

# 1 Kings

## *Adonijah Tries to Seize the Throne*

1:1 King David was very old;<sup>1</sup> even when they covered him with blankets,<sup>2</sup> he could not get warm. 1:2 His servants advised<sup>3</sup> him, “A young virgin must be found for our master, the king,<sup>4</sup> to take care of the king’s needs<sup>5</sup> and serve as his nurse. She can also sleep with you<sup>6</sup> and keep our master, the king, warm.”<sup>7</sup> 1:3 So they looked through all Israel<sup>8</sup> for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king. 1:4 The young woman was very beautiful; she became the king’s nurse and served him, but the king did not have sexual relations with her.<sup>9</sup>

1:5 Now Adonijah, son of David and Haggith,<sup>10</sup> was promoting himself,<sup>11</sup> boasting,<sup>12</sup> “I will be king!” He managed to acquire<sup>13</sup> chariots and horsemen, as well as fifty men to serve as his royal guard.<sup>14</sup> 1:6 (Now his father had never corrected<sup>15</sup> him<sup>16</sup> by saying, “Why do you do such things?”) He was also very handsome and had been born right after Absalom.<sup>17</sup> 1:7 He collaborated<sup>18</sup> with Joab son of Zeruiah and with

Abiathar the priest, and they supported<sup>19</sup> him.<sup>20</sup> 1:8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David’s elite warriors<sup>21</sup> did not ally themselves<sup>22</sup> with Adonijah. 1:9 Adonijah sacrificed sheep, cattle, and fattened steers at the Stone of Zohelath near En Rogel. He invited all his brothers, the king’s sons,<sup>23</sup> as well as all the men of Judah, the king’s servants. 1:10 But he did not invite Nathan the prophet, Benaiah, the elite warriors,<sup>24</sup> or his brother Solomon.

1:11 Nathan said to Bathsheba, Solomon’s mother, “Has it been reported to you<sup>25</sup> that Haggith’s son Adonijah has become king behind our master David’s back?<sup>26</sup> 1:12 Now<sup>27</sup> let me give you some advice as to how<sup>28</sup> you can save your life and your son Solomon’s life. 1:13 Visit<sup>29</sup> King David and say to him, ‘My master, O king, did you not solemnly promise<sup>30</sup> your servant, ‘Surely your son Solomon will be king after me; he will sit on my throne?’? So why has Adonijah become king?’ 1:14 While<sup>31</sup> you are still there speaking to the king, I will arrive<sup>32</sup> and verify your report.”<sup>33</sup>

1:15 So Bathsheba visited the king in his private quarters.<sup>34</sup> (The king was very old, and Abishag the Shunammite was serving the king.) 1:16 Bathsheba bowed down on the floor before<sup>35</sup> the king. The king said, “What do you want?” 1:17 She replied to him, “My master, you swore an oath to your servant by the LORD your God, ‘Solomon your son will be king after me

<sup>1</sup> **tn** *Heb* “was old, coming into the days” (i.e., advancing in years).

<sup>2</sup> **tn** Or “garments.”

<sup>3</sup> **tn** *Heb* “said to.”

<sup>4</sup> **tn** *Heb* “let them seek for my master, the king, a young girl, a virgin.” The third person plural subject of the verb is indefinite (see GKC 460 §144.f). The appositional expression, “a young girl, a virgin,” is idiomatic; the second term specifically defines the more general first term (see *BHS* 230 §12.3b).

<sup>5</sup> **tn** *Heb* “and she will stand before the king.” The Hebrew phrase “stand before” can mean “to attend; to serve” (BDB 764 s.v. עָמַד).

<sup>6</sup> **tn** *Heb* “and she will lie down in your bosom.” The expression might imply sexual intimacy (see 2 Sam 12:3 [where the lamb symbolizes Bathsheba] and Mic 7:5), though v. 4b indicates that David did not actually have sex with the young woman.

<sup>7</sup> **tn** *Heb* “and my master, the king, will be warm.”

<sup>8</sup> **tn** *Heb* “through all the territory of Israel.”

<sup>9</sup> **tn** *Heb* “did not know her.”

<sup>10</sup> **tn** *Heb* “son of Haggith,” but since this formula usually designates the father (who in this case was David), the translation specifies that David was Adonijah’s father.

**sn** Haggith was one of David’s wives (2 Sam 3:4; 2 Chr 3:2).

<sup>11</sup> **tn** *Heb* “lifting himself up.”

<sup>12</sup> **tn** *Heb* “saying.”

<sup>13</sup> **tn** Or “he acquired for himself.”

<sup>14</sup> **tn** *Heb* “to run ahead of him.”

<sup>15</sup> **tn** Or “disciplined.”

<sup>16</sup> **tn** *Heb* “did not correct him from his days.” The phrase “from his days” means “from his earliest days,” or “ever in his life.” See GKC 382 §119.w, n. 2.

<sup>17</sup> **tn** *Heb* “and she gave birth to him after Absalom.” This does not imply they had the same mother; Absalom’s mother was Maacah, not Haggith (2 Sam 3:4).

<sup>18</sup> **tn** *Heb* “his words were.”

<sup>19</sup> **tn** *Heb* “helped after” (i.e., stood by).

<sup>20</sup> **tn** *Heb* “Adonijah.” The proper name has been replaced by the pronoun (“him”) in the translation for stylistic reasons.

<sup>21</sup> **tn** Or “bodyguard” (*Heb* “mighty men”).

<sup>22</sup> **tn** *Heb* “were not.”

<sup>23</sup> **tc** The ancient Greek version omits this appositional phrase.

<sup>24</sup> **tn** Or “bodyguard” (*Heb* “mighty men”).

<sup>25</sup> **tn** *Heb* “Have you not heard?”

<sup>26</sup> **tn** *Heb* “and our master David does not know.”

<sup>27</sup> **tn** *Heb* “now, come.” The imperative of הָלַךְ (*halakh*) is here used as an introductory interjection. See BDB 234 s.v. הָלַךְ.

<sup>28</sup> **tn** Or “so that.”

<sup>29</sup> **tn** *Heb* “come, go to.” The imperative of הָלַךְ (*halakh*) is here used as an introductory interjection. See BDB 234 s.v. הָלַךְ.

<sup>30</sup> **tn** Or “swear an oath to.”

<sup>31</sup> **tn** In the Hebrew text the sentence is introduced by the particle הִנֵּה (*hinneh*, “look”), which here draws attention to Nathan’s concluding word of assurance and support. For this use of the word, see *HALOT* 252 s.v. הִנֵּה.

<sup>32</sup> **tc** The Hebrew text reads, “I will come after you.”

<sup>33</sup> **tn** *Heb* “fill up [i.e., confirm] your words.”

<sup>34</sup> **tn** Or “bedroom.”

<sup>35</sup> **tn** *Heb* “bowed low and bowed down to.”

and he will sit on my throne.’ **1:18** But now, look, Adonijah has become king! But you,<sup>1</sup> my master the king, are not even aware of it!<sup>2</sup> **1:19** He has sacrificed many cattle, steers, and sheep and has invited all the king’s sons, Abiathar the priest, and Joab, the commander of the army, but he has not invited your servant Solomon. **1:20** Now,<sup>3</sup> my master, O king, all Israel is watching anxiously to see who is named to succeed my master the king on the throne.<sup>4</sup> **1:21** If a decision is not made,<sup>5</sup> when my master the king is buried with his ancestors,<sup>6</sup> my son Solomon and I<sup>7</sup> will be considered state criminals.<sup>8</sup>

**1:22** Just then,<sup>9</sup> while she was still speaking to the king, Nathan the prophet arrived. **1:23** The king was told, “Nathan the prophet is here.” Nathan entered and bowed before the king with his face to the floor.<sup>10</sup> **1:24** Nathan said, “My master, O king, did you announce, ‘Adonijah will be king after me; he will sit on my throne?’ **1:25** For today he has gone down and sacrificed many cattle, steers, and sheep and has invited all the king’s sons, the army commanders, and Abiathar the priest. At this moment<sup>11</sup> they are having a feast<sup>12</sup> in his presence, and they have declared, ‘Long live King Adonijah!’<sup>13</sup> **1:26** But he did not invite me – your servant – or Zadok the priest, or Benaiah son of Jehoiada, or your servant Solomon. **1:27** Has my master the king authorized this without informing your servants<sup>14</sup> who should succeed my master the king on his throne?”<sup>15</sup>

*David Picks Solomon as His Successor*

**1:28** King David responded,<sup>16</sup> “Summon Bathsheba!”<sup>17</sup> She came and stood before the king.<sup>18</sup> **1:29** The king swore an oath: “As certainly as the LORD lives (he who has rescued me<sup>19</sup> from every danger), **1:30** I will keep<sup>20</sup> today the oath I swore to you by the LORD God of Israel: ‘Surely Solomon your son will be king after me; he will sit in my place on my throne.’” **1:31** Bathsheba bowed down to the king with her face to the floor<sup>21</sup> and said, “May my master, King David, live forever!”

**1:32** King David said, “Summon Zadok the priest, Nathan the prophet,<sup>22</sup> and Benaiah son of Jehoiada.” They came before the king, **1:33** and he<sup>23</sup> told them, “Take your master’s<sup>24</sup> servants with you, put my son Solomon on my mule, and lead him down to Gihon.<sup>25</sup> **1:34** There Zadok the priest and Nathan the prophet will anoint<sup>26</sup> him king over Israel; then blow the trumpet and declare, ‘Long live King Solomon!’ **1:35** Then follow him up as he comes and sits on my throne. He will be king in my place; I have decreed<sup>27</sup> that he will be ruler over Israel and Judah.” **1:36** Benaiah son of Jehoiada responded<sup>28</sup> to the king: “So be it!<sup>29</sup> May the LORD God of my master the king confirm it!<sup>30</sup> **1:37** As the LORD is with my master the king, so may he be with Solomon, and may he make him an even greater king than my master King David!”<sup>31</sup>

**1:38** So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites<sup>32</sup> went down, put Solomon on King David’s mule, and led him to Gihon. **1:39** Zadok the priest took a horn filled with olive

**1 tc** Instead of עתה (*‘attah*, “now”) many Hebrew mss, along with the Old Greek, Syriac Peshitta, and Latin Vulgate, have the similar sounding independent pronoun אתה (*‘attah*, “you”). This reading is followed in the present translation.

**2 tn** Heb “you do not know [about it].”

**3 tc** Many Hebrew mss have עתה (*‘attah*, “now”) rather than the similar sounding independent pronoun אתה (*‘attah*, “you”).

**4 tn** Heb “the eyes of all Israel are upon you to declare to them who will sit on the throne of my master the king after him.”

**5 tn** The words “if a decision is not made” are added for clarification.

**6 tn** Heb “lies down with his fathers.”

**7 tn** Heb “I and my son Solomon.” The order has been reversed in the translation for stylistic reasons.

**8 tn** Heb “will be guilty”; NASB “considered offenders”; TEV “treated as traitors.”

**9 tn** Heb “look.” The particle הִנֵּה (*hinneh*) here draws attention to Nathan’s arrival and invites the audience to view the scene through the eyes of the participants.

**10 tn** Heb “ground.” Since this was indoors, “floor” is more appropriate than “ground.”

**11 tn** Heb “look.”

**12 tn** Heb “eating and drinking.”

**13 tn** Heb “let the king, Adonijah, live!”

**14 tc** Many Hebrew mss and ancient textual witnesses agree with the Qere in reading this as singular, “your servant.”

**15 tn** Heb “From my master the king is this thing done, and you did not make known to your servants who will sit on the throne of my master the king after him?”

**16 tn** Heb “answered and said.”

**17 sn** *Summon Bathsheba.* Bathsheba must have left the room when Nathan arrived (see 1:22).

**18 tn** Heb “she came before the king and stood before the king.”

**19 tn** Or “ransomed my life.”

**20 tn** Or “carry out, perform.”

**21 tn** Heb “bowed low, face [to] the ground, and bowed down to the king.”

**22 sn** *Summon...Nathan.* Nathan must have left the room when Bathsheba reentered.

**23 tn** Heb “the king.”

**24 tn** The plural form is used in the Hebrew text to indicate honor and authority.

**25 tn** Heb “mount Solomon my son on the mule that belongs to me and take him down to Gihon.”

**26 tn** Or “designate” (i.e., by anointing with oil).

**27 tn** Or “commanded.”

**28 tn** Heb “answered and said.”

**29 tn** Or “Amen.”

**30 tn** Heb “So may the LORD God of my master the king say.”

**31 tn** Heb “and may he make his throne greater than the throne of my master King David.”

**32 sn** *The Kerethites and Pelethites* were members of David’s royal guard (see 2 Sam 8:18). The Kerethites may have been descendants of an ethnic group originating in Crete.

oil<sup>1</sup> from the tent and poured it on<sup>2</sup> Solomon; the trumpet was blown and all the people declared, “Long live King Solomon!” **1:40** All the people followed him up, playing flutes and celebrating so loudly they made the ground shake.<sup>3</sup>

**1:41** Now Adonijah and all his guests heard the commotion just as they had finished eating.<sup>4</sup> When Joab heard the sound of the trumpet, he asked, “Why is there such a noisy commotion in the city?”<sup>5</sup> **1:42** As he was still speaking, Jonathan<sup>6</sup> son of Abiathar the priest arrived. Adonijah said, “Come in, for<sup>7</sup> an important man like you must be bringing good news.”<sup>8</sup> **1:43** Jonathan replied<sup>9</sup> to Adonijah: “No!<sup>10</sup> Our master<sup>11</sup> King David has made Solomon king. **1:44** The king sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites and they put him on the king’s mule. **1:45** Then Zadok the priest and Nathan the prophet anointed<sup>12</sup> him king in Gihon. They went up from there rejoicing, and the city is in an uproar. That is the sound you hear. **1:46** Furthermore, Solomon has assumed the royal throne.<sup>13</sup> **1:47** The king’s servants have even come to congratulate<sup>14</sup> our master<sup>15</sup> King David, saying, ‘May your God<sup>16</sup> make Solomon more famous than you and make him an even greater king than you!’<sup>17</sup> Then the king leaned<sup>18</sup> on the

<sup>1</sup> **tn** *Heb* “the horn of oil.” This has been specified as olive oil in the translation for clarity.

<sup>2</sup> **sn** *A horn filled with oil.* An animal’s horn was used as an oil flask in the anointing ceremony.

<sup>3</sup> **tn** Or “anointed.”

<sup>4</sup> **tn** *Heb* “and all the people went up after him, and the people were playing flutes and rejoicing with great joy and the ground split open at the sound of them.” The verb בָּקַע (*baqaʿ*, “to split open”), which elsewhere describes the effects of an earthquake, is obviously here an exaggeration for the sake of emphasis.

<sup>5</sup> **tn** *Heb* “And Adonijah and all the guests who were with him heard, now they had finished eating.”

<sup>6</sup> **tn** *Heb* “Why is the city’s sound noisy?”

<sup>7</sup> **tn** The Hebrew text has “look” at this point. The particle הִנֵּה (*hinneh*), “look” draws attention to Jonathan’s arrival and invites the audience to view the scene through the eyes of the participants.

<sup>8</sup> **tn** Or “surely.”

<sup>9</sup> **tn** *Heb* “you are a man of strength [or “ability”] and you bring a message [that is] good.” Another option is to understand the phrase אִישׁ הַיָּלִי (*ish khayil*) in the sense of “a worthy man,” that is “loyal.” See also 1 Kgs 1:52 and HALOT 311 s.v. הַיָּלִי.

<sup>10</sup> **tn** *Heb* “answered and said.”

<sup>11</sup> **tn** For a similar use of אָבִיב (*aval*), see Gen 17:19, where God rejects Abraham’s proposal and offers an alternative.

<sup>12</sup> **tn** The plural form is used in the Hebrew text to indicate honor and authority.

<sup>13</sup> **tn** I.e., designated by anointing with oil.

<sup>14</sup> **tn** *Heb* “And also Solomon sits on the throne of the kingdom.”

<sup>15</sup> **tn** *Heb* “to bless.”

<sup>16</sup> **tn** The plural form is used in the Hebrew text to indicate honor and authority.

<sup>17</sup> **tc** Many Hebrew mss agree with the *Qere* in reading simply “God.”

<sup>18</sup> **tn** *Heb* “make the name of Solomon better than your name, and make his throne greater than your throne.” The term שֵׁם (*shem*, “name”) is used here of one’s fame and reputation.

<sup>19</sup> **tn** Or “bowed down; worshiped.”

bed **1:48** and said<sup>19</sup> this: “The LORD God of Israel is worthy of praise because<sup>20</sup> today he has placed a successor on my throne and allowed me to see it.”<sup>21</sup>

**1:49** All of Adonijah’s guests panicked;<sup>22</sup> they jumped up and rushed off their separate ways. **1:50** Adonijah feared Solomon, so he got up and went and grabbed hold of the horns of the altar.<sup>23</sup> **1:51** Solomon was told, “Look, Adonijah fears you;<sup>24</sup> see, he has taken hold of the horns of the altar, saying, ‘May King Solomon solemnly promise<sup>25</sup> me today that he will not kill his servant with the sword.’” **1:52** Solomon said, “If he is a loyal subject,<sup>26</sup> not a hair of his head will be harmed, but if he is found to be a traitor,<sup>27</sup> he will die.” **1:53** King Solomon sent men to bring him down<sup>28</sup> from the altar. He came and bowed down to King Solomon, and Solomon told him, “Go home.”<sup>29</sup>

### *David’s Final Words to Solomon*

**2:1** When David was close to death,<sup>30</sup> he told<sup>31</sup> Solomon his son: **2:2** “I am about to die.<sup>32</sup> Be strong and become a man! **2:3** Do the job the LORD your God has assigned you<sup>33</sup> by following his instructions<sup>34</sup> and obeying<sup>35</sup> his rules, commandments, regulations, and laws as written in the law of Moses. Then you will succeed in all you do and seek to accomplish,<sup>36</sup> **2:4** and the LORD will fulfill his promise to me,<sup>37</sup> ‘If your

<sup>19</sup> **tn** The Hebrew text reads, “and the king said.”

<sup>20</sup> **tn** Or “Blessed be the LORD God of Israel, who....” In this blessing formula אֲשֶׁר (*asher*, “who; because”) introduces the reason why the one being blessed deserves the honor.

<sup>21</sup> **tn** *Heb* “and my eyes are seeing.”

<sup>22</sup> **tn** Or “were afraid, trembled.”

<sup>23</sup> **sn** *Grabbed hold of the horns of the altar.* The “horns” of the altar were the horn-shaped projections on the four corners of the altar (see Exod 27:2). By going to the holy place and grabbing hold of the horns of the altar, Adonijah was seeking asylum from Solomon.

<sup>24</sup> **tn** *Heb* “King Solomon.” The name and title have been replaced by the pronoun (“you”) in the translation for stylistic reasons.

<sup>25</sup> **tn** Or “swear an oath to.”

<sup>26</sup> **tn** *Heb* “if he is a man of strength [or ability].” In this context, where Adonijah calls himself a “servant,” implying allegiance to the new king, the phrase אִישׁ הַיָּלִי (*ish khayil*) probably carries the sense of “a worthy man,” that is, “loyal” (see HALOT 311 s.v. הַיָּלִי).

<sup>27</sup> **tn** *Heb* “but if evil is found in him.”

<sup>28</sup> **tn** *Heb* “sent and they brought him down.”

<sup>29</sup> **tn** *Heb* “Go to your house.”

<sup>30</sup> **tn** *Heb* “and the days of David approached to die.”

<sup>31</sup> **tn** Or “commanded.”

<sup>32</sup> **tn** *Heb* “going the way of all the earth.”

<sup>33</sup> **tn** *Heb* “keep the charge of the LORD your God.”

<sup>34</sup> **tn** *Heb* “by walking in his ways.”

<sup>35</sup> **tn** Or “keeping.”

<sup>36</sup> **tn** *Heb* “then you will cause to succeed all which you do and all which you turn there.”

<sup>37</sup> **tn** *Heb* “then the LORD will establish his word which he spoke to me, saying.”

descendants watch their step<sup>1</sup> and live faithfully in my presence<sup>2</sup> with all their heart and being,<sup>3</sup> then,<sup>4</sup> he promised,<sup>4</sup> 'you will not fail to have a successor on the throne of Israel.'<sup>5</sup>

**2:5** "You know what Joab son of Zeruiah did to me – how he murdered two commanders of the Israelite armies, Abner son of Ner and Amasa son of Jether.<sup>6</sup> During peacetime he struck them down like he would in battle;<sup>7</sup> when he shed their blood as if in battle, he stained his own belt and the sandals on his feet.<sup>8</sup> **2:6** Do to him what you think is appropriate,<sup>9</sup> but don't let him live long and die a peaceful death.<sup>10</sup>

**2:7** "Treat fairly<sup>11</sup> the sons of Barzillai of Gilead and provide for their needs,<sup>12</sup> because they helped me<sup>13</sup> when I had to flee from your brother Absalom.

**2:8** "Note well, you still have to contend with Shimei son of Gera, the Benjaminite from Bahurim,<sup>14</sup> who tried to call down upon me a horrible judgment when I went to Mahanaim.<sup>15</sup> He came down and met me at the Jordan, and I solemnly promised<sup>16</sup> him by the LORD, 'I will not strike you down<sup>17</sup> with the sword.'<sup>2:9</sup> But now<sup>18</sup> don't treat him as if he were innocent. You are a wise man and you know how to handle him;<sup>19</sup> make sure he has a bloody death.'<sup>20</sup>

**2:10** Then David passed away<sup>21</sup> and was buried in the City of David.<sup>22</sup> **2:11** David reigned over Israel forty years; he reigned in Hebron seven years, and in Jerusalem<sup>23</sup> thirty-three years.

### *Solomon Secures the Throne*

**2:12** Solomon sat on his father David's throne, and his royal authority<sup>24</sup> was firmly solidified.

**2:13** Haggith's son Adonijah visited Bathsheba, Solomon's mother. She asked, "Do you come in peace?" He answered, "Yes."<sup>25</sup> **2:14** He added,<sup>26</sup> "I have something to say to you." She replied, "Speak."<sup>2:15</sup> He said, "You know that the kingdom<sup>27</sup> was mine and all Israel considered me king.<sup>28</sup> But then the kingdom was given to my brother, for the LORD decided it should be his.<sup>29</sup> **2:16** Now I'd like to ask you for just one thing. Please don't refuse me."<sup>30</sup> She said, "Go ahead and ask."<sup>31</sup> **2:17** He said, "Please ask King Solomon if he would give me Abishag the Shunammite as a wife, for he won't refuse you."<sup>32</sup> **2:18** Bathsheba replied, "That's fine,<sup>33</sup> I'll speak to the king on your behalf."

**2:19** So Bathsheba visited King Solomon to speak to him on Adonijah's behalf. The king got up to greet<sup>34</sup> her, bowed to her, and then sat on his throne. He ordered a throne to be brought for the king's mother,<sup>35</sup> and she sat at his right hand. **2:20** She said, "I would like to ask you for just one small favor.<sup>36</sup> Please don't refuse me."<sup>37</sup> He said,<sup>38</sup> "Go ahead and ask, my mother, for I would not refuse you."<sup>2:21</sup> She said, "Allow Abishag the Shunammite to be given to your brother Adonijah as a wife."<sup>2:22</sup> King Solomon answered his mother, "Why just request Abishag the Shunammite for him?<sup>39</sup> Since he is my older brother, you should also request the kingdom for him, for Abiathar the priest, and for Joab son of Zeruiah!"

**2:23** King Solomon then swore an oath by the LORD, "May God judge me severely,<sup>40</sup> if Adonijah does not pay for this request with his life!<sup>41</sup> **2:24** Now, as certainly as the LORD lives (he who made me secure, allowed me to sit on my father David's throne, and established a dynasty<sup>42</sup> for me as he promised), Adonijah will be

<sup>1</sup> tn Heb "guard their way."

<sup>2</sup> tn Heb "by walking before me in faithfulness."

<sup>3</sup> tn Or "soul."

<sup>4</sup> tn Heb "saying."

<sup>5</sup> tn Heb "there will not be cut off from you a man from upon the throne of Israel."

<sup>6</sup> tn Heb "what he did to the two commanders...and he killed them."

<sup>7</sup> tn Heb "he shed the blood of battle in peace."

<sup>8</sup> tn Heb "and he shed the blood of battle when he killed which is on his waist and on his sandal[s] which are on his feet." That is, he covered himself with guilt and his guilt was obvious to all who saw him.

<sup>9</sup> tn Heb "according to your wisdom."

<sup>10</sup> tn Heb "and do not bring down his grey hair in peace [to] Sheol."

<sup>11</sup> tn Heb "do loyalty with"; or "act faithfully toward."

<sup>12</sup> tn Heb "and let them be among the ones who eat [at] your table."

<sup>13</sup> tn Heb "drew near to."

<sup>14</sup> tn Heb "Look, with you is Shimei...."

<sup>15</sup> tn Heb "and he cursed me with a horrible curse on the day I went to Mahanaim."

<sup>16</sup> tn Or "swore an oath to."

<sup>17</sup> tn Heb "kill you."

<sup>18</sup> tc The Lucianic recension of the Old Greek and the Vulgate have here "you" rather than "now." The two words are homonyms in Hebrew.

<sup>19</sup> tn Heb "what you should do to him."

<sup>20</sup> tn Heb "bring his grey hair down in blood [to] Sheol."

<sup>21</sup> tn Heb "and David lay down with his fathers."

<sup>22</sup> sn The phrase *the City of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

<sup>23</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>24</sup> tn Or "kingship."

<sup>25</sup> tn Heb "[in] peace."

<sup>26</sup> tn Heb "and he said."

<sup>27</sup> tn Or "kingship."

<sup>28</sup> tn Heb "set their face to me to be king."

<sup>29</sup> tn Heb "and the kingdom turned about and became my brother's, for from the LORD it became his."

<sup>30</sup> tn Heb "Do not turn back my face."

<sup>31</sup> tn Heb "She said, 'Speak!'"

<sup>32</sup> tn Heb "Say to Solomon the king, for he will not turn back your face, that he might give to me Abishag the Shunammite for a wife."

<sup>33</sup> tn Heb "[It is] good!"

<sup>34</sup> tn Or "meet."

<sup>35</sup> tn Heb "he set up a throne for the mother of the king."

<sup>36</sup> tn Or "I'd like to make just one request of you."

<sup>37</sup> tn Heb "Do not turn back my face."

<sup>38</sup> tn Heb "and the king said to her."

<sup>39</sup> tn Heb "for Adonijah."

<sup>40</sup> tn Heb "So may God do to me, and so may he add."

<sup>41</sup> tn Heb "if with his life Adonijah has not spoken this word."

<sup>42</sup> tn Heb "house."

executed today!” **2:25** King Solomon then sent<sup>1</sup> Benaiah son of Jehoiada, and he killed Adonijah.<sup>2</sup>

**2:26** The king then told Abiathar the priest, “Go back to your property<sup>3</sup> in Anathoth. You deserve to die,<sup>4</sup> but today I will not kill you because you did carry the ark of the sovereign LORD before my father David and you suffered with my father through all his difficult times.”<sup>5</sup> **2:27** Solomon dismissed Abiathar from his position as priest of the LORD,<sup>6</sup> fulfilling the decree of judgment the LORD made in Shiloh against the family of Eli.<sup>7</sup>

**2:28** When the news reached Joab (for Joab had supported<sup>8</sup> Adonijah, although he had not supported Absalom), he<sup>9</sup> ran to the tent of the LORD and grabbed hold of the horns of the altar.<sup>10</sup> **2:29** When King Solomon heard<sup>11</sup> that Joab had run to the tent of the LORD and was right there beside the altar, he ordered Benaiah son of Jehoiada,<sup>12</sup> “Go, strike him down.” **2:30** When Benaiah arrived at the tent of the LORD, he said to him, “The king says, ‘Come out!’” But he replied, “No, I will die here!” So Benaiah sent word to the king and reported Joab’s reply.<sup>13</sup> **2:31** The king told him, “Do as he said! Strike him down and bury him. Take away from me and from my father’s family<sup>14</sup> the guilt of Joab’s murderous, bloody deeds.<sup>15</sup> **2:32** May the LORD punish him for the blood he shed;<sup>16</sup> behind my father David’s back he struck down and murdered with the sword two men who were more innocent and morally upright than he<sup>17</sup> – Abner son of Ner, commander of Israel’s army, and Amasa son of Jether, commander of Judah’s

army. **2:33** May Joab and his descendants be perpetually guilty of their shed blood, but may the LORD give perpetual peace to David, his descendants, his family,<sup>18</sup> and his dynasty.”<sup>19</sup> **2:34** So Benaiah son of Jehoiada went up and executed Joab;<sup>20</sup> he was buried at his home in the wilderness. **2:35** The king appointed Benaiah son of Jehoiada to take his place at the head of<sup>21</sup> the army, and the king appointed Zadok the priest to take Abiathar’s place.<sup>22</sup>

**2:36** Next the king summoned<sup>23</sup> Shimei and told him, “Build yourself a house in Jerusalem<sup>24</sup> and live there – but you may not leave there to go anywhere!<sup>25</sup> **2:37** If you ever do leave and cross the Kidron Valley, know for sure that you will certainly die! You will be responsible for your own death.”<sup>26</sup> **2:38** Shimei said to the king, “My master the king’s proposal is acceptable.<sup>27</sup> Your servant will do as you say.”<sup>28</sup> So Shimei lived in Jerusalem for a long time.<sup>29</sup>

**2:39** Three years later two of Shimei’s servants ran away to King Achish son of Maacah of Gath. Shimei was told, “Look, your servants are in Gath.” **2:40** So Shimei got up, saddled his donkey, and went to Achish at Gath to find his servants; Shimei went and brought back his servants from Gath. **2:41** When Solomon was told that Shimei had gone from Jerusalem to Gath and had then returned, **2:42** the king summoned<sup>30</sup> Shimei and said to him, “You will recall<sup>31</sup> that I made you take an oath by the LORD, and I solemnly warned you, ‘If you ever leave and go anywhere,<sup>32</sup> know for sure that you will certainly die.’ You said to me, ‘The proposal is acceptable; I agree to it.’”<sup>33</sup> **2:43** Why then have you broken the oath you made before the LORD and disobeyed the order I gave you?”<sup>34</sup> **2:44** Then the king said to Shimei, “You are well aware of the way you mistreated my father

<sup>1</sup> **tn** The Hebrew text adds, “by the hand of.”

<sup>2</sup> **tn** *Heb* “and he struck him and he died.”

<sup>3</sup> **tn** Or “field.”

<sup>4</sup> **tn** *Heb* “you are a man of death.”

<sup>5</sup> **tn** *Heb* “and because you suffered through all which my father suffered.”

<sup>6</sup> **tn** *Heb* “Solomon drove out Abiathar from being a priest to the LORD.”

<sup>7</sup> **tn** *Heb* “fulfilling the word of the LORD which he spoke against the house of Eli in Shiloh.”

<sup>8</sup> **tn** *Heb* “turned after” (also later in this verse).

<sup>9</sup> **tn** *Heb* “Joab.” The proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.

<sup>10</sup> **sn** *Grabbed hold of the horns of the altar.* The “horns” of the altar were the horn-shaped projections on the four corners of the altar (see Exod 27:2). By going to the holy place and grabbing hold of the horns of the altar, Joab was seeking asylum from Solomon.

<sup>11</sup> **tn** *Heb* “and it was related to King Solomon.”

<sup>12</sup> **tn** *Heb* “so Solomon sent Benaiah son of Jehoiada, saying.”

<sup>13</sup> **tn** *Heb* “saying, ‘In this way Joab spoke and in this way he answered me.’”

<sup>14</sup> **tn** *Heb* “house.”

<sup>15</sup> **tn** *Heb* “take away the undeserved bloodshed which Joab spilled from upon me and from upon the house of my father.”

<sup>16</sup> **tn** *Heb* “The LORD will cause his blood to return upon his head.”

<sup>17</sup> **tn** *Heb* “because he struck down two men more innocent and better than he and he killed them with the sword, and my father David did not know.”

<sup>18</sup> **tn** *Heb* “house.”

<sup>19</sup> **tn** *Heb* “his throne.”

<sup>20</sup> **tn** *Heb* “struck him and killed him.” The referent (Joab) has been specified in the translation for clarity.

<sup>21</sup> **tn** *Heb* “over.”

<sup>22</sup> **tc** The Old Greek translation includes after v. 35 some fourteen verses that are absent from the MT.

<sup>23</sup> **tn** *Heb* “sent and summoned.”

<sup>24</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>25</sup> **tn** *Heb* “and you may not go out from there here or there.”

<sup>26</sup> **tn** *Heb* “your blood will be upon your head.”

<sup>27</sup> **tn** *Heb* “Good is the word, as my master the king has spoken.”

<sup>28</sup> **tn** *Heb* “so your servant will do.”

<sup>29</sup> **tn** *Heb* “many days.”

<sup>30</sup> **tn** *Heb* “sent and summoned.”

<sup>31</sup> **tn** *Heb* “Is it not [true]...?” In the Hebrew text the statement is interrogative; the rhetorical question expects the answer, “Of course it is.”

<sup>32</sup> **tn** *Heb* “here or there.”

<sup>33</sup> **tn** *Heb* “good is the word; I have heard.”

<sup>34</sup> **tn** *Heb* “Why have you not kept the oath [to] the LORD and the commandment I commanded you?”

David.<sup>1</sup> The LORD will punish you for what you did.<sup>2</sup> **2:45** But King Solomon will be empowered<sup>3</sup> and David's dynasty<sup>4</sup> will endure permanently before the LORD.<sup>5</sup> **2:46** The king then gave the order to Benaiah son of Jehoiada who went and executed Shimei.<sup>5</sup>

So Solomon took firm control of the kingdom.<sup>6</sup>

### *The Lord Gives Solomon Wisdom*

**3:1** Solomon made an alliance by marriage with Pharaoh, king of Egypt; he married Pharaoh's daughter. He brought her to the City of David<sup>7</sup> until he could finish building his residence and the temple of the LORD and the wall around Jerusalem.<sup>8</sup> **3:2** Now the people were offering sacrifices at the high places,<sup>9</sup> because in those days a temple had not yet been built to honor the LORD.<sup>10</sup> **3:3** Solomon demonstrated his loyalty to the LORD by following<sup>11</sup> the practices<sup>12</sup> of his father David, except that he offered sacrifices and burned incense on the high places.

**3:4** The king went to Gibeon to offer sacrifices, for it had the most prominent of the high places.<sup>13</sup> Solomon would offer up<sup>14</sup> a thousand burnt sacrifices on the altar there. **3:5** One night in Gibeon the LORD appeared<sup>15</sup> to Solomon in a dream. God said, "Tell<sup>16</sup> me what I should give you." **3:6** Solomon replied, "You demonstrated<sup>17</sup> great loyalty to your servant, my father David, as he served<sup>18</sup> you faithfully, properly, and sincerely.<sup>19</sup> You have maintained this great loyalty to this day by allowing his son to sit on his

throne.<sup>20</sup> **3:7** Now, O LORD my God, you have made your servant king in my father David's place, even though I am only a young man and am inexperienced.<sup>21</sup> **3:8** Your servant stands<sup>22</sup> among your chosen people,<sup>23</sup> they are a great nation that is too numerous to count or number. **3:9** So give your servant a discerning mind<sup>24</sup> so he can make judicial decisions for<sup>25</sup> your people and distinguish right from wrong.<sup>26</sup> Otherwise<sup>27</sup> no one is able<sup>28</sup> to make judicial decisions for<sup>29</sup> this great nation of yours.<sup>30</sup> **3:10** The Lord<sup>31</sup> was pleased that Solomon made this request.<sup>32</sup> **3:11** God said to him, "Because you asked for the ability to make wise judicial decisions, and not for long life, or riches, or vengeance on your enemies,<sup>33</sup> **3:12** I<sup>34</sup> grant your request,<sup>35</sup> and give<sup>36</sup> you a wise and discerning mind<sup>37</sup> superior to that of anyone who has preceded or will succeed you.<sup>38</sup> **3:13** Furthermore, I am giving<sup>39</sup> you what you did not request – riches and honor so that you will be the greatest king of your generation.<sup>40</sup> **3:14** If you follow my instructions<sup>41</sup> by obeying<sup>42</sup> my rules and regulations, just as your father David did,<sup>43</sup> then I will grant you long

**20 tn** Heb "and you have kept to him this great loyalty and you gave to him a son [who] sits on his throne as this day."

**21 tn** Heb "and I do not know going out or coming in."

**22 tn** There is no verb expressed in the Hebrew text; "stands" is supplied in the translation for clarification.

**23 tn** Heb "your people whom you have chosen."

**24 tn** Heb "a hearing heart." (The Hebrew term translated "heart" often refers to the mental faculties.)

**25 tn** Heb "to judge."

**26 tn** Heb "to understand between good and evil."

**27 tn** Heb "for"; the word "otherwise" is used to reflect the logical sense of the statement.

**28 tn** Heb "who is able?" The rhetorical question anticipates the answer, "no one."

**29 tn** Heb "to judge."

**30 tn** Heb "your numerous people."

**31 tn** The Hebrew term translated "Lord" here and in v.15 is אֲדֹנָי ('*adonay*).

**32 tn** Heb "And the thing was good in the eyes of the Lord, for Solomon asked for this thing."

**33 tn** Heb "because you asked for this thing, and did not ask for yourself many days and did not ask for yourself riches and did not ask for the life of your enemies, but you asked for your self understanding to hear judgment."

**34 tn** This statement is introduced in the Hebrew text by the particle הִנֵּה (*hinneh*, "look") which draws attention to and emphasizes what follows.

**35 tn** Heb "I am doing according to your words." The perfect tense is sometimes used of actions occurring at the same time a statement is made.

**36 tn** This statement is introduced by the particle הִנֵּה (*hinneh*, "look") which draws attention to and emphasizes what follows. The translation assumes that the perfect tense here indicates that the action occurs as the statement is made (i.e., "right now I give you").

**37 tn** Heb "heart." (The Hebrew term translated "heart" often refers to the mental faculties.)

**38 tn** Heb "so that there has not been one like you prior to you, and after you one will not arise like you."

**39 tn** The translation assumes that the perfect tense here indicates that the action occurs as the statement is made.

**40 tn** Heb "so that there is not one among the kings like you all your days." The LXX lacks the words "all your days."

**41 tn** Heb "walk in my ways."

**42 tn** Or "keeping."

**43 tn** Heb "walked."

**1 tn** Heb "You know all the evil, for your heart knows, which you did to David my father."

**2 tn** Heb "The LORD will cause your evil to return upon your head."

**3 tn** Or "blessed."

**4 tn** Heb "throne."

**5 tn** "The king commanded Benaiah son of Jehoiada and he went out and struck him down and he died."

**6 tn** "And the kingdom was established in the hand of Solomon."

**7 sn** The phrase *City of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

**8 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**9 sn** *Offering sacrifices at the high places.* The "high places" were places of worship that were naturally or artificially elevated.

**10 tn** Heb "for the name of the LORD." The word "name" sometimes refers to one's reputation or honor (thus the translation here, "to honor the LORD"). The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

**11 tn** Heb "Solomon loved the LORD by walking in."

**12 tn** Or "policies, rules."

**13 tn** Heb "for it was the great high place."

**14 tn** The verb form is an imperfect, which is probably used here in a customary sense to indicate continued or repeated action in past time. See GKC 314 §107.b.

**15 tn** Or "revealed himself."

**16 tn** Heb "ask."

**17 tn** Heb "did."

**18 tn** Heb "walked before."

**19 tn** Heb "in faithfulness and in innocence and in uprightness of heart with you."

life.”<sup>1</sup> **3:15** Solomon then woke up and realized it was a dream.<sup>2</sup> He went to Jerusalem, stood before the ark of the Lord’s covenant, offered up burnt sacrifices, presented peace offerings,<sup>3</sup> and held a feast for all his servants.

#### *Solomon Demonstrates His Wisdom*

**3:16** Then two prostitutes came to the king and stood before him. **3:17** One of the women said, “My master, this woman and I live in the same house. I had a baby while she was with me in the house. **3:18** Then three days after I had my baby, this woman also had a baby. We were alone; there was no one else in the house except the two of us.”<sup>4</sup> **3:19** This woman’s child suffocated<sup>5</sup> during the night when she rolled<sup>6</sup> on top of him. **3:20** She got up in the middle of the night and took my son from my side, while your servant was sleeping. She put him in her arms, and put her dead son in my arms. **3:21** I got up in the morning to nurse my son, and there he was,<sup>7</sup> dead! But when I examined him carefully in the morning, I realized it was not my baby.”<sup>8</sup> **3:22** The other woman said, “No! My son is alive; your son is dead!” But the first woman replied, “No, your son is dead; my son is alive.” Each presented her case before the king.<sup>9</sup>

**3:23** The king said, “One says, ‘My son is alive; your son is dead,’ while the other says, ‘No, your son is dead; my son is alive.’” **3:24** The king ordered, “Get me a sword!” So they placed a sword before the king. **3:25** The king then said, “Cut the living child in two, and give half to one and half to the other!” **3:26** The real mother<sup>10</sup> spoke up to the king, for her motherly instincts were aroused.<sup>11</sup> She said, “My master, give her the living child! Whatever you do, don’t kill him!”<sup>12</sup> But the other woman said, “Neither one of us will have him! Let them cut him in two!” **3:27** The king responded, “Give the first woman the living child; don’t kill him. She is the mother.” **3:28** When all Israel heard about the judicial decision which the king had rendered, they respected<sup>13</sup> the king, for they real-

ized<sup>14</sup> that he possessed supernatural wisdom<sup>15</sup> to make judicial decisions.

#### *Solomon’s Royal Court and Administrators*

**4:1** King Solomon ruled over all Israel. **4:2** These were his officials:

Azariah son of Zadok was the priest.

**4:3** Elihoreph and Ahijah, the sons of Shisha, wrote down what happened.<sup>16</sup>

Jehoshaphat son of Ahilud was in charge of the records.

**4:4** Benaiah son of Jehoiada I was commander of<sup>17</sup> the army.

Zadok and Abiathar were priests.

**4:5** Azariah son of Nathan was supervisor of<sup>18</sup> the district governors.

Zabud son of Nathan was a priest and adviser to<sup>19</sup> the king.

**4:6** Ahishar was supervisor of the palace.<sup>20</sup>

Adoniram son of Abda was supervisor of<sup>21</sup> the work crews.<sup>22</sup>

**4:7** Solomon had twelve district governors appointed throughout Israel who acquired supplies for the king and his palace. Each was responsible for one month in the year. **4:8** These were their names:

Ben Hur was in charge of the hill country of Ephraim.

**4:9** Ben Deker was in charge of Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan.

**4:10** Ben Heshed was in charge of Arubboth; he controlled Socoh and all the territory of Hephher.

**4:11** Ben Abinadab was in charge of Naphtali Dor. (He was married to Solomon’s daughter Taphath.)

**4:12** Baana son of Ahilud was in charge of Taanach and Megiddo,<sup>23</sup> as well as all of Beth Shean next to Zarethan below Jezreel, from Beth Shean to Abel Meholah and on past Jokmeam.

**4:13** Ben Geber was in charge of Ramoth Gilead; he controlled the villages of Jair son of Manasseh in Gilead, as well as the region of Argob in Bashan, including sixty large walled cities with bronze bars locking their gates.

**4:14** Ahinadab son of Iddo was in charge of Mahanaim.

**4:15** Ahimaaz was in charge of Naphtali. (He married Solomon’s daughter Basemath.)

<sup>1</sup> **tn** Heb “I will lengthen your days.”

<sup>2</sup> **tn** Heb “and look, a dream.”

<sup>3</sup> **tn** Or “tokens of peace”; NIV, TEV “fellowship offerings.”

<sup>4</sup> **sn** There was no one else in the house except the two of us. In other words, there were no other witnesses to the births who could identify which child belonged to which mother.

<sup>5</sup> **tn** Heb “died.”

<sup>6</sup> **tn** Heb “lay, slept.”

<sup>7</sup> **tn** Heb “look.”

<sup>8</sup> **tn** Heb “look, it was not my son to whom I had given birth.”

<sup>9</sup> **tn** Heb “they spoke before the king.” Another option is to translate, “they argued before the king.”

<sup>10</sup> **tn** Heb “the woman whose son was alive.”

<sup>11</sup> **tn** Heb “for her compassions grew warm for her son.”

<sup>12</sup> **tn** The infinitive absolute before the negated jussive emphasizes the main verb.

<sup>13</sup> **tn** Heb “feared,” perhaps in the sense, “stood in awe of.”

<sup>14</sup> **tn** Heb “saw.”

<sup>15</sup> **tn** Heb “the wisdom of God within him.”

<sup>16</sup> **tn** Heb “were scribes”; NASB, NIV, NRSV “secretaries”; TEV, NLT “court secretaries.”

<sup>17</sup> **tn** Heb “was over.”

<sup>18</sup> **tn** Heb “was over.”

<sup>19</sup> **tn** Heb “close associate of”; KJV, ASV, NASB “the king’s friend” (a title for an adviser, not just an acquaintance).

<sup>20</sup> **tn** Heb “over the house.”

<sup>21</sup> **tn** Heb “was over.”

<sup>22</sup> **sn** The work crews. This Hebrew word (מַסָּע, *mas*) refers to a group of laborers conscripted for royal or public service.

<sup>23</sup> **map** For location see Map1-D4; Map2-C1; Map4-C2; Map5-F2; Map7-B1.

**4:16** Baana son of Hushai was in charge of Asher and Aloth.

**4:17** Jehoshaphat son of Paruah was in charge of Issachar.

**4:18** Shimei son of Ela was in charge of Benjamin.

**4:19** Geber son of Uri was in charge of the land of Gilead (the territory which had once belonged to King Sihon of the Amorites and to King Og of Bashan). He was sole governor of the area.

### *Solomon's Wealth and Fame*

**4:20** The people of Judah and Israel were as innumerable as the sand on the seashore; they had plenty to eat and drink and were happy. **4:21** (5:1)<sup>1</sup> Solomon ruled all the kingdoms from the Euphrates River<sup>2</sup> to the land of the Philistines, as far as the border of Egypt. These kingdoms paid tribute as Solomon's subjects throughout his lifetime.<sup>3</sup> **4:22** Each day Solomon's royal court consumed<sup>4</sup> thirty cors<sup>5</sup> of finely milled flour, sixty cors of cereal, **4:23** ten calves fattened in the stall,<sup>6</sup> twenty calves from the pasture, and a hundred sheep, not to mention rams, gazelles, deer, and well-fed birds. **4:24** His royal court was so large because<sup>7</sup> he ruled over all the kingdoms west of the Euphrates River from Tiphseh<sup>8</sup> to Gaza; he was at peace with all his neighbors.<sup>9</sup> **4:25** All the people of Judah and Israel had security; everyone from Dan to Beer Sheba enjoyed the produce of their vines and fig trees throughout Solomon's lifetime.<sup>10</sup> **4:26** Solomon had 4,000<sup>11</sup> stalls for his chariot horses and 12,000 horses. **4:27** The district governors acquired supplies for King Solomon and all who ate in his

royal palace.<sup>12</sup> Each was responsible for one month in the year; they made sure nothing was lacking. **4:28** Each one also brought to the assigned location his quota of barley and straw for the various horses.<sup>13</sup>

**4:29** God gave Solomon wisdom and very great discernment; the breadth of his understanding<sup>14</sup> was as infinite as the sand on the seashore. **4:30** Solomon was wiser than all the men of the east and all the sages of Egypt.<sup>15</sup> **4:31** He was wiser than any man, including Ethan the Ezrahite or Heman, Calcol, and Darda, the sons of Mahol. He was famous in all the neighboring nations.<sup>16</sup> **4:32** He composed<sup>17</sup> 3,000 proverbs and 1,005 songs. **4:33** He produced manuals on botany, describing every kind of plant,<sup>18</sup> from the cedars of Lebanon to the hyssop that grows on walls. He also produced manuals on biology, describing<sup>19</sup> animals, birds, insects, and fish. **4:34** People from all nations came to hear Solomon's display of wisdom;<sup>20</sup> they came from all the kings of the earth who heard about his wisdom.

### *Solomon Gathers Building Materials for the Temple*

**5:1** (5:15)<sup>21</sup> King Hiram of Tyre<sup>22</sup> sent messengers<sup>23</sup> to Solomon when he heard that he had been anointed king in his father's place. (Hiram had always been an ally of David.) **5:2** Solomon then sent this message to Hiram: **5:3** "You know that my father David was unable to build a temple to honor the LORD<sup>24</sup> his God, for he was busy fighting battles on all fronts while the LORD subdued his enemies.<sup>25</sup> **5:4** But now the LORD my God has made me secure on all fronts; there is no adversary or dangerous threat. **5:5** So I have decided<sup>26</sup> to build a temple to honor the

<sup>1</sup> **sn** Beginning with **4:21**, the verse numbers through **5:18** in the English Bible differ from the verse numbers in the Hebrew text (*BHS*), with **4:21** ET = **5:1** HT, **4:22** ET = **5:2** HT, etc., through **5:18** ET = **5:32** HT. Beginning with **6:1** the numbering of verses in the English Bible and the Hebrew text is again the same.

<sup>2</sup> **tn** *Heb* "the River" (also in v. 24). This is the standard designation for the Euphrates River in biblical Hebrew.

<sup>3</sup> **tn** *Heb* "[They] were bringing tribute and were serving Solomon all the days of his life."

<sup>4</sup> **tn** *Heb* "the food of Solomon for each day was."

<sup>5</sup> **tn** As a unit of dry measure a *cor* was roughly equivalent to six bushels.

<sup>6</sup> **tn** The words "in the stall" are added for clarification; note the immediately following reference to cattle from the pasture.

<sup>7</sup> **tn** *Heb* "because." The words "his royal court was so large" are added to facilitate the logical connection with the preceding verse.

<sup>8</sup> **sn** *Tiphseh*. This was located on the Euphrates River.

<sup>9</sup> **tn** *Heb* "for he was ruling over all [the region] beyond the River, from Tiphseh to Gaza, over all the kingdoms beyond the River, and he had peace on every side all around."

<sup>10</sup> **tn** *Heb* "Judah and Israel lived securely, each one under his vine and under his fig tree, from Dan to Beer Sheba, all the days of Solomon."

<sup>11</sup> **tn** The Hebrew text has "40,000," but this is probably an inflated number (nevertheless it is followed by KJV, ASV, NASB, NRSV, TEV, CEV). Some Greek MSS of the OT and the parallel in 2 Chr 9:25 read "4,000" (cf. NAB, NIV, NCV, NLT).

<sup>12</sup> **tn** *Heb* "everyone who drew near to the table of King Solomon."

<sup>13</sup> **tn** *Heb* "barley and straw for the horses and the steeds they brought to the place which was there, each according to his measure."

<sup>14</sup> **tn** *Heb* "heart," i.e., mind. (The Hebrew term translated "heart" often refers to the mental faculties.)

<sup>15</sup> **tn** *Heb* "the wisdom of Solomon was greater than the wisdom of all the sons of the east and all the wisdom of Egypt."

<sup>16</sup> **tn** *Heb* "his name was in all the surrounding nations."

<sup>17</sup> **tn** *Heb* "spoke."

<sup>18</sup> **tn** *Heb* "he spoke about plants."

<sup>19</sup> **tn** *Heb* "he spoke about."

<sup>20</sup> **tn** *Heb* "the wisdom of Solomon."

<sup>21</sup> **sn** The verse numbers in the English Bible differ from those in the Hebrew text (*BHS*) here; **5:1-18** in the English Bible corresponds to **5:15-32** in the Hebrew text. See the note at 4:21.

<sup>22</sup> **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>23</sup> **tn** *Heb* "his servants."

<sup>24</sup> **tn** *Heb* "a house for the name of the LORD." The word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

<sup>25</sup> **tn** *Heb* "because of the battles which surrounded him until the LORD placed them under the soles of his feet."

<sup>26</sup> **tn** *Heb* "Look, I am saying."



LORD<sup>1</sup> my God, as the LORD instructed my father David, ‘Your son, whom I will put on your throne in your place, is the one who will build a temple to honor me.’<sup>2</sup> **5:6** So now order some cedars of Lebanon to be cut for me. My servants will work with your servants. I will pay your servants whatever you say is appropriate, for you know that we have no one among us who knows how to cut down trees like the Sidonians.”

**5:7** When Hiram heard Solomon’s message, he was very happy. He said, “The LORD is worthy of praise today because he<sup>3</sup> has given David a wise son to rule over this great nation.” **5:8** Hiram then sent this message to Solomon: “I received<sup>4</sup> the message you sent to me. I will give you all the cedars and evergreens you need.<sup>5</sup> **5:9** My servants will bring the timber down from Lebanon to the sea. I will send it by sea in raft-like bundles to the place you designate.<sup>6</sup> There I will separate the logs<sup>7</sup> and you can carry them away. In exchange you will supply the food I need for my royal court.”<sup>8</sup>

**5:10** So Hiram supplied the cedars and evergreens Solomon needed,<sup>9</sup> **5:11** and Solomon supplied Hiram annually with 20,000 cors<sup>10</sup> of wheat as provision for his royal court,<sup>11</sup> as well as 120,000 gallons<sup>12</sup> of pure<sup>13</sup> olive oil.<sup>14</sup> **5:12** So the LORD gave Solomon wisdom, as he had promised him. And Hiram and Solomon were at peace and made a treaty.<sup>15</sup>

**5:13** King Solomon conscripted<sup>16</sup> work crews<sup>17</sup> from throughout Israel, 30,000 men in all. **5:14** He sent them to Lebanon in shifts of 10,000 men per month. They worked in Lebanon for one month, and then spent two months at home. Adoniram was supervisor of<sup>18</sup> the work crews. **5:15** Solomon also had 70,000 common laborers<sup>19</sup> and 80,000 stonecutters<sup>20</sup> in the hills, **5:16** besides 3,300<sup>21</sup> officials who supervised the workers.<sup>22</sup> **5:17** By royal order<sup>23</sup> they supplied large valuable stones in order to build the temple’s foundation with chiseled stone. **5:18** Solomon’s and Hiram’s construction workers,<sup>24</sup> along with men from Byblos,<sup>25</sup> did the chiseling and prepared the wood and stones for the building of the temple.<sup>26</sup>

### *The Building of the Temple*

**6:1** In the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon’s reign over Israel, during the month Ziv<sup>27</sup> (the second month), he began building the LORD’s temple. **6:2** The temple King Solomon built for the LORD was 90 feet<sup>28</sup> long, 30 feet<sup>29</sup> wide, and 45 feet<sup>30</sup> high. **6:3** The porch in front of the main hall of the temple was 30 feet<sup>31</sup> long, corresponding to the width of the temple. It was 15 feet<sup>32</sup> wide, extending out from the front of the temple. **6:4** He made framed windows for the temple. **6:5** He built an extension all around the walls of the temple’s main hall and holy place and constructed side rooms in it.<sup>33</sup> **6:6** The bottom floor of the extension was seven and a half feet<sup>34</sup> wide, the middle floor nine feet<sup>35</sup> wide,

<sup>1</sup> *tn* Heb “a house for the name of the LORD.” The word “name” sometimes refers to one’s reputation or honor. The “name” of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

<sup>2</sup> *tn* Heb “a house for my name.” The word “name” sometimes refers to one’s reputation or honor. The “name” of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

<sup>3</sup> *tn* Or “Blessed be the LORD today, who....”

<sup>4</sup> *tn* Heb “heard.”

<sup>5</sup> *tn* Heb “I will satisfy all your desire with respect to cedar wood and with respect to the wood of evergreens.”

<sup>6</sup> *tn* Heb “I will place them [on? as?] rafts in the sea to the place where you designate to me.” This may mean he would send them by raft, or that he would tie them in raft-like bundles, and have ships tow them down to an Israelite port.

<sup>7</sup> *tn* Heb “smash them,” i.e., untie the bundles.

<sup>8</sup> *tn* Heb “as for you, you will satisfy my desire by giving food for my house.”

<sup>9</sup> *tn* Heb “and Hiram gave to Solomon cedar wood and the wood of evergreens, all his desire.”

<sup>10</sup> *sn* As a unit of dry measure a cor was roughly equivalent to six bushels.

<sup>11</sup> *tn* Heb “his house.”

<sup>12</sup> *tc* The Hebrew text has “twenty cors,” but the ancient Greek version and the parallel text in 2 Chr 2:10 read “twenty thousand baths.”

*sn* A bath was a liquid measure roughly equivalent to six gallons (about 22 liters), so this was a quantity of about 120,000 gallons (440,000 liters).

<sup>13</sup> *tn* Or “pressed.”

<sup>14</sup> *tn* Heb “and Solomon supplied Hiram with twenty thousand cors of wheat...pure olive oil. So Solomon would give to Hiram year by year.”

<sup>15</sup> *tn* Heb “a covenant,” referring to a formal peace treaty or alliance.

<sup>16</sup> *tn* Heb “raised up.”

<sup>17</sup> *sn* Work crews. This Hebrew word (מַסָּ, *mas*) refers to a group of laborers conscripted for royal or public service.

<sup>18</sup> *tn* Heb “was over.”

<sup>19</sup> *tn* Heb “carriers of loads.”

<sup>20</sup> *tn* Heb “cutters” (probably of stones).

<sup>21</sup> *tc* Some Greek mss of the OT read “3,600”; cf. 2 Chr 2:2, 18 and NLT.

<sup>22</sup> *tn* Heb “besides thirty-three hundred from the officials of Solomon’s governors who were over the work, the ones ruling over the people, the ones doing the work.”

<sup>23</sup> *tn* Heb “and the king commanded.”

<sup>24</sup> *tn* Heb “builders.”

<sup>25</sup> *tn* Heb “the Gebalites.” The reading is problematic and some emend to a verb form meaning “set the borders.”

<sup>26</sup> *tc* The LXX includes the words “for three years.”

<sup>27</sup> *sn* During the month Ziv. This would be April-May, 966 B.C. by modern reckoning.

<sup>28</sup> *tn* Heb “sixty cubits.” A cubit was a unit of measure roughly equivalent to 18 inches or 45 cm. Measurements in vv. 2-10 have been converted to feet in the translation for clarity.

<sup>29</sup> *tn* Heb “twenty cubits.”

<sup>30</sup> *tn* Heb “thirty cubits.”

<sup>31</sup> *tn* Heb “twenty cubits.”

<sup>32</sup> *tn* Heb “ten cubits.”

<sup>33</sup> *tn* Heb “and he built on the wall of the temple an extension all around, the walls of the temple all around, for the main hall and for the holy place, and he made side rooms all around.”

<sup>34</sup> *tn* Heb “five cubits.”

<sup>35</sup> *tn* Heb “six cubits.”

and the third floor ten and a half<sup>1</sup> feet wide. He made ledges<sup>2</sup> on the temple's outer walls so the beams would not have to be inserted into the walls.<sup>3</sup> **6:7** As the temple was being built, only stones shaped at the quarry<sup>4</sup> were used; the sound of hammers, pickaxes, or any other iron tool was not heard at the temple while it was being built. **6:8** The entrance to the bottom<sup>5</sup> level of side rooms was on the south side of the temple; stairs went up<sup>6</sup> to the middle floor and then on up to the third<sup>7</sup> floor. **6:9** He finished building the temple<sup>8</sup> and covered it<sup>9</sup> with rafters<sup>10</sup> and boards made of cedar.<sup>11</sup> **6:10** He built an extension all around the temple; it was seven and a half feet high<sup>12</sup> and it was attached to the temple by cedar beams.

**6:11**<sup>13</sup> The LORD said<sup>14</sup> to Solomon: **6:12** "As for this temple you are building, if you follow<sup>15</sup> my rules, observe<sup>16</sup> my regulations, and obey all my commandments,<sup>17</sup> I will fulfill through you the promise I made to your father David.<sup>18</sup> **6:13** I will live among the Israelites and will not abandon my people Israel."

**6:14** So Solomon finished building the temple.<sup>19</sup> **6:15** He constructed the walls inside the temple with cedar planks; he paneled the inside with wood from the floor of the temple to the rafters<sup>20</sup> of the ceiling. He covered the temple floor with boards made from the wood of evergreens. **6:16** He built a wall 30 feet in from the rear of the temple as a partition for an inner sanctuary that would be the most holy place.<sup>21</sup>

<sup>1</sup> tn Heb "seven cubits."

<sup>2</sup> tn Or "offsets" (ASV, NAB, NASB, NRSV); NIV "offset ledges."

<sup>3</sup> tn Heb "so that [the beams] would not have a hold in the walls of the temple."

<sup>4</sup> tn Heb "finished stone of the quarry," i.e., stones chiseled and shaped at the time they were taken out of the quarry.

<sup>5</sup> tc The Hebrew text has "middle," but the remainder of the verse suggests this is an error.

<sup>6</sup> tn Heb "by stairs they went up." The word translated "stairs" occurs only here. Other options are "trapdoors" or "ladders."

<sup>7</sup> tc The translation reads with a few medieval Hebrew MSS, the Syriac Peshitta, and Vulgate השלישית (*hashelishit*, "the third") rather than MT השלשים (*hashelishim*, "the thirty").

<sup>8</sup> tn Heb "built the house and completed it."

<sup>9</sup> tn Heb "the house."

<sup>10</sup> tn The word occurs only here; the precise meaning is uncertain.

<sup>11</sup> tn Heb "and rows with cedar wood."

<sup>12</sup> tn Heb "five cubits." This must refer to the height of each floor or room.

<sup>13</sup> tc The LXX lacks vv. 11-14.

<sup>14</sup> tn Heb "the word of the LORD was."

<sup>15</sup> tn Heb "walk in."

<sup>16</sup> tn Heb "do."

<sup>17</sup> tn Heb "and keep all my commandments by walking in them."

<sup>18</sup> tn Heb "I will establish my word with you which I spoke to David your father."

<sup>19</sup> tn Heb "built the house and completed it."

<sup>20</sup> tc The MT reads קירות (*qirrot*, "walls"), but this should be emended to קורות (*qorot*, "rafters"). See BDB 900 s.v. קורה.

<sup>21</sup> tn Heb "He built twenty cubits from the rear areas of the temple with cedar planks from the floor to the walls, and he built it on the inside for an inner sanctuary, for a holy place of holy places."

He paneled the wall with cedar planks from the floor to the rafters.<sup>22</sup> **6:17** The main hall in front of the inner sanctuary was 60 feet long.<sup>23</sup> **6:18** The inside of the temple was all cedar and was adorned with carvings of round ornaments and of flowers in bloom. Everything was cedar; no stones were visible.<sup>24</sup>

**6:19** He prepared the inner sanctuary inside the temple so that the ark of the covenant of the LORD could be placed there. **6:20** The inner sanctuary was 30 feet<sup>25</sup> long, 30 feet wide, and 30 feet high. He plated it with gold,<sup>26</sup> as well as the cedar altar.<sup>27</sup> **6:21** Solomon plated the inside of the temple with gold.<sup>28</sup> He hung golden chains in front of the inner sanctuary and plated the inner sanctuary<sup>29</sup> with gold. **6:22** He plated the entire inside of the temple with gold, as well as the altar inside the inner sanctuary.<sup>30</sup>

**6:23** In the inner sanctuary he made two cherubs of olive wood; each stood 15 feet<sup>31</sup> high. **6:24** Each of the first cherub's wings was seven and a half feet long; its entire wingspan was 15 feet.<sup>32</sup> **6:25** The second cherub also had a wingspan of 15 feet; it was identical to the first in measurements and shape.<sup>33</sup> **6:26** Each cherub stood 15 feet high.<sup>34</sup> **6:27** He put the cherubs in the inner sanctuary of the temple.<sup>35</sup> Their wings were spread out. One of the first cherub's wings touched one wall and one of the other cherub's wings touched the opposite wall. The first cherub's other wing touched the second cherub's other wing in the middle of the room.<sup>36</sup> **6:28** He plated the cherubs with gold.

<sup>22</sup> tc The MT has קלעים (*qela'im*, "curtains"), but this should be emended to קורות (*qorot*, "rafters"). See BDB 900 s.v. קורה.

<sup>23</sup> tn Heb "and the house was forty cubits, that is, the main hall before it."

<sup>24</sup> tn Heb "Cedar was inside the temple, carvings of gourds (i.e., gourd-shaped ornaments) and opened flowers; the whole was cedar, no stone was seen."

<sup>25</sup> tn Heb "twenty cubits" (this measurement occurs three times in this verse).

<sup>26</sup> tn Heb "with plated gold" (or perhaps, "with pure gold").

<sup>27</sup> tn Heb "he plated [the] altar of cedar."

<sup>28</sup> tn Heb "with plated gold" (or perhaps, "with pure gold").

<sup>29</sup> tn Heb "it."

<sup>30</sup> tn Heb "all the temple he plated with gold until all the temple was finished; and the whole altar which was in the inner sanctuary he plated with gold."

<sup>31</sup> tn Heb "ten cubits" (a cubit was a unit of measure roughly equivalent to 18 inches or 45 cm).

<sup>32</sup> tn Heb "The first wing of the [one] cherub was five cubits, and the second wing of the cherub was five cubits, ten cubits from the tips of his wings to the tips of his wings."

<sup>33</sup> tn Heb "and the second cherub was ten cubits, the two cherubs had one measurement and one shape."

<sup>34</sup> tn Heb "the height of the first cherub was ten cubits; and so was the second cherub."

<sup>35</sup> tn Heb "in the midst of the inner house," i.e., in the inner sanctuary.

<sup>36</sup> tn Heb "and their wings were in the middle of the room, touching wing to wing."

6:29 On all the walls around the temple, inside and out,<sup>1</sup> he carved<sup>2</sup> cherubs, palm trees, and flowers in bloom. 6:30 He plated the floor of the temple with gold, inside and out.<sup>3</sup> 6:31 He made doors of olive wood at the entrance to the inner sanctuary; the pillar on each doorpost was five-sided.<sup>4</sup> 6:32 On the two doors made of olive wood he carved<sup>5</sup> cherubs, palm trees, and flowers in bloom, and he plated them with gold.<sup>6</sup> He plated the cherubs and the palm trees with hammered gold.<sup>7</sup> 6:33 In the same way he made doorposts of olive wood for the entrance to the main hall, only with four-sided pillars.<sup>8</sup> 6:34 He also made<sup>9</sup> two doors out of wood from evergreens; each door had two folding leaves.<sup>10</sup> 6:35 He carved cherubs, palm trees, and flowers in bloom and plated them with gold, leveled out over the carvings. 6:36 He built the inner courtyard with three rows of chiseled stones and a row of cedar beams.

6:37 In the month Ziv<sup>11</sup> of the fourth year of Solomon's reign<sup>12</sup> the foundation was laid for the LORD's temple. 6:38 In the eleventh year, in the month Bul<sup>13</sup> (the eighth month) the temple was completed in accordance with all its specifications and blueprints. It took seven years to build.<sup>14</sup>

### *The Building of the Royal Palace*

7:1 Solomon took thirteen years to build his palace.<sup>15</sup> 7:2 He named<sup>16</sup> it "The Palace of the Lebanon Forest";<sup>17</sup> it was 150 feet<sup>18</sup> long, 75

feet<sup>19</sup> wide, and 45 feet<sup>20</sup> high. It had four rows of cedar pillars and cedar beams above the pillars. 7:3 The roof above the beams supported by the pillars was also made of cedar; there were forty-five beams, fifteen per row. 7:4 There were three rows of windows arranged in sets of three.<sup>21</sup> 7:5 All of the entrances<sup>22</sup> were rectangular in shape<sup>23</sup> and they were arranged in sets of three.<sup>24</sup> 7:6 He made a colonnade<sup>25</sup> 75 feet<sup>26</sup> long and 45 feet<sup>27</sup> wide. There was a porch in front of this and pillars and a roof in front of the porch.<sup>28</sup> 7:7 He also made a throne room, called "The Hall of Judgment," where he made judicial decisions.<sup>29</sup> It was paneled with cedar from the floor to the rafters.<sup>30</sup> 7:8 The palace where he lived was constructed in a similar way.<sup>31</sup> He also constructed a palace like this hall for Pharaoh's daughter, whom he had married.<sup>32</sup> 7:9 All of these were built with the best<sup>33</sup> stones, chiseled to the right size<sup>34</sup> and cut with a saw on all sides,<sup>35</sup> from the foundation to the edge of the roof<sup>36</sup> and from the outside to the great courtyard. 7:10 The foundation was made of large valuable stones, measuring either 15 feet or

<sup>1</sup> **sn** *Inside and out* probably refers to the inner and outer rooms within the building.

<sup>2</sup> **tn** *Heb* "carved engravings of carvings."

<sup>3</sup> **sn** *Inside and out* probably refers to the inner and outer rooms within the building.

<sup>4</sup> **tn** *Heb* "the pillar, doorposts, a fifth part" (the precise meaning of this description is uncertain).

<sup>5</sup> **tn** *Heb* "carved carvings of."

<sup>6</sup> **tn** *Heb* "he plated [with] gold" (the precise object is not stated).

<sup>7</sup> **tn** *Heb* "and he hammered out the gold on the cherubs and the palm trees."

<sup>8</sup> **tn** *Heb* "and so he did at the entrance of the main hall, doorposts of olive wood, from a fourth."

<sup>9</sup> **tn** The words "he also made" are added for stylistic reasons.

<sup>10</sup> **tc** *Heb* "two of the leaves of the first door were folding, and two of the leaves of the second door were folding." In the second half of the description, the MT has קלעים (q<sup>l</sup>la'im, "curtains"), but this is surely a corruption of קלעים (ts<sup>l</sup>la'im, "leaves") which appears in the first half of the statement.

<sup>11</sup> **sn** *In the month Ziv*. This would be April-May, 966 b.c. by modern reckoning.

<sup>12</sup> **tn** The words "of Solomon's reign" are added for clarification. See v. 1.

<sup>13</sup> **sn** *In the month Bul*. This would be October-November 959 b.c. in modern reckoning.

<sup>14</sup> **tn** *Heb* "he built it in seven years."

<sup>15</sup> **tn** *Heb* "His house Solomon built in thirteen years and he completed all his house."

<sup>16</sup> **tn** *Heb* "he built."

<sup>17</sup> **sn** *The Palace of the Lebanon Forest*. This name was appropriate because of the large amount of cedar, undoubtedly brought from Lebanon, used in its construction. The cedar pillars in the palace must have given it the appearance of a forest.

<sup>18</sup> **tn** *Heb* "one hundred cubits."

<sup>19</sup> **tn** *Heb* "fifty cubits."

<sup>20</sup> **tn** *Heb* "thirty cubits."

<sup>21</sup> **tn** *Heb* "and framed [windows in] three rows, and opening to opening three times." The precise meaning of this description is uncertain. Another option might be, "overhung [in] three rows." This might mean they were positioned high on the walls.

<sup>22</sup> **tn** *Heb* "all of the doors and doorposts."

<sup>23</sup> **sn** *Rectangular in shape*. That is, rather than arched.

<sup>24</sup> **tn** *Heb* "and all the entrances and the doorposts [had] four frames, and in front of opening to opening three times" (the precise meaning of the description is uncertain).

<sup>25</sup> **tn** *Heb* "a porch of pillars."

<sup>26</sup> **tn** *Heb* "fifty cubits."

<sup>27</sup> **tn** *Heb* "thirty cubits."

<sup>28</sup> **tn** *Heb* "and a porch was in front of them (i.e., the aforementioned pillars) and pillars and a roof in front of them (i.e., the aforementioned pillars and porch)." The precise meaning of the term translated "roof" is uncertain; it occurs only here and in Ezek 41:25-26.

<sup>29</sup> **tn** *Heb* "and a porch for the throne, where he was making judicial decisions, the Porch of Judgment, he made."

<sup>30</sup> **tc** The Hebrew text reads, "from the floor to the floor." The second occurrence of the term הַקְרָקָה (haqqarqa', "the floor") is probably an error; one should emend to הַקְרָוֹת (haqqorot, "the rafters"). See 6:16.

<sup>31</sup> **tn** *Heb* "and his house where he lived, the other court [i.e., as opposed to the great court], separated from the house belonging to the hall, was like this work [i.e., this style of architecture]."

<sup>32</sup> **tn** *Heb* "and a house he was making for the daughter of Pharaoh, whom Solomon had taken, like this porch."

<sup>33</sup> **tn** Or "valuable" (see 5:17).

<sup>34</sup> **tn** *Heb* "according to the measurement of chiseled [stone]."

<sup>35</sup> **tn** *Heb* "inside and out."

<sup>36</sup> **tn** The precise meaning of the Hebrew word מַבְרֹת (m<sup>l</sup>fakhot) is uncertain, but it is clear that the referent stands in opposition to the foundation.

12 feet.<sup>1</sup> **7:11** Above the foundation<sup>2</sup> the best<sup>3</sup> stones, chiseled to the right size,<sup>4</sup> were used along with cedar. **7:12** Around the great courtyard were three rows of chiseled stones and one row of cedar beams, like the inner courtyard of the LORD's temple and the hall of the palace.<sup>5</sup>

*Solomon Commissions Hiram to Supply the Temple*

**7:13** King Solomon sent for Hiram<sup>6</sup> of Tyre.<sup>7</sup> **7:14** He was the son of a widow from the tribe of Naphtali,<sup>8</sup> and his father was a craftsman in bronze from Tyre. He had the skill and knowledge<sup>9</sup> to make all kinds of works of bronze. He reported to King Solomon and did all the work he was assigned.

**7:15** He fashioned two bronze pillars; each pillar was 27 feet<sup>10</sup> high and 18 feet<sup>11</sup> in circumference. **7:16** He made two bronze tops for the pillars; each was seven-and-a-half feet high.<sup>12</sup> **7:17** The latticework on the tops of the pillars was adorned with ornamental wreaths and chains; the top of each pillar had seven groupings of ornaments.<sup>13</sup> **7:18** When he made the pillars, there were two rows of pomegranate-shaped ornaments around the latticework covering the top of each pillar.<sup>14</sup> **7:19** The tops of the two pillars in the porch were shaped like lilies and were six feet high.<sup>15</sup> **7:20** On the top of each pillar, right above the bulge beside the latticework, there were two hundred pomegranate-

shaped ornaments arranged in rows all the way around.<sup>16</sup> **7:21** He set up the pillars on the porch in front of the main hall. He erected one pillar on the right<sup>17</sup> side and called it Yakin;<sup>18</sup> he erected the other pillar on the left<sup>19</sup> side and called it Boaz.<sup>20</sup> **7:22** The tops of the pillars were shaped like lilies. So the construction of the pillars was completed.

**7:23** He also made the large bronze basin called "The Sea."<sup>21</sup> It measured 15 feet<sup>22</sup> from rim to rim, was circular in shape, and stood seven-and-a-half feet<sup>23</sup> high. Its circumference was 45 feet.<sup>24</sup> **7:24** Under the rim all the way around it<sup>25</sup> were round ornaments<sup>26</sup> arranged in settings 15 feet long.<sup>27</sup> The ornaments were in two rows and had been cast with "The Sea."<sup>28</sup> **7:25** "The Sea" stood on top of twelve bulls. Three faced northward, three westward, three southward, and three eastward. "The Sea" was placed on top of them, and they all faced outward.<sup>29</sup> **7:26** It was four fingers thick and its rim was like that of a cup shaped like a lily blossom. It could hold about 12,000 gallons.<sup>30</sup>

**7:27** He also made ten bronze movable stands. Each stand was six feet<sup>31</sup> long, six feet<sup>32</sup> wide, and four-and-a-half feet<sup>33</sup> high. **7:28** The stands were constructed with frames between the joints. **7:29** On these frames and joints were ornamental lions, bulls, and cherubs. Under the

<sup>1</sup> **tn** Heb "stones of ten cubits and stones of eight cubits" (it is unclear exactly what dimension is being measured). If both numbers refer to the length of the stones (cf. NCV, CEV, NLT), then perhaps stones of two different sizes were used in some alternating pattern.

<sup>2</sup> **tn** Heb "on top," or "above."

<sup>3</sup> **tn** Or "valuable" (see 5:17).

<sup>4</sup> **tn** Heb "according to the measurement of chiseled [stone]."

<sup>5</sup> **tn** Or "the porch of the temple."

<sup>6</sup> **tn** Heb "King Solomon sent and took Hiram from Tyre." In 2 Chr 2:13 (MT v. 12) and 4:11, 16 his name is spelled "Hiram."

<sup>7</sup> **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>8</sup> **tn** 2 Chr 2:14 (13 HT) says "from the daughters of Dan."

<sup>9</sup> **tn** Heb "he was filled with the skill, understanding, and knowledge."

<sup>10</sup> **tn** Heb "eighteen cubits."

<sup>11</sup> **tn** Heb "twelve cubits."

<sup>12</sup> **tn** Heb "two capitals he made to place on the tops of the pillars, cast in bronze; five cubits was the height of the first capital, and five cubits was the height of the second capital."

<sup>13</sup> **tn** Heb "there were seven for the first capital, and seven for the second capital."

<sup>14</sup> **tn** Heb "he made the pillars, and two rows surrounding one latticework to cover the capitals which were on top of the pomegranates, and so he did for the second latticework." The translation supplies "pomegranates" after "two rows," and understands "pillars," rather than "pomegranates," to be the correct reading after "on top of." The latter change finds support from many Hebrew mss and the ancient Greek version.

<sup>15</sup> **tn** Heb "the capitals which were on the top of the pillars were the work of lilies, in the porch, four cubits." It is unclear exactly what dimension is being measured.

<sup>16</sup> **tn** Heb "and the capitals on the two pillars, also above, close beside the bulge which was beside the latticework, two hundred pomegranates in rows around, on the second capital." The precise meaning of the word translated "bulge" is uncertain.

<sup>17</sup> **tn** Or "south."

<sup>18</sup> **tn** The name "Yakin" appears to be a verbal form and probably means, "he establishes."

<sup>19</sup> **tn** Or "north."

<sup>20</sup> **sn** The meaning of the name Boaz is uncertain. For various proposals, see BDB 126-27 s.v. בּוֹאֵז. One attractive option is to revocalize the name as בּוֹזֵז ("be'oz, "in strength") and to understand it as completing the verbal form on the first pillar. Taking the words together and reading from right to left, one can translate the sentence, "he establishes [it] in strength."

<sup>21</sup> **tn** Heb "He made the sea, cast."

**sn** This large basin that was mounted on twelve bronze bulls and contained water for the priests to bathe themselves (2 Chr 4:6; cf. Exod 30:17-21).

<sup>22</sup> **tn** Heb "ten cubits."

<sup>23</sup> **tn** Heb "five cubits."

<sup>24</sup> **tn** Heb "and a measuring line went around it thirty cubits all around."

<sup>25</sup> **tn** Heb "The Sea." The proper noun has been replaced by the pronoun ("it") in the translation for stylistic reasons.

<sup>26</sup> **tn** Or "gourd-shaped ornaments."

<sup>27</sup> **tn** Heb "ten cubits surrounding the sea all around." The precise meaning of this description is uncertain.

<sup>28</sup> **tn** Heb "the gourd-shaped ornaments were in two rows, cast in its casting."

<sup>29</sup> **tn** Heb "all their hindquarters were toward the inside."

<sup>30</sup> **tn** Heb "two thousand baths" (a bath was a liquid measure roughly equivalent to six gallons).

<sup>31</sup> **tn** Heb "four cubits."

<sup>32</sup> **tn** Heb "four cubits."

<sup>33</sup> **tn** Heb "three cubits."

lions and bulls were decorative wreaths.<sup>1</sup> 7:30 Each stand had four bronze wheels with bronze axles and four supports. Under the basin the supports were fashioned on each side with wreaths.<sup>2</sup> 7:31 Inside the stand was a round opening that was a foot-and-a-half deep; it had a support that was two and one-quarter feet long.<sup>3</sup> On the edge of the opening were carvings in square frames.<sup>4</sup> 7:32 The four wheels were under the frames and the cross-bars of the axles were connected to the stand. Each wheel was two and one-quarter feet<sup>5</sup> high. 7:33 The wheels were constructed like chariot wheels; their crossbars, rims, spokes, and hubs were made of cast metal. 7:34 Each stand had four supports, one per side projecting out from the stand.<sup>6</sup> 7:35 On top of each stand was a round opening three-quarters of a foot deep;<sup>7</sup> there were also supports and frames on top of the stands. 7:36 He engraved ornamental cherubs, lions, and palm trees on the plates of the supports and frames wherever there was room,<sup>8</sup> with wreaths<sup>9</sup> all around. 7:37 He made the ten stands in this way. All of them were cast in one mold and were identical in measurements and shape.

7:38 He also made ten bronze basins, each of which could hold about 240 gallons.<sup>10</sup> Each basin was six feet in diameter;<sup>11</sup> there was one basin for each stand. 7:39 He put five basins on the south side of the temple and five on the north side. He put “The Sea” on the south side, in the southeast corner.

7:40 Hiram also made basins, shovels, and bowls. He<sup>12</sup> finished all the work on the LORD’s temple he had been assigned by King Solomon.<sup>13</sup> 7:41 He made<sup>14</sup> the two pillars, the two

bowl-shaped tops of the pillars, the latticework for the bowl-shaped tops of the two pillars, 7:42 the four hundred pomegranate-shaped ornaments for the latticework of the two pillars (each latticework had two rows of these ornaments at the bowl-shaped top of the pillar), 7:43 the ten movable stands with their ten basins, 7:44 the big bronze basin called “The Sea” with its twelve bulls underneath,<sup>15</sup> 7:45 and the pots, shovels, and bowls. All these items King Solomon assigned Hiram to make for the LORD’s temple<sup>16</sup> were made from polished bronze. 7:46 The king had them cast in earth foundries<sup>17</sup> in the region of the Jordan between Succoth and Zarethan. 7:47 Solomon left all these items unweighed; there were so many of them they did not weigh the bronze.<sup>18</sup>

7:48 Solomon also made all these items for the LORD’s temple: the gold altar, the gold table on which was kept the Bread of the Presence,<sup>19</sup> 7:49 the pure gold lampstands at the entrance to the inner sanctuary (five on the right and five on the left), the gold flower-shaped ornaments, lamps, and tongs, 7:50 the pure gold bowls, trimming shears, basins, pans, and censers, and the gold door sockets for the inner sanctuary (the most holy place) and for the doors of the main hall of the temple. 7:51 When King Solomon finished constructing the LORD’s temple, he<sup>20</sup> put the holy items that belonged to his father David (the silver, gold, and other articles) in the treasuries of the LORD’s temple.

### *Solomon Moves the Ark into the Temple*

8:1<sup>21</sup> Then Solomon convened in Jerusalem<sup>22</sup> Israel’s elders, all the leaders of the Israelite tribes and families, so they could witness the transferal of the ark of the LORD’s covenant from the City of David (that is, Zion).<sup>23</sup> 8:2 All the men of Israel assembled before King Solo-

<sup>1</sup> **tn** The precise meaning of these final words is uncertain. A possible literal translation would be, “wreaths, the work of descent.”

<sup>2</sup> **tn** The precise meaning of this last word, translated “wreaths,” is uncertain.

<sup>3</sup> **tn** *Heb* “And its opening from the inside to the top and upwards [was] a cubit, and its opening was round, the work of a stand, a cubit-and-a-half.” The precise meaning of this description is uncertain.

<sup>4</sup> **tn** *Heb* “also over its opening were carvings and their frames [were] squared, not round.”

<sup>5</sup> **tn** *Heb* “a cubit-and-a-half” (a cubit was a unit of measure roughly equivalent to 18 inches or 45 cm).

<sup>6</sup> **tn** *Heb* “four shoulders to the four sides of each stand, from the stand its shoulders.” The precise meaning of the description is uncertain.

<sup>7</sup> **tn** *Heb* “and on top of the stand, a half cubit [in] height, round all around” (the meaning of this description is uncertain).

<sup>8</sup> **tn** *Heb* “according to the space of each.”

<sup>9</sup> **tn** The precise meaning of this last word, translated “wreaths,” is uncertain.

<sup>10</sup> **tn** *Heb* “forty baths” (a bath was a liquid measure roughly equivalent to six gallons).

<sup>11</sup> **tn** *Heb* “four cubits, each basin.” It is unclear which dimension is being measured.

<sup>12</sup> **tn** *Heb* “Hiram.” The proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.

<sup>13</sup> **tn** *Heb* “Hiram finished doing all the work which he did for King Solomon [on] the house of the LORD.”

<sup>14</sup> **tn** The words “he made” are added for stylistic reasons.

<sup>15</sup> **tn** *Heb* “underneath ‘The Sea.’”

<sup>16</sup> **tn** *Heb* “which Hiram made for King Solomon [for] the house of the LORD.”

<sup>17</sup> **tn** Or perhaps, “molds.”

<sup>18</sup> **tn** *Heb* “Solomon left all the items, due to their very great abundance; the weight of the bronze was not sought.”

<sup>19</sup> **tn** *Heb* “the bread of the face [or presence].” Many recent English versions employ “the bread of the Presence,” although this does not convey much to the modern reader.

**sn** This bread was viewed as a perpetual offering to God and was regarded as holy. See Lev 24:5-9.

<sup>20</sup> **tn** *Heb* “Solomon.” The proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.

<sup>21</sup> **tc** The Old Greek translation includes the following words at the beginning of ch. 8: “It so happened that when Solomon finished building the Lord’s temple and his own house, after twenty years.”

<sup>22</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>23</sup> **tn** *Heb* “Then Solomon convened the elders of Israel, the heads of the tribes, the chiefs of the fathers belonging to the sons of Israel to King Solomon [in] Jerusalem to bring up the ark of the covenant of the LORD from the City of David (it is Zion).”

mon during the festival<sup>1</sup> in the month Ethanim<sup>2</sup> (the seventh month). **8:3** When all Israel's elders had arrived, the priests lifted the ark. **8:4** The priests and Levites carried the ark of the LORD, the tent of meeting,<sup>3</sup> and all the holy items in the tent.<sup>4</sup> **8:5** Now King Solomon and all the Israelites who had assembled with him went on ahead of the ark and sacrificed more sheep and cattle than could be counted or numbered.<sup>5</sup>

**8:6** The priests brought the ark of the LORD's covenant to its assigned<sup>6</sup> place in the inner sanctuary of the temple, in the most holy place, under the wings of the cherubs. **8:7** The cherubs' wings extended over the place where the ark sat; the cherubs overshadowed the ark and its poles.<sup>7</sup> **8:8** The poles were so long their ends were visible from the holy place in front of the inner sanctuary, but they could not be seen from beyond that point.<sup>8</sup> They have remained there to this very day. **8:9** There was nothing in the ark except the two stone tablets Moses had placed there in Horeb.<sup>9</sup> It was there that<sup>10</sup> the LORD made an agreement with the Israelites after he brought them out of the land of Egypt. **8:10** Once the priests left the holy place, a cloud filled the LORD's temple. **8:11** The priests could not carry out their duties<sup>11</sup> because of the cloud; the LORD's glory filled his temple.<sup>12</sup>

**8:12** Then Solomon said, "The LORD has said that he lives in thick darkness. **8:13** O LORD,<sup>13</sup> truly I have built a lofty temple for you, a place where you can live permanently." **8:14** Then the king turned around<sup>14</sup> and pronounced a blessing over the whole Israelite assembly as they stood there.<sup>15</sup> **8:15** He said, "The LORD God of Israel is worthy of praise because he has fulfilled<sup>16</sup> what he promised<sup>17</sup> my father David.

**8:16** He told David,<sup>18</sup> 'Since the day I brought my people Israel out of Egypt, I have not chosen a city from all the tribes of Israel to build a temple in which to live.<sup>19</sup> But I have chosen David to lead my people Israel.' **8:17** Now my father David had a strong desire<sup>20</sup> to build a temple to honor the LORD God of Israel.<sup>21</sup> **8:18** The LORD told my father David, 'It is right for you to have a strong desire to build a temple to honor me.'<sup>22</sup> **8:19** But you will not build the temple; your very own son will build the temple for my honor.'<sup>23</sup> **8:20** The LORD has kept the promise he made.<sup>24</sup> I have taken my father David's place and have occupied the throne of Israel, as the LORD promised. I have built this temple for the honor<sup>25</sup> of the LORD God of Israel **8:21** and set up in it a place for the ark containing the covenant the LORD made with our ancestors<sup>26</sup> when he brought them out of the land of Egypt."

### *Solomon Prays for Israel*

**8:22** Solomon stood before the altar of the LORD in front of the entire assembly of Israel and spread out his hands toward the sky.<sup>27</sup> **8:23** He prayed:<sup>28</sup> "O LORD, God of Israel, there is no god like you in heaven above or on earth below! You maintain covenantal loyalty<sup>29</sup> to your servants who obey you with sincerity.<sup>30</sup> **8:24** You have kept your word to your servant, my father David,<sup>31</sup> this very day you have fulfilled what you promised.<sup>32</sup> **8:25** Now, O LORD, God of Israel, keep the promise you made to your servant, my father David, when you said, 'You will never fail to have a successor ruling before me on the throne of Israel,<sup>33</sup> provided that your descendants watch their step and serve me as you

<sup>1</sup> *sn* The festival. This was the Feast of Tabernacles, see Lev 23:34.

<sup>2</sup> *sn* The month Ethanim. This would be September-October in modern reckoning.

<sup>3</sup> *tn* Heb "the tent of assembly."

*sn* The tent of meeting. See Exod 33:7-11.

<sup>4</sup> *tn* Heb "and they carried the ark of the LORD.... The priests and the Levites carried them."

<sup>5</sup> *tn* Heb "And King Solomon and all the assembly of Israel, those who had been gathered to him, [were] before the ark, sacrificing sheep and cattle which could not be counted or numbered because of the abundance."

<sup>6</sup> *tn* The word "assigned" is supplied in the translation for clarification.

<sup>7</sup> *sn* And its poles. These poles were used to carry the ark. See Exod 25:13-15.

<sup>8</sup> *tn* Heb "they could not be seen outside."

<sup>9</sup> *sn* Horeb is another name for Mount Sinai.

<sup>10</sup> *tn* Heb "in Horeb where."

<sup>11</sup> *tn* Heb "were not able to stand to serve."

<sup>12</sup> *tn* Heb "the house of the LORD."

<sup>13</sup> *tn* The words "O LORD" do not appear in the original text, but they are supplied for clarification; Solomon addresses the Lord in prayer at this point.

<sup>14</sup> *tn* Heb "turned his face."

<sup>15</sup> *tn* Heb "and he blessed all the assembly of Israel, and all the assembly of Israel was standing."

<sup>16</sup> *tn* The Hebrew text reads, "by his hand."

<sup>17</sup> *tn* The Hebrew text reads, "by his mouth."

<sup>18</sup> *tn* Heb "saying."

<sup>19</sup> *tn* Heb "to build a house for my name to be there."

*sn* To build a temple in which to live (Heb "to build a house for my name to be there"). In the OT, the word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

<sup>20</sup> *tn* Heb "and it was with the heart of David my father."

<sup>21</sup> *tn* Heb "to build a house for the name of the LORD God of Israel." The word "name" in the OT sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

<sup>22</sup> *tn* Heb "Because it was with your heart to build a house for my name, you did well that it was with your heart."

<sup>23</sup> *tn* Heb "your son, the one who came out of your body, he will build the temple for my name."

<sup>24</sup> *tn* Heb "his word that he spoke."

<sup>25</sup> *tn* Heb "name."

<sup>26</sup> *tn* Heb "fathers" (also in vv. 34, 40, 48, 53, 57, 58).

<sup>27</sup> *tn* Or "heaven."

<sup>28</sup> *tn* Heb "said."

<sup>29</sup> *tn* Heb "one who keeps the covenant and the loyal love." The expression is a hendiadys.

<sup>30</sup> *tn* Heb "who walk before you with all their heart."

<sup>31</sup> *tn* Heb "[you] who kept to your servant David my father that which you spoke to him."

<sup>32</sup> *tn* Heb "you spoke by your mouth and by your hand you fulfilled, as this day."

<sup>33</sup> *tn* Heb "there will not be cut off from you a man from before me sitting on the throne of Israel."

have done.<sup>1</sup> **8:26** Now, O God of Israel, may the promise you made<sup>2</sup> to your servant, my father David, be realized.<sup>3</sup>

**8:27** “God does not really live on the earth!<sup>4</sup> Look, if the sky and the highest heaven cannot contain you, how much less this temple I have built! **8:28** But respond favorably to<sup>5</sup> your servant’s prayer and his request for help, O LORD my God. Answer<sup>6</sup> the desperate prayer<sup>7</sup> your servant is presenting to you<sup>8</sup> today. **8:29** Night and day may you watch over this temple, the place where you promised you would live.<sup>9</sup> May you answer your servant’s prayer for this place.<sup>10</sup> **8:30** Respond to the request of your servant and your people Israel for this place.<sup>11</sup> Hear from inside your heavenly dwelling place<sup>12</sup> and respond favorably.<sup>13</sup>

**8:31** “When someone is accused of sinning against his neighbor and the latter pronounces a curse on the alleged offender before your altar in this temple, be willing to forgive the accused if the accusation is false.<sup>14</sup> **8:32** Listen from heaven and make a just decision about your servants’

claims. Condemn the guilty party, declare the other innocent, and give both of them what they deserve.<sup>15</sup>

**8:33** “The time will come when<sup>16</sup> your people Israel are defeated by an enemy<sup>17</sup> because they sinned against you. If they come back to you, renew their allegiance to you,<sup>18</sup> and pray for your help<sup>19</sup> in this temple. **8:34** then listen from heaven, forgive the sin of your people Israel, and bring them back to the land you gave to their ancestors.

**8:35** “The time will come when<sup>20</sup> the skies are shut up tightly and no rain falls because your people<sup>21</sup> sinned against you. When they direct their prayers toward this place, renew their allegiance to you,<sup>22</sup> and turn away from their sin because you punish<sup>23</sup> them, **8:36** then listen from heaven and forgive the sin of your servants, your people Israel. Certainly<sup>24</sup> you will then teach them the right way to live<sup>25</sup> and send rain on your land that you have given your people to possess.<sup>26</sup>

**8:37** “The time will come when the land suffers from a famine, a plague, blight and disease, or a locust<sup>27</sup> invasion, or when their enemy lays siege to the cities of the land,<sup>28</sup> or when some other type of plague or epidemic occurs. **8:38** When all your people Israel pray and ask for help,<sup>29</sup> as they acknowledge their pain<sup>30</sup> and spread out their hands toward this temple, **8:39** then listen from your heavenly dwelling place, forgive their sin,<sup>31</sup> and act favorably toward each

<sup>1</sup> *tn* Heb “guard their way by walking before me as you have walked before me.”

<sup>2</sup> *tn* Heb “the words that you spoke.”

<sup>3</sup> *tn* Or “prove to be reliable.”

<sup>4</sup> *tn* Heb “Indeed, can God really live on the earth?” The rhetorical question expects the answer, “Of course not,” the force of which the translation above seeks to reflect.

<sup>5</sup> *tn* Heb “turn to.”

<sup>6</sup> *tn* Heb “by listening to.”

<sup>7</sup> *tn* Heb “the loud cry and the prayer.”

<sup>8</sup> *tn* Heb “praying before you.”

<sup>9</sup> *tn* Heb “so your eyes might be open toward this house night and day, toward the place about which you said, ‘My name will be there.’”

<sup>10</sup> *tn* Heb “by listening to the prayer which your servant is praying concerning this place.”

<sup>11</sup> *tn* Heb “listen to the request of your servant and your people Israel which they are praying concerning this place.”

<sup>12</sup> *tn* Heb “and you, hear inside your dwelling place, inside heaven.” The precise nuance of the preposition אִל (‘el), used here with the verb “hear,” is unclear. One expects the preposition “from,” which appears in the parallel text in 2 Chr 6:21. The nuance “inside; among” is attested for אִל (see Gen 23:19; 1 Sam 10:22; Jer 4:3), but in each case a verb of motion is employed with the preposition, unlike 1 Kgs 8:30. The translation above (“from inside”) is based on the demands of the immediate context rather than attested usage elsewhere.

<sup>13</sup> *tn* Heb “hear and forgive.”

<sup>14</sup> *tn* Heb “and forgive the man who sins against his neighbor when one takes up against him a curse to curse him and the curse comes before your altar in this house.” In the Hebrew text the words “and forgive” conclude v. 30, but the accusative sign at the beginning of v. 31 suggests the verb actually goes with what follows in v. 31. The parallel text in 2 Chr 6:22 begins with “and if,” rather than the accusative sign. In this case “forgive” must be taken with what precedes, and v. 31 must be taken as the protasis (“if” clause) of a conditional sentence, with v. 32 being the apodosis (“then” clause) that completes the sentence.

<sup>15</sup> *sn* Be willing to forgive the accused if the accusation is false. At first it appears that Solomon is asking God to forgive the guilty party. But in v. 32 Solomon asks the LORD to discern who is guilty and innocent, so v. 31 must refer to a situation where an accusation has been made, but not yet proven. The very periphrastic translation reflects this interpretation.

<sup>15</sup> *tn* Heb “and you, hear [from] heaven and act and judge your servants by declaring the guilty to be guilty, to give his way on his head, and to declare the innocent to be innocent, to give to him according to his innocence.”

<sup>16</sup> *tn* Heb “when.” In the Hebrew text vv. 33-34 actually contain one lengthy conditional sentence, which the translation has divided into two sentences for stylistic reasons.

<sup>17</sup> *tn* Or “are struck down before an enemy.”

<sup>18</sup> *tn* Heb “confess [or perhaps, “praise”] your name.”

<sup>19</sup> *tn* Heb “and they pray and ask for help.”

<sup>20</sup> *tn* Heb “when.” In the Hebrew text vv. 35-36a actually contain one lengthy conditional sentence, which the translation has divided into two sentences for stylistic reasons.

<sup>21</sup> *tn* Heb “they”; the referent (your people) has been specified in the translation for clarity.

<sup>22</sup> *tn* Heb “confess [or perhaps, “praise”] your name.”

<sup>23</sup> *tn* The Hebrew text has “because you answer them,” as if the verb is from אָנַח (‘anah, “to answer”). However, this reference to a divine answer is premature, since the next verse asks for God to intervene in mercy. It is better to revocalize the consonantal text as אָנַחְתֶּם (ʾanemem, “you afflict them”), a Piel verb form from the homonym אָנַח (“to afflict”).

<sup>24</sup> *tn* The translation understands כִּי (ki) in an emphatic or asseverative sense.

<sup>25</sup> *tn* Heb “the good way in which they should walk.”

<sup>26</sup> *tn* Or “for an inheritance.”

<sup>27</sup> *tn* Actually two Hebrew terms appear here, both of which are usually taken as referring to locusts. Perhaps different stages of growth or different varieties are in view.

<sup>28</sup> *tn* Heb “in the land, his gates.”

<sup>29</sup> *tn* Heb “every prayer, every request for help which will be to all the people, to all your people Israel.”

<sup>30</sup> *tn* Heb “which they know, each the pain of his heart.”

<sup>31</sup> *tn* The words “their sin” are added for clarification.

one based on your evaluation of his motives.<sup>1</sup> (Indeed you are the only one who can correctly evaluate the motives of all people.)<sup>2</sup> **8:40** Then they will obey<sup>3</sup> you throughout their lifetimes as<sup>4</sup> they live on the land you gave to our ancestors.

**8:41** “Foreigners, who do not belong to your people Israel, will come from a distant land because of your reputation.<sup>5</sup> **8:42** When they hear about your great reputation<sup>6</sup> and your ability to accomplish mighty deeds,<sup>7</sup> they will come and direct their prayers toward this temple. **8:43** Then listen from your heavenly dwelling place and answer all the prayers of the foreigners.<sup>8</sup> Then all the nations of the earth will acknowledge your reputation,<sup>9</sup> obey<sup>10</sup> you like your people Israel do, and recognize that this temple I built belongs to you.<sup>11</sup>

**8:44** “When you direct your people to march out and fight their enemies,<sup>12</sup> and they direct their prayers to the LORD<sup>13</sup> toward his chosen city and this temple I built for your honor,<sup>14</sup> **8:45** then listen from heaven to their prayers for help<sup>15</sup> and vindicate them.<sup>16</sup>

**8:46** “The time will come when your people<sup>17</sup> will sin against you (for there is no one who is sinless!) and you will be angry with them and deliver them over to their enemies, who will take them as prisoners to their own land,<sup>18</sup> whether far away or close by. **8:47** When your people<sup>19</sup> come to their senses<sup>20</sup> in the land where

they are held prisoner, they will repent and beg for your mercy in the land of their imprisonment, admitting, ‘We have sinned and gone astray;<sup>21</sup> we have done evil.’ **8:48** When they return to you with all their heart and being<sup>22</sup> in the land where they are held prisoner,<sup>23</sup> and direct their prayers to you toward the land you gave to their ancestors, your chosen city, and the temple I built for your honor,<sup>24</sup> **8:49** then listen from your heavenly dwelling place to their prayers for help<sup>25</sup> and vindicate them.<sup>26</sup> **8:50** Forgive all the rebellious acts of your sinful people and cause their captors to have mercy on them.<sup>27</sup> **8:51** After all,<sup>28</sup> they are your people and your special possession<sup>29</sup> whom you brought out of Egypt, from the middle of the iron-smelting furnace.<sup>30</sup>

**8:52** “May you be attentive<sup>31</sup> to your servant’s and your people Israel’s requests for help and may you respond to all their prayers to you.<sup>32</sup> **8:53** After all,<sup>33</sup> you picked them out of all the nations of the earth to be your special possession,<sup>34</sup> just as you, O sovereign LORD, announced through your servant Moses when you brought our ancestors out of Egypt.”

**8:54** When Solomon finished presenting all these prayers and requests to the LORD, he got up from before the altar of the LORD where he had kneeled and spread out his hands toward the sky.<sup>35</sup> **8:55** When he stood up, he pronounced a blessing over the entire assembly of Israel, saying in a loud voice: **8:56** “The LORD is worthy of praise because he has made Israel his people secure<sup>36</sup> just as he promised! Not one of all the faithful promises he made through his servant

<sup>1</sup> *tn Heb* “and act and give to each one according to all his ways because you know his heart.” In the Hebrew text vv. 37-39a actually contain one lengthy conditional sentence, which the translation has divided up for stylistic reasons.

<sup>2</sup> *tn Heb* “Indeed you know, you alone, the heart of all the sons of mankind.”

<sup>3</sup> *tn Heb* “fear.”

<sup>4</sup> *tn Heb* “all the days [in] which.”

<sup>5</sup> *tn Heb* “your name.” In the OT the word “name” sometimes refers to one’s reputation or honor. The “name” of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

<sup>6</sup> *tn Heb* “your great name.” See the note on the word “reputation” in the previous verse.

<sup>7</sup> *tn Heb* “and your strong hand and your outstretched arm.”

<sup>8</sup> *tn Heb* “and do all which the foreigner calls to [i.e., “requests of”] you.”

<sup>9</sup> *tn Heb* “your name.” See the note on the word “reputation” in v. 41.

<sup>10</sup> *tn Heb* “fear.”

<sup>11</sup> *tn Heb* “that your name is called over this house which I built.” The Hebrew idiom “to call the name over” indicates ownership. See 2 Sam 12:28.

<sup>12</sup> *tn Heb* “When your people go out for battle against their enemies in the way which you send them.”

<sup>13</sup> *tn* Or perhaps “to you, O LORD.” See 2 Chr 6:34.

<sup>14</sup> *tn Heb* “your name.” See the note on the word “reputation” in v. 41.

<sup>15</sup> *tn Heb* “their prayer and their request for help.”

<sup>16</sup> *tn Heb* “and accomplish their justice.”

<sup>17</sup> *tn Heb* “they”; the referent (your people) has been specified in the translation for clarity.

<sup>18</sup> *tn Heb* “the land of the enemy.”

<sup>19</sup> *tn Heb* “they”; the referent (your people) has been specified in the translation for clarity.

<sup>20</sup> *tn* Or “stop and reflect”; *Heb* “bring back to their heart.”

<sup>21</sup> *tn* Or “done wrong.”

<sup>22</sup> *tn* Or “soul.”

<sup>23</sup> *tn Heb* “in the land of their enemies.”

<sup>24</sup> *tn Heb* “your name.” See the note on the word “reputation” in v. 41.

<sup>25</sup> *tn Heb* “their prayer and their request for help.”

<sup>26</sup> *tn Heb* “and accomplish their justice.”

<sup>27</sup> *tn Heb* “and forgive your people who have sinned against you, [forgive] all their rebellious acts by which they rebelled against you, and grant them mercy before their captors so they will show them mercy.”

<sup>28</sup> *tn* Or “for.”

<sup>29</sup> *tn Heb* “inheritance.”

<sup>30</sup> *tn* The Hebrew term כּוּר (*kur*, “furnace,” cf. Akkadian *kūru*) is a metaphor for the intense heat of purification. A כּוּר was not a source of heat but a crucible (“iron-smelting furnace”) in which precious metals were melted down and their impurities burned away (see I. Cornelius, *NIDOTTE* 2:618-19). Thus Egypt served not as a place of punishment for the Israelites, but as a place of refinement to bring Israel to a place of submission to divine sovereignty.

<sup>31</sup> *sn* From the middle of the iron-smelting furnace. The metaphor of a furnace suggests fire and heat and is an apt image to remind the people of the suffering they endured while slaves in Egypt.

<sup>32</sup> *tn Heb* “May your eyes be open.”

<sup>33</sup> *tn Heb* “to listen to them in all their calling out to you.”

<sup>34</sup> *tn* Or “For.”

<sup>35</sup> *tn Heb* “your inheritance.”

<sup>36</sup> *tn* Or “toward heaven.”

<sup>37</sup> *tn Heb* “he has given a resting place to his people Israel.”



Moses is left unfulfilled!<sup>1</sup> **8:57** May the LORD our God be with us, as he was with our ancestors. May he not abandon us or leave us. **8:58** May he make us submissive,<sup>2</sup> so we can follow all his instructions<sup>3</sup> and obey<sup>4</sup> the commandments, rules, and regulations he commanded our ancestors. **8:59** May the LORD our God be constantly aware of these requests of mine I have presented to him,<sup>5</sup> so that he might vindicate<sup>6</sup> his servant and his people Israel as the need arises. **8:60** Then<sup>7</sup> all the nations of the earth will recognize that the LORD is the only genuine God.<sup>8</sup> **8:61** May you demonstrate whole-hearted devotion to the LORD our God<sup>9</sup> by following<sup>10</sup> his rules and obeying<sup>11</sup> his commandments, as you are presently doing.<sup>12</sup>

### *Solomon Dedicates the Temple*

**8:62** The king and all Israel with him were presenting sacrifices to the LORD. **8:63** Solomon offered as peace offerings<sup>13</sup> to the LORD 22,000 cattle and 120,000 sheep. Then the king and all the Israelites dedicated the LORD's temple. **8:64** That day the king consecrated the middle of the courtyard that is in front of the LORD's temple. He offered there burnt sacrifices, grain offerings, and the fat from the peace offerings, because the bronze altar that stood before the LORD was too small to hold all these offerings.<sup>14</sup> **8:65** At that time Solomon and all Israel with him celebrated a festival before the LORD our God for two entire weeks. This great assembly included people from all over the land, from Lebo Hamath in the north to the Stream of Egypt<sup>15</sup> in the south. **8:66** On the fifteenth day after the festival started,<sup>17</sup> he dismissed the people. They asked God to

empower the king<sup>18</sup> and then went to their homes, happy and content<sup>19</sup> because of all the good the LORD had done for his servant David and his people Israel.

### *The Lord Gives Solomon a Promise and a Warning*

**9:1** After Solomon finished building the LORD's temple, the royal palace, and all the other construction projects he had planned,<sup>20</sup> **9:2** the LORD appeared to Solomon a second time, in the same way he had appeared to him at Gibeon.<sup>21</sup> **9:3** The LORD said to him, "I have answered<sup>22</sup> your prayer and your request for help that you made to me. I have consecrated this temple you built by making it my permanent home;<sup>23</sup> I will be constantly present there.<sup>24</sup> **9:4** You must serve me with integrity and sincerity, just as your father David did. Do everything I commanded and obey my rules and regulations.<sup>25</sup> **9:5** Then I will allow your dynasty to rule over Israel permanently,<sup>26</sup> just as I promised your father David, 'You will not fail to have a successor on the throne of Israel.'<sup>27</sup>

**9:6** "But if you or your sons ever turn away from me, fail to obey the regulations and rules I instructed you to keep,<sup>28</sup> and decide to serve and worship other gods,<sup>29</sup> **9:7** then I will remove Israel from the land<sup>30</sup> I have given them, I will abandon this temple I have consecrated with my presence,<sup>31</sup> and Israel will be mocked and ridiculed<sup>32</sup> among all the nations. **9:8** This temple

<sup>1</sup> **tn** Heb "not one word from his entire good word he spoke by Moses his servant has fallen."

<sup>2</sup> **tn** Heb "to bend our hearts toward him." The infinitive is subordinate to the initial prayer, "may the LORD our God be with us." The Hebrew term *לֵבָב* (*levav*, "heart") here refers to the people's volition and will.

<sup>3</sup> **tn** Heb "to walk in all his ways."

<sup>4</sup> **tn** Heb "keep."

<sup>5</sup> **tn** Heb "May these words of mine, which I have requested before the LORD, be near the LORD our God day and night."

<sup>6</sup> **tn** Heb "accomplish the justice of."

<sup>7</sup> **tn** Heb "so that."

<sup>8</sup> **tn** Heb "the LORD, he is the God, there is no other."

<sup>9</sup> **tn** Heb "may your hearts be complete with the LORD our God."

<sup>10</sup> **tn** Heb "walking in."

<sup>11</sup> **tn** Heb "keeping."

<sup>12</sup> **tn** Heb "as this day."

<sup>13</sup> **tn** Or "tokens of peace"; NIV, TEV "fellowship offerings."

<sup>14</sup> **tn** Heb "to hold the burnt sacrifices, grain offerings, and the fat of the peace offerings."

<sup>15</sup> **tn** Or "the Wadi of Egypt" (NAB, NIV, NRSV); CEV "the Egyptian Gorge."

<sup>16</sup> **tn** Heb "Solomon held at that time the festival, and all Israel was with him, a great assembly from Lebo Hamath to the Stream of Egypt, before the LORD our God for seven days and seven days, fourteen days."

<sup>17</sup> **tn** Heb "on the eighth day" (that is, the day after the second seven-day sequence).

<sup>18</sup> **tn** Heb "they blessed the king."

<sup>19</sup> **tn** Heb "good of heart."

<sup>20</sup> **tn** Heb "and all the desire of Solomon which he wanted to do."

<sup>21</sup> **sn** In the same way he had appeared to him at Gibeon. See 1 Kgs 3:5.

<sup>22</sup> **tn** Heb "I have heard."

<sup>23</sup> **tn** Heb "by placing my name there perpetually" (or perhaps, "forever").

<sup>24</sup> **tn** Heb "and my eyes and my heart will be there all the days."

<sup>25</sup> **tn** Heb "As for you, if you walk before me, as David your father walked, in integrity of heart and in uprightness, by doing all which I commanded you, [and] you keep my rules and my regulations." Verse 4 is actually a lengthy protasis ("if" section) of a conditional sentence, the apodosis ("then" section) of which appears in v. 5.

<sup>26</sup> **tn** Heb "I will establish the throne of your kingdom over Israel forever."

<sup>27</sup> **tn** Heb "there will not be cut off from you a man from upon the throne of Israel."

<sup>28</sup> **tn** Heb "which I placed before you."

<sup>29</sup> **tn** Heb "and walk and serve other gods and bow down to them."

<sup>30</sup> **tn** Heb "I will cut off Israel from upon the surface of the land."

<sup>31</sup> **tn** Heb "and the temple which I consecrated for my name I will send away from before my face."

**sn** Instead of "I will send away," the parallel text in 2 Chr 7:20 has "I will throw away." The two verbs sound very similar in Hebrew, so the discrepancy is likely due to an oral transmissional error.

<sup>32</sup> **tn** Heb "will become a proverb and a taunt," that is, a proverbial example of destruction and an object of reproach.

will become a heap of ruins;<sup>4</sup> everyone who passes by it will be shocked and will hiss out their scorn,<sup>2</sup> saying, ‘Why did the LORD do this to this land and this temple?’<sup>9:9</sup> Others will then answer,<sup>3</sup> ‘Because they abandoned the LORD their God, who led their ancestors<sup>4</sup> out of Egypt. They embraced other gods whom they worshiped and served.<sup>5</sup> That is why the LORD has brought all this disaster down on them.’”

### *Foreign Affairs and Building Projects*

**9:10** After twenty years, during which Solomon built the LORD’s temple and the royal palace,<sup>6</sup> **9:11** King Solomon gave King Hiram of Tyre<sup>7</sup> twenty cities in the region of Galilee, because Hiram had supplied Solomon with cedars, evergreens, and all the gold he wanted. **9:12** When Hiram went out from Tyre to inspect the cities Solomon had given him, he was not pleased with them.<sup>8</sup> **9:13** Hiram asked,<sup>9</sup> “Why did you give me these cities, my friend<sup>10</sup>?” He called that area the region of Cabul, a name which it has retained to this day.<sup>11</sup> **9:14** Hiram had sent to the king 120 talents<sup>12</sup> of gold.

**9:15** Here are the details concerning the work crews<sup>13</sup> King Solomon conscripted<sup>14</sup> to build the LORD’s temple, his palace, the terrace, the wall

of Jerusalem,<sup>15</sup> and the cities of<sup>16</sup> Hazor,<sup>17</sup> Megiddo,<sup>18</sup> and Gezer. **9:16** (Pharaoh, king of Egypt, had attacked and captured Gezer. He burned it and killed the Canaanites who lived in the city. He gave it as a wedding present to his daughter, who had married Solomon.) **9:17** Solomon built up Gezer, lower Beth Horon, **9:18** Baalath, Tadmor in the wilderness,<sup>19</sup> **9:19** all the storage cities that belonged to him,<sup>20</sup> and the cities where chariots and horses were kept.<sup>21</sup> He built whatever he wanted in Jerusalem, Lebanon, and throughout his entire kingdom.<sup>22</sup> **9:20** Now several non-Israelite peoples were left in the land after the conquest of Joshua, including the Amorites, Hittites, Perizzites, Hivites, and Jebusites.<sup>23</sup> **9:21** Their descendants remained in the land (the Israelites were unable to wipe them out completely). Solomon conscripted them for his work crews, and they continue in that role to this very day.<sup>24</sup> **9:22** Solomon did not assign Israelites to these work crews;<sup>25</sup> the Israelites served as his soldiers, attendants, officers, charioteers, and commanders of his chariot forces.<sup>26</sup> **9:23** These men were also in charge of Solomon’s work projects; there were a total of 550 men who supervised the workers.<sup>27</sup> **9:24** Solomon built the terrace as soon as Pharaoh’s daughter moved up from the City of David<sup>28</sup> to the palace Solomon built for her.<sup>29</sup>

**9:25** Three times a year Solomon offered burnt offerings and peace offerings<sup>30</sup> on the altar he had built for the LORD, burning incense along

**1** tn Heb “and this house will be high [or elevated].” The statement makes little sense in this context, which predicts the desolation that judgment will bring. Some treat the clause as concessive, “Even though this temple is lofty [now].” Others, following the lead of several ancient versions, emend the text to, “this temple will become a heap of ruins.”

**2** tn Heb “hiss,” or perhaps “whistle.” This refers to a derisive sound one would make when taunting an object of ridicule.

**3** tn Heb “and they will say.”

**4** tn Heb “fathers.”

**5** tn Heb “and they took hold of other gods and bowed down to them and served them.”

**6** tn Heb “the two houses, the house of the LORD and the house of the king.”

**7** map For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

**8** tn Heb “they were not agreeable in his eyes.”

**9** tn Heb “and he said.”

**10** tn Heb “my brother.” Kings allied through a parity treaty would sometimes address each other as “my brother.” See 1 Kgs 20:32-33.

**11** tn Heb “he called them the land of Cabul to this day.” The significance of the name is unclear, though it appears to be disparaging. The name may be derived from a root, attested in Akkadian and Arabic, meaning “bound” or “restricted.” Some propose a wordplay, pointing out that the name “Cabul” sounds like a Hebrew phrase meaning, “like not,” or “as good as nothing.”

**12** tn The Hebrew term כִּכְּר (kikkar, “circle”) refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 9,000 pounds of gold (cf. NCV, NLT); CEV “five tons”; TEV “4,000 kilogrammes.”

**13** sn The work crews. This Hebrew word כָּמָר (mas) refers to a group of laborers conscripted for royal or public service.

**14** tn Heb “raised up.”

**15** map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**16** tn The words “the cities of” are supplied in the translation for clarification.

**17** map For location see Map1-D2; Map2-D3; Map3-A2; Map4-C1.

**18** map For location see Map1-D4; Map2-C1; Map4-C2; Map5-F2; Map7-B1.

**19** tn The Hebrew text has “in the wilderness, in the land.”

**20** tn Heb “to Solomon.” The proper name has been replaced by the pronoun (“him”) in the translation for stylistic reasons.

**21** tn Heb “the cities of the chariots and the cities of the horses.”

**22** tn Heb “and the desire of Solomon which he desired to build in Jerusalem and in Lebanon and in all the land of his kingdom.”

**23** tn Heb “all the people who were left from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not from the sons of Israel.”

**24** tn Heb “their sons who were left after them in the land, whom the sons of Israel were unable to wipe out, and Solomon raised them up for a crew of labor to this day.”

**25** sn These work crews. The work crews referred to here must be different than the temporary crews described in 5:13-16.

**26** tn Heb “officers of his chariots and his horses.”

**27** tn Heb “these [were] the officials of the governors who were over the work belonging to Solomon, five hundred fifty, the ones ruling over the people, the ones doing the work.”

**28** sn The phrase City of David refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

**29** tn Heb “As soon as Pharaoh’s daughter went up from the City of David to her house which he built for her, then he built the terrace.”

**30** tn Or “tokens of peace”; NIV, TEV “fellowship offerings.”

with them before the LORD. He made the temple his official worship place.<sup>1</sup>

**9:26** King Solomon also built ships<sup>2</sup> in Ezion Geber, which is located near Elat in the land of Edom, on the shore of the Red Sea. **9:27** Hiram sent his fleet and some of his sailors, who were well acquainted with the sea, to serve with Solomon's men.<sup>3</sup> **9:28** They sailed<sup>4</sup> to Ophir, took from there 420 talents<sup>5</sup> of gold, and then brought them to King Solomon.

### *Solomon Entertains a Queen*

**10:1** When the queen of Sheba heard about Solomon,<sup>6</sup> she came to challenge<sup>7</sup> him with difficult questions.<sup>8</sup> **10:2** She arrived in Jerusalem<sup>9</sup> with a great display of pomp,<sup>10</sup> bringing with her camels carrying spices,<sup>11</sup> a very large quantity of gold, and precious gems. She visited Solomon and discussed with him everything that was on her mind. **10:3** Solomon answered all her questions; there was no question too complex for the king.<sup>12</sup> **10:4** When the queen of Sheba saw for herself Solomon's extensive wisdom,<sup>13</sup> the palace<sup>14</sup> he had built, **10:5** the food in his banquet hall,<sup>15</sup> his servants and attendants,<sup>16</sup> their robes, his cupbearers, and his burnt offerings which he presented in the LORD's temple, she was amazed.<sup>17</sup> **10:6** She said to the king, "The report

I heard in my own country about your wise sayings and insight<sup>18</sup> was true! **10:7** I did not believe these things until I came and saw them with my own eyes. Indeed, I didn't hear even half the story!<sup>19</sup> Your wisdom and wealth<sup>20</sup> surpass what was reported to me. **10:8** Your attendants, who stand before you at all times and hear your wise sayings, are truly happy!<sup>21</sup> **10:9** May the LORD your God be praised because he favored<sup>22</sup> you by placing you on the throne of Israel! Because of the LORD's eternal love for Israel, he made you king so you could make just and right decisions."<sup>23</sup> **10:10** She gave the king 120 talents<sup>24</sup> of gold, a very large quantity of spices, and precious gems. The quantity of spices the queen of Sheba gave King Solomon has never been matched.<sup>25</sup> **10:11** (Hiram's fleet, which carried gold from Ophir, also brought from Ophir a very large quantity of fine timber and precious gems. **10:12** With the timber the king made supports<sup>26</sup> for the LORD's temple and for the royal palace and stringed instruments<sup>27</sup> for the musicians. No one has seen so much of this fine timber to this very day.<sup>28</sup>) **10:13** King Solomon gave the queen of Sheba everything she requested, besides what he had freely offered her.<sup>29</sup> Then she left and returned<sup>30</sup> to her homeland with her attendants.

<sup>1</sup> **tn** *Heb* "and he made complete the house."

<sup>2</sup> **tn** Or "a fleet" (in which case "ships" would be implied).

<sup>3</sup> **tn** *Heb* "and Hiram sent with the fleet his servants, men of ships, [who] know the sea, [to be] with the servants of Solomon."

<sup>4</sup> **tn** *Heb* "went."

<sup>5</sup> **tn** The Hebrew term כִּכְר (kikkar, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 31,500 pounds of gold (cf. NCV); CEV, NLT "sixteen tons"; TEV "more than 14,000 kilogrammes."

<sup>6</sup> **tn** *Heb* "the report about Solomon." The Hebrew text also has, "to the name of the LORD," which fits very awkwardly in the sentence. If retained, perhaps it should be translated, "because of the reputation of the LORD." The phrase, which is omitted in the parallel passage in 2 Chr 9:1, may be an addition based on the queen's declaration of praise to the LORD in v. 9.

<sup>7</sup> **tn** Or "test."

<sup>8</sup> **tn** Or "riddles."

<sup>9</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>10</sup> **tn** *Heb* "with very great strength." The Hebrew term כְּחַיִּיל (khaiyil, "strength") may refer here to the size of her retinue (cf. NAB, NASB, NIV, NRSV) or to the great wealth she brought with her.

<sup>11</sup> **tn** Or "balsam oil."

<sup>12</sup> **tn** *Heb* "Solomon declared to her all her words; there was not a word hidden from the king which he did not declare to her." If riddles are specifically in view (see v. 1), then one might translate, "Solomon explained to her all her riddles; there was no riddle too complex for the king."

<sup>13</sup> **tn** *Heb* "all the wisdom of Solomon."

<sup>14</sup> **tn** *Heb* "house."

<sup>15</sup> **tn** *Heb* "the food on his table."

<sup>16</sup> **tn** *Heb* "the seating of his servants and the standing of his attendants."

<sup>17</sup> **tn** *Heb* "there was no breath still in her."

<sup>18</sup> **tn** *Heb* "about your words [or perhaps, "deeds"] and your wisdom."

<sup>19</sup> **tn** *Heb* "the half was not told to me."

<sup>20</sup> **tn** *Heb* "good."

<sup>21</sup> **tn** *Heb* "How happy are your men! How happy are these servants of yours, who stand before you continually, who hear your wisdom!"

<sup>22</sup> **tn** Or "delighted in."

<sup>23</sup> **tn** *Heb* "to do justice and righteousness."

<sup>24</sup> **tn** The Hebrew term כִּכְר (kikkar, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 9,000 pounds of gold (cf. NCV, NLT); CEV "five tons"; TEV "4,000 kilogrammes."

<sup>25</sup> **tn** *Heb* "there has not come like those spices yet for quantity which the queen of Sheba gave to King Solomon."

<sup>26</sup> **tn** This Hebrew architectural term occurs only here. The meaning is uncertain; some have suggested "banisters" or "parapets"; cf. TEV, NLT "railings." The parallel passage in 2 Chr 9:11 has a different word, meaning "tracks," or perhaps "steps."

<sup>27</sup> **tn** Two types of stringed instruments are specifically mentioned, the כִּנּוֹר (kinnor, "zither" [?]), and נֶבֶל (nevel, "harp").

<sup>28</sup> **tn** *Heb* "there has not come thus, the fine timber, and there has not been seen to this day."

<sup>29</sup> **tn** *Heb* "besides what he had given her according to the hand of King Solomon."

<sup>30</sup> **tn** *Heb* "turned and went."

*Solomon's Wealth*

**10:14** Solomon received 666 talents<sup>4</sup> of gold per year,<sup>2</sup> **10:15** besides what he collected from the merchants,<sup>3</sup> traders, Arabian kings, and governors of the land. **10:16** King Solomon made two hundred large shields of hammered gold; 600 measures<sup>4</sup> of gold were used for each shield. **10:17** He also made three hundred small shields of hammered gold; three minas<sup>5</sup> of gold were used for each of these shields. The king placed them in the Palace of the Lebanon Forest.<sup>6</sup>

**10:18** The king made a large throne decorated with ivory and overlaid it with pure gold. **10:19** There were six steps leading up to the throne, and the back of it was rounded on top. The throne had two armrests with a statue of a lion standing on each side.<sup>7</sup> **10:20** There were twelve statues of lions on the six steps, one lion at each end of each step. There was nothing like it in any other kingdom.<sup>8</sup>

**10:21** All of King Solomon's cups were made of gold, and all the household items in the Palace of the Lebanon Forest were made of pure gold. There were no silver items, for silver was not considered very valuable in Solomon's time.<sup>9</sup> **10:22** Along with Hiram's fleet, the king had a fleet of large merchant ships<sup>10</sup> that sailed the sea. Once every three years the fleet<sup>11</sup> came into port with cargoes of<sup>12</sup> gold, silver, ivory, apes, and peacocks.<sup>13</sup>

**10:23** King Solomon was wealthier and wiser than any of the kings of the earth.<sup>14</sup> **10:24** Everyone<sup>15</sup> in the world wanted to visit Solomon to see him display his God-given wisdom.<sup>16</sup> **10:25** Year after year visitors brought their gifts, which included items of silver, items of gold, clothes, perfume, spices, horses, and mules.<sup>17</sup>

**10:26** Solomon accumulated<sup>18</sup> chariots and horses. He had 1,400 chariots and 12,000 horses. He kept them in assigned cities and in Jerusalem.<sup>19</sup> **10:27** The king made silver as plentiful<sup>20</sup> in Jerusalem as stones; cedar was<sup>21</sup> as plentiful as sycamore fig trees are in the lowlands.<sup>22</sup> **10:28** Solomon acquired his horses from Egypt<sup>23</sup> and from Que; the king's traders purchased them from Que. **10:29** They paid 600 silver pieces for each chariot from Egypt and 150 silver pieces for each horse. They also sold chariots and horses to all the kings of the Hittites and to the kings of Syria.<sup>24</sup>

*The Lord Punishes Solomon for Idolatry*

**11:1** King Solomon fell in love with many foreign women (besides Pharaoh's daughter), including Moabites, Ammonites, Edomites, Sidonians, and Hittites. **11:2** They came from nations about which the LORD had warned the Israelites, "You must not establish friendly relations with them!<sup>25</sup> If you do, they will surely shift your allegiance to their gods."<sup>26</sup> But Solomon was irresistibly attracted to them.<sup>27</sup>

<sup>1</sup> **tn** The Hebrew term כִּכְרִי (*kikkar*, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 50,000 pounds of gold (cf. NCV); CEV, NLT "twenty-five tons"; TEV "almost 23,000 kilograms."

<sup>2</sup> **tn** *Heb* "the weight of the gold which came to Solomon in one year was 666 talents of gold."

<sup>3</sup> **tn** *Heb* "traveling men."

<sup>4</sup> **tn** The Hebrew text has simply "six hundred," with no unit of measure given.

<sup>5</sup> **sn** *Three minas*. The mina was a unit of measure for weight.

<sup>6</sup> **sn** *The Palace of the Lebanon Forest*. This name was appropriate because of the large amount of cedar, undoubtedly brought from Lebanon, used in its construction. The cedar pillars in the palace must have given it the appearance of a forest.

<sup>7</sup> **tn** *Heb* "[There were] armrests on each side of the place of the seat, and two lions standing beside the armrests."

<sup>8</sup> **tn** *Heb* "nothing like it had been made for all the kingdoms."

<sup>9</sup> **tn** *Heb* "there was no silver, it was not regarded as anything in the days of Solomon."

<sup>10</sup> **tn** *Heb* "a fleet of Tarshish [ships]." This probably refers to large ships either made in or capable of traveling to the distant western port of Tarshish.

<sup>11</sup> **tn** *Heb* "the fleet of Tarshish [ships]."

<sup>12</sup> **tn** *Heb* "came carrying."

<sup>13</sup> **tn** The meaning of this word is unclear. Some suggest "baboons."

<sup>14</sup> **tn** *Heb* "King Solomon was greater than all the kings of the earth with respect to wealth and with respect to wisdom."

<sup>15</sup> **tc** The Old Greek translation and Syriac Peshitta have "all the kings of the earth." See 2 Chr 9:23.

<sup>16</sup> **tn** *Heb* "and all the earth was seeking the face of Solomon to hear his wisdom which God had placed in his heart."

<sup>17</sup> **tn** *Heb* "and they were bringing each one his gift, items of silver...and mules, the matter of a year in a year."

<sup>18</sup> **tn** Or "gathered."

<sup>19</sup> **tn** *Heb* "he placed them in the chariot cities and with the king in Jerusalem."

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>20</sup> **tn** The words "as plentiful" are added for clarification.

<sup>21</sup> **tn** *Heb* "he made."

<sup>22</sup> **tn** *Heb* "as the sycamore fig trees which are in the Shephelah."

<sup>23</sup> **sn** *From Egypt*. Because Que is also mentioned, some prefer to see in vv. 28-29 a reference to Mutsur. Que and Mutsur were located in Cilicia/Cappadocia (in modern southern Turkey). See HALOT 625 s.v. קִי. **tn** *Heb* "and a chariot went up and came out of Egypt for six hundred silver [pieces], and a horse for one hundred fifty, and in the same way to all the kings of the Hittites and to the kings of Aram by their hand they brought out."

<sup>24</sup> **tn** *Heb* "and a chariot went up and came out of Egypt for six hundred silver [pieces], and a horse for one hundred fifty, and in the same way to all the kings of the Hittites and to the kings of Aram by their hand they brought out."

<sup>25</sup> **tn** *Heb* "you must not go into them, and they must not go into you."

<sup>26</sup> **tn** *Heb* "Surely they will bend your heart after their gods." The words "if you do" are supplied in the translation for clarification.

<sup>27</sup> **tn** *Heb* "Solomon clung to them for love." The pronominal suffix, translated "them," is masculine here, even though it appears the foreign women are in view. Perhaps this is due to attraction to the masculine forms used of the nations earlier in the verse.

11:3 He had 700 royal wives<sup>4</sup> and 300 concubines;<sup>2</sup> his wives had a powerful influence over him.<sup>3</sup> 11:4 When Solomon became old, his wives shifted his allegiance to<sup>4</sup> other gods; he was not wholeheartedly devoted to the LORD his God, as his father David had been.<sup>5</sup> 11:5 Solomon worshiped<sup>6</sup> the Sidonian goddess Astarte and the detestable Ammonite god Milcom.<sup>7</sup> 11:6 Solomon did evil in the LORD's sight;<sup>8</sup> he did not remain loyal to<sup>9</sup> the LORD, like his father David had. 11:7 Furthermore,<sup>10</sup> on the hill east of Jerusalem<sup>11</sup> Solomon built a high place<sup>12</sup> for the detestable Moabite god Chemosh<sup>13</sup> and for the detestable Ammonite god Milcom.<sup>14</sup> 11:8 He built high places for all his foreign wives so they could burn incense and make sacrifices to their gods.<sup>15</sup>

11:9 The LORD was angry with Solomon because he had shifted his allegiance<sup>16</sup> away from the LORD, the God of Israel, who had appeared to him on two occasions<sup>17</sup> 11:10 and had warned him about this very thing, so that he would not follow other gods.<sup>18</sup> But he did not obey<sup>19</sup> the LORD's command. 11:11 So the LORD said to Solomon, "Because you insist on doing these things and have not kept the covenantal rules I

gave you,<sup>20</sup> I will surely tear the kingdom away from you and give it to your servant. 11:12 However, for your father David's sake I will not do this while you are alive. I will tear it away from your son's hand instead. 11:13 But I will not tear away the entire kingdom; I will leave<sup>21</sup> your son one tribe for my servant David's sake and for the sake of my chosen city Jerusalem."

11:14 The LORD brought<sup>22</sup> against Solomon an enemy, Hadad the Edomite, a descendant of the Edomite king. 11:15 During David's campaign against Edom,<sup>23</sup> Joab, the commander of the army, while on a mission to bury the dead, killed every male in Edom. 11:16 For six months Joab and the entire Israelite army<sup>24</sup> stayed there until they had exterminated every male in Edom.<sup>25</sup> 11:17 Hadad,<sup>26</sup> who was only a small boy at the time, escaped with some of his father's Edomite servants and headed for Egypt.<sup>27</sup> 11:18 They went from Midian to Paran; they took some men from Paran and went to Egypt. Pharaoh, king of Egypt, supplied him with a house and food and even assigned him some land.<sup>28</sup> 11:19 Pharaoh liked Hadad so well<sup>29</sup> he gave him his sister-in-law (Queen Tahpenes' sister) as a wife.<sup>30</sup> 11:20 Tahpenes' sister gave birth to his son,<sup>31</sup> named Genuath. Tahpenes raised<sup>32</sup> him in Pharaoh's palace; Genuath grew up in Pharaoh's palace among Pharaoh's sons. 11:21 While in Egypt Hadad heard that David had passed away<sup>33</sup> and that Joab, the commander of the army, was dead. So Hadad asked Pharaoh, "Give me permission to leave<sup>34</sup> so I can return to my homeland." 11:22 Pharaoh said to him, "What do you lack here that makes you want to

<sup>1</sup> tn Heb "wives, princesses."

<sup>2</sup> sn Concubines were slave women in ancient Near Eastern societies who were the legal property of their master, but who could have legitimate sexual relations with their master. A concubine's status was more elevated than a mere servant, but she was not free and did not have the legal rights of a free wife. The children of a concubine could, in some instances, become equal heirs with the children of the free wife. The usage in the present passage suggests that after the period of the Judges concubines may have become more of a royal prerogative (cf. also 2 Sam 21:10-14).

<sup>3</sup> tn Heb "his wives bent his heart."

<sup>4</sup> tn Heb "bent his heart after."

<sup>5</sup> tn Heb "his heart was not complete with the LORD his God, like the heart of David his father."

<sup>6</sup> tn Heb "walked after."

<sup>7</sup> tn Heb "Milcom, the detestable thing of the Ammonites."

<sup>8</sup> tn Heb "in the eyes of the LORD."

<sup>9</sup> tn The idiomatic statement reads in Hebrew, "he did not fill up after."

<sup>10</sup> tn Heb "then."

<sup>11</sup> sn The hill east of Jerusalem refers to the Mount of Olives.

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>12</sup> sn A high place. The "high places" were places of worship that were naturally or artificially elevated (see 1 Kgs 3:2).

<sup>13</sup> tn Heb "Chemosh, the detestable thing of Moab."

<sup>14</sup> tc The MT reads "Molech," but Milcom must be intended (see vv. 5, 33).

<sup>15</sup> tn Heb "and the same thing he did for all his foreign wives, [who] were burning incense and sacrificing to their gods."

<sup>16</sup> tn Heb "bent his heart."

<sup>17</sup> sn These two occasions are mentioned in 1 Kgs 3:5 and 9:2.

<sup>18</sup> tn Heb "and had commanded him concerning this thing not to walk after other gods."

<sup>19</sup> tn Or "keep."

<sup>20</sup> tn Heb "Because this is with you, and you have not kept my covenant and my rules which I commanded you."

<sup>21</sup> tn Heb "give."

<sup>22</sup> tn Or "raised up."

<sup>23</sup> tn Heb "when David was [fighting (?)] with Edom."

<sup>24</sup> tn Heb "and all Israel."

<sup>25</sup> tn Heb "until he had cut off every male in Edom."

<sup>26</sup> tn The MT reads "Adad," an alternate form of the name Hadad.

<sup>27</sup> tn Heb "and Adad fled, he and Edomite men from the servants of his father, to go to Egypt, and Hadad was a small boy."

<sup>28</sup> tn Heb "and they arose from Midian and went to Paran and they took men with them from Paran and went to Egypt to Pharaoh king of Egypt and he gave to him a house and food and he said to him, and a land he gave to him." Something seems to be accidentally omitted after "and he said to him."

<sup>29</sup> tn Heb "and Hadad found great favor in the eyes of Pharaoh."

<sup>30</sup> tn Heb "and he gave to him a wife, the sister of his wife, the sister of Tahpenes the queen."

<sup>31</sup> tn Heb "bore him Genuath his son."

<sup>32</sup> tc The Hebrew text reads ותגדלוהו (vattigm<sup>l</sup>lehu, "weaned him") but a slight alteration of the consonantal text yields ותגדלוהו (vattigd<sup>l</sup>lehu, "raised him"), which seems to make better sense.

<sup>33</sup> tn Heb "lay down with his fathers."

<sup>34</sup> tn Heb "send me away."

go to your homeland?"<sup>2</sup> Hadad replied,<sup>2</sup> "Nothing, but please give me permission to leave."<sup>3</sup>

**11:23** God also brought against Solomon<sup>4</sup> another enemy, Rezon son of Eliada who had run away from his master, King Hadadezer of Zobah. **11:24** He gathered some men and organized a raiding band.<sup>5</sup> When David tried to kill them,<sup>6</sup> they went to Damascus, where they settled down and gained control of the city. **11:25** He was Israel's enemy throughout Solomon's reign and, like Hadad, caused trouble. He loathed<sup>7</sup> Israel and ruled over Syria.

**11:26** Jeroboam son of Nebat, one of Solomon's servants, rebelled against<sup>8</sup> the king. He was an Ephraimite<sup>9</sup> from Zeredah whose mother was a widow named Zeruah. **11:27** This is what prompted him to rebel against the king:<sup>10</sup> Solomon built a terrace and he closed up a gap in the wall of the city of his father David.<sup>11</sup> **11:28** Jeroboam was a talented man;<sup>12</sup> when Solomon saw that the young man was an accomplished worker, he made him the leader of the work crew from the tribe<sup>13</sup> of Joseph. **11:29** At that time, when Jeroboam had left Jerusalem, the prophet Ahijah the Shilonite met him on the road; the two of them were alone in the open country. Ahijah<sup>14</sup> was wearing a brand new robe, **11:30** and he grabbed the robe<sup>15</sup> and tore it into twelve pieces. **11:31** Then he told Jeroboam, "Take ten pieces, for this is what the LORD God of Israel says: 'Look, I am about to tear the kingdom from Solomon's hand and I will give

ten tribes to you. **11:32** He will retain one tribe, for my servant David's sake and for the sake of Jerusalem, the city I have chosen out of all the tribes of Israel. **11:33** I am taking the kingdom from him<sup>16</sup> because they have<sup>17</sup> abandoned me and worshiped the Sidonian goddess Astarte, the Moabite god Chemosh, and the Ammonite god Milcom. They have not followed my instructions<sup>18</sup> by doing what I approve and obeying my rules and regulations, like Solomon's father David did.<sup>19</sup> **11:34** I will not take the whole kingdom from his hand. I will allow him to be ruler for the rest of his life for the sake of my chosen servant David who kept my commandments and rules. **11:35** I will take the kingdom from the hand of his son and give ten tribes to you.<sup>20</sup> **11:36** I will leave<sup>21</sup> his son one tribe so my servant David's dynasty may continue to serve me<sup>22</sup> in Jerusalem, the city I have chosen as my home.<sup>23</sup> **11:37** I will select<sup>24</sup> you; you will rule over all you desire to have and you will be king over Israel. **11:38** You must obey<sup>25</sup> all I command you to do, follow my instructions,<sup>26</sup> do what I approve,<sup>27</sup> and keep my rules and commandments, like my servant David did. Then I will be with you and establish for you a lasting dynasty, as I did for David;<sup>28</sup> I will give you Israel. **11:39** I will humiliate David's descendants because of this,<sup>29</sup> but not forever."<sup>30</sup> **11:40** Solomon tried to kill Jeroboam, but Jeroboam escaped to Egypt and found refuge with King Shishak of Egypt.<sup>31</sup> He stayed in Egypt until Solomon died.

<sup>1</sup> **tn** *Heb* "Indeed what do you lack with me, that now you are seeking to go to your land?"

<sup>2</sup> **tn** *Heb* "and he said."

<sup>3</sup> **sn** So *Hadad asked Pharaoh*.... This lengthy description of Hadad's exile in Egypt explains why Hadad wanted to oppose Solomon and supports the author's thesis that his hostility to Solomon found its ultimate source in divine providence. Though Hadad enjoyed a comfortable life in Egypt, when the LORD raised him up (apparently stirring up his desire for vengeance) he decided to leave the comforts of Egypt and return to Edom.

<sup>4</sup> **tn** *Heb* "him"; the referent (Solomon) has been specified in the translation for clarity.

<sup>5</sup> **tn** *Heb* "and he was the officer of a raiding band."

<sup>6</sup> **tn** The Hebrew text reads "when David killed them." This phrase is traditionally joined with what precedes. The ancient Greek version does not reflect the phrase and some suggest that it has been misplaced from the end of v. 23.

<sup>7</sup> **tn** The construction (Qal of בָּ + יָרִיב [quts + bet] preposition) is rare, but not without parallel (see Lev 20:23).

<sup>8</sup> **tn** *Heb* "raised a hand against."

<sup>9</sup> **tn** *Heb* "Ephraimite," which here refers to an Ephraimite (see HALOT 81 s.v. אֶפְרַיִם).

<sup>10</sup> **tn** *Heb* "this is the matter concerning which he raised a hand against the king."

<sup>11</sup> **sn** *The city of his father David*. The phrase refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

<sup>12</sup> **tn** *Heb* "man of strength."

<sup>13</sup> **tn** *Heb* "house."

<sup>14</sup> **tn** The Hebrew text has simply "he," making it a bit unclear whether Jeroboam or Ahijah is the subject, but in the Hebrew word order Ahijah is the nearer antecedent, and this is followed by the present translation.

<sup>15</sup> **tn** *Heb* "and Ahijah grabbed the new robe that was on him."

<sup>16</sup> **tn** The words "I am taking the kingdom from him" are supplied in the translation for clarification.

<sup>17</sup> **tc** This is the reading of the MT; the LXX, Syriac, and Vulgate read "he has."

<sup>18</sup> **tn** *Heb* "walked in my ways."

<sup>19</sup> **tn** *Heb* "by doing what is right in my eyes, my rules and my regulations, like David his father."

<sup>20</sup> **tn** *Heb* "and I will give it to you, ten tribes."

<sup>21</sup> **tn** *Heb* "give."

<sup>22</sup> **tn** *Heb* "so there might be a lamp for David my servant all the days before me in Jerusalem." The metaphorical "lamp" symbolizes the Davidic dynasty. Because this imagery is unfamiliar to the modern reader, the translation "so my servant David's dynasty may continue to serve me" has been used.

<sup>23</sup> **tn** *Heb* "so there might be a lamp for David my servant all the days before me in Jerusalem, the city which I have chosen for myself to put my name there."

<sup>24</sup> **tn** *Heb* "take."

<sup>25</sup> **tn** *Heb* "If you obey." In the Hebrew text v. 38 is actually one long conditional sentence, which has been broken into two parts in the translation for stylistic purposes.

<sup>26</sup> **tn** *Heb* "walk in my ways."

<sup>27</sup> **tn** *Heb* "do what is right in my eyes."

<sup>28</sup> **tn** *Heb* "I will build for you a permanent house, like I built for David."

<sup>29</sup> **sn** *Because of this*. Reference is made to the idolatry mentioned earlier.

<sup>30</sup> **tn** *Heb* "but not all the days."

<sup>31</sup> **tn** *Heb* "but Jeroboam arose and ran away to Egypt, to Shishak king of Egypt."

*Solomon's Reign Ends*

**11:41** The rest of the events of Solomon's reign, including all his accomplishments and his wise decisions, are recorded in the scroll called the Annals of Solomon.<sup>1</sup> **11:42** Solomon ruled over all Israel from Jerusalem<sup>2</sup> for forty years. **11:43** Then Solomon passed away<sup>3</sup> and was buried in the city of his father David.<sup>4</sup> His son Rehoboam replaced him as king.<sup>5</sup>

*Rehoboam Loses His Kingdom*

**12:1** Rehoboam traveled to Shechem, for all Israel had gathered in<sup>6</sup> Shechem to make Rehoboam<sup>7</sup> king. **12:2<sup>8</sup>** When Jeroboam son of Nebat heard the news, he was still in Egypt, where he had fled from King Solomon and had been living ever since.<sup>9</sup> **12:3** They sent for him,<sup>10</sup> and Jeroboam and the whole Israelite assembly came and spoke to Rehoboam, saying, **12:4** "Your father made us work too hard.<sup>11</sup> Now if you lighten the demands he made and don't make us work as hard, we will serve you."<sup>12</sup> **12:5** He said to them, "Go away for three days, then return to me." So the people went away.

**12:6** King Rehoboam consulted with the older advisers who had served<sup>13</sup> his father Solomon when he had been alive. He asked them,<sup>14</sup> "How do you advise me to answer these people?" **12:7** They said to him, "Today if you show a willingness to help these people and grant their

request, they will be your servants from this time forward."<sup>15</sup> **12:8** But Rehoboam rejected their advice and consulted the young advisers who served him, with whom he had grown up.<sup>16</sup> **12:9** He asked them, "How do you advise me<sup>17</sup> to respond to these people who said to me, 'Lessen the demands your father placed on us'?"<sup>18</sup> **12:10** The young advisers with whom Rehoboam<sup>19</sup> had grown up said to him, "Say this to these people who have said to you, 'Your father made us work hard, but now lighten our burden.'<sup>20</sup> Say this to them: 'I am a lot harsher than my father!<sup>21</sup> **12:11** My father imposed heavy demands on you; I will make them even heavier.<sup>22</sup> My father punished you with ordinary whips; I will punish you with whips that really sting your flesh."<sup>23</sup>

**12:12** Jeroboam and all the people reported<sup>24</sup> to Rehoboam on the third day, just as the king had ordered when he said, "Return to me on the third day." **12:13** The king responded to the people harshly. He rejected the advice of the older men **12:14** and followed<sup>25</sup> the advice of the younger ones. He said, "My father imposed heavy demands on you; I will make them even heavier.<sup>26</sup> My father punished you with ordinary whips; I will punish you with whips that really sting your flesh."<sup>27</sup> **12:15** The king refused to listen to the people, because the LORD was instigating this turn of events<sup>28</sup> so that he might bring to pass the prophetic announcement he had

<sup>1</sup> **tn** *Heb* "As for the rest of the events of Solomon, and all which he did, and his wisdom, are they not written on the scroll of the events of Solomon?"

<sup>2</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>3</sup> **tn** *Heb* "lay down with his fathers."

<sup>4</sup> **sn** *The city of his father David.* The phrase refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

<sup>5</sup> **tc** Before this sentence the Old Greek translation includes the following words: "And it so happened that when Jeroboam son of Nebat heard – now he was in Egypt where he had fled from before Solomon and was residing in Egypt – he came straight to his city in the land of Sarira which is on mount Ephraim. And king Solomon slept with his fathers."

<sup>6</sup> **tn** *Heb* "come [to]."

<sup>7</sup> **tn** *Heb* "him"; the referent (Rehoboam) has been specified in the translation for clarity.

<sup>8</sup> **tc** Verse 2 is not included in the Old Greek translation. See the note on 11:43.

<sup>9</sup> **tn** *Heb* "and Jeroboam lived in Egypt." The parallel text in 2 Chr 10:2 reads, "and Jeroboam returned from Egypt." In a purely consonantal text the forms "and he lived" and "and he returned" are identical (וַיֵּשֶׁב).

<sup>10</sup> **tn** *Heb* "They sent and called for him."

<sup>11</sup> **tn** *Heb* "made our yoke burdensome."

<sup>12</sup> **tn** *Heb* "but you, now, lighten the burdensome work of your father and the heavy yoke which he placed on us, and we will serve you." In the Hebrew text the prefixed verbal form with *vav* (וַיִּשְׁמַעְתֶּם) [v<sup>e</sup>na'avdekh<sup>a</sup>] "and we will serve you" following the imperative (הִשְׁמַעְתֶּם) [*h<sup>a</sup>qel*], "lighten") indicates purpose (or result). The conditional sentence used in the translation above is an attempt to bring out the logical relationship between these forms.

<sup>13</sup> **tn** *Heb* "stood before."

<sup>14</sup> **tn** *Heb* "saying."

<sup>15</sup> **tn** *Heb* "If today you are a servant to these people and you serve them and answer them and speak to them good words, they will be your servants all the days."

<sup>16</sup> **tn** *Heb* "He rejected the advice of the elders which they advised and he consulted the young men with whom he had grown up, who stood before him." The referent (Rehoboam) of the initial pronoun ("he") has been specified in the translation for clarity.

<sup>17</sup> **tn** In the Hebrew text the verb "we will respond" is plural, although it can be understood as an editorial "we." The ancient versions have the singular here.

<sup>18</sup> **tn** *Heb* "Lighten the yoke which your father placed on us."

<sup>19</sup> **tn** *Heb* "he"; the referent (Rehoboam) has been specified in the translation for clarity.

<sup>20</sup> **tn** *Heb* "Your father made our yoke heavy, but make it lighter upon us."

<sup>21</sup> **tn** *Heb* "My little one is thicker than my father's hips." The referent of "my little one" is not clear. The traditional view is that it refers to the little finger. As the following statement makes clear, Rehoboam's point is that he is more harsh and demanding than his father.

<sup>22</sup> **tn** *Heb* "and now my father placed upon you a heavy yoke, but I will add to your yoke."

<sup>23</sup> **tn** *Heb* "My father punished you with whips, but I will punish you with scorpions." "Scorpions" might allude to some type of torture using poisonous insects, but more likely it refers to a type of whip that inflicts an especially biting, painful wound. Cf. CEV "whips with pieces of sharp metal."

<sup>24</sup> **tn** *Heb* "came."

<sup>25</sup> **tn** *Heb* "and spoke to them according to."

<sup>26</sup> **tn** *Heb* "My father made your yoke heavy, but I will add to your yoke."

<sup>27</sup> **tn** *Heb* "My father punished you with whips, but I will punish you with scorpions." See the note on the same phrase in v. 11.

<sup>28</sup> **tn** *Heb* "because this turn of events was from the Lord."

made<sup>1</sup> through Ahijah the Shilonite to Jeroboam son of Nebat.

**12:16** When all Israel saw that the king refused to listen to them, the people answered the king, "We have no portion in David, no share in the son of Jesse!<sup>2</sup> Return to your homes, O Israel!<sup>3</sup> Now, look after your own dynasty, O David!"<sup>4</sup> So Israel returned to their homes.<sup>5</sup> **12:17** (Rehoboam continued to rule over the Israelites who lived in the cities of Judah.) **12:18** King Rehoboam sent Adoniram,<sup>6</sup> the supervisor of the work crews,<sup>7</sup> out after them, but all Israel stoned him to death. King Rehoboam managed to jump into his chariot and escape to Jerusalem.<sup>8</sup> **12:19** So Israel has been in rebellion against the Davidic dynasty to this very day. **12:20** When all Israel heard that Jeroboam had returned, they summoned him to the assembly and made him king over all Israel. No one except the tribe of Judah remained loyal to the Davidic dynasty.<sup>9</sup>

**12:21** When Rehoboam arrived in Jerusalem, he summoned 180,000 skilled warriors from all of Judah and the tribe of Benjamin<sup>10</sup> to attack Israel and restore the kingdom to Rehoboam son of Solomon. **12:22** But God told Shemaiah the prophet,<sup>11</sup> **12:23** "Say this to King Rehoboam son of Solomon of Judah, and to all Judah and Benjamin, as well as the rest of the people, **12:24** 'The LORD says this: "Do not attack and make war with your brothers, the Israelites. Each of you go home, for I have caused this to happen.'"<sup>12</sup> They obeyed the LORD and went home as the LORD had ordered them to do.<sup>13</sup>

### *Jeroboam Makes Golden Calves*

**12:25<sup>14</sup>** Jeroboam built up Shechem in the Ephraimite hill country and lived there. From there he went out and built up Penuel. **12:26** Jeroboam then thought to himself:<sup>15</sup> "Now the Davidic dynasty could regain the kingdom."<sup>16</sup> **12:27** If these people go up to offer sacrifices in the LORD's temple in Jerusalem,<sup>17</sup> their loyalty could shift to their former master.<sup>18</sup> King Rehoboam of Judah. They might kill me and return to King Rehoboam of Judah."<sup>19</sup> **12:28** After the king had consulted with his advisers,<sup>19</sup> he made two golden calves. Then he said to the people,<sup>20</sup> "It is too much trouble for you to go up to Jerusalem. Look, Israel, here are your gods who brought you up from the land of Egypt."<sup>21</sup> **12:29** He put one in Bethel<sup>21</sup> and the other in Dan. **12:30** This caused Israel to sin,<sup>22</sup> the people went to Bethel and Dan to worship the calves.<sup>23</sup>

**12:31** He built temples<sup>24</sup> on the high places and appointed as priests people who were not Levites. **12:32** Jeroboam inaugurated a festival on the fifteenth day of the eighth month,<sup>25</sup> like the festival celebrated in Judah.<sup>26</sup> On the altar in Bethel he offered sacrifices to the calves he had made.<sup>27</sup> In Bethel he also appointed priests for the high places he had made.

<sup>14</sup> **tc** The Old Greek translation has here a lengthy section consisting of twenty-three verses that are not found in the MT.

<sup>15</sup> **tn** *Heb* "said in his heart."

<sup>16</sup> **tn** *Heb* "Now the kingdom could return to the house of David." The imperfect verbal form translated "could return" is understood as having a potential force here. Perhaps this is not strong enough; another option is "will return."

<sup>17</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>18</sup> **tn** *Heb* "the heart of these people could return to their master."

<sup>19</sup> **tn** The words "with his advisers" are supplied in the translation for clarification.

<sup>20</sup> **tn** *Heb* "to them," although this may be a corruption of "to the people." Cf. the Old Greek translation.

<sup>21</sup> **map** For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

<sup>22</sup> **tn** *Heb* "and this thing became a sin."

<sup>23</sup> **tc** The MT reads "and the people went before the one to Dan." It is likely that some words have been accidentally omitted and that the text originally said, "and the people went before the one at Bethel and before the one at Dan."

<sup>24</sup> **tn** The Hebrew text has the singular, but the plural is preferable here (see 1 Kgs 13:32). The Old Greek translation and the Vulgate have the plural.

<sup>25</sup> **sn** The eighth month would correspond to October-November in modern reckoning.

<sup>26</sup> **sn** The festival celebrated in Judah probably refers to the Feast of Tabernacles (i.e., Booths or Temporary Shelters), held in the seventh month (September-October). See also 1 Kgs 8:2.

<sup>27</sup> **tn** *Heb* "and he offered up [sacrifices] on the altar; he did this in Bethel, sacrificing to the calves which he had made."

<sup>1</sup> **tn** *Heb* "so that he might bring to pass his word which the LORD spoke."

<sup>2</sup> **sn** We have no portion in David; no share in the son of Jesse. Their point seems to be that they have no familial relationship with David that brings them any benefits or places upon them any obligations. They are being treated like outsiders.

<sup>3</sup> **tn** *Heb* "to your tents, Israel." The word "return" is supplied in the translation for stylistic reasons.

<sup>4</sup> **tn** *Heb* "Now see your house, David."

<sup>5</sup> **tn** *Heb* "went to their tents."

<sup>6</sup> **tc** The MT has "Adoram" here, but the Old Greek translation and Syriac Peshitta have "Adoniram." Cf. 1 Kgs 4:6.

<sup>7</sup> **sn** The work crews. See the note on this expression in 4:6.

<sup>8</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>9</sup> **tn** *Heb* "there was no one [following] after the house of David except the tribe of Judah, it alone."

<sup>10</sup> **tn** *Heb* "he summoned all the house of Judah and the tribe of Benjamin, one hundred eighty thousand chosen men, accomplished in war."

<sup>11</sup> **tn** *Heb* "and the word of God came to Shemaiah the man of God, saying."

<sup>12</sup> **tn** *Heb* "for this thing is from me."

<sup>13</sup> **tn** *Heb* "and they heard the word of the LORD and returned to go according to the word of the LORD."



*A Prophet from Judah Visits Bethel*

12:33 On the fifteenth day of the eighth month (a date he had arbitrarily chosen)<sup>1</sup> Jeroboam<sup>2</sup> offered sacrifices on the altar he had made in Bethel.<sup>3</sup> He inaugurated a festival for the Israelites and went up to the altar to offer sacrifices. 13:1 Just then<sup>4</sup> a prophet<sup>5</sup> from Judah, sent by the LORD, arrived in Bethel,<sup>6</sup> as Jeroboam was standing near the altar ready to offer a sacrifice. 13:2 With the authority of the LORD<sup>7</sup> he cried out against the altar, “O altar, altar! This is what the LORD says, ‘Look, a son named Josiah will be born to the Davidic dynasty. He will sacrifice on you the priests of the high places who offer sacrifices on you. Human bones will be burned on you.’”<sup>8</sup> 13:3 That day he also announced<sup>9</sup> a sign, “This is the sign the LORD has predetermined:<sup>10</sup> The altar will be split open and the ashes<sup>11</sup> on it will fall to the ground.”<sup>12</sup> 13:4 When the king heard what the prophet<sup>13</sup> cried out against the altar in Bethel, Jeroboam, standing at the altar, extended his hand<sup>14</sup> and ordered,<sup>15</sup> “Seize him!” The hand he had extended shriveled up<sup>16</sup> and he could not pull it back. 13:5 The altar split open and the ashes<sup>17</sup> fell from the altar to the ground,<sup>18</sup> in fulfillment of the sign the prophet had announced with the LORD’s authority.<sup>19</sup> 13:6 The king pled with<sup>20</sup> the prophet,<sup>21</sup> “Seek the favor of<sup>22</sup> the LORD your God and pray for me, so that my hand may be restored.” So the prophet sought the LORD’s favor<sup>23</sup> and the king’s hand was restored to its former condition.<sup>24</sup> 13:7 The

king then said to the prophet, “Come home with me and have something to eat. I’d like to give a present.” 13:8 But the prophet said to the king, “Even if you were to give me half your possessions,<sup>25</sup> I could not go with you and eat and drink<sup>26</sup> in this place. 13:9 For the LORD gave me strict orders,<sup>27</sup> ‘Do not eat or drink<sup>28</sup> there and do not go home the way you came.’” 13:10 So he started back on another road; he did not travel back on the same road he had taken to Bethel.

13:11 Now there was an old prophet living in Bethel.<sup>29</sup> When his sons came home, they told their father<sup>30</sup> everything the prophet<sup>31</sup> had done in Bethel that day and all the words he had spoken to the king.<sup>32</sup> 13:12 Their father asked them, “Which road did he take?” His sons showed him<sup>33</sup> the road the prophet<sup>34</sup> from Judah had taken. 13:13 He then told his sons, “Saddle the donkey for me.” When they had saddled the donkey for him, he mounted it 13:14 and took off after the prophet,<sup>35</sup> whom he found sitting under an oak tree. He asked him, “Are you the prophet<sup>36</sup> from Judah?” He answered, “Yes, I am.” 13:15 He then said to him, “Come home with me and eat something.” 13:16 But he replied, “I can’t go back with you<sup>37</sup> or eat and drink<sup>38</sup> with you in this place. 13:17 For the LORD gave me strict orders,<sup>39</sup> ‘Do not eat or drink<sup>40</sup> there; do not go back the way you came.’” 13:18 The old prophet then said,<sup>41</sup> “I too am a prophet like you. An angel told me with the LORD’s authority,<sup>42</sup> ‘Bring him back with you to your house so he can eat and drink.’”<sup>43</sup> But he

<sup>1</sup> tn Heb “which he had chosen by himself.”

<sup>2</sup> tn Heb “he”; the referent (Jeroboam) has been specified in the translation for clarity.

<sup>3</sup> map For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

<sup>4</sup> tn Heb “Look.” The Hebrew particle הִנֵּה (*hinneh*) is a rhetorical device by which the author invites the reader to visualize the scene for dramatic effect.

<sup>5</sup> tn Heb “the man of God.”

<sup>6</sup> tn Heb “came by the word of the LORD to Bethel.”

<sup>7</sup> tn Heb “by the word of the LORD.”

<sup>8</sup> sn ‘Look...you.’ For the fulfillment of this prophecy see 2 Kgs 23:15-20.

<sup>9</sup> tn Heb “gave.”

<sup>10</sup> tn Heb “spoken.”

<sup>11</sup> tn Heb “the fat.” Reference is made to burnt wood mixed with fat. See HALOT 234 s.v. דָּשָׁן.

<sup>12</sup> tn Heb “will be poured out.”

<sup>13</sup> tn Heb “the man of God.”

<sup>14</sup> tn Heb “Jeroboam extended his hand from the altar.”

<sup>15</sup> tn Heb “saying.”

<sup>16</sup> tn Heb “dried up” or “withered.” TEV and NLT interpret this as “became paralyzed.”

<sup>17</sup> tn Heb “the fat.” Reference is made to burnt wood mixed with fat. See HALOT 234 s.v. דָּשָׁן.

<sup>18</sup> tn Heb “were poured out from the altar.”

<sup>19</sup> tn Heb “according to the sign which the man of God had given by the word of the LORD.”

<sup>20</sup> tn Heb “The king answered and said to.”

<sup>21</sup> tn Heb “the man of God” (a second time later in this verse, and once in v. 7 and v. 8).

<sup>22</sup> tn Heb “appease the face of.”

<sup>23</sup> tn Heb “appeased the face of the LORD.”

<sup>24</sup> tn Heb “and it was as in the beginning.”

<sup>25</sup> tn Heb “house.”

<sup>26</sup> tn Heb “eat food and drink water.”

<sup>27</sup> tn Heb “for this he commanded me by the word of the LORD, saying.”

<sup>28</sup> tn Heb “eat food and drink water.”

<sup>29</sup> map For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

<sup>30</sup> tn Heb “and his son came and told him.” The MT has the singular here, but several other textual witnesses have the plural, which is more consistent with the second half of the verse and with vv. 12-13.

<sup>31</sup> tn Heb “the man of God.”

<sup>32</sup> tn Heb “all the actions which the man of God performed that day in Bethel, the words which he spoke to the king, and they told them to their father.”

<sup>33</sup> tn The Hebrew text has “and his sons saw” (וַיִּרְאוּ [*vayyir'u*], Qal from רָאָה [*ra'ah*]). In this case the verbal construction (*vav* consecutive + prefixed verbal form) would have to be understood as pluperfect, “his sons had seen.” Such uses of this construction are rare at best. Consequently many, following the lead of the ancient versions, prefer to emend the verbal form to a Hiphil with pronominal suffix (וַיַּרְאוּהוּ [*vayyar'uhu*], “and they showed him”).

<sup>34</sup> tn Heb “the man of God.”

<sup>35</sup> tn Heb “the man of God.”

<sup>36</sup> tn Heb “the man of God.”

<sup>37</sup> tn Heb “I am unable to return with you or to go with you.”

<sup>38</sup> tn Heb “eat food and drink water.”

<sup>39</sup> tn Heb “for a word to me by the word of the LORD.”

<sup>40</sup> tn Heb “eat food and drink water.”

<sup>41</sup> tn Heb “and he said to him.”

<sup>42</sup> tn Heb “by the word of the LORD.”

<sup>43</sup> tn Heb “eat food and drink water.”

was lying to him.<sup>1</sup> **13:19** So the prophet went back with him and ate and drank in his house.<sup>2</sup>

**13:20** While they were sitting at the table, the LORD spoke through the old prophet<sup>3</sup> **13:21** and he cried out to the prophet from Judah, “This is what the LORD says, ‘You<sup>4</sup> have rebelled against the LORD<sup>5</sup> and have not obeyed the command the LORD your God gave you. **13:22** You went back and ate and drank in this place, even though he said to you, ‘Do not eat or drink there.’<sup>6</sup> Therefore<sup>7</sup> your corpse will not be buried in your ancestral tomb.’”<sup>8</sup>

**13:23** When the prophet from Judah finished his meal,<sup>9</sup> the old prophet saddled his visitor’s donkey for him.<sup>10</sup> **13:24** As the prophet from Judah was traveling, a lion attacked him on the road and killed him.<sup>11</sup> His corpse was lying on the road, and the donkey and the lion just stood there beside it.<sup>12</sup> **13:25** Some men came by<sup>13</sup> and saw the corpse lying in the road with the lion standing beside it.<sup>14</sup> They went and reported what they had seen<sup>15</sup> in the city where the old prophet lived. **13:26** When the old prophet who had invited him to his house heard the news,<sup>16</sup> he said, “It is the prophet<sup>17</sup> who rebelled against the LORD.<sup>18</sup> The LORD delivered him over to the lion

and it ripped him up<sup>19</sup> and killed him, just as the LORD warned him.”<sup>20</sup> **13:27** He told his sons, “Saddle my donkey,” and they did so.<sup>21</sup> **13:28** He went and found the corpse lying in the road with the donkey and the lion standing beside it,<sup>22</sup> the lion had neither eaten the corpse nor attacked the donkey. **13:29** The old prophet<sup>23</sup> picked up the corpse of the prophet,<sup>24</sup> put it on the donkey, and brought it back. The old prophet then entered the city to mourn him and to bury him. **13:30** He put the corpse into his own tomb, and they<sup>25</sup> mourned over him, saying, “Ah, my brother!” **13:31** After he buried him, he said to his sons, “When I die, bury me in the tomb where the prophet<sup>26</sup> is buried; put my bones right beside his bones, **13:32** for the prophecy he announced with the LORD’s authority<sup>27</sup> against the altar in Bethel<sup>28</sup> and against all the temples on the high places in the cities of the north<sup>29</sup> will certainly be fulfilled.”

#### *A Prophet Announces the End of Jeroboam’s Dynasty*

**13:33** After this happened, Jeroboam still did not change his evil ways;<sup>30</sup> he continued to appoint common people<sup>31</sup> as priests at the high places. Anyone who wanted the job he consecrated as a priest.<sup>32</sup> **13:34** This sin caused Jeroboam’s dynasty<sup>33</sup> to come to an end and to be destroyed from the face of the earth.

**14:1**<sup>34</sup> At that time Jeroboam’s son Abijah became sick. **14:2** Jeroboam told his wife, “Disguise<sup>35</sup> yourself so that people cannot recognize you are Jeroboam’s wife. Then go to Shiloh;

<sup>1</sup> tn Or “deceiving him.”

<sup>sn</sup> He was lying to him. The motives and actions of the old prophet are difficult to understand. The old man’s response to the prophet’s death (see vv. 26-32) suggests he did not trick him with malicious intent. The old prophet probably wanted the honor of entertaining such a celebrity, or perhaps simply desired some social interaction with a fellow prophet.

<sup>2</sup> tn Heb “and he returned with him and ate food in his house and drank water.”

<sup>3</sup> tn Heb “and the word of the LORD came to the prophet who had brought him back.”

<sup>4</sup> tn The Hebrew text has “because” at the beginning of the sentence. In the Hebrew text vv. 21-22 are one long sentence comprised of a causal clause giving the reason for divine punishment (vv. 21-22a) and the main clause announcing the punishment (v. 22b). The translation divides this lengthy sentence for stylistic reasons.

<sup>5</sup> tn Heb “the mouth [i.e., command] of the LORD.”

<sup>6</sup> tn Heb “and you returned and ate food and drank water in the place about which he said to you, ‘do not eat food and do not drink water.’”

<sup>7</sup> tn “Therefore” is added for stylistic reasons. See the note at 1 Kgs 13:21 pertaining to the grammatical structure of vv. 21-22.

<sup>8</sup> tn Heb “will not go to the tomb of your fathers.”

<sup>9</sup> tn Heb “and after he had eaten food and after he had drunk.”

<sup>10</sup> tn Heb “and he saddled for him the donkey, for the prophet whom he had brought back.”

<sup>11</sup> tn Heb “and he went and a lion met him in the road and killed him.”

<sup>12</sup> tn Heb “and his corpse fell on the road, and the donkey was standing beside it, and the lion was standing beside the corpse.”

<sup>13</sup> tn Heb “Look, men were passing by.”

<sup>14</sup> tn Heb “the corpse.” The noun has been replaced by the pronoun (“it”) in the translation for stylistic reasons.

<sup>15</sup> tn The words “what they had seen” are supplied in the translation for clarification.

<sup>16</sup> tn Heb “and the prophet who had brought him back from the road heard.”

<sup>17</sup> tn Heb “the man of God.”

<sup>18</sup> tn Heb “the mouth of the LORD.”

<sup>19</sup> tn Heb “broke him,” or “crushed him.”

<sup>20</sup> tn Heb “according to the word of the LORD which he spoke to him.”

<sup>21</sup> tn Heb “and they saddled [it].”

<sup>22</sup> tn Heb “the corpse.” The noun has been replaced by the pronoun (“it”) in the translation for stylistic reasons.

<sup>23</sup> tn Heb “the prophet.” The word “old” has been supplied in the translation to distinguish this individual from the other prophet.

<sup>24</sup> tn Heb “the man of God.”

<sup>25</sup> tn “They” is the reading of the Hebrew text here; perhaps this is meant to include not only the old prophet but his sons (cf. v. 31).

<sup>26</sup> tn Heb “the man of God.”

<sup>27</sup> tn Heb “for the word which he cried out by the word of the LORD”

<sup>28</sup> map For location see Map4-G4; Map5-C1; Map6-E3; Map7-D1; Map8-G3.

<sup>29</sup> tn Heb “Samaria.” The name of Israel’s capital city here stands for the northern kingdom as a whole. Actually Samaria was not built and named until several years after this (see 1 Kgs 16:24), so it is likely that the author of Kings, writing at a later time, is here adapting the old prophet’s original statement.

<sup>30</sup> tn Heb “did not turn from his evil way.”

<sup>31</sup> sn The expression *common people* refers to people who were not Levites. See 1 Kgs 12:31.

<sup>32</sup> tn Heb “and one who had the desire he was filling his hand so that he became [one of] the priests of the high places.”

<sup>33</sup> tn Heb “house.”

<sup>34</sup> tc Some mss of the Old Greek lack vv. 1-20.

<sup>35</sup> tn Heb “Get up, change yourself.”

Ahijah the prophet, who told me I would rule over this nation, lives there.<sup>1</sup> **14:3** Take<sup>2</sup> ten loaves of bread, some small cakes, and a container of honey and visit him. He will tell you what will happen to the boy.”

**14:4** Jeroboam’s wife did as she was told. She went to Shiloh and visited Ahijah.<sup>3</sup> Now Ahijah could not see; he had lost his eyesight in his old age.<sup>4</sup> **14:5** But the LORD had told Ahijah, “Look, Jeroboam’s wife is coming to find out from you what will happen to her son, for he is sick. Tell her so-and-so.<sup>5</sup> When she comes, she will be in a disguise.” **14:6** When Ahijah heard the sound of her footsteps as she came through the door, he said, “Come on in, wife of Jeroboam! Why are you pretending to be someone else? I have been commissioned to give you bad news.<sup>6</sup> **14:7** Go, tell Jeroboam, ‘This is what the LORD God of Israel says: “I raised you up<sup>7</sup> from among the people and made you ruler over my people Israel. **14:8** I tore the kingdom away from the Davidic dynasty and gave it to you. But you are not like my servant David, who kept my commandments and followed me wholeheartedly by doing only what I approve.<sup>8</sup> **14:9** You have sinned more than all who came before you. You went and angered me by making other gods, formed out of metal; you have completely disregarded me.<sup>9</sup> **14:10** So I am ready to bring disaster<sup>10</sup> on the dynasty<sup>11</sup> of Jeroboam. I will cut off every last male belonging to Jeroboam in Israel, including even the weak and incapacitated.<sup>12</sup> I will burn up the dynasty of Jeroboam,

just as one burns manure until it is completely consumed.<sup>13</sup> **14:11** Dogs will eat the members of your family<sup>14</sup> who die in the city, and the birds of the sky will eat the ones who die in the country.”” Indeed, the LORD has announced it!

**14:12** “As for you, get up and go home. When you set foot in the city, the boy will die. **14:13** All Israel will mourn him and bury him. He is the only one in Jeroboam’s family<sup>15</sup> who will receive a decent burial, for he is the only one in whom the LORD God of Israel found anything good. **14:14** The LORD will raise up a king over Israel who will cut off Jeroboam’s dynasty.<sup>16</sup> It is ready to happen!<sup>17</sup> **14:15** The LORD will attack Israel, making it like a reed that sways in the water.<sup>18</sup> He will remove Israel from this good land he gave to their ancestors<sup>19</sup> and scatter them beyond the Euphrates River,<sup>20</sup> because they angered the LORD by making Asherah poles.<sup>21</sup> **14:16** He will hand Israel over to their enemies<sup>22</sup> because of the sins which Jeroboam committed and which he made Israel commit.”

**14:17** So Jeroboam’s wife got up and went back to<sup>23</sup> Tirzah. As she crossed the threshold of the house, the boy died. **14:18** All Israel buried him and mourned for him, just as the LORD had predicted<sup>24</sup> through his servant the prophet Ahijah.

<sup>1</sup> **tn** *Heb* “look, Ahijah the prophet is there, he told me [I would be] king over this nation.”

<sup>2</sup> **tn** *Heb* “take in your hand.”

<sup>3</sup> **tn** *Heb* “and the wife of Jeroboam did so; she arose and went to Shiloh and entered the house of Ahijah.”

<sup>4</sup> **tn** *Heb* “his eyes were set because of his old age.”

<sup>5</sup> **sn** *Tell her so-and-so.* Certainly the LORD gave Ahijah a specific message to give to Jeroboam’s wife (see vv. 6-16), but the author of Kings here condenses the LORD’s message with the words “so-and-so.” For dramatic effect he prefers to have us hear the message from Ahijah’s lips as he speaks to the king’s wife.

<sup>6</sup> **tn** *Heb* “I am sent to you [with] a hard [message].”

<sup>7</sup> **tn** The Hebrew text has “because” at the beginning of the sentence. In the Hebrew text vv. 7-11 are one long sentence comprised of a causal clause giving the reason for divine punishment (vv. 7-9) and the main clause announcing the punishment (vv. 10-11). The translation divides this lengthy sentence for stylistic reasons.

<sup>8</sup> **tn** *Heb* “what was right in my eyes.”

<sup>9</sup> **tn** *Heb* “you went and you made for yourself other gods, metal [ones], angering me, and you threw me behind your back.”

<sup>10</sup> **sn** *Disaster.* There is a wordplay in the Hebrew text. The word translated “disaster” (רָעָה, *ra’ah*) is from the same root as the expression “you have sinned” in v. 9 (וַתֵּשֶׂה [vattara], from רָעָה, [*ra’ah*]). Jeroboam’s sins would receive an appropriate punishment.

<sup>11</sup> **tn** *Heb* “house.”

<sup>12</sup> **tn** *Heb* “and I will cut off from Jeroboam those who urinate against a wall (including both those who are) restrained and let free (or “abandoned”) in Israel.” The precise meaning of the idiomatic phrase עָנְדוּ וְיָבִיבוּ (*atsur yavivu*) is uncertain. For various options see HALOT 871 s.v. עָנָה 6 and M. Cogan and H. Tadmor, *II Kings* (AB), 107. The two terms are usually taken as polar opposites (“slaves and freemen” or “minors and adults”), but Cogan and Tadmor, on the basis of contex-

tual considerations (note the usage with אִפְסָם [*efes*], “nothing but”) in Deut 32:36 and 2 Kgs 14:26, argue convincingly that the terms are synonyms, meaning “restrained and abandoned,” and refer to incapable or incapacitated individuals.

<sup>13</sup> **tn** The traditional view understands the verb בָּרַח (*ba’ar*) to mean “burn.” Manure was sometimes used as fuel (see Ezek 4:12, 15). However, an alternate view takes בָּרַח as a homonym meaning “sweep away” (HALOT 146 s.v. בָּרַח). In this case one might translate, “I will sweep away the dynasty of Jeroboam, just as one sweeps away manure it is gone” (cf. ASV, NASB, TEV). Either metaphor emphasizes the thorough and destructive nature of the coming judgment.

<sup>14</sup> **tn** The Hebrew text has “belonging to Jeroboam” here.

<sup>15</sup> **tn** *Heb* “house.”

<sup>16</sup> **tn** *Heb* “house.”

<sup>17</sup> **tn** *Heb* “This is the day. What also now?” The precise meaning of the second half of the statement is uncertain.

<sup>18</sup> **tn** The elliptical Hebrew text reads literally “and the LORD will strike Israel as a reed sways in the water.”

<sup>19</sup> **tn** *Heb* “fathers” (also in vv. 22, 31).

<sup>20</sup> **tn** *Heb* “the River.” In biblical Hebrew this is a typical reference to the Euphrates River. The name “Euphrates” has been supplied in the translation for clarity.

<sup>21</sup> **tn** *Heb* “because they made their Asherah poles that anger the LORD”; or “their images of Asherah”; ASV, NASB “their Asherim”; NCV “they set up idols to worship Asherah.”

<sup>22</sup> **sn** *Asherah* was a leading deity of the Canaanite pantheon, wife/sister of El and goddess of fertility. She was commonly worshiped at shrines in or near groves of evergreen trees, or, failing that, at places marked by wooden poles. These were to be burned or cut down (Deut 12:3; 16:21; Judg 6:25, 28, 30; 2 Kgs 18:4).

<sup>23</sup> **tn** *Heb* “and he will give [up] Israel.”

<sup>24</sup> **tn** *Heb* “went and entered.”

<sup>25</sup> **tn** *Heb* “according to the word of the LORD which he spoke.”

*Jeroboam's Reign Ends*

**14:19** The rest of the events of Jeroboam's reign, including the details of his battles and rule, are recorded in the scroll called the Annals of the Kings of Israel.<sup>1</sup> **14:20** Jeroboam ruled for twenty-two years; then he passed away.<sup>2</sup> His son Nadab replaced him as king.

*Rehoboam's Reign over Judah*

**14:21** Now Rehoboam son of Solomon ruled in Judah. He<sup>3</sup> was forty-one years old when he became king and he ruled for seventeen years in Jerusalem,<sup>4</sup> the city the LORD chose from all the tribes of Israel to be his home.<sup>5</sup> His mother was an Ammonite woman<sup>6</sup> named Naamah.

**14:22** Judah did evil in the sight of<sup>7</sup> the LORD. They made him more jealous by their sins than their ancestors had done.<sup>8</sup> **14:23** They even built for themselves high places, sacred pillars, and Asherah poles on every high hill and under every green tree. **14:24** There were also male cultic prostitutes<sup>9</sup> in the land. They committed the same horrible sins as the nations<sup>10</sup> that the LORD had driven out from before the Israelites.

**14:25** In King Rehoboam's fifth year, King Shishak of Egypt attacked Jerusalem. **14:26** He took away the treasures of the LORD's temple and of the royal palace; he took everything, including all the golden shields that Solomon had made. **14:27** King Rehoboam made bronze shields to replace them and assigned them to the officers of the royal guard<sup>11</sup> who protected the entrance to the royal palace. **14:28** Whenever the king visited the LORD's temple, the royal guard carried them and then brought them back to the guardroom.

**14:29** The rest of the events of Rehoboam's reign, including his accomplishments, are recorded in the scroll called the Annals of the

Kings of Judah.<sup>12</sup> **14:30** Rehoboam and Jeroboam were continually at war with each other. **14:31** Rehoboam passed away<sup>13</sup> and was buried with his ancestors in the City of David. His mother was an Ammonite named Naamah. His son Abijah<sup>14</sup> replaced him as king.

*Abijah's Reign over Judah*

**15:1** In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah<sup>15</sup> became king over Judah. **15:2** He ruled for three years in Jerusalem.<sup>16</sup> His mother was Maacah, the daughter of Abishalom.<sup>17</sup> **15:3** He followed all the sinful practices of his father before him. He was not wholeheartedly devoted to the LORD his God, as his ancestor David had been.<sup>18</sup> **15:4** Nevertheless for David's sake the LORD his God maintained his dynasty<sup>19</sup> in Jerusalem by giving him a son<sup>20</sup> to succeed him<sup>21</sup> and by protecting Jerusalem.<sup>22</sup> **15:5** He did this<sup>23</sup> because David had done what he approved<sup>24</sup> and had not disregarded any of his commandments<sup>25</sup> his entire lifetime, except for the incident involving Uriah the Hittite. **15:6** Rehoboam<sup>26</sup> and Jeroboam were continually at war with each other throughout Abijah's<sup>27</sup> lifetime. **15:7** The rest of the events of Abijah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.<sup>28</sup> Abijah and Jeroboam had been at war with each other. **15:8** Abijah passed away<sup>29</sup> and was buried<sup>30</sup> in the City of David. His son Asa replaced him as king.

<sup>12</sup> **tn** *Heb* "As for the rest of the events of Rehoboam, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

<sup>13</sup> **tn** *Heb* "lay down with his fathers."

<sup>14</sup> **tn** In the Hebrew text the name is spelled "Abijam" here and in 1 Kgs 15:1-8.

<sup>15</sup> **tc** The Old Greek also has the phrase "the son of Rehoboam."

<sup>16</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>17</sup> **sn** *Abishalom* (also in v. 10) is a variant of the name Absalom (cf. 2 Chr 11:20). The more common form is used by TEV, NLT.

<sup>18</sup> **tn** *Heb* "his heart was not complete with the LORD his God, like the heart of David his father."

<sup>19</sup> **tn** *Heb* "gave him a lamp."

<sup>20</sup> **tc** The Old Greek has the plural "his sons."

<sup>21</sup> **tn** *Heb* "by raising up his son after him."

<sup>22</sup> **tn** *Heb* "and by causing Jerusalem to stand firm."

<sup>23</sup> **tn** The words "he did this" are added for stylistic reasons.

<sup>24</sup> **tn** *Heb* "what was right in the eyes of the LORD."

<sup>25</sup> **tn** *Heb* "and had not turned aside from all which he commanded him."

<sup>26</sup> **tc** Most Hebrew mss read "Rehoboam"; a few Hebrew mss and the Syriac read "Abijam" (a variant of Abijah).

<sup>27</sup> **tn** *Heb* "his"; the referent (Abijah) has been specified in the translation for clarity.

<sup>28</sup> **tn** *Heb* "As for the rest of the events of Abijah, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

<sup>29</sup> **tn** *Heb* "lay down with his fathers." The Old Greek also has these words: "in the twenty-eighth year of Jeroboam."

<sup>30</sup> **tn** *Heb* "and they buried him."

<sup>1</sup> **tn** *Heb* "As for the rest of the events of Jeroboam, how he fought and how he ruled, are they not written on the scroll of the events of the days of the kings of Israel?"

<sup>2</sup> **tn** *Heb* "lay down with his fathers."

<sup>3</sup> **tn** *Heb* "Rehoboam." The proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.

<sup>4</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>5</sup> **tn** *Heb* "the city where the LORD chose to place his name from all the tribes of Israel."

<sup>6</sup> **tn** *Heb* "an Ammonite"; the word "woman" is implied.

<sup>7</sup> **tn** *Heb* "in the eyes of."

<sup>8</sup> **tn** *Heb* "and they made him jealous more than all which their fathers had done by their sins which they sinned."

<sup>9</sup> **tc** The Old Greek translation has "a conspiracy" rather than "male cultic prostitutes."

<sup>10</sup> **tn** *Heb* "they did according to all the abominable acts of the nations."

<sup>11</sup> **tn** *Heb* "runners."

*Asa's Reign over Judah*

**15:9** In the twentieth year of Jeroboam's reign over Israel, Asa became the king of Judah. **15:10** He ruled for forty-one years in Jerusalem.<sup>1</sup> His grandmother<sup>2</sup> was Maacah daughter of Abishalom. **15:11** Asa did what the LORD approved<sup>3</sup> like his ancestor<sup>4</sup> David had done. **15:12** He removed the male cultic prostitutes from the land and got rid of all the disgusting idols<sup>5</sup> his ancestors<sup>6</sup> had made. **15:13** He also removed Maacah his grandmother<sup>7</sup> from her position as queen mother<sup>8</sup> because she had made a loathsome Asherah pole. Asa cut down her Asherah pole and burned it in the Kidron Valley. **15:14** The high places were not eliminated, yet Asa was wholeheartedly devoted to the LORD throughout his lifetime.<sup>9</sup> **15:15** He brought the holy items that he and his father had made into the LORD's temple, including the silver, gold, and other articles.<sup>10</sup>

**15:16** Now Asa and King Baasha of Israel were continually at war with each other.<sup>11</sup> **15:17** King Baasha of Israel attacked Judah and established Ramah as a military outpost to prevent anyone from leaving or entering the land of King Asa of Judah.<sup>12</sup> **15:18** Asa took all the silver and gold that was left in the treasuries of the LORD's temple and of the royal palace and handed it to his servants. He then told them to deliver it<sup>13</sup> to Ben Hadad son of Tabrimmon, the son of Hezion, king of Syria, ruler in Damascus, along with this message: **15:19** "I want to make a treaty with you, like the one our fathers made.<sup>14</sup> See, I have sent you silver and gold as a present.

<sup>1</sup> map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>2</sup> tn Heb "mother," but Hebrew often uses the terms "father" and "mother" for grandparents and more remote ancestors.

<sup>3</sup> tn Heb "what was right in the eyes of the LORD."

<sup>4</sup> tn Heb "father," but Hebrew often uses the terms "father" and "mother" for grandparents and more remote ancestors.

<sup>5</sup> tn The word used here, גִּילּוּלִים [gillulim], is always used as a disdainful reference to idols. It is generally thought to have originally referred to "dung pellets" (cf. KBL 183 s.v. גִּילּוּלִים). It is only one of several terms used in this way, such as "worthless things" (אֵלִילִים, 'elilim), "vanities" or "empty winds" (הַבִּיטִים, havalim).

<sup>6</sup> tn Heb "fathers" (also in v. 24).

<sup>7</sup> tn Heb "mother," but Hebrew often uses the terms "father" and "mother" for grandparents and more remote ancestors.

<sup>8</sup> tn The Hebrew term מְבִיחָה (g<sup>e</sup>vīrah) can denote "queen" or "queen mother" depending on the context. Here the latter is indicated, since Maacah was the wife of Rehoboam and mother of Abijah.

<sup>9</sup> tn Heb "yet the heart of Asa was complete with the LORD all his days."

<sup>10</sup> tn Heb "and he brought the holy things of his father and his holy things (into) the house of the LORD, silver, gold, and items." Instead of "his holy things," a marginal reading (Qere) in the Hebrew text has "the holy things of [the house of the LORD]."

<sup>11</sup> tn Heb "There was war between Asa and Baasha king of Israel all their days."

<sup>12</sup> tn Heb "and he built up Ramah so as to not permit going out or coming in to Asa king of Judah."

<sup>13</sup> tn Heb "King Asa sent it."

<sup>14</sup> tn Heb "[May there be] a covenant between me and you [as there was] between my father and your father."

Break your treaty with King Baasha of Israel, so he will retreat from my land."<sup>15</sup> **15:20** Ben Hadad accepted King Asa's offer and ordered his army commanders to attack the cities of Israel.<sup>16</sup> They conquered<sup>17</sup> Ijon, Dan, Abel Beth Maacah, and all the territory of Naphtali, including the region of Kinnereth.<sup>18</sup> **15:21** When Baasha heard the news, he stopped fortifying<sup>19</sup> Ramah and settled down in Tirzah. **15:22** King Asa ordered all the men of Judah (no exemptions were granted) to carry away the stones and wood that Baasha had used to build Ramah.<sup>20</sup> King Asa used the materials to build up<sup>21</sup> Geba (in Benjamin) and Mizpah.

**15:23** The rest of the events of Asa's reign, including all his successes and accomplishments, as well as a record of the cities he built, are recorded in the scroll called the Annals of the Kings of Judah.<sup>22</sup> Yet when he was very old he developed a foot disease.<sup>23</sup> **15:24** Asa passed away<sup>24</sup> and was buried with his ancestors in the city of his ancestor David. His son Jehoshaphat replaced him as king.

*Nadab's Reign over Israel*

**15:25** In the second year of Asa's reign over Judah, Jeroboam's son Nadab became the king of Israel; he ruled Israel for two years. **15:26** He did evil in the sight of<sup>25</sup> the LORD. He followed in his father's footsteps and encouraged Israel to sin.<sup>26</sup>

**15:27** Baasha son of Ahijah, from the tribe of Issachar, conspired against Nadab<sup>27</sup> and assassinated him in Gibbethon, which was in Philistine territory. This happened while Nadab and all the Israelite army were besieging Gibbethon. **15:28** Baasha killed him in the third year of Asa's reign over Judah and replaced him as king. **15:29** When he became king, he executed Jeroboam's entire family. He wiped out everyone who

<sup>15</sup> tn Heb "so he will go up from upon me."

<sup>16</sup> tn Heb "and Ben Hadad listened to King Asa and sent the commanders of the armies which belonged to him against the cities of Israel."

<sup>17</sup> tn Heb "he struck down."

<sup>18</sup> tn Heb "and all Kinnereth together with all the land of Naphtali."

<sup>19</sup> tn Heb "building."

<sup>20</sup> tn Heb "and King Asa made a proclamation to all Judah, there was no one exempt, and they carried away the stones of Ramah and its wood which Baasha had built."

<sup>21</sup> tn Heb "and King Asa built with them."

<sup>22</sup> tn Heb "As for the rest of all the events of Asa, and all his strength and all which he did and the cities which he built, are they not written on the scroll of the events of the days of the kings of Judah?"

<sup>23</sup> tn Heb "Yet in the time of his old age he became sick in his feet."

<sup>24</sup> tn Heb "lay down with his fathers."

<sup>25</sup> tn Heb "in the eyes of."

<sup>26</sup> tn Heb "and he walked in the way of his father and in his sin which he made Israel sin."

<sup>27</sup> tn Heb "against him"; the referent (Nadab) has been specified in the translation for clarity.

breathed,<sup>1</sup> just as the LORD had predicted<sup>2</sup> through his servant Ahijah the Shilonite. **15:30** This happened because of the sins which Jeroboam committed and which he made Israel commit. These sins angered the LORD God of Israel.<sup>3</sup>

**15:31** The rest of the events of Nadab's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.<sup>4</sup> **15:32** Asa and King Nadab of Israel were continually at war with each other.

#### *Baasha's Reign over Israel*

**15:33** In the third year of Asa's reign over Judah, Baasha son of Ahijah became king over all Israel in Tirzah; he ruled for twenty-four years. **15:34** He did evil in the sight of<sup>5</sup> the LORD; he followed in Jeroboam's footsteps and encouraged Israel to sin.<sup>6</sup>

**16:1** Jehu son of Hanani received from the LORD this message predicting Baasha's downfall:<sup>7</sup> **16:2** "I raised you up<sup>8</sup> from the dust and made you ruler over my people Israel. Yet you followed in Jeroboam's footsteps<sup>9</sup> and encouraged my people Israel to sin; their sins have made me angry.<sup>10</sup> **16:3** So I am ready to burn up<sup>11</sup> Baasha and his family, and make your family<sup>12</sup> like the family of Jeroboam son of Nebat. **16:4** Dogs will eat the members of Baasha's family<sup>13</sup> who die in the city, and the birds of the sky will eat the ones who die in the country."

**16:5** The rest of the events of Baasha's reign, including his accomplishments and successes,

are recorded in the scroll called the Annals of the Kings of Israel.<sup>14</sup> **16:6** Baasha passed away<sup>15</sup> and was buried in Tirzah. His son Elah replaced him as king. **16:7** The prophet Jehu son of Hanani received from the LORD the message predicting the downfall of Baasha and his family because of all the evil Baasha had done in the sight of the LORD.<sup>16</sup> His actions angered the LORD (including the way he had destroyed Jeroboam's dynasty), so that his family ended up like Jeroboam's.<sup>17</sup>

#### *Elah's Reign over Israel*

**16:8** In the twenty-sixth year of King Asa's reign over Judah, Baasha's son Elah became king over Israel; he ruled in Tirzah for two years. **16:9** His servant Zimri, a commander of half of his chariot force, conspired against him. While Elah was drinking heavily<sup>18</sup> at the house of Arza, who supervised the palace in Tirzah, **16:10** Zimri came in and struck him dead. (This happened in the twenty-seventh year of Asa's reign over Judah.) Zimri replaced Elah as king.<sup>19</sup> **16:11** When he became king and occupied the throne, he killed Baasha's entire family. He did not spare any male belonging to him; he killed his relatives and his friends.<sup>20</sup> **16:12** Zimri destroyed Baasha's entire family, just as the LORD had predicted to Baasha<sup>21</sup> through Jehu the prophet. **16:13** This happened because of all the sins which Baasha and his son Elah committed and which they made Israel commit. They angered the LORD God of Israel with their worthless idols.<sup>22</sup>

**16:14** The rest of the events of Elah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.<sup>23</sup>

<sup>1</sup> *tn* *Heb* "and when he became king, he struck down all the house of Jeroboam; he did not leave any breath to Jeroboam until he destroyed him."

<sup>2</sup> *tn* *Heb* "according to the word of the LORD which he spoke."

<sup>3</sup> *tn* *Heb* "because of Jeroboam which he committed and which he made Israel commit, by his provocation by which he made the LORD God of Israel angry."

<sup>4</sup> *tn* *Heb* "As for the rest of the events of Nadab, and all which he did, are they not written on the scroll of the events of the days of the kings of Israel?"

<sup>5</sup> *tn* *Heb* "in the eyes of."

<sup>6</sup> *tn* *Heb* "and he walked in the way of Jeroboam and in his sin which he made Israel sin."

<sup>7</sup> *tn* *Heb* "and the word of the LORD came to Jehu son of Hanani concerning [or "against"] Baasha, saying."

<sup>8</sup> *tn* The Hebrew text has "because" at the beginning of the sentence. In the Hebrew text vv. 2-3 are one sentence comprised of a causal clause giving the reason for divine punishment (v. 2) and the main clause announcing the punishment (v. 3). The translation divides this sentence for stylistic reasons.

<sup>9</sup> *tn* *Heb* "walked in the way of Jeroboam."

<sup>10</sup> *tn* *Heb* "angering me by their sins."

<sup>11</sup> *tn* The traditional view understands the verb בָּעַר (*ba'ar*) to mean "burn." However, an alternate view takes בָּעַר (*ba'ar*) as a homonym meaning "sweep away" (*HALOT* 146 s.v. II בָּעַר). In this case one might translate, "I am ready to sweep away Baasha and his family." Either metaphor emphasizes the thorough and destructive nature of the coming judgment.

<sup>12</sup> *tc* The Old Greek, Syriac Peshitta, and some mss of the Targum have here "his house."

<sup>13</sup> *tn* *Heb* "the ones belonging to Baasha."

<sup>14</sup> *tn* *Heb* "As for the rest of the events of Baasha, and that which he did and his strength, are they not written on the scroll of the events of the days of the kings of Israel?"

<sup>15</sup> *tn* *Heb* "lay down with his fathers."

<sup>16</sup> *tn* *Heb* "and also through Jehu son of Hanani the word of the LORD came concerning [or "against"] Baasha and his house, and because of all the evil which he did in the eyes of the LORD."

<sup>17</sup> *tn* *Heb* "angering him by the work of his hands, so that he was like the house of Jeroboam, and because of how he struck it down."

<sup>18</sup> *tn* *Heb* "while he was drinking and drunken."

<sup>19</sup> *tn* *Heb* "and he became king in his place."

<sup>20</sup> *tn* *Heb* "and he did not spare any belonging to him who urinate against a wall, [including] his kinsmen redeemers and his friends."

<sup>21</sup> *tn* *Heb* "according to the word of the LORD which he spoke concerning [or "spoke against"]."

<sup>22</sup> *tn* *Heb* "angering the LORD God of Israel with their empty things."

<sup>23</sup> *tn* *Heb* "As for the rest of the events of Elah, and all which he did, are they not written on the scroll of the events of the days of the kings of Israel?"

*Zimri's Reign over Israel*

**16:15** In the twenty-seventh year of Asa's reign over Judah, Zimri became king over Israel; he ruled for seven days in Tirzah. Zimri's revolt took place while the army was deployed<sup>1</sup> in Gibbethon, which was in Philistine territory. **16:16** While deployed there, the army received this report:<sup>2</sup> "Zimri has conspired against the king and assassinated him."<sup>3</sup> So all Israel made Omri, the commander of the army, king over Israel that very day in the camp. **16:17** Omri and all Israel went up from Gibbethon and besieged Tirzah. **16:18** When Zimri saw that the city was captured, he went into the fortified area of the royal palace. He set the palace on fire and died in the flames.<sup>4</sup> **16:19** This happened because of the sins he committed. He did evil in the sight of<sup>5</sup> the LORD and followed in Jeroboam's footsteps and encouraged Israel to continue sinning.<sup>6</sup>

**16:20** The rest of the events of Zimri's reign, including the details of his revolt, are recorded in the scroll called the Annals of the Kings of Israel.<sup>7</sup>

*Omri's Reign over Israel*

**16:21** At that time the people of Israel were divided in their loyalties. Half the people supported Tibni son of Ginath and wanted to make him king; the other half supported Omri. **16:22** Omri's supporters were stronger than those who supported Tibni son of Ginath. Tibni died; Omri became king.

**16:23** In the thirty-first year of Asa's reign over Judah, Omri became king over Israel. He ruled for twelve years, six of them in Tirzah. **16:24** He purchased the hill of Samaria<sup>8</sup> from Shemer for two talents<sup>9</sup> of silver. He launched a construction project there<sup>10</sup> and named the city he built after Shemer, the former owner of the hill of Samaria. **16:25** Omri did more evil in the sight of<sup>11</sup> the LORD than all who were before him. **16:26** He followed in the footsteps of Jero-

boam son of Nebat and encouraged Israel to sin;<sup>12</sup> they angered the LORD God of Israel with their worthless idols.<sup>13</sup>

**16:27** The rest of the events of Omri's reign, including his accomplishments and successes, are recorded in the scroll called the Annals of the Kings of Israel.<sup>14</sup> **16:28** Omri passed away<sup>15</sup> and was buried in Samaria. His son Ahab replaced him as king.<sup>16</sup>

*Ahab Promotes Idolatry*

**16:29** In the thirty-eighth year of Asa's reign over Judah, Omri's son Ahab became king over Israel. Ahab son of Omri ruled over Israel for twenty-two years in Samaria.<sup>17</sup> **16:30** Ahab son of Omri did more evil in the sight of<sup>18</sup> the LORD than all who were before him. **16:31** As if following in the sinful footsteps of Jeroboam son of Nebat were not bad enough, he married Jezebel the daughter of King Ethbaal of the Sidonians. Then he worshiped and bowed to Baal.<sup>19</sup> **16:32** He set up an altar for Baal in the temple of Baal he had built in Samaria. **16:33** Ahab also made an Asherah pole; he<sup>20</sup> did more to anger the LORD God of Israel than all the kings of Israel who were before him.

**16:34** During Ahab's reign,<sup>21</sup> Hiel the Bethelite rebuilt Jericho.<sup>22</sup> Abiram, his firstborn son, died when he laid the foundation;<sup>23</sup> Segub, his youngest son, died when he erected its gates,<sup>24</sup> just as the LORD had warned<sup>25</sup> through Joshua son of Nun.<sup>26</sup>

<sup>1</sup> **tn** *Heb* "Now the people were encamped.

<sup>2</sup> **tn** *Heb* "and the people who were encamped heard."

<sup>3</sup> **tn** *Heb* "has conspired against and also has struck down the king."

<sup>4</sup> **tn** *Heb* "and he burned the house of the king over him with fire and he died."

<sup>5</sup> **tn** *Heb* "in the eyes of."

<sup>6</sup> **tn** *Heb* "walking in the way of Jeroboam and in his sin which he did to make Israel sin."

<sup>7</sup> **tn** *Heb* "As for the rest of the events of Zimri, and his conspiracy which he conspired, are they not written on the scroll of the events of the days of the kings of Israel?"

<sup>8</sup> **map** For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>9</sup> **tn** The Hebrew term כִּכָּר (*kikkar*, "circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 150 pounds of silver.

<sup>10</sup> **tn** *Heb* "he built up the hill."

<sup>11</sup> **tn** *Heb* "in the eyes of."

<sup>12</sup> **tn** *Heb* "walked in all the way of Jeroboam son of Nebat and in his sin which he made Israel sin."

<sup>13</sup> **tn** *Heb* "angering the LORD God of Israel with their empty things."

<sup>14</sup> **tn** *Heb* "As for the rest of the acts of Omri which he did, and his strength which he demonstrated, are they not written on the scroll of the events of the days of the kings of Israel?"

<sup>15</sup> **tn** *Heb* "lay down with his fathers."

<sup>16</sup> **tc** The Old Greek has eight additional verses here. Cf. 1 Kgs 22:41-44.

<sup>17</sup> **map** For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>18</sup> **tn** *Heb* "in the eyes of."

<sup>19</sup> **tn** *Heb* "and he went and served Baal and bowed down to him."

<sup>20</sup> **sn** The Canaanites worshiped *Baal* as a storm and fertility god.

<sup>21</sup> **tn** *Heb* "Ahab"; the proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.

<sup>22</sup> **tn** *Heb* "in his days."

<sup>23</sup> **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

<sup>24</sup> **tn** *Heb* "with Abiram, his firstborn, he founded it."

<sup>25</sup> **tn** *Heb* "with Segub, his youngest, he set up its gates."

<sup>26</sup> **tn** *Heb* "according to the word of the LORD which he spoke."

<sup>26</sup> **sn** Warned through Joshua son of Nun. For the background to this statement, see Josh 6:26, where Joshua pronounces a curse on the one who dares to rebuild Jericho. Here that curse is viewed as a prophecy spoken by God through Joshua.

*Elijah Visits a Widow in Sidonian Territory*

17:1 Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, “As certainly as the LORD God of Israel lives (whom I serve),<sup>1</sup> there will be no dew or rain in the years ahead unless I give the command.”<sup>2</sup> 17:2 The LORD told him:<sup>3</sup> 17:3 “Leave here and travel eastward. Hide out in the Kerith Valley near the Jordan. 17:4 Drink from the stream; I have already told<sup>4</sup> the ravens to bring you food<sup>5</sup> there.” 17:5 So he did<sup>6</sup> as the LORD told him; he went and lived in the Kerith Valley near the Jordan. 17:6 The ravens would bring him bread and meat each morning and evening, and he would drink from the stream.

17:7 After a while,<sup>7</sup> the stream dried up because there had been no rain in the land. 17:8 The LORD told him,<sup>8</sup> 17:9 “Get up, go to Zarephath in Sidonian territory, and live there. I have already told<sup>9</sup> a widow who lives there to provide for you.” 17:10 So he got up and went to Zarephath. When he went through the city gate, there was a widow gathering wood. He called out to her, “Please give me a cup<sup>10</sup> of water, so I can take a drink.” 17:11 As she went to get it, he called out to her, “Please bring me a piece of bread.”<sup>11</sup> 17:12 She said, “As certainly as the LORD your God lives, I have no food, except for a handful of flour in a jar and a little olive oil in a jug. Right now I am gathering a couple of sticks for a fire. Then I’m going home to make one final meal for my son and myself. After we have eaten that, we will die of starvation.”<sup>12</sup> 17:13 Elijah said to her, “Don’t be afraid. Go and do as you planned.<sup>13</sup> But first make a small cake for me and bring it to me; then make something for yourself and your son. 17:14 For this is what the LORD God of Israel says, ‘The jar of flour will not be empty and the jug of oil will not run out until the day the LORD makes it rain on the surface of the ground.’” 17:15 She went and did as Elijah told her; there was always enough food for Elijah and for her and her family.<sup>14</sup> 17:16 The jar of flour was never empty and the jug of oil

never ran out, just as the LORD had promised<sup>15</sup> through Elijah.

17:17 After this<sup>16</sup> the son of the woman who owned the house got sick. His illness was so severe he could no longer breathe. 17:18 She asked Elijah, “Why, prophet, have you come<sup>17</sup> to me to confront me with<sup>18</sup> my sin and kill my son?” 17:19 He said to her, “Hand me your son.” He took him from her arms, carried him to the upper room where he was staying, and laid him down on his bed. 17:20 Then he called out to the LORD, “O LORD, my God, are you also bringing disaster on this widow I am staying with by killing her son?” 17:21 He stretched out over the boy three times and called out to the LORD, “O LORD, my God, please let this boy’s breath return to him.” 17:22 The LORD answered Elijah’s prayer; the boy’s breath returned to him and he lived. 17:23 Elijah took the boy, brought him down from the upper room to the house, and handed him to his mother. Elijah then said, “See, your son is alive!” 17:24 The woman said to Elijah, “Now I know that you are a prophet and that the LORD really does speak through you.”<sup>19</sup>

*Elijah Meets the King’s Servant*

18:1 Some time later, in the third year of the famine, the LORD told Elijah,<sup>20</sup> “Go, make an appearance before Ahab, so I may send rain on the surface of the ground.” 18:2 So Elijah went to make an appearance before Ahab.

Now the famine was severe in Samaria.<sup>21</sup> 18:3 So Ahab summoned Obadiah, who supervised the palace. (Now Obadiah was a very loyal follower of the LORD.<sup>22</sup> 18:4 When Jezebel was killing<sup>23</sup> the LORD’s prophets, Obadiah took one

<sup>15</sup> tn Heb “out, according to the word of the LORD which he spoke.”

<sup>16</sup> tn Heb “after these things.”

<sup>17</sup> tn Heb “What to me and to you, man of God, that you have come.”

<sup>18</sup> tn Heb “to make me remember.”

<sup>19</sup> tn Heb “you are a man of God and the word of the LORD is truly in your mouth.”

sn This episode is especially significant in light of Ahab’s decision to promote Baal worship in Israel. In Canaanite mythology the drought that swept over the region (v. 1) would signal that Baal, a fertility god responsible for providing food for his subjects, had been defeated by the god of death and was imprisoned in the underworld. While Baal was overcome by death and unable to function like a king, Israel’s God demonstrated his sovereignty and superiority to death by providing food for a widow and restoring life to her son. And he did it all in Sidonian territory, Baal’s back yard, as it were. The episode demonstrates that Israel’s God, not Baal, is the true king who provides food and controls life and death. This polemic against Baalism reaches its climax in the next chapter, when the LORD proves that he, not Baal, controls the elements of the storm and determines when the rains will fall.

<sup>20</sup> tn Heb “the word of the LORD came to Elijah.”

<sup>21</sup> map For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>22</sup> tn Heb “now Obadiah greatly feared the LORD.” “Fear” refers here to obedience and allegiance, the products of healthy respect for the LORD’s authority.

<sup>23</sup> tn Heb “cutting off.”

<sup>1</sup> tn Heb “before whom I stand.”

<sup>2</sup> tn Heb “except at the command of my word.”

<sup>3</sup> tn Heb “and the word of the LORD came to him, saying.”

<sup>4</sup> tn Heb “commanded.”

<sup>5</sup> tn Heb “to provide for you.”

<sup>6</sup> tn Heb “So he went and did.”

<sup>7</sup> tn Heb “And it came about at the end of days.”

<sup>8</sup> tn Heb “And the word of the LORD came to him, saying.”

<sup>9</sup> tn Heb “Look, I have commanded.”

<sup>10</sup> tn Heb “a little.”

<sup>11</sup> tn The Hebrew text also includes the phrase “in your hand.”

<sup>12</sup> tn Heb “Look, I am gathering two sticks and then I will go and make it for me and my son and we will eat it and we will die.”

<sup>13</sup> tn Heb “according to your word.”

<sup>14</sup> tn Heb “and she ate, she and he and her house [for] days.”



hundred prophets and hid them in two caves in two groups of fifty. He also brought them food and water.) **18:5** Ahab told Obadiah, “Go through the land to all the springs and valleys. Maybe we can find some grazing areas<sup>1</sup> so we can keep the horses and mules alive and not have to kill<sup>2</sup> some of the animals.” **18:6** They divided up the land between them; Ahab went<sup>3</sup> one way and Obadiah went the other.

**18:7** As Obadiah was traveling along, Elijah met him.<sup>4</sup> When he recognized him, he fell facedown to the ground and said, “Is it really you, my master, Elijah?” **18:8** He replied, “Yes,<sup>5</sup> go and say to your master, ‘Elijah is back.’”<sup>6</sup> **18:9** Obadiah<sup>7</sup> said, “What sin have I committed that you are ready to hand your servant over to Ahab for execution?<sup>8</sup> **18:10** As certainly as the LORD your God lives, my master has sent to every nation and kingdom in an effort to find you. When they say, ‘He’s not here,’ he makes them<sup>9</sup> swear an oath that they could not find you. **18:11** Now you say, ‘Go and say to your master, ‘Elijah is back.’”<sup>10</sup> **18:12** But when I leave you, the LORD’s spirit will carry you away so I can’t find you.<sup>11</sup> If I go tell Ahab I’ve seen you, he won’t be able to find you and he will kill me.<sup>12</sup> That would not be fair,<sup>13</sup> because your servant has been a loyal follower of<sup>14</sup> the LORD from my youth. **18:13** Certainly my master is aware of what I did<sup>15</sup> when Jezebel was killing the LORD’s prophets. I hid one hundred of the LORD’s prophets in two caves in two groups of fifty and I brought them food and water. **18:14** Now you say, ‘Go and say to your master, ‘Elijah is back,’”<sup>16</sup> but he will kill me.” **18:15** But Elijah said, “As certainly as the LORD who rules over all<sup>17</sup> lives (whom I serve),<sup>18</sup> I will make an appearance before him today.”

### *Elijah Confronts Baal’s Prophets*

**18:16** When Obadiah went and informed Ahab, the king went to meet Elijah.<sup>19</sup> **18:17** When Ahab saw Elijah, he<sup>20</sup> said to him, “Is it really you, the one who brings disaster<sup>21</sup> on Israel?” **18:18** Elijah<sup>22</sup> replied, “I have not brought disaster<sup>23</sup> on Israel. But you and your father’s dynasty have, by abandoning the LORD’s commandments and following the Baals. **18:19** Now send out messengers<sup>24</sup> and assemble all Israel before me at Mount Carmel, as well as the 450 prophets of Baal and 400 prophets of Asherah whom Jezebel supports.”<sup>25</sup>

**18:20** Ahab sent messengers to all the Israelites and had the prophets assemble at Mount Carmel. **18:21** Elijah approached all the people and said, “How long are you going to be paralyzed by indecision?<sup>26</sup> If the LORD is the true God,<sup>27</sup> then follow him, but if Baal is, follow him!” But the people did not say a word. **18:22** Elijah said to them:<sup>28</sup> “I am the only prophet of the LORD who is left, but there are 450 prophets of Baal. **18:23** Let them bring us two bulls. Let them choose one of the bulls for themselves, cut it up into pieces, and place it on the wood. But they must not set it on fire. I will do the same to the other bull and place it on the wood. But I will not set it on fire. **18:24** Then you<sup>29</sup> will invoke the name of your god, and I will invoke the name of the LORD. The god who responds with fire will demonstrate that he is the true God.”<sup>30</sup> All the people responded, “This will be a fair test.”<sup>31</sup>

**18:25** Elijah told the prophets of Baal, “Choose one of the bulls for yourselves and go first, for you are the majority. Invoke the name of your god, but do not light a fire.”<sup>32</sup> **18:26** So they took a bull, as he had suggested,<sup>33</sup> and prepared it. They invoked the name of Baal from morning until noon, saying, “Baal, answer us.” But there was no sound and no answer. They

<sup>1</sup> tn Heb “grass.”

<sup>2</sup> tn Heb “to cut off.”

<sup>3</sup> tn The Hebrew text has “alone” here and again in reference to Obadiah toward the end of the verse.

<sup>4</sup> tn Heb “look, Elijah [came] to meet him.”

<sup>5</sup> tn Heb “[It is] I.”

<sup>6</sup> tn Heb “Look, Elijah”; or “Elijah is here.”

<sup>7</sup> tn Heb “he”; the referent (Obadiah) has been specified in the translation for clarity.

<sup>8</sup> tn Heb “to kill me.”

<sup>9</sup> tn Heb “he makes the kingdom or the nation swear an oath.”

<sup>10</sup> tn Heb “Look, Elijah”; or “Elijah is here.”

<sup>11</sup> tn Heb “to [a place] which I do not know.”

<sup>12</sup> tn Heb “and I will go to inform Ahab and he will not find you and he will kill me.”

<sup>13</sup> tn The words “that would not be fair” are added to clarify the logic of Obadiah’s argument.

<sup>14</sup> tn Heb “has feared the LORD” (also see the note at 1 Kgs 18:3).

<sup>15</sup> tn Heb “Has it not been told to my master what I did...?” The rhetorical question expects an answer, “Of course it has!”

<sup>16</sup> tn Heb “Look, Elijah”; or “Elijah is here.”

<sup>17</sup> tn Traditionally, “the LORD of Hosts.”

<sup>18</sup> tn Heb “(before whom I stand).”

<sup>19</sup> tn Heb “Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah.”

<sup>20</sup> tn Heb “Ahab.”

<sup>21</sup> tn Or “trouble.”

<sup>22</sup> tn Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

<sup>23</sup> tn Or “trouble.”

<sup>24</sup> tn The word “messengers” is supplied in the translation both here and in v. 20 for clarification.

<sup>25</sup> tn Heb “who eat at the table of Jezebel.”

<sup>26</sup> tn Heb “How long are you going to limp around on two crutches?” (see HALOT 762 s.v. לְמַעַן). In context this idiomatic expression refers to indecision rather than physical disability.

<sup>27</sup> tn Heb “the God.”

<sup>28</sup> tn Heb “to the people.”

<sup>29</sup> tn Elijah now directly addresses the prophets.

<sup>30</sup> tn Heb “the God.”

<sup>31</sup> tn Heb “The matter [i.e., proposal] is good [i.e., acceptable].”

<sup>32</sup> tc The last sentence of v. 25 is absent in the Syriac Peshitta.

<sup>33</sup> tn Heb “and they took the bull which he allowed them.”

jumped<sup>4</sup> around on the altar they had made.<sup>2</sup> **18:27** At noon Elijah mocked them, “Yell louder! After all, he is a god; he may be deep in thought, or perhaps he stepped out for a moment or has taken a trip. Perhaps he is sleeping and needs to be awakened.”<sup>3</sup> **18:28** So they yelled louder and, in accordance with their prescribed ritual,<sup>4</sup> mutilated themselves with swords and spears until their bodies were covered with blood.<sup>5</sup> **18:29** Throughout the afternoon they were in an ecstatic frenzy,<sup>6</sup> but there was no sound, no answer, and no response.<sup>7</sup>

**18:30** Elijah then told all the people, “Approach me.” So all the people approached him. He repaired the altar of the LORD that had been torn down.<sup>8</sup> **18:31** Then Elijah took twelve stones, corresponding to the number of tribes that descended from Jacob, to whom the LORD had said, “Israel will be your new<sup>9</sup> name.”<sup>10</sup> **18:32** With the stones he constructed an altar for the LORD.<sup>11</sup> Around the altar he made a trench large enough to contain two seahs<sup>12</sup> of seed. **18:33** He arranged the wood, cut up the bull, and placed it on the wood. **18:34** Then he said, “Fill four water jars and pour the water on the offering and the wood.” When they had done so,<sup>13</sup> he said, “Do it again.” So they did it again. Then he said, “Do it a third time.” So they did it a third time. **18:35** The water flowed down all sides of the altar and filled the trench. **18:36** When it was

time for the evening offering,<sup>14</sup> Elijah the prophet approached the altar<sup>15</sup> and prayed: “O LORD God of Abraham, Isaac, and Israel, prove<sup>16</sup> today that you are God in Israel and that I am your servant and have done all these things at your command. **18:37** Answer me, O LORD, answer me, so these people will know that you, O LORD, are the true God<sup>17</sup> and that you are winning back their allegiance.”<sup>18</sup> **18:38** Then fire from the LORD fell from the sky.<sup>19</sup> It consumed the offering, the wood, the stones, and the dirt, and licked up the water in the trench. **18:39** When all the people saw this, they threw themselves down with their faces to the ground and said, “The LORD is the true God!<sup>20</sup> The LORD is the true God!” **18:40** Elijah told them, “Seize the prophets of Baal! Don’t let even one of them escape!” So they seized them, and Elijah led them down to the Kishon Valley and executed<sup>21</sup> them there.

**18:41** Then Elijah told Ahab, “Go on up and eat and drink, for the sound of a heavy rainstorm can be heard.”<sup>22</sup> **18:42** So Ahab went on up to eat and drink, while Elijah climbed to the top of Carmel. He bent down toward the ground and put his face between his knees. **18:43** He told his servant, “Go on up and look in the direction of the sea.” So he went on up, looked, and reported, “There is nothing.”<sup>23</sup> Seven times Elijah sent him to look.<sup>24</sup> **18:44** The seventh time the servant<sup>25</sup> said, “Look, a small cloud, the size of the palm of a man’s hand, is rising up from the sea.” Elijah<sup>26</sup> then said, “Go and tell Ahab, ‘Hitch up the chariots and go down, so that the rain won’t overtake you.’”<sup>27</sup> **18:45** Meanwhile the sky was covered with dark clouds, the wind blew, and there was a heavy rainstorm. Ahab rode toward<sup>28</sup> Jezreel. **18:46** Now the LORD energized Elijah

<sup>1</sup> *tn* Heb “limped” (the same verb is used in v. 21).

<sup>2</sup> *tc* The MT has “which he made,” but some medieval Hebrew mss and the ancient versions have the plural form of the verb.

<sup>3</sup> *sn* Elijah’s sarcastic proposals would have been especially offensive and irritating to Baal’s prophets, for they believed Baal was imprisoned in the underworld as death’s captive during this time of drought. Elijah’s apparent ignorance of their theology is probably designed for dramatic effect; indeed the suggestion that Baal is away on a trip or deep in sleep comes precariously close to the truth as viewed by the prophets.

<sup>4</sup> *tn* Or “as was their custom.”

<sup>5</sup> *tn* Heb “until blood poured out on them.”

*sn* mutilated...covered with blood. This self-mutilation was a mourning rite designed to facilitate Baal’s return from the underworld.

<sup>6</sup> *tn* Heb “when noon passed they prophesied until the offering up of the offering.”

<sup>7</sup> *tc* The Old Greek translation and Syriac Peshitta include the following words here: “When it was time to offer the sacrifice, Elijah the Tishbite spoke to the prophets of the abominations: ‘Stand aside for the time being, and I will offer my burnt offering.’ So they stood aside and departed.”

*sn* In 2 Kgs 4:31 the words “there was no sound and there was no response” are used to describe a dead boy. Similar words are used here to describe the god Baal as dead and therefore unresponsive.

<sup>8</sup> *sn* Torn down. The condition of the altar symbolizes the spiritual state of the people.

<sup>9</sup> *tn* The word “new” is implied but not actually present in the Hebrew text.

<sup>10</sup> *sn* Israel will be your new name. See Gen 32:28; 35:10.

<sup>11</sup> *tn* Heb “and he built the stones into an altar in the name of the LORD.”

<sup>12</sup> *tn* A seah was a dry measure equivalent to about seven quarts.

<sup>13</sup> *tn* The words “when they had done so” are supplied in the translation for clarification.

<sup>14</sup> *tn* Heb “at the offering up of the offering.”

<sup>15</sup> *tn* The words “the altar” are supplied in the translation for clarification.

<sup>16</sup> *tn* Heb “let it be known.”

<sup>17</sup> *tn* Heb “the God.”

<sup>18</sup> *tn* Heb “that you are turning their heart[s] back.”

<sup>19</sup> *tn* The words “from the sky” are added for stylistic reasons.

<sup>20</sup> *tn* Heb “the God” (the phrase occurs twice in this verse).

<sup>21</sup> *tn* Or “slaughtered.”

<sup>22</sup> *tn* Heb “for [there is] the sound of the roar of the rain.”

<sup>23</sup> *sn* So he went on up, looked, and reported, “There is nothing.” Several times in this chapter those addressed by Elijah obey his orders. In vv. 20 and 42 Ahab does as instructed, in vv. 26 and 28 the prophets follow Elijah’s advice, and in vv. 30, 34, 40 and 43 the people and servants do as they are told. By juxtaposing Elijah’s commands with accounts of those commands being obeyed, the narrator emphasizes the authority of the LORD’s prophet.

<sup>24</sup> *tn* Heb “He said, ‘Return,’ seven times.”

<sup>25</sup> *tn* Heb “he”; the referent (the servant) has been specified in the translation for clarity.

<sup>26</sup> *tn* Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

<sup>27</sup> *tn* Heb “so that the rain won’t restrain you.”

<sup>28</sup> *tn* Heb “rode and went to.”

with power;<sup>1</sup> he tucked his robe into his belt<sup>2</sup> and ran ahead of Ahab all the way to Jezreel.

*Elijah Runs for His Life*

**19:1** Ahab told Jezebel all that Elijah had done, including a detailed account of how he killed all the prophets with the sword. **19:2** Jezebel sent a messenger to Elijah with this warning,<sup>3</sup> “May the gods judge me severely<sup>4</sup> if by this time tomorrow I do not take your life as you did theirs!”<sup>5</sup>

**19:3** Elijah was afraid,<sup>6</sup> so he got up and fled for his life to Beer Sheba in Judah. He left his servant there, **19:4** while he went a day’s journey into the desert. He went and sat down under a shrub<sup>7</sup> and asked the LORD to take his life:<sup>8</sup> “I’ve had enough! Now, O LORD, take my life. After all, I’m no better than my ancestors.”<sup>9</sup> **19:5** He stretched out<sup>10</sup> and fell asleep under the shrub. All of a sudden an angelic messenger<sup>11</sup> touched him and said, “Get up and eat.” **19:6** He looked and right there by his head was a cake baking on hot coals and a jug of water. He ate and drank and then slept some more.<sup>12</sup> **19:7** The LORD’s angelic messenger came back again, touched him, and said, “Get up and eat, for otherwise you won’t be able to make the journey.”<sup>13</sup> **19:8** So he got up and ate and drank. That meal gave him the strength to travel forty days and forty nights until he reached Horeb, the mountain of God.

**19:9** He went into a cave there and spent the night. All of a sudden the LORD spoke to him, “Why are you here, Elijah?” **19:10** He answered, “I have been absolutely loyal<sup>14</sup> to the LORD, the sovereign God,<sup>15</sup> even though the Israelites have abandoned the agreement they made with you,<sup>16</sup> torn down your altars, and killed your prophets with the sword. I alone am left and now they

want to take my life.”<sup>17</sup> **19:11** The LORD<sup>18</sup> said, “Go out and stand on the mountain before the LORD. Look, the LORD is ready to pass by.”

A very powerful wind went before the LORD, digging into the mountain and causing landslides,<sup>19</sup> but the LORD was not in the wind. After the wind-storm there was an earthquake, but the LORD was not in the earthquake. **19:12** After the earthquake, there was a fire, but the LORD was not in the fire. After the fire, there was a soft whisper.<sup>20</sup> **19:13** When Elijah heard it, he covered his face with his robe and went out and stood at the entrance to the cave. All of a sudden<sup>21</sup> a voice asked him, “Why are you here, Elijah?” **19:14** He answered, “I have been absolutely loyal<sup>22</sup> to the LORD, the sovereign God,<sup>23</sup> even though the Israelites have abandoned the agreement they made with you,<sup>24</sup> torn down your altars, and killed your prophets with the sword. I alone am left and now they want to take my life.”<sup>25</sup> **19:15** The LORD said to him, “Go back the way you came and then head for the Desert of Damascus. Go and anoint Hazael king over Syria. **19:16** You must anoint Jehu son of Nimshi king over Israel, and Elisha son of Shaphat from Abel Meholah to take your place as prophet. **19:17** Jehu will kill anyone who escapes Hazael’s sword, and Elisha will kill anyone who escapes Jehu’s sword. **19:18** I still have left in Israel seven thousand followers who have not bowed their knees to Baal or kissed the images of him.”<sup>26</sup>

**19:19** Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve pairs of oxen; he was near the twelfth pair. Elijah passed by him and threw his robe over him. **19:20** He left the oxen, ran after Elijah, and said, “Please let me kiss my father and mother goodbye, then I will follow you.” Elijah<sup>27</sup> said to him, “Go back! Indeed, what have I done to you?” **19:21** Elisha<sup>28</sup> went back and took his pair of oxen and slaughtered them. He cooked the meat over a fire that he made by

<sup>1</sup> tn Heb “and the hand of the LORD was on Elijah.”

<sup>2</sup> tn Heb “and girded up his loins.” The idea is that of gathering up the robes and tucking them into the sash or belt so that they do not get in the way of the legs when running (or working or fighting).

<sup>3</sup> tn Heb “saying.”

<sup>4</sup> tn Heb “So may the gods do to me, and so may they add.”

<sup>5</sup> tn Heb “I do not make your life like the life of one of them.”

<sup>6</sup> tc The MT has “and he saw,” but some medieval Hebrew mss as well as several ancient versions support the reading “he was afraid.” The consonantal text (וַיִּירָא, *vayyar*) is ambiguous and can be vocalized וַיִּרְאֵה (from רָאָה, *ra’ah*, “to see”) or וַיִּירָא (vayyira’, from יָרָא, *yare*, “to fear”).

<sup>7</sup> tn Or “broom tree” (also in v. 5).

<sup>8</sup> tn Heb “and asked with respect to his life to die.”

<sup>9</sup> tn Heb “fathers.”

<sup>10</sup> tn Or “lay down.”

<sup>11</sup> tn Heb “Look, a messenger.”

<sup>12</sup> tn Heb “and again lay down.”

<sup>13</sup> tn Heb “for the journey is too great for you.”

<sup>14</sup> tn Or “very zealous.” The infinitive absolute preceding the finite verb emphasizes the degree of his zeal and allegiance.

<sup>15</sup> tn Traditionally, “the God of hosts.”

<sup>16</sup> tn Heb “abandoned your covenant.”

<sup>17</sup> tn Heb “and they are seeking my life to take it.”

<sup>18</sup> tn Heb “he”; the referent (the LORD) has been specified in the translation for clarity.

<sup>19</sup> tn Heb “tearing away the mountains and breaking the cliffs” (or perhaps, “breaking the stones”).

<sup>20</sup> tn Heb “a voice, calm, soft.”

<sup>21</sup> tn Heb “look.”

<sup>22</sup> tn Or “very zealous.” The infinitive absolute preceding the finite verb emphasizes the degree of his zeal and allegiance.

<sup>23</sup> tn Traditionally, “the God of hosts.”

<sup>24</sup> tn Heb “abandoned your covenant.”

<sup>25</sup> tn Heb “and they are seeking my life to take it.”

<sup>26</sup> tn Heb “I have kept in Israel seven thousand, all the knees that have not bowed to Baal, and all the mouths that have not kissed him.”

<sup>27</sup> tn Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

<sup>28</sup> tn Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

burning the harness and yoke.<sup>1</sup> He gave the people meat and they ate. Then he got up and followed Elijah and became his assistant.

### *Ben Hadad Invades Israel*

**20:1** Now King Ben Hadad of Syria assembled all his army, along with thirty-two other kings with their horses and chariots. He marched against Samaria<sup>2</sup> and besieged and attacked it.<sup>3</sup> **20:2** He sent messengers to King Ahab of Israel, who was in the city.<sup>4</sup> **20:3** He said to him, “This is what Ben Hadad says, ‘Your silver and your gold are mine, as well as the best of your wives and sons.’” **20:4** The king of Israel replied, “It is just as you say, my master, O king. I and all I own belong to you.”

**20:5** The messengers came again and said, “This is what Ben Hadad says, ‘I sent this message to you, ‘You must give me your silver, gold, wives, and sons.’” **20:6** But now at this time tomorrow I will send my servants to you and they will search through your palace and your servants’ houses. They will carry away all your valuables.”<sup>5</sup> **20:7** The king of Israel summoned all the leaders<sup>6</sup> of the land and said, “Notice how this man is looking for trouble.<sup>7</sup> Indeed, he demanded my wives, sons, silver, and gold, and I did not resist him.” **20:8** All the leaders and people said to him, “Do not give in or agree to his demands.”<sup>8</sup> **20:9** So he said to the messengers of Ben Hadad, “Say this to my master, the king, ‘I will give you everything you demanded at first from your servant, but I am unable to agree to this latest demand.’”<sup>9</sup> So the messengers went back and gave their report.

**20:10** Ben Hadad sent another message to him, “May the gods judge me severely<sup>10</sup> if there is enough dirt left in Samaria for my soldiers to scoop up in their hands.”<sup>11</sup> **20:11** The king of Israel replied, “Tell him the one who puts on his battle gear should not boast like one who is taking it off.”<sup>12</sup> **20:12** When Ben Hadad received

this reply,<sup>13</sup> he and the other kings were drinking in their quarters.<sup>14</sup> He ordered his servants, “Get ready to attack!” So they got ready to attack the city.

### *The Lord Delivers Israel*

**20:13** Now a prophet visited King Ahab of Israel and said, “This is what the LORD says, ‘Do you see this huge army?’<sup>15</sup> Look, I am going to hand it over to you this very day. Then you will know that I am the LORD.”” **20:14** Ahab asked, “By whom will this be accomplished?”<sup>16</sup> He answered, “This is what the LORD says, ‘By the servants of the district governors.’” Ahab<sup>17</sup> asked, “Who will launch the attack?” He answered, “You will.”

**20:15** So Ahab<sup>18</sup> assembled the 232 servants of the district governors. After that he assembled all the Israelite army, numbering 7,000.<sup>19</sup> **20:16** They marched out at noon, while Ben Hadad and the thirty-two kings allied with him were drinking heavily<sup>20</sup> in their quarters.<sup>21</sup> **20:17** The servants of the district governors led the march. When Ben Hadad sent messengers, they reported back to him, “Men are marching out of Samaria.”<sup>22</sup> **20:18** He ordered, “Whether they come in peace or to do battle, take them alive.”<sup>23</sup> **20:19** They marched out of the city with the servants of the district governors in the lead and the army behind them. **20:20** Each one struck down an enemy soldier;<sup>24</sup> the Syrians fled and Israel chased them. King Ben Hadad of Syria escaped on horseback with some horsemen. **20:21** Then the king of Israel marched out and struck down the horses and chariots; he thoroughly defeated<sup>25</sup> Syria.

### *The Lord Gives Israel Another Victory*

**20:22** The prophet<sup>26</sup> visited the king of Israel and instructed him, “Go, fortify your defenses.<sup>27</sup> Determine<sup>28</sup> what you must do, for in the spring<sup>29</sup>

<sup>1</sup> *tn Heb* “and with the equipment of the oxen he cooked them, the flesh.”

<sup>2</sup> *map* For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>3</sup> *tn Heb* “and he went up and besieged Samaria and fought against it.”

<sup>4</sup> *tn Heb* “to the city.”

<sup>5</sup> *tn Heb* “all that is desirable to your eyes they will put in their hand and take.”

<sup>6</sup> *tn Heb* “elders.”

<sup>7</sup> *tn Heb* “Know and see that this [man] is seeking trouble.”

<sup>8</sup> *tn Heb* “Do not listen and do not be willing.”

<sup>9</sup> *tn Heb* “all which you sent to your servant in the beginning I will do, but this thing I am unable to do.”

<sup>10</sup> *tn Heb* “So may the gods do to me, and so may they add.”

<sup>11</sup> *tn Heb* “if the dirt of Samaria suffices for the handfuls of all the people who are at my feet.”

<sup>12</sup> *sn* The point of the saying is that someone who is still preparing for a battle should not boast as if he has already won the battle. A modern parallel would be, “Don’t count your chickens before they’re hatched.”

<sup>13</sup> *tn Heb* “When he heard this word.”

<sup>14</sup> *tn Heb* “in the temporary shelters.” This is probably referring to tents.

<sup>15</sup> *tn Heb* “this great horde.”

<sup>16</sup> *tn* The words “will this be accomplished” are supplied in the translation for clarification.

<sup>17</sup> *tn Heb* “he”; the referent (Ahab) has been specified in the translation for clarity.

<sup>18</sup> *tn Heb* “he”; the referent (Ahab) has been specified in the translation for clarity.

<sup>19</sup> *tn Heb* “after them he assembled all the people, all the sons of Israel, seven thousand.”

<sup>20</sup> *tn Heb* “drinking and drunken.”

<sup>21</sup> *tn Heb* “in the temporary shelters.” This is probably referring to tents.

<sup>22</sup> *map* For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>23</sup> *tn Heb* “if they come in peace, take them alive; if they come for battle, take them alive.”

<sup>24</sup> *tn Heb* “each struck down his man.”

<sup>25</sup> *tn Heb* “struck down Aram with a great striking word.”

<sup>26</sup> *tn* The definite article indicates previous reference, that is, “the prophet mentioned earlier” (see v. 13).

<sup>27</sup> *tn Heb* “strengthen yourself.”

<sup>28</sup> *tn Heb* “know and see.”

<sup>29</sup> *tn Heb* “at the turning of the year.”

the king of Syria will attack<sup>1</sup> you.” **20:23** Now the advisers<sup>2</sup> of the king of Syria said to him: “Their God is a god of the mountains. That’s why they overpowered us. But if we fight them in the plains, we will certainly overpower them. **20:24** So do this: Dismiss the kings from their command, and replace them with military commanders. **20:25** Muster an army like the one you lost, with the same number of horses and chariots.<sup>3</sup> Then we will fight them in the plains; we will certainly overpower them.” He approved their plan and did as they advised.<sup>4</sup>

**20:26** In the spring<sup>5</sup> Ben Hadad mustered the Syrian army<sup>6</sup> and marched to Aphek to fight Israel.<sup>7</sup> **20:27** When the Israelites had mustered and had received their supplies, they marched out to face them in battle. When the Israelites deployed opposite them, they were like two small flocks<sup>8</sup> of goats, but the Syrians filled the land. **20:28** The prophet<sup>9</sup> visited the king of Israel and said, “This is what the LORD says: “Because the Syrians said, “The LORD is a god of the mountains and not a god of the valleys,” I will hand over to you this entire huge army.<sup>10</sup> Then you will know that I am the LORD.”

**20:29** The armies were deployed opposite each other for seven days. On the seventh day the battle began, and the Israelites killed 100,000 Syrian foot soldiers in one day. **20:30** The remaining 27,000 ran to Aphek and went into the city, but the wall fell on them.<sup>11</sup> Now Ben Hadad ran into the city and hid in an inner room.<sup>12</sup> **20:31** His advisers<sup>13</sup> said to him, “Look, we have heard that the kings of the Israelite dynasty are kind.<sup>14</sup> Allow us to put sackcloth around our waists and ropes on

our heads<sup>15</sup> and surrender<sup>16</sup> to the king of Israel. Maybe he will spare our lives.” **20:32** So they put sackcloth around their waists and ropes on their heads and went to the king of Israel. They said, “Your servant<sup>17</sup> Ben Hadad says, ‘Please let me live!’” Ahab<sup>18</sup> replied, “Is he still alive? He is my brother.”<sup>19</sup> **20:33** The men took this as a good omen and quickly accepted his offer, saying, “Ben Hadad is your brother.” Ahab<sup>20</sup> then said, “Go, get him.” So Ben Hadad came out to him, and Ahab pulled him up into his chariot. **20:34** Ben Hadad<sup>21</sup> said, “I will return the cities my father took from your father. You may set up markets<sup>22</sup> in Damascus, just as my father did in Samaria.”<sup>23</sup> Ahab then said, “I want to make a treaty with you before I dismiss you.”<sup>24</sup> So he made a treaty with him and then dismissed him.

### *A Prophet Denounces Ahab's Actions*

**20:35** One of the members of the prophetic guild, speaking with divine authority, ordered his companion, “Wound me!”<sup>25</sup> But the man refused to wound him. **20:36** So the prophet<sup>26</sup> said to him, “Because you have disobeyed the LORD, as soon as you leave me a lion will kill you.” When he left him, a lion attacked and killed him. **20:37** He found another man and said, “Wound me!” So the man wounded him severely.<sup>27</sup> **20:38** The prophet then went and stood by the road, waiting for the king. He also disguised himself by putting a bandage down

<sup>15</sup> **sn** Sackcloth was worn as a sign of sorrow and repentance. The precise significance of the ropes on the head is uncertain, but it probably was a sign of submission. These actions were comparable to raising a white flag on the battlefield or throwing in the towel in a boxing match.

<sup>16</sup> **tn** *Heb* “go out.”

<sup>17</sup> **sn** *Your servant*. By referring to Ben Hadad as Ahab’s servant, they are suggesting that Ahab make him a subject in a vassal treaty arrangement.

<sup>18</sup> **tn** *Heb* “he”; the referent (Ahab) has been specified in the translation for clarity.

<sup>19</sup> **sn** *He is my brother*. Ahab’s response indicates that he wants to make a parity treaty and treat Ben Hadad as an equal partner.

<sup>20</sup> **tn** *Heb* “he”; the referent (Ahab) has been specified in the translation for clarity.

<sup>21</sup> **tn** *Heb* “he”; the referent (Ben Hadad) has been specified in the translation for clarity.

<sup>22</sup> **tn** *Heb* “streets,” but this must refer to streets set up with stalls for merchants to sell their goods. See *HALOT* 299 s.v. רוּחַ.

<sup>23</sup> **map** For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>24</sup> **tn** *Heb* “I will send you away with a treaty.” The words “Ahab then said” are supplied in the translation. There is nothing in the Hebrew text to indicate that the speaker has changed from Ben Hadad to Ahab. Some suggest adding “and he said” before “I will send you away.” Others prefer to maintain Ben Hadad as the speaker and change the statement to, “Please send me away with a treaty.”

<sup>25</sup> **tn** *Heb* “Now a man from the sons of the prophets said to his companion by the word of the LORD, ‘Wound me.’”

<sup>26</sup> **tn** *Heb* “he”; the referent (the prophet) has been specified in the translation for clarity.

<sup>27</sup> **tn** *Heb* “and the man wounded him, wounding and bruising.”

<sup>1</sup> **tn** *Heb* “go up against.”

<sup>2</sup> **tn** Or “servants.”

<sup>3</sup> **tn** *Heb* “And you, you muster an army like the one that fell from you, horse like horse and chariot like chariot.”

<sup>4</sup> **tn** *Heb* “he listened to their voice and did so.”

<sup>5</sup> **tn** *Heb* “at the turning of the year.”

<sup>6</sup> **tn** *Heb* “mustered Aram.”

<sup>7</sup> **tn** *Heb* “and went up to Aphek for battle with Israel.”

<sup>8</sup> **tn** The noun translated “small flocks” occurs only here. The common interpretation derives the word from the verbal root הִיָּבַח, “to strip off; to make bare.” In this case the noun refers to something “stripped off” or “made bare.” *HALOT* 359 s.v. הִיָּבַח derives the noun from a proposed homonymic verbal root (which occurs only in Ps 29:9) meaning “cause a premature birth.” In this case the derived noun could refer to goats that are undersized because they are born prematurely.

<sup>9</sup> **tn** *Heb* “the man of God.”

<sup>10</sup> **tn** *Heb* “I will place all this great horde in your hand.”

<sup>11</sup> **tn** *Heb* “and the remaining ones fled to Aphek to the city and the wall fell on twenty-seven thousand men, the ones who remained.”

<sup>12</sup> **tn** *Heb* “and Ben Hadad fled and went into the city, [into] an inner room in an inner room.”

<sup>13</sup> **tn** Or “servants.”

<sup>14</sup> **tn** Or “merciful.” The word used here often means “devoted” or “loyal.” Perhaps the idea is that the Israelite kings are willing to make treaties with other kings.

over his eyes. **20:39** When the king passed by, he called out to the king, “Your servant went out into the heat<sup>4</sup> of the battle, and then a man turned aside and brought me a prisoner.<sup>2</sup> He told me, ‘Guard this prisoner. If he ends up missing for any reason,<sup>3</sup> you will pay with your life or with a talent<sup>4</sup> of silver.’<sup>5</sup> **20:40** Well, it just so happened that while your servant was doing this and that, he disappeared.” The king of Israel said to him, “Your punishment is already determined by your own testimony.”<sup>6</sup> **20:41** The prophet<sup>7</sup> quickly removed the bandage from his eyes and the king of Israel recognized he was one of the prophets. **20:42** The prophet<sup>8</sup> then said to him, “This is what the LORD says, ‘Because you released a man I had determined should die, you will pay with your life and your people will suffer instead of his people.’”<sup>9</sup> **20:43** The king of Israel went home to Samaria<sup>10</sup> bitter and angry.

### *Ahab Murders Naboth*

**21:1** After this the following episode took place.<sup>11</sup> Naboth the Jezreelite owned a vineyard in Jezreel adjacent to the palace of King Ahab of Samaria.<sup>12</sup> **21:2** Ahab said to Naboth, “Give me your vineyard so I can make a vegetable garden out of it, for it is adjacent to my palace. I will give you an even better vineyard in its place, or if you prefer,<sup>13</sup> I will pay you silver for it.”<sup>14</sup> **21:3** But Naboth replied to Ahab, “The LORD forbid that I should sell you my ancestral inheritance.”<sup>15</sup>

**21:4** So Ahab went into his palace, bitter and angry that Naboth the Jezreelite had said,<sup>16</sup> “I will not sell to you my ancestral inheritance.”<sup>17</sup> He lay down on his bed, pouted,<sup>18</sup> and would not eat. **21:5** Then his wife Jezebel came in and said to him, “Why do you have a bitter attitude and refuse to eat?” **21:6** He answered her, “While I was talking to Naboth the Jezreelite, I said to him, ‘Sell me your vineyard for silver, or if you prefer, I will give you another vineyard in its place.’ But he said, ‘I will not sell you my vineyard.’”<sup>19</sup> **21:7** His wife Jezebel said to him, “You are the king of Israel!<sup>20</sup> Get up, eat some food, and have a good time.<sup>21</sup> I will get the vineyard of Naboth the Jezreelite for you.”

**21:8** She wrote out orders,<sup>22</sup> signed Ahab’s name to them,<sup>23</sup> and sealed them with his seal. She then sent the orders<sup>24</sup> to the leaders<sup>25</sup> and to the nobles who lived in Naboth’s city.<sup>26</sup> **21:9** This is what she wrote:<sup>27</sup> “Observe a time of fasting and seat Naboth in front of the people. **21:10** Also seat two villains opposite him and have them testify, ‘You cursed God and the king.’ Then take him out and stone him to death.”

**21:11** The men of the<sup>28</sup> city, the leaders<sup>29</sup> and the nobles who lived there,<sup>30</sup> followed the written orders Jezebel had sent them.<sup>31</sup> **21:12** They observed a time of fasting and put Naboth in front of the people. **21:13** The two villains arrived and sat opposite him. Then the villains testified against Naboth right before the people, saying, “Naboth cursed God and the king.” So they dragged him<sup>32</sup> outside the city and stoned him to death.<sup>33</sup> **21:14** Then they reported to Jezebel, “Naboth has been stoned to death.”<sup>34</sup>

<sup>1</sup> tn Heb “middle.”

<sup>2</sup> tn Heb “man” (also a second time later in this verse).

<sup>3</sup> tn Heb “if being missed, he is missed.” The emphatic infinitive absolute before the finite verbal form lends solemnity to the warning.

<sup>4</sup> tn The Hebrew term כִּיקָר (*kikkar*, “circle”) refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight, generally regarded as a talent. Since the accepted weight for a talent of metal is about 75 pounds, this would have amounted to about 75 pounds of silver.

<sup>5</sup> tn Heb “your life will be in place of his life, or a unit of silver you will pay.”

<sup>6</sup> tn Heb “so [i.e., in accordance with his testimony] is your judgment, you have determined [it].”

<sup>7</sup> tn Heb “he”; the referent (the prophet) has been specified in the translation for clarity.

<sup>8</sup> tn Heb “he”; the referent (the prophet) has been specified in the translation for clarity.

<sup>9</sup> tn Heb “Because you sent away the man of my destruction [i.e., that I determined should be destroyed] from [my/your?] hand, your life will be in place of his life, and your people in place of his people.”

<sup>10</sup> map For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>11</sup> tn Heb “after these things.” The words “the following episode took place” are added for stylistic reasons.

<sup>12</sup> sn King Ahab of Samaria. Samaria, as the capital of the northern kingdom, here stands for the nation of Israel.

map For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>13</sup> tn Heb “if it is good in your eyes.”

<sup>14</sup> tc The Old Greek translation includes the following words: “And it will be mine as a garden of herbs.”

<sup>15</sup> tn Heb “Far be it from me, by the LORD, that I should give the inheritance of my fathers to you.”

<sup>16</sup> tn Heb “on account of the word that Naboth the Jezreelite spoke to him.”

<sup>17</sup> tn Heb “I will not give to you the inheritance of my fathers.”

<sup>18</sup> tn Heb “turned away his face.”

<sup>19</sup> tn Heb “While I was talking..., I said..., he said...” Ahab’s explanation is one lengthy sentence in the Hebrew text, which is divided in the English translation for stylistic reasons.

<sup>20</sup> tn Heb “You, now, you are exercising kingship over Israel.”

<sup>21</sup> tn Heb “so your heart [i.e., disposition] might be well.”

<sup>22</sup> tn Heb “scrolls.”

<sup>23</sup> tn Heb “in the name of Ahab.”

<sup>24</sup> tn Heb “scrolls.”

<sup>25</sup> tn Heb “elders.”

<sup>26</sup> tn Heb “to the nobles who were in his city, the ones who lived with Naboth.”

<sup>27</sup> tn Heb “she wrote on the scrolls, saying.”

<sup>28</sup> tn Heb “his.”

<sup>29</sup> tn Heb “elders.”

<sup>30</sup> tn Heb “and the nobles who were living in his city.”

<sup>31</sup> tn Heb “did as Jezebel sent to them, just as was written in the scrolls which she sent to them.”

<sup>32</sup> tn Heb “led him.”

<sup>33</sup> tn Heb “and they stoned him with stones and he died.”

<sup>34</sup> tn Heb “Naboth was stoned and he died.” So also in v. 15.

**21:15** When Jezebel heard that Naboth had been stoned to death, she<sup>1</sup> said to Ahab, “Get up, take possession of the vineyard Naboth the Jezreelite refused to sell you for silver, for Naboth is no longer alive; he’s dead.” **21:16** When Ahab heard that Naboth was dead,<sup>2</sup> he got up and went down to take possession of the vineyard of Naboth the Jezreelite.

**21:17** The LORD told Elijah the Tishbite:<sup>3</sup> **21:18** “Get up, go down and meet King Ahab of Israel who lives in Samaria. He is at the vineyard of Naboth; he has gone down there to take possession of it. **21:19** Say to him, ‘This is what the LORD says: “Haven’t you committed murder and taken possession of the property of the deceased?”’ Then say to him, ‘This is what the LORD says: “In the spot where dogs licked up Naboth’s blood they will also lick up your blood – yes, yours!”’”

**21:20** When Elijah arrived, Ahab said to him,<sup>4</sup> “So, you have found me, my enemy!” Elijah<sup>5</sup> replied, “I have found you, because you are committed<sup>6</sup> to doing evil in the sight of<sup>7</sup> the LORD. **21:21** The LORD says,<sup>8</sup> ‘Look, I am ready to bring disaster<sup>9</sup> on you. I will destroy you<sup>10</sup> and cut off every last male belonging to Ahab in Israel, including even the weak and incapacitated.<sup>11</sup> **21:22** I will make your dynasty<sup>12</sup> like those of Jeroboam son of Nebat and Baasha son

of Ahijah because you angered me and made Israel sin.’<sup>13</sup> **21:23** The LORD says this about Jezebel, ‘Dogs will devour Jezebel by the outer wall<sup>14</sup> of Jezreel.’ **21:24** As for Ahab’s family, dogs will eat the ones<sup>15</sup> who die in the city, and the birds of the sky will eat the ones who die in the country.” **21:25** (There had never been anyone like Ahab, who was firmly committed<sup>16</sup> to doing evil in the sight of<sup>17</sup> the LORD, urged on by his wife Jezebel.<sup>18</sup> **21:26** He was so wicked he worshiped the disgusting idols,<sup>19</sup> just like the Amorites<sup>20</sup> whom the LORD had driven out from before the Israelites.)

**21:27** When Ahab heard these words, he tore his clothes, put on sackcloth, and fasted. He slept in sackcloth and walked around dejected. **21:28** The LORD said to Elijah the Tishbite,<sup>21</sup> **21:29** “Have you noticed how Ahab shows remorse<sup>22</sup> before me? Because he shows remorse before me, I will not bring disaster on his dynasty during his lifetime, but during the reign of his son.”<sup>23</sup>

### *Ahab Dies in Battle*

**22:1** There was no war between Syria and Israel for three years.<sup>24</sup> **22:2** In the third year King Jehoshaphat of Judah came down to visit<sup>25</sup> the king of Israel. **22:3** The king of Israel said to his servants, “Surely you recognize that Ramoth Gilead belongs to us, though we are hesitant to reclaim it from the king of Syria.”<sup>26</sup> **22:4** Then he said to Jehoshaphat, “Will you go with me to

<sup>1</sup> **tn** Heb “Jezebel”; the proper name has been replaced by the pronoun (“she”) in the translation for stylistic reasons.

<sup>2</sup> **tc** The Old Greek translation includes the following words here: “he tore his garments and put on sackcloth. After these things.”

<sup>3</sup> **tn** Heb “the word of the LORD came to Elijah the Tishbite.”

<sup>4</sup> **tn** Heb “and Ahab said to Elijah.” The narrative is elliptical and streamlined. The words “when Elijah arrived” are supplied in the translation for clarification.

<sup>5</sup> **tn** Heb “he”; the referent (Elijah) has been specified in the translation for clarity.

<sup>6</sup> **tn** Heb “you have sold yourself.”

<sup>7</sup> **tn** Heb “in the eyes of.”

<sup>8</sup> **tn** The introductory formula “the LORD says” is omitted in the Hebrew text, but supplied in the translation for clarification.

<sup>9</sup> **sn** Disaster. There is a wordplay in the Hebrew text. The word translated “disaster” (בְּרָאָה, *ra’ah*) is similar to the word translated “evil” (v. 20, הָרָע, *hara’*). Ahab’s sins would receive an appropriate punishment.

<sup>10</sup> **tn** Heb “I will burn after you.” Some take the verb בָּעַר (*ba’ar*) to mean here “sweep away.” See the discussion of this verb in the notes at 14:10 and 16:3.

<sup>11</sup> **tn** Heb “and I will cut off from Ahab those who urinate against a wall, [including both those who are] restrained and let free [or “abandoned”] in Israel.” The precise meaning of the idiomatic phrase עָזְרוּ וְקָוּבוּ (*atsur v’azuv*, translated here “weak and incapacitated”) is uncertain. For various options see HALOT 871 s.v. עָזַר and M. Cogan and H. Tadmor, *II Kings* (AB), 107. The two terms are usually taken as polar opposites (“slaves and freemen” or “minors and adults”) and Cogan and Tadmor, on the basis of contextual considerations (note the usage with אָסַם (*efes*), “nothing but”) in Deut 32:36 and 2 Kgs 14:26, argue convincingly that the terms are synonyms, meaning “restrained and abandoned,” and refer to incapable or incapacitated individuals.

<sup>12</sup> **tn** Heb “house.”

<sup>13</sup> **tn** Heb “because of the provocation by which you angered [me], and you caused Israel to sin.”

<sup>14</sup> **tc** A few Hebrew mss and some ancient versions agree with 2 Kgs 9:10, 36, which reads, “the plot [of ground] at Jezreel.” The Hebrew words translated “outer wall” (חֵל, *khel*, defectively written here!) and “plot [of ground]” (חֵלֶק, *kheleq*) are spelled similarly.

<sup>15</sup> **tn** “Dogs will eat the ones who belonging to Ahab who die in the city.”

<sup>16</sup> **tn** Heb “who sold himself.”

<sup>17</sup> **tn** Heb “in the eyes of.”

<sup>18</sup> **tn** Heb “like Ahab...whom his wife Jezebel incited.”

<sup>19</sup> **tn** The Hebrew word used here, גִּלְלִים (*gillulim*) is always used as a disdainful reference to idols. It is generally thought to have originally referred to “dung pellets” (cf. KBL 183 s.v. גִּלְלִים). It is only one of several terms used in this way, such as אֵלִילִים (*elilim*, “worthless things”) and הַבְּלִים (*havalim*, “vanities” or “empty winds”).

<sup>20</sup> **tn** Heb “He acted very abominably by walking after the disgusting idols, according to all which the Amorites had done.”

<sup>21</sup> **tn** Heb “the word of the LORD came to Elijah the Tishbite.”

<sup>22</sup> **tn** Or “humbles himself.” The expression occurs a second time later in this verse.

<sup>23</sup> **tn** Heb “I will not bring the disaster during his days, [but] in the days of his son I will bring the disaster on his house.”

<sup>24</sup> **tn** Heb “and they lived three years without war between Aram and Israel.”

<sup>25</sup> **tn** The word “visit” is supplied in the translation for stylistic reasons.

<sup>26</sup> **tn** Heb “Do you know that Ramoth Gilead belongs to us, and we hesitate to take it from the hand of the king of Aram?” The rhetorical question expects the answer, “Of course, you must know!”

attack Ramoth Gilead?" Jehoshaphat replied to the king of Israel, "I will support you; my army and horses are at your disposal."<sup>1</sup> **22:5** Then Jehoshaphat added,<sup>2</sup> "First seek an oracle from the LORD."<sup>3</sup> **22:6** So the king of Israel assembled about four hundred prophets and asked them, "Should I attack Ramoth Gilead or not?"<sup>4</sup> They said, "Attack! The sovereign one<sup>5</sup> will hand it over to the king." **22:7** But Jehoshaphat asked, "Is there not a prophet of the LORD still here, that we may ask him?" **22:8** The king of Israel answered Jehoshaphat, "There is still one man through whom we can seek the LORD's will.<sup>6</sup> But I despise<sup>7</sup> him because he does not prophesy prosperity for me, but disaster. His name is Micaiah son of Imlah.<sup>8</sup> Jehoshaphat said, "The king should not say such things." **22:9** The king of Israel summoned an official and said, "Quickly bring Micaiah son of Imlah."

**22:10** Now the king of Israel and King Jehoshaphat of Judah were sitting on their respective thrones,<sup>9</sup> dressed in their robes, at the threshold floor at the entrance of the gate of Samaria.<sup>10</sup> All the prophets were prophesying before them. **22:11** Zedekiah son of Kenaanah made iron horns and said, "This is what the LORD says, 'With these you will gore Syria until they are destroyed.'" **22:12** All the prophets were prophesying the same, saying, "Attack Ramoth Gilead! You will succeed; the LORD will hand it over to the king." **22:13** Now the messenger who went to summon Micaiah said to him, "Look, the prophets are in complete agreement that the king will succeed.<sup>11</sup> Your words must agree with theirs; you must predict success."<sup>12</sup> **22:14** But Micaiah said, "As certainly as the LORD lives, I will say what the LORD tells me to say."

**22:15** When he came before the king, the king asked him, "Micaiah, should we attack Ramoth Gilead or not?" He answered him, "At-

tack! You will succeed; the LORD will hand it over to the king."<sup>13</sup> **22:16** The king said to him, "How many times must I make you solemnly promise in<sup>14</sup> the name of the LORD to tell me only the truth?" **22:17** Micaiah<sup>15</sup> said, "I saw all Israel scattered on the mountains like sheep that have no shepherd. Then the LORD said, 'They have no master. They should go home in peace.'" **22:18** The king of Israel said to Jehoshaphat, "Didn't I tell you he does not prophesy prosperity for me, but disaster?" **22:19** Micaiah<sup>16</sup> said, "That being the case, hear the word of the LORD. I saw the LORD sitting on his throne, with all the heavenly assembly standing on his right and on his left. **22:20** The LORD said, 'Who will deceive Ahab, so he will attack Ramoth Gilead and die<sup>17</sup> there?' One said this and another that. **22:21** Then a spirit<sup>18</sup> stepped forward and stood before the LORD. He said, 'I will deceive him.' The LORD asked him, 'How?' **22:22** He replied, 'I will go out and be a lying spirit in the mouths of all his prophets.' The LORD<sup>19</sup> said, 'Deceive and overpower him.<sup>20</sup> Go out and do as you have

<sup>13</sup> **sn** "Attack! You will succeed; the LORD will hand it over to the king." One does not expect Micaiah, having just vowed to speak only what the LORD tells him, to agree with the other prophets and give the king an inaccurate prophecy. Micaiah's actions became understandable later, when it is revealed that the LORD desires to deceive the king and lead him to his demise. The LORD even dispatches a lying spirit to deceive Ahab's prophets. Micaiah can lie to the king because he realizes this lie is from the LORD. It is important to note that in v. 14 Micaiah only vows to speak the word of the LORD; he does not necessarily say he will tell the truth. In this case the LORD's word itself is deceptive. Only when the king adjures him to tell the truth (v. 16), does Micaiah do so.

<sup>14</sup> **tn** Or "swear an oath by."

<sup>15</sup> **tn** *Heb* "he"; the referent (Micaiah) has been specified in the translation for clarity.

<sup>16</sup> **tn** *Heb* "he"; the referent (Micaiah) has been specified in the translation for clarity.

<sup>17</sup> **tn** *Heb* "and fall."

<sup>18</sup> **tn** *Heb* "the spirit." The significance of the article prefixed to רִיחַ (*ruakh*) is uncertain, but it could contain a clue as to this spirit's identity, especially when interpreted in light of v. 24. It is certainly possible, and probably even likely, that the article is used in a generic or dramatic sense and should be translated, "a spirit." In the latter case it would show that this spirit was vivid and definite in the mind of Micaiah the storyteller. However, if one insists that the article indicates a well-known or universally known spirit, the following context provides a likely referent. Verse 24 tells how Zedekiah slapped Micaiah in the face and then asked sarcastically, "Which way did the spirit from the LORD רִיחַ יְיָ (*[ruakh-Yahweh]*), *Heb* "the spirit of the LORD" go when he went from me to speak to you?" When the phrase "the spirit of the LORD" refers to the divine spirit (rather than the divine breath or mind, Isa 40:7, 13) elsewhere, the spirit energizes an individual or group for special tasks or moves one to prophesy. This raises the possibility that the deceiving spirit of vv. 20-23 is the same as the divine spirit mentioned by Zedekiah in v. 24. This would explain why the article is used on *ruakh*; he can be called "the spirit" because he is the well-known spirit who energizes the prophets.

<sup>19</sup> **tn** *Heb* "he"; the referent (the LORD) has been specified in the translation for clarity.

<sup>20</sup> **tn** The Hebrew text has two imperfects connected by וְגַם (*v'gam*). These verbs could be translated as specific futures, "you will deceive and also you will prevail," in which case the LORD is assuring the spirit of success on his mission. However, in a commissioning context (note the following imperatives) such as this, it is more likely that the imperfects are injunc-

<sup>1</sup> **tn** *Heb* "Like me, like you; like my people, like your people; like my horses; like your horses."

<sup>2</sup> **tn** *Heb* "and Jehoshaphat said to the king of Israel."

<sup>3</sup> **tn** *Heb* "the word of the LORD." Jehoshaphat is requesting a prophetic oracle revealing the LORD's will in the matter and their prospects for success. For examples of such oracles, see 2 Sam 5:19, 23-24.

<sup>4</sup> **tn** *Heb* "Should I go against Ramoth Gilead for war or should I refrain?"

<sup>5</sup> **tn** Though Jehoshaphat requested an oracle from "the LORD" (יְיָ, *Yahweh*), they stop short of actually using this name and substitute the title אֲדֹנָי (*adonai*, "lord; master"). This ambiguity may explain in part Jehoshaphat's hesitancy and caution (vv. 7-8). He seems to doubt that the four hundred are genuine prophets of the LORD.

<sup>6</sup> **tn** *Heb* "to seek the LORD from him."

<sup>7</sup> **tn** Or "hate."

<sup>8</sup> **tn** The words "his name is" are supplied for stylistic reasons.

<sup>9</sup> **tn** *Heb* "were sitting, a man on his throne."

<sup>10</sup> **map** For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>11</sup> **tn** *Heb* "the words of the prophets are [with] one mouth good for the king."

<sup>12</sup> **tn** *Heb* "let your words be like the word of each of them and speak good."



proposed.” **22:23** So now, look, the LORD has placed a lying spirit in the mouths of all these prophets of yours, but the LORD has decreed disaster for you.” **22:24** Zedekiah son of Kenaanah approached, hit Micaiah on the jaw, and said, “Which way did the LORD’s spirit go when he went from me to speak to you?” **22:25** Micaiah replied, “Look, you will see in the day when you go into an inner room to hide.” **22:26** Then the king of Israel said, “Take Micaiah and return him to Amon the city official and Joash the king’s son. **22:27** Say, ‘This is what the king says, ‘Put this man in prison. Give him only a little bread and water<sup>4</sup> until I safely return.’”<sup>22</sup> **22:28** Micaiah said, “If you really do safely return, then the LORD has not spoken through me.” Then he added, “Take note,<sup>3</sup> all you people.”

**22:29** The king of Israel and King Jehoshaphat of Judah attacked Ramoth Gilead. **22:30** The king of Israel said to Jehoshaphat, “I will disguise myself and then enter<sup>4</sup> into the battle, but you wear your royal robes.” So the king of Israel disguised himself and then entered into the battle. **22:31** Now the king of Syria had ordered his thirty-two chariot commanders, “Do not fight common soldiers or high-ranking officers;<sup>5</sup> fight only the king of Israel.” **22:32** When the chariot commanders saw Jehoshaphat, they said, “He must be the king of Israel.” So they turned and attacked him, but Jehoshaphat cried out. **22:33** When the chariot commanders realized he was not the king of Israel, they turned away from him. **22:34** Now an archer shot an arrow at random,<sup>6</sup> and it struck the king of Israel between the plates of his armor. The king<sup>7</sup> ordered his charioteer, “Turn around and take me from the battle line,<sup>8</sup> because I’m wounded.” **22:35** While the battle raged throughout the day, the king stood propped up in his chariot opposite the Syrians. He died in the evening; the blood from the wound ran down into the bottom of the chariot. **22:36** As the sun was setting, a cry went through the camp, “Each one should return to his city and to his homeland.” **22:37** So the king died and was taken to Samaria, where they buried

him.<sup>9</sup> **22:38** They washed off the chariot at the pool of Samaria (this was where the prostitutes bathed);<sup>10</sup> dogs licked his blood, just as the LORD had said would happen.<sup>11</sup>

**22:39** The rest of the events of Ahab’s reign, including a record of his accomplishments and how he built a luxurious palace and various cities, are recorded in the scroll called the Annals of the Kings of Israel.<sup>12</sup> **22:40** Ahab passed away.<sup>13</sup> His son Ahaziah replaced him as king.

### *Jehoshaphat’s Reign over Judah*

**22:41** In the fourth year of King Ahab’s reign over Israel, Asa’s son Jehoshaphat became king over Judah. **22:42** Jehoshaphat was thirty-five years old when he became king and he reigned for twenty-five years in Jerusalem.<sup>14</sup> His mother was Azubah, the daughter of Shilhi. **22:43** He followed in his father Asa’s footsteps and was careful to do what the LORD approved.<sup>15</sup> (22:44)<sup>16</sup> However, the high places were not eliminated; the people continued to offer sacrifices and burn incense on the high places. **22:44** (22:45) Jehoshaphat was also at peace with the king of Israel.

**22:45** The rest of the events of Jehoshaphat’s reign, including his successes and military exploits, are recorded in the scroll called the Annals of the Kings of Judah.<sup>17</sup> **22:46** He removed from the land any male cultic prostitutes who had managed to survive the reign of his father Asa.<sup>18</sup> **22:47** There was no king in Edom at this time; a governor ruled. **22:48** Jehoshaphat built a fleet of large merchant ships<sup>19</sup> to travel to Ophir

<sup>9</sup> *tn Heb* “and the king died and he came to Samaria, and they buried the king in Samaria.”

<sup>10</sup> *tn Heb* “now the prostitutes bathed.”

<sup>11</sup> *tn Heb* “according to the word of the LORD which he spoke.”

<sup>12</sup> *tn Heb* “As for the rest of the acts of Ahab and all that he did, and the house of ivory which he built and all the cities which he built, are they not written on the scroll of the events of the days of the kings of Israel?”

<sup>13</sup> *tn Heb* “lay down with his fathers.”

<sup>14</sup> *map* For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>15</sup> *tn Heb* “he walked in all the way of Asa his father and did not turn from it, doing what is right in the eyes of the LORD.”

<sup>16</sup> *sn* Beginning with **22:43b**, the verse numbers through **22:53** in the English Bible differ from the verse numbers in the Hebrew text (*BHS*), because **22:43b** in the English Bible = **22:44** in the Hebrew text. The remaining verses in the chapter differ by one, with **22:44-53** ET = **22:45-54** HT.

<sup>17</sup> *tn Heb* “As for the rest of the events of Jehoshaphat, and his strength that he demonstrated and how he fought, are they not written on the scroll of the events of the days of the kings of Judah?”

<sup>18</sup> *tn Heb* “and the rest of the male cultic prostitutes who were left in the days of Asa his father, he burned from the land.” Some understand the verb בָּרַע (*bi'er*) to mean “sweep away” here rather than “burn.” See the note at 1 Kgs 14:10.

<sup>19</sup> *sn* Despite Asa’s opposition to these *male cultic prostitutes* (see 1 Kgs 15:12) some of them had managed to remain in the land. Jehoshaphat finished what his father had started.

<sup>20</sup> *tn Heb* “a fleet of Tarshish [ships].” This probably refers to large ships either made in or capable of traveling to the distant western port of Tarshish.

tive, in which case one could translate, “Deceive, and also overpower.”

<sup>1</sup> *tn Heb* “the bread of affliction and the water of affliction.”

<sup>2</sup> *tn Heb* “come in peace.” So also in v. 28.

<sup>3</sup> *tn Heb* “Listen.”

<sup>4</sup> *tn* The Hebrew verbal forms could be imperatives (“Disguise yourself and enter”), but this would make no sense in light of the immediately following context. The forms are better interpreted as infinitives absolute functioning as cohortatives. See *IBHS* 594 §35.5.2a. Some prefer to emend the forms to imperatives.

<sup>5</sup> *tn Heb* “small or great.”

<sup>6</sup> *tn Heb* “now a man drew a bow in his innocence” (i.e., with no specific target in mind, or at least without realizing his target was the king of Israel).

<sup>7</sup> *tn Heb* “he”; the referent (the king) has been specified in the translation for clarity.

<sup>8</sup> *tn Heb* “camp.”

for gold, but they never made the voyage because they were shipwrecked in Ezion Geber. **22:49** Then Ahaziah son of Ahab said to Jehoshaphat, “Let my sailors join yours in the fleet,”<sup>1</sup> but Jehoshaphat refused.

**22:50** Jehoshaphat passed away<sup>2</sup> and was buried with his ancestors in the city of his ancestor<sup>3</sup> David. His son Jehoram replaced him as king.

*Ahaziah's Reign over Israel*

**22:51** In the seventeenth year of King Jehoshaphat's reign over Judah, Ahab's son Ahaziah became king over Israel in Samaria.<sup>4</sup> He ruled for two years over Israel. **22:52** He did evil in the sight of<sup>5</sup> the LORD and followed in the footsteps<sup>6</sup> of his father and mother; like Jeroboam son of Nebat, he encouraged Israel to sin.<sup>7</sup> **22:53** He worshiped and bowed down to Baal,<sup>8</sup> angering the LORD God of Israel just as his father had done.<sup>9</sup>

<sup>1</sup> **tn** *Heb* “Let my servants go with your servants in the fleet.”

<sup>2</sup> **tn** *Heb* “lay down with his fathers.”

<sup>3</sup> **tn** *Heb* “with his fathers in the city of his father.”

<sup>4</sup> **map** For location see Map2-B1; Map4-D3; Map5-E2; Map6-A4; Map7-C1.

<sup>5</sup> **tn** *Heb* “in the eyes of.”

<sup>6</sup> **tn** Or “way.”

<sup>7</sup> **tn** *Heb* “and walked in the way of his father and in the way of his mother and in the way of Jeroboam son of Nebat who made Israel sin.”

<sup>8</sup> **tn** *Heb* “he served Baal and bowed down to him.”

<sup>9</sup> **tn** *Heb* “according to all which his father had done.”