brought the vessels to her; the empty ones she had borrowed: and she poured out; the oil out of her pot into them.

Ver. 6. *And it came to pass when the vessels were full,* etc.] For the oil being miraculously increased as it was poured forth, there was enough to fill all the vessels; Ben Gersom and Abarbinel say, that when the pot was emptied, all the air that entered it was turned into oil:

that she said to her son, bring me yet a vessel; as she had two sons, one it is probable was employed in setting aside the full vessels, as she poured into them, and the other in bringing to her the empty vessels, and to whom she thus speaks:

and he said unto her, there is not a vessel more; not an empty one, they were all filled:

and the oil stayed; it ran no longer, it was no more multiplied; there was no necessity of continuing the miracle: this oil may be an emblem of the grace that flows from the fulness of it in Christ, to which it is compared, which will be always flowing, as long as there is a vessel of salvation, or faith in any to receive it; (see Matthew 25: ~~6014~~-3 John 1:14,16) (~~6121~~-1 John 2:20,27).

Ver. 7. *Then she came and told the man of God,* etc.] Elisha the prophet, what had been done, what a quantity of oil she had, and advised with him what was to be done with it:

and he said, go, sell thy oil, and pay thy debt; what was thus miraculously produced was no doubt very good and excellent, and would fetch a good price; and she is therefore bid to turn it into money, and pay her debts with it; she was not to keep it all for her own use, and indulge to luxury with it, but first pay her just debt, as everyone ought to do that is able:

and live thou and thy children of the rest; so that it seems there was enough to pay her debt with it, rid her of her troubles, and somewhat remaining for the support of herself and children.

Ver. 8. *And it fell on a day,* etc.] Or so it was at a certain time:

that Elisha passed to Shunem; a city in the tribe of Issachar; of which (see ~~6098~~ Joshua 19:18),

where was a great woman; of great wealth and riches, of great benevolence and hospitality, and of great grace and piety; that feared sin, as the Targum paraphrases it; a woman of great credit and reputation on all accounts. The Jews say ^{f44} she was the sister of Abishag the Shunammite, and the mother of Iddo the prophet:

and she constrained him to eat bread; she had observed him at all times pass that way, and guessed by his habit and deportment that he was a religious man, and therefore took an opportunity to invite him into her house, and take a dinner with her; but he being modest and shy, she was obliged to use some pressing language, and be importunate with him, that he would accept of her invitation, which he did:

and so it was, that, as oft as he passed by, he turned in thither to eat bread; being made very welcome, and encouraged by the free and kind entertainment he met with, as often as he had occasion to come that way, he called and took a meal with her; and this it seems was pretty often, for Shunem was not far from Carmel, which he frequented, and lay in the way to Samaria, Bethel, and Jericho, places he often visited, the schools of the prophets being there.

Ver. 9. *And she said unto her husband*, etc.] Not being willing to do any thing without his leave and consent:

behold now, I perceive that this is an holy man of God which passeth by us continually: and calls here frequently: this she perceived by his discourse and conversation; and by his carriage and behaviour he appeared to be a prophet, and one very eminent for holiness and religion.

Ver. 10. *Let us make a little chamber, I pray thee, on the wall*, etc.] Either of the city, to which their house might join, or of their garden, a little distance from the house; though the Jewish writers commonly understand it of a little edifice built up of walls of stone or bricks, and not one with reeds, or stud and mud:

let us set for him there a bed; that he may stay all night when he pleases:

and a table; not only to eat his food, but to write on, and lay his books on he reads. Of the table of a scholar of the wise men, in later times, we are told ^{f45}, that two thirds of it were covered with a cloth, and the other third was uncovered, on which stood the plates and the herbs:

and a stool; to sit upon at table:

and a candlestick; with a candle in it, to light him in the night to read by, and the like:

and it shall be, when he cometh to us, that he shall turn in thither; where he would be free from the noise of the house, and be more retired for prayer, reading, meditation, and study, and not be disturbed with the servants of the family, and be mixed with them; all this she contrived, both for his honour, and for his quietness and peace.

Ver. 11. *And it fell on a day that he came thither*, etc.] As he had been wont to do:

and he turned into the chamber; built for him, and to which he was directed:

and lay there; all night, and which no doubt was frequently repeated by him, he accepting of the kindness of his host.

Ver. 12. *And he said to Gehazi his servant*, etc.] Who attended him wherever he went, and ministered to him, and lay very probably in the same chamber with him; he might be one of the sons of the prophets:

call this Shunammite; tell her I desire to speak with her:

and when he had called her, she stood before him; at the door of the chamber, in great reverence of him, and with much humility, waiting to hear what he had to say to her: this must be understood after what had further passed between Elisha and Gehazi, and between Gehazi and the woman, who returned to his master, and acquainted him with what she had said to him, upon which he was sent to call her, and she came.

Ver. 13. *And he said unto him*, etc.], To Gehazi, before he went to call her:

say now unto her, behold, thou hast been careful for us with all this care; in building a chamber, and furnishing it with proper household goods, and providing food for them from time to time:

what is to be done for thee? can anything be thought of by thee that will be acceptable, and in my masters power to do for thee, or thy husband?

wouldest thou be spoken for to the king, or to the captain of the host? that her husband might be promoted to some post in the court, or in the camp; intimating, that if either of these was agreeable, Elisha would speak on his behalf, having interest in both through his services in Edom:

and she answered, I will dwell among my own people she was content and satisfied with her present state of life, and the situation she was in, and with her friends and neighbours she lived among, and did not care to remove, though it was to a higher rank of life, and to greater dignity and honour; and she had no suit to make to the king or general, nothing to complain of; and she had friends enough to speak for her, should she want any assistance.

Ver. 14. *And he said,* etc.] That is, Elisha to Gehazi, when he returned to him, and told him what the Shunammite said:

what then is to be done for her? something he thought should be done in gratitude, the favours they had received, and advises with his servant what could be thought of, he being one about the house:

and Gehazi answered, verily she hath no child, and her husband is old; and so not likely to have any by him; as children were always very desirable by women, and especially in those days, the servant suggests, that no doubt to have one would be very acceptable to her.

Ver. 15. *And he said, call her,* etc.] Perhaps finding an impulse on his own mind, from the Spirit of God, that this was the thing to be done for her:

and when he had called her, she stood in the door; of his chamber: (see Gill on "¹⁰⁴¹²2 Kings 4:12").

Ver. 16. *And he said, about this season,* etc.] In the next year:

according to the time of life; the usual time women go with child:

thou shalt embrace a son; in thine arms, that shall be born of thee, which she should have in her lap, and in her bosom:

and she said, nay, my lord, do not lie unto thine handmaid; or speak unto her what was not truth; it was so great, and so unaccountable, how it could be in her circumstances, that she could not believe it to be true, though she wished it might; or do not deceive me with vain and false words, or flatter me, jest with me, which would be unbecoming his character as a man of

God, and prophet of the Lord; according to the Targum, she wished it might prove true, and she not deceived; (see ~~1108~~ 2 Kings 4:28).

Ver. 17. *And the woman conceived, and bare a son at the season that Elisha said unto her*, etc.] Quickly after this she conceived, and became pregnant, and by that time the year came round, she was brought to bed of a son:

according to the time of life: when she had gone her full time to have a son born alive, and live.

Ver. 18. *And when the child was grown*, etc.] Perhaps was six or seven years of age, or more:

it fell on a day that he went out to his father to the reapers; it was harvest time, and the men were reaping the corn in the fields; and his father, though a wealthy man, was with them to direct them, and see they did their business well, as Boaz formerly; and the child went out from the house to the field, to see his father and the reapers, for his recreation and diversion.

Ver. 19. *And he said unto his father, my head, my head*, etc.] After he had been some time with him, he complained of a pain in his head, which might be owing, as Abarbinel thinks, to the sun's beating upon it, being harvest time, and hot weather; and the pain being exceeding great and vehement, he repeated his complaint, (see ~~2449~~ Jeremiah 4:19)

and he said to a lad, carry him home to his mother; his father gave orders to a lad that attended the reapers to have him home to his mother, that she might give him something to ease him of his pain.

Ver. 20. *And when he had taken him, and brought him to his mother*, etc.] The lad led him home, and delivered him to his mother:

he sat on her knees till noon, and then died; out of her great affection, she took him on her knees, and laid his head in her bosom to sooth the pain, and in this posture he continued until the middle of the day, and then expired; by which it appears it was in the morning when he went into the field, and when the sun was pretty high, and beat strongly on him; which, it may be, produced a fever, and which issued in his death.

Ver. 21. *And she went up*, etc.] Into the little chamber built for the prophet:

and laid him on the bed of the man of God; not from any imagination of any virtue in it to bring her child to life; though she might think of the prophet, and have faith that he could raise it to life, as Elijah raised the widow of Zarephath's son laid on his bed, of which she might have heard; but this being a private room, and into which none went, she laid it here to conceal its death from her husband and family, and to prevent grief, and that they might not bury it until she returned:

and shut the door upon him; that no creature might enter, and, do any damage to his corpse:

and went out; not out of the chamber, that she did before she shut the door, but out of the house.

Ver. 22. *And she called unto her husband*, etc.] In the field, who might be within call, or by a messenger she sent to him:

and said, send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again; intimating that she should not be long gone, but should return again presently; saying not a word of the death of the child, or of the occasion of her going.

Ver. 23. *And he said, wherefore wilt thou go to him today?* etc.] What reason is there for it? what is the meaning of it?

it is neither new moon nor sabbath; neither the first day of the month, nor the seventh day of the week, times which were religiously observed; so with the Heathens the new moon and the seventh of the week, and so the fourth, were sacred^{f46}; which notions they borrowed from the Jews, (see Gill on "~~1~~1 Samuel 20:5") and when, it seems, it was usual to frequent the house of the prophet, to hear the word of God read and explained, and other religious exercises performed, as praying and singing praise, and receiving some good instructions and advice. Joseph Kimchi gives a different sense of these words:

“there is not a month past, no, not a week, since thou sawest him;”

why therefore shouldest thou be in such haste to go to him? so the words for new moon and sabbath may signify:

and she said, it shall be well; it was right for her to go, and it would be well for him and her, and the family; or, “peace”^{f47}, be easy and quiet,

farewell: it is much he had no mistrust of the death of the child, or that it was worse, since it went from him ill.

Ver. 24. *Then she saddled an ass,* etc.] Her servant did it by her order:

and said to her servant, drive, and go forward; make all the haste he could:

slack not thy riding for me, except I bid thee; do not be afraid of riding too fast for me; if thou dost, I will tell thee; till then, keep on a good pace: Abarbinel says she walked afoot all the way, and ordered the man not to slacken his pace in riding for her, unless she called to him; and the Targum seems to favour this sense,

“do not press me to ride unless I call to thee;”

so that the ass was for Elijah to ride on; but one would think, that, as she was in haste, quicker dispatch would be made by her riding than by walking, (see ¹¹⁰²2 Kings 4:22).

Ver. 25. *So she went and came unto the man of God at Mount Carmel,* etc.] Where Elijah used to be, and where, perhaps, was a school of the prophets; this, according to Bunting ^{f48}, was sixteen miles from Shunem:

and it came to pass, when the man of God saw her afar off; as he might from the eminence of the mountain:

that he said to Gehazi his servant, behold, yonder is that Shunammite; that has so often and so hospitably entertained us at her house.

Ver. 26. *Run now, I pray thee, to meet her,* etc.] In respect to her, and to know the occasion of her coming; something is the cause of it:

and say unto her, is it well with thee? is it well with thy husband? is it well with the child? has any disaster befallen thee, thy husband, or the child? are all in good health? or does any disorder attend any of them?

and she answered, it is well; as in general they were, the greatest part, she and her husband; and though the child was dead, yet, if gone to heaven, as she might hope, it was well too; and it is right to judge and say, that all that the Lord does is well: she gives a short answer to the servant, not being willing to be detained, and being desirous of telling her case to the prophet himself.

Ver. 27. *And when she came to the man of God to the hill,* etc.] To the top of it:

she caught him by the feet; in reverence to him, and as a supplicant, she prostrated herself at his feet, and, out of affection to him, caught hold on them, and held them fast, and determined not to leave him until he had promised to go with her, (see ~~418B~~ Matthew 28:9). It was usual with the Jews to lay hold on and kiss the feet or knees of those to whom they did homage, or made supplication, (see ~~418B~~ Matthew 28:9 ~~4173~~ Luke 7:38). (see Gill on "~~4173~~ Luke 7:38"), and so with the Greeks, as may be observed in various passages in Homer^{f49} and others:

but Gehazi came near to thrust her away; as being troublesome and disagreeable to his master, and not for her honour and credit:

and the man of God said, let her alone, for her soul is vexed within her; or "is bitter"^{f50}, full of trouble and distress, and knows not what to do, nor very well what she does:

and the Lord hath hid it from me, and hath not told me: what is the cause of this her trouble; for prophets did not know things of themselves, nor had they the vision of prophecy at their will and pleasure, but according to the will of God.

Ver. 28. *Then she said, did I desire a son of my lord?* etc.] It was not at her request she had one, at least the first motion was not from her; the prophet first told her, and assured her she should have one, without her asking for it; she might be pleased with it, and desire the promise might be fulfilled; but it was not an inordinate, importunate, desire of one, in which she had exceeded, that so the taking it away from her might be a correction of her for it:

did I not say, do not deceive me; by giving hopes of a child, and yet have none; and now it was equally the same, or worse, to have one, and then to have it taken away again as soon as had almost; so the Targum,

“did I not say unto thee, if a child is given me, let it live, if not, do not trouble or grieve me;”

and then, no doubt, she told him plainly the child was dead, and where she had laid it, though not recorded.

Ver. 29. *Then he said to Gehazi, gird up thy loins,* etc.] His loose and long garments about him, that he might make quicker dispatch in travelling:

and take my staff in thine hand, and go thy way; not for the sake of travelling with it, but for an end after mentioned:

if thou meet any man, salute him not; and if any salute thee, answer him not again; that so no time may be lost:

and lay my staff upon the face of the child; he not intending when he said this to go himself, but at the time, as near as he could, when this action was performed, would pray to God to restore life to the child; for he could not imagine that by this bare action it could be done.

Ver. 30. *And the mother of the child said,* etc.] Having no faith in what the servant was to do, or could do:

as the Lord liveth, and as thy soul liveth, I will not leave thee; signifying she would not go with his servant, but insisted upon it that he himself went with her, or she would not depart:

and he arose, and followed her; influenced by her importunity, and a sense of favours he had received from her, and more especially by the Spirit of God.

Ver. 31. *And Gehazi passed on before them,* etc.] The prophet and the Shunammite:

and laid the staff upon the face of the child; as he was ordered:

but there was neither voice nor hearing: it seems as if he spoke when he laid the staff on the child, but it heard and answered him not, so that there was no sign of life in it:

wherefore he went again to meet him; upon the road between Carmel and Shunem:

and told him, saying, the child is not awaked; by which he expresses its being dead; or, if he knew nothing of its death, he supposed it fast asleep, which was the reason of its not hearing and answering, though the former seems best.

Ver. 32. *And when Elisha was come into the house,* etc.] Of the Shunamite, and into the chamber built for him:

behold, the child was dead, and laid upon the bed; upon his bed, and where he found it really dead.

Ver. 33. *He went in therefore, and shut the door upon them twain,* etc.] Himself and the dead child; that nobody might come in and interrupt him in his prayers for the restoration of it to life, nor see the motions and gestures he used, and the postures he put himself in:

and prayed unto the Lord; that he would restore the child to life.

Ver. 34. *And he went up,* etc.] To the bed, which was on an ascent in the chamber, (see Gill on “^{<11704>}2 Kings 1:4”) and lay upon the child; as Elijah did on the widow’s son of Zarephath, (^{<11721>}1 Kings 17:21)

and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child; that is, he did each of these one after another, since the disproportion of their bodies would not admit of their being done together:

and the flesh of the child waxed warm; not from any virtue imparted to it by these motions and actions of the prophet, but from life being infused into it by the Lord, which caused an heat in the several parts of the body.

Ver. 35. *Then he returned and walked in the house to and fro,* etc.] Left the chamber, and came down to the house where the family chiefly resided, and walked to and fro in deep thought and meditation, and, no doubt, in fervent ejaculations for the wished for blessing to be completed:

and went up; to the chamber again, and up to the bed in it:

and stretched himself upon him; as before:

and the child sneezed seven times; which was a sign of life, and even of health; and hereby his head was cleared, as some observe, of those humours that had caused the pains in it ^{f51}, and had issued in death:

and the child opened his eyes; upon the prophet, another sign of life.

Ver. 36. *And he called Gehazi, and said, call this Shunammite,* etc.] To come up to the chamber to him:

so he called her: and when she was come in unto him, he said, take up thy son; from off the bed, alive, safe, and sound.

Ver. 37. *Then she went in, and fell at his feet, and bowed herself to the ground,* etc.] In reverence of him, and with the most profound gratitude and thankfulness for the mercy received:

and took up her son, and went out; of the chamber into her house, with great joy and gladness.

Ver. 38. *And Elisha came again to Gilgal,* etc.] Where he was with Elijah a little before his assumption to heaven, (^{<1701>}2 Kings 2:1) and whither he went, there being a school of the prophets, as he did to all places where there were any, and where he had been before with Elijah; partly to instruct, encourage, and strengthen them, and partly to confirm his office as a prophet by miracles, which he did in several places he came to:

and there was a dearth in the land; a famine through drought:

and the sons of the prophets were sitting before him: as disciples before their master, (see ^{<4218>}Acts 22:3)

and he said unto his servant; very probably Gehazi:

set on the great pot, and seethe pottage for the sons of the prophets; who seemed to have lived together in one house or college, and to be to the number of one hundred, (see ^{<1748>}2 Kings 4:43) and therefore required to have a large pot set on to boil pottage for them all.

Ver. 39. *And one went out into the fields to gather herbs,* etc.] To put into the pottage, the gardens affording none in this time of dearth; or, however, being scarce, were at too great a price for the sons of the prophets to purchase them; and therefore one of them went out into the field to gather what common herbs he could:

and found a wild vine, and gathered thereof wild gourds his lap full; thought to be the same with coloquintida, the leaves of which are very like to a vine, of a very bitter taste, and a very violent purgative, which, if not remedied, will produce ulcerations in the bowels, and issue in death; some think the white brier or white vine is meant, the colour of whose berries is very inviting to look at, but very bitter and ungrateful, and it vehemently purges ^{f52}; the Arabs call a sort of mushroom that is white and soft by this name ^{f53}, but cannot be meant here, because it has no likeness to a wild vine:

and came and shred them into the pot of pottage; cut or chopped them small, and put them into the pot:

for they knew them not; what they were, the nature and virtue of them, being unskilful in botany.

Ver. 40. *So they poured out for the men to eat*, etc.] When the pottage was boiled, they poured it out into dishes or basins, for the sons of the prophets to eat:

and it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot; poison, the cause of death; the pottage was so exceeding bitter, that they concluded there must be some poisonous herb in it; and coloquintida is so bitter, that it is called “the gall of the earth”:

and they could not eat thereof: they stopped eating, it being so very disagreeable, and, as they supposed, dangerous.

Ver. 41. *But he said, then bring meal: and he cast it into the pot*, etc.] And stirred it about in it:

and he said, pour out for the people, that they may eat; as they now might freely, and without any danger, as he intimated:

and there was no harm in the pot; or anything that could do any harm or mischief to the health of men: this was not owing to the natural virtue of meal, but to a miraculous power attending it, whereby the pottage was cured of its malignity, as the bad waters of Jericho were by salt, in a preceding miracle.

Ver. 42. *And there came a man from Baalshalisha*, etc.] Of which place (see Gill on “⁽¹⁰⁰⁰⁾1 Samuel 9:4”), the Targum is, from the south country:

and brought the man of God bread of the firstfruits, twenty loaves of barley; so that it was now barley harvest, and this the first fruits of it, which, according to the law, (⁽¹²³⁰⁾Leviticus 23:10), was to be brought to the priest; but being forbid in the land of Israel going up to Jerusalem, religious men brought their firstfruits to the prophets, and here to Elisha, the father of them; believing it would be dispensed with, and acceptable, since they were not allowed to carry them to the proper person; and in this time of famine was very agreeable to the man of God, supposing it only a present:

and full ears of corn in the husk thereof; these were green ears of corn, which they used to parch; but might not be eaten until the firstfruits were offered, and then they might, (^{<0234>}Leviticus 23:14), the Targum renders it, “in his garment”, in the skirt of his clothes; and to the same purpose are the Syriac and Arabic versions; and so Jarchi interprets it; and Ben Gersom says, it signifies some vessel in which he brought them:

and he said, give unto the people, that they may eat; Elisha did not reserve this offering or present for himself, but, as he had freely received, he freely gave.

Ver. 43. *And his servitor said*, etc.] His servant Gehazi very probably:

what, should I set this before one hundred men? for so many, it seems, the sons of the prophets were in this place; and these loaves being very small, no more, it is thought by some, than one man could eat, and the ears of corn but few, the servant suggests they would be nothing comparatively to such a company of men:

he said again, give the people, that they may eat; he insisted upon it that his orders should be obeyed:

for thus saith the Lord, they shall eat, and shall leave thereof; it was suggested to him by a spirit of prophecy, there would be enough for them, and to spare.

Ver. 44. *So he set it before them*, etc.] The twenty barley loaves, and the full ears of corn:

and they did eat, and left thereof, according to the word of the Lord; as the disciples did at the miracle of the loaves and fishes; though that must be allowed to be a greater miracle than this, (^{<0417>}Matthew 14:17-21).

CHAPTER 5

INTRODUCTION TO 2 KINGS 5

This chapter gives an account of the leprosy of Naaman the Syrian, and of the cure of it by Elisha; how he came to hear of him, and the recommendation he had from the king of Syria to the king of Israel, (~~1180~~ 2 Kings 5:1-8), who, coming to Elisha's house, was ordered to dip himself seven times in Jordan, which made him depart in wrath; but one of his servants persuaded him to do it, and he did, and was cured, (~~1180~~ 2 Kings 5:9-14), upon which he returned to Elisha, and offered him a present, which he refused, (~~1185~~ 2 Kings 5:15-19) but Gehazi, his servant, ran after him with a lie in his mouth, and obtained it, and returned to his master with another, for which he was smitten with the leprosy of Naaman, (~~1180~~ 2 Kings 5:20-27).

Ver. 1. *Now Naaman, captain of the host of the king of Syria*, etc.] The general of Benhadad's army; for he was now king of Syria, though some think Hazael his successor was:

was a great man with his master; high in his favour and esteem:

and honourable; not only acceptable to the king, and loaded with honours by him, but greatly respected by all ranks and degrees among the people:

because by him the Lord had given deliverance unto Syria; out of the hands of their enemies, and victory over them, and particularly in the last battle with Israel, in which Ahab was slain, and, as the Jews suppose, by the hands of Naaman, (see Gill on "~~1234~~ 1 Kings 22:34") however, when any salvation was wrought, or victory obtained, even by Heathens, and by them over Israel, the people of God, it was of the Lord:

he was also a mighty man in valour; a very courageous valiant man:

but he was a leper; was stricken with the leprosy, which had deformed and disgraced his person, and weakened his strength, and dispirited him; all his grandeur and honour could not protect him from this loathsome disease.

Ver. 2. *And the Syrians had gone out by companies*, etc.] Not regular troops, but a sort of banditti of robbers, which made excursions into the land of Israel, to plunder and carry off what booty they could:

and had brought away captive out of the land of Israel a little maid; for boys and girls were a part of the booty of such robbers, whom they could sell for money, (see ^{צור} Joel 3:1). Jarchi and Kimchi say she was a girl of Naaron, a city so called:

and she waited on Naaman's wife; being either made a present of to the general by those plunderers, or was bought by him of them for his wife's service.

Ver. 3. *And she said unto her mistress*, etc.] As she was waiting upon her at a certain time, and perhaps her mistress was lamenting the case of her husband as desperate and incurable:

would God my lord were with the prophet that is in Samaria; meaning Elisha, who, though sometimes in one place, and sometimes in another, yet often at Samaria, and it seems was there when this girl was taken captive:

for he would recover him of his leprosy; the maid had heard of the miracles wrought by Elisha, and doubted not that at the request of her lord he would be willing, as she believed he was able, to cure him of this disease.

Ver. 4. *And one went in and told his lord*, etc.] What the girl had said to her mistress; one of the servants of the house that overheard it; or rather, Naaman went and told his lord the king of Syria; for as this was said to his wife, no doubt she told it to her husband, and not a servant; and the following words require this sense, and is the sense of most Jewish commentators:

saying, thus and thus said the maid that is of the land of Israel; who for her wit and beauty might be well known at court by the name of the Israelitish girl.

Ver. 5. *And the king of Syria said, go to, go*, etc.] On what Naaman related to him from what the maid had said, he urged him by all means to go directly to Samaria:

and I will send a letter unto the king of Israel; recommending him to use his interest in his behalf; this was Jehoram the son of Ahab:

and he departed; set out on his journey immediately, as soon as he could conveniently:

and took with him ten talents of silver, and six thousand pieces of gold; partly for the expenses of his journey, and partly to make presents to the king of Israel's servants, and especially to the prophet; a talent of silver, according to Breewood^{f54}, was three hundred and seventy five pounds of our money; but, according to Bishop Cumberland's^{f55} exact calculation, it was three hundred and fifty and three pounds eleven shillings and ten and an half pence the pieces of gold are, by the Targum, called golden pence, and a golden penny, according to the first of the above writers^{f56}, was of the value of our money fifteen shillings; so that these amounted to 4500 pounds sterling:

and ten changes of raiment; both for his own use, and presents.

Ver. 6. *And he brought the letter to the king of Israel, saying*, etc.] The contents of which were, so far as it concerned Naaman and his case, which are only observed, these:

now when this letter is come unto thee; was received by him:

behold, I have therewith sent Naaman my servant unto thee; the bearer of it:

that thou mayest recover him of his leprosy; meaning not he himself, but that he would recommend him to the care of a proper person, his prophet, and enjoin him to do the best he could for him; but the king of Israel mistook his meaning, as appears by what follows.

Ver. 7. *And it came to pass, when the king of Israel had read the letter, that he rent his clothes*, etc.] As one in great distress, being thrown into perplexity of mind by it, not knowing what to do; or, as some think, at the blasphemy he supposed to be in it, requiring that of him which only God could do:

and said, am I God, to kill and to make alive; or have the power of life and death, which only belongs to the Supreme Being:

that this man doth send unto me to recover a man of his leprosy; for a leper was reckoned as one dead, his disease incurable, his flesh upon him being mortified by it, (see ^{<012D>}Numbers 12:12) and therefore not supposed

to be in the power of man, only of God, to cure; and therefore, in Israel, none had anything to do with the leper but the priest, in the name of God:

wherefore consider, I pray you, and see how he seeketh a quarrel against me; to pick a quarrel with him, in order to go to war with him as he supposed. This seems to have been spoken to his lords and courtiers about him.

Ver. 8. *And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes*, etc.] And upon what account:

that he sent to the king, saying, wherefore hast thou rent thy clothes? and thereby expressed so much concern and distress:

let him come now to me: meaning Naaman the Syrian leper:

and he shall know that there is a prophet in Israel; able in the name of the Lord to work miracles, which he should be sensible of and acknowledge, to the glory of the God of Israel, by the cure that should be wrought upon him; and hereby he taxed the king of Israel with ignorance or neglect of him as a prophet.

Ver. 9. *So Naaman came with his horses, and with his chariot*, etc.] In his chariot drawn by horses; or “with horsemen and chariots”, a great retinue, both for his own grandeur, and for the honour of the prophet, and to make him the more respectable by him:

and stood at the door of the house of Elisha; who now dwelt at Gilgal, as is probable, (see ⁴¹⁸⁸2 Kings 4:38), hither Naaman was directed, and here he stopped; and having sent a messenger to Elisha to acquaint him who he was, and what was his business, he stayed waiting for an answer.

Ver. 10. *And Elisha sent a messenger unto him*, etc.] Or returned an answer by Naaman’s messenger; he did not go out to him, choosing to be retired, as he commonly did; and being perhaps employed in prayer for the cure; and it may be also to show his contempt of or little regard he had to worldly grandeur and honour, as well as to mortify the pride of Naaman:

saying, go and wash in Jordan seven times; so, according to the law of the cleansing the leper, he was to be sprinkled seven times, and on the seventh day his flesh was to be bathed or dipped all over in water, which is meant by washing here, (⁴⁸⁴⁷Leviticus 14:7,9)

and thy flesh shall come again to thee; which was eaten and consumed by the disease on him:

and thou shalt be clean; freed from this pollution, or filthy disease, with which he was defiled; for a leper was reckoned unclean, (^{Q133B}Leviticus 13:3).

Ver. 11. *But Naaman was wroth with him*, etc.] On more accounts than one:

and went away; not to Jordan, but from the prophet's house, with an intention to return to his own country:

behold, I thought, he will surely come out to me this he said within himself, making no doubt of it but that he would show him so much respect and civility as to come out of his house to him, and converse with him, or invite him into it and not doing this was one thing made him wroth: and stand; he supposed that he would not only come out, but stand before him, as inferiors before their superiors in reverence, but instead of that he remained sitting within doors:

and call on the name of the Lord his God: he expected, that as he was a prophet of the Lord, that he would have prayed to him for the cure of him:

and strike his hand over the place; wave his hand to and fro, as the word signifies, over the place of the leprosy, as the Targum, over the place affected with it; or towards the place where he worshipped the Lord, as Ben Gersom, toward the temple at Jerusalem; or towards Jordan, the place where he bid him go and wash, as Abarbinel; but the first sense seems best: "and recover the leper"; meaning himself, heal him by the use of such means and rites.

Ver. 12. *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?* etc.] Abana is, in the marginal reading, called Amana, and so the Targum; perhaps from the Mount Amana, from whence it sprung, a mountain in Syria^{f57}, mentioned with Lebanon, (^{Q108}Song of Solomon 4:8). This river is thought to be the Chrysorrhoas of Pliny^{f58}, and other writers; there are no traces of its name, or of the following, to be met with now; the only river by Damascus is called Barrady, which supplies Damascus and its gardens, and makes them so fruitful and pleasant as they be; it pours down from the mountains, as Mr. Maundrell^{f59} describes it, and is divided into three streams, of which the middlemost and biggest runs

directly to Damascus, through a large field, called the field of Damascus; and the other two are drawn round, the one to the right hand, and the other to the left, on the borders of the gardens. Pharpar is thought ^{f60} to be the river Orontes, which runs close to the walls of Antioch, and courses through its large and spacious plain, being numbered among the rivers of Syria; it takes its rise from Lebanon, and, sliding through the said plain, falls into the Syrian sea. Benjamin of Tudela ^{f61} speaks of these rivers under their Scripture names; Abana or Amana as he says, passes through the city and supplies the houses of great men with water through wooden pipes; and Pharpar is without the city and runs among the gardens and orchards, and waters them. Farfar is also the name of a river in Italy ^{f62}:

may I not wash in them, and be clean? as well as in Jordan; or rather, since they are better waters, and so not have been at this trouble and expense to come hither; or have I not washed in them every day? I have, and am I clean? I am not; which is the sense the several Jewish writers give ^{f63}:

so he turned, and went away in a rage; in a great passion, swearing and cursing perhaps, ordering his chariot driver to turn and be gone at once.

Ver. 13. *And his servant came near, and spake unto him, and said, my father,* etc.] Or my lord, as the Targum; this being not a familiar and affectionate expression, but a term of honour, reverence, and submission:

if the prophet had bid thee do some great thing, wouldest thou not have done it? something that was hard and difficult to done, or painful to bear, to go through some severe operation, or disagreeable course of physic:

how much rather then when he saith to thee, wash, and be clean? which is so easy to be done; though Abarbinel observes it may be interpreted, the prophet has bid thee do a great thing, and which is wonderful; for though he has said, wash and be clean, consider it a great thing, and which is a wonderful mystery, and therefore do not despise his cure.

Ver. 14. *Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God,* etc.] He listened to the reasoning of his servant, and his passion subsided, and did as the prophet ordered him:

and his flesh came again like unto the flesh of a little child; clear and fresh, soft and tender as an infant, quite new flesh:

and he was clean; from the leprosy, and all the filthy symptoms of it.

Ver. 15. *And he returned to the man of God, he and all his company*, etc.] To give him thanks for the advice he had given him, and by him to give thanks to God for the cure he had received; for he was sensible it was from the Lord, his words show:

and came and stood before him; for being admitted into the prophet's house, instead of the prophet standing before him, as he before expected, he now stood before the prophet in veneration of him, and sensible of his obligation to him:

behold, now I know there is no God in all the earth, but in Israel; though he did not before, but his cure fully convinced him of it:

I pray thee, take a blessing of thy servant; not a wish of health and happiness, which the prophet would not have refused, but a present; the Targum calls it an offering.

Ver. 16. *But he said, as the Lord liveth, before whom I stand*, etc.] Whose minister and prophet he was, and by whom he swears:

I will receive none: to let him know that this cure was not to be attributed to him, but the Lord only; and that what concern he had in it was not for the sake of money, but for the glory of the God of Israel:

and he urged him to take it, but he refused it; Naaman was very pressing upon him to receive a gift from him, but he could not be prevailed upon to accept it.

Ver. 17. *And Naaman said, shall there not then, I pray thee, be given to thy servant two mules' burden of earth*. etc.] Not that he desired of Elisha that he would suffer his servant Gehazi to receive a present as much as two mules could carry; but inasmuch as the prophet refused a present from him, his servant, he asks a favour of him, that he would permit him to take with him, out of the land of Israel, as much earth two mules could carry, that is, to make an altar of earth, as the next words indicate: but as he might have this any where without the prophet's leave, some Jewish writers^{f64} think he requested it from his own house, and from the place his feet trod on, as conceiving in a superstitious way that there was a sort of holiness in it; or however, that wheresoever he had it, if with the prophet's leave, a blessing would go with it, or that would be a sort of a consecration of it; and having

an altar made of the earth of this land, would show that he was in the faith of the same God, and performed the same worship to him Israel did:

for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord: hence the Jews say, he became a proselyte of righteousness ^{f65}, embraced the true religion, and the worship of the true God, according to the laws given to Israel; and the following words, rightly understood, confirm the same.

Ver. 18. *In this thing the Lord pardon thy servant*, etc.] Which he next mentions, and on account of which he desires the prayers of Elisha for him, as the Vulgate Latin version; or it may be, this is a prayer of his own, put up at this time to the true Jehovah, in whom he believed:

that when my master: meaning the king of Syria:

goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon; the Lord pardon thy servant in this thing; the house of Rimmon was a temple of an idol of that name; what idol it was is not easy to say; the Septuagint version calls it Remman, thought by some to be the same with Remphan, (~~<447B>~~Acts 7:43), a name of Saturn, said to be given him from a Greek word, which signifies to “wander”, ^{f66}, he being placed among the wandering stars in the supreme heavens; which is not likely, for the word is certainly of a Syriac signification, and comes either from **רמ**, which signifies “high”, and so the same with Elioun, the Phoenician deity, called the most high ^{f67}; or, as “Rimmon” is used for a pomegranate, this is thought to design the Syrian goddess, to whom this sort of fruit was sacred; or Juno, whose statue, in her temple at Mycenae ^{f68}, had a pomegranate in one hand; or rather this Rimmon was Jupiter Cassius, so called from Mount Cassius, which divided Syria from Egypt, who is painted with his hand stretched out, and a pomegranate in it ^{f69}; and may be the same with Caphtor, the father of the Caphtorim, (~~<0104>~~Genesis 10:14) who might be deified after his death, their names, Rimmon and Caphtor, being of the same signification ^{f70}. But be this deity as it may, it was worshipped by the Syrians; and when the king of Syria went in to worship, he used to lean upon the hand of one of his officers, either being lame, or for state sake, in which office Naaman was; and his request to the prophet, or to the Lord, is, not for pardon for a sin to be committed; nor to be indulged in his continuance of it; not to worship the idol along with his

master; nor to dissemble the worship of it, when he really worshipped it not; nor to be excused any evil in the discharge of his post and office; but for the pardon of the sin of idolatry he had been guilty of, of which he was truly sensible, now sincerely acknowledges, and desires forgiveness of; and so Dr. Lightfoot^{f71}, and some others^{f72}, interpret it; and to this sense the words may be rendered,

when my master went in to the house of Rimmon to worship there; which was his usual custom; and he leaned on my hand, which was the common form in which he was introduced into it:

and I worshipped in the house of Rimmon, as his master did, for the same word is used here as before;

in as much, or seeing I have worshipped in the house of Rimmon, have been guilty of such gross idolatry:

the Lord, I pray, forgive thy servant in this thing; the language of a true penitent.

Ver. 19. *And he said unto him*, etc.] That is, the prophet said to Naaman:

go in peace: in peace of mind; be assured that God has pardoned this and all other transgressions:

so he departed from him a little way; about a mile, as the Targum, and so other Jewish writers; of this phrase, (see Gill on “⁰¹⁵¹⁶Genesis 35:16”), some say a land’s length, that is, about one hundred and twenty feet; rather it was a thousand cubits, or half a mile.

Ver. 20. *But Gehazi the servant of Elisha the man of God said*, etc.]

Within himself, observing what had passed:

behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: he speaks contemptibly of Naaman, as an alien from the commonwealth of Israel, and reproaches his master for letting him go free, without paying for his cure; when he thought he should have taken what he brought and offered, and given it to needy Israelites, and especially to the sons of the prophets, that wanted it; and perhaps it mostly disturbed him, that he had no share of it himself:

but, as the Lord liveth, I will run after him, and take somewhat of him; the word for “somewhat”, wanting a letter usually in it, is what is sometimes

used for a blot; and Jarchi observes, that Gehazi taking something from Naaman, was a blot unto him, and indeed such an one that he could not wipe off.

Ver. 21. *So Gehazi followed after Naaman*, etc.] As fast as he could:

and when Naaman saw him running after him; which he might observe, looking back, or be informed of by some of his servants:

he lighted down from the chariot to meet him; in honour to the prophet, whose servant he was:

and said, is all well? fearing something ill had befallen Elisha; or he himself had done something wrong, which occasioned the servant to run after him.

Ver. 22. *And he said, all is well*, etc.] He need give himself no uneasiness at the coming and sight of him:

my master hath sent me, saying, behold, even now there be come to me; just then, since he departed from him:

from Mount Ephraim two young men of the sons of the prophets: where perhaps was a school of them:

give them, I pray thee, a talent of silver, and two changes of garments: which, as it was a downright lie, so highly improbable that Elisha should ask so large a sum of money, with two changes of raiment, for two young scholars, (see ^{<1185>}2 Kings 5:5) and which Naaman, with a little reflection, might have seen through; but his heart was so filled with gratitude for the benefit received, that he was glad of an opportunity, at any rate, of showing respect to the prophet.

Ver. 23. *And Naaman said, be content*, etc.] Or be pleased; do not object to it:

take two talents: a talent for each young man, which amounted to between three hundred and four hundred pounds apiece:

and he urged; pressed him hard, insisted upon his taking them, who might pretend a great deal of modesty, and a strict regard to his master's orders:

and bound two talents of silver in two bags, with two changes of garments; for each young man:

and laid them upon two of his servants, the servants of Naaman, not choosing to burden Elisha's servant with them; for such a quantity of money and clothes was pretty heavy:

and they bare [them] before him; both for his ease, and for his honour.

Ver. 24. *And when he came to the tower*, etc.] Of Samaria, or which was near it; a fortified place, and where was a watch, to whom he could safely commit the money and clothes:

he took them from their hand; not willing they should go any further with him, lest the affair should be discovered to his master:

and bestowed [them] in the house; deposited them there in the hands of some person whom he could trust; or laid them out, or ordered them to be laid out, in the purchase of houses, lands, vineyards, etc. (see ~~1~~² Kings 5:26)

and he let the men go, and they departed; to their master.

Ver. 25. *But he went in, and stood before his master*, etc.] To know his will, and minister to him, as he had used to do, and as if he had never been from the house:

and Elisha said unto him, whence comest thou, Gehazi? where had he been, and where was he last?

and he said, thy servant went no whither; he pretended he had never been out of doors, which was another impudent lie; one would have thought that he who had lived so long with the prophet, and had seen the miracles wrought by him, and knew with what a spirit of prophecy he was endowed, would never have ventured to tell such an untruth, since he might expect to be detected; but covetousness had blinded his eyes and hardened his heart.

Ver. 26. *And he said unto him, went not mine heart with thee?* etc.] Did my heart or knowledge go from me, that what thou hast done should be hid from me? so Ben Gersom and others; or my heart did not go with thee, it was contrary to my mind and will what thou didst; so Abendana; or rather, as the Targum, by a spirit of prophecy it was shown unto me, etc. I knew full well what thou wentest for, and hast done; and so Maimonides ^{f73}; was not I employed in my thoughts? or, did I not think that so it was as thou hast done? I did:

when the man turned again from chariot to meet thee? meaning Naaman the Syrian:

is it a time to receive money, and to receive garments: as Gehazi had now done:

and oliveyards, and vineyards, and sheep and oxen, and menservants, and maidservants? that is, to purchase those with the two talents of silver he had received, as he thought in his heart, or intended to do, as the Targum; or had given orders to purchase such for him to the persons to whom he had committed the care of them in the tower; this was not a proper time, when the honour of the prophet, and the credit of religion, and the good of this man, as a new proselyte, were in danger thereby.

Ver. 27. *The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever,* etc.] As long as any of his race remained; as through his covetousness he had his money, so for his punishment he should have his disease:

and he went out from his presence; as one ashamed and confounded, and discharged from his master's service:

a leper [as white] as snow; a leprosy of which colour is the worst, and is incurable.

CHAPTER 6

INTRODUCTION TO 2 KINGS 6

In this chapter are recorded other wonders of Elisha, as causing iron to swim, (^{<1161>}2 Kings 6:1-7) having knowledge of the secret counsels of the king of Syria, which he disclosed to the king of Israel, (^{<1163>}2 Kings 6:8-12) smiting the Syrian army with blindness sent to take him, and which he led into the midst of Samaria, (^{<1163>}2 Kings 6:13-23), and the chapter is closed with an account of the siege of Samaria, and a sore famine in it, (^{<1163>}2 Kings 6:24-33).

Ver. 1. *And the sons of the prophets said unto Elisha*, etc.] Or the disciples of the prophets, as the Targum:

behold now, the place where we dwell with thee is too strait for us: their numbers were so increased, that there was not room enough for them in the house they dwelt in with the prophet; which increase was owing, the Jews ^{f74} say, to the departure of Gehazi last mentioned, who was a bad man, and used the disciples so ill, that they could not stay in the college; but, when he was gone, they flocked in great numbers; but rather it was owing to the very instructive ministry and wonderful miracles of Elisha: the place where the prophet and his disciples now dwelt seems to be Gilgal, (^{<1163>}2 Kings 4:38).

Ver. 2. *Let us go, we pray thee, unto Jordan*, etc.] Which, according to Josephus ^{f75}, was fifty furlongs, or upwards of six miles, distant from Gilgal:

and take thence every man a beam; by cutting down the trees that grew there; for Mr. Maundrell says ^{f76}, the banks of Jordan are beset with bushes and trees, which are an harbour for wild beasts; and another traveller ^{f77} observes, that it is shadowed on both sides with poplars, alders, etc. and who speaks of their cutting down boughs from the trees when there:

and let us make us a place there where we may dwell: near the banks of Jordan, which they might choose for the seclusion and pleasantness of the situation, or because Elijah was taken up to heaven near it, as Abarbinel

thinks; from whence it appears that these scholars were far from living an idle life; for they were not only trained up in useful learning, but were employed in trades and manufactures, to which they had been brought up, and knew how to fell timber, and build houses:

and he answered, go ye; he gave them leave, without which they did not choose to do anything.

Ver. 3. *And one said, be content, I pray thee, and with thy servants*, etc.] Or be pleased to go with us; he begged it as a favour, that, being awed by his presence, they might preserve peace and order, and have his advice as to the spot of ground to erect their edifice on, and might be protected by him from harm and mischief by men or wild beasts:

and he answered, I will go; he consented to it, knowing perhaps before hand that he should have an opportunity of working a miracle there, as he did.

Ver. 4. *So he went with them. And when they came to Jordan, they cut down wood.*] Trees which grew upon the banks of it, to build their house with, at least for the rafters and flooring of it, supposing the walls to be built of stone.

Ver. 5. *But as one was felling a beam*, etc.] Cutting down a tree, or a branch of it:

the axe head fell into the water: into the waters of Jordan; or “the iron”^{f78}, the iron part of it, with which the wood was cut; that flew off from the helve into the water:

and he cried, and said, alas, master! for it was borrowed: it grieved him to lose his axe, because he could do no more work, and the more because it was not his own, but he had borrowed it of his neighbour; and still more, because, as it seems, he was poor, and not able to pay for it, which, being of an honest disposition, gave him distress.

Ver. 6. *And the man of God said, where fell it?* etc.] For though endowed with a spirit of prophecy, he did not know all things, and at all times; and if he did know where it fell, he might ask this question to lead on to the performance of the miracle:

and he showed him the place; the exact place in the river into which it fell:

and he cut down a stick, and cast it in thither; he did not take the old helve and throw in, but a new stick he cut off of a tree; some think he made of this another helve or handle, of the same size and measure with the other, and that this being cast in was miraculously directed and fixed in the hole of the iron at the bottom of the water, and brought it up with it; but, as Abarbinel observes, there is no need to suppose this; the wood was cast into the precise place where the iron fell, and was sent as it were to call it up to it:

and the iron did swim; it came up and appeared, and was bore on the surface of the waters; or, “and made the iron to swim”^{f79}; which some understand of the wood cast in, as if it had some peculiar virtue in it to draw up the iron; but it was not any particular chosen wood, but what first occurred to the prophet^{f80}; and the meaning is, that Elisha caused it to float, contrary to the nature of iron.

Ver. 7. *Therefore said he, take it up to thee*, etc.] This the prophet said to the man that had lost it:

and he put out his hand, and took it; it being on the top of the water within his reach.

Ver. 8. *Then the king of Syria warred against Israel*, etc.] Proclaimed war against him; on what account, or how long it was after Naaman his general came with a letter of recommendation from him to the king of Israel, and had his cure, is not said:

and took counsel with his servants; his privy counsellors, or the general officers of his army:

saying, in such and such a place shall be my camp; in some covered hidden place, as the Targum; where he would lie encamped waiting in ambush, to fall upon the king of Israel unawares, as he and his forces should pass that way; the place, no doubt, was named by the king of Syria, though not recorded by the historian; or, as the words may be rendered,

the place of such and such a man; for, as Ben Melech observes, “*peloni almoni*” are used of persons whose names are either unknown or concealed.

Ver. 9. *And the man of God sent unto the king of Israel*, etc.] That is, Elisha sent to him: saying,

beware that thou pass not such a place: not go to it, but avoid it, and pass another way:

for thither the Syrians are come down: are hidden, as the Targum; lie covered at the bottom of the hill, so as not to be seen.

Ver. 10. *And the king of Israel sent to the place which the man of God told him, and warned him of*, etc.] Sent spies thither to see whether the Syrians were there or not, and whether it was truth the man of God told him; for he had no hearty respect for the prophet, though he had been so serviceable to him:

and saved himself there, not once, nor twice; escaped the snares the king of Syria laid for him, not once, nor twice only, but many times.

Ver. 11. *Therefore the heart of the king of Syria was sore troubled for this thing*, etc.] There was as it were a storm in his breast, as the word signifies; he was like a troubled sea, tossed with tempests, exceeding uneasy in his mind, fretting at the disappointment he met with time after time:

and he called his servants, and said unto them, will ye not show me which of us is for the king of Israel? he suspected that some one of his counsellors was in the interest of the king of Israel, and betrayed his secrets to him, which was the cause of his disappointments.

Ver. 12. *And one of his servants said, none, my lord, O king*, etc.] He believed everyone of his counsellors were true and faithful to him:

but Elisha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber; what is said in the most private place, and in the most secret manner: this man had heard much of Elisha, by Naaman, very probably; or perhaps he had attended him in his journey to Israel for a cure, and so might have personal knowledge of Elisha, and be acquainted with the affair of Gehazi; from whence he concluded, that he, who had the thoughts of men revealed to him, had knowledge of their words and counsels, though ever so secret; (see ^{<100>}Ecclesiastes 10:20).

Ver. 13. *And he said, go, and spy where he is, that I may send and fetch him*, etc.] But how could he expect to take him, who could give the king of Israel such intelligence of his designs against him, that he might escape his snares?

and it was told him, saying, behold, he is in Dothan; a city in the tribe of Manasseh, not far from Shechem; (see ^{<01377>}Genesis 37:17).

Ver. 14. *Therefore sent he thither horses and chariots, and a great host,* etc.] To terrify the inhabitants from attempting to defend the prophet, but deliver him up at once:

and they came by night; that they might come upon them unawares, and their design not be discovered, so as to have timely help from Samaria, which was not far off:

and compassed the city about; that the prophet might not make his escape out of it.

Ver. 15. *And when the servant of the man of God was risen early, and gone forth,* etc.] Either out of his master's house, or out of the city upon some business to be done early in the morning; this was not Gehazi, but a new servant:

behold, an host compassed the city, both with horses and chariots; which he could see at the door of his master's house, the city being built upon an eminence; or which he perceived, as soon as he came out of the gates of the city, or was about so to do:

and his servant said unto him; Elisha being with him; or else he returned to his master on the sight of such an army, and not being able to go forward:

alas, my master! how shall we do? to get out of the city, and through this host, and proceed on our intended journey; and if he understood that the intention of this formidable host was to take his master, his concern might be the greater; and the more as he was a new servant, and not so well acquainted with his master's being possessed of a power of doing miracles.

Ver. 16. *And he answered, fear not, for they that be with us are more than they that be with them.*] Meaning the legions of angels that encamped around them.

Ver. 17. *And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see,* etc.] Not the eyes of his body, which were not shut nor blinded, but the eyes of his mind; or, in other words, grant him a vision, represented in so strong a light, as to remove his fears:

and the Lord opened the eyes of the young man, and he saw; he had a vision of angels:

and, behold, the mountain; on which the city was built, or one near it: *was full of horses and chariots of fire*; angels in this form, as in (^{<0101>}2 Kings 2:11), and these were

round about Elisha; being round about the city where he was; or rather so in the vision it was represented to the young man, he saw his master surrounded with horses and chariots of fire, in the utmost safety.

Ver. 18. *And when they came down to him*, etc.] The Syrian army, from the hill on which they were first seen, who came down from thence to the bottom of the hill on which the city stood; and whither Elisha came out, in order both to meet them, and proceed on his journey to Samaria:

Elisha prayed unto the Lord, and said, smite this people, I pray thee, with blindness; or “blindnesses”^{f81}; with great blindness, such as the men of Sodom were smitten with; the same word is here used as of them, (^{<0191>}Genesis 19:11)

and he smote them with blindness, according to the word of Elisha; not in such manner that they could discern no object, for then they could not have followed Elisha; but their sight was so altered, that they knew not the objects they saw; they appeared quite otherwise to them than they were; they saw the city, but knew it not to be the same, and Elisha, but knew him not to be the man of God, though they might have some in the host that knew him personally.

Ver. 19. *And Elisha said unto them, this is not the way, neither is this the city*, etc.] Which is an answer to some questions of the Syrians; as, whether this was the way to find the prophet Elisha, and this the city in which he was to be found? and he answers most truly, though ambiguously, that the way they were in, and in which should they proceed, was not the way, nor this the city, in which he was to be found, because he was come out of it, and was going to Samaria:

follow me, and I will bring you to the man whom ye seek; as he did: but he led them to Samaria: whither he was going, they being still under that sort of blindness with which they were smitten; otherwise they would have known the country better than to have been led thither.

Ver. 20. *And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see,* etc.] So as to know where they were:

and the Lord opened their eyes, and they saw, and, behold, they were in the midst of Samaria; the gates being thrown open for them, and they led into the very heart of the city; for, no doubt, Elisha sent his servant before, to acquaint the king of Israel with what he was doing; who got a sufficient number of armed men to enclose them, and fall upon them, when put into his hands, as appears by what follows.

Ver. 21. *And the king of Israel said unto Elisha, when he saw them,* etc.] The Syrian army thus in his hands:

my father, shall I smite them? shall I smite them? he speaks with great reverence and respect to the prophet, whom at other times he neglected and despised; and the repetition of his words shows the eagerness of his mind to fall upon his enemy when they were at a disadvantage.

Ver. 22. *And he answered, thou shalt not smite them,* etc.] For they were not his, but the prophet's captives, or rather the Lord's:

wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? when soldiers are made prisoners of war, it is contrary to humanity, to the laws of nature and nations, to kill them in cold blood, and much more those who were taken not by his sword and bow, but by the power and providence of God:

set bread and water before them, that they may eat and drink, and go to their master; the king of Syria, and report the miracles wrought, and the good usage they met with, when in the hand of an enemy, fed and let go; which would be more to the glory of the God of Israel, and more agreeable to the character of a king of Israel, reckoned merciful, and more serviceable to the civil good of the land of Israel, as well as more to the honour of the prophet and true religion, (see ~~412~~ Romans 12:20,21).

Ver. 23. *And he prepared great provision for them,* etc.] Or a great feast, as the Targum; so obedient was he to the prophet's orders:

and when they had eaten and drank; and refreshed themselves, which they needed, having marched all night and that morning from place to place:

he sent them away; that is, the king of Israel dismissed them:

and they went to their master; the king of Syria, but without the prophet Elisha they were sent to fetch:

so the bands of Syria came no more into the land of Israel; not as yet, or for some time; or rather the sense is, that the Syrians came not any more in small bodies, as troops of robbers making excursions, and carrying off booty in a private manner, and by surprise; but afterwards came with a large army in an open hostile manner, as follows.

Ver. 24. *And it came to pass after this, that Benhadad king of Syria gathered all his host*, etc.] Still retaining a grudge and enmity against Israel, and not at all softened by the kind and humane treatment his forces had met with, when in the hands of Israel; and finding he could do nothing in a secret way, by ambush, mustered all his forces together, to try what he could by open war:

and went up, and besieged Samaria; Jehoram king of Israel not being able to stop him till he came to his capital, which he laid close siege to.

Ver. 25. *And there was a great famine in Samaria*, etc.] No care, perhaps, having been taken to lay up stores against a siege:

and, behold, they besieged it until an ass's head was [sold] for fourscore [pieces] of silver; shekels, as the Targum explains the word in the next clause, which amounted to about nine or ten pounds of our money; a great price for the head of such a creature, by law unclean, its flesh disagreeable, and of that but very little, as is on an head:

and the fourth part of a cab of doves' dung for five pieces of silver; some of the Jewish writers say ^{f82}, this was bought for fuel, which was scarce: Josephus says ^{f83}, for salt, and so Procopious Gazaeus, and Theodoret; others, for dunging the lands, which is the use of it in Persia ^{f84} for melons; neither of which are probable; most certainly it was for food; but as doves' dung must be not only disagreeable, but scarce affording any nourishment, something else must be meant; some have thought that the grains found in their crops, or in their excrements, undigested, and picked out, are meant; and others, their crops or craws themselves, or entrails; but Bochart ^{f85} is of opinion, that a sort of pulse is meant, as lentiles or vetches, much the same with the kali or parched corn used in Israel, (see ^{<0177>}1 Samuel 17:17 ^{<0178>}2 Samuel 17:28) and a recent traveller ^{f86} observes, that the leblebby of the Arabs is very probably the kali, or parched pulse, of the Scriptures, and has been taken for the pigeons' dung mentioned at the siege of Samaria; and

indeed as the “cicer” (a sort of peas or pulse) is pointed at one end, and acquires an ash colour by parching, the first of which circumstances answers to the figure, the other to the usual colour of pigeons’ dung, the supposition is by no means to be disregarded: a “cab” was a measure with the Jews, which held the quantity of twenty four egg shells; according to Godwin^{f87}, it answered to our quart, so that a fourth part was half a pint; and half a pint of these lentiles, or vetches, or parched pulse, was sold for eleven or twelve shillings.

Ver. 26. *And as the king of Israel was passing by upon the wall*, etc. To spy out the motion and situation of the enemy, and to give orders for the annoyance of them, and to see that his soldiers did their duty:

there cried a woman to him, saying, help, my lord, O king; desired his assistance and help in a cause depending between her and another woman.

Ver. 27. *And he said, if the Lord do not help thee, whence shall I help thee?* etc.] Mistaking her meaning, as if she prayed him to relieve her hunger; the margin of our Bible is, “let not the Lord save thee”; and so some understand it as a wish that she might perish; and so Josephus^{f88}, that being wroth, he cursed her in the name of God:

out of the barn floor, or out of the winepress? when neither of them afforded anything; no corn was to be had from the one, nor wine from the other, no, not for his own use, and therefore how could he help her out of either?

Ver. 28. *And the king said unto her, what aileth thee?* etc.] His passion subsiding, or pitying her as in distress, and supposing that there might be something particular and pressing in her case:

and she answered,

this woman said unto me; who was now with her, and to whom she pointed:

give thy son, that we may eat him today, and we will eat my son tomorrow; and this was agreed to between them, that first one should be eaten, and then the other, and that they should feed upon one as long as it would last, and then on the other; for it is not to be limited precisely to a day and tomorrow.

Ver. 29. *So we boiled my son, and did eat him*, etc.] Thus what was predicted, by way of threatening, began to be accomplished, (⁸⁸⁸Deuteronomy 28:53), and of which there were other instances of a like kind at the siege of Jerusalem, both by Nebuchadnezzar and Vespasian:

and I said unto her on the next day; after her child had been wholly ate up: *give thy son, that we may eat him*; according to agreement:

and she hath hid her son; either to save him alive, or to eat him herself alone.

Ver. 30. *And it came to pass, when the king heard the words of the woman, that he rent his clothes*, etc.] At the horror of the fact reported, and through grief that his people were brought into such distress through famine:

and he passed by upon the wall; returning to his palace:

and the people looked, and, behold, he had sackcloth upon his flesh; which, in token of humiliation for averting the calamities he was under, he had put there before, and now was seen through the rending of his clothes.

Ver. 31. *Then he said, God do so and more also to me*, etc.] He swore and made dreadful imprecations:

if the head of Elisha the son of Shaphat shall stand on him this day; imputing the sore famine to him, because he had foretold it, and did not pray for the removal of it, as he might; and perhaps had advised and encouraged the king to hold out the siege, which had brought them to this extremity, and therefore was enraged at him.

Ver. 32. *And Elisha sat in his house*, etc.] In Samaria:

and the elders sat with him; not the elders of the city, or the magistrates thereof, but his disciples, as Josephus says ^{f89}, the eldest of them, whom he admitted to greater familiarity and converse with him:

and the king sent a man from before him; to execute what he had sworn should be done that day to the prophet:

but ere the messenger came to him, he said to the elders, see ye how this son of a murderer hath sent to take away mine head? which he knew by a spirit of prophecy, and spoke of it before the executioner came; he calls

Joram the son of a murderer, because of his mother Jezebel, who killed Naboth, and the prophets of the Lord, and to which his father Ahab also consented, and therefore might be so called too; and he intimates hereby that he was of the same temper and disposition, and as the above oath, and his orders, showed:

look when the messenger cometh, shut the door, and hold him fast at the door; and not suffer him to come in:

is not the sound of his master's feet behind him? that is, of Joram king of Israel, who followed the messenger, either to listen and hear what the prophet would say unto him; or repenting of his order, as Josephus^{f90} thinks, he followed him to prevent the execution.

Ver. 33. *And while he yet talked with them,* etc.] Elisha with the elders:

behold, the messenger came down unto him; sent by the king:

and he said; either the messenger in the king's name, or rather the king, who was at his heels, and came to the door before the messenger was let in, who was detained; and therefore it is most probable the king went in first; for that was the intention of Elisha in holding the messenger, not to save his own life, but that the king, who was following, might hear what he had to say; and whom he advised to wait for the Lord, and his appearance, for deliverance: in answer to which he said,

behold, this evil is of the Lord, what should I wait for the Lord any longer? this calamity is from him, and he is determined upon the ruin of my people, and there is no hope; this he said as despairing, and so resolving to hold out the siege no longer.

CHAPTER 7

INTRODUCTION TO 2 KINGS 7

This chapter begins with a prophecy of great plenty in Samaria on the morrow, and of the death of an unbelieving lord, (^{<1100>}2 Kings 7:1,2), relates the case of four lepers, who that night went into the Syrian camp, which was deserted, occasioned by the noise of chariots, horses, and a host, which they fancied they heard, (^{<1103>}2 Kings 7:3-9), the report which the lepers made to the king's household of this affair, and the method the king's servants took to know the truth of it, (^{<1110>}2 Kings 7:10-15) which, when confirmed, the people went out and spoiled the tents of the Syrians, whereby the prophecy of plenty was fulfilled, (^{<1116>}2 Kings 7:16), and the unbelieving lord having post at the gate of the city assigned him, was trod to death, and so the prediction concerning him had its accomplishment also, (^{<1117>}2 Kings 7:17-20).

Ver. 1. *Then Elisha said, hear the word of the Lord,* etc.] This he said to the king and those that were with him:

thus saith the Lord, tomorrow, about this time; which very probably was the forenoon:

shall a measure of fine flour [be sold] for a shekel; “a seah”, the measure here spoken of, or “satum”, according to some ^{f91}, was a gallon and an half; but Bishop Cumberland ^{f92} makes it two wine gallons and an half; and a shekel, according to his accurate computation, was two shillings and four pence farthing, and near the eighth part of one ^{f93}:

and two measures of barley for a shekel, in the gate of Samaria; where the market was kept; the same sort of measure and of money is here used as before; and we learn from hence that a measure of wheat was equal to two of barley.

Ver. 2. *Then a lord, on whose hand the king leaned,* etc.] Not figuratively, in whom the king confided, but literally, on whose hand he rested, and by whom he was supported, being a form and matter of state, while he and Elisha were talking together, or on whom he leaned as he came to him; this

was a principal lord, the third to the king, as his title seems to denote; the word by which the Septuagint renders it is by Suidas^{f94} interpreted of such that held three spears in the hand together; and this was an honourable post, for a king to lean on him; such state was used by the king of Syria, (~~11518~~ 2 Kings 5:18) and by the kings and queens of Persia; so Gorionides^{f95} says of Esther, that on the third day; she put on her beautiful garments and glorious ornaments, and took two of her maidens with her, and put her right hand on one of them, and leaned upon her in a royal manner, or as was the manner of kings: the same

answered the man of God; the prophet of the Lord, as the Targum:

and said, behold, if the Lord would make windows in heaven, might this thing be? it is impossible it should be, if he was to open the windows of heaven as at the flood, and let down showers of wheat and barley, in like manner as he rained manna in the wilderness:

and he said; the prophet in reply to him:

behold, thou shalt see it with thine eyes, but shalt not eat thereof; wheat and barley sold at the above price, but should not taste of it, as a punishment of his unbelief.

Ver. 3. *And there were four leprous men at the entering in of the gate,* etc.] Of the city of Samaria; lepers, according to the law, being obliged to be without the city and camp, (~~11346~~ Leviticus 13:46) these might have a dwelling assigned them near the gate; or they might get as near to it as they could, partly to obtain relief from the city, and partly for fear of the Syrians; these, the Jews say^{f96}, were Gehazi and his three sons, (see ~~11527~~ 2 Kings 5:27)

and they said one to another, why sit we here until we die? being ready to perish with hunger.

Ver. 4. *If we say we will enter into the city,* etc.] Contrary to the law which forbid them:

then the famine is in the city, and we shall die there; not being able to obtain food to preserve life:

and if we sit here, we die also; having nothing to eat to support nature:

now therefore let us come, and fall unto the host of the Syrians; put ourselves into their hands, and lie at their mercy:

if they save us alive, we shall live; if they do not put us to death, but give us bread to eat, our lives will be preserved:

and if they kill us, we shall but die; which we must inevitably do, whether we stay here, or go into the city.

Ver. 5. *And they rose up in the twilight, to go unto the camp of the Syrians,* etc.], The dusk of the evening, or the evening twilight, as appears from (^{<110>}2 Kings 7:9,12),

and when they were come to the uttermost part of the camp of Syria; not the further part of it, but the edge or border of it nearest to them:

behold, there was no man there; no sentinel or guard, which they expected, and to whom they would have surrendered themselves.

Ver. 6. *For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host,* etc.] Or of many armies, as the Targum; either in the air by the ministry of angels; or the Lord so wrought upon their imagination, that they fancied they heard such noises; or he caused such noises in their ears:

and they said one to another, lo, the king of Israel hath hired against us the kings of the Hittites; one of the nations of the Canaanites, and may be here put for the whole of those that remained, and who lived upon the borders of the land of Israel; though Josephus^{f97} has it, the kings of the isles; that is, of Chittim, (see ^{<110>}Jeremiah 2:10)

and the kings of the Egyptians, to come upon us; Egypt being now divided into petty kingdoms; or else the governors of the several nomes or districts of it are here meant: for the king of Israel to hire these kings was very unlikely in his present circumstances; but those unreasonable things, in their panic, their imaginations suggested to them.

Ver. 7. *Wherefore they arose and fled in the twilight,* etc.] Or in the dark, as the Targum; when the twilight was going off; so that the lepers came very quickly after they were gone, (^{<110>}2 Kings 7:5)

and left their tents, and their horses, and their asses; such was their fright, that they could not stay to loose their cattle, with which they might have made greater speed, but ran away on foot: and they left

even the camp as it was; took nothing away with them, either money or provisions:

and fled for their life; which they imagined to be in great danger.

Ver. 8. *And when these lepers came to the uttermost part of the camp, they went into one tent,* etc.] The first they came to:

and did eat and drink; which was the first thing they did, being hungry, and almost starved:

and carried thence silver, and gold, and raiment, and went and hid it; in a place without the camp, where they thought it would be safe, and where they could come at it again:

and came again and entered into another tent, and carried thence also, and went and hid it; this, Josephus says ^{f98}, they did four times.

Ver. 9. *Then they said one to another, we do not well,* etc.] This is not right, to take this booty to ourselves; it is not doing justice to our brethren, and it may not prove well to ourselves in the issue:

this day is a day of good tidings; to be delivered from the enemy, and have such plenty of provisions thrown into their hands; it would be joyful tidings to the inhabitants of the city, did they know it:

and we hold our peace; and do not publish this good tidings, that others may share the benefit of it:

if we tarry till the morning light; when it will in course be discovered:

some mischief will come upon us; either from the Syrians, who they might fear would return by that time, or some of them lurking about would fall upon them and destroy them; or the king of Israel, when he came to know it, would be so incensed as to inflict some punishment on them; or they might expect some evil from the immediate hand of God:

now therefore come, that we may go and tell the king's household; acquaint some of his servants with what had happened.

Ver. 10. *So they came and called to the porter of the city,* etc.] The chief of those that had the care of the gate of it; for there were more than one, as follows:

and they told them; the porter, and the watchmen with him:

we came to the camp of the Syrians, and, behold, there was no man there, neither voice of man; not one to be seen or heard:

but horses tied, and asses tied; to their mangers; the latter, as well as the former, were used for war, not only to carry burdens, but to fight upon, as Aelianus^{f99} relates of some people; and especially when there was a want of horses, as Strabo^{f100}; and both observe that this creature was sacrificed to Mars:

and the tents as they were; none of them struck, nor anything taken out of them.

Ver. 11. *And he called the porters,* etc.] The porter of the city called to the porters of the king's palace:

and they told it to the king's house within; to some of his domestic servants within the palace, and they reported it to the king.

Ver. 12. *And the king arose in the night,* etc.] Upon the report made to him:

and he said unto his servants, I will now show you what the Syrians have done to us; taking it to be a stratagem of theirs to decoy them:

they know that we be hungry; and would be glad to come out of the city to get some food:

therefore are they gone out of the camp to hide themselves in the field; to make us believe that they have broke up the siege, and have deserted the camp, and are gone, when they only lie in ambush:

saying, when they come out of the city; which they supposed they would do through hunger:

we shall catch them alive; take them captive at once:

and get into the city; being open to let them out, and receive them on their return.

Ver. 13. *And one of his servants answered and said, let some take, I pray thee, five of the horses that remain, which are left in the city,* etc.] Not having died through the famine as the rest:

behold, they are as all the multitude of Israel that are left in it; behold, I say, they are even as the multitude of Israel that are consumed; signifying, there was a like consumption among the horses as among the people, and they that remained were starving as they were; so that should those horses, and the men, fall into the hands of the Syrians, and perish, it would be no great matter; the loss would not be much, since they must perish if they continue in the city: according to the Vulgate Latin version, these five horses were all that were left:

and let us send and see; whether the report of the lepers is true or not.

Ver. 14. *They took therefore two chariot horses,* etc.] Not five, but two only, and those the best, that drew in the king's chariot perhaps, and so were better fed, and fitter for this expedition:

and the king sent after the host of the Syrians, saying, go and see; whether they are fled or not.

Ver. 15. *And they went after them unto Jordan,* etc.] Not finding them in the camp, and knowing the rout they would take to their own land, they went as far as Jordan, over which they must pass:

and, lo, all the way was full of garments and vessels which the Syrians had cast away in their haste; in their fright and flight, such of their clothes as hindered them in running; and their armour, as Josephus^{f101} seems rightly to understand the word used, these they threw away for quicker dispatch:

and the messengers returned and told the king; that it was as the lepers said, and what they themselves had seen.

Ver. 16. *And the people went out and spoiled the tents of the Syrians,* etc.] Of their riches, and of their provisions; of which there was such a plenty, not only for present use, but for sale,

so that a measure of fine flour was sold for a shekel, etc.

according to the word of the Lord; by Elisha, (~~2~~2 Kings 7:1).

Ver. 17. *And the king appointed the lord, on whose hand he leaned, to have the charge of the gate,* etc.] Not to keep out the enemy, of which

there was no danger; but to prevent disorders and tumults among the people, and that they might go out in an orderly and regular manner:

and the people trod upon him in the gate; being eager to get out for food; and he endeavouring to keep order among them, they pressed upon him, and threw him down, and trampled him under foot; or he was placed here to regulate the market, that everyone might be supplied in course, but through the people's pressing to get provisions, he was overborne, and trod upon:

and died, as the man of God had said, who spake when the king came down to him; so that he saw the plenty, but partook not of it, as he said, (see ^{<1170>}2 Kings 7:2).

Ver. 18. *And it came to pass, as the man of God had spoken to the king, saying*, etc.] As in (^{<1170>}2 Kings 7:1), and what he said to the king there, and to the lord, in (^{<1170>}2 Kings 7:2), are repeated in this and the next verse, that it might be observed how exactly the prophecies were fulfilled.

Ver. 19. *And that lord answered the man of God, and said*, etc.] As in (^{<1170>}2 Kings 7:2)

and he said; that is, Elisha, as in the same place.

Ver. 20. *And so it fell out unto him*, etc.] As the prophet predicted:

for the people trod upon him in the gate, and he died; (see Gill on “^{<1177>}2 Kings 7:17”).

CHAPTER 8

INTRODUCTION TO 2 KINGS 8

This chapter gives an account of some advice Elisha had formerly given to the Shunammite woman, and of the success of it, (~~1201~~2 Kings 8:1-6) and of the sickness of the king of Syria, who sent to Elisha, then being at Damascus, by Hazael, to know whether he should recover; by whom a message was returned, and Hazael was told by the prophet he should be king of Syria, and exercise great cruelty in Israel, (~~1207~~2 Kings 8:7-15) and of the bad reign of Jehoram, son of Jehoshaphat, over Judah, (~~1206~~2 Kings 8:16-24) and of the reign of his son Ahaziah, (~~1205~~2 Kings 8:25-29).

Ver. 1. *Then spoke Elisha unto the woman (whose son he had restored to life), etc.]* His hostess at Shunem, (~~1208~~2 Kings 4:8-17) the following he said to her, not after the famine in Samaria, but before it, as some circumstances show:

saying, arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn; with the greatest safety to her person and property, and with the least danger to her moral and religious character:

for the Lord hath called for a famine, and it shall also come upon the land seven years: which Jarchi says was the famine that was in the days of Joel; it was, undoubtedly, on account of the idolatry of Israel, and was double the time of that in the days of Elijah.

Ver. 2. *And the woman arose, and did after the saying of the man of God,* etc.] Whose words she had reason to believe; she having a son given to her according to his word, and this restored to life, when dead, through his intercession:

and she went with her household, and sojourned in the land of the Philistines; which was not far from her native place, and where there was plenty of food, and she could have as free an exercise of her religion as in the idolatrous kingdom of Israel.

Ver. 3. *And it came to pass, at the seven years end, that the woman returned out of the land of the Philistines,* etc.] Either hearing that the famine was over, or believing that it was, the time being expired the prophet fixed for it:

and she went forth to cry unto the king for her house, and for her land; which her nearest relations in her absence had seized upon, as heirs to them; or those in whose hands she had intrusted them refused, upon her return, to deliver them to her; or the king's officers had seized upon them for him, as forfeited to the crown by her going out of the land without leave; and now she needed a friend to speak for her to the king, which, in time past, she had no occasion for, and thought she never should, (see ^{<12413>}2 Kings 4:13).

Ver. 4. *And the king talked with Gehazi the servant of the man of God,* etc.] Elisha's servant, just at the same time the woman made her application to him; so that this was before he was dismissed from the service of the prophet, and consequently before the affair of Naaman's cure, and so before the siege of Samaria:

saying, tell me, I pray thee, all the great things that Elisha hath done; the miracles he wrought, as the dividing of the waters of Jordan, and healing those near Jericho; the affair of procuring water for the armies of the three kings in Edom he needed not to relate, since Jehoram was an eyewitness thereof; the next was the multiplying the widow's cruse of oil, when he in course came to those that were done for the Shunammite woman.

Ver. 5. *And it came to pass, as he was telling the king how he had restored a dead body to life,* etc.] Which was the Shunammite's son:

that, behold, the woman whose son he had restored to life cried to the king for her house, and for her land; came and presented her petition to the king at that very instant:

and Gehazi said, my lord, O king, this is the woman, and this is her son, whom Elisha restored to life; the very person I am speaking of.

Ver. 6. *And when the king asked the woman, she told him,* etc.] The whole affair; how that she had a son according to the word of Elisha, when she had been barren, and her husband old; that this child was struck with sickness, and died; and that the prophet, through his prayers, restored it to life:

so the king appointed unto her a certain officer; the word signifies an “eunuch”: him he ordered to attend upon her, and assist her, and see to it that she was put into the possession of her house and land:

saying, restore all that was her's, and all the fruits of the field, since the day that she left the land, even till now; not only her house and land, but all the rent, profits, and dues arising from thence during the time of her absence: the Jews except the rent of her house.

Ver. 7. *And Elisha came to Damascus*, etc.] On what account, and when, is not certain, whether to convert Gehazi, as say the Jews^{f102}; or to confirm Naaman in the true religion he professed, for which he might be dismissed from his office, since another man was made general of the Syrian army; or on account of the famine; or rather it may be to anoint, or, however, to declare that Hazael would be king of Syria; (see ^{<1195>}1 Kings 19:15),

and Benhadad the king of Syria was sick; at the time he came thither, where his palace was, and now a Mahometan temple; a very extraordinary building, according to Benjamin the Jew^{f103}:

and it was told him, saying, the man of God is come hither; the famous prophet in Israel, Elisha, through whom Naaman his general had been cured of his leprosy, of whom he had heard so much.

Ver. 8. *And the king said to Hazael*, etc.] The captain general of his army:

take a present in thine hand, and go and meet the man of God, who, perhaps, was not as yet come into the city, only into the region of Damascus: or rather “with thee”; so the Vulgate Latin and Arabic versions; and which Noldius^{f104} approves of, since a burden of forty camels, (^{<1202>}2 Kings 8:9) could not be carried in the hand:

and inquire of the Lord by him, saying, shall I recover of this disease? he did not desire him to pray the Lord that he might recover, only was curious to know whether he should or not, (see ^{<1202>}2 Kings 1:2).

Ver. 9. *So Hazael went to meet him, and took a present with him*, etc.] As was usual when a prophet or seer was consulted, (see ^{<0907>}1 Samuel 9:7)

even of every good thing of Damascus; which was a very fruitful place, and had abundance of gardens and orchards in it, which yielded excellent fruit, and of such it is probable the present consisted, and which was large:

even forty camels' burden: which, as they are strong creatures, will bear a great deal. Abarbinel thinks, bread, flesh, and wine, and fowls, were in the present, but not gold, silver, and raiment, which the prophet had refused to take of Naaman; the Jews have a fable, that there was a precious stone in it, worth all the good things of Damascus:

and came and stood before him, and said, thy son Benhadad, king of Syria, hath sent me to thee, saying, shall I recover of this disease? he calls him his son, in veneration of the prophet as a father, as such men were called.

Ver. 10. *And Elisha said unto him, go, say unto him, thou mayest certainly recover,* etc.] That is, of the disease; and there was not only a probability that he might recover of it, it not being a mortal one, but a certainty that he should not die of it, as he did not, but die a violent death, which the prophet predicts in the next clause; though some take these words not as a command, what he should say, but as a prediction of what he would say; that he would go and tell him he should certainly recover, because he would not discourage him, though the prophet assures him in the next clause that he should die: there is a various reading of these words; we follow the marginal reading, but the textual reading is, “say, thou shall not certainly recover”, or “in living live”; which agrees with what follows:

howbeit or “for”

the Lord hath showed me, that he shall surely die; though not of that sickness, nor a natural death, but a violent one, and that by the hand of this his servant, though he does not express it.

Ver. 11. *And he settled his countenance steadfastly,* etc.] Refrained himself as much as possible, that he might not weep, as some Jewish writers interpret it; or, as others, he turned his face on one side, and covered it with his hands, that Hazael might not see him weep; or rather he set his face on Hazael, and looked at him so wistly:

until he was ashamed; that is, Hazael; the prophet looked him out of countenance:

and the man of God wept; at the thought of what calamities the man before him, he looked on, would be the cause of in Israel, as the following words show.

Ver. 12. *And Hazael said, Why weepeth my lord?* etc.] Imagining it was for the death of Benhadad he had predicted, for which he could see no reason; of the title, “my lord”, (see ^{<1187>}1 Kings 18:7)

and he answered, because I know the evil that thou wilt do unto the children of Israel; which he foresaw by a spirit of prophecy; and Israel being his own people, he sympathized in their calamities before they came:

their strong holds wilt thou set on fire; which should be taken by him, (see ^{<1182>}2 Kings 10:32)

and their young men wilt thou slay with the sword; in battle:

and wilt dash their children; against rocks and stones, or stone walls, or upon the ground, floor, or pavement, as was usual in war ^{f105}, (see ^{<1179>}Psalms 137:9),

and rip up their women with child: which was the height of barbarity and cruelty. Ben Gersom and Ben Melech interpret this of breaking down the walls of fortified cities, built strong, like hills and mountains; but this is supposed in the first clause.

Ver. 13. *And Hazael said, but what, [is] thy servant a dog, that he should do this great thing?* etc.] What dost thou take me to be, a vile, impudent, fierce, and cruel creature, as a dog, to be guilty of so great inhumanity and barbarity as this? or what is thy servant? a dog, a mean abject creature, of no power and authority, incapable of doing such great things spoken of? to which sense not only what is predicted of him, said to be great, inclines, but what follows:

and Elisha answered, the Lord hath showed me that thou shalt be king over Syria; and that thou shalt have power enough to do this; this declaration, according to Ben Gersom, was the anointing of him, predicted (^{<1195>}1 Kings 19:15).

Ver. 14. *So he departed from Elisha, and came to his master,* etc.] Benhadad king of Syria:

who said to him, what said Elisha to thee? concerning his recovery, which was the thing uppermost in his mind, and he was eagerly desirous to know how it would be:

and he answered, he told me that thou shouldest surely recover; which was false; for he only said that he “might”, and not that he should; and he concealed what he also declared, that though he might recover of his disease, yet that he should surely die in another way.

Ver. 15. *And it came to pass on the morrow*, etc.] In such haste was Hazael to be king, as the prophet said he would be:

that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died; not that Benhadad took or ordered such a cloth to be dipped and laid on his own face, to allay the violent heat in him; but Hazael did this, and perhaps under such a pretence; but his real design was to strike in the heat, or suffocate him; for such a thick cloth, one of the bedclothes, made of goats’ hair, as is supposed, being dipped in water, would suck in a great deal; and being laid on his face, would press hard, and he not able to throw it off, it would let in much water into his mouth and nostrils, and suffocate him, without leaving any marks of violence, which might render his death suspicious:

and Hazael reigned in his stead; having an interest in the army, of which he was general, and perhaps had done some exploits which had recommended him to the regard of the people.

Ver. 16. *And in the fifth year of Joram the son of Ahab king of Israel*, etc.] Who began his reign in the eighteenth year of Jehoshaphat, (^{<1181>}2 Kings 3:1).

Jehoshaphat being then king of Judah; as he continued to be two years more; for this must be in the twenty third year of his reign, and he reigned twenty five years, (^{<1120>}1 Kings 22:42).

Jehoram the son of Jehoshaphat king of Judah began to reign; according to Dr. Lightfoot^{f106}, there were three beginnings of his reign; “first”, when his father went with Ahab to Ramothgilead, when he was left viceroy, and afterwards his father reassumed the kingdom; the “second” time was, when Jehoshaphat went with the kings of Israel and Edom against Moab; and this is the time here respected, which was in the fifth of Joram king of Israel; and the “third” time was, at the death of his father; but knew his father was living.

Ver. 17. *Thirty and two years old was he when he began to reign*, etc.] The second time, in the lifetime of his father:

and he reigned eight years in Jerusalem; which ended in the twelfth year of Joram king of Israel, (^{<1185>}2 Kings 8:25).

Ver. 18. *And he walked in the way of the king's of Israel, as did the house of Ahab*, etc.] Imitated them in idolatry:

for the daughter of Ahab was his wife; whose name was Athaliah, (^{<1186>}2 Kings 8:26), and by her he was drawn into idolatrous practices; of such bad consequence are marriages with idolaters; it is very much that so good a king as Jehoshaphat his father was should contract such an affinity; he suffered for it in more instances than one:

and he did evil in the sight of the Lord; was guilty of idolatry, than which nothing was more displeasing to the Lord; for he made high places, and compelled his subjects to commit idolatry, (^{<1211>}2 Chronicles 21:11).

Ver. 19. *Yet the Lord would not destroy Judah for David his servant's sake*, etc.] Not for his merits, but for the mercy he assured him of:

as he promised him to give to him always a light, [and] to his children; or a kingdom, as the Targum; therefore he would not utterly destroy the tribe, nor suffer the sceptre or government to depart from it till the Messiah came, (see ^{<1211>}Psalm 132:11,17).

Ver. 20. *In his days Edom revolted from under the hand of Judah*, etc.] Who had been tributary to Judah ever since the times of David, for the space of one hundred and fifty years:

and made a king over themselves; for though they are said to have kings, those were only deputy kings, as in (^{<1227>}1 Kings 22:47) and now the prediction of Isaac began to be accomplished, (^{<1274>}Genesis 27:40).

Ver. 21. *So Joram went over to Zair*, etc.] A city in Edom, the same with the Zaara of Ptolemy^{f107}; some take it to be the same with Seir, the mountain or country of that name:

and all the chariots with him; all the chariots of war he had:

and he rose by night, and smote the Edomites which compassed him about; who came out of their cities in great numbers, and surrounded him, he having entered into their country in an hostile way, to subdue them:

and the captains of the chariots: which belonged to the Edomites; those he smote, (^{<1209>}2 Chronicles 21:9)

and the people fled into their tents; the army being routed.

Ver. 22. *Yet Edom revolted from under the hand of Judah unto this day,* etc.] Joram not pursuing the enemy, and taking the advantage of the victory, but returning to his own land, the reason of which follows:

then Libnah revolted at the same time; a considerable city in his own kingdom, a Levitical one; this revolt was occasioned, perhaps, by his idolatrous practices, and which he compelled his subjects to; of this city, (see ^{<1019>}Joshua 10:29 21:13).

Ver. 23. *And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?*] Not in the canonical book of Chronicles, though some of his acts are recorded there, (see ^{<1201>}2 Chronicles 21:1) but in the annals of the kings of Judah, written by persons appointed for that purpose.

Ver. 24. *And Joram slept with his fathers,* etc.] Died as they did:

and was buried with his fathers in the city of David; but not in the sepulchres of the kings, and without any funeral pomp, and without any mourning and lamentation for him, he being not beloved, and his life not at all desirable, (^{<1219>}2 Chronicles 21:19,20),

and Ahaziah his son reigned in his stead; of whom more is said in the following verses.

Ver. 25. *In the twelfth year of Joram the son of Ahab, king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.*] He is called Jehoahaz, and said to be the youngest son of Jehoram, (^{<1217>}2 Chronicles 21:17).

Ver. 26. *Two and twenty years old was Ahaziah when he began to reign,* etc.] In (^{<1221>}2 Chronicles 22:2) he is said to be forty two years of age; for the solution of that difficulty (see Gill on "^{<1221>}2 Chronicles 22:2"):

and he reigned one year in Jerusalem; which was the whole of his reign:

and his mother's name was Athaliah the daughter of Omri king of Israel; that is, his granddaughter; for she was the daughter of Ahab the son of Omri, (^{<1288>}2 Kings 8:18), it was usual for grandchildren to be called children, sons and daughters, and perhaps she might be educated in the family of Omri.

Ver. 27. *And he walked in the way of the house of Ahab, and did evil in the sight of the Lord, as [did] the house of Ahab, etc.]* Worshipping the calves, and Baal also:

for he was the son in law of the house of Ahab; he was the son of Jehoram, who was son-in-law to Ahab, having married his daughter, which accounts for his being guilty of the same idolatrous practices.

Ver. 28. *And he went with Joram the son of Ahab, etc.]* His mother's brother, and so his uncle:

to the war against Hazael king of Syria in Ramothgilead; which he went to recover out of the hands of the king of Syria, as his father Ahab had attempted in his time; in which he was assisted by Jehoshaphat, as now Joram was by a grandson of his:

and the Syrians wounded Joram; as they did his father Ahab at the same place, though his wound was not mortal, as his father's was.

Ver. 29 *And King Joram went back, etc.]* From Ramoth, having taken it, and left his army there:

to be healed in Jezreel of the wounds which the Syrians had given him at Ramah; the same with Ramothgilead:

when he fought against Hazael king of Syria; for Benhadad being dead, he was now king in his room, (^{<1785>}2 Kings 8:15)

and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick; of the wounds which he had received, which might occasion a feverish disorder; and so it was brought about in Providence that Ahaziah should here meet with the destruction appointed for him, of which in the following chapter. (see ^{<14217>}2 Chronicles 22:7).

CHAPTER 9

INTRODUCTION TO 2 KINGS 9

In this chapter we are told that one of the sons of the prophets was sent by Elisha to anoint Jehu king of Israel, and to order him to smite and destroy the whole house of Ahab, (^{<1301>}2 Kings 9:1-10), which being done unto him, and the order received by Jehu, he acquainted his captains with it, (^{<1301>}2 Kings 9:11-15), who set out with him immediately to Jezreel, (^{<1306>}2 Kings 9:16-21), where he slew Joram king of Israel, (^{<1302>}2 Kings 9:22-26), and Ahaziah king of Judah, (^{<1307>}2 Kings 9:27-29), and Jezebel, the widow of Ahab, and mother of Joram, (^{<1308>}2 Kings 9:30-37).

Ver. 1. *And Elisha the prophet called one of the children of the prophets,* etc.] Who the Jews generally say ^{f108} was Jonah the son of Amittai:

and said, gird up thy loins; his loose and long garments about his loins, for quicker dispatch in travelling:

and take this box of oil in thine hand; for an use after directed to:

and go to Ramothgilead; where Joram had left his army with his captains, to keep the city from the Syrians.

Ver. 2. *And when thou comest thither,* etc.] To Ramothgilead; but from whence he went is uncertain, doubtless where there was a school of the prophets, perhaps that which was erected near Jordan, on the other side of which lay Ramothgilead, (^{<1301>}2 Kings 6:1,2),

look out there Jehu the son of Jehoshaphat the son of Nimshi; the same that Elijah was ordered to anoint, but it was deferred till now, a reprieve being granted to Ahab upon his humiliation, (^{<1196>}1 Kings 19:16 21:29),

and go in, and make him arise up from among his brethren; the captains of the army:

and carry him into an inner chamber; a chamber within a chamber, as in the original; this he was to do for secrecy, that it might not be seen what he did to Jehu; and lest he should be prevented doing it by the captains, or be

exposed to danger for doing it; since that might be deemed treason to do what he was to do, and did, as follows.

Ver. 3. *Then take the box of oil, and pour it on his head,* etc.] When in the chamber together alone:

and say, thus saith the Lord, I have anointed thee king over Israel; which was done, not with the anointing oil in the temple, which could not be come by; and with which, as Kimchi from their Rabbins says, only the kings of the house of David were anointed, and they only when there was a division, or the crown was translated to another family, as was the case now; but with common oil, or the oil of balsam, such as the prophet had in his house:

then open the door and flee, and tarry not; lest he should be examined by the captains, and come into danger; though before he went out he was to say what is recorded in (~~2~~¹⁰⁹ 2 Kings 9:7-10).

Ver. 4. *So the young man, even the young man the prophet, went to Ramothgilead.*] It is repeated, that it might be observed that it was a young man that went, who was more fit for this service than Elisha, partly because of his age, and partly because he would be less known; as also his age is remarked, this being a bold and daring action in a young man to anoint a new king, as well as it was honourable; and moreover, he was not only one of the sons of the prophets, but was a prophet himself, though young, and still a more fit person for such a service; though the Targum is, a young man, a disciple of the prophets.

Ver. 5. *And when he came, behold, the captains of the host were sitting,* etc.] Either at a table, being at dinner, or at a council of war:

and he said, I have an errand unto thee, O captain; looking and directing his speech to Jehu; or, “I have a word to thee”^{f109}; something to say to thee, intimating that he desired to speak to him alone:

and Jehu said, unto which of all us? not perhaps at first thoroughly understanding who he meant; or however was willing to have it repeated and explained, that it might be manifest to the whole company that he was intended:

and he said, to thee, O captain; and to him only.

Ver. 6. *And he arose, and went into the house,* etc.] Into the inner chamber in it:

and he poured the oil on his head, and said unto him, thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel; for though they were fallen into idolatry, and from the pure worship of God, yet the Lord had still a right unto them, and as yet he had not wrote a “Loammi” (^{<300B>}Hosea 1:9) upon them; and there were many among them which had not bowed the knee to Baal.

Ver. 7. *And thou shalt smite the house of Ahab thy master,* etc.] For Jehu was one of Ahab’s captains, as he was now one of his son’s, as appears from (^{<1305>}2 Kings 9:25), but this was to be no objection with him to the destroying of his house, as being an act of high treason, since he had an order for it from the King of kings, and Lord of lords; which otherwise would have seemed unlawful and criminal, and what follows will sufficiently vindicate the justice of God in it:

that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel; who killed the prophets of the Lord, and caused to be put to death Naboth the servant of the Lord, and now their blood was to be avenged on her and her son Joram, and all her family.

Ver. 8. *For the whole house of Ahab shall perish,* etc.] Be cut off by death, and that in a violent manner, not one should escape:

and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel; of these phrases, (see Gill on “^{<1140>}1 Kings 14:10”) (see Gill on “^{<1221>}1 Kings 21:21”)

Ver. 9. *And I will make the house of Ahab,* The same is threatened, (see Gill on “^{<1222>}1 Kings 21:22”).

Ver. 10. *And the dogs shall eat Jezebel in the portion of Jezreel,* etc.] Or in the field of Jezreel; the Targum is, the inheritance of Jezreel; this is also threatened, (^{<1223>}1 Kings 21:23)

and [there shall be] none to bury her; or nothing of her to bury, as Kimchi, all being eaten up but her skull, feet, and the palms of her hands, (see ^{<1335>}2 Kings 9:35)

and he opened the door, and fled; that is, the young man of the sons of the prophets, as soon as he had said the above words, as he was ordered, lest he should be taken up for a traitor.

Ver. 11. *Then Jehu came forth to the servants of his lord,* etc.] The rest of the captains of the army, who served under Joram as he did:

and one said unto him, is all well? one of the captains, the greatest of them, as Kimchi; he inquired whether he brought any ill news, since he came and went in such haste:

wherefore came this mad fellow to thee? so profane men, especially the worshippers of Baal, as those captains might be, were wont to call the prophets of the Lord, because of their habit, their manner of living, and the gestures they sometimes used in prophesying, and especially because of the things they prophesied of; and even prophets were sometimes called so, because, in the time of their prophesying, they appeared as madmen ^{f110}, and in a frenzy:

and he said unto them, ye know the man, and his communication; you saw by his habit of what profession he is, and you may easily guess what he talked of, as such men usually do, about religion, and one whimsical thing or another, reproving men for their sins, and telling them what they ought to do; and such like things you may well imagine he has been talking of to me; you rightly call him a mad fellow, and you may well suppose his discourse was agreeably to his character, and not worth relating and hearing; this he said, to put them off inquiring any further.

Ver. 12. *And they said, [it is] false, tell us now,* etc.] They did not believe he spoke truth, but concealed from them the real matter; which they concluded to be of some importance, by the hastiness of the messenger, the privacy between them, the countenance of Jehu, which discovered thoughtfulness and concern, and the trifling answer he sought to put them off with; all which increased their curiosity, and made them urgent and importunate to know the truth of the matter: and he said,

thus and thus spake he to me; such and such words as above: and particularly

saying, thus saith the Lord, I have anointed thee king over Israel; and no doubt told them that he poured oil on his head, and anointed him, and he might show them the oil.

Ver. 13. *Then they hasted, and took every man his garment, and put it under him on the top of the stairs,* etc.] That is, under Jehu, that he might be raised higher, and put on an eminence above them, agreeably to the high rank and dignity he was raised unto, and which they hereby acknowledged; and that he might be conspicuous to others: and this was done upon the top of the stairs, the first and highest of them, which led up either to an upper room, or to a scaffold erected for this purpose; the Targum is, on the degree of hours, a sun dial, a stone on which were engraven the twelve hours of the day, and which, by the sun's shadow on it, it might be known what hour it was; and at, or upon this stone, they laid their clothes, for Jehu to sit upon; not their wearing apparel, but carpets, or pieces of tapestry, or such like things:

and blew with trumpets, saying, Jehu is king; and they might come the more easily into such an acknowledgment of him as such, though he was anointed by one whom they had just called a mad fellow; being not so well affected to Ahab's family, and having a great respect for Jehu, the chief commander of the army, and especially being under a particular influence of the divine Providence, which moved them to take such a step.

Ver. 14. *So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram,* etc.] He and the captains with him entered into a confederacy to depose Joram, and set him up as king:

now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria; having taken it, he left his army in it, under the command of his captains, of which Jehu was the chief, to keep it from the king of Syria; which gave Jehu a fairer opportunity, having the army at his command, and at a distance from Joram, of forming a conspiracy against him.

Ver. 15. *But King Joram was returned to be healed in Jezreel,* etc.] As is recorded, (~~1889~~ 2 Kings 8:29) and here repeated for the reason above given:

and Jehu said, if it be your minds; to engage one and all, and heartily, in this conspiracy, and to make me king:

then let none go forth nor escape out of the city, to go to tell it in Jezreel; that so Joram might be surprised unawares, and have no opportunity either of fleeing or of preparing for his defence.

Ver. 16. *So Jehu rode in a chariot,* etc.] In great pomp and majesty as a king:

and went to Jezreel: set forward on a march thither with his captains, and part of his army at least, from Ramothgilead; which, according to Bunting^{f111}, was twenty four miles:

for Jordan lay there; to be cured of his wounds, as before observed:

and Ahaziah king of Judah was come down to see Joram; (see ~~189~~2 Kings 8:29).

Ver. 17. *And there stood a watchman on the tower of Jezreel,* etc.] Who could see afar off when an enemy was coming, and his business was to give notice of it; and especially he was now on his watch tower, because the king was there, and this was necessary for his safety:

and he spied the company of Jehu as he came, and said, I see a company; a troop of soldiers, though he did not know who they were, and to whom they belonged, whether they were Syrians or Israelites; which was reported to the king:

and Joram said, take an horseman, and send to meet them, and let him say, is it peace? he might fear some ill had befallen his army at Ramothgilead, and the Syrians had got the advantage of them; or they had made an irruption into his country, and were coming to attack him at Jezreel; or there was an insurrection among his own people.

Ver. 18. *So there went one on horseback to meet him, and said, thus saith the king, is it peace?* etc.] Are things well in the army, or any disturbance in the kingdom? are you come as friends or enemies?

and Jehu said, what hast thou to do with peace? or to ask such a question:

turn thee behind me; which he was obliged to do, Jehu having such a company of soldiers with him; and this he did, that he might carry no tidings to Joram, that he might not know as yet who he and his company were:

and the watchman told, saying, the messenger came to them, but he cometh not again; of this he sent word to the king what he had observed.

Ver. 19. *Then he sent out a second on horseback, which came to them, and said,* etc.] The same as the first messenger did, and had the same answer, and was bid to do the same as in the preceding verse.

Ver. 20. *And the watchman told, saying, he came even unto them, and cometh not again,* etc.] Was detained, as the other was:

and the driving is like the driving of Jehu the son of Nimshi; for, coming nearer, the watchman could discern the manner of his driving:

for he driveth furiously; in great haste, making much speed, being a man of a very warm and active spirit; and now being eager to come up with Joram, and seize him unprepared, and ascend the throne; the Targum is the reverse, “for he driveth quietly or slowly,”

being desirous of drawing Joram out of the city, and get him into his hands, and slay him, that he might not have the trouble of besieging the place, which was able to hold out some time against him; and besides, he remembered the prophecy of Elisha, that Naboth’s blood would be requited in the field of Jezreel, (~~1~~² Kings 9:26), and therefore was desirous of drawing him out of the city, in order to slay him there.

Ver. 21. *And Joram said, make ready,* etc.] The chariot, put to the horses; bind them, as the word signifies, to the chariot:

and his chariot was made ready; by his servants immediately:

and Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; not both in the same chariot, but each in his own, for the sake of greater magnificence:

and they went out against Jehu; not in an hostile manner, for they had no notion of him as an enemy; though it is much they had no suspicion of him by his detaining the messengers; but Joram perhaps thought he was desirous of delivering his message himself; and in honour to him, and also being eager to know what it was, went out to meet him:

and met him in the portion of Naboth the Jezreelite; which had been his, and where, or near it, he was stoned, and his blood shed; a very inauspicious place to meet him in.

Ver. 22. *And it came to pass, when Joram saw, Jehu, that he said, is it peace, Jehu?* etc.] Have things gone well at Ramothgilead? art thou come in triumph from thence? or obliged to fly from the Syrians? or art thou come in a peaceable, or in an hostile manner to me?

and he answered, what peace; canst thou expect at home or abroad, from me or others:

so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? which may be understood both literally of corporeal whoredom, and diabolical arts she was addicted to, and figuratively of idolatry, often called whoredom in Scripture, and of the wicked arts and methods she made use of to inveigle and entice persons into it; and both these very often went together; (see Na 3:4) and of which Joram was guilty, at least in part; he connived at all in her, and did not attempt to restrain her, and therefore had no claim to peace, protection, and safety.

Ver. 23. *And Joram turned his hand, and fled,* etc.] Taking hold of the horses' reins with it to turn them, or by the motion of it directing the charioteer to turn them back towards Jezreel, whither he fled:

and said to Ahaziah, there is treachery, O Ahaziah; a conspiracy formed, and rebellion raised by the captains, at the head of which he supposed Jehu was.

Ver. 24. *And Jehu drew a bow with his full strength,* etc.] To give the arrow all the force he could;

and smote Jehoram between his arms; that is, between his shoulders, his back being turned to him, and the chariot an open one:

and the arrow went out at his heart: quite through him:

and he sunk down in his chariot; and died immediately.

Ver. 25. *Then said [Jehu] to Bidkar his captain,* etc.] Not Joram's, but Jehu's captain, though he had been the former's, and his father Ahab's also:

take up, and cast him in the portion of the field of Naboth the Jezreelite; near to which they were:

for remember how that, when I and thou rode together after Ahab his father; either in the same chariot, or on horseback side by side, his guards or retinue following him two and two:

the Lord laid this burden upon him; this heavy denunciation of vengeance by Elijah the prophet; and they being together, and pretty near, heard it, as he might remember, which follows.

Ver. 26. *Surely I have seen yesterday the blood of Naboth*, etc.] These are the words of the Lord to Elijah the day after Naboth was put to death:

and the blood of his sons, said the Lord; who were put to death with him, that there might be no heirs to the estate:

and I will requite thee in this place: take vengeance here, as he now did on his son:

now therefore take [and] cast him into the plat [of ground], according to the word of the Lord; whereby it would be fulfilled, (see ^{<1219>}1 Kings 21:19), more is here recited than there, which Jehu well remembered.

Ver. 27. *But when Ahaziah the king of Judah saw this*, etc.] That Joram was slain:

he fled by the way of the garden house, which perhaps stood upon the spot where Naboth's vineyard was, turned into a garden by Ahab:

and Jehu followed after him; as far as Samaria, where he was hid, (^{<4219>}2 Chronicles 22:9),

and said, smite him also in the chariot; this order he gave to his soldiers, to do to him as he had done to Joram: and they did so,

at the going up to Gur, which is by Ibleam; a city in the tribe of Manasseh, (^{<6711>}Joshua 17:11),

and he fled to Megiddo; after he was wounded; another city in the same tribe, (^{<6711>}Joshua 17:11),

and died there; at Megiddo; though some think that from thence he was had by his servants to Samaria, and there hid, and, being found, was brought from thence to Jezreel, where he was slain, and died. Jehu was ordered to destroy the whole house of Ahab, and Ahaziah was of that house by his mother's side, and walked in the way of it, and was in conjunction with it, and perished therewith; this, though here recorded, was after the death of Jezebel, and of the seventy sons of Ahab, and of the brethren of Ahaziah.

Ver. 28. *And his servants carried him in a chariot to Jerusalem*, etc.] With the leave of Jehu, because he was the grandson of Jehoshaphat, a sincere worshipper of God, (^{<4219>}2 Chronicles 22:9),

and buried him in his sepulchre with his fathers in the city of David; (see ^{<1123>}1 Kings 22:50).

Ver. 29. *And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.*] In (^{<1185>}2 Kings 8:25), it is said to be in the twelfth year of his reign; it was at the close of the eleventh, and the beginning of the twelfth; or he began to reign with his father in the eleventh as here, and in the twelfth as there, when his father was dead.

Ver. 30. *And when Jehu was come to Jezreel, Jezebel heard of it, etc.*] And of what he had done to Joram:

and she painted her face; or put “stibium” on her eyes; a sort of paint, to make them look beautiful perhaps the same with powder of lead ore, the Moors now use to tinge their eyebrows with, and make them look black, which they reckon graceful, (see Gill on “^{<3230>}Ezekiel 23:40”), this custom now obtains among the white Indians, who, to heighten the lustre of their complexion, and render their eyes more languishing, put a little black about them ^{f112}:

and tired her head; dressed her head in the most elegant manner; not with a view to tempt Jehu, which she could not expect, being an aged woman; but for grandeur and majesty, and in the pride and haughtiness of her spirit, which she retained to the last, and resolved to keep up and show in her extremity and calamity:

and looked out at a window; in a bravado, as fearless of Jehu, and to dash him out of countenance if she could; or she might hope, by such a graceful and majestic appearance she made, that he would be moved to spare her life; though this does not so well agree with what follows as the former.

Ver. 31. *And as Jehu entered in at the gate, etc.*] Either of the city of Jezreel, or of the king’s palace:

she said, [had] Zimri peace, who slew his master? Elah the son of Baasha king of Israel; no, he had not; he reigned but seven days, and, being besieged, burnt the king’s house over him, and died, (^{<1160>}1 Kings 16:10,18), suggesting that the like would be his fate, who had slain his master Joram; or the words may be rendered, “O Zimri, the slayer of his master”; calling Jehu so, because of his likeness to Zimri.

Ver. 32. *And he lifted up his face to the window*, etc.] On hearing the above words;

and said, who is on my side, who? and will assist in taking vengeance on this haughty, imperious, and abusive woman:

and there looked out to him two or three eunuchs; who used to wait on her, as such did on women of quality, and attend them in their bedchambers; these, by their looks, signified they were ready to do any thing Jehu should direct them, Jezebel having been, perhaps, a very cruel mistress to them, and so was hated by them; and they might hope, by pleasing Jehu, to be continued at court in their office.

Ver. 33. *And he said, throw her down*, etc.] Out of the window upon the ground:

so they threw her down; took her up, and cast her headlong, as they were bid:

and some of her blood was sprinkled on the wall; of the palace where she was:

and on the horses; which drew the chariot of Jehu:

and he trod her underfoot; with his horses; according to Kimchi, her sentence, and so her death, was stoning, as a retaliation of Naboth; for stoning was done two ways, both by casting down persons on stones, and by casting stones upon them, (see Gill on “~~4178~~ Acts 7:58”).

Ver. 34. *And when he was come in*, etc.] To the palace:

he did eat and drink; to refresh himself after so long a march, and doing such execution:

and said, go see now this cursed woman; who had been the means of bringing a curse on Israel through her idolatry, and upon Ahab and his family, and upon herself, body and soul, being cursed of God and of men:

and bury her; forgetting the prophecy concerning her, though afterwards he remembered it:

for she is a king's daughter: the daughter of Ethbaal king of the Zidonians, (~~1165~~ 1 Kings 16:31) and therefore, in honour to royal dignity, though a cursed woman, he ordered the interment of her; or “though” she is the

daughter of one of the kings of the nations of the world, as Kimchi, yet honour must be given to whom it is due.

Ver. 35. *And they went to bury her*, etc.] The servants of Jehu, according to his orders and instructions;

but they found no more of her than the scull, and the feet, and the palms of her hands; the flesh, and even all the rest of her bones, being devoured by dogs, so that there was scarce anything of her to be buried, as in (^{<1190>}2 Kings 9:10), something similar to this happened to Ascleterion, a mathematician, as related by Suetonius^{f113}.

Ver. 36. *Wherefore they came again, and told him*, etc.] How things were, and what only could be found of Jezebel:

and he said, this is the word of the Lord; or the fulfilment of it:

which he spake by his servant Elijah the Tishbite, saying; as in (^{<1212>}1 Kings 21:23).

Ver. 37. *And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel*, etc.] For upon this spot her carcass fell when thrown out of the window of the king's palace, and here it was left; for the vineyard of Naboth the Jezreelite, which was in the portion of Jezreel, was next to the palace, (^{<1201>}1 Kings 21:1), there seems to be some allusion to her name Jezebel, which signifies "where is dung?"

so that they shall not say, this is Jezebel; there being nothing left of her to be seen or pointed to, nor any grave nor monument over it on which was such an inscription, here lies Jezebel; or that might lead posterity to say, this is Jezebel's grave. Now though the words of this verse are not recorded elsewhere, as the words of the Lord, by Elijah, yet as Jehu was present when they were spoken, and within the hearing of them, he now remembered them, and could repeat them, these circumstances bringing them fresh to his mind.

CHAPTER 10

INTRODUCTION TO 2 KINGS 10

This chapter gives a further account of the destruction of the house of Ahab by Jehu, or his orders, even of all his sons and relations, (^{<1201>}2 Kings 10:1-11), and also of the brethren of Ahaziah king of Judah, (^{<1202>}2 Kings 10:12-14), of his taking up Jehonadab the son of Rechab into his chariot, to be a witness of his zeal for the Lord, (^{<1205>}2 Kings 10:15-17), and of his gathering together the prophets, priests, and worshippers of Baal, and slaying them, (^{<1208>}2 Kings 10:18-25) and of his extirpation of the idolatry of Baal, (^{<1209>}2 Kings 10:26-28), nevertheless he continued the worship of the calves, (^{<1209>}2 Kings 10:29-31) wherefore Israel was distressed by the king of Syria, (^{<1209>}2 Kings 10:32,33) and the chapter is concluded with the reign and death of Jehu, (^{<1209>}2 Kings 10:34,35).

Ver. 1. *And Ahab had seventy sons in Samaria*, etc.] These might not be all his immediate sons, but some of them his grandsons, as such are sometimes called in Scripture:

and Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel; who fled thither, perhaps on Jehu's coming to Jezreel, having slain Joram, being the metropolis of the kingdom, to consult about a successor, or how to oppose Jehu, and to frustrate his designs: but the Septuagint version is, "to the rulers of Samaria", which seems most likely to be the true reading:

to the elders; the civil magistrates of the city of Samaria:

and to them that brought up Ahab's children: who had the care of their education; who either always dwelt at Samaria, being the royal city, or were sent with their charge thither, when Joram went to Ramothgilead, for safety, supposing he should be worsted by the Syrians; or they fled thither with them upon the death of Joram:

saying; as follows.

Ver. 2. *Now as soon as this letter cometh to you, seeing your master's sons are with you*, etc.] Sons of Ahab, and some of Joram, and all either the sons or grandsons of Ahab:

and there are with you chariots and horses; military ones:

a fenced city also: as Samaria was, well walled and fortified, and able to hold out a long siege:

and armour; of all sorts, to arm themselves and people with in their defence.

Ver. 3. *Look even out the best and meetest of your master's sons*, etc.] Most fit for government, whether on account of age or proper qualifications, and wisdom, courage, etc.

and set him on his father's throne; proclaim him king:

and fight for your master's house; that the crown may continue in his family; all which he did not desire might be, but in this sarcastic and sneering manner dares them to do it.

Ver. 4. *But they were exceedingly afraid*, etc.] They were intimidated at once; for they saw the purport of those letters, that should they attempt anything of this kind, he would come upon them with his forces:

and said, behold, two kings stood not before him; the kings of Israel and Judah, Joram and Ahaziah; but they were unarmed, and therefore how should they stand before an armed body of men Jehu had with him? this shows the pusillanimity of these men to make use of such an argument as this:

how then shall we stand? that is, before Jehu; but they were in much better circumstances than the two kings, as they are truly represented in (~~2~~¹ Kings 10:2).

Ver. 5. *And he that was over the house*, etc.] The king's palace in Samaria, who had the custody, care, and government of it:

and he that was over the city; the commander and governor of it, that had the highest post in it under the king;

the elders also all other subordinate officers and magistrates:

and the bringers up of the children; who had the education of the king's sons committed to them:

sent to Jehu, saying, we are thy servants, and will do all that thou shall bid us. They were ready to do homage, and swear allegiance to him as their king, and obey all his commands as faithful subjects:

we will not make any king; or set up any on the throne, no, not any of the sons or grandsons of Ahab:

do thou that which is good in thine eyes, we will never oppose thee.

Ver. 6. *Then he wrote a letter the second time to them,* etc.] Having gained his point by the former:

saying, if ye be mine, acknowledge yourselves my subjects and servants;

and if ye will hearken to my voice; obey my commands:

take ye the heads of the men your master's sons; that is, take off their heads:

and come to me to Jezreel by tomorrow this time meaning with the heads along with them:

(now the king's sons, being seventy persons, were with the great men of the city, which brought them up;) they were in their houses, and under their tuition, and so had an authority over them, and could dispose of them at pleasure; they were not ordinary persons to whose care they were committed, but the principal men of the city.

Ver. 7. *And it came to pass, when the letter came to them,* etc.] They did not in the least hesitate, but immediately complied with the contents of it:

that they took the king's sons, and slew seventy persons; which was the whole number of them:

and put their heads in baskets, and sent them to Jezreel; as a present to Jehu, just as they carried the firstfruits, as Abarbinel observes.

Ver. 8. *And there came a messenger, and told him, saying, they have brought the heads of the king's sons,* etc.] Perhaps this messenger to Jehu came from the great men of Samaria themselves, to let him know that they had obeyed his orders:

and he said, lay ye them in two heaps at the entering in of the gate until the morning; very probably it was towards or at the evening they were brought; and he ordered them to be taken out of the baskets, and laid in two heaps at the entering of the gate of the city, that they might be taken notice of, and publicly viewed by the people that passed and repassed the gate; and where they met in great numbers, either on account of the market there, or court of judicature there held, especially in mornings; and here they were to remain till the morning, though not without a guard, that they might still be more exposed to view; Noldius^{f14} renders it, “without the door of the gate”, for they were brought at night, when the gate was shut.

Ver. 9. *And it came to pass in the morning, that he went out, and stood, and said to all the people*, etc.] Who were gathered together to this shocking sight, or on the above accounts:

ye be righteous; having had no concern in taking off the heads of those men:

behold, I conspired against my master, and slew him; I own it, and some may blame me for it, and charge me with treason and murder:

but who slew all these? not he, but the chief men of Samaria, and therefore must be more guilty than he, having shed the blood of so many persons, who had not offended against God and man to so great a degree as Joram; this he said to lessen his own sin, and wipe off the reproach of it, that his character might appear fairer in the eyes of the people, concealing, at the same time, his orders for the slaying of them.

Ver. 10. *Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab*, etc.] He would have them observe, that all this, and what else should follow of the same kind, were and would be brought about by the providence of God, according to divine predictions, and as just punishments on Ahab’s family for their sins; and therefore neither he nor others were to be blamed for what was done, since they were only instruments made use of by the Lord, who both foretold all this, and gave orders for the execution of it:

for the Lord hath done that which he spake by his servant Elijah; (see ^{<122>}1 Kings 21:21,29).

Ver. 11. *So Jehu slew all that remained of the house of Ahab in Jezreel,* etc.] Which to do, and to justify himself in so doing, was the design of what he said in the preceding verses:

and his great men; his ministers of state and counsellors, that advised him to, and abetted him in his idolatrous practices, and so justly suffered for the same; and perhaps some of them at least were those very men that cut off the heads of his sons in complaisance to Jehu:

and his kinsfolks: more distantly related to him or his acquaintance and familiars, his associates in sin and wickedness:

and his priests: who officiated for him and offered his sacrifices to Baal; the priests he kept in his palace, and ate at his table:

until he left him none remaining; either of his kindred or his priests, that is, that were at Jezreel; for there were others at Samaria, (⁴²⁰⁷2 Kings 10:17,19).

Ver. 12 *And he arose and departed, and came to Samaria,* etc.] To make a clear riddance there of all that belonged to Ahab, as at Jezreel, and abolish idolatry there:

and as he was at the shearing house in the way; or, “the house of the binding of the shepherds”, who, in shearing their sheep, bind their legs together; the Targum is,

“the house of the gathering of the shepherds;”

where they used to meet and converse together; with some it is the proper name of a place, Bethoked, a country village between Jezreel and Samaria. Jerom speaks ^{f115} of a village of this name, situated in a large plain, about fifteen miles from a place called Legion, which village he takes to be this here.

Ver. 13. *Jehu met with the brethren of Ahaziah king of Judah,* etc.] At the above place; these were the sons of his brethren, called his brethren, as Lot was called Abraham’s brother, being his brother’s son; for as for his brethren, they had been slain by the Arabians before he was made king, (⁴²¹⁸2 Chronicles 22:1,8),

and said, who are ye? though perhaps he knew who they were:

and they answered, we are the brethren of Ahaziah; the sons of his brethren:

and we go down to salute the children of the king, and the children of the queen; meaning either the children of Ahab and Jezebel, or of Joram and his queen; for they knew nothing of the death of Joram and Jezebel, and the revolution made in the kingdom, and therefore with great simplicity tell who they were, and where they were going, and on what account.

Ver. 14. *And he said, take them alive,* etc.] Gave orders to his guards to seize them, and make them captives:

and they took them alive, and slew them at the pit of the shearing house; where they washed the sheep when they sheered them;

[even] forty and two men, neither left he any of them; they being, by their grandmother's side, of the house of Ahab, and so within the commission of Jehu to slay them, at least as he thought; though his chief view might be, lest they should make any pretensions to the crown, being descended from that house, or should hereafter attempt to avenge the death of their relations; but by the judgment of God they were cut off as idolaters.

Ver. 15. *And when he was departed thence,* etc.] From Bethkeded, or the shearing house:

he lighted on Jehonadab the son of Rechab coming to meet him; a Kenite, a descendant of Jethro, the father-in-law of Moses, a wise and good man, as appears by the laws and rules he gave to his posterity, who continued to the times of Jeremiah, and were then observant of them, (²⁴⁸⁶Jeremiah 35:6-10) this good man hearing of Jehu's coming to the throne, and of his destruction of the idolatrous family of Ahab, and of his zeal for the worship of God, and against idolatry, came forth from his tent to meet him, and congratulate him upon it:

and he saluted him; Jonadab saluted Jehu, according to Abarbinel; or "blessed him"^{f116}, wished him all happiness in his kingdom, and success in the reformation of it; though most understand it of Jehu's saluting Jonadab, which seems best to agree with the following:

and said to him, is thy heart right, as my heart is with thy heart? that is, hast thou the same cordial affection and sincere respect for me as I have for thee?

and Jehonadab answered, it is: to which some join the next clause, and read, “and it is”; which is doubling the answer, for the confirmation of it, as Kimchi says; though he also observes, that the latter may be interpreted as the answer of Jehu, by way of interrogation, “is it?”,

then give me thine hand; and to the same purpose is our version,

if it be, and he gave [him] his hand; Jonadab gave Jehu his hand as a token of sincere friendship ^{f117}, and cordial respect, and for the confirmation of the covenant between them, as Ben Melech; who also observes, that Jehu might bid him give him his hand to help him up into the chariot, since it follows,

and he took him up to him into the chariot; to ride with him to Samaria; the company of such a man, so famous for wisdom and goodness, he knew would give him much countenance among the people, and sanction to what he did.

Ver. 16. *And he said, come with me, and see my zeal for the Lord of hosts,* etc.] In destroying idolaters and idolatry, with an intent to do which he was going to Samaria; this seems to savour very much of vain glory, hypocrisy, and a pharisaical spirit:

so they made him ride in his chariot; the servants of Jehu by his order opened the chariot door, and assisted Jonadab in getting into it.

Ver. 17. *And when he came to Samaria, he slew all that remained unto Ahab in Samaria,* etc.] All that were in any connection with him, as related to his family, or as ministers of his in civil or religious things:

till he had destroyed him; his whole house, as he was ordered:

according to the word of the Lord, which he spake to Elijah; which is observed, to show the exact fulfilment of prophecy, (see ^{<122>}1 Kings 21:21).

Ver. 18. *And Jehu gathered all the people together,* etc.] The people of Samaria, at least the principal of them:

and said unto them, Ahab served Baal a little, [but] Jehu shall serve him much; which some understand as spoken ironically; but the words seem to be spoken with a design to deceive the idolatrous inhabitants of Samaria, making them to believe that he was hearty in the worship of Baal, and

should show a greater respect to it, and more constantly attend it, than Ahab had done; and this he said with a view to draw them to the temple of Baal, and there destroy them, as the sequel shows; and in which he is not to be justified, however good his intention was; for evil is not to be done that good may come.

Ver. 19 *Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting*, etc.] All that were employed in the several parts of religious worship given him, and in performing any rite and ceremony belonging to it; in invocation of him, and singing praises to him, as the prophets; in offering sacrifices to him, as the priests; or in assisting them in their service, who may be meant by his servants or ministers:

for I have a great sacrifice [to do] to Baal; by which, though he might mean a sacrifice of his prophets, priests, servants, and worshippers, he would have it otherwise understood, and his design was to deceive, which cannot be justified:

whosoever shall be wanting, he shall not live: but be put to death; this he said, pretending his great zeal for Baal, when his view was by this threatening to get all his worshippers together to destroy them, that none might escape as follows:

but Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal: the Targum renders it, “with wisdom”; but Jarchi and Ben Gersom much better, “in deceit”; the word signifies supplantation, such as Esau charged Jacob with.

Ver. 20. *And Jehu said, proclaim a solemn assembly for Baal*, etc.] Such as with the Jews was an holy convocation, when they were forbidden and restrained from doing any work on that day; and such a day Jehu would have appointed and proclaimed for Baal, that the people might be at leisure to attend:

and they proclaimed it; according to his order, in Samaria.

Ver. 21. *And Jehu sent through all Israel*, etc.] Persons to proclaim this solemn assembly:

and all the worshippers of Baal came, so that there was not a man left that came not; some no doubt came cheerfully, having no suspicion of him, and

the rather, as he might have been a worshipper of Baal in the times of Ahab; and as for what he had done to Baal's priests, they might consider that only as they were in connection with Ahab's family, whom to destroy was his political interest; and they were glad at heart their new king was so affected to Baal, and fond to see such a grand solemnity as they expected this to be; and others that might be suspicious of him, yet as they must die if they did not appear, and there was a possibility they might live, chose therefore to come:

and they came into the house of Baal; the temple which Ahab had built for him in Samaria, (¹¹⁶²1 Kings 16:32)

and the house of Baal was full from one end to the other; not only the body of the temple, but all the outward court, every mouth, or corner, as in the original text: and this single house might be sufficient for all in the land; since the number of them might be greatly lessened by the ministry of Elijah and Elisha, as well as by the destruction the former made of the prophets of Baal; and by the schools of the prophets set up in various places, from whence prophets were sent out to instruct the people; and by Joram's putting away the image of Baal, which no doubt lessened the number of his worshippers.

Ver. 22. *And he said unto him that was over the vestry*, etc.] That had the care of the garments, in which the priests of Baal ministered:

bring forth vestments for all the worshippers of Baal; not for the priests only, but for all that worshipped; and this he ordered for the greater solemnity of this service, as he would have it thought; but, in truth, that the worshippers of Baal might be separated, and distinguished from the worshippers of the Lord, that not one of them might be among them:

and he brought them forth vestments; out of the chamber or wardrobe in which they were, and they put them on.

Ver. 23. *And Jehu went, and Jehonadab the son of Rechab, into the house of Baal*, etc.] Who no doubt was led into the secret, and knew the design of Jehu, or he would not have gone into such an idolatrous place:

and said unto the worshippers of Baal, search and look, that there be here with you none of the servants of the Lord, but the worshippers of Baal only; pretending a great regard to the purity of their worship and sacrifices, that they might not be profaned ^{f118} by the company of such who were not

worshippers of Baal, but of Jehovah; whereas his view was to prevent any of the worshippers of God perishing with them, who might out of curiosity go in among them, to behold the manner of their service.

Ver. 24. *And when they went in to offer sacrifices and burnt offerings,* etc.] To Baal, all things being ready for them:

Jehu appointed eighty men without; without the temple of Baal, at the several doors and avenues of it:

and said, if any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him; should be put to death for it in his room; the life of a watchman set to guard should go for the life of one that escaped.

Ver. 25. *And it came to pass, as soon as he had made an end of offering the burnt offering,* etc.] The chief of the priests of Baal, whose office it was to do this service:

that Jehu said to the guard, and to the captains, go in and slay them, let none come forth; this he said to the eighty men set to guard the temple, and the officers over them; and perhaps they might also have a reinforcement, since such a number seems scarcely sufficient to destroy so many as were here; though indeed it must be considered they were armed men:

and they smote them with the edge of the sword; put them all to death:

and the guard and the captains cast them out; those that were slain, as the Targum, their dead bodies; but it can hardly be thought they would be at the trouble of casting them out, when the house was to be pulled down, and made a jakes (a common sewer or dung house) of, as follows; rather therefore it should be rendered, “they cast” or “flung themselves”^{f119} with great force, and in great haste, as Kimchi, and rushed out of the temple, being eager to do as follows:

and went to the city of the house of Baal; to pull it down; to some city near Samaria where was a temple of Baal; or rather this may design the buildings about the temple of Baal, in which the priests and their families lived, and were so large that they might be called a city of themselves.

Ver. 26. *And they brought forth the images out of the house of Baal, and burnt them.*] Lesser images, the images of other deities, or what were placed as decorations of the temple.

Ver. 27. *And they broke down the temple of Baal*, etc.] Which some take to be Belus, others Saturn, others the sun, which seems most probable:

and broke down the house of Baal; his temple, demolished it:

and made it a draught house until this day; a common sewer, a jakes; a fit place for dunghill gods to be thrown into, and an idol temple to be turned into.

Ver. 28. *Thus Jehu destroyed Baal out of Israel.*] His images and temples being served thus in all places, throughout the land of Israel, where there were any.

Ver. 29. *Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin*, etc.] Which is the common character given of that king, a blot never to be wiped off:

Jehu departed not from after them, to wit, the golden calves that were in Bethel, and that were in Dan: he did not abstain from the worship of them, partly because he might not think it idolatry, because God was worshipped in them; hence he calls the worshippers of the calves the servants of the Lord, (^{120E}2 Kings 10:23), and partly that he might not displease the princes of the people of Israel, who generally gave in to the worship of them; but chiefly lest the kingdom of Israel should return to the house of David, the worship of the calves being a piece of state policy, to keep them from going to Jerusalem to worship, lest thereby they should be drawn off from their allegiance to the king of Israel.

Ver. 30. *And the Lord said unto Jehu*, etc.] By a prophet, he not being one himself; and this is generally supposed, by the Jews ^{f120}, to be Jonah the son of Amittai:

because thou hast done well in executing that which is right in mine eyes: in rooting out the idolatry of Baal, which was right in the sight of God, and was materially a good work, though it might not be done from a good principle, nor every step taken in doing it justifiable:

and hast done unto the house of Ahab according to all that was in mine heart: that he had decreed within himself should be done, and had foretold by his prophets would be done, the doing of which was acceptable and well pleasing to him:

thy children of the fourth generation shall sit on the throne of Israel; as they did, namely, Jehoahaz, Joash, Jeroboam, and Zachariah, though the last reigned but six months, just enough to fulfil this promise.

Ver. 31. *But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart,* etc.] As to his moral conversation, he was not careful that it was according to the law of God, and what he did agreeable to it, it was not sincerely, and from the right principle:

for he departed not from the sins of Jeroboam, which made Israel to sin; which he would, if he had had a cordial respect to all the commandments of the law.

Ver. 32. *In those days the Lord began to cut Israel short,* etc.] To bring their dominions into a narrower compass; this was done in the days of Jehu, though he was so active and courageous, wherefore the hand of God was the more seen in it:

and Hazael smote them in all the coasts of Israel; which bordered on his country, when he did what Elisha foretold he would, (^{<1182>}2 Kings 8:12).

Ver. 33. *From Jordan eastward,* etc.] This was principally the coast on which Hazael smote them, to the east of the land of Canaan:

all the land of Gilead, the Gadites, and the Reubenites, and the Moabites; the country on the other side Jordan, given to these tribes by Moses, at their request, which were before the kingdoms of Sihon and of Og:

from Aroer, which is by the river Arnon, even Gilead and Bashan: countries which the Israelites first conquered, and were the first they lost.

Ver. 34. *Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?*] Of the preceding kings from the times of Jeroboam, in which their several acts were recorded, and his also.

Ver. 35. *And Jehu slept with his fathers,* etc.] Died as they did:

and they buried him in Samaria; where Omri and Ahab, his predecessors, were buried, (^{<1163>}1 Kings 16:28 22:37)

and Jehoahaz his son reigned in his stead; who reigned seventeen years, (^{<1203>}2 Kings 13:1).

Ver. 36. *And the time that Jehu reigned was twenty and eight years.*] Which was longer than any king of Israel had reigned.

CHAPTER 11

INTRODUCTION TO 2 KINGS 11

This chapter relates how that Joash the son of Ahaziah, king of Judah, being hid and preserved, when his grandmother murdered all the seed royal, after six years was produced, (^{<2104>}2 Kings 11:1-3), when Jehoiada the priest set a sufficient guard about him, and the king's house, and anointed him king, (^{<2104>}2 Kings 11:4-12), and Athaliah his grandmother, who had reigned six years, was put to death by the order of the priest, (^{<2103>}2 Kings 10:13-16), and then a covenant was made between the Lord, and the king, and the people, and between the king and the people; and he was placed on the throne, to the satisfaction of the people, and the quiet thereof, (^{<2107>}2 Kings 10:17-21).

Ver. 1. *And when Athaliah the mother of Ahaziah saw that her son was dead*, etc.] Who was the daughter of Ahab, and granddaughter of Omri (^{<2188>}2 Kings 8:18,26), she arose,

and destroyed all the seed royal; that were left, for many had been slain already; the sons of Jehoshaphat, the brothers of Joram, were slain by him, (^{<2104>}2 Chronicles 21:4) and all Joram's sons, excepting Ahaziah, were slain by the Arabians, (^{<2101>}2 Chronicles 22:1), and the sons of the brethren of Ahaziah were slain by Jehu, (^{<2108>}2 Kings 11:8), these therefore seem to be the children of Ahaziah, the grandchildren of this brutish woman, whom she massacred out of her ambition of rule and government, which perhaps she was intrusted with while her son went to visit Joram king of Israel; other reasons are by some assigned, but this seems to be the chief. For the same reason Laodice, who had six sons by Ariarathes king of the Cappadocians, poisoned five of them; the youngest escaping her hands, was murdered by the people ^{f121}, as this woman also was.

Ver. 2. *But Jehosheba, the daughter of King Joram*, etc.] Not by Athaliah, but another woman; for an high priest, as her husband was, would not have married the daughter of such an idolatrous woman, nor would she have married her to him:

sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain: among whom he lay; either being cast there by the murderer, or her associates, supposed to be dead, or by his nurse, that he might be thought to be so, who acquainting his aunt with it, went and privately took him away:

and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain; that is, Jehosheba and her husband hid him and his nurse in a bedchamber; or “chamber of beds”^{f122}, in which there were more beds than one; one of the chambers of the priests and Levites in the temple, that is, which were adjoining to it; for into the sanctuary itself it was not usual to bring beds^{f123}; wherefore

the house of the Lord, in the next verse, must be understood largely as including all the appendages of it.

Ver. 3. *And he was with her hid in the house of the Lord six years,* etc.] In the temple; not in the holy of holies, as Jarchi, but in a chamber of the priests and Levites, of which there were several in a temple, as Kimchi, and others; and the husband of Jehosheba, being high priest, had one of them for his own use; and here the child was hid six years, so that he was but a year old when he was first taken and preserved, for he was made king when seven years of age, (^{<2121>}2 Kings 11:21),

and Athaliah did reign over the land; the only instance we hear of a woman reigning in Israel, and this was not by right, but by usurpation; and so, according to the Jewish canons, a woman might not rule; which thus runs^{f124}, they do not set a woman in the kingdom, as it is said, (^{<6175>}Deuteronomy 17:15), “a king over them”, not a queen; and so, in all places of power and authority in Israel, they put in them none but a man.

Ver. 4. *And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard,* etc.] This was the husband of Jehosheba, who was high priest, (^{<4221>}2 Chronicles 22:11) these

rulers over hundreds were not those appointed over the people for civil affairs, as by the advice of Jethro, but over the priests and Levites in their courses; five of whom are mentioned by name, and were employed in gathering together the Levites, and the chief of the fathers, throughout all the cities of Judah, (^{<4201>}2 Chronicles 23:1,2), and the “captains” here are the heads of the fathers there, who were the heads of the courses they were sent to gather; and the “guard”, those of the late king, whom Athaliah had

turned out of their post, and took in others in their room, unless rather the temple guard is meant:

and brought them to him into the house of the Lord; the temple, that part of it where was the court of the priests and Levites:

and made a covenant with them; to join with him, assist him, and stand by him in the restoration of the king, and the reformation of the kingdom:

and took an oath of them in the house of the Lord; to keep secrecy, and be faithful to him:

and showed them the king's son; for the truth of which he could produce his wife, the sister of the late king, and also the nurse of this child with him.

Ver. 5. *And he commanded them, saying, this is the thing that ye shall do,* etc.] These were the rulers over hundreds among the priests and Levites, and which he, as high priest, could command, and whom he could convene without suspicion, being such as he had a connection with, and were unarmed men: and for the better understanding of what follows, it should be observed, that the priests, in the times of David, were divided into twenty four courses, which were by turns to serve a week in the temple; the course that came in entered when the sabbath began, and that which went out went out when it ended, and each course consisted of a thousand men: now with respect to both these courses, both that which went in and that which went out, Jehoiada gave them the following charge:

a third part of you that enter in on the sabbath; on the beginning of it, to do duty in the temple the week following:

shall even be keepers of the watch of the king's house, which, according to some, was that part of the temple where the king was hid and brought up, supposed to be the north part of it: or rather these were set at the north gate of the temple, which led to the royal palace, lest any should rush out of that, and kill the king.

Ver. 6. *And a third part shall be at the gate of Sur,* etc.] Generally thought by the Jews to be the eastern gate, so called, as they say, because such as were defiled were bid to depart, or go back, as this word signifies, and not enter the temple; it is called “the gate of the foundation”, (⁴²¹⁵2 Chronicles 23:5) because, according to Ben Gersom, here the foundation of the sanctuary was first laid; it is said ^{f125} to have five other names besides these:

and a third part at the gate behind the guard; the temple guard, which had a captain of them, (^{<400>}Acts 4:1) this gate is supposed to be the same with “sippim”, or the threshold gate, (^{<420>}2 Chronicles 23:4 *marg.) and to be the southern one:

so shall ye keep the watch of the house, that it be not broken down; guard the temple, that none break or rush into it, of Athaliah’s party.

Ver. 7. *And two parts of all you that go forth on the sabbath*, etc.] The course that went out of service at the end of the sabbath; these were not suffered, not any of them, to go into the country, but were detained for the present purpose, and divided into two parts:

even they shall keep the watch of the house of the Lord about the king, these were placed in the temple where the king was, or where he should be brought forth, and be a guard on his right and left; this interpretation seems to be agreeably to the order of the text here, and is the sense of Jarchi; but there is this objection to it, that, by such a distribution of both courses, no provision is made for the services of the temple; wherefore Dr. Lightfoot ^{f126} divides them into six parts, each into three, one third of the course that came in for service, the other to keep the watch at the king’s house, and the other third at the gate Sur; and the course that went out, one third of them was placed at the gate behind the guard, and the other two to keep the watch of the house for the king’s safety; but according to the account in (^{<420>}2 Chronicles 23:4,5), there were but three ranks or orders of them in all; wherefore the sense of Kimchi, Ben Gersom, and Abarbinel, seems most agreeable, that the first consisted of those that went in on the sabbath, not of all, but half of them, the other half being employed in the service of the sanctuary; and the other two of the course that went out, even all of them, they being entirely at leisure, who were divided into two parts, and disposed of as above.

Ver. 8. *And ye shall compass the king round about, every man with his weapons in his hand*, etc.] Afterwards given them, (^{<210>}2 Kings 11:10),

and he that cometh within the ranges, let him be slain; any strange man that was not of them, that came into the ranks in which they were formed, was to be put to death as a spy, who might go and inform the queen what was doing; according to Jarchi, the word for “ranges” signifies the place through which the king went from his own house to the house of God ^{f127}; and here it seems the guards were placed:

and be ye with the king as he goeth out and as he cometh in when brought forth to be crowned and anointed, and returned again.

Ver. 9. *And the captains over the hundreds did according to all things that Jehoiada the priest commanded*, etc.] Of whom (see ^{<2104>}2 Kings 11:4)

and they took every man his men; everyone his hundred:

that were to come in on the sabbath, with them that should go out on the sabbath; both the courses, of which (see ^{<2105>}2 Kings 11:5,7)

and came to Jehoiada the priest; with the said courses, at least as many of them as were to be employed in the present service.

Ver. 10. *And to the captains over hundreds did the priest give King David's spears and shields, that were in the temple of the Lord.*] Such as he had taken in war from his enemies, and had dedicated for the service of the temple, to defend it on occasion, and laid up there; those the priests gave to the captains, to arm their men with, who came unarmed, and so unsuspected, and in this way might be armed without being seen and known.

Ver. 11. *And the guard stood, every man with his weapons in his hand, round about the king*, etc.] As ordered, (^{<2108>}2 Kings 11:8)

from the right corner of the temple to the left corner of the temple from the northeast to the southeast:

along by the altar and the temple: the altar of burnt offering, which stood in the court.

Ver. 12. *And he brought forth the king's son*, etc.] Out of the apartment in the temple where he had been brought up:

and put the crown upon him; the crown royal, which seems to have been kept in the temple:

and gave him the testimony; the book of the law, which he was to read in all his days, and according to it govern the people; and which was a testimony of the will of God both to him and them: Kimchi and Ben Melech interpret it of royal garments put upon him:

and they made him king, and anointed him; proclaimed and declared him king, and anointed him, for the confirmation of it, because of the

pretension Athaliah made to the kingdom; otherwise, as the Jewish writers say, the son of a king was not anointed; and hence, they say, it was, that Solomon was anointed, because of the claim of Adonijah:

and they clapped their hands; in token of joy:

and said, God save the king; or, “let the king live”; or, “may he prosper”, as the Targum; may health and prosperity attend him in his government. In (^{<4231>}2 Chronicles 23:11), it is said; “Jehoiada and his sons anointed him”, and said those words; among whom must be Zechariah, whom this king afterwards slew, which was an instance of great ingratitude, (^{<4231>}2 Chronicles 24:20-22).

Ver. 13. *And when Athaliah heard the noise of the guard, and of the people*, etc.] Their acclamations and shouts at the coronation of the king; for by this time the people had some knowledge of the affair, and ran, and came flocking to see the new king, and express their joy on this occasion, and whom they greatly praised, (^{<4232>}2 Chronicles 23:12)

she came to the people into the temple of the Lord; the outward court, where the people were assembled; and she seems to come alone, unattended, in great surprise and consternation, and was admitted to pass the guards, being the queen, and alone, and perhaps by the particular order of Jehoiada, though contrary to the general orders he gave, (^{<2108>}2 Kings 11:8).

Ver. 14. *And when she looked, behold, the king stood by a pillar, as the manner was*, etc.] Of kings, when they came into the temple on any occasion, civil or religious, therefore it is called his pillar, (^{<4233>}2 Chronicles 23:13 ^{<1233>}2 Kings 23:3 ^{<4301>}2 Chronicles 34:1), some think this was the brazen scaffold erected by Solomon, (^{<4633>}2 Chronicles 6:13), though Vitringa^{f128} and Bishop Patrick suppose it to be the post of the east gate of the inner court, from (^{<3610>}Ezekiel 46:2), according to Jacob Leo^{f129}, this was the royal throne in the court of the Israelites, near the high or upper gate, on a marble pillar, where the kings of the house of David sat, when they came into the sanctuary to see the Lord in the second temple; this throne was like an high tower, standing upon two pillars, each twenty cubits high, and their circumference twelve; here sat Joash, and Hezekiah, and Josiah; however, Athaliah saw Jehoash with the crown on his head, and in the place where kings used to sit or stand:

and the princes and the trumpeters by the king; the rulers of the courses of the priests, and the Levites, blowing the trumpets:

and all the people of the land rejoiced, and blew with trumpets; it is added, in (^{<4213>}2 Chronicles 23:13) that the singers played also on musical instruments; that were then and there assembled:

and Athaliah rent her clothes; through grief, and as one almost distracted:

and cried, treason, treason! to try if she could get any to take her part, and seize on the new king, and those that set him up.

Ver. 15. *But Jehoiada the priest commanded the captains of the hundreds, the officers of the host*, etc.] Of the priests and Levites:

and said unto them, have her forth without the ranges; the ranks of the guards, which were at the gate leading to the palace, or rather “within” them ^{f130}; the meaning is, that he ordered her to be had out of the court of the temple, and be put within their ranks, and enclosed by them, that her blood might not be shed in the temple, and yet not escape them:

and him that followeth her, kill with the sword: that takes her part, and offers to help and assist her, passing through the ranks after her, dispatch him at once:

for the priest had said, let her not be slain in the house of the Lord: that it might not be defiled with her blood; by which it appears that the guards had orders concerning her before, should she come to the temple, (see ^{<2113>}2 Kings 11:13).

Ver. 16. *And they laid hands on her*, etc.] Or rather,

“set a place for her”,

as the Targum; so Jarchi and Kimchi; made a space, opened a way for her to come out of the temple into their ranks, that she might be there taken and slain, and not in the temple:

and she went by the way by the which the horses came into the king’s house; either the high road in which the horses and carriages went to the palace, or the way to the king’s stables near the palace: and there was she slain; they let her go so far, which was far enough from the temple, and then they slew her.

Ver. 17. *And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people,* etc.] Renewed the covenant between the Lord on the one part, and the king and the people on the other; assuring them, that as God had declared that he would be their God, he would yet be their God to bless and protect them, they continuing in obedience to him; and obliging them to promise that they would serve the Lord their God, and him only, and root out all idolatry from the land, and restore, and continue in, the pure worship of God:

between the king also and the people; he promising, on his part, that he would govern them according to the law of God, and protect them in their rights and properties, privileges and liberties; and they, on their part, that they would honour and obey him, and be his faithful subjects. In (^{<4236>}2 Chronicles 23:16) Jehoiada is said to make this covenant between him, etc. which may be understood of the Lord; or if of himself, the meaning is, that it was made between him, the king and people, and the Lord.

Ver. 18. *And all the people of the land,* etc.] That were at Jerusalem, and the parts adjacent, that came from the country, hearing what was done: went into the house of Baal; a temple of his Athaliah had built, either in Jerusalem, or near it; perhaps on the mount of Olives, called the mount of corruption, (^{<4233>}2 Kings 23:13) from the idolatry there committed:

and brake it down, his altars and his images brake they in pieces thoroughly; made an entire destruction of them all, temple, altars, the images of Baal and other deities:

and slew Mattan the priest of Baal before the altar; either as he was sacrificing, or that he might be a sacrifice, or where he had fled for refuge:

and the priest appointed officers over the house of the Lord; priests to offer sacrifices, Levites to sing the praises of God, porters at the door of the temple, and watches in it, and restored the courses of the priests, and everything to its proper order, which had been neglected, or had ceased, during the usurpation of Athaliah; (see ^{<4238>}2 Chronicles 23:18,19).

Ver. 19. *And he took the rulers over hundreds, and the captains, and the guard,* etc.] Of which (^{<4210>}2 Kings 11:4) and all the people of the land; as many as were assembled together on this occasion:

and they brought down the king from the house of the Lord; the temple, which was built on an eminence:

and came by the way of the gate to the king's house; the gate of the royal palace, where the king's guards were placed, and did their duty: and he sat on the throne of the kings: where the kings of Judah used to sit, and this finished the formality of his being made king.

Ver. 20. *And all the people of the land rejoiced*, etc.] That one of the house of David was set upon the throne, which they might fear was extinct, as it very near was; the lamp of David was almost quenched, only this single life left, from whom a line of kings proceeded, and the King Messiah; the promise of God cannot fail (see ^{<1211>}Psalm 132:11,17), this occasioned great joy:

and the city was quiet: was very easy at, yea, pleased with, the dethroning and death of Athaliah; there was no tumult on account thereof, nor such disturbances as she occasioned in her life:

and they slew Athaliah with the sword beside the king's house; as related in (^{<12116>}2 Kings 11:16) where she was buried, or what became of her carcass, is not said; some have thought she was cast into the brook Kidron, because Josephus says ^{f131} Jehoiada ordered her to be had into that valley, and there slain.

Ver. 21. *Seven years old was Jehoash when he began to reign.*] Being a year old when his father was killed and having been hid six years in the temple.

CHAPTER 12

INTRODUCTION TO 2 KINGS 12

In this chapter some account is given of the reign of Jehoash, that it was long, and the beginning of it good, during the life of Jehoiada, (^{<1211>}2 Kings 12:1-3) how urgent he was to have the temple repaired, and what methods were taken for that purpose, (^{<1214>}2 Kings 12:4-16), how meanly, as well as impiously, he behaved, when the king of Syria was about to come up to Jerusalem and besiege it, (^{<1217>}2 Kings 12:17,18), and the chapter is closed with an account of his death, and the manner of it, (^{<1219>}2 Kings 12:19-21).

Ver. 1. *In the seventh year of Jehu Jehoash began to reign*, etc.] So that he reigned twenty one or twenty two years contemporary with Jehu's reign, for Jehu reigned twenty eight years:

and forty years reigned he in Jerusalem; the same number of years David and Solomon reigned:

and his mother's name was Zibiah of Beersheba; a city in the tribe of Simeon, in the extreme part of the land of Canaan southward; her name in the Chaldee dialect is Tabitha, the same with Dorcas in Greek, (^{<4125>}Acts 9:36).

Ver. 2. *And Jehoash did that which was right in the sight of the Lord all his days*, etc.] Worshipping the only true God, and ruling and walking according to the law of God:

wherein Jehoiada the priest instructed him; and so long as he observed his instructions, and as long as that priest lived, he reigned well; for to that period "all his days must be limited"; for after his death he was seduced by the princes of Judah to idolatry, and lived scandalously, and died ignominiously; (see ^{<1212>}2 Chronicles 24:2,7,25).

Ver. 3. *But the high places were not taken away*, etc.] Used before the temple was built, or set up in Rehoboam's time, (^{<1142>}1 Kings 14:23) contrary to the law of God, which required that sacrifices should only be offered in the place the Lord chose to dwell in, (^{<15124>}Deuteronomy 12:4,6)

the people still sacrificed and burnt incense in the high places; as they had done in the times of Athaliah, and though the pure worship of God was restored at Jerusalem; and indeed this they did in all preceding reigns; nor was it in the power of the best of kings, at least they did not think it safe to attempt to remove them till Hezekiah's time; so fond were the people of them because of their antiquity and supposed sanctity, and for the sake of ease.

Ver. 4. *And Jehoash said to the priests,* etc.] Being minded or having it in his heart, to repair the temple, as in (^{<1244>}2 Chronicles 24:4) not only because it was the sanctuary of the Lord, though that chiefly, but because it had been a sanctuary to him, where he was hid and preserved six years:

all the money of the dedicated things that is brought into the house of the Lord: or rather, “that is to be brought”, as De Dieu, and others render it, the particulars of which follow:

even the money of everyone that passeth [the account]; or that passeth among them that are numbered, as in (^{<1213>}Exodus 30:13,14) that were upwards of twenty years of age, and bound to pay the half shekel for the ransom of their souls; and it is called the collection or burden Moses laid on them in the wilderness, (^{<1246>}2 Chronicles 24:6,9)

the money that every man is set at; the price the priest set upon or estimated a man at, or whomsoever that belonged to him, that he devoted to the Lord, which by the law he was bound to pay for his redemption, and, till that was done, he and they were not his, but the Lord's, of which (see ^{<1271>}Leviticus 27:1-8) and here the Targum calls it, the money of the redemption of souls, which is the gift of a man for the redemption of his soul:

and all the money that cometh into any man's heart to bring into the house of the Lord: vows and freewill offerings made of their own accord.

Ver. 5. *Let the priests take it to them, every man of his acquaintance,* etc.] Of those that were most known by them; for the priests had cities assigned them in several parts of the land, and they that dwelt with them in them, or in the parts adjacent to them, were best known by them; and they were sent into all the cities, some to one and some to another, where they were most acquainted, to collect money, both what was due by law, and what the people should freely give, (see ^{<1245>}2 Chronicles 24:5)

and let them repair the breaches of the house, wheresoever any breach shall be found: that is, of the temple, which, according to the Jewish chronology ^{f132}, had been built but one hundred and fifty five years; and being built very strong, would have needed no considerable repairs as yet, but that it had been broken up and misused by Athaliah and her sons, (^{<4247>}2 Chronicles 24:7).

Ver. 6. *But it was so, that in the twenty and third year of King Jehoash, the priests had not repaired the breaches of the house.*] Either the people being backward to pay in the money, or the priests converted it to their own use: or, however, were negligent of doing the work enjoined them by the king, either in collecting the money, or in using it as they were directed.

Ver. 7. *Then King Jehoash called for Jehoiada the priest, and the other priests,* etc.] The common priests, Jehoiada being high priest:

and said unto them, why repair ye not the breaches of the house? in which they appeared to him very dilatory; the reason might be, the people were not forward to pay in their money, and they might not choose to begin the repairs until they had got it all in, or at least what was sufficient to carry them through them:

now therefore receive no more money of your acquaintance; suspecting that what they had received they kept for their own use:

but deliver it for the breaches of the house; into other hands for that use, and so dismissed them at once from collecting the money, and being concerned in the repairs of the temple.

Ver. 8. *And the priests consented to receive no [more] money of the people,* etc.] And delivered up what they had:

neither to repair the breaches of the house; being very willing to be stop both services, and especially since they seemed to be suspected.

Ver. 9. *But Jehoiada the priest took a chest,* etc.] By the commandment of the king, (^{<4248>}2 Chronicles 24:8), to put the money collected into, to prevent any fraud, or suspicion of any:

and bored a hole in the lid of it; to drop the money into, by which means it could not be taken out without taking off the lid:

and set it beside the altar; the altar of burnt offering, in the court:

on the right side, as one cometh into the house of the Lord; that is, on the north; for the entrance into the temple was at the east: in (^{<4018>}2 Chronicles 24:8), it is said to be set without at the gate of the house; which Dr. Lightfoot^{f133} thinks respects another time, and that either another chest was made, or the same that was first placed by the altar, in the court of the priests, and so in their hands, and the money not coming in apace, was removed without the court at the entrance of it, whither the people brought it readily:

and the priests that kept the door; the door of the outward court, the levites, the porters, or rather, as the Targum, the priests, the treasurers, who were appointed to this service in the room of the others dismissed; and so Kimchi and other Jewish commentators interpret this of the keepers of the vessels of the sanctuary, and not of the doors of it:

these put therein all the money that was brought into the house of the Lord; by the people from the several parts of the country, who, by proclamation, were required so to do, and very readily did, (^{<4019>}2 Chronicles 24:9,10).

Ver. 10. *And it was so, when they saw that there was much money in the chest*, etc.] Which might easily be guessed at by the number of the people which contributed:

that the king's and the high priest came up; to the temple; the high priest did not choose to come alone, lest he should be suspected, but to have the king's secretary with him, that the money might be taken out of the chest, and told in the presence of them both: in (^{<4011>}2 Chronicles 24:11) instead of the "high priest", it is the "high priest's officer", which the Targum there calls the Sagan of the high priest, or his deputy, who, perhaps, attended when the high priest could not:

and they put up in bags, and told the money that was found in the house of the Lord; that is, they poured the money out of the chest, or emptied it, as in (^{<4011>}2 Chronicles 24:11) and counted it, and very likely set down the sum in writing, and put it up in bags, very probably sealed.

Ver. 11. *And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord*, etc.] Who were appointed overseers of the workmen employed in the repairs of the temple; which overseers were laymen, and not priests, they being discharged from any concern in the repairs: this money "told", Kimchi

interprets of its being coined; he supposes money coined and uncoined to be brought, which was put in separate bags; and that, which was not coined, they coined it before they delivered it to the overseers to pay the workmen with:

and they laid it out to the carpenters and builders that wrought upon the house of the Lord; paid them with it, some that wrought in cutting the timber, and others in building with it.

Ver. 12. *And to masons, and hewers of stone*, etc.] Which they cut out of the mountain, and the masons repaired the stone walls with:

and to buy timber; felled in Lebanon:

and hewed stone; fitted for building with:

to repair the breaches of the house of the Lord; where both timber and stone were wanting:

and for all that was laid out for the house to repair it; in whatsoever else it needed, as iron and brass to mend it, (^{<4012>}2 Chronicles 24:12).

Ver. 13. *Howbeit there were not made for the house of the Lord, bowls of silver*, etc.] Either to hold the blood of the sacrifices, or the drink offerings of wine:

snuffers; to trim the lamps; or, as Jarchi and other writers, both Jewish and Christian, musical instruments:

basins; vessels to sprinkle the blood with, as the word signifies:

trumpets; silver ones, to call the assembly, blow over the sacrifices, etc.

any vessels of gold, or vessels of silver; for any other use: these were not made

of the money that was brought into the house of the Lord; yet, in (^{<4014>}2 Chronicles 24:14), it is said they were, which is to be reconciled thus; they did not make any of those things at first, until the house was repaired, and the charges of it defrayed; and then of what remained they made vessels for the house, which were wanting, that Athaliah had bestowed on Baalim, (^{<4017>}2 Chronicles 24:7).

Ver. 14. *But they gave that to the workmen, and repaired therewith the house of the Lord.*] They took care that the workmen should first be paid for the repairs of the temple.

Ver. 15. *Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on the workmen,* etc.] That is, the king's secretary and the high priest, or his officer, never called to account the overseers of the workmen, to whom they committed the money to pay them with; never examined how they laid it out, and for what:

for they dealt faithfully; they saw they acted such an honest and upright part, and such an high opinion had they of them, that they never examined their accounts, or called for their bills.

Ver. 16. *The trespass money and sin money was not brought into the house of the Lord,* etc.] Which was the money persons at a distance sent for their trespass and sin offerings instead of cattle, with which the sacrifices were bought; and what remained of the money was not brought into the temple, and made use of in the above manner:

it was the priest's; the overplus of it, and such of the sacrifices which by the law were appropriated to them.

Ver. 17. *Then Hazael king of Syria went up and fought against Gath, and took it,* etc.] When Jehoiada was dead, and Jehoash was become an apostate, the Lord suffered the king of Syria to be a scourge to him; who first attacked Gath, and took it, which was formerly one of the principalities of the Philistines, but was subdued by David, and had been in the hands of the Israelites ever since; the king of Syria began with this, as nearest to him, to open the way for what he had further in view:

and Hazael set his face to go up to Jerusalem; he made such preparations, and took such measures, as plainly indicated what his design was.

Ver. 18. *And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated,* etc.] To sacred uses, and had laid up in the temple:

and his own hallowed things: which he had devoted to the same uses:

and all the gold [that was] found in the treasures of the house of the Lord: which were gifts and presents from divers persons for sacred services:

and sent it to Hazael king of Syria, and he went away from Jerusalem; to bribe him, that he might desist from his purpose; which showed a meanness of spirit, and was the effect of his idolatry and apostasy, having forsaken the Lord, and being forsaken by him; in whom should have been his trust and confidence, and then he need not have been afraid to meet the king of Syria.

Ver. 19. *And the rest of the acts of Jehoash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?*] In the registers and annals of those princes; some of them are to be met with in (^{401b}2 Chronicles 24:1-27).

Ver. 20. *And his servants arose,* etc.] This was after he had slain Zechariah the son of Jehoiada, who reprov'd him for his idolatry; and after a second expedition of the king of Syria, who came to Jerusalem, and spoiled it, and left Jehoash diseas'd, as is recorded in (^{402c}2 Chronicles 24:23-26),

and made a conspiracy; not to get the kingdom into their hands, for his son succeed'd him, but to avenge the death of Zechariah;

and slew Jehoash in the house of Millo, which goeth down to Silla; these are both names of places; perhaps the latter is mention'd, to distinguish this Bethmillo from Millo in Zion; or rather that itself is meant, and describ'd by the descent from it to a causeway, as Silla may signify, which led to the royal palace.

Ver. 21. *For Jozachar the son of Shimeath,* etc.] Said to be an Ammonitess, and this man's name Zabad, (^{403b}2 Chronicles 24:26),

and Jehozabad the son of Shomer, his servants; who is said in the same place to be the son of Shimrith a Moabitess:

these smote him, and he died; justly did he fall by the hands of such persons for his idolatry:

and they buried him with his fathers in the city of David; but not in the sepulchres of the kings, because of his idolatry and murder of a priest of the Lord:

and Amaziah his son reigned in his stead; the conspirators not seeking the kingdom, but vengeance on him for his sins, which, whether right in them to do, was suffer'd by the Lord.

CHAPTER 13

INTRODUCTION TO 2 KINGS 13

This chapter gives an account of the wicked reign of Jehoahaz son of Jehu king of Israel, and of the low estate he was brought into by the Syrians, (^{<2131>}2 Kings 13:1-9), and of the reign of his son Joash, (^{<2130>}2 Kings 13:10-13), and of the sickness and death of Elisha; of the visit Joash made him in his sickness; and of his prediction of the king's success against the Syrians; and of the reviving of a dead man cast into the prophet's sepulchre, (^{<2134>}2 Kings 13:14-21) and of the success of Joash against the Syrians, according to the prediction of the prophet, (^{<2132>}2 Kings 13:22-25).

Ver. 1. *In the twenty and third year of Joash the son of Ahaziah king of Judah,* etc.] The same year he was so zealous and busy in repairing the temple, (^{<2116>}2 Kings 12:6),

Jehoahaz the son of Jehu began to reign over Israel in Samaria; whereas Joash began to reign in the seventh year of Jehu, and Jehu reigned but twenty eight years, (^{<2106>}2 Kings 10:36), and (^{<2111>}2 Kings 12:1), this could be but the twenty first of Joash; to reconcile which it must be observed, that it was at the beginning of the seventh year of Jehu that Joash began to reign, and at the beginning of the twenty third of Joash that Jehoahaz began to reign, as the Jewish commentators observe:

and reigned seventeen years; the two last of which were in common with his son, as Junius, (see ^{<2130>}2 Kings 13:10)

Ver. 2. *And he did that which was evil in the sight of the Lord,* etc.] Committed idolatry:

and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; worshipping the golden calves:

he departed not therefrom; from the worship of them.

Ver. 3. *And the anger of the Lord was kindled against Israel,* etc.] They doing as their kings did:

and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all [their] days; the word “their” should not be supplied, since it was not true that Israel was delivered into the hands of both those kings of Syria as long as they lived; for they were delivered out of the hands of Benhadad, (^{<12135>}2 Kings 13:25), but the word “his” should be inserted for it as to be understood of the days of Jehoahaz, (see ^{<12132>}2 Kings 13:22).

Ver. 4. *And Jehoahaz besought the Lord, and the Lord hearkened unto him,* etc.] He did not apply in his distress to the calves he worshipped, but to the Lord; who had a regard to his prayer, not for his sake, or any righteousness of his, or even his repentance and humiliation, which were only external; but for the sake of Israel, and because they were oppressed, who were his people, and he their God, though they had sadly departed from him:

for he saw the oppression of Israel; not only with his eye of omniscience, but with an eye of mercy and compassion:

because the king of Syria oppressed them; by his incursions upon them, and wars with them.

Ver. 5. *And the Lord gave Israel a saviour,* etc.] Not an angel sent by him, nor a captain raised up among them, nor the prophet Elisha, who predicted their deliverance, nor Jehoahaz himself, but his son Joash, (^{<12135>}2 Kings 13:25)

so that they went out from under the hand of the Syrians; were not in subjection to them, nor harassed by them, nor in fear of them:

and the children of Israel dwelt in their tents, as before time; in peace and safety.

Ver. 6. *Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked therein,* etc.] Continued to worship the calves still, which was an instance of great ingratitude; the Syriac and Arabic versions read, “he departed not”; Jehoahaz the king:

and there remained the grove in Samaria; which Ahab made there, (^{<11163>}1 Kings 16:33), neither Jehu nor his son had it cut down, though Baal was destroyed.

Ver. 7. *Neither did he leave of the people to Jehoahaz but fifty horsemen,* etc.] This is to be connected with (^{<1213>}2 Kings 13:4), the verses (^{<1215>}2 Kings 12:5,6), being to be read in a parenthesis, as in our version, and to be understood of the king of Syria, who left no more to the king of Israel, not of the people of the land, but of his army, than fifty horsemen, all the rest being either taken and carried captive by him, or slain:

and ten chariots; military chariots, with the men they carried:

and ten thousand footmen; foot soldiers; to so small a number was his army reduced through wars with the Syrians:

for the king of Syria had destroyed them, and had made them like the dust by threshing: as corn or chaff may be reduced to dust by too much threshing; or as mire and clay by treading on it.

Ver. 8. *Now the rest of the acts of Jehoahaz, and all that he did, and his might,* etc.] Which he exerted against the Syrians, being a man of courage, though not successful, because the Lord was not with him, but against him:

are they not written in the book of the chronicles of the kings of Israel? where their acts, and the events of their reigns, were recorded.

Ver. 9. *And Jehoahaz slept with his fathers,* etc.] Died, as they did:

and they buried him in Samaria; where Omri, and all the kings of Israel, that descended from him, were buried:

and Joash his son reigned in his stead; of whom a short account is given in the following verses.

Ver. 10. *In the thirty and seventh year of Joash king of Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria,* etc.] But inasmuch as his father began to reign in the twenty third of Joash, and reigned seventeen years, (^{<1213>}2 Kings 13:1) this king must begin to reign in the thirty ninth or fortieth of Joash; for the reconciling of which it may be observed, that two of the years of his reign may be supposed to be imperfect; or rather that his son reigned two or three years in his lifetime, being raised up before his father's death to be a saviour of Israel from the Syrians; and so his father lived to see his prayer answered, (^{<1213>}2 Kings 13:4,5),

and reigned sixteen years.

Ver. 11. *And he did that which was evil in the sight of the Lord*, etc.] As his father did, and his character is described in the same words, (see ^{<1232>}2 Kings 13:2,6).

Ver. 12. *And the rest of the acts of Joash, and all that he did*, etc.] Though none of his acts as yet are recorded, but his sinful ones:

and his might; or valiant actions in war with the Syrians, (^{<1235>}2 Kings 13:25),

and wherewith he fought against Amaziah king of Judah; of which there is an account in the following chapter:

are they not written in the book of the chronicles of the kings of Israel? in the history of the transactions of their reigns.

Ver. 13. *And Joash slept with his fathers*, etc.] Or died:

and Jeroboam sat upon his throne; who was his son; it is not said that he began to sit on it, or to reign, nor to reign in his father's stead; hence it is concluded, as by Kimchi and others, that his father set him on his throne in his lifetime; and the Jewish chronology^{f134} expressly asserts that he reigned with him one year:

and Joash was buried in Samaria with the kings of Israel; (see ^{<1239>}2 Kings 13:9), the history of his life and actions does not cease here, but, after an account of the sickness and death of Elisha, it is reassumed, which was necessary to interpose to lead on to it.

Ver. 14. *Now Elisha was fallen sick of his sickness whereof he died*, etc.] The prophets do not live for ever; this sickness was unto death; Elisha died, and was not translated as Elijah was:

and Joash the king came down unto him; from his palace to the prophet's house, to visit him in his sickness; which was an instance of great condescension and respect, and especially in a wicked prince that could not be reformed by him:

and wept over his face; held his head over him, and wept, perceiving he was near his end, and sensible that his death would be a public loss; the nation having often reaped the benefit of his prayers, though his counsel and advice were neglected and despised:

and said, O my father, my father, the chariot of Israel, and the horsemen thereof; the same words Elisha said to Elijah, as he went up to heaven, which very probably Joash had heard of; (see Gill on “^{<2012>}2 Kings 2:12”), and here, as there, the Targum is,

“my master, my master, who was better to Israel by his prayers than chariots and horsemen.”

Ver. 15. *And Elisha said unto him, take bow and arrows*, etc.] The usual instruments of war in those days: and he took unto him bow and arrows; which though they might not be had in the house of the prophet, he could have some from his guards that attended him.

Ver. 16. *And he said unto the king of Israel, put thine hand upon the bow, and he put his hand upon it*, etc.] His left hand:

and Elisha put his hands upon the king's hands; on both his hands, which were put, the one on the bow, the other on the arrow ^{f135}; hereby signifying, that though the king would draw the bow in battle, the Lord, whom the prophet represented, would give the success; and that it would be by his help, and through his blessing on his arms, that he would obtain victory over his enemies.

Ver. 17. *And he said, open the window eastward*, etc.] Syria lying east of the land of Israel, as the Jewish commentators in general observe, and for which they quote (^{<2012>}Isaiah 9:12), but it lay northeast, or rather more to the north; wherefore this may respect the eastward part of the land of Israel, which the Syrians had got possession of, and should be recovered, as this sign showed, (see ^{<2013>}2 Kings 10:33),

and he opened it: then Elisha said, shoot, and he shot; the arrow, out of the window, being opened:

and he said, the arrow of the Lord's deliverance, and the arrow of deliverance from Syria; meaning, that that arrow was a sign of the Lord's deliverance of Israel from the Syrians, by whom they had been sadly oppressed, and reduced very low:

for thou shalt smite the Syrians in Aphek till thou hast consumed them; not the whole nation, but that army they should bring thither; which was a city in the land of Israel, where the Syrians were routed in Ahab's time; 100,000 were slain near it on one day, and 27,000 by the fall of the wall of

it, (~~1216~~1 Kings 20:26,29,30) hence some read the words here, “as in Aphek.”

Ver. 18. *And he said, take the arrows, and he took them,* etc.] The rest of them:

and he said unto the king of Israel, smite upon the ground; the floor of the room in which the prophet lay:

and he smote thrice, and stayed; made a stop, ceased smiting; he might think this action trifling, and beneath him, only was willing to please the prophet, but did not do it with a good will, and therefore smote no more; though this was an emblem of his smiting the Syrians, which he might not understand.

Ver. 19. *And the man of God was wroth with him,* etc.] Because he ceased smiting, and smote no oftener; for it was revealed to the prophet, by an impulse upon his mind, that by the number of times he smote on the ground, it would be known how often he should get the victory over his enemies; but this was to be left to the king's own will, how often he would smite, and thereby the prophet would know also with what spirit he would pursue his victories, and the advantages he would gain:

and said, thou shouldest have smitten five or six times, then hadst thou smitten Syria until thou hadst consumed it; as a nation, as well as routed their several armies:

whereas now thou shalt smite Syria but thrice; beat them only three times in battle, according to the number of his smittings on the ground.

Ver. 20. *And Elisha died, and they buried him,* etc.] In Samaria. Epiphanius says^{f136}, in Sebastopolis of Samaria, Samaria itself was called Sebaste in later times; though the Jews say^{f137} he was buried in Mount Carmel, in the cave of Elijah; according to the Jewish chronology^{f138}, he died in the tenth year of Joash, and he prophesied more than sixty years; sixty six, as Abarbinel, since he began to prophesy in the nineteenth year of Jehoshaphat; and, according to Clemens^{f139} of Alexandria, when he was forty years of age; but it seems rather, as Kimchi observes, that he died in the beginning of the reign of Joash, and even before his father's death, when he was a partner with him in the throne, and before any salvation or deliverance from the Syrians was wrought:

and the bands of the Moabites invaded the land at the coming in of the year; at the spring of the year, when there was fruit on the earth, those troops of robbers came to plunder and spoil; several of the Jewish writers observe, that in the word for “coming”, **h** is instead of **a**, and so may be rendered “in that year”, in that selfsame year that Elisha died; and so read the Syriac, Arabic, and the Vulgate Latin versions.

Ver. 21. *And it came to pass, as they were burying a man*, etc.] That is, as they were going to bury him; for as yet they were not come to the place they designed to bury him at, as appears by what follows:

that, behold, they spied a band of men; one of the bands of the Moabites, which came to rob and plunder, and which was about the place where they intended to bury the man; or they supposed would be there by that time they got to it, or at least before they could bury him, and therefore being frightened stopped:

and they cast the man into the sepulchre of Elisha; that being nearest, they opened it, or rather rolled away the stone from it, and threw the body in great haste:

and when the man was let down, and touched the bone's of Elisha; or “went and touched”^{f140}; that is, as Kimchi interprets it, being cast in, he rolled till he came to the body of the prophet, and touched it:

he revived, and stood upon his feet; which might serve to confirm the faith of Joash in the predictions of the prophet concerning his victories; is a proof of the resurrection of the dead, and of eternal life, and an emblem of our being quickened through the death of Christ. The Jews say^{f141} this man was Shallum the son of Tikvah, and husband of Huldah the prophetess, and was a good man, much given to alms, for which he was rewarded; and they further say, he went to his own house, and lived many years, and begat children, and particularly Hananeel, mentioned in (~~24~~Jeremiah 32:7), which is not likely; though others say^{f142} he was a wicked man, Zedekiah the son of Chenaanah, (~~122~~1 Kings 22:24) and therefore not suffered to continue in the prophet's grave; but the former is more probable; and, according to Josephus^{f143}, it was the band of robbers that left this man, whom they had murdered, in the grave of Elisha. This grave seems to have been in the field, where the Jews of old, and in later times, buried, as in the field of Hebron, the potter's field, etc. so the Greeks, as Pausanias relates^{f144}, and the Romans also^{f145}, buried by the wayside.

Ver. 22. *But Hazael king of Syria oppressed Israel all the days of Jehoahaz.*] That he reigned alone, at least, before he took his son Joash to reign with him.

Ver. 23. *And the Lord was gracious to them,* etc.] To Israel, notwithstanding their apostasy from him, and the idolatry of the calves they were guilty of:

and had compassion on them; being in oppression and distress:

and had respect unto them; looked upon them with an eye of pity and mercy:

because of his covenant with Abraham, Isaac, and Jacob; made so long ago he still remembered:

and would not destroy them, neither cast he them from his presence as yet; or suffered them to be carried captive into another land, as he afterwards did in the times of Hoshea.

Ver. 24. *So Hazael the king of Syria died, and Benhadad his son reigned in his stead.*] This was Benhadad the third; the first of this name was of the Damascene kings; but though the kingdom was now in another family, yet this name, being respectable with the Syrians, was retained in it.

Ver. 25. *And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war,* etc.] Which were in the countries of Gilead and Bashan, and belonged to the tribes of Reuben, Gad, and Manasseh, (^{<12103>}2 Kings 10:33),

three times did Joash beat him: in so many pitched battles, but where is not said, no doubt one of them was in Aphek, at least, (^{<121317>}2 Kings 13:17), and perhaps the other two on the other side Jordan; this agrees with the three times he smote the ground, significant thereof, (^{<121318>}2 Kings 13:18)

and recovered the cities of Israel; those before mentioned; otherwise, if those had not been recovered, not ten tribes, only seven and a half, would have been carried captive by the king of Assyria; whereas Josephus ^{f146} says expressly, the ten tribes were carried captive.

CHAPTER 14

INTRODUCTION TO 2 KINGS 14

In this chapter we have the good reign of Amaziah king of Judah, his victories over the Edomites, and war with Jehoash king of Israel, by whom he was taken, who died quickly after, (^{<1240>}2 Kings 14:1-16), but Amaziah lived fifteen years afterwards, and was slain by a conspiracy against him, and Azariah his son reigned in his stead, (^{<1247>}2 Kings 14:17-22), and a short account is given of the reign of Jeroboam the second, king of Israel, (^{<1243>}2 Kings 14:23-29).

Ver. 1. *In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.*] As Joash king of Israel began to reign in the thirty seventh of Joash king of Judah, (^{<1230>}2 Kings 13:10), who reigned forty years, Amaziah must therefore begin his reign in the fourth of Joash king of Israel; this therefore must be understood of his second year after he reigned alone, for he reigned two or three years in his father's lifetime.

Ver. 2. *He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem,* etc.] Fourteen years contemporary with Joash king of Israel, who reigned sixteen years, (^{<1230>}2 Kings 13:10) and fifteen after him, (^{<1247>}2 Kings 14:17),

and his mother's name was Jehoaddan of Jerusalem; of whom we nowhere else read,

Ver. 3. *And he did that which was right in the sight of the Lord,* etc.]. At least externally, and at the beginning of his reign:

yet not like David his father; not with a perfect heart, with that sincerity and uprightness as he did, (see ^{<1231>}2 Chronicles 25:2),

he did according to all things as Joash his father did; who at first reigned well, and then fell into idolatry, as this his son did.

Ver. 4. *Howbeit the high places were not taken away*, etc.] Though he first did that which was right before God; nor did his father take them away; (see ^{<1213>}2 Kings 12:3).

Ver. 5. *And it came to pass, as soon as the kingdom was strengthened in his hand*, etc.] That he was well settled on the throne, and had a share in the affection of the people, and the idolatry and murder his father had committed were worn off of the minds of the people, and the friends of the conspirators against him were become few or none:

that he slew his servants that had slain the king his father; charged them with the murder in a court of judicature, obtained a sentence against them, and had them executed.

Ver. 6. *But the children of the murderers he slew not*, etc.] Which is an instance of his clemency and goodness, and of his strict regard to justice, and to the law of God; though he might fear, these, being spared, would one time or other revenge their fathers' deaths;

according to that which is written in the book of the law of Moses, (see ^{<1216>}Deuteronomy 24:16),

wherein the Lord commanded, saying, the fathers shall not be put to death for the children, nor the children, etc. to which command Amaziah was obedient.

Ver. 7. *He slew of Edom in the valley of Salt ten thousand*, etc.] Of which valley, (see Gill on "^{<1083>}2 Samuel 8:13"), the Edomites having revolted from Judah in the days of Joram, (^{<1180>}2 Kings 8:20,22). Amaziah undertook to reduce them with an army of 300,000 choice men; and, besides these, hired also of Israel 100,000 valiant men, for one hundred talents of silver; but at the instance of a prophet of the Lord he dismissed the latter, and went against Edom only with his men, and slew of the Edomites 10,000, besides other 10,000 he took alive, and cast headlong from a rock, which came into his hands, (see ^{<1255>}2 Chronicles 25:5-12),

and took Selah by war; which signifies a rock, the same with Petra, the metropolis of Arabia Petraea, the country of the Edomites. The city itself was not a rock, nor built on one, but was situated in a plain, surrounded with rocks and mountains, as Strabo ^{f147} and Pliny ^{f148} relate, from whence it seems to have its name; and by the Syrians called Recem, where Rocan a king of Midian reigned ^{f149}, called in the Greek version of (^{<1258>}Numbers

31:8), Recon; though Vitringa^{f150} is of opinion, that not Petra, the metropolis of Edom, is meant, but Maalehkrabbim, (^{<663B>}Joshua 15:3 ^{<0036>}Judges 1:36), which lay on the south border of Judea, near the salt sea:

and called the name of it Joktheel; which signifies “the obedience of God”; in memory of his obedience to the prophet of the Lord, in consequence of which he obtained this victory: and the name continued unto this day: the time of the writing this book.

Ver. 8. *Then Amaziah sent messengers to Jehoash the son of Jehoahaz the son of Jehu king of Israel*, etc.] The occasion of it was this, when Amaziah dismissed the hired soldiers of Israel they were displeas'd, and fell upon the cities of Judea from Samaria to Bethhoron, slew 3000 men, and took much spoil, (^{<4253>}2 Chronicles 25:13), wherefore, when Amaziah returned from the slaughter of the Edomites, being elated with his victories, he sent the following message to the king of Israel, in order to revenge the injuries his soldiers had done; and perhaps retaining an old grudge for what Jehu, the grandfather of the king of Israel, had done to his ancestors, and it may be in hope of reducing the ten tribes to obedience to the house of David:

saying, come, let us look one another in the face; that is, in battle, as the Targum adds; it was a challenge to meet him in the field of battle, and fight with him, and try each other's courage, and see who was the best man.

Ver. 9. *And Jehoash the king of Israel sent to Amaziah the king of Judah*, etc.] By the return of his messengers:

saying, the thistle that was in Lebanon sent to the cedar that was in Lebanon; intending by this proverbial way of speaking to humble the pride of Amaziah; comparing him to a thistle or thorn, a low, mean, abject, weak, prickly, and troublesome shrub, and himself to a cedar, a tree high and lofty, strong, large, and spreading:

saying, give thy daughter to my son to wife; signifying, that if in a peaceable manner he had desired to contract affinity with him, and so establish mutual friendship, he should have despised him as being as much below him as the thistle is below a cedar; and therefore should still more despise and defy him, who addressed him in an hostile manner, and in such haughty language:

and there passed by a wild beast that was in Lebanon, and trod down the thistle; and so there was an end put at once to its pride and ambition, and

to its treaty with the cedar; intimating hereby, that his soldiers would as easily vanquish and destroy the army of Amaziah as a wild beast can destroy a thistle.

Ver. 10. *Thou hast indeed smitten Edom, and thine heart hath lifted thee up*, etc.] Swelled him with pride and vanity on account of the victory he had obtained over the Edomites; which pride was at the bottom of his message to him, and that goes before a fall: (²⁰⁶⁸Proverbs 16:18)

glory of this, and tarry at home; be content with the glory of it, and boast of it at home, but do not swagger abroad, and insult thy neighbours:

for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee? suggesting to him, that he had better be quiet, since it would be to the harm, if not the ruin, of him and his kingdom.

Ver. 11. *But Amaziah would not hear*, etc.] Being given up to a judicial hardness of heart through pride; for this was of God, and by his overruling providence, that he might be punished for his idolatry, in setting up the gods of Edom to be his gods, and offering to them, (⁴²⁵⁴2 Chronicles 25:14,20)

therefore Jehoash king Israel went up; from Samaria to the land of Judah, which was higher ground:

and he and Amaziah looked one another in the face; in the field of battle:

at Bethshemesh, which belongeth to Judah; which is observed, not merely to distinguish it from another Bethshemesh in Naphtali, but to observe, that the king of Israel waited not for him to give him the challenge, but met his adversary in his own country, whither he carried the war, not suffering him to come into his.

Ver. 12. *And Judah was put to the worse before Israel*, etc.] Could not face them; but, as Josephus^{f151} says, a sudden fear and consternation seized them, and before they joined battle with the Israelites, turned their backs:

and they fled every man to their tents; to their cities, as the Targum, and left their king alone.

Ver. 13. *And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, etc.]* And then they looked one another in the face indeed, but Amaziah must look very silly:

and came to Jerusalem; the metropolis of Judah, with his royal prisoner:

and broke down the wall of Jerusalem; in at the breach of which he went with his chariot, as Josephus says ^{f152}, in triumph:

from the gate of Ephraim unto the corner gate, four hundred cubits; the gate of Ephraim was to the north of the city, towards the tribe of Ephraim, from whence it had its name; and the corner gate was that which joined the northern and western walls together, or rather the northern and eastern walls; for Rauwolff says ^{f153}, there is still the corner gate in its old place, where the north and east walls meet on large and high rocks, and is still called by some the gate of Naphtali.

Ver. 14. *And he took all the gold and silver, and all the vessels that were found in the house of the Lord, etc.]* In (~~<423>~~2 Chronicles 25:24) it is added, “with Obbedom”, who, and his family, had the care of them by lot, (see ~~<335>~~1 Chronicles 26:15)

and in the treasures of the king’s house; which were also spoiled and plundered:

and hostages; either such as the king of Judah had taken from Edom, as pledges of their fidelity, that they might not rebel; or which the king of Israel took of Judah, even sons of the princes, as the Targum, for security, that they would give him no more trouble:

and returned to Samaria; without attempting to bring the kingdom of Judah into subjection to him, which he might suppose he could not hold, and having enough to do with the Syrians, his avowed enemies.

Ver. 15. *Now the rest of the acts of Jehoash which he did, and his might, etc.]* His valiant and mighty acts which he did in his wars with the Syrians, (~~<135>~~2 Kings 13:25),

and how he fought with Amaziah king of Judah; a short account of which is given in the preceding verses:

are they not written in the book of the chronicles of the kings of Israel? a book very often mentioned and referred to, as containing the history of the events and transactions of every reign.

Ver. 16. *And Jehoash slept with his fathers,* etc.] Died as they died: *and was buried in Samaria with the kings of Israel;* where they were: *and Jeroboam his son reigned in his stead;* which was Jeroboam the second.

Ver. 17. *And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.*] Which, with the fourteen he reigned contemporary with him, made the twenty nine years he reigned, (^{<124E>}2 Kings 14:2). The Vulgate Latin version is, “twenty five years”.

Ver. 18. *And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah?*] Not in the canonical book of Chronicles; though there are some things of him recorded there, which are not here; but in the annals of each reign, written by the king’s historian appointed for that purpose.

Ver. 19. *Now they made a conspiracy against him in Jerusalem,* etc.] Against Amaziah; the inhabitants of Jerusalem, the principal men of it; perhaps those whose sons the king of Israel had carried away as hostages, which they imputed to the ill conduct of Amaziah, as well as the breaking of the wall of Jerusalem, and the pillaging of the temple, and the king’s palace:

and he fled to Lachish; a fortified city in the tribe of Judah, (^{<1659>}Joshua 15:39) but they sent after him to Lachish, and slew him there; in a private manner, as Josephus ^{f154} relates.

Ver. 20. *And they brought him on horses,* etc.] That is, in a chariot or hearse drawn by horses; though the Jews ^{f155} suppose he was carried on horses, and that because he worshipped the gods of the Edomites, who were themselves carried on horses; and he was not carried on the shoulders of men, because he neglected to serve the God of Israel, whose mysteries were carried on the shoulders of men:

and he was buried at Jerusalem with his fathers in the city of David; and very probably in the sepulchre of the kings, though his father was not.

Ver. 21. *And all the people of Judah took Azariah*, etc.] Called Uzziah in the next chapter, and so in the book of Chronicles; both names signifying much the same, the one “the help of the Lord”, the other “the strength of the Lord”:

(*which was sixteen years old*;) yet as he began to reign in the twenty seventh year of Jeroboam, (~~1215~~2 Kings 15:1) and Jeroboam began to reign in the fifteenth year of Amaziah, (~~1243~~2 Kings 14:23), he could be but four years of age, for the solution of which, (see Gill on “~~1250~~2 Kings 15:1”):

and made him king instead of his father Amaziah; which was after his death, and not when he fled to Lachish, as Kimchi thinks.

Ver. 22. *He built Elath*, etc.] A port which belonged to Edom, (~~1018~~Deuteronomy 2:8 ~~1026~~1 Kings 9:26) which very probably David took from them when he made them tributary, and which they retook when they revolted, and Amaziah got again when he defeated them; and this his son rebuilt and fortified:

and restored it to Judah; annexed it to the kingdom of Judah, as in the days of David and Solomon:

after that the king slept with his fathers; after the death of his father Amaziah.

Ver. 23. *In the fifteenth year of Amaziah, the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria*, etc.] So that he reigned fourteen or fifteen years contemporary with him; for Amaziah reigned twenty nine years:

[*and reigned*] *forty and one years*; Josephus says ^{f156} forty, giving only the round number.

Ver. 24. *And he did that which was evil in the sight of the Lord*, etc.] Was guilty of idolatry:

he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin; the worship of the calves is especially meant; he was in all respects of the same cast with his ancestor of the same name, from whom he had it, in veneration of him.

Ver. 25. *He restored the coast of Israel*, etc.] The cities upon it, which had been taken away from them by their enemies:

from the entering of Hamath; which was the northern border of the land of Canaan, the entrance into it from Syria, (see ^{<0618>}Numbers 34:8),

unto the sea of the plain: of Jordan, called sometimes the salt sea and the Dead Sea; the lake Asphaltites, as Josephus ^{f157}, where formerly stood Sodom and Gomorrah:

according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah the son of Amittai; the same with him whose prophecy among the small prophets bears this name; and though his prophecy concerning Jeroboam's success and victories is not there, nor anywhere else, recorded at length, yet needed not to be doubted of; this is the first of the prophets spoken of whose books are extant:

which was of Gathhepher; a city in the tribe of Zebulun, (^{<0613>}Joshua 19:13), which contradicts a notion of the Jews, that no prophet came out of Galilee, when the very first of those that were the penmen of the books of prophecies was from thence, (see ^{<0152>}John 7:52).

Ver. 26. *For the Lord saw the affliction of Israel, that it was very bitter*, etc.] Being sorely oppressed by their enemies, especially the Syrians; and he was moved to have compassion upon them, and show mercy to them: for, there was not any shut up, nor any left, nor any helper for Israel: they were in the most forlorn and helpless condition; (see Gill on ^{<0326>}Deuteronomy 32:36”).

Ver. 27. *And the Lord said not that he would blot out the name of Israel from under heaven*, etc.] Had not as yet declared it by any of his prophets, that he would do it, as he afterwards did by Hosea, (^{<2004>}Hosea 1:4,9), and was fulfilled in the reign of Hoshea king of Israel, (^{<1270>}2 Kings 17:1).

but he saved them by the hand of Jeroboam the son of Joash; the instrument of their deliverance from the hands of their enemies, and of recovering their borders as afore time.

Ver. 28. *Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred*, etc.] His valiant acts and warlike exploits:

and how he recovered Damascus and Hamath, which belonged to Judah, for Israel; which cities, in the times of David and Solomon, were tributary to Judah, but afterwards fell into the hands of the Syrians, from whom Jeroboam recovered them, and annexed them to the kingdom of Israel; or,

as Kimchi, though Jeroboam was king of Israel, yet, having taken them, he restored them to the king of Judah, to whom they belonged:

are they not written in the book of the chronicles of the kings of Israel?
where all events of any moment were registered.

Ver. 29. *And Jeroboam slept with his fathers, even with the kings of Israel,* etc.] Died, and was buried with them:

and Zachariah his son reigned in his stead: who was of the fourth generation from Jehu, as was promised to him, (~~2Kings~~ 2 Kings 10:30).

CHAPTER 15

INTRODUCTION TO 2 KINGS 15

This chapter begins with the reign of Azariah king of Judah, (^{<1250>}2 Kings 15:1-7), and then gives a short account of the several kings of Israel, to the last of them; of Zachariah, (^{<1248>}2 Kings 15:8-12), of Shallum, (^{<1253>}2 Kings 15:13,14,15) of Menahem, (^{<1256>}2 Kings 15:16-22) of Pekahiah, (^{<1252>}2 Kings 15:23-26), of Pekah, succeeded by Hoshea, the last of them, (^{<1257>}2 Kings 15:27-31), and is included with the reign of Jotham king of Judah, (^{<1252>}2 Kings 15:32-38).

Ver. 1. *In the twenty and seventh year of Jeroboam king of Israel began Azariah the son on Amaziah king of Judah to reign.*] Now Amaziah lived only to the fifteenth year of Jeroboam, (^{<1242>}2 Kings 14:2,17,23) in which year, and not in his twenty seventh, it might be thought Azariah his son began to reign. There are various ways taken to remove this difficulty, not to take notice of a corruption of numbers, “twenty seven for seventeen”, which some insist on. Ben Gersom and Abarbinel are of opinion, that those twenty seven years of Jeroboam’s reign are not to be understood of what were past, but of what were to come before the family of Jehu was extinct; and that he reigned twenty six years, and his son six months, which made twenty seven imperfect years. Others suppose that Jeroboam reigned with his father eleven or twelve years before his death; and, reckoning from the different periods of his reign, this was either the twenty seventh year, or the fifteenth or sixteenth: and others, that the reign of Azariah may be differently reckoned, either from the time his father fled to Lachish, where he might remain eleven or twelve years, or from his death, and so may be said to begin to reign either in the fifteenth or twenty seventh of Jeroboam; or there was an interregnum of eleven or twelve years after the death of his father, he being a minor of about four years of age, which was the fifteenth of Jeroboam, during which time the government was in the hands of the princes and great men of the nation; and it was not till Azariah was sixteen years of age, and when it was the twenty seventh of Jeroboam’s reign, that the people agreed to make him king, (see ^{<1242>}2 Kings 14:21) and which seems to be the best way of accounting for it.

Ver. 2. *Sixteen years old was he when he began to reign*, etc.] By the consent of the people and princes of Judah, (^{<1214>}2 Kings 14:21)

and he reigned fifty and two years in Jerusalem: exclusive of the eleven or twelve years of his minority, from his father's death:

and his mother's name was Jeholiah of Jerusalem; of whom there is no further account any where.

Ver. 3. *And he did that which was right in the sight of the Lord*, etc.] At the beginning of his reign, and in an external way:

according to all that his father Amaziah had done; who did not do what he did as David, sincerely and cordially, (^{<1248>}2 Kings 14:3 ^{<1452>}2 Chronicles 25:2).

Ver. 4. *Save that the high places were not removed*, etc.] That is, he did right, excepting in that instance, and which was the case of his father and other kings before him, and others afterwards, till Hezekiah came:

the people sacrificed and burnt incense still on the high places; (see ^{<1213>}2 Kings 12:3).

Ver. 5. *And the Lord smote the king*, etc.] With leprosy; the reason of it was, because he intruded into the priest's office, and went into the temple to burn incense on the altar of incense, (^{<1349>}2 Chronicles 26:19,20),

so that he was a leper unto the day of his death; but how long it was to it from his being smitten cannot be said with certainty; Dr. Lightfoot ^{f158} thinks he died the same year he was smitten:

and dwelt in a several house: without Jerusalem, as the Targum; for lepers, according to the law, were to dwell separate without the camp or city, (^{<1314>}Leviticus 13:46) the word for "several" signifies "free" ^{f159}; here he lived alone, free from the company and conversation of men, free from the business of government, his son doing that for him, and in the country, where he might freely walk about, as lepers did, and take the air; the Jews say ^{f160}, his house was among the graves, where he was free among the dead, as the phrase is, (^{<13815>}Psalms 88:5), but not likely; much better is what Abendana observes from R. Jonah, that the word, in the Arabic ^{f161} language, signifies a little house, and so this might be in which he dwelt out of the city, in comparison of his palace:

and Jotham the king's son was over the house; had the direction of the palace, and the management of all affairs in it:

judging the people of the land; administering justice in all cases, for which they came to him, and so filled up his father's place; he did not depose his father, nor take upon him to be king, only did the business of one.

Ver. 6. *And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?*] In the history of the reigns of those kings; some of them are recorded in the canonical book of the Chronicles, (^{<420>}2 Chronicles 26:1-23) and some were written by the prophet Isaiah, (^{<422>}2 Chronicles 26:22).

Ver. 7. *So Azariah slept with his fathers*, etc.] Or died, when he had reigned fifty two years:

and they buried him with his fathers in the city of David; but not in the sepulchres of the kings, but in the field of the burial, or the burying ground which belonged to them, because he was a leper, (^{<423>}2 Chronicles 26:23). Benjamin of Tudela^{f162} places his grave near the pillar of Absalom, and the fountain of Siloah, near the brook Kidron:

and Jotham his son reigned in his stead; who reigned sixteen years; a further account of him, and his reign, we have in the latter part of this chapter, after the reigns of several of the kings of Israel.

Ver. 8. *In the thirty eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.*] Since Azariah began to reign in the twenty seventh of Jeroboam, (^{<4250>}2 Kings 15:1), and Jeroboam reigned forty one years, (^{<4243>}2 Kings 14:23), his last year must be the fifteenth or sixteenth of Azariah, in which year Zachariah must have begun to reign, had he immediately succeeded his father in the throne; there must be therefore an interregnum of twenty two years at least, which might be owing to the dissensions among the princes and people about the succession, and a dislike to Zachariah on some account; however, after all, he must reign, though but six months, to fulfil the word of the Lord, (see ^{<4252>}2 Kings 15:12).

Ver. 9 *And he did that which was evil in the sight of the Lord, as his fathers had done*, etc.] Even all his predecessors, from the time of Jeroboam the son of Nebat, from whose sin, in worshipping the calves, they departed not.

Ver. 10. *And Shallum the son of Jabesh conspired against him*, etc.] A friend of his, as Josephus^{f163} calls him, encouraged by the dissatisfaction of the people to him:

and smote him before the people, and slew him; in a public manner, the people consenting to it, and approving of it, not liking Zachariah to be their king;

and reigned in his stead; though but a very short time.

Ver. 11. *And the rest of the acts of Zachariah*, etc.] During his six months' reign, and what he might do before in the interregnum:

behold, they are written in the book of the chronicles of the kings of Israel: for be they more or fewer, good or bad, they were all recorded there which were of any moment.

Ver. 12. *This was the word of the Lord which he spake unto Jehu*, etc.] Which was now fulfilled in the short reign of Zachariah:

saying, thy sons shall sit on the throne of Israel unto the fourth generation; (see ^{<12K1>}2 Kings 10:30), and so it came to pass; as every word of the Lord does, not one fails; for after Jehu reigned Jehoahaz, Jehoash, Jeroboam the second, and Zachariah, all descendants of Jehu.

Ver. 13. *Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah*, etc.] The same with Azariah: he is sometimes called by one name, and sometimes by the other, (see ^{<12K1>}2 Kings 14:21),

and he reigned a full month in Samaria: and no longer; so soon were the conspiracy against his sovereign, and the murder of him, punished.

Ver. 14. *For Menahem the son of Gadi went up from Tirzah*, etc.] A city in the tribe of Manasseh, the royal city of the kings of Israel before Omri, of which (see Gill on ^{<12K1>}Joshua 12:24"), whether Menahem was of this city, or was now besieging it with an army he had the command of, as Josephus^{f164} suggests, is not certain; however, hearing what had befallen Zachariah, he came from hence: and came to Samaria; which, according to Bunting^{f165}, was six miles from Tirzah:

and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead; judging he had as good a right to the throne as Shallum had.

Ver. 15. *And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.*] In which, no doubt, an account of the cause of the conspiracy, and of the persons assisting to him in it, was given, with other things done in his short reign.

Ver. 16. *Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah,* etc.] The Jewish writers commonly take this Tiphseh to be without the land of Israel, the same with that in (¹⁰²⁴1 Kings 4:24) on the borders of Syria, and near the Euphrates; but it seems to be some place nearer Samaria, and Tirzah; according to Bunting ^{f166}, it was but six miles from Samaria:

because they opened not to him, therefore he smote it; they refused to open the gates of their city to him, and receive him, and acknowledge him as their king; therefore he exercised severity on the inhabitants of it, and the parts adjacent, as far as Tirzah, putting them to the sword:

and all the women therein that were with child he ripped up: which was a most shocking instance of barbarity, and which he did, to terrify others from following their example. Ben Gersom interprets it of strong towers built on mountains, which he demolished, deriving “haroth”, which we render “women with child”, from **rh**, “a mountain”.

Ver. 17. *In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel,* etc.] Shallum reigning but one month, both their reigns began the same year.

Ver. 18. *And he did that which was evil,* etc.] The same character is given of him as of those before him, (¹²⁵⁹2 Kings 15:9).

Ver. 19. *And Pul the king of Assyria came against the land,* etc.] The land of Israel, he invaded it; a Jewish chronologer ^{f167} calls him Pulbelicho; and he is generally thought to be the same with Belochus or Belesis, governor of Babylon, who, with Arbaces the Mede, slew Sardanapalus, said to be the last of the Assyrian kings, and translated the empire to the Chaldeans; he ruling over Babylon and Nineveh, and Arbaces over the Medes and Persians; but Pul was not a Babylonian, but an Assyrian ^{f168}, and the first

king of the Assyrians, at least, the Scriptures speak of: we read no more of him; but one Metasthenes, a Persian historian, feigned and published by Annius, and so named by him instead of Megasthenes, calls him Phulbelochus, and says ^{f169} he reigned forty eight years:

and Menahem gave Pul a thousand talents of silver; and a talent of silver, according to Brerewood ^{f170} was three hundred and seventy five pounds; but Bishop Cumberland ^{f171} calculates it at three hundred and fifty three pounds eleven shillings and ten pence half penny; 1,000 of them made a large sum of money, according to the former 375,000 pounds; and this he gave to him, not only to desist from the invasion of his land, but

that his hand might be with him; and not against him:

and to confirm the kingdom in his hand; which being got by usurpation, and supported by cruelty, was but tottering.

Ver. 20. *And Menahem exacted the money of Israel, even of all the mighty men of wealth*, etc.] Who were most able to pay it, by which means he eased the poor, and might thereby attach them to him:

of each man fifty shekels of silver, to give to the king of Assyria: that is, he required them to pay fifty shekels apiece to make up the above sum as a present to Pul; though the words in the original text lie more naturally thus, “to give to the king of Assyria fifty shekels of silver for one man”; that is, for every man in his army; which amounted to about six pounds a man:

so the king of Assyria turned back; to his own country:

and stayed not there in the land; in the land of Israel, neither to distress nor to help Menahem, for which he gave him the money.

Ver. 21. *And the rest of the acts of Menahem*, etc.] We are referred to the same book of chronicles for them as for those of the rest of the kings, which seems to be a form the historian uses of them all.

Ver. 22. *And Menahem slept with his fathers*, etc.] Died a natural death, and in peace, though an usurper and a tyrant:

and Pekahiah his son reigned in his stead; the kingdom he had usurped continued in his family.

Ver. 23. *In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria*, etc.] As it was in the

thirty ninth of Azariah that his father began his reign, and he reigned ten years, they must end in the forty ninth of Azariah, and therefore there must be an interregnum of a year; perhaps the title of Pekahiah might be disputed, and it was a year before he could get settled on the throne:

and reigned two years; being slain by one of his captains, as after related.

Ver. 24. *And he did that which was evil*, etc.] Besides other sins, he cleaved to that of worshipping the calves, a piece of state policy all the kings of Israel gave into.

Ver. 25. *But Pekah the son of Remaliah, a captain of his*, etc.] The word signifies a “third” man, the third to the king, as some think; Josephus^{f172} calls him a “chiliarch”, one that had the command of a thousand men:

conspired against him, and smote him in Samaria, in the palace of the king’s house; Josephus^{f173} says it was at a banquet:

with Argob, and Arieih; whom, according to Abarbinel, Pekah slew with the king, being mighty men, who were always about him; but they seem rather to be conspirators with Pekah, and assisting to him in smiting the king; the former of these, Ben Gersom thinks, was governor of Argob, a country on the other side Jordan, and the latter had his name from his fortitude, which signifies a lion:

and with him fifty men of the Gileadites; which may seem to strengthen the above notion concerning Argob, since the Gileadites were of the same side of Jordan, and were near Argob, (see ^{<RB3>}Deuteronomy 3:13)

and he killed him, and reigned in his room, as his father killed Shallum, and reigned in his stead.

Ver. 26. *And the rest of the acts of Pekahiah*, etc.] The same form of expression is used as before, (^{<RB2>}2 Kings 15:21), of all the kings.

Ver. 27. *In the fifty second year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria*, etc.] Which was the last year of the reign of Azariah:

and reigned twenty years; which was a long reign for an usurper and murderer.

Ver. 28. *And he did that which was evil in the sight of the Lord*, etc.] Not only in committing the above crimes of usurpation and murder, but

idolatry, and particularly the worshipping of the calves, hinted at in the text.

Ver. 29. *In the days of Pekah king of Israel came Tiglathpileser king of Assyria*, etc.] Into the land of Israel; he is called by a Jewish chronologer ^{f174}, Pul-Asir; so Phul-Assar by Metasthenes ^{f175}, who says he reigned twenty five years; he very probably was the son of Pul the Assyrian king, mentioned (^{<1259>}2 Kings 15:19), and is thought to be the same that Aelianus ^{f176} calls Tilgamos; some think he had the first part of his name from Diglath, or Diglito, by which the river Tigris is called in Pliny ^{f177}, with which Assyria was washed; and that Pil, or Pul, is Baal, Bel, Jupiter, and Azar is Mars ^{f178}; of all which his name is composed:

and took Ijon, and Abelbethmaachah; of which (see ^{<1150>}1 Kings 15:20),

and Janoah; a city in the tribe of Ephraim, (^{<1616>}Joshua 16:6)

and Kedesh, and Hazor; cities in Naphtali: (^{<1695>}Joshua 19:36,37)

and Gilead; a country beyond Jordan, which belonged to the Reubenites, Gadites, and half tribe of Manasseh:

and Galilee, all the land of Naphtali; that is, upper Galilee, which lay in Naphtali:

and carried them captive to Assyria; which was the first captivity of Israel in which half their tribes were carried away.

Ver. 30. *And Hoshea the son of Elab made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead*, etc.] Did by him as he had done by Pekahiah, (^{<1258>}2 Kings 15:28), this was measure for measure, as the Jews say: and this he did

in the twentieth year of Jotham the son of Uzziah; and yet Jotham is said to reign but sixteen years, (^{<1253>}2 Kings 15:33), this must be reckoned therefore either from the time of his being viceroy, and judging Israel in his father's lifetime, (^{<1255>}2 Kings 15:5) or this was the fourth year of Ahaz, and the twentieth year, reckoning from the time Jotham began to reign, who is the rather mentioned, because as yet the historian had taken no notice of Ahaz.

Ver. 31. *And the rest of the acts of Pekah*, etc.] Not recorded here, were to be read in the book of chronicles of the kings so often referred to.

Ver. 32. *In the second year of Pekah, the son of Remaliah king of Israel, began Jotham the son of Uzziah king of Judah to reign.*] Pekah began to reign in the fifty second year of Azariah, or Uzziah, which was his last year, (^{<2157>}2 Kings 15:27), and which was the first of Pekah; Uzziah reigned full fifty two, and then Jotham succeeded, which was the beginning of the second of Pekah.

Ver. 33. *Five and twenty years old was he when he began to reign,* etc.] Alone, after the death of his father:

and he reigned sixteen years in Jerusalem; and his reign, upon the whole, was a good reign:

and his mother's name was Jerusha, the daughter of Zadok; a person well known in those times; Dr. Lightfoot^{f179} thinks he was high priest.

Ver. 34. *And he did that which was right in the sight of the Lord,* etc.] Jarchi, in (^{<4470>}2 Chronicles 27:2), observes, from a writer of theirs, that in all the kings of Judah before him, even in the best, some sins were found; but in Jotham there was nothing scandalous and reproachful; and it is a high character Josephus^{f180} gives of him, that there was no virtue wanting in him; he was pious towards God, just towards men, and careful of the public good; but the inspired historian chiefly respects matters of religious worship; he did not give into idolatry:

he did according to all that his father Uzziah had done; that is, according to what was well done by him; he did not imitate him in going into the temple to burn incense, which is particularly excepted. (^{<4470>}2 Chronicles 27:2).

Ver. 35. *Howbeit the high places were not removed,* etc.] As they were not by his father, and the same is observed of the best of kings before:

the people sacrificed and burnt incense still in the high places; from which they could not be brought off by prophets or kings:

he built the higher gate of the house of the Lord; which was between the temple and the king's palace, which led to it; this he repaired and beautified, or added something to it; or otherwise it was built by Solomon, and therefore called the new gate, (^{<2260>}Jeremiah 26:10 36:10) it is the same that was afterwards called the gate of Nicanor; the east gate, as say the Jewish writers^{f181}.

Ver. 36. *Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?*] Of which mention is often made by the inspired historians; some of Jotham's other acts are recorded in the canonical book of Chronicles, (~~1270~~ 2 Chronicles 27:1).

Ver. 37. *In those days*, etc.] At the end of the days of Jotham, or after his death, things might be in design, and preparations made before, but nothing of what follows came to pass in his life, but in the times of his son;

the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah: to make war with them as a scourge to Ahaz for his sins; of which is in the following chapter.

Ver. 38. *And Jotham slept with his fathers, and was buried with his fathers in the city of David his father*, etc.] Died, and was buried with the kings of Judah in their sepulchres:

and Ahaz his son reigned in his stead; an account of whose reign we have in the next chapter.

CHAPTER 16

INTRODUCTION TO 2 KINGS 16

This chapter contains the reign of Ahaz only, relates his idolatry, (~~<2161>~~2 Kings 16:1-4) his hiring the king of Assyria with the treasure of the temple, and his own, to assist him against the kings of Israel and Syria, who besieged him, (~~<2165>~~2 Kings 16:5-9), his seeing the altar of an idol at Damascus, the fashion of which he took, and ordered one like it to be built at Jerusalem, (~~<21610>~~2 Kings 16:10-16), his defacing and removing some things in the temple, (~~<21617>~~2 Kings 16:17,18), and the chapter is concluded with his death and burial, (~~<21619>~~2 Kings 16:19,20).

Ver. 1. *In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.*] Jotham began to reign in the second of Pekah, and he reigned sixteen years, and therefore his last year would fall in the eighteenth of Pekah; but as his first year might be at the beginning of the second of Pekah, his last was towards the end of the seventeenth of Pekah's, as here; (see ~~<2153>~~2 Kings 15:32).

Ver. 2. *Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem,* etc.] The same number of years his father did: *and did not that which was right in the sight of the Lord God, like David his father;* his more remote progenitor, nor even like his more immediate father, from whom he received such good instructions, and of whom he had so good an example; but grace is neither propagated by blood, nor obtained through the force of education.

Ver. 3. *But he walked in the way of the kings of Israel.* etc.] Worshipping the calves as they did; which, as it was contrary to the religious sentiments in which he was educated, so against his political interest, which was the only, or at least the principal thing, which swayed with the kings of Israel to continue that idolatry:

yea, and made his son to pass through the fire; between two fires to Molech, by way of lustration; which might be true of Hezekiah his son, and others of his sons, for he had more he burnt with fire, as appears from

(~~408B~~ 2 Chronicles 28:3), both ways were used in that sort of idolatry, (see Gill on “(~~488B~~ Leviticus 18:21”),

according to the abominations of the heathen, whom the Lord cast out from before the children of Israel; the old Canaanites; so the Carthaginians, a colony of the Phoenicians, used in time of calamity to offer human sacrifices, and even their children, to appease their deities ^{f182}. Theodoret says, he had seen in some cities, in his time, piles kindled once a year, over which not only boys, but men, would leap, and infants were carried by their mothers through the flames; which seemed to be an expiation or purgation, and which he takes to be the same with the sin of Ahaz.

Ver. 4. *And he sacrificed and burnt incense in the high places, and on the hills,* etc.] Which none of the kings of Judah before him ever did; for though they connived at this practice in the people, they never encouraged it by their own example; and very probably he offered sacrifices there to idols, (see ~~408B~~ 2 Chronicles 28:25) whereas the people sacrificed to the true God, though at a wrong place:

and under every green tree; and which is never said of the people, and seems to confirm it, that Ahaz sacrificed to other gods, since the Heathens used to place idols under green trees, and worship them, whom the Jews imitated, (~~410D~~ Jeremiah 2:2 3:6).

Ver. 5. *Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war,* etc.] To fight with Ahaz, moved to it by the Lord, to chastise Ahaz for his idolatry, (~~425B~~ 2 Kings 15:37 ~~408B~~ 2 Chronicles 28:5)

but could not overcome him; so as to take Jerusalem, and set up another king there, as their scheme was, (~~437B~~ Isaiah 7:5,) though they had both at other times got great advantages over him, and slew many of his people, and carried them captive, (see ~~408B~~ 2 Chronicles 28:5-8).

Ver. 6. *At that time Rezin king of Syria recovered Elath to Syria,* etc.] A port on the Red sea, that formerly belonged to Edom, taken from them by David, retaken by them when they revolted in Joram’s time, and perhaps taken by Amaziah again, since his son Azariah rebuilt it, and restored it to Judah, (~~424D~~ 2 Kings 14:22) and it seems by this that it had been in the hands of the Syrians, who now recovered it; unless instead of Aram, rendered

Syrians, we could substitute Edom, which Leviticus Clerc has ventured to do without any authority:

and drave the Jews from Elath; who were in possession of it. This is the first time that the inhabitants of the kingdom of Judah are called Jews, from the name of their original patriarch, and principal tribe; though some think ^{f183} they had this name from the time this tribe went up first against the Canaanites, (~~0000~~Judges 1:1,2), however, it is a mistake of R. Elias Levita ^{f184}, that it is never found in the Bible they were called Jews, but from the time the ten tribes were carried captive, and not before; and a greater mistake still it is of Tacitus ^{f185}, that they were called Jews or Judaeans, as if they were Idaeans from Mount Ida in Crete, from whence he supposes they came:

and the Syrians came to Elath, and dwelt there unto this day; the marginal reading is Edomites; and so read the Septuagint and Vulgate Latin versions; and Kimchi observes that it is written “Aramim”, Syrians, because the king of Syria took it, and by his means the Edomites returned to it, but is read “Edomim”, Edomites, because it belonged to the children of Edom; and it is certain the Edomites had come and smitten Judah, (~~4487~~2 Chronicles 28:17).

Ver. 7. *So Ahaz sent messengers to Tiglathpileser king of Assyria*, etc.] Of whom (see ~~1259~~2 Kings 15:29)

saying, [I am] thy servant, and thy son; signifying, that he would be his vassal, and become tributary to him, and serve him as a servant to his master, or a son his father, on condition he would come to his assistance, and so he became his servant; hence his son Hezekiah is said to rebel against the king of Assyria, (~~1200~~2 Kings 18:1,7)

come up and save me out of the hand of the king of Syria, and out of the hand of the king off Israel, which rise up against me; which assistance he had no reason to call in, since the Lord had promised him deliverance from both those kings, and gave him a sign of it, (~~2300~~Isaiah 7:4-16).

Ver. 8. *And Ahaz took the silver and gold that was found in the house of the Lord*, etc.] Which Uzziah and Jotham had put there; for all that was found there in the times of Amaziah was taken away by Jehoash king of Israel, (~~1244~~2 Kings 14:14)

and in the treasures of the king's house; whatever gold and silver he had of his own:

and sent it for a present to the king of Assyria; to obtain his help and assistance.

Ver. 9. *And the king of Assyria hearkened unto him*, etc.] Complied with his request:

for the king of Syria went up against Damascus, and took it; the metropolis of the kingdom of Syria, and so made a powerful diversion in favour of the king of Judah:

and carried the people of it captive to Kir; not Cyrene, as the Vulgate Latin version, a country belonging to Egypt, which the king of Assyria had no power over; but a place in upper Media, as Josephus^{f186} relates, which belonged to the Assyrian king; (see ~~<2216>~~ Isaiah 22:6), compared with (~~<2212>~~ 2 Kings 21:2), of this captivity Amos had prophesied some time before, (Amos 1:5)

and slew Rezin; the king of Syria, which also was foretold in the same prophecy.

Ver. 10. *And King Ahaz went to Damascus to meet Tiglathpileser king of Assyria*, etc.] When he heard he was come thither, and had taken it, to congratulate him on the victory, and to give him thanks for his assistance; which place from Jerusalem was one hundred and sixty miles, according to Bunting^{f187}

and saw an altar that was at Damascus; where, in all probability, he attended at the sacrifice on it along with the king of Assyria:

and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof; not only the size and form of it, but all the decorations and figures on it, with which it was wrought. This Urijah was very probably the high priest, for it can scarcely be thought that Ahaz would write to any other, or that any other priest would or could have complied with his request; and he seems to be the same Isaiah took to be a witness in a certain affair, though he now degenerated from the character he gives of him, (~~<2380>~~ Isaiah 8:2).

Ver. 11. *And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus*, etc.] Exactly according to the size, form,

figure, and carved work of it, though expressly contrary to the command of God; which fixed both the form and matter of the altar of God, with everything appertaining to it, which he, being high priest, could not be ignorant of, (^{<0270>}Exodus 27:1), etc. but he was a timeserver, and sought to curry favour with his prince:

so Urijah the priest made it against King Ahaz came from Damascus; both king and priest were in haste to have this altar made. Ahaz could not stay till he came home, but sent directions about it from Damascus, and the priest was so expeditious in observing his commands, that he got it done before he came thence to Jerusalem.

Ver. 12. *And when the king was come from Damascus, the king saw the altar*, etc.] Looked at it, and liked it, being exactly according to the pattern he had sent:

and the king approached the altar, and offered thereon; either by a priest, or it may be in his own person, having no regard to the laws and appointments of God, and especially as his sacrifices were not offered to him, but to the gods of Damascus and Syria, (^{<4023>}2 Chronicles 28:23).

Ver. 13. *And he burnt his burnt offering, and his meat offering*, etc.] Which went together according to the law of God, and was imitated by the Heathens:

and poured his drink offering; a libation of wine, as probably it was, like what they used according to the Levitical law:

and sprinkled the blood of his peace offerings upon the altar; as used according to the same law; for all sorts of sacrifices were offered by idolaters, as by the people of God, in imitation of them.

Ver. 14. *And he brought also the brasen altar which was before the Lord*, etc.] That which Solomon made, (^{<4001>}2 Chronicles 4:1), which stood in the court by the door of the tabernacle of the congregation before the Lord, (^{<R005>}Leviticus 1:5) from the forefront of the house; the frontispiece of the temple, which was at the eastern gate of it:

from between the altar and the house of the Lord for it seems Urijah had placed the new altar behind the old one, more out of sight; the brasen altar standing between that and the eastern gate, or entrance into the temple;

wherefore he removed the brasen altar, and put his new one in the room of it:

and put it; that is, the brasen altar of Solomon:

on the north side of the altar; of the new altar, at the right hand as they went into the temple; where it was as in a corner, in greater obscurity, and the new altar more in view as they came into the temple.

Ver. 15. *And King Ahaz commanded Urijah the priest, saying,* etc.] Who was not to be commanded by the king in matters of worship, but to attend to the laws and institutions of God:

saying, upon the great altar; meaning the new one, which either was of a larger size than the altar of God, or was greater in the esteem of Ahaz:

burn the morning burnt offering, and the evening meat offering; the daily sacrifice, morning and evening:

and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; such as were offered up at any time on the account of the rulers of the land in particular, or of the whole congregation of Israel, (see ~~RODE~~ Leviticus 4:1-35)

and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice; as it used to be sprinkled upon the altar of the Lord:

and the brasen altar shall be for me to inquire by; to search, inquire, and consider what was to be done with it; for altars were never inquired by as oracles; the meaning is, that it was never to be made use of but by him, and when he pleased.

Ver. 16. *Thus did Urijah the priest, according to all that King Ahaz commanded.*] Not only concerning the structure of the altar, but the sacrifices to be offered on it; like king like priest, both apostates and idolaters.

Ver. 17. *And King Ahaz cut off the borders of the bases, and removed the laver from off them,* etc.] In the temple there were ten lavers for the priests to wash in, which are here meant, the singular being put for the plural; and these had bases of brass, on which they were set; and about these bases were borders, which had on them figures of various creatures, lions, oxen,

and cherubim; and these Ahaz cut off, either to deface them, in contempt of them, or to convert the brass to other uses, as he might also the bases themselves, since he removed the lavers from off of them, (see ^{<1072>}1 Kings 7:27-30)

and took down the sea from off the brasen oxen [that were] under it; the molten sea Solomon made, which he set upon twelve oxen made of brass; this Ahaz took down from thence, either to abate its magnificence, and render it despicable, or for the sake of the brass, of which the oxen were made, (see ^{<1073>}1 Kings 7:23-26)

and put it upon a pavement of stones; not upon the floor of the temple, for that was of wood, fir, or cedar, but on rows of stones, placed instead of bases for it to stand upon.

Ver. 18. *And the covert for the sabbath that they had built in the house,* etc.] Used on the sabbath day, either for the people to sit under to hear the law explained by the priests; or for the course of the priests to be in, that went out that day, to give way to the course that entered, which yet did not depart from the temple till evening; or rather for the king himself to sit under, while attending the temple service of that day, and might be the cover of the scaffold, (^{<1073>}2 Chronicles 6:13) and be very rich cloth of gold; and therefore he took it away for the king of Assyria, or to signify that he should not frequent the place any more: and hence it follows,

and the king's entry without, turned he from the house of the Lord; the way which led from the king's palace to it, he turned it a round about way, that it might not be discerned there was a way from the one to the other: and this he did

for the king of Assyria; to gratify him, that he might from hence conclude that he had wholly relinquished the worship of God in the temple, and should cleave to the gods of Damascus and Syria; or for fear of him, that he might not see the way into the temple, and take away the vessels; or find him, should he be obliged to hide himself there, when in danger by him.

Ver. 19. *Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?]* Some others are written in the canonical book of Chronicles, (^{<1073>}2 Chronicles 28:1) and were, it is highly probable, in the annals of the kings of Judah, now lost.

Ver. 20. *And Ahaz slept with his fathers, and was buried with his fathers in the city of David,* etc.] But not in the sepulchres of the kings of Israel, as David and Solomon, he being such a wicked prince, (~~1487~~ 2 Chronicles 28:27)

and Hezekiah his son reigned in his stead; of whom much is said in the following part of this history.

CHAPTER 17

INTRODUCTION TO 2 KINGS 17

This chapter relates the captivity of the ten tribes of Israel, and how it came about, (^{<1701>}2 Kings 17:1-6), the cause of it, their idolatry, which they persisted in, notwithstanding the remonstrances made against it, (^{<1707>}2 Kings 17:7-23), in whose stead were placed people from different parts, who exercised a mixed religion, partly Heathenish, and partly Israelitish, (^{<1724>}2 Kings 17:24).

Ver. 1. *In the tenth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.*] In this account there is some difficulty, since it was in the twentieth of Jotham, that is, the fourth of Ahaz, that Hosea conspired against Pekah king of Israel, and slew him, when it might be reasonably thought he began his reign: now either there was an interregnum until the twelfth of Ahaz, or Hoshea however was not generally received and acknowledged as king till then, as others think; he being a tributary to the king of Assyria, and a kind of viceroy, is not said to reign until he rebelled against him; after which he reigned nine years, four in the times of Ahaz, and five in the reign of Hezekiah, (^{<1728>}2 Kings 18:9,10), in this way the author of the Jewish chronology goes ^{f188}, in which he is followed by other Jewish writers; and this bids as fair as any to remove the difficulty, unless these nine years refer to the time of his reign before the twelfth of Ahaz; and the sense be, that in the twelfth of Ahaz he had reigned nine year's; but it is said he "began" to reign then.

Ver. 2. *And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him.*] He did not worship Baal, as some of them had done; and he could not worship the calves, as all of them had, for they were carried away by the Assyrians in the former captivities, as the Jews ^{f189} say; and who also observe ^{f190}, that he removed the garrisons set on the borders of the land to watch the Israelites, that they might not go up to Jerusalem; and this being done on the fifteenth of Ab, that day was afterwards observed as a festival on that account; and they further remark ^{f191}, that the captivity of the ten tribes was in the reign of this king, who was better than the rest, to show that it was not barely the

sins of the kings on whom the Israelites would cast the blame, that they were carried captives, but their own, according to (~~2Kings~~ Hosea 5:3).

Ver. 3. *Against him came up Shalmaneser king of Assyria*, etc.] Which some take to be the same with Tiglathpileser, (see ~~1Chronic~~ 1 Chronicles 5:26) but he rather seems to be his son; his name was to be found, as Josephus ^{f192} relates, in the archives of the Tyrians, against whom he had an expedition; his name is Salmanassar in Metasthenes ^{f193}, who says he reigned seventeen years:

and Hoshea became his servant, and gave him presents, to depart from him; he became tributary to him, and agreed to pay him a yearly tax.

Ver. 4. *And the king of Assyria found conspiracy in Hoshea*, etc.] That he was forming a scheme to rebel against him, and cast off his yoke; of this he had intelligence by spies he sent, and placed to observe him very probably:

for he had sent messengers to So king of Egypt; to treat with him, and enter into alliance with him, to help him against, and free him from, the king of Assyria. This king of Egypt is supposed to be Sabacon the Ethiopian, who reigned in Egypt ninety years; of whom Herodotus ^{f194} and Diodorus Siculus ^{f195} make mention; by Theodoret he is called Adramelech the Ethiopian, who dwelt in Egypt:

and brought no presents to the king of Assyria, as he had done year by year; did not pay him his yearly tribute:

therefore the king of Assyria shut him up, and bound him in prison; that is, after he took Samaria, the siege of which is next related; unless it can be thought that he met with him somewhere out of the capital, and seized him, and made him his prisoner, and after that besieged his city; which is not so likely.

Ver. 5. *Then the king of Assyria came up throughout all the land*, etc.] Of Israel, there being none to oppose his march; Hoshea not daring to come out, and meet him and fight him:

and went up to Samaria, and besieged it three years; so long the city held out against him, (see ~~2Kings~~ 2 Kings 18:9,10).

Ver. 6. *In the ninth year of Hoshea the king of Assyria took Samaria*, etc.]. Which was the last year of his reign, and to be reckoned either from

the time of his reigning in full power and authority, or from his first casting off the Assyrian yoke; (see Gill on “^{270}2 Kings 17:1”)

and carried Israel away into Assyria; not only the inhabitants of Samaria, but all the ten tribes inhabiting the several parts of the kingdom, for which Josephus is express ^{f196}

and placed them in Halah, and in Habor, by the river of Gozan; some of them he placed here, which were in Assyria. Halah is the Calachena of Ptolemy, at the north of Assyria, and Habor is the mount Chobaras of the same; from which mountain, as you go to the Caspian sea, about midway, is the city Gauzania, the same with Gozan, which might give name to this river ^{f197}. The Jews say ^{f198}, this is the river Sambation, which runs so swiftly, that there is no passing except on the sabbath day; and which then the Jews cannot pass because of the profanation of the sabbath; and is the reason they give why the ten tribes are there detained; and Manasseh ben Israel ^{f199} fancies Habor to be Tabor, a province in Tartary, where some Jews are:

and in the cities of the Medes; others of them he placed there, under his jurisdiction, the same with Hara, (^{186}1 Chronicles 5:26), which with the Greeks is called Aria; and Herodotus says ^{f200}, these Medes formerly were called by all Arii. It appears from hence that the kingdom of Media was now subject to the king of Assyria: some ^{f201} take Halach to be Colchi, and Habor to be Iberia, and Hara to be Armenia, and Gauzani to be Media, which all bounded the north of Assyria.

Ver. 7. *For so it was, that the children of Israel had sinned against the Lord their God*, etc.] By committing idolatry, which is the sin enlarged upon in the following discourse, as the cause of their being carried captive:

which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; which is observed to show their ingratitude, and to aggravate their sin of idolatry:

and had feared other gods; which could do them neither good nor hurt, wherefore it must be great stupidity to fear them.

Ver. 8. *And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel*, etc.] Meaning the Canaanites, in whose idolatrous ways they walked, and whom they imitated; though their ejection out of the land should have been a warning to them, and they were

the more inexcusable, as they were particularly cautioned against walking in them, (^{488B}Leviticus 18:3)

and of the kings of Israel, which they had made; their laws and statutes, to worship the golden calves, and not go up to Jerusalem to worship.

Ver. 9. *And the children of Israel did secretly those things that were not right against the Lord their God*, etc.] As being partly conscious to themselves that they were not right, and ashamed to commit them openly; and partly as foolishly imagining, that, being done privately, they were not seen and observed of God, having imbibed some atheistical notions of him, that he was not omniscient, or saw not, and had forsaken the earth; or they “covered” ^{f202} these actions of theirs under reigned and plausible pretences, that what they did they were obliged to by their kings, and with political views, and that they worshipped the true God in the calves; but these were coverings too thin not to be seen through:

and they built them high places in all their cities, from the tower of the watchmen to the fenced city; not content with those built in former times, they built new ones; and these not in their metropolis only, but in all the cities of the kingdom; and not in large cities only, but in every town and village between one fortified city and another; even wherever there was a watch tower erected, either for shepherds to watch their flocks, or for keepers of gardens, orchards, and vineyards, to watch the fruits of them, that they were not taken away.

Ver. 10. *And they set them up images and groves in every high hill, and under every green tree*.] That is, statues and idols; for groves of trees could not be set under green trees; but they placed idols of stone, and of wood, as the latter were, in such places as Heathens were wont to do; (see ^{248B}Jeremiah 3:6 (see Gill on “¹¹⁴³1 Kings 14:23”)), so the Indians to this day have idols dispersed here and there in the fields, placed in little groves, or at the foot of some hill that casts a shadow ^{f203}.

Ver. 11. *And there they burnt incense in all the high places*, etc.] As even the tribe of Judah did, which is observed in all the preceding reigns:

as did the Heathen whom the Lord carried away before them: the Canaanites, and therefore they might justly expect to be carried captive also:

and wrought wicked things to provoke the Lord to anger: by their several immoralities, but especially their idolatries.

Ver. 12. *For they served idols*, etc.] Baalim, as the Targum; dunghill gods, as the word signifies, as they are often called in Scripture; and Sterculius was one of the names of Saturn, an Heathen deity, which he had, as is supposed, by his finding out the method of making land fruitful with dung ^{f204}.

whereof the Lord said unto them, ye shall not do this thing; (see ^{<0218>}Exodus 20:3-5,23).

Ver. 13. *Yet the Lord testified against Israel, and against Judah, by all the prophets, [and by] all the seers*, etc.] Against their sins, reproving them for them, dehorting them from them, exhorting them to repent and leave them; as in all preceding reigns, by Ahijah the Shilonite, by Elijah and Elisha, by Hosea, Amos, and Micah, and others:

saying, turn ye from your ways; repent of them, and reform from them, worship of the calves particularly:

and keep my commandments, and my statutes, according to all the law which I commanded your fathers; which was given them and enjoined them at Mount Sinai:

and which I sent to you by my servants the prophets; by whom he put them in mind of them, explained them, and urged obedience to them.

Ver. 14. *Notwithstanding, they would not hear*, etc.] Their instructions, advice, and admonitions, and obey them:

but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God: as Terah and Nahor, who were idolaters; or rather, their fathers in the wilderness, that made and served the calf, and those that rebelled against Moses and Aaron; it is a metaphor taken from oxen, that will not submit their necks to the yoke, but draw back from it, or cast it off, (see ^{<4075>}Acts 7:51).

Ver. 15. *And they rejected his statutes, and his covenant that he made with their fathers*, etc.] At Sinai and Horeb, (see ^{<0248>}Exodus 24:8 ^{<5201>}Deuteronomy 29:1),

and his testimonies which he testified against them; calling heaven and earth to witness what he would do to them if they broke his laws, (^{<1045>}Deuteronomy 4:26 30:19 32:1), and which were so many testifications of his mind and will what they should do, or otherwise what should be done to them; Ben Gersom also interprets this of the feasts of the passover and tabernacles, which were witnesses of Israel's coming out of Egypt, and of the sanctification and redemption of the firstborn, a testimony of the slaying the firstborn in Egypt:

and they followed vanity; idols, which are vain things for help, can neither hear, see, speak, etc.

and became vain; as sottish and stupid as the idols they worshipped; which is the usual fruit and effect of idolatry, (see ^{<602>}Romans 1:21-28)

and went after the heathen that were round about them: imitated them in their idolatrous practices, as the Moabites, Ammonites, Edomites, etc. concerning

whom the Lord had charged them, that they should not do like them; of this charge (see ^{<1613>}Deuteronomy 6:13,14).

Ver. 16. *And they left all the commandments of the Lord their God*, etc.] Which their idolatry led them to; and indeed he that offends in one point is guilty of them all, (^{<3120>}James 2:10)

and made them molten images, [even] two calves; which they set up at Dan and Bethel, in the times of their first king Jeroboam, (^{<1138>}1 Kings 13:28,29)

and made a grove; as Ahab, another of their kings, did, (^{<1163>}1 Kings 16:33)

and worshipped all the host of heaven: not the angels, sometimes so called, but, besides the sun and moon, Saturn, Jupiter, Mars, Mercury, Venus:

and served Baal; which was service to the sun, as Abarbinel interprets it; this was the god of the Zidonians Ahab worshipped, having married a princess of that people, (^{<1165>}1 Kings 16:31,32).

Ver. 17. *And they caused their sons and their daughters to pass through the fire*, etc.] To Baal or Moloch, which were the same, and represented the sun, which, as the above writer observes, presides in the element of

fire; this was done either by way of lustration, or so as to be burnt, (see ^{<216B>}2 Kings 16:3)

and used divination and enchantments: to get knowledge of what was to be done at present, or of things to come, neglecting the word of God and his prophets, and acting against the express law of God, (^{<61810>}Deuteronomy 18:10-12)

and sold themselves to do evil in the sight of the Lord, to provoke him to anger; as Ahab their king did, (see ^{<1213>}1 Kings 21:20,25), they were as much the servants of sin as if they had sold themselves to be slaves to it.

Ver. 18. *Therefore the Lord was very angry with Israel*, etc.] Nothing being more provoking to him than idolatry:

and removed them out of his sight; not out of the reach of his all seeing eye, but from all tokens of his favour, from the good land he had given them, and all the benefits and privileges of it:

there was none left but the tribe of Judah only; and part of Benjamin, which was annexed to it, and incorporated in it, and made one kingdom, and maintained the same worship; and there was the lot of Simeon, which was within the tribe of Judah; and the priests and the Levites, and various individuals of the several tribes, that came and settled among them for the sake of worship; but no perfect, distinct, tribe besides.

Ver. 19. *Also Judah kept not the commandments of the Lord their God*, etc.] But were infected with the idolatry of the ten tribes, and drawn into it by their example, and persisted therein, notwithstanding what befell the ten tribes; which are aggravations of the sins of them both, (see ^{<2107>}Jeremiah 3:7-10),

but walked in the statutes of Israel which they made; worshipping the calves as they did, particularly in the times of Ahaz, he setting the example, (see ^{<216B>}2 Kings 16:3).

Ver. 20. *And the Lord rejected all the seed of Israel*, etc.] The ten tribes, with loathing and contempt, and wrote a “loammi” on them, rejected them from being his people, gave them a bill of divorce, and declared them no more under his care and patronage:

and afflicted them; as he did before he utterly cast them off, as by famine, drought, and pestilence, (^{<3016>}Amos 4:6-11)

and delivered them into the hands of spoilers; as, first, into the hands of Hazael and Benhadad, kings of Syria, and then of Tiglathpileser king of Assyria, (^{<1213>}2 Kings 13:3,22 15:29),

until he had cast them out of his sight; by suffering them, as now, to be carried captive by Shalmaneser, (^{<1276>}2 Kings 17:6).

Ver. 21. *For he rent Israel from the house of David*, etc.] In the times of Rehoboam the son of Solomon, when ten tribes revolted from him, signified by the rending of a garment in twelve pieces, ten of which were given to Jeroboam; and it is here ascribed to the Lord, being according to his purpose and decree, and which was brought about by his providence, agreeably to a prophecy of his, (see ^{<1113>}1 Kings 11:30,31)

and they made Jeroboam the son of Nebat king; of themselves, without consulting the Lord and his prophets; and which was resented by him, though it was his will, and he had foretold it, that Jeroboam should be king, (see ^{<2084>}Hosea 8:4)

and Jeroboam drave Israel from following the Lord; forbidding them to go up to Jerusalem to worship; the Targum is,

“made them to err:”

and made them sin a great sin; obliging them to worship the calves he set up.

Ver. 22. *For the children of Israel walked in all the sins of Jeroboam which he did*, etc.] They observed his injunction, not to go to Jerusalem to worship, and they worshipped the calves he did:

they departed not from them: in all succeeding reigns, until the time of their captivity.

Ver. 23. *Until the Lord removed Israel out of his sight*, etc.] Suffered them to be carried captive into the land of Assyria:

as he had said by all his servants the prophets; by Hosea, Amos, Micah, and others; see their prophecies, and also (^{<1132>}1 Kings 13:32 14:15,16),

so was Israel carried away out of their own land to Assyria, unto this day; the time of the writing this book; nor have they returned unto our days, nearly 2,800 years later.

Ver. 24. *And the king of Assyria brought men from Babylon*, etc.] Which was at this time under the dominion of the king of Assyria; though in a little time after this it revolted, and had a king of its own, (^{<1210>}2 Kings 20:12), this king of Assyria was either Shalmaneser, who carried Israel captive, or it may be rather his son Esarhaddon, (see ^{<1500>}Ezra 4:2),

and from Cuthah; which, according to Josephus ^{f205}, was a city in Persia, where was a river of the same name; but it was rather a place in Erech, in the country of Babylon, (see Gill on "^{<0100>}Genesis 10:10"),

and from Ava; the same with Ivah, (^{<23713>}Isaiah 37:13), where perhaps a colony of the Avim had settled, (^{<18123>}Deuteronomy 2:23)

and from Hamath; a city of Syria, which lay on the northern borders of the land of Canaan, (^{<0848>}Numbers 34:8)

and from Sepharvaim; thought by some to be the Sippara of Ptolemy, or the Sippareni of Abydenus, in Mesopotamia; though Vitringa takes it to be a city in Syro-Phoenicia, (see Gill on "^{<2339>}Isaiah 36:19"),

and placed them in the cities of Samaria, instead of the children of Israel; not in Samaria, which was now destroyed, according to the prophecy in (^{<3006>}Micah 1:6) as Abarbinel and other Jewish writers note:

and they possessed Samaria; as an inheritance; sowed it with corn, and planted vineyards there:

and dwelt in the cities thereof; in the several parts of the kingdom.

Ver. 25. *And so it was at the beginning of their dwelling there, that they feared not the Lord*, etc.] Did not serve him in any manner, but their idols only, which they brought with them; whereas it was usual with Heathens to serve the gods of the country, as they reputed them, where they came, along with their own; but even this those men did not do:

therefore the Lord sent lions among them; even into their cities, into which lions sometimes came ^{f206}, especially when old, out of the thickets of Jordan and other places where they haunted, (see ^{<2409>}Jeremiah 49:19)

which slew some of them; this the Lord did to assert his sovereignty, authority, and mighty power, and to let them know that he could as easily clear the land of them, as they, by his permission, had cleared the land of the Israelites, Josephus ^{f207} calls this a plague that was sent among them.

Ver. 26. *Wherefore they spake to the king of Assyria*, etc.] In letters, or by messengers they sent unto him:

saying, the nations which thou hast removed; from different places before mentioned:

and placed in the cities of Samaria, know not the manner of the God of the land; taking Jehovah the God of Israel to be a topical deity, limited peculiarly to the land of Israel, whereas he was the God of the whole earth; a like notion obtained among the Syrians, (see ^{<112B>}1 Kings 20:28) now they say they know not his “manner” or “judgment” ^{f208}, the laws, statutes, ordinances, and judgments, according to which he was worshipped by the people of Israel:

therefore he hath sent lions among them, and, behold, they slay them; they perceived it was not a common case, nor could they impute it to any second cause, as want of food with the lions, etc. but the hand of a superior Being was in it: and they could think of no other reason, but

because they know not the manner of the God of the land; how he was to be worshipped; and because they did not worship him, and knew not how to do it, it was resented in this manner by him.

Ver. 27. *Then the king of Assyria commanded, saying*, etc.] Gave the following orders and directions:

carry thither one of the priests whom ye brought from thence; for they carried away all the people of every class, civil and religious:

and let him go and dwell there, and let him teach them the manner of the God of the land; it is in the plural number, “let them go”, etc. ^{f209}; there might be more priests than one ordered, or, however, others, to attend and assist him in his work; the Jews say ^{f210}, two were sent to circumcise them, and teach them the book of the law; and they give their names, Dosthai, or Dositheus, and Zachariah; and Josephus ^{f211} says, the people desired that priests might be sent to them of the captives.

Ver. 28. *Then one of the priests whom, they had carried away from Samaria came and dwelt in Bethel*, etc.] According to an Arabic writer ^{f212}, his name was Uzziah; but Epiphanius ^{f213} says his name was Esdras; but he wrongly makes him to be sent by Nebuchadnezzar, thirty years after the captivity of the Jews in Babylon: this priest was, doubtless, one of the

priests of the calves; for there were none else in the kingdom of Israel carried captive, and as seems also by his choosing to dwell in Bethel, where probably he formerly dwelt, and officiated in the service of the calf there, and by teaching to make priests of the lowest order of the people, as Jeroboam's priests were, (^{<273>}2 Kings 17:32)

and taught them how they should fear the Lord; serve and worship him; he might not teach them the worship of the calves, that being a political business, and now no end to be answered by it; and besides, they were now carried out of the land. This priest taught, no doubt, according to the law of Moses, but was not the author of the Pentateuch; which ridiculous conceit of Leviticus Clerc is sufficiently exposed by Witsius ^{f214}.

Ver. 29. *Howbeit, every nation made gods of their own*, etc.] Served and worshipped those they brought with them, and which were the work of their own hands, even the nations, or those out of the nations, mentioned (^{<274>}2 Kings 17:24) these, notwithstanding the instructions they had about the worship of the God of Israel, retained and served their own deities: and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt; as the Israelites had built high places everywhere for idolatry, and put images in them, (^{<275>}2 Kings 17:9-11) these Heathens placed their gods there in the room of them, which were as follow.

Ver. 30. *And the men of Babylon made Succothbenoth*, etc.] That is, those that came from Babylon made and served an idol of this name, which, according to the Jewish writers ^{f215}, were the figures of an hen and chickens; but others suppose them to be the Pleiades, or seven stars, the stars being had in great veneration by the Babylonians; though others rather think those Succothbenoth, "tabernacles", or "booths of the daughters", as the words may be rendered, have respect to the apartments in the temple of Venus, or Mylitta with the Babylonians and Assyrians, in which women once in their lives prostituted themselves to whomsoever asked them, in honour of Venus; of which filthy practice of theirs Herodotus ^{f216} makes mention; and Valerius Maximus speaks ^{f217} of a temple of Sicca Venus, which is near in sound to this, where the like impurities were committed:

and the men of Cuth made Nergal; which, according to the Jews, was in the likeness of a cock; but others, because the first part of the word signifies a lamp, suppose fire is meant, worshipped by the Persians, from

whom it is thought these men came; but rather the word signifies, as Hillerus^{f218} observes, the fountain of light, and denotes the sun, worshipped by the Babylonians, Cuth being a province of theirs; from hence one of the princes of Babylon had part of his name, (^{240B}Jeremiah 39:3)

and the men of Hamath made Ashima; which, the Jews say, was in the form of a goat, without any wool on it, or an ape^{f219}; but according to Hillerus^{f220}, with the Arabs, Ashima is the name of a lion, a symbol of the sun, under which form it might be worshipped; unless Ashima is the same with Shamaim, the heavens, worshipped by the Heathens; we read of the Ashemath of Samaria, by which they swore, (³¹⁸⁴Amos 8:14), though that was before these men came thither.

Ver. 31. *And the Avites made Nibhaz and Tartak*, etc.] The former of which is represented by the Jews in the shape of a dog, deriving the word from “nabach”, to bark, as if it was the same with the Anubis Latrator of Virgil^{f221}, an Egyptian deity; though that is said^{f222} to have its name from NO[β, which in the Egyptian language signifies “gold”, the statutes of it being made of gold; and the latter in the form of an ass, for what reason I cannot say; but the first word, according to Hillerus^{f223}, signifies, “the remote one seeth”, that is, the sun, which beholds all things; and Tartak is a chain, and may denote the fixed stars chained as it were in their places; or the satellites of the planets, chained to their orbs:

and the Sepharvites burnt their children in fire to Adrammelech and to Anammelech the gods of Sepharvaim; which were the same with Moloch; which may be concluded, partly from the worship paid them, and partly from the signification of their names; both end with “melech”, king, which Moloch also signifies; the first may be interpreted the mighty king, and the latter the king that answers in an oracular way; from the first, one of the sons of Sennacherib king of Assyria had his name, (²³⁷⁶Isaiah 37:36), though the Jews, according to their fancy, represent the one in the likeness of a mule, and the other in the likeness of a horse; and some make the one to be a peacock, and the other a pheasant^{f224}; the Septuagint version puts the article before them in the feminine gender, excepting the two last, taking them for she deities, or leaving the word **εικονα**, “images”, to be understood.

Ver. 32. *So they feared the Lord*, etc.] Worshipped the God of Israel in the manner they were taught:

and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places; these were made after the manner of Jeroboam's priests, (^{<1123>}1 Kings 12:31), and were to sacrifice to the God of Israel in the high places, and temples built there; for otherwise they had, no doubt, priests of their own to sacrifice to their gods, and which they brought with them.

Ver. 33. *They feared the Lord, and served their own gods,* etc.] Worshipped both:

after the manner of the nations whom they carried away from thence; the Israelites, whom they had carried captive from Samaria; they worshipped the Lord in their idols, as they did, who pretended to worship God in the calves; so they worshipped the supreme God in and by their idols, and made use of them as mediators with him.

Ver. 34. *Unto this day they do after the former manners,* etc.] Which may be understood either of the new colonies in Samaria doing after the former customs in their own land, or after the customs of the idolatrous Israelites; or of the Israelites in captivity continuing in their idolatry, not being in the least reformed by their troubles; or of such of them as were left in the land, who repented not of their idolatries, nor reformed from them:

they fear not the Lord; did not worship him, at least not alone, and much less in a spiritual manner, with reverence and godly fear:

neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel; that is, they did not observe the statutes and ordinances of the law given on Mount Sinai respecting religious worship, to act according to them.

Ver. 35. *With whom the Lord had made a covenant,* etc.] As he did at Sinai, (^{<1275>}2 Kings 17:15)

and charged them, saying, ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them; all which is contained in the first and second commandments of the law.

Ver. 36. *But the Lord, which brought you up out of the land of Egypt, with a great power, and a stretched out arm,* etc.] Which is observed, to show the obligations they lay under, in point of gratitude, to serve the Lord:

him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice: and him only, and not other gods; none but he being the object of religious fear and divine worship, and to whom sacrifices should be offered.

Ver. 37. *And the statutes, and the ordinances, and the law, and the commandment which he wrote for you,* etc.] On the two tables of stone:

ye shall observe to do for evermore; those commands relating to religious worship, especially the object of it, and to moral duties, being of eternal obligation; and all other statutes and ordinances of a ceremonial kind he ordered to be written for them, being such that they were to regard until the Messiah came, and a new world began:

and ye shall not fear other gods; which is repeated, that it might be observed, as it also afterwards is.

Ver. 38. *And the covenant that I have made with you, ye shall not forget,* etc.] The law given at Mount Sinai; the first table of which chiefly concerned the worship of the one true and living God, and forbid the worship of any other, as follows:

neither shall ye fear other gods; or make them the object of worship.

Ver. 39. *But the Lord your God ye shall fear,* etc.] Or worship him, both internally and externally, according to his revealed will; for the fear of God includes both internal and external worship:

and he shall deliver you out of the hand of all your enemies; that is, provided they feared and served him as he required, and it became them to do.

Ver. 40. *Howbeit, they did not hearken, but did after their former manner.*] They did not repent of their idolatries, but persisted in them, and even when they were in captivity in Assyria, or such of them as were left in the land.

Ver. 41. *So these nations feared the Lord, and served their graven images,* etc.] Just in like manner as the Israelites had done, who served the Lord and the calves, and worshipped God and Baal:

both their children, and their children's children; that is, the children and children's children of the Samaritans:

as did their fathers, so do they unto this day; to the writing of this book, which some ascribe to Jeremiah, to whose times, and even longer, they continued this mixed and mongrel worship, for the space of three hundred years, to the times of Alexander the great, of whom Sanballat, governor of Samaria, got leave to build a temple, on Gerizim, for his son-in-law Manasseh, of which he became priest; and the Samaritans were prevailed upon to relinquish their idolatry, and to worship only the God of Israel; and yet it seems but ignorantly, and not without superstition, to the times of Christ, (~~402~~ John 4:22).

CHAPTER 18

INTRODUCTION TO 2 KINGS 18

This chapter begins with the good reign of Hezekiah king of Judah, the reformation he made in the kingdom, and the prosperity that attended him when Israel was carried captive, (^{<12180>}2 Kings 18:1-12) and gives an account of the siege of Jerusalem by the king of Assyria, and of the distress Hezekiah was in, and the hard measures he was obliged to submit unto, (^{<12183>}2 Kings 18:13-18) and of the reviling and blasphemous speech of Rabshakeh, one of the generals of the king of Assyria, urging the Jews to a revolt from their king, (^{<12189>}2 Kings 18:19-37).

Ver. 1. *Now it came to pass in the third year of Hoshea son of Elah king of Israel,* etc.] That is, in the third year of his rebelling against the king of Assyria, when he shook off his yoke, and refused to be tributary to him any longer, (see ^{<12170>}2 Kings 17:1),

[that] Hezekiah the son of Ahaz king of Judah began to reign; having finished the account of the kingdom of Israel, and the captivity of the people, the historian returns to the kingdom of Judah, and the things of it.

Ver. 2. *Twenty and five years old was he when he began to reign,* etc.] Now as Ahaz his father began to reign at twenty, and reigned sixteen, he must die at thirty six; so that this son of his must be born to him when at eleven years of age, for only so many years there be between twenty five and thirty six, which may seem wonderful; but, as Grotius observes, Hezekiah had now entered into the twenty fifth year, and he might be just turned of twenty four, and so his father might be twelve years of age at his birth: besides, as it is usual for the divine historian to take away or add the incomplete years of kings, Ahaz might be near twenty one when he began to reign, and might reign almost seventeen, which makes the age of Ahaz to be about thirty eight; and Hezekiah being but little more than twenty four, at his death there were thirteen or near fourteen years difference in their age, and which was an age that need not be thought incredible for begetting of children. Bochart ^{f225} and others ^{f226} have given many instances of children begotten by persons under that age, even at ten years of age ^{f227}:

four years after his birth, the famous city of Rome began to be founded ^{f228}, A. M. 3256, and before Christ 748, as commonly received, though it is highly probable it was of a more early date; according to Dionysius Halicarnassensis, it was founded in the first year of the seventh Olympiad, in the times of Ahaz, A. M. 3118 ^{f229}:

and he reigned twenty and nine years in Jerusalem; so that he reigned twenty three years or more after the captivity of the ten tribes:

his mother's name also was Abi the daughter of Zachariah; perhaps the daughter of the same that was taken by Isaiah for a witness, (^{<218B>}Isaiah 8:3) who very probably was a very good woman, and took care to give her son a religious education, though he had so wicked a father.

Ver. 3. *And he did that which was right in the sight of the Lord, according to all that David his father did.*] Some of the kings of Judah, that were better than some others, are said to do that which was right, but not like David; or they did as he did, but not according to all that he did, as is here said of Hezekiah.

Ver. 4. *He removed the high places*, etc.] Which the best of the kings of Judah never attempted, and which is observed of them to their discredit:

and broke the images, and cut down the groves; the idols his father set up and served, (^{<216A>}2 Kings 16:4 ^{<433A>}2 Chronicles 28:24,26), groves and idols in them, were early instances of idolatry; (see Gill on "^{<100B>}Judges 3:7"), and their use for temples are still continued, not only among some Indian nations ^{f230}, but among some Christians in the northern parts of Europe ^{f231};

and brake in pieces the brazen serpent that Moses had made; which he made in the wilderness, and which was brought by the children of Israel with them into the land of Canaan, and was kept as a memorial of the miracle wrought by looking to it, being laid up in some proper place where it had been preserved to this day:

for unto those days the children of Israel did burn incense to it not from the time it was brought into Canaan, nor even in later times, in the days of Asa and Jehoshaphat, who would never have suffered it; very probably this piece of idolatry began in the times of Ahaz, who encouraged everything of that kind: for this serpent they had a great veneration, being made by Moses, and a means in his time of healing the Israelites; and they imagined it might be of some service to them, in a way of mediation to God; and

worthy of worship, having some degree of divinity, as Kimchi and Ben Gersom; but Laniado^{f232} excuses them from all show of idolatry, and supposes what they did was for the honour of God only; hence sprung the heresy of the Ophites, according to Theodoret:

and he called it Nehushtan; perceiving they were ensnared by it, and drawn into idolatry to it, by way of contempt he called it by this name, which signifies “brass”; suggesting that it was only a mere piece of brass, had no divinity in it, and could be of no service to them in divine things; and, that it might no longer be a snare to them, he broke it into pieces; and, as the Jews^{f233} say, ground it to powder, and scattered it to every wind, that there might be no remains of it.

Ver. 5. *He trusted in the Lord God of Israel*, etc.] To be his protector and defender, and had no dependence on idols as an arm of flesh; the Targum is, he trusted in the Word of the Lord God; not in Nehushtan, but in him the brasen serpent was a type of, even in the Word and Son of God, his alone Saviour and Redeemer:

so that after him was none like him among all the kings of Judah: for though Josiah was like him in some things, yet not in all:

nor any that were before him; from the times of the division of the kingdoms of Israel and Judah; and Ben Gersom and Abarbinel think that David and Solomon are not to be excepted; David sinning in the case of Uriah, and Solomon falling into idolatry, crimes that Hezekiah was not guilty of.

Ver. 6. *For he clave to the Lord*, etc.] To his worship and service; to the fear of the Lord, as the Targum:

and departed not from following him; from his worship, as the same paraphrase:

but kept his commandments, which the Lord commanded Moses; both moral, ceremonial, and judicial.

Ver. 7. *And the Lord was with him*, etc.] The Word of the Lord was for his help, as the Targum:

and he prospered whithersoever he went forth; that is, to war:

and he rebelled against the king of Assyria: which is explained in the next clause:

and served him not; he refused to be his servant, as his father Ahaz had been, (^{<1216>}2 Kings 16:7), to which he was not obliged by any agreement of his; and, if it was in his power, might lawfully shake off his yoke, which is all that is meant by rebelling against him; he refused to be tributary to him.

Ver. 8. *He smote the Philistines even unto Gaza, and the borders thereof,* etc.] Who in his father's time had invaded Judah, and taken many cities and towns in it, which Hezekiah now recovered, and drove them to their own territories, of which Gaza was one; (see ^{<1218>}2 Chronicles 28:18)

from the tower of the watchmen to the fenced city; that is, places both great and small, cities, towns, and villages; of this phrase, (see ^{<1219>}2 Kings 17:9).

Ver. 9. *And it came to pass in the fourth year of King Hezekiah,* etc.] In the beginning of it:

which was the seventh year of Hoshea son of Elah king of Israel: the beginning of his seventh:

that Shalmaneser king of Assyria came up against Samaria, and besieged it; (see ^{<1215>}2 Kings 17:5).

Ver. 10. *And at the end of three years they took it,* etc.] That is, at the first end of them, at the beginning, in which sense the phrase is taken in (^{<1210>}Deuteronomy 15:1 ^{<1214>}Jeremiah 34:14), even in the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria was taken: (see ^{<1216>}2 Kings 17:6).

Ver. 11. *And the king of Assyria did carry away Israel unto Assyria,* etc.] Of the places he disposed of them in, after mentioned, (see Gill on "^{<1216>}2 Kings 17:6").

Ver. 12. *Because they obeyed not the voice of the Lord,* etc.] In his law, and by his prophets:

but transgressed his covenant, and all that Moses the servant of the Lord commanded; which evils are at large insisted on in the preceding chapter as the cause of their captivity:

and would not hear them, nor do them; contrary to the agreement of their fathers at Sinai, who promised to do both, (^{<024B>}Exodus 24:3,7).

Ver. 13. *Now in the fourteenth year of King Hezekiah*, etc.] Eight years after the captivity of Israel:

did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them; many of them, the frontier towns, and proceeded as far as Lachish; ambitious of enlarging his dominions, his father having subdued the kingdom of Israel, and being also provoked by Hezekiah's refusing to pay him tribute. Mention is made of this king by name, by Herodotus and other Heathen writers, see the note on (^{<230L>}Isaiah 36:1) in the Apocrypha:

“Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.” (Tobit 1:15)

he is called Sennacherib, and is said to be son of Enemassar, that is, Shalmaneser; however, he succeeded him in his kingdom; though some ^{f234} take him to be the same with Shalmaneser: he is said by Metasthenes ^{f235} to reign seven years, and was succeeded by Assaradon, who, according to him, reigned ten years.

Ver. 14. *And Hezekiah king of Judah sent to the king of Assyria to Lachish*, etc.] A city in the tribe of Judah, about twenty miles from Jerusalem, towards the southwest ^{f236}; which the king of Assyria was now besieging, (^{<430>}2 Chronicles 32:9) at first Hezekiah made provision to defend himself, and encouraged his people not to be afraid of the king of Assyria, (^{<430>}2 Chronicles 32:1-8), but understanding he had taken his fortified cities, and made such progress with his arms, he was disheartened, and sent an embassy to him to sue for peace; judging it more advisable to buy it than to expose his capital to a siege; in which he betrayed much weakness and distrust of the power and providence of God:

saying, I have offended; not the Lord, but the king of Assyria by rebelling against him, or refusing to pay the yearly tribute to him; he owned he had acted imprudently, and had given him, just occasion to invade his land:

return from me; from his land, from proceeding to Jerusalem, which he seemed to have a design upon, and go back to his own country with his army, and make no further conquests:

that which thou puttest on me I will bear; what mulct or fine he should lay upon him, or tribute he should impose upon him, or whatever he should demand of him, he would submit to:

and the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold; to be paid to him directly; which, according to Brerewood^{f237}, amounted to 247,500 pounds.

Ver. 15. *And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.*] To make up the three hundred talents of silver, for which purpose he exhausted both, which had been done more than once before by the kings of Judah; these were their resources in times of distress; (see ⁻¹²²⁸2 Kings 12:18 16:8).

Ver. 16. *At that time did Hezekiah cut off the gold from the doors of the temple of the Lord,* etc.] The plates of gold with which they were covered; or scraped off the gold from them, as the Targum interprets it:

and from the pillars which Hezekiah king of Judah had overlaid: or the posts, as the Targum, the lintel or side posts of the doors of the temple; which though covered in Solomon's time, the gold was worn off, or had been taken off by Ahaz, but was renewed by Hezekiah; and who, in this time of distress, thought he might take it off again, no doubt with a full purpose to replace it, when he should be able. This is one of the three things the Talmudic writers^{f238} disapprove of in Hezekiah:

and gave it to the king of Assyria; to make up the thirty talents of gold he demanded.

Ver. 17. *And the king of Assyria sent Tartan and Rabsaris, and Rabshakeh from Lachish to King Hezekiah with a great host against Jerusalem,* etc.] Notwithstanding he took the above large sum of money of him, so false and deceitful was he: these were three generals of his army, whom he sent to besiege Jerusalem, while he continued the siege of Lachish; only Rabshakeh is mentioned in (^{-230D}Isaiah 36:2) he being perhaps chief general, and the principal speaker; whose speech, to the end of this chapter, intended to intimidate Hezekiah, and dishearten his people, with some circumstances which attended it, are recorded word for word in (^{-230E}Isaiah 36:1) throughout; (see Gill on "^{-230E}Isaiah 36:1") and notes on that chapter.

CHAPTER 19

INTRODUCTION TO 2 KINGS 19

This chapter relates that King Hezekiah, on a report made to him of Rabshakeh's speech, sent a message to the prophet Isaiah to pray for him, who returned him a comfortable and encouraging answer, (^{<1290>}2 Kings 19:1-7) and that upon Rabshakeh's return to the king of Assyria, he sent to Hezekiah a terrifying letter, (^{<1298>}2 Kings 19:8-13), which Hezekiah spread before the Lord, and prayed unto him to save him and his people out of the hands of the king of Assyria, (^{<1294>}2 Kings 19:14-19), to which he had a gracious answer sent him by the prophet Isaiah, promising him deliverance from the Assyrian army, (^{<1280>}2 Kings 19:20-34), which accordingly was destroyed by an angel in one night, and Sennacherib fleeing to Nineveh, was slain by his two sons, (^{<1288>}2 Kings 19:35-37).

Ver. 1. *And it came to pass, when King Hezekiah heard it,* etc.] The report of Rabshakeh's speech, recorded in the preceding chapter,

that he rent his clothes, and covered himself with sackcloth; rent his clothes because of the blasphemy in the speech; and he put on sackcloth, in token of mourning, for the calamities he feared were coming on him and his people: and he went into the house of the Lord; the temple, to pray unto him. The message he sent to Isaiah, with his answer, and the threatening letter of the king of Assyria, Hezekiah's prayer upon it, and the encouraging answer he had from the Lord, with the account of the destruction of the Assyrian army, and the death of Sennacherib, are the same "verbatim" as in (^{<2370>}Isaiah 37:1) throughout; and therefore the reader is referred thither for the exposition of them; only would add what Rauwolf^{f239} observes, that still to this day (1575) there are two great holes to be seen, wherein they flung the dead bodies (of the Assyrian army), one whereof is close by the road towards Bethlehem, the other towards the right hand against old Bethel.

CHAPTER 20

INTRODUCTION TO 2 KINGS 20

In this chapter is an account of Hezekiah's sickness, and of the means of his recovery, and of the sign given of it, (^{<1210>}2 Kings 20:1-11) of the king of Babylon's congratulatory letter to him upon it, when he showed to the messengers that brought it his treasures, in the pride and vanity of his heart, (^{<1212>}2 Kings 20:12,13) for which he was reprov'd by the prophet Isaiah, and was humbled, and submitted to the sentence pronounced on his house, (^{<1214>}2 Kings 20:14-19), and the chapter is concluded with his reign and death, (^{<1216>}2 Kings 20:20,21).

Ver. 1-3. *In these days was Hezekiah sick unto death*, etc.] Of this sickness of Hezekiah, the message of the prophet Isaiah to him, and his prayer upon it, (see Gill on "^{<2301>}Isaiah 38:1-3").

Ver. 4. *And it came to pass, afore Isaiah was gone out into the middle court*, etc.] Of the king's palace, which is called the other court within the porch, (^{<1108>}1 Kings 7:8) so it is according to the marginal reading, which we follow; but the textual reading is, "the middle city"; Jerusalem was divided into three parts, and this was the middle part Isaiah was entering into: but before he did, so it was,

[that] the word of the Lord came to him, saying; as follows.

Ver. 5. *Turn again, and tell Hezekiah the captain of my people*, etc.] The king of them, as the Targum:

thus saith the Lord God of David thy father, I have heard thy prayer, I have seen thy tears; (see Gill on "^{<2305>}Isaiah 38:5")

behold, I will heal thee; instantly, miraculously; and none but God could heal him, his disease being in its kind mortal, and he had been told from the Lord that he should die:

on the third day thou shalt go up unto the house of the Lord: the temple, to give thanks for his recovery; and this he should do on the third day from

thence; so soon should he be well, which would show the cure to be miraculous.

Ver. 6. *And I will add unto thy days fifteen years,* etc.] (See Gill on “²³⁸⁵Isaiah 38:5”)

and I will deliver thee, and this city, out of the hand of the king of Assyria; by which it appears that this sickness and recovery were before the destruction of the Assyrian army:

and I will defend this city for mine own sake, and for my servant David’s sake: for the sake of his honour and glory in the temple, and the service of it, that were in Jerusalem, and for the sake of his promise to David and his seed.

Ver. 7. *And Isaiah said, take a lump of figs,* etc.] Not moist figs, but a cake of dried figs, as the word used signifies, and so the less likely to have any effect in curing the boil:

and they took, and laid it on the boil, and he recovered; made a plaster of it, and laid it on the ulcer, and it was healed. Physicians observe ^{f240}, that as such like inflammations consist in a painful extension of the fibres by the hinderance of the circulation of the blood, through the extreme little arteries, which may be mitigated, or dissipated, or ripened, by such things as are emollient and loosening, so consequently by figs; and, in a time of pestilence, figs beaten together with butter and treacle have been applied to plague of boils with great success; yet these figs being only a cake of dry figs, and, the boil not only malignant, but deadly, and the cure so suddenly performed, show that this was done not in a natural, but in a supernatural way, though means were directed to be made use of.

Ver. 8. *And Hezekiah said unto Isaiah,* etc.] Or “had said”, ^{f241} before the plaster of figs was directed to, or, however, laid on, and as soon as he was told he should be healed:

what shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? not that he disbelieved the promise of God, or doubted of a cure, but this he requested for the confirmation of his faith; which good men sometimes asked, when they doubted not, as Gideon; and Ahaz, Hezekiah’s father, was bid to ask a sign for the like purpose, and it was resented in him that he did not, (see ²⁰⁶⁷Judges 6:17,36 ²³⁷¹Isaiah 7:11-13).

Ver. 9. *And Isaiah said, this sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken*, etc.] Cure him of his disorder, so that he should be able to go to the temple on the third day:

shall the shadow go forward ten degrees, or go back ten degrees? that is, the shadow of the sun on a dial plate; it was left to his option to choose which he would, as the confirming sign of his recovery.

Ver. 10. *And Hezekiah answered, it is a light thing for the shadow to go down ten degrees*, etc.] That is, it was comparatively so, otherwise to go down ten degrees at once would be extraordinary and miraculous; but that was more agreeable to the nature and course of it to go forward, and so the miracle would be less apparent:

nay, but let the shadow return backward ten degrees; which was directly contrary to its natural order and course, whereby the miracle would appear more clear and manifest: these degrees are by some said ^{f242} to be half hours, and not full ones, since it is observed the sun shines not twenty full hours on any dial, unless under the pole; the sun is supposed to have been now at the fifth full hour; the sun was brought back five whole hours, then came forward five, then came forward two degrees, or one hour, to the sixth hour; which made sixteen; then it was six hours to sunset; so that day was prolonged twenty two hours: the Chinese ^{f243} relate, that, in the time of Kingcungus, the planet Mars, for sake of the king, went back three degrees.

Ver. 11. *And Isaiah the prophet cried unto the Lord*, etc.] Or prayed, as the Targum; and was very earnest in prayer, that what Hezekiah had desired might be granted:

and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz; Ben Gersom understands it not of the sun itself, but of the shadow of it only; (see Gill on “^{<2308>}Isaiah 38:8”).

Ver. 12-19. *At that time Berodachbaladan*, etc.] He is called Merodachbaladan, (^{<2301>}Isaiah 39:1), so here in the Septuagint, Syriac, and Arabic versions; (see Gill on “^{<2301>}Isaiah 39:1”); and by Metasthenes ^{f244} his father is called Merodach, and he Ben Merodach, who reigned twenty one years, and his father fifty two; from hence to the end of (^{<1202>}2 Kings 20:12-19) the same account is given in the same words as in (^{<2301>}Isaiah 39:1-8) throughout, except in (^{<1203>}2 Kings 20:13), where it is, “hearkened unto them”, and there, “glad of them”; heard the letter the ambassadors brought

with pleasure; see the notes there. (See Gill on “^{<230>}Isaiah 39:1”) and following.

Ver. 20. *And the rest of the acts of Hezekiah, and all his might*, etc.] Which he exerted in his wars with his enemies, and in the reformation of religion, and abolition of idolatry:

and how he made a pool, and a conduit, and brought water into the city; at the same time that he cut it off from the enemy without, (see ^{<430>}2 Chronicles 32:3,4,30),

are they not written in the book of the chronicles of the kings of Judah? a book often referred to in this history, but since lost; many of his acts are recorded in the canonical book of Chronicles, (^{<430>}2 Chronicles 29:1-32:33).

Ver. 21. *And Hezekiah slept with his fathers*, etc.] Died, as they did; no mention is here made of the place of his burial, but there is in (^{<430>}2 Chronicles 32:33) where he is said to be buried in the principal part of the sepulchres of the sons of David, and to have honour done him at his death by the inhabitants of Judah and Jerusalem, by the vast concourse of people attending his interment, and by burning spices for him, and making a public mourning on his account a certain stated time:

and Manasseh his son reigned in his stead; of whose wicked reign an account is given in the next chapter.

CHAPTER 21

INTRODUCTION TO 2 KINGS 21

In this chapter a short history is given of the two wicked reigns of Manasseh and Amon; Manasseh is charged with great idolatry, with enchantments and witchcrafts, and seducing the children of Israel, (^{<1220>}2 Kings 21:1-9) and a prophecy is given out of the destruction of Jerusalem for his sins, (^{<1210>}2 Kings 21:10-16), and an account is given of his death and burial, (^{<1217>}2 Kings 21:17,18), and of his son and successor Amon, and the evils committed by him, (^{<1219>}2 Kings 21:19-22) and of the conspiracy against his life, which succeeded, and Josiah his son reigned in his stead, (^{<1213>}2 Kings 21:23-26).

Ver. 1. *Manasseh was twelve years old when he began to reign*, etc.] So that he was born three years after Hezekiah's recovery from his sickness, and in the seventeenth year of his reign:

and reigned fifty five years in Jerusalem: among which must be reckoned the time of his captivity in Babylon; his reign was the longest of any of the kings of Judah: and his mother's name was Hephzibah; the name the church goes by, and signifies, "my delight or pleasure is in her", (^{<2310>}Isaiah 62:4), no doubt she was a good woman, or Hezekiah would not have made choice of her for a wife; it is a tradition of the Jews ^{f245}, that she was the daughter of Isaiah, whose name, they say, is not mentioned, because so wicked a king was unworthy of such a grandfather.

Ver. 2. *And he did that which was evil in the sight of the Lord*, etc.] Was guilty of idolatry:

after the abomination of the Heathen, whom the Lord cast out before the children of Israel: the old Canaanites; he committed idolatry in imitation of them, and as the Phoenicians now did before the children of Israel: the old Canaanites; he committed idolatry in imitation of them, and as the Phoenicians now did.

Ver. 3. *For he built up again the high places which Hezekiah his father had destroyed*, etc.] The temples and altars upon them, (see ^{<1284>}2 Kings 18:4),

and he reared up altars for Baal; in the high places he rebuilt:

and made a grove, as did Ahab king of Israel: which was either an idol itself, or a shade of trees where idols were placed; or rather Asherah, rendered “a grove”, is the same with Astarte, the goddess of the Zidonians, the figure of which he made and worshipped; for groves were not so soon and easily planted, raised, and made; so the same in (^{<1163>}1 Kings 16:33)

and worshipped all the host of heaven, and served them: the sun, moon, and stars, particularly the planets Saturn, Jupiter, Mars, Mercury, and Venus.

Ver. 4. *And he built altars in the house of the Lord*, etc.] In the holy place, as distinct from the courts in the next verse; and these were sacred to the idols of the Gentiles:

of which the Lord said, in Jerusalem will I put my name; in the temple there, devoted to his service, called by his name, and where his name was called upon, (see ^{<6125>}Deuteronomy 12:5 16:6) and to erect altars to idols here must be very abominable to him.

Ver. 5. *And he built altars for all the host of heaven*, etc.] Sun, moon, and stars:

in the two courts of the house of the Lord; in the court of the priests, and in the court of the people; and all this must be supposed to be done, not as soon as he began to reign, but when he was grown up to man’s estate, and had children, as the next verse shows; unless it can be thought that those nobles in Judah, who liked not the reformation made by Hezekiah, took the advantage of his youth, and advised him to these idolatries.

Ver. 6. *And he made his son pass through the fire*, etc.] To Molech, after the manner of the old Canaanites and Phoenicians; his son Amon, that succeeded him, and other children, as appears from (^{<4316>}2 Chronicles 33:6), where mention is made of the place where it was done, the valley of the son of Hinnom:

and observed times; lucky or unlucky, which was judged of by omens, and by the position of the stars:

and used enchantments, and dealt with familiar spirits and wizards; to get knowledge of things to come; all which are forbid and condemned by the law of Moses; (see ^{<6180>}Deuteronomy 18:10-12),

he wrought much wickedness in the sight of the Lord, to provoke him to anger; in all those evils before mentioned, which were very abominable in the sight of God.

Ver. 7 *And he set a graven image of the grove that he had made in the house,* etc.] Which was either an image that had been placed in a grove planted by him, and now removed into the house or temple of the Lord; or, as some think, this was a representation of a grove, a carved grove of gold or silver, in the midst of which an image was placed in the temple; though what Selden observes ^{f246}, seems best of all, that this was an image of Asherah, as in the original text; that is, of Astarte or Ashtoreth, the goddess of the Zidonians, (^{<1116>}1 Kings 11:5), the same the Phoenicians are said to call Astroarche, and affirm it to be the moon ^{f247}: in (^{<480>}2 Chronicles 33:7) it is called a carved image the idol he had made; and an Arabic writer ^{f248} says, it had four faces, which seems to be a figure of the cherubim; but, according to Suidas ^{f249}, it was the statue of Jupiter, who also says it had four faces:

of which the Lord said to David, and to Solomon his son: that is, of which house or temple:

in this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever; (see ^{<1089>}1 Kings 8:29 9:3 (see Gill on “^{<1218>}2 Kings 21:3”)).

Ver. 8. *Neither will I make the feet of Israel move any more out of the land which I gave their fathers,* etc.] Or suffer them to be carried captive into another land, as in the times of the judges; that is, on the following condition:

only if they will observe to do according to all the law that my servant Moses commanded them by obedience to which they had the tenure of the land of Canaan, (^{<2119>}Isaiah 1:19).

Ver. 9. *But they hearkened not,* etc.] To the voice of God in his law by Moses, and were not obedient to it:

and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel: he set up more idols, and drew the people into more and greater idolatries, than the old Canaanites; and these were the more aggravated by having a law given to them, and prophets sent to instruct them in it, and by the benefits and blessings bestowed upon them by the lawgiver, which laid them under greater obligations to him; (see ³⁴⁷¹Jeremiah 2:11,28).

Ver. 10. *And the Lord spake by his servants the prophets,* etc.] Who prophesied in the days of Manasseh; and were, according to the Jewish chronology ^{f250}, Joel, Nahum, and Habakkuk:

saying: as follows.

Ver. 11. *Because Manasseh king of Judah hath done these abominations,* etc.] Before named, (^{422B}2 Kings 21:3-7),

and hath done wickedly above all that the Amorites did that were before him; one of the seven nations of Canaan, a principal of them, and which is put for all the rest:

and hath made Judah also to sin with his idols: the worship of them, as the Targum; which he did both by his edicts, and by his example.

Ver. 12. *Therefore thus saith the Lord God of Israel,* etc.] Who, though kind and gracious to Israel as their covenant God, is yet just and righteous, as well as he is a sovereign Being and Lord of all:

behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle; it will make such a noise in the world, and be so horrible and terrible; and if, he report of it would be so dreadful as to make a man's ears tingle, and his heart tremble, what must it be to endure it! (⁴²²⁴Ezekiel 22:14 ⁴⁰⁸¹1 Samuel 3:11).

Ver. 13. *And I will stretch over Jerusalem the line of Samaria,* etc.] The Targum is, the line of destruction; and the sense is, that the same measure should be measured to Jerusalem as was to Samaria; that is, the same lot and portion should befall one as the other, that is, be utterly destroyed:

and the plummet of the house of Ahab; the Targum is, the weight or plummet of tribulation; signifying, that the same calamities should come upon the families of Jerusalem, and especially on the family of Manasseh as came upon the family of Ahab. It is a metaphor from builders that take

down as well as raise up buildings by rule and measure, (see ^{<108>}2 Samuel 8:2)

and I will wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down; as when one takes a dish or cup that has broth in it, or any liquid, as oil; and the Septuagint render it alabaster, in which ointment used to be put; and wipes it clean, that nothing may appear in it; and then turns it with its mouth downward, that, if any thing should remain, it might drain out; signifying hereby the emptying of Jerusalem of its palaces and houses, wealth and riches and of all its inhabitants; and yet the empty dish being preserved, seems to denote the restoration of Jerusalem after the seventy years' captivity. According to the Vulgate Latin version, the metaphor is taken from the blotting out of writing tables, and turning and rubbing the style upon them till the writing is no more seen.

Ver. 14. *And I will forsake the remnant of mine inheritance*, etc.] The whole land of Canaan was the Lord's inheritance; ten tribes in it were already removed, only Judah with Benjamin was left, and the Lord threatens to forsake that remnant:

and deliver them into the hands of their enemies, and they shall become a prey and spoil to all their enemies; which was fulfilled in their captivity in Babylon.

Ver. 15. *Because they have done that which was evil in my sight*, etc.] Committed idolatry:

and have provoked me to anger, since the day their fathers came forth out of Egypt, even to this day; being always prone to idolatry, so provoking to God, and which they were guilty of quickly after they came out of Egypt, in the worship of the golden calf, and had ever since at times been criminal this way; and now the measure of their iniquity being almost up, would be reckoned for together.

Ver. 16. *Moreover, Manasseh shed innocent blood very much*, etc.] Putting to death the prophets that reprov'd him and his people for their idolatries, and such who would not comply therewith; and it is commonly said, both by Jewish and Christian writers, that Isaiah was slain, and even sawn asunder by him, (see Gill on "^{<815>}Hebrews 11:37"),

till he had filled Jerusalem from one end to another; a metaphor taken from filling a vessel brimful:

beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord; the sin of idolatry he drew them into, and even obliged them to commit.

Ver. 17. *Now the rest of the acts of Manasseh and all that he did*, etc.] Both good and bad, for he repented, and was humbled, and did many good things afterwards, though not recorded in this book:

and his sin that he sinned; his idolatry:

are they not written in the book of the chronicles of the kings of Judah? in which were recorded the most memorable events of their reigns; and in the canonical book of Chronicles are many things concerning Manasseh, which are not written here; (see ^{<481>}2 Chronicles 33:11-16).

Ver. 18. *And Manasseh slept with his fathers*, etc.]] Or died, after a reign of fifty five years, and a life of sixty seven:

and was buried in the garden of his own house, in the garden of Uzza; whether the burial of him here was his own choice, judging himself unworthy to lie with the kings of Judah, who had been guilty of such great sins, or whether the will of others, on the same account, is not certain; and as much at a loss are we for the reason of this garden being called the garden of Uzza, whether from Uzzah that died for touching the ark, (^{<1016>}2 Samuel 6:6,7) or from King Uzziah, (^{<1217>}2 Kings 15:7). The Jews buried in gardens in the times of Christ, who himself was buried in one, (^{<894>}John 19:41). The Romans had sometimes sepulchres in their gardens ^{f251}, Galba the emperor was buried in his gardens ^{f252}; and so had other nations. Cyrus king of Persia was buried in a garden ^{f253}:

and Amon his son reigned in his stead; of whom we have the following account.

Ver. 19. *And Amon was twenty two years old when he began to reign*, etc.]] Being born in the forty fifth of his father's life, and in the thirty third of his reign:

and he reigned two years in Jerusalem; which, as Abarbinel observes, was the usual time the sons of wicked kings reigned, and instances in the son of Jeroboam, Baasha, and Ahab, (^{<1155>}1 Kings 15:25 16:8 22:51). An Arabic writer ^{f254} says, he reigned twelve years, but according to the Jews only two:

and his mother's name was Meshullemeth, the daughter of Haruz of Jotbah; there was a place called Jotbah, which was one of the stations of the children of Israel in the wilderness, (^{<4033>}Numbers 33:33 ^{<5007>}Deuteronomy 10:7) but it can scarcely be thought to be the same place.

Ver. 20. *And he did that which was evil in the sight of the Lord*, etc.] Committed idolatry:

as his father Manasseh did: he imitated him in that, but not in his repentance and humiliation, (^{<4823>}2 Chronicles 33:23).

Ver. 21. *And he walked in all the ways that his father walked in*, etc.] In his wicked way, his idolatry, witchcraft, and murders;

and served the idols that his father served, and worshipped them; Baal, Ashtoreth, and all the host of heaven, and all the carved images his father made, which it seems he only removed, but did not break in pieces, (^{<4822>}2 Chronicles 33:22).

Ver. 22. *And he forsook the Lord God of his fathers*, etc.] Of David, Solomon, etc.

and walked not in the way of the Lord; prescribed by him in his law for the worship of him.

Ver. 23. *And the servants of Amon conspired against him*, etc.] Some of his domestic servants, and perhaps his courtiers, not on account of his idolatry, but for some ill usage of them:

and slew the king in his own house: which they had an opportunity to do, being his servants.

Ver. 24. *And the people of the land slew all them that had conspired against King Amon*, etc.] On occasion of his death, there seems to have been an insurrection of the people in a body, to avenge the death of their king, who might be beloved on account of his idolatry, so depraved was the nation; or it may be only to avenge his death because he was their king, whose life these men ought not to have taken away: and the rather this may be thought to be the reason by what follows,

and the people of the land made Josiah his son king in his stead; who had been prophesied of by name above three hundred years before, (see ^{<4132>}1 Kings 13:2).

Ver. 25. *Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?]* (see Gill on “~~<2217>~~2 Kings 21:17”).

Ver. 26. *And he was buried in his sepulchre, in the garden of Uzza, etc.]* Where his father Manasseh was buried, (~~<2218>~~2 Kings 21:18),

and Josiah his son reigned in his stead; of whom many things are said in the two following chapters.

CHAPTER 22

INTRODUCTION TO 2 KINGS 22

This chapter begins with the age and character of Josiah king of Judah, (~~1221~~ 2 Kings 22:1-2), relates his orders for repairing the temple, (~~1228~~ 2 Kings 22:3-7), his attention to the book of the law, which was found, and read to him, and the effect it had upon him, (~~1228~~ 2 Kings 22:8-11), the command he gave to certain persons to inquire of the Lord about it, who applied to Huldah the prophetess, (~~1222~~ 2 Kings 22:12-14), who returned an answer by them to the king, foretelling the destruction of Jerusalem, and giving the reason of it, and at the same time assuring the king it should not be in his days, (~~1225~~ 2 Kings 22:15-20).

Ver. 1. *Josiah was eight years old when he began to reign*, etc.] And must be born when his father was but sixteen, for Amon lived but twenty four years, (~~1219~~ 2 Kings 21:19),

and he reigned thirty and one years in Jerusalem; and so must die at thirty nine years of age:

and his mother's name was Jedidah, the daughter of Adaiah of Boscath; a city of the tribe of Judah, (see Gill on "~~1659~~ Joshua 15:39").

Ver. 2. *And he did that which was right in the sight of the Lord*, etc.] In the affair of religious worship especially, as well as in other things:

and walked in all the ways of David his father; in his religious ways, in which he never departed from his God:

and turned not aside to the right hand or to the left; but kept an even, constant, path of worship and duty, according to the law of God.

Ver. 3. *And it came to pass in the eighteenth year of King Josiah*, etc.] Not of his age, but of his reign, as appears from (~~1848~~ 2 Chronicles 34:8) nor is what follows the first remarkable act he did in a religious way; for elsewhere we read of what he did in the eighth and twelfth years of his reign, (~~1848~~ 2 Chronicles 34:3-7),

that the king sent Shaphan the son of Azaliah, the son of Meshullam the scribe, to the house of the Lord; the king's secretary; the Septuagint version is, the scribe of the house of the Lord, and so the Vulgate Latin version; that kept the account of the expenses of the temple; with him two others were sent, (^{484B}2 Chronicles 34:8),

saying: as follows.

Ver. 4. *Go up to Hilkiah the high priest,* etc.] Who had an apartment in the temple; there was an Hilkiah, a priest, in those times, who was the father of Jeremiah the prophet, (^{200E}Jeremiah 1:1,2), whom an Arabic writer^{f255} takes to be the same with this; but it is not likely:

that he may sum the silver which is brought into the house of the Lord which the people voluntarily offered for the repairing of it; this he would have the priest take an account of, that the sum total might be known; his meaning is, that he should take it out of the chest in which it was put, and count it, that it might be known what it amounted to; (see ^{212B}2 Kings 12:9,10), some understand this of melting and coining the silver thus given

which the keepers of the door have gathered of the people: who were Levites, (^{484B}2 Chronicles 34:9), either porters of the door, or rather the treasurers, as the Targum; the keepers of the vessels of the sanctuary, that had the care of them, as the Jewish commentators generally interpret it.

Ver. 5. *And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord,* etc.] That were overseers of the workmen, whose names are mentioned, (^{484B}2 Chronicles 34:12) into their hands the money was to be delivered by the high priest, when he had taken the account of it, and perhaps along with the king's scribe, (see ^{212B}2 Kings 12:10),

and let them give it to the doers of the work, which is in the house of the Lord, to repair the breaches of the house as their wages for their work; it seems it had not been repaired from the times of Jehoshaphat, a space of two hundred and eighteen years, according to the Jewish chronology^{f256}; but Kimchi and Abarbinel make it two hundred and twenty four.

Ver. 6. *Unto carpenters, and builders, and masons,* etc.] Who were employed, some in mending the woodwork, and others in repairing the stone walls

and to buy timber and hewn stone to repair the house; not only money was to be given them for their workmanship, but to buy timber and stone to work with.

Ver. 7. *Howbeit, there was no reckoning made with them of the money that was delivered into their hand*, etc.] No account was kept between the high priest, and the king's scribe who delivered the money and the overseers of the workmen, who received it from them the latter were not called to any account by the former, nor any audit made of their accounts:

because they dealt faithfully: they were persons of such known honour and integrity, that their fidelity was not in the least called in question, but were trusted without examining their accounts, and how they disposed of the money committed to them, (see ^{<1215>}2 Kings 12:15).

Ver. 8. *And Hilkiyah the high priest said unto Shaphan the scribe*, etc.] Not at the first time of his message to him, but afterwards that he attended on him upon the same business; after the high priest had examined the temple to know what repairs it wanted, and where:

I have found the book of the law in the house of the Lord; some think this was only the book of Deuteronomy, and some only some part of that; rather the whole Pentateuch, and that not a copy of it, but the very autograph of Moses, written with his own hand, as it seems from (^{<1814>}2 Chronicles 34:14). Some say he found it in the holy of holies, on the side of the ark; there it was put originally; but, indeed, had it been there, he might have found it before, and must have seen it, since, as high priest, he entered there once every year; more probably some pious predecessor of his had taken it from thence in a time of general corruption, as in the reign of Manasseh, and hid it in some private place, under a lay of stones, as Jarchi, in some hole in the wall, which upon search about repairs was found there:

and Hilkiyah gave the book to Shaphan, and he read it; and though there might be some copies of it in private hands, yet scarce; and perhaps Shaphan had never seen one, at least a perfect one, or however had never read it through, as now he did.

Ver. 9. *And Shaphan the scribe came to the king, and brought the king word again*, etc.] Of the delivery of his message to the high priest, and of what had been done upon it:

and said, thy servants have gathered the money that was found in the house; meaning Hilkiah and himself, who had examined the chest in the temple, into which the money was put for the repairs of it, and had taken it out, and told it:

and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord; according to the king's orders.

Ver. 10. *And Shaphan showed the king,* etc.] Further related to him what follows:

saying, Hilkiah the high priest hath delivered me a book; but did not say what book it was:

and Shaphan read it before the king; part of it; and it is thought by Kimchi and Ben Gersom that he particularly read the reproofs and threatenings in the book of Deuteronomy; they suppose that Hilkiah read those to Shaphan, and directed him to read them to the king, that he might take into consideration a further reformation.

Ver. 11. *And it came to pass, when the king had heard the words of the book of the law,* etc.] From whence it appears that he had never wrote out a copy of it, as the kings of Israel were ordered to do, when they came to the throne, (⁴⁶¹⁷⁸Deuteronomy 17:18,19) nor had read it, at least not the whole of it; and yet it seems strange that he should be twenty six years of age, as he now was, and had proceeded far in the reformation of worship, and yet be without the book of the law, and the high priest also; it looks as if it was, as some have thought, that they had till now only some abstracts of the law, and not the whole: and perhaps the reformation hitherto carried on chiefly lay in abolishing idolatry, and not so much in restoring the ordinances of worship to their purity; for it was after this that the ordinance of the passover was ordered to be kept; and when the king observed, on hearing the law read, that it had not been kept as it should, that such severe threatenings were denounced against the transgressors of it;

that he rent his clothes; as expressive of the rending of his heart, and of his humiliation and sorrow for the sins he and his people were guilty of.

Ver. 12. *And the king commanded Hilkiah the priest,* etc.] The high priest, as he is called, (⁴²²¹⁸2 Kings 22:4,8)

and Ahikam the son of Shaphan; whether the same with Shaphan the scribe, before mentioned, or another of the same name, is not certain:

and Achbor the son of Michaiah; who is called Abdon, the son of Micah, (^{484D}2 Chronicles 34:20)

and Shaphan the scribe; who brought and read the book to the king:

and Asahiah, a servant of the king's; that waited on him constantly:

saying; as follows.

Ver. 13. *Go ye, inquire of the Lord*, etc.] Of some of his prophets, as Jeremiah, who began to prophesy in the thirteenth year of Josiah's reign, and had been a prophet five years, (^{200E}Jeremiah 1:1,2),

for me, and for the people, and for all Judah, concerning the words of this book that is found; for he observed that this book threatened and foretold not only the captivity of the ten tribes, but of Judah, and of their king; and Jarchi thinks, he had a particular respect to that passage,

the Lord shall bring thee and thy king, etc. (^{483B}Deuteronomy 28:36) and therefore was desirous of knowing what he and his people must do to avert those judgments:

for great is the wrath of the Lord that is kindled against us; which he concluded from the threatenings denounced:

because that our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us: he clearly saw that his ancestors more remote and immediate had been very deficient in observing the laws, commands, and ordinances enjoined them in that book; and therefore feared that what was threatened would fall upon him and his people, who, he was sensible, came short of doing their duty.

Ver. 14. *So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went down to Huldah the prophetess*, etc.] Such as were Miriam and Deborah; in imitation of those Satan had very early his women prophetesses, the Sibyls, so called from their being the council and oracle of God, and consulted as such on occasion, as Huldah now was; and the first of the Sibyls, according to Suidas ^{f257}, was a Chaldean or a Persian; and some say an Hebrew; and Pausanias expressly says ^{f258}, that with the Hebrews above Palestine was a woman prophetess, whose name was

Sabba, whom some called the Babylonian, others the Egyptian Sibyl. Aelian relates ^{f259} that one of them was a Jewess:

the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe; but whether the king's wardrobe in the palace, or the priest's in the temple, is not certain; he is called Hasrah, (~~482~~ 2 Chronicles 34:22) who is here called Harhas:

now she dwelt in Jerusalem in the college; in the college of the prophets; in the house of instruction, as the Targum; the school where the young prophets were instructed and trained up; though Jarchi observes, that some interpret this "within the two walls"; Jerusalem it seems had three walls, and within the second this woman lived; there were gates in the temple, as he also observes, called the gates of Huldah ^{f260}, but whether from her cannot be said: this place of her dwelling seems to be mentioned as a reason why these messengers went to her, because she was near, as well as well known for her prophetic spirit, prudence, and faithfulness, and not to Jeremiah, who in all probability was at Anathoth; and so also is the reason why they went not to Zephaniah, if he as yet had begun to prophesy, because he might be at a distance also: and they communed with her; upon the subject the king sent them about.

Ver. 15. *And she said unto them*, etc.] The king's messengers:

thus saith the Lord God of Israel; being immediately inspired by him, she spake in his name, as prophets did:

tell the man that sent you to me; which may seem somewhat rude and unmannerly to say of a king; but when it is considered she spake not of herself, but representing the King of kings and Lord of lords, it will be seen and judged of in another light.

Ver. 16. *Thus saith the Lord, behold, I will bring evil upon this place, and upon the inhabitants of it*, etc.] Destruction to the place, and captivity to the inhabitants of it:

even all the words of the book which the king of Judah hath read; particularly what is contained in (~~1354~~ Leviticus 26:14-45 ~~1385~~ Deuteronomy 28:15-68), even all the curses in it, as in (~~484~~ 2 Chronicles 34:24).

Ver. 17. *Because they have forsaken me*, etc.] My worship, as the Targum; his word and ordinances:

and have burnt incense unto other gods; to Baal, to the host of heaven, and other Heathen deities:

that they might provoke me to anger with all the works of their hands: their idols of wood, stone, gold, and silver, which their hands had made, to worship; than which nothing was more provoking to God:

therefore my wrath shall be kindled against this place, and shall not be quenched; the decree for the destruction of Jerusalem was gone forth, and not to be called back; the execution of it could not be stopped or hindered by cries, prayers, entreaties, or otherwise; this wrath of God was an emblem of the unquenchable fire of hell, (^{<A182>}Matthew 3:12 ^{<A044>}Mark 9:44).

Ver. 18. *But to the king of Judah, which sent you to inquire of the Lord,* etc.] That is, with respect to him, or what may concern him:

thus shall ye say unto him; carry back this message to him as from the Lord he desired to inquire of:

thus saith the Lord God of Israel, as touching the words which thou hast heard: read out of the law, concerning the destruction of the land, and its inhabitants therein threatened.

Ver. 19. *Because thine heart was tender,* etc.] Soft like wax, and susceptible of impressions; or was “moved”, or “trembled”, as the Targum; for God has respect to such as are of contrite hearts, and tremble at his word, (^{<A162>}Isaiah 66:2),

and thou hast humbled thyself before the Lord; external humiliation, such as in Ahab, was regarded by the Lord, much more internal and cordial humiliation is regarded by him, (see ^{<A123>}1 Kings 21:29),

when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse; as in (^{<A181>}Leviticus 26:1 ^{<A5X1>}Deuteronomy 28:1)

and hast rent thy clothes, and wept before me; as expressive of the inward contrition, sorrow, and grief of his heart:

I also have heard thee, saith the Lord: his cries and prayers.

Ver. 20. *Behold therefore, I will gather thee unto thy fathers,* etc.] To his godly ancestors, to share with them in eternal life and happiness; otherwise

it could be no peculiar favour to die in common, as his fathers did, and be buried in their sepulchres:

and thou shall be gathered into thy grave in peace; in a time of public peace and tranquillity; for though he was slain in battle with the king of Egypt, yet it was what he was personally concerned in, and it was not a public war between the two kingdoms, and his body was carried off by his servants, and was peaceably interred in the sepulchre of his ancestors, (~~1239~~2 Kings 23:29,30), as well as he died in spiritual peace, and entered into eternal peace, which is the end of the perfect and upright man, as he was, (~~1875~~Psalm 37:37) but this chiefly regards his not living to be distressed with the calamities of his nation and people, as follows:

and thine eyes shall not see all the evil which I will bring upon this place: he being removed first, though it came upon it in the days of his sons:

and they brought the king word again; of what Huldah the prophetess had said unto them.

CHAPTER 23

INTRODUCTION TO 2 KINGS 23

This chapter treats of Josiah's reading the book of the law, and of him and the people renewing the covenant with God, (^{<12201>}2 Kings 23:1-3), and of his removing idols and idolatry in every shape, and witchcraft, out of the land, which he did in the sincerity of his heart, (^{<12204>}2 Kings 23:4-25), yet the wrath of God was still determined upon the land, (^{<12236>}2 Kings 23:26-28) and Josiah was taken away by an untimely death, (^{<12239>}2 Kings 23:29,30) and was succeeded by two sons of his, one after another, whose reigns were wicked, (^{<12231>}2 Kings 23:31-37).

Ver. 1. *And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.*] Josiah sent messengers throughout the land, and convened all the principal men in it at Jerusalem.

Ver. 2. *And the king went up into the house of the Lord,* etc.] To the temple, from his palace:

and all the men of Judah and all the inhabitants of Jerusalem with him: they met him there:

and the priests, and the prophets; the prophets Jeremiah, Zephaniah, and Uriah, who, though they might not be at Jerusalem when the book of the law was found, yet, upon this message of the king's, might come up thither from the countries where they were; the Targum interprets the word "scribes": and some take them to be the sons of the prophets, their disciples; in (^{<14830>}2 Chronicles 34:30) they are called Levites:

and all the people, both small and great; a very numerous assembly:

and he read in their ears all the words of the book of the covenant which was found in the house of the Lord: that is, he caused it to be read by others, and perhaps by more than one, the congregation being so large.

Ver. 3. *And the king stood by a pillar,* etc.] As the manner of kings was, (^{<12114>}2 Kings 11:14) and is thought to be the brasen scaffold erected by Solomon, on which he stood at the dedication of the temple, and now

Josiah at the reading of the law, (^{<463>}2 Chronicles 6:13), it is said to be his place, (^{<466>}2 Chronicles 34:31), (see Gill on “^{<4114>}2 Kings 11:14”)

and made a covenant before the Lord: agreed and promised in the presence of God, both he and his people:

to walk after the Lord: the worship of the Lord, as the Targum; closely to attend to that:

and to keep his commandments, and his testimonies, and his statutes: all the laws of God, moral, civil, and ceremonial:

with all their heart, and all their soul: cordially and sincerely:

to perform the words of the covenant that were written in this book: lately found, and now read unto them:

and all the people stood to the covenant: agreed to it, and promised to keep it; so the Targum, “all the people took upon them the covenant,” engaged to observe it.

Ver. 4. *And the king commanded Hilkiah the high priest, and the priests of the second order,* etc.] Or the second course of the priests; the course of Jedaiah, (^{<1347>}1 Chronicles 24:7) as some think; or rather, the two chief priests next to the high priest, who were of the line both of Eleazar and Ithamar; though the Targum interprets it of the Sagan of the priests, a deputy of the high priest, such as in later times the high priest had always appointed for him on the day of atonement ^{f261}:

and the keepers of the door: the porters at the door and gates of the temple; or rather the treasurers, as the Targum; such as were appointed over the vessels of the sanctuary, as the Jewish writers generally interpret it, and which best agrees with what follows:

to bring forth out of the temple of the Lord all the vessels that were made for Baal: used in burning incense, or offering sacrifices to him:

and for the grove: the idol of the grove, or Asherah, that is, Ashtoreth, or Astarte, the same with Venus, or the moon, as Baal was the sun, the one the husband, and the other the wife, according to the Jews ^{f262}:

and for all the host of heaven: the stars:

and he burnt them without Jerusalem in the fields of Kidron; or plain of Kidron, as the Targum; through which the brook Kidron ran:

and carried the ashes of them unto Bethel; where one of Jeroboam's calves was set, and was the source of idolatry; and this he did in contempt of that place; and, to show his detestation of the idolatry there, he made it a dunghill of ashes of things used in idolatrous service; this he could do, that place being in the hands of the kings of Judah from the times of Ahijah, (^{<1439>}2 Chronicles 13:19).

Ver. 5. *And he put down the idolatrous priests*, etc.] The Cemarim, so called, because they wore black clothes, as Kimchi and others, whereas the priests of the Lord were clothed in white linen, (see Gill on "^{<3004>}Zephaniah 1:4").

whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; for though those high places were destroyed by Hezekiah, they were rebuilt by Manasseh his son, and priests put in them to officiate there, whom Josiah now deposed, (^{<1210>}2 Kings 21:3),

them also that burnt incense unto Baal; in the same high places; these were the priests, and the others in the preceding clause are thought to be ministers unto them:

to the sun, and to the moon, and to the planets; the five planets besides the sun and moon, as Saturn, Jupiter, Mars, Mercury, and Venus; or to the twelve celestial signs in the firmament, as some ^{f263}; though Theodoret takes it to be a single star, the evening star:

and to all the host of heaven; or even to the host of heaven, all the stars thereof: this part of worship,

burning incense, which was peculiar to the most high God, yet was frequently made by idolaters to their deities; and from the word ^{f264} by which it is here and elsewhere expressed may "nectar" be derived, so much spoken of by the Heathen poets as of a sweet smell ^{f265}, and as delicious to their gods; and so Porphyry ^{f266} represents the gods as living on smoke, vapours, and perfumes; and frankincense is said, by Diodorus Siculus ^{f267}, to be most grateful to them, and beloved by them; this therefore is a much better derivation of the word "nectar" than what Suidas ^{f268} gives, that is, an

if it was “nectar”, because it makes those young that drink it; or than the account Athenaeus ^{f269} gives of it, that it is a wine in Babylon so called.

Ver. 6. *And he brought out the grove from the house of the Lord,* etc.] Not a real grove of trees, but a carved one, as some think; or rather the image of the grove, (^{<1220>}2 Kings 21:7) that is, the idol Ashtoreth, or Astarte, which was set up there; so Theodoret says; some interpreters call it Astoreth, the name of Venus, whom they call Astarte: this Josiah ordered to be brought

without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron; the black brook, where the filth of the sacrifices was carried:

and stamped it small to powder; as Moses did the golden calf:

and cast the powder thereof upon the graves of the children of the people; the common people, (see ^{<245>}Jeremiah 26:23) or rather on the graves of the worshippers of idols, as it seems from (^{<430>}2 Chronicles 34:4) the Targum is, “on the graves of the children of Galia,”

which, Kimchi says, is the name of an idol; this was done partly in contempt of the idol, groves being, according to law, impure; and partly to the reproach of the deceased, and the memory of them, for their idolatry, and to deter from it those that survived them.

Ver. 7. *And he brake down the houses of the Sodomites that were by the house of the Lord,* etc.] Near the temple were apartments, in which men, the worshippers of idols, prostituted their bodies to each other; committing that unnatural sin with one another, which has its name from Sodom, and from which those are so called, and which sin they committed in honour of the idols they worshipped; to such vile affections were they, in a judicial manner, delivered up, because of their idolatry; (see ^{<617>}Romans 1:27,28) the word signifies “Holy Ones”, they being called so by an antiphrasis; though Abarbinel thinks these were the idolatrous priests, whom the worshippers of idols reckoned “holy”, and so built houses for them near the temple to lodge in; the Targum is,

“and broke down the houses of things consecrated to idols,”

where they were put; and Theodoret on the place observes, that by an homonymy, they called the demons or idols themselves “Holy Ones”; and it is not likely, indeed, that the Sodomites should be

where the women wove hangings for the grove; that is, for Astarte, as the same writer observes: or “curtains”, as the Jewish writers generally interpret it, in which either the idol was enclosed, or these made apartments for the idolaters to commit their abominable wickedness privately; though the Syriac and Arabic versions are,

“they wove garments for the idols that were there;”

and so the Septuagint version, of the Complutensian edition; that is, they wove garments for the goddess Astarte, which they dressed her with: the word signifies “houses”, and may mean the shrines of the idol made of woven work.

Ver. 8. *And he brought all the priests out of the cities of Judah*, etc.] Who were of the sons of Aaron, and had served in the high places there:

and defiled the high places where the priests had burnt incense; by casting dead carcasses, or the bones of dead men, or dung, or anything that was unclean, into them, by way of contempt:

from Geba to Beersheba; which were the northern and southern boundaries of the land of Judah:

and brake down the high places of the gates: of the cities where some think tutelar gods were placed to be worshipped by persons as they went in or out of them: and particularly that

which were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city; of the city of Jerusalem, where this Joshua was chief magistrate under the king; at whose door stood an high place, which, Kimchi thinks, might be greater than the rest, and therefore mentioned alone, yet was not spared on account of its greatness, or of the person to whom it belonged.

Ver. 9. *Nevertheless, the priests of the high places came not up to the altar of the Lord at Jerusalem*, etc.] To sacrifice there, as the Targum; though they were removed from the high places, they were not admitted to officiate at the altar of the Lord, having offered in forbidden places:

but they did eat of the unleavened bread with their brethren; the priests that were pure, as the sons of Zadok; though they might not offer sacrifices, they were allowed to partake of the holy things with the priests, as the meat offerings made of flour unleavened, (^(~~AND~~) Leviticus 2:4,5) which

are here meant, and put for all the rest on which the priests lived, (see ^{<6410>}Ezekiel 44:10-15).

Ver. 10. *And he defiled Topheth*, etc.] A place so called, as is generally thought, from the beating of drums or timbrels in it, that the shrieks of the infants sacrificed here to Molech might not be heard by their parents, and they repent of delivering them to him, and take them away. So the Indians in India now, at the burning of wives with their deceased husbands, attend them with drums and trumpets; and at such time as the fire is put to the wood, the drums and trumpets make a terrible noise for fear their cries should be heard ^{f270}; (see Gill on “^{<2383>}Isaiah 30:33”) (see Gill on “^{<2375>}Jeremiah 7:31”) this he defiled by casting any sort of filth or unclean thing into it, in contempt of the idolatry there committed, and to alienate the minds of men from it:

which is the valley of the children of Hinnom; a valley that belonged to the posterity of a man of this name, near to Jerusalem, (see ^{<6198>}Joshua 15:8), hence the Greek word “geenna” for hell, in the New Testament:

that no man might make his son or his daughter pass through the fire to Molech; which piece of idolatry used to be committed in this place.

Ver. 11. *And he took away the horses that the kings of Judah had given to the sun*, etc.] Consecrated to it; these were not images of horses, as some have thought, but real living ones; and the kings that gave them for the service of the sun, and for sacrifice to it, very probably were Manasseh and Amon: that horses were sacred to the sun with many Heathen nations, as the Massagetae, a people in Scythia, and the Persians, and Babylonians, and Ethiopians, is affirmed by various writers ^{f271}: and from them the Jews received this notion. According to the Jewish commentators, these were horses provided for the worshippers of the sun to ride upon, and meet the sun in the morning at its rising, and pay their homage to it; but certain it is that the Heathen nations before mentioned slew the horses, and sacrificed them as burnt offerings to the sun, as is asserted by Herodotus ^{f272}, Xenophon ^{f273}, Strabo ^{f274}, Pausanias ^{f275}, Philostratus ^{f276}, and other writers ^{f277}; and so the Indians of India ^{f278} sacrificed them to Apollo, the same with the sun; these being the swiftest of creatures, they offered them to the swiftest of their gods, as Herodotus and Heliodorus observe, in the places before referred to. The stables in which these horses were kept were

at the entering of the house of the Lord, by the chamber of Nathanmelech the chamberlain, which was in the suburbs; so that they reached from the temple to the suburbs of Jerusalem, to that part of them where this officer had a chamber, or lodgings, being in some place of power and authority there; though, according to L'Empereur ^{f279}, it is the same with Parbar, (^{<1338>}1 Chronicles 26:18) and should not be rendered "suburbs", it being between the compass or wall of the temple, and the court:

and burnt the chariots of the sun with fire; these were either chariots, in which the king and his nobles rode, when they went to meet and worship the rising sun; or rather such as were sacred to the sun, as well as the horses, or Josiah would not have burnt them; they seem to be such in which the images of the sun were carried. Herodotus ^{f280} makes mention as of sacred horses, so of a sacred chariot. Xenophon ^{f281} speaks of the chariot of the sun as being of a white colour, and drawn in procession at the worship of the sun; as does also Pausanias ^{f282} of a chariot, in which were the sun, Jupiter, and Juno, and near them other deities; which notion of sacred chariots the Heathens might take from the chariot of the cherubim Jehovah sat and rode in, (^{<1338>}1 Chronicles 28:18).

Ver. 12. *And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made*, etc.] Which were on the roof of the royal palace; the roofs of houses in Judah being flat, (^{<6208>}Deuteronomy 21:8) altars might be built upon them; so, in Arabia, altars were built on the tops of houses to offer incense thereon daily to the sun ^{f283}; as here by Manasseh and Amon very probably, which might be chosen because nearer the heavens; for which reason the Heathens made use of high places to worship in, (see ^{<2493>}Jeremiah 19:13 32:29 ^{<3006>}Zephaniah 1:5)

and the altars which Manasseh had made in the two courts of the house of the Lord; (^{<1206>}2 Kings 21:5)

did the king beat down; ordered to be demolished:

and brake them down from thence, and cast the dust of them into the brook Kidron; that there might be no remains of them to be put to any superstitious use.

Ver. 13. *And the high places that were before Jerusalem*, etc.] Not only that were within the city, and at the gates of it, but what were without it:

which were on the right hand of the mount of corruption: the mount of Olives, so called from the idolatry and corrupt worship performed in it, by way of reproach, with a small alteration of the letters of the word **tyj qm** for **hj qm**; at the right hand, or south of this mountain, as the Targum; though others say ^{f284}, on the north side of the mount of Olives, four furlongs or half a mile from Jerusalem, were high places:

which Solomon king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon; of which (See Gill on “^{<11116>}1 Kings 11:5”) (See Gill on “^{<11117>}1 Kings 11:7”)

did the king defile; by casting unclean things into them. Rauwolff ^{f285} says,

“before Mount Zion toward the south, at the other side of the rivulet Kidron, lies the mount of transgression, called Mashith, (^{<12313>}2 Kings 23:13), this is higher and steeper than any hereabout; there you still see some old walls of habitations, wherein the concubines of Solomon did live;”

and Mr. Maundrell ^{f286} observes, that below the hill stands now a village called Siloe, where it is said he kept them.

Ver. 14. *And he brake in pieces the images,* etc.] Of Ashtoreth, Chemosh, and Milcom, in the above high places; which as these high places had been rebuilt by Manasseh or Amon, so new images of these deities were placed there:

and cut down the groves; in which they were set:

and filled their places with the bones of men; of idolatrous priests and worshippers, buried in parts adjacent; these he dug up and scattered in the high places and groves to defile them, bones of the dead being by law unclean, (^{<11915>}Numbers 19:15).

Ver. 15. *Moreover, the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made.]* For the worship of the calf there:

both that altar, and the high place, he brake down; according to an ancient prophecy of the man of God, (^{<11113>}1 Kings 13:3) and of Amos in later times, (^{<3111>}Amos 9:1)

and burnt the high place, and stamped it small to powder; that there might be no remains of it:

and burnt the grove; either the grove of trees on it, or the idol that was in it.

Ver. 16. *And as Josiah turned himself*, etc.] From the high place, and the altar at Bethel; for he not only gave orders for the destroying of idolatrous places and idols, but he saw them executed himself:

he spied the sepulchres that were there in the mount; the graves of idolatrous priests and worshippers, who chose to be buried near those places of idolatry; nor was it unusual for persons to be buried on hills and mountains, (see ^{f287}Joshua 24:30,33) and this was a custom in other nations formerly ^{f287}, particularly among the Indians ^{f288} now, who in many things agree with the Jews:

and sent and took the bones out of the sepulchres, and burnt them upon the altar; where they had sacrificed to idols:

and polluted it; with their bones, which, according to the law, were defiling, and which was done in contempt of their idolatrous worship there:

according to the word of the Lord which the man of God proclaimed, who proclaimed these words; or things; foretold that such a king by name would arise, and burn men's bones upon the altar, and which had been foretold more than three hundred and fifty years before this time.

Ver. 17. *Then he said, what title is that that I see?* etc.] A high and large monument over a grave, with an inscription on it, more remarkable than any of the rest, which made Josiah take notice of it; and the Jews have a tradition, as Kimchi observes, that on one side of the grave grew nettles and thistles, and on the other side odoriferous herbs; which is not to be depended on; but what he further observes may be right, that the old prophet, as he gave orders to his sons to lay his body in the same grave with the man of God, believing his words would be fulfilled, so he likewise gave orders to have a distinguished monument or pillar erected over the grave; and which people in later times took care to support, in memory of the man of God, that thereby it might be known; by which means not only the bones of the man of God were preserved from being burnt, but those of the old prophet also, buried with him:

and the men of the city told him, it is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel; (see ^{<1100>}1 Kings 13:1-3).

Ver. 18. *And he said, let him alone, let no man move his bones,* etc.] Not take them out of the grave, as they had done the rest:

so they let his bones alone, with the bones of the prophet that came out of Samaria; the old prophet, whereby his end was answered in being buried with him, (^{<1135>}1 Kings 13:31,32).

Ver. 19. *And all the houses also of the high places,* etc.] The temples of the idols there, and the houses for the priests to dwell in:

that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away; particularly in the cities of Manasseh, Ephraim, and Simeon, unto Naphtali, (^{<1406>}2 Chronicles 34:6) the Israelites that remained there acknowledging Josiah as their king; and perhaps, after the defeat of Sennacherib, many of the cities of Israel might put themselves under the protection of Hezekiah, and especially upon the destruction of the Assyrian empire; and Manasseh, with his liberty, might have his kingdom enlarged by the king of Babylon; and which being continued and increased in the times of Josiah, might be the reason of his opposing the king of Egypt in favour of the king of Babylon:

and did to them according to all the acts that he had done in Bethel; defiled them, and broke down the altars in them.

Ver. 20. *And he slew all the priests of the high places that were there,* etc.] The idolatrous priests who sacrificed to Baal, and other Heathen deities; for as for others that burnt incense in high places, yet to the true God, those he spared, though they were not suffered to officiate at the altar of God: the others he slew

upon the altars; where they sacrificed:

and burnt men's bones upon them: the bones of the priests, and worshippers of idols, as he had done at Bethel:

and returned to Jerusalem; after he had gone through the land, both of Judah and Israel, and abolished idolatrous worship everywhere.

Ver. 21. *And the king commanded all the people*, etc.] Not at Jerusalem only, but throughout the whole kingdom: saying,

keep the passover unto the Lord your God, as it is written in this book of the covenant; which had been lately found and read, and they had agreed to observe, and in which this ordinance was strictly enjoined, and was a commemoration of their deliverance out of Egypt, and a direction of their faith to the Messiah, the antitype of the passover.

Ver. 22. *Surely there was not holden such a passover from the days of the judges that judged Israel*, etc.] As the king commanded; the people obeyed and kept the passover, according to the law of the Lord; the manner of its being kept is not here recorded, but is at large in (^{<480>}2 Chronicles 35:1-19) where it is observed there had not been such an one from the days of Samuel, the last of the judges; so that the days of the judges here mean the last days of them:

nor in all the days of the kings of Israel, nor of the kings of Judah; since the division of the kingdoms; for as for the kings of Israel, they kept it not; and though it was observed in the times of Hezekiah king of Judah, yet not universally, and by some in their uncleanness; for it is a mistake of Clemens of Alexandria^{f289}, that it was not kept in the times between Samuel and Josiah; in the days of David and Solomon it might be kept by greater numbers, but not with such purity, and with such cheerfulness and joy of heart, or with so many other sacrifices attending it, or so exactly agreeable to the law of God, and with such munificence and liberality; the king, and the chief of the priests and Levites, providing out of their own substance for the people and their brethren.

Ver. 23. *But in the eighteenth year of king Josiah, wherein this passover was holden to the Lord in Jerusalem.*] This shows that Josiah must begin the reformation very early that year, since he did all that is before recorded in this and the preceding chapter by the fourteenth of Nisan, the day on which the passover was kept, which month answers to part of our March and part of April, (see ^{<221>}2 Kings 22:3) and was the same year the repairs of the temple were finished.

Ver. 24. *Moreover, the workers with familiar spirits, and the wizards*, etc.] Who were not to be allowed among the Israelites, (^{<6180>}Deuteronomy 18:10,11)

and the images; or teraphim: and the idols, and all the abominations; which were worshipped by the Heathens, and introduced among the Jews, and forbidden by the word of God:

that were spied in the land of Judah, and in Jerusalem, did Josiah put away; for which, it seems, diligent search was made, and wherever they were discovered were removed:

that he might perform the words of the law, which were written in the book that Hilkiyah the priest found in the house of the Lord; both with respect to witchcraft and idolatry, (see ^(~~1817~~)Leviticus 20:27 ^(~~1814~~)Exodus 20:4,5 23:24).

Ver. 25. *And like unto him was there no king before him,* etc.] The same is said of Hezekiah, (^(~~1285~~)2 Kings 18:5), Hezekiah might excel him in some things, as Josiah might excel Hezekiah in others:

that turned to the Lord with all his heart, and with all his soul, and with all his might; with such sincerity, heartiness, zeal, and constancy:

according to all the law of Moses; having respect to every commandment, especially relative to worship, with the greatest precision and exactness:

neither after him arose there any like him; for all to the captivity were wicked princes.

Ver. 26. *Notwithstanding, the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah,* etc.]

Notwithstanding the great reformation wrought among them; for though Josiah was a sincere reformer, and did what he did heartily, as to the Lord, according to his will, and for his glory; yet the people were not sincere in their compliance, they turned to the Lord not with their whole heart, but feignedly, (^(~~2480~~)Jeremiah 3:10)

because of all the provocations that Manasseh had provoked him withal; by shedding innocent blood and committing idolatry, which the people consented to and approved of, and even now privately committed idolatry, as the prophecies of Jeremiah and Zephaniah show; and it may easily be concluded that their hearts were after their idols, by their openly returning to them in the days of the sons of Josiah.

Ver. 27. *And the Lord said, I will remove Judah also out of my sight, as I have removed Israel.*] Not from his all seeing eye, but from being the object of his special care and protection; the meaning is, that he would

suffer them to be carried out of their land into captivity as Israel was; this he had said in his heart, was determined upon; the decree was gone forth, and it was irrevocable:

and will cast off this city Jerusalem which I have chosen: for the place of his worship, the people having forsaken his worship there, and followed after idols:

and the house of which I said, my name shall be there; the temple, called after his name, and where his name was to be, and had been, called upon.

Ver. 28. *Now the rest of the acts of Josiah, and all that he did,* etc.] For abolishing idolatry, and restoring the true worship of God:

are they not written in the book of the chronicles of the kings of Judah? and also of Israel, in which an account was kept of the transactions of their reign; many other of the acts of Josiah are recorded in the canonical book of Chronicles, (^{<460>}2 Chronicles 34:1-35:27).

Ver. 29. *In his days Pharaohnechoh king of Egypt,* etc.] Who is called in the Targum Pharaoh the lame, because he was lame in his feet, perhaps gouty; Herodotus ^{f290} also calls him Necos the son of Psammiticus; now it was in the last days of Josiah this king reigned in Egypt, or however that the following event was:

[that] he went up against the king of Assyria to the river Euphrates; to Carchemish, a city situated upon it; (see ^{<486>}2 Chronicles 35:26 ^{<440>}Jeremiah 46:2), the king he went against was the king of Babylon, who had conquered the Assyrian monarchy, and therefore called king of it; some take him to be Nabopolassar; according to Marsham ^{f291}, he was Chyniladanus;

and King Josiah went against him; to stop him, that he might not pass through his country, and attack the king of Babylon, whose ally, perhaps, Josiah was; or, however, thought himself obliged to him by the privileges, power, and authority he allowed him to exercise in the land of Israel:

and he slew him at Megiddo, when he had seen him; as soon as they came face to face, and engaged in battle, (see ^{<148>}2 Kings 14:8,11) that is Pharaoh slew Josiah at the first onset. Megiddo was a city in the tribe of Manasseh, (^{<671>}Joshua 17:11). Herodotus ^{f292} calls it Magdulus, which seems to be a city on the borders of Egypt, the same with Migdol,

(^{244E}Jeremiah 44:1) where he says Pharaohnechoh conquered the Syrians; in Josephus ^{f293} it is called Mendes very wrongly. Josiah seems to have engaged in this action without consulting the Lord and his prophets.

Ver. 30. *And his servants carried him in a chariot dead from Megiddo,* etc.] They took him out of the chariot in which he was wounded, and put him into another, where he died of his wounds by the way; being mortally wounded, he is said to be dead, or a dead man, (see ^{483A}2 Chronicles 35:24)

and brought him to Jerusalem; which, according to Bunting ^{f294}, was forty four miles from Megiddo:

and buried him in his own sepulchre; which either he had provided for himself in his lifetime, or which in common belonged to the kings of Judah, (see ^{483A}2 Chronicles 35:24)

and the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead; though he was not the eldest son, Jehoiakim, who was afterwards placed in his room, being two years older, as appears from (^{423B}2 Kings 23:31,36) and this is the reason, as the Jewish commentators in general agree, that he was anointed; which they say was never done to the son of a king, unless there was a competitor, or some objection to, or dispute about, the succession, as in the case of Solomon and others.

Ver. 31. *Jehoahaz was twenty three years old when he began to reign,* etc.] Who seems to be the same with Shallum, (^{221E}Jeremiah 22:11)

and he reigned three months in Jerusalem; a short reign, being deposed by the king of Egypt, as after related:

and his mother's name was Hamutal, the daughter of Jeremiah of Libnah; a city in the tribe of Judah, (^{610B}Joshua 10:29 15:42).

Ver. 32. *And he did that which was evil in the sight of the Lord,* etc.] Committed idolatry:

according to all that his fathers had done; his grand father and great grandfather, Amon and Manasseh; so soon after Josiah's death was the revolt to idolatry.

Ver. 33. *And Pharaohnechoh put him in bands at Riblah in the land of Hamath,* etc.] Places in Syria; Hamath was formerly a kingdom in Syria,

and Riblah is said by Jerom ^{f295} to be Antioch of Syria, near to which was the fountain of Daphne; and in the Targums of Jonathan and Jerusalem on (^{<0641>}Numbers 34:11). Daphne is put for Riblah; and Josephus ^{f296} says Antioch was by Daphne of Syria; and in the Apocrypha:

“Which when Onias knew of a surety, he reprov'd him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.” (2 Maccabees 4:33)

Daphne is said to be by Antioch; with which place Pompey was greatly delighted, because of the pleasantness of it, and the abundance of waters about it ^{f297}: hither, it is probable, Jehoahaz went with an army to avenge his father's death on the king of Egypt, or to assist the king of Babylon, or both; and here Pharaoh met with him, and took him, and bound him; he seems to be of a martial spirit, from (^{<2648>}Ezekiel 19:3)

that he might not reign in Jerusalem; whither afterwards the king of Egypt came, and took it; and so Herodotus ^{f298} says that after he had conquered the Syrians at Migdol, he took Cadytis, a great city of Syria, which seems to be Jerusalem, the holy city;

and put the land to a tribute of one hundred talents of silver, and a talent of gold; the land of Judah; and one hundred talents, according to Bunting ^{f299}, amounted to 37,500 pounds of our money; and a talent of gold, according to Brerewood ^{f300}, was 4,500 pounds; but Bishop Cumberland ^{f301} makes it 5,067 pounds, three shillings, and ten pence; a talent of gold could not be so large in Homer's time, since he speaks of seven of them given at once in a way of hospitality ^{f302}.

Ver. 34. *And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father*, etc.] Not in the room of Jehoahaz; for he did not allow him to be a king, and to have any lawful right to the throne; but, deposing him, set up his elder brother:

and turned his name to Jehoiakim; to show his subjection to him, and that he held his government by him:

and took Jehoahaz away: with him, from Jerusalem, when he departed thence:

and he came to Egypt, and died there: and never returned to Jerusalem, according to the prophecy of Jeremiah, (^{<2211>}Jeremiah 22:11).

Ver. 35. *And Jehoiakim gave the silver and gold to Pharaoh, etc.]* The one hundred talents of silver and the talent of gold, which he imposed as a tribute upon the land:

but he taxed the land to give the money according to the commandment of Pharaoh; he did not take it out of his own treasures nor the treasures of the house of the Lord, which perhaps might be exhausted, but levied it of the people of the land:

he exacted the silver and gold of the people of the land, required them to pay it in:

of everyone according to his taxation, to give it unto Pharaohnechoh: everyone was taxed according to his abilities, in proportion to what he was worth, or to the estate he was possessed of.

Ver. 36. *Jehoiakim was twenty and five years old when he began to reign, etc.]* And therefore must be two years older than his brother Jehoahaz, who was deposed:

and he reigned eleven years in Jerusalem; and therefore must die at the age of thirty and six:

and his mother's name was Zebudah, the daughter of Pedaiah of Rumah; which Josephus^{f303} calls Abuma; but he speaks of a village in Galilee called Ruma^{f304}; but whether the same with this is not certain.

Ver. 37. *And he did that which was evil in the sight of the Lord, according to all that his fathers had done.]* Amon and Manasseh; (see ^{<1233>}2 Kings 23:32).

CHAPTER 24

INTRODUCTION TO 2 KINGS 24

This chapter relates the rebellion of Jehoiakim against the king of Babylon, which prepared the way for the ruin of the kingdom of Judah, according to the decree of God, and also the death of Jehoiakim, and the conquest the king of Babylon made of part of the land of the king of Egypt, (^{<1241>}2 Kings 24:1-7) and the short and wicked reign of Jehoiachin his son, when he and the royal family, with great numbers of the inhabitants of the land, were carried captive to Babylon, (^{<1248>}2 Kings 24:8-16), and his uncle was made king in his room, (^{<1247>}2 Kings 24:17-20).

Ver. 1. *In his days Nebuchadnezzar king of Babylon came up, etc.]*

Against Jerusalem; this was in the latter end of the third, or the beginning of the fourth of Jehoiakim's reign, and the first of Nebuchadnezzar, (^{<1251>}Jeremiah 25:1 46:2), when Jehoiakim was taken, but restored upon promise of subjection and obedience, and hostages given, at which time Daniel and his companions were carried captive, with some of the vessels of the temple; (see Gill on "^{<2001>}Daniel 1:1") (see Gill on "^{<2002>}Daniel 1:2")

and Jehoiakim became his servant three years: which were the fifth, sixth, and seventh years of his reign:

then he turned and rebelled against him; being encouraged by the king of Egypt, who promised to assist him against the king of Babylon; Nebuchadnezzar is the Nabocolasser in Ptolemy's canon; and Berosus ^{f305} testifies, that seventy years before the Persian monarchy he made war against the Phoenicians and Jews, and it is from this time the seventy years' captivity is to be dated.

Ver. 2. *And the Lord sent against him, etc.]* By Nebuchadnezzar, against whom he rebelled:

bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon; who were all subject to the king of Babylon, or were voluntary troops in his service, and bore an hatred to the Jews: according to Eupolemus ^{f306}, this army consisted of

Medes and Babylonians, and, besides 10,000 chariots, there were in it 180,000 foot, and 120,000 horse:

and sent them against Judah to destroy it; this was not until the eleventh of Jehoiakim, Nebuchadnezzar being diverted by the siege of Tyre, or other important business, from chastising the king of Judah until this time:

according to the word of the Lord, which he spake by his servants the prophets; Isaiah, Jeremiah, Zephaniah, and Huldah the prophetess.

Ver. 3. *Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight*, etc.] It was the sure and certain decree of God they should be carried captive, and therefore he stirred up the spirit of Nebuchadnezzar, and gave him orders to go against it:

for the sins of Manasseh, according to all that he did; which were still continued among the Jews, and committed by them, though repented of by Manasseh, and he returned from them.

Ver. 4. *And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood*, etc.] (see ^{<12216>}2 Kings 21:16) which cruel usage of the prophets, and servants of the Lord, was still continued; (see ^{<24821>}Jeremiah 26:21-24),

which the Lord would not pardon; he pardoned the sins of Manasseh, who repented, but not the sins of those persons who imitated him, but repented not; or though he personally pardoned the sins of Manasseh, so that he was saved everlastingly, yet the temporal punishment of the nation for those sins, in which they were involved with him, was not averted.

Ver. 5. *Now the rest of the acts of Jehoiakim*, etc.] In (^{<44818>}2 Chronicles 36:8), it is added, “his abominations, and that which was found in him”: which besides his rebellion against the king of Babylon, and his shedding innocent blood, is interpreted of marks made in his body for superstitious and idolatrous purposes; so Lyra.

Ver. 6. *So Jehoiakim slept with his fathers*, etc.] He died as they did, but was not buried with them, and indeed had no burial at all, according to the prophecy of Jeremiah, (^{<32218>}Jeremiah 22:18,19) for, falling into the hands of the king of Babylon, he was bound in chains, in order to be carried to Babylon, but died as soon as he came out of Jerusalem, at the gates of which he was cast, and had no burial, (^{<44816>}2 Chronicles 36:6). At this time

also some of the vessels of the temple were carried away, and put in the idol's temple at Babylon, (^{<481>}2 Chronicles 36:7 ^{<376>}Jeremiah 27:16), and Eupolemus ^{f307} says, that whatever gold, silver, and brass, were in the temple, were carried away:

and Jehoiachin his son reigned in his stead; called sometimes Jeconiah, and by contempt Coniah, (^{<374>}Jeremiah 22:24,28).

Ver. 7. *And the king of Egypt came not any more out of his land*, etc.] To receive the tribute he imposed on the land of Judah, or to help the kings there of, Jehoiakim and Jehoiachin; not till the times of Zedekiah, and then was obliged to retire, without giving any assistance, (^{<457>}Jeremiah 37:7) the reason follows,

for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt; all that lay between the river Nile, or the Rhinocolura, and the river Euphrates so that he could not stir out of his dominions, which lay beyond.

Ver. 8. *Jehoiachin was eighteen years old when he began to reign*, etc.] In (^{<481>}2 Chronicles 36:9) he is said to be but eight years old; which may be reconciled by observing, that he might be made and declared king by his father, in the first year of his reign, who reigned eleven years, so that he was eight years old when he began to reign with him, and eighteen when he began to reign alone ^{f308}. Dr. Lightfoot ^{f309} gives another solution of this difficulty, that properly speaking he was eighteen years old when he began to reign, but, in an improper sense, the son of eight years, or the eighth year, as the Hebrew phrase is; that is, he fell in the lot of the eighth year of the captivity of Judah, which was in the latter end of the third, or the beginning of the fourth of his father's reign, and the first of Nebuchadnezzar's, and it was now in the eighth of Nebuchadnezzar that he was king, (see ^{<242>}2 Kings 24:12), but very probably in (^{<481>}2 Chronicles 36:9) there is a mistake in the copyist of eight for eighteen, since in the Arabic and Syriac versions it is there eighteen, as here:

he reigned in Jerusalem three months; the ten days besides are here omitted for shortness, (^{<481>}2 Chronicles 36:9)

and his mother's name was Nehushta, the daughter of Elnathan of Jerusalem; a person no doubt well known in those times.

Ver. 9. *And he did that which was evil in the sight of the Lord, according to all that his father had done.*] Being partner with him in his throne, he was in his sins, and continued therein, (see ^{<2235>}2 Kings 23:37).

Ver. 10. *At that time,* etc.] When Jehoiachin reigned:

when the year was expired; so it is in (^{<1430>}2 Chronicles 36:10) or at the revolution of the year; which some take to be autumn, the beginning of the civil year with the Jews; but rather it was the spring, the time when kings went out to battle, (^{<1010>}2 Samuel 11:1)

the servants of Nebuchadnezzar king of Babylon came up against Jerusalem; that is, his army, under proper generals and officers, and by his orders:

and the city was besieged; in form by the Chaldean army.

Ver. 11. *And Nebuchadnezzar king of Babylon came against the city,* etc.] He came in person, following his army:

and his servants did besiege it; very closely.

Ver. 12. *And Jehoiachin king of Judah went out to the king of Babylon,* etc.] Not to fight with him, but to submit to him, and to surrender the city to him, and be at his mercy:

he and his mother, and his servants, and his princes, and his officers; the royal family, courtiers, and nobles:

and the king of Babylon took him in the eighth year of his reign; Of Nebuchadnezzar's reign, and which was the eighth of the first captivity, and from whence the seventy years' captivity were reckoned.

Ver. 13. *And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house,* etc.] The gates of the city being thrown open t

the royal palace, and took from thence all the riches there and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said; (^{<2217>}2 Kings 20:17) and so the prophecy of Isaiah was fulfilled. No more is said of these vessels in (^{<1430>}2 Chronicles 36:10) than that they were brought to Babylon; and so Piscator renders the word here, "took", or "carried them away"; and certain it is that they were carried whole to Babylon, (^{<2010>}Daniel 5:2,3) but as Hezekiah is said to cut

off the doors of the temple, that is, strip or scrape off the gold of them, (~~1286~~2 Kings 18:16) so Nebuchadnezzar cut off from the temple, or stripped it of the golden vessels in it; of great part of them, the greater part thereof; for that there were some left is plain from (~~1278~~Jeremiah 27:18-22).

Ver. 14. *And he carried away all Jerusalem*, etc.] The inhabitants of it; not every individual of them, but the chief of them, the more honourable, rich, and useful; for the poorer sort were left, as afterwards expressed:

and all the princes, and all the mighty men of valour, even ten thousand captives; which was the number of them in the whole; the particulars are after delivered:

and all the craftsmen and smiths; besides the nobles and the soldiers, he took all the artificers that exercised any handicraft trade or business; carpenters and blacksmiths, as some interpret these two words; so that there were none left to make arms for them; the last word may be rendered “enclosers”, and are by some interpreted of enclosers of jewels in metals, as gold and silver:

none remained, save the poorest sort of the people of the land; who were left to till it, and to dress the vines; (see ~~1252~~2 Kings 25:12).

Ver. 15. *And he carried away Jehoiachin to Babylon*, etc.] Where he continued at least thirty seven years, (~~1257~~2 Kings 25:27)

and the king’s mother; whose name was Nehushta, (~~1248~~2 Kings 24:8)

and the king’s wives; for though he was so young, it seems he had many wives, as was the custom of those times; or his “women”, who were either his concubines, or servants in his family:

and his officers; in his court: and the mighty of the land; the princes and nobles thereof; or “the fools of the land”, as the word is written; so the people generally were:

those carried he into captivity from Jerusalem to Babylon; which, according to Bunting ^{f310}, were six hundred and eighty miles distant from each other.

Ver. 16. *And all the men of might, even seven thousand*, etc.] The particulars of the 10,000 carried captive are here given; 7000 of which were the principal men of the land:

and craftsmen and smiths one thousand; which made 8000:

all that were strong, and apt for war; of these consisted the other 2000; so Abarbinel reckons them; but, according to the Jewish chronologer^{f311}, which Jarchi and other Jewish commentators follow, the 7000 were out of the tribe of Benjamin and the rest of the tribes, and the 3000 out of the tribe of Judah, which are supposed to be those Jeremiah speaks of, (^{<2628>}Jeremiah 52:28),

even them the king of Babylon brought captive to Babylon; among these were Ezekiel the prophet, and Mordecai, the uncle of Esther.

Ver. 17. *And the king of Babylon made Mattaniah his father's brother king in his stead*, etc.] The third son of Josiah, (^{<4385>}1 Chronicles 3:15)

and changed his name to Zedekiah; for the same reason the king of Egypt changed the name of Eliakim, (^{<4234>}2 Kings 23:34) to signify his subjection to him; though some think it was to put him in mind of the justice of God, as the name signifies, that would overtake him, should he be treacherous to him, and rebel against him; so the Jewish Midrash.

Ver. 18-20. *Zedekiah was twenty years old when he began to reign*, etc.] So that he was but between nine and ten years of age when his father Josiah died; for Jehoahaz reigned three months, Jehoiakim eleven years, and his son three months and ten days:

and he reigned eleven years in Jerusalem: and his mother's name was Hamutal the daughter of Jeremiah of Libnah; by which it appears that he was the brother of Jehoahaz by father and mother's side, (^{<4231>}2 Kings 23:31). This and the two following verses are expressed in the same words as in (^{<2610>}Jeremiah 52:1-3), (see Gill on "^{<2610>}Jeremiah 52:1"), (see Gill on "^{<2610>}Jeremiah 52:2"), (see Gill on "^{<2610>}Jeremiah 52:3"), in (^{<4460>}2 Chronicles 36:10,13), besides what is here said, is written, that he humbled not himself before Jeremiah the prophet of the Lord, that spoke in his name, but opposed him; and rebelling against the king of Babylon, broke his oath, and hardened his neck and heart against the Lord, and was obstinate, stubborn, and self-willed.

CHAPTER 25

INTRODUCTION TO 2 KINGS 25

In this chapter is an account of the siege, taking, and burning of the city of Jerusalem, and of the carrying captive the king and the inhabitants to Babylon, (^{<1250>}2 Kings 25:1-12), as also of the pillars and vessels of the temple brought thither, (^{<1251>}2 Kings 25:13-17) and of the putting to death several of the principal persons of the land, (^{<12518>}2 Kings 25:18-22), and of the miserable condition of the rest under Gedaliah, whom Ishmael slew, (^{<12523>}2 Kings 25:23-26), and the chapter, and so the history, is concluded with the kindness Jehoiachin met with from the king of Babylon, after thirty seven years' captivity, (^{<12527>}2 Kings 25:27-30).

Ver. 1-7. *And it came to pass in the ninth year of his reign,* etc.] Of the reign of Zedekiah king of Judah. From hence to the end of (^{<12527>}2 Kings 25:7), the account exactly agrees with (^{<2510>}Jeremiah 52:4-11).

Ver. 8-12. *And in the fifth month, on the seventh day of the month,* etc.] In (^{<2512>}Jeremiah 52:12) it is the tenth day of the month; which, how to be reconciled, (see Gill on "^{<2512>}Jeremiah 52:12")

which is the nineteenth year of King Nebuchadnezzar; who, according to Ptolemy's canon, reigned forty three years; Metasthenes ^{f312} says forty five; and from hence, to the end of (^{<12512>}2 Kings 25:12) facts are related as in (^{<2512>}Jeremiah 52:12-16) whither the reader is referred.

Ver. 13-17. *And the pillars of brass that were in the house of the Lord,* etc.] The two pillars in the temple, Jachin and Boaz. Benjamin of Tudela says ^{f313}, that in the church of St. Stephen in Rome these pillars now are with the name of Solomon engraved on each; and the Jews at Rome told him, when there, (in the twelfth century,) that on the ninth of Ab (the day the temple was destroyed) every year sweat was found upon them like water; the one, I suppose, will equally be believed as the other, since it is here expressly said that the Chaldeans broke them in pieces. From hence, to the end of (^{<12517>}2 Kings 25:17) is the same with (^{<2517>}Jeremiah 52:7-23), where it is rather more largely and fully expressed; only there is this

difference here in (^{<12517>}2 Kings 25:17) the height of the chapter of a pillar is said to be three cubits, there five cubits; for the reconciliation of which, (see Gill on "^{<24922>}Jeremiah 52:22").

Ver. 18-21. *And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest,* etc.] The sagan, or deputy priest, who officiated for the high priest, when by any means he was rendered unfit and incapable; so Joseph, the son of Ellem, as Josephus ^{f314} relates, officiated for Matthias, when defiled with a nocturnal pollution; and seven days before the day of atonement they always substituted one under the high priest, lest anything of this kind should happen to him ^{f315}. From hence, to the end of (^{<12521>}2 Kings 25:21) the account is the same as in (^{<24925>}Jeremiah 52:25-27), only here in (^{<12519>}2 Kings 25:19) it is said, that five men that were in the king's presence were taken, there seven men; to account for which, (see Gill on "^{<24925>}Jeremiah 52:25").

Ver. 22-24. *And as for the people that remained,* etc.] That were left in the land to be vinedressers and husbandmen; over these the king of Babylon made Gedaliah governor, to whom the captains, with their scattered troops, came, and submitted for a time; of whom, (see Gill on "^{<24107>}Jeremiah 40:7-9").

Ver. 25. *And it came to pass in the seventh month,* etc.] Not of Gedaliah's government, but of the year, the month Tisri or September, near two months after the destruction of Jerusalem; the Jews say fifty two days after it; of the death of Gedaliah, and the man that slew him, as here related, (see Gill on "^{<24103>}Jeremiah 41:1-3").

Ver. 26. *And all the people, both small and great,* etc.] High and low, rich and poor, among whom were the king's daughters, committed to the care of Gedaliah, and also the prophets Jeremiah and Baruch, (see ^{<24116>}Jeremiah 41:16 43:6)

and the captains of the armies rose, and came to Egypt; contrary to the express command of God; these were Johanan, and the captain of the forces with him, (^{<24104>}Jeremiah 43:4,5)

for they were afraid of the Chaldees; lest they should come and avenge the death of Gedaliah, appointed governor of Judea, (see ^{<24117>}Jeremiah 41:17 43:3).

Ver. 27-30. *And it came to pass in the thirty and seventh year of the captivity of Jehoiachin king of Judah, etc.*] Who must then be fifty five years of age:

in the twelfth month, on the twenty and seventh day of the month; in (^{<24523>}Jeremiah 52:31) it is said to be the twenty fifth day; of the reason of which difference, (see Gill on "^{<24523>}Jeremiah 52:31"):

that Evilmerodach king of Babylon; who is supposed, by some ^{f316}, to be the same with Belshazzar, and his successor Neriglissar, the same with Darius the Mede in Daniel. From hence, to the end of the chapter, the same account is given of the kindness of this king to Jehoiachin, as in (^{<24523>}Jeremiah 52:31-34).

Metasthenes ^{f317} calls him Amilinus Evilmerodach, and says he reigned thirty years, and makes Belshazzar, or Baltassar, as he calls him, his third son.

FOOTNOTES

- ft1 -- Pausan. Eliac. 1. sive, l. 5. p. 313. & Arcadica, sive, l. 8. p. 491.
Clement. Alex. Admon. ad Gentes, p. 24.
- ft2 -- Plin. Nat. Hist. l. 10. c. 27. Vid. Chartarii Imagines Deorum, p. 151.
& Alex. ab Alex. Genial. Dier. l. 6. c. 26.
- ft3 -- Adrichom. Theatrum Ter. Sanct. fol. 6. 1.
- ft4 -- See Dr. Shaw's Travels, p. 209. Ed. 2.
- ft5 -- Vid. Isidor. Origin. l. 20. c. 11. & Alstorph. de Lect. Vet. c. 2.
- ft6 -- Semedo's History of China, part 1. ch. 3.
- ft7 -- [rbdyw](#) "edixerat autem", Junius & Tremellius.
- ft8 -- Travels, etc. p. 205.
- ft9 -- Travels, etc. p. 205.
- ft10 -- Travels, etc. p. 205.
- ft11 -- Origin. l. 19. c. 24.
- ft12 -- See Weemse of the Moral Law, l. 2. c. 7. p. 41.
- ft13 -- Apud Flamin. Nobil. in loc. So Suidas in voce [απφω](#).
- ft14 -- De Commun. Essent. Patris, etc. vol. 1. p. 374. See Weemse of the
Moral Law, l. 1. c. 7. p. 162.
- ft15 -- Dissert. de Eliae Nomine, etc. sect. 11, 12.
- ft16 -- [tl kçm](#) "orbans", Montanus, Vatablus; "facit abortum", Junius &
Tremellius, Piscator.
- ft17 -- De Bello Jud. l. 4. c. 8. sect. 3.
- ft18 -- De Bello Jud. l. 4. c. 8. sect. 3.
- ft19 -- Journey from Aleppo, etc. p. 80.
- ft20 -- Egmont and Heyman's Travels, vol. 1. p. 331.

- ft21 -- Nat. Hist. l. 5. c. 16.
- ft22 -- T. Bab. Sotah, fol. 46. 2.
- ft23 -- Palestin. Illustrat. p. 378.
- ft24 -- T. Bab. Sotah, fol. 47. 1.
- ft25 -- Travels, etc. p. 206.
- ft26 -- Ibid.
- ft27 -- Geograph. l. 11. p. 362.
- ft28 -- Nat. Hist. l. 18. c. 3.
- ft29 -- Plutarch. in Apothegm.
- ft30 -- Descriptio Africae, l. 1. p. 75.
- ft31 -- See the like phrase of the business of a servant in Homer, Iliad. 3. ver. 270, & Iliad. 9. ver. 174. Odyss. 1. ver. 147. & Odyss. 3. ver. 388. & Odyss. 4. ver. 258, 261. & passim.
- ft32 -- Weemse's Christ. Synagog. l. 1. c. 6. sect. 4. p. 143.
- ft33 -- Euseb. Hist. Eccl. l. 5. c. 5. Orosii Hist. l. 7. c. 15. p. 120.
- ft34 -- Orosii Hist. l. 5. c. 15. p. 77.
- ft35 -- **hr**gj **rgj** "eingente cingulo", Montanus.
- ft36 -- De Defect. Hod. Ling. Heb. sect. 26.
- ft37 -- T. Bab. Sanhedrin, fol. 39. 2. Pesikta in Abarbinel in loc.
- ft38 -- Vid. Euseb. Evangel. Praepar. l. 1. c. 10. p. 40. l. 4. c. 16. p. 156. Porphy. de Abstinencia, l. 2. sect. 56. Vid. Aelian. Var. Hist. l. 12. c. 28.
- ft39 -- Diodor. Sicul. Bibliothec. l. 20. p. 756.
- ft40 -- Antiqu. l. 9. c. 4. sect. 2.
- ft41 -- Ibid.
- ft42 -- Alex. ab Alex. Genial. Dier. l. 6. c. 10.

- ft43 -- Cornel. Nep. in Vita Cimon. l. 5. c. 1.
- ft44 -- T. Bab. Bava Bathra, fol. 57. 2.
- ft45 -- Pirke Eliezer, c. 33.
- ft46 -- Hesiod. Opera & Dies, l. 2.
- ft47 -- פּוֹלַח “pax”, Pagninus, Montanus, etc.
- ft48 -- Travels, etc. p. 207.
- ft49 -- Vid. Barthium ad Claudian. de Raptu Proserpin. l. 1. ver. 50.
- ft50 -- hrm “amara”, Pagninus, Montanus, etc.
- ft51 -- Vid. Plin. Nat. Hist. l. 28. c. 6. Aristot. Problem. sect. 33. qu. 9.
- ft52 -- Vid. Scheuchzer. Physic. Sacr. vol. 3. p. 605, 606.
- ft53 -- Golius, col. 1817.
- ft54 -- De Ponder. & Pret. Vet. Num. c. 4.
- ft55 -- Scripture Weights and Measures, c. 4. p. 120.
- ft56 -- Ut supra, (De Ponder. & Pret. Vet. Num.) c. 3.
- ft57 -- Tacit. Annal. l. 2. c. 83.
- ft58 -- Nat. Hist. l. 5. c. 18.
- ft59 -- Journey from Aleppo, p. 122, 123.
- ft60 -- Cartwright’s Preacher’s Travels, p. 7, 8. Hiller. Onomast. Sacr. p. 908.
- ft61 -- Itinerar. p. 55.
- ft62 -- Servius in Virgil. Aeneid. l. 7. p. 1243.
- ft63 -- Ben Gersom in loc. & R. Joseph Kimchi, & R. Jonah in Ben Melech in. loc.
- ft64 -- Ben Gersom & Abarbinel in loc.
- ft65 -- Shalshalet Hakabala, fol. 11. 2.
- ft66 -- A ρεμβεσφα “vagari”, Hesychius.

- ft67 -- Vid. Selden. de Dis Syris Syntagm. 2. c. 10.
- ft68 -- Pausan. Corinthiac. sive, l. 2. p. 114.
- ft69 -- Achilles Tatiuss, l. 3. Vid. Reland. Palestin. Illustrat. tom. 2. p. 934.
- ft70 -- See Clayton's Origin of Hieroglyphics, p. 113.
- ft71 -- Works, vol. 1. p. 86.
- ft72 -- Vid. Quenstedt. Dissert. de. Petit. Naaman. sect. 21, 22.
- ft73 -- Moreh Nevochim, par. 1. c. 39.
- ft74 -- T. Bab. Sanhedrin, fol. 107. 2.
- ft75 -- Antiqu. l. 5. c. 1. sect. 4.
- ft76 -- Journey from Aleppo, etc. p. 82, 83.
- ft77 -- Sandys's Travels, l. 3. p. 110.
- ft78 -- **l zrbh** "ferrum", Pagninus, Montanus, etc.
- ft79 -- **Pxy** "fecit supernatare", Pagninus, Montanus, Vatablus; so Junius & Tremellius, Piscator.
- ft80 -- Vid. Friese, Dissert. de Ferro Natante, sect. 7.
- ft81 -- **pyrwmsb** "in caecitatibus", Pagninus, Montanus, etc.
- ft82 -- R. Jonah in Ben Melech, Kimchi & Abarbinel in loc.
- ft83 -- Antiqu. l. 9. c. 4. sect. 4.
- ft84 -- Universal History, vol. 5. p. 90.
- ft85 -- Hierozoic. par. 2. l. 1. c. 7. col. 44, etc.
- ft86 -- Shaw's Travels, p. 140.
- ft87 -- Moses & Aaron, B. 6. c. 9.
- ft88 -- Ut supra. (Antiqu. l. 9. c. 4. sect. 4.)
- ft89 -- Ut supra. (Antiqu. l. 9. c. 4. sect. 4.)
- ft90 -- Ibid.

- ft91 -- Godwin, ut supra. (Moses & Aaron, B. 6. c. 9.)
- ft92 -- Of Scripture Weights and Measures, c. 3. p. 86.
- ft93 -- lb. c. 4. p. 104, 105.
- ft94 -- In voce [τρισταται](#).
- ft95 -- Heb. Hist. l. 2. c. 4.
- ft96 -- T. Bab. Sotah, fol. 47. 1. & Sanhedrin, fol. 107. 2.
- ft97 -- Ut supra, (Antiqu. l. 9. c. 4.) sect. 5.
- ft98 -- Ut supra, (Antiqu. l. 9. c. 4.) sect. 5.
- ft99 -- De Animal. l. 12. c. 34.
- ft100 -- Geograph. l. 15. p. 500.
- ft101 -- Ut supra. (Antiqu. l. 9. c. 4. sect. 5.)
- ft102 -- T. Bab. Sotah, fol. 47. 1.
- ft103 -- Itinerar. p. 55.
- ft104 -- Ebr. Concord. Part. p. 189. No. 362.
- ft105 -- Vid. Homer. Iliad. 22. ver. 63, 64.
- ft106 -- Works, vol. 1. p. 84.
- ft107 -- Geograph. l. 5. c. 17.
- ft108 -- Seder Olam Rabba, c. 18. p. 47.
- ft109 -- [Æyl a yl rbd](#) “verbum mihi ad te”, Pagninus, Montanus, Vatablus.
- ft110 -- David de Pomis, Lexic. p. 204. 3.
- ft111 -- Travels, etc. p. 166.
- ft112 -- Agreement of Customs between East Indians and Jews, art. 15. p. 65.
- ft113 -- In Vita Domitian. c. 15.
- ft114 -- Ebr. Conc. Part. p. 68. No. 340.

- ft115 -- De loc. Heb. fol. 89. K.
- ft116 -- **whkrbyw** “et benedixit ei”, V. L. Montanus.
- ft117 -- “Ipse pater dextram Anchises”, etc. Virgil. Aeneid. 1. 3. prope finem. Vid. Servium in ib. Vid. Cornel. Nepot. Vit. Themistocl. 1. 2. c. 8. & Datam. 1. 14. c. 10.
- ft118 -- “----procul, o procul este profani”. Virgil. Aeneid. 6. ver. 258.
- ft119 -- **ykl cyw** “et proripuerunt se”, De Dicu.
- ft120 -- Seder Olam Rabba, c. 19.
- ft121 -- Justin. e Trogo, l. 37. c. 1.
- ft122 -- **twj mh rdjb** “in cubiculo lectorum”, Pagninus, Montanus. So Sept. etc.
- ft123 -- T. Bab. Tamid, c. 1. fol. 26. 2.
- ft124 -- Maimon. Hilchot Melachim, c. 1. sect. 5.
- ft125 -- T. Hieros. Yoma apud Beckium in Targ. in 2 Chron. xxiii. 5.
- ft126 -- Prospect of the Temple, c. 20.
- ft127 -- Vid. David. de Pomis Lexic. fol. 205. 3.
- ft128 -- Proleghom. de Synagog. Vet. c. 4. p. 32.
- ft129 -- Apud Wagenseil. Sotah, p. 680.
- ft130 -- **trdql tybm** “intra ordines”, Munster, Junius, Tremellius, Piscator, Noldius, p. 79. No. 365. So Jarchi, Kimchi, Ben Gersom, & Ben Melech.
- ft131 -- Antiqu. 1. 9. c. 7. sect. 3.
- ft132 -- Seder Olam Rabba, c. 18.
- ft133 -- Prospect of the Temple, ch. 30. p. 20, 22.
- ft134 -- Seder Olam Rabba, c. 19.
- ft135 -- See Virgil. Aeneid. 11. ver. 831, 862.

- ft136 -- De Vitis Prophet. c. 6.
- ft137 -- Cippi Heb. p. 46.
- ft138 -- Seder Olam Rabba, c. 19.
- ft139 -- Stromat. l. 1. p. 326.
- ft140 -- [gyw Æl yw “abit et tetigit”, Pagninus, Montanus.
- ft141 -- Pirke Eliezer, c. 33.
- ft142 -- T. Bab. Sanhedrin, fol, 47. 1. Shalshalet Hakabala, fol. 11. 2.
- ft143 -- Antiqu. l. 9. c. 8. sect. 6.
- ft144 -- Corinthiac. sive, l. 2. p. 97.
- ft145 -- Vid. Kirchman. Funer. Roman. l. 2. c. 22.
- ft146 -- Antiqu. l. 9. c. 14. sect. 1.
- ft147 -- Geograph. l. 16. p. 536.
- ft148 -- Nat. Hist. l. 6. c. 28.
- ft149 -- Hieron. de loc. Heb. fol. 93. M. & 94. A. Vid. Joseph. Antiqu. l. 4. c. 7. sect. 1.
- ft150 -- Comment. in Jesaiam, c. 16. 1.
- ft151 -- Antiqu. l. 9. c. 9. sect. 3.
- ft152 -- Antiqu. l. 9. c. 9. sect. 3.
- ft153 -- Travels, par. 3. ch. 3. p. 228. by Ray.
- ft154 -- Ut supra. (Antiqu. l. 9. c. 9. sect. 3.)
- ft155 -- Hieron. Trad. Heb. in lib. paralip. fol. 85. L.
- ft156 -- Ut supra, (Antiqu. l. 9.) c. 10. sect. 1.
- ft157 -- Ut supra, (Antiqu. l. 9.) c. 10. sect. 1.
- ft158 -- Works, vol. 1. p. 99.
- ft159 -- tyçpj h tybb “in domo libero”, V. L. Tigurine version, etc.

- ft160 -- T. Hieros. apud Jarchium in loc.
- ft161 -- <Arabic> “in exiqua domo resedit assidue”, Castel. Lexic. col. 1345.
- ft162 -- Itinerar. p. 43.
- ft163 -- Antiqu. l. 9. c. 11. sect. 1.
- ft164 -- Ut supra. (Antiqu. l. 9. c. 11. sect. 1.)
- ft165 -- Travels, etc. p. 169.
- ft166 -- Travels, etc. p. 169.
- ft167 -- David Ganz. Tzemach David, par. 2. fol. 5. 2.
- ft168 -- See the Universal History, vol. 4. B. 1. ch. 8. sect. 5.
- ft169 -- De Judicio Temp. & Annal. Pers. fol. 221. 2.
- ft170 -- De Ponder & Pret. Vet. Num. c. 4.
- ft171 -- Scripture Weights and Measures, c. 4. p. 120.
- ft172 -- Ut supra. (Antiqu. l. 9. c. 11. sect. 1.)
- ft173 -- Ibid.
- ft174 -- David Ganz. Ut supra. (Tzemach David, par. 2. fol. 3. 2.)
- ft175 -- Ut supra. (De Judicio Temp. & Annal. Pers. fol. 221. 2.)
- ft176 -- De Animal. l. 12. c. 21.
- ft177 -- Nat. Hist. l. 6. c. 27.
- ft178 -- Hyde Hist. Relig. Pers. p. 65, 66.
- ft179 -- Works, vol. 1. p. 100.
- ft180 -- Antiqu. l. 9. c. 11. sect. 2.
- ft181 -- T. Bab. Sotah, fol. 7. 1. Gloss. in ib. Maimon. Cele Hamikdash, c. 7. sect. 6.
- ft182 -- Justin. e Trogo, Hist. l. 18. c. 6. Curt. Hist. l. 4. c. 3. Pescennius Festus apud Lactant. de fals. Relig. l. 1. c. 21.

- ft183 -- Polydor. Virgil. de Invent. l. 4. c. 1.
- ft184 -- Tishbi, p. 143. So David de Pomis Lexic. fol. 83. 4.
- ft185 -- Hist. l. 5. sect. 2.
- ft186 -- Antiqu. l. 9. c. 12. sect. 3.
- ft187 -- Travels, etc. p. 185.
- ft188 -- Seder Olam Rabba, c. 22.
- ft189 -- Seder Olam Rabba, c. 22.
- ft190 -- T. Bab. Gittin, fol. 88. Kimchi in loc.
- ft191 -- Seder Olam Raba, ut supra. (c. 22.)
- ft192 -- Antiqu. l. 9. c. 14. sect. 2.
- ft193 -- De Judicio Temp. fol. 221. 2.
- ft194 -- Euterpe, sive, l. 2. c. 137.
- ft195 -- Bibliothec l. 1. p. 59.
- ft196 -- Antiqu. l. 9. c. 10. sect. 1.
- ft197 -- Vid. Witsium de 10 Trib. Israel. c. 4. sect. 2.
- ft198 -- Rambam apud Eliam in Tishbi, p. 134.
- ft199 -- Spes Israelis, sect. 17. p. 55.
- ft200 -- Polymnia, sive, l. 7. c. 60. So Pausanias Corinthiac. sive, l. 2. p. 91. Vid. Vossium in Melam, de Situ Orbis, l. 1. c. 2. p. 13.
- ft201 -- See Bierwood's Inquiries, p. 104.
- ft202 -- **wapjy** "occultaverunt", Montanus, Vatablus, Grotius; "palliauerunt", Piscator.
- ft203 -- Agreement of Customs between the East Indians and Jews, art. 5. p. 34.
- ft204 -- Vid. Macrob. l. 1. c. 7. Lactant. de fals. Relig. l. 1. c. 20.
- ft205 -- Antiqu. l. 9. c. 14. sect. 1.

- ft206 -- Aristot. Hist. Animal. l. 9. c. 44. Plin. Nat. Hist. l. 8. c. 16.
- ft207 -- Ut supra. (Antiqu. l. 9. c. 14. sect. 1.)
- ft208 -- **j p̄m** “judicium”, Pagninus, Montanus, etc.
- ft209 -- **wbcyw wkl y** “eant et sedeant”, Montanus.
- ft210 -- Pirke Eliezer, c. 38.
- ft211 -- Antiqu. l. 9. c. 14. sect. 3.
- ft212 -- Abulpharag. Hist. Dynast. Dyn. 3. p. 65.
- ft213 -- Contr. Haeres. l. 1. Haer. 8.
- ft214 -- Miscellan. tom. 1. l. 1. c. 14. sect. 7. 28.
- ft215 -- T. Bab. Sanhedrin, fol. 63. 2.
- ft216 -- Clio, sive, l. 1. c. 199.
- ft217 -- L. 2. c. 6. sect. 15.
- ft218 -- Onomastic. Sacr. p. 601.
- ft219 -- David de Pomis Lexic. fol. 17. 2.
- ft220 -- Onomast. Sacr. p. 609.
- ft221 -- Aeneid. l. 6. So Ovid. Metamorph. l. 9. Fab. 12. ver. 689.
- ft222 -- Jablonski apud Michael. Obs. Sacr. Exercit. 4. p. 66, 67.
- ft223 -- Ut supra, (Onomast. Sacr.) p. 606.
- ft224 -- Vid. Kimchium in loc.
- ft225 -- Ep. Carbonell. tom. 1. oper. p. 920.
- ft226 -- Vid. Hieronymi Opera, tam. 3. Ep. Vital. fol. 25. C.
- ft227 -- T. Bab. Avodah Zarah, fol. 44. 1.
- ft228 -- Usser. Annal. p. 86, 87.
- ft229 -- Vid. Breithaupt. Not. in Hist. Gorion. Heb. l. 5. c. 1.
- ft230 -- See Dampier’s Voyage, vol. 1. p. 411.

- ft231 -- Vid. Fabritii Bibliograph. Antiqu. c. 9. sect. 11.
- ft232 -- Cli Yaker, fol. 538. 2.
- ft233 -- T. Bab. Avodah Zarah, fol. 44. 1.
- ft234 -- Lud. Vives in Aug. de Civ. Dei, l. 18. c. 24.
- ft235 -- De Judicio Temp. fol. 221. 2.
- ft236 -- Bunting's Travels, etc. p. 99.
- ft237 -- De Ponder. & Pret. Vet. Num. c. 5.
- ft238 -- T. Bab. Beracot, fol. 10. 2.
- ft239 -- Travels, par. 3. ch. 22. p. 317.
- ft240 -- Scheuchzer. Physic. Sacr. vol. 3. p. 620. Vid. Levin. Lemnii Herb. Bibl. Explicat. c. 19. p. 60.
- ft241 -- rmayw "dixerat autem", V. L. Vatablus.
- ft242 -- Weemse's Christ. Synagog. l. 1. c. 6. sect. 6. p. 167. See his Exposition of the Judicial Laws, c. 25. p. 90. etc.
- ft243 -- Martin. Sinic. Hist. l. 4. p. 138.
- ft244 -- Ut supra. (De Judicio Temp. fol. 221. 2.)
- ft245 -- Hieron. Trad. Heb. in lib. Paralipom. fol. 86. F.
- ft246 -- De Dis Syris, Syntagm. 2. c. 2. p. 233.
- ft247 -- Herodian. l. 5. c. 15.
- ft248 -- Abulpharag. Hist. Dynast. Dyn. 3. p. 66.
- ft249 -- In voce [μᾶνασσησα](#).
- ft250 -- Seder Olam Rabba, c. 20. p. 55.
- ft251 -- Vid. Kirchman. de Funer. Romas. l. 2. c. 22. p. 274.
- ft252 -- Eutrop. Hist. Roman. l. 7. Sueton. Vit. Galb. c. 20. Tacit. Hist. l. 1. c. 49.
- ft253 -- Strabo. Geograph l. 15. p. 502.

- ft254 -- Abulpharag. Hist. Dynast. Dyn. 3. p. 67.
- ft255 -- Abulpharag. Hist. Dynast. p. 68.
- ft256 -- Seder Olam Rabba, c. 24. p. 67.
- ft257 -- In voce [σιβυλλα](#).
- ft258 -- Phocica, sive, l. 10. p. 631.
- ft259 -- Var. Hist. l. 12. c. 35.
- ft260 -- Misn. Middot, c. 1. sect. 3.
- ft261 -- Misn. Yoma, c. 1. sect. 1.
- ft262 -- Zohar in Gen. fol. 34. 3.
- ft263 -- David de Pomis Lexic. fol. 77. 3.
- ft264 -- [rj q](#) “suffitum fecit. Et diis acceptus--” Nidor. Ovid. Metamorph. 1. 12, fab. 4.
- ft265 -- Theocrit. Idyll. xvii. ver. 29.
- ft266 -- De Abstinencia, l. 2. c. 42. Celsus apud Origen. l. 8. p. 417.
- ft267 -- Biblioth. l. 2. p. 132.
- ft268 -- In voce [νεκταρεου](#).
- ft269 -- Deipnosophist. l. 1.
- ft270 -- Agreement of Customs between the East Indians and Jews, art. 25. p. 85, 86.
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