

THE FIRST BOOK OF KINGS COMMONLY CALLED THE THIRD BOOK OF THE KINGS

THE ARGUMENT

THESE two Books called Of the Kings, because they treat of the kings of Judah and Israel, were written by the prophets, or holy men of God, living in or near their several times, and by some one of them digested into this order. But whoever was the penman, that these are a part of those Holy Scriptures which were Divinely inspired is sufficiently evident first,

From the concurring testimony of the whole Jewish church in all ages, to whom were committed the oracles of God, **#Ro 3:2**, who also did faithfully discharge their duty in preserving and delivering them entirely and truly to their posterity from time to time, as plainly appears, because Christ and his apostles, who reproved them freely for their several sins, never taxed them with this fault, of depraving the Holy Scriptures of the Old Testament. Secondly, Because this is manifest concerning divers parcels of them which were taken out of the records of the prophets Nathan, Ahijah, and Iddo, **#2Ch 9:29**, and out of the prophecies of Isaiah and Jeremiah; and the rest doubtless were of the same nature.

Thirdly, From the approbation of these books by the New Testament, both generally, as **#2Ti 3:16**, All Scripture is given by inspiration from God, &c., which is affirmed concerning all those Holy Scriptures which Timothy had known, from a child, **#2Ti 3:15**, and therefore must necessarily be meant of all the books of the Old Testament, which the Jews owned for canonical Scripture; and particularly **#Ro 11:2,3**, &c., where a passage out of these books is quoted and owned as a part of the Holy Scripture, called the Scripture by way of eminency.

1 Kings 1:1 1 KINGS CHAPTER 1

Abishag cherisheth David in his extreme age, **1Ki_1:1-4**. Adonijah usurpeth the kingdom, **1Ki_1:5-10**. By the counsel of Nathan to Bath-sheba, and their petition to David, he reneweth his oath of making Solomon king after him, **1Ki_1:11-31**. He, by

David's appointment, is anointed king; the people triumph, 1Ki_1:32-40. Adonijah hearing this, his guests flee, and himself fleeth to the horns of the altar; is pardoned by Solomon, and sent to his own house, 1Ki_1:41-53.

Stricken in years; Being in the end of his seventieth year. **He gat no heat;** which is not strange in a person not only of so great an age, but also who had been exercised with so many hardships in war, and with such tormenting cares, and fears, and sorrows, for his own sins, (as divers of his Psalms witness,) and for the sins and miseries of his children and people. See Pro_17:22. Besides, this might be from the nature of his disease, or bodily distemper.

1 Kings 1:2

His servants; his physicians.

A young virgin; whose natural heat is fresh and wholesome, and not impaired with bearing or breeding of children. The same counsel doth Galen give for the cure of some cold and dry distempers.

Let her stand before the king, i.e. minister unto him, or wait upon him, (as this phrase is oft used,) in his sickness, as occasion requires. Let her lie in thy bosom, as his wife or concubine; for that she was so may appear by divers arguments. First, Otherwise this had been a wicked counsel and course; which therefore neither his servants durst have prescribed, nor would David have used, especially being now in a dying condition. And seeing this was easily prevented by his taking her for his concubine, which then was esteemed allowable, it is absurd to think that he would not choose the safer way. Secondly, That passage, 1Ki_1:4,

but the king knew her not, implies that the king might have had carnal knowledge of her without sin or scandal. Thirdly, it appears from this phrase of

lying in his bosom, which is every where in Scripture mentioned as the privilege of a wife and concubine, as Gen_16:5 Deu_13:6 2Sa_12:8 Mic_7:5. Fourthly, This made Adonijah's crime, in desiring her to wife, so heinous in Solomon's account, because he wisely saw, that by marrying the king's wife he designed to revive his pretence to the kingdom, at least in case of Solomon's death;

which pretence had been ridiculous, if she had been only the king's handmaid.

1 Kings 1:3

A fair damsel; whose beauty might engage his affections, and refresh his spirits, and invite him to those embraces which might communicate some of her natural heat to him, as was designed.

A Shunammite, of the city of Shunem in Issachar, Jos_19:18. See 2Ki_4:8.

1 Kings 1:4

Which is mentioned to note the continuance and progress of the king's malady, and the ground of Adonijah's rebellion, and of his following request, 1Ki_2:17.

1 Kings 1:5

Then, on notice of the desperateness of the king's disease, and the approach of his death,

Adonijah the son of Haggith {see 2Sa_3:4} exalted himself; entertained high thoughts and designs.

I will be king; as the right of the kingdom is mine, 1Ki_1:6, so I will now take possession of it, lest, Solomon attempt to deprive me of it.

He prepared him chariots and horsemen, and fifty men to run before him, as Absalom had done upon the like occasion, 2Sa_15:1; such ill use did he make of that example, that he committed the same wickedness which he had done, and yet feared not the same disappointment and destruction which he brought upon himself.

1 Kings 1:6

His father had not displeased him at any time: this is noted as David's great error, and the occasion of Adonijah's presumption. *Why hast thou done so ?* he neither restrained him from, nor reproved him for his miscarriages; which was a great sin against that plain law, Lev_19:17, and severely punished in Eli, which David was not ignorant of, except Adonijah's errors were small, or concealed from David.

He also: this particle relates, either, first, To Absalom here following, who also was a goodly man. Or rather, secondly, To what goes before, to signify that this was a second ground of his confidence, because his great comeliness made him amiable in the people's eyes, as his father's indulgence was the first.

After Absalom, i. e. next after Absalom was born of his mother: see 2Sa_3:3,4.

1 Kings 1:7

Either because they thought the right of the crown was his; or rather, from secret grudges, because they perceived themselves neglected by David, and possibly by Solomon too; and from carnal policy, that they might secure and advance their own interest, which they saw to be in manifest danger.

1 Kings 1:8

His great and famous commanders, and the guards and soldiers under them.

1 Kings 1:9

Adonijah slew sheep and oxen and fat cattle; partly for a sacrifice; and partly for feasts, that he might engage God to be on his side, and draw a multitude of people after him.

By En-rogel, or, *the fountain of Rogel*, or, *of the fuller* ; a place nigh to Jerusalem: see Jos_15:7 **18:16** 2Sa_17:17.

Called all his brethren the king's sons; either because he knew they envied and were discontented with Solomon, and therefore would favour him; or that he might engage them so to do.

All the men of Judah the king's servants; except these here excepted, 1Ki_1:10.

1 Kings 1:10

Because he knew they favoured Solomon his competitor.

1 Kings 1:11

Nathan was prompted to this both by his piety in fulfilling the will of God declared to him, and by him to David, concerning Solomon's succession, 2Sa_7:13 1Ch_22:8,9; and by his prudence, as knowing that Adonijah hated him for being the principal instrument of Solomon's advancement. Bath-sheba being

retired and private in her apartment, was yet ignorant of what was done abroad; and she was likely to be most zealous in the cause, and most prevalent with David.

David our lord knoweth it not; so far is he from consenting to it, as thou mayest fear or others think, that they have not yet acquainted him with it.

1 Kings 1:12

For he will never reckon himself safe till his competitor and his friends be taken out of the way.

1 Kings 1:13

Didst not thou swear, i.e. Thou didst swear; which David himself owneth, 1Ki_1:30, which probably he did to satisfy Bath-sheba's doubts and fears about it, and to oblige himself to a compliance with the Divine will declared about it. See 1Ki_2:15 1Ch_28:5. *Thine handmaid* ; so she calleth herself, to testify her reverence and subjection to him, not only as her husband, but as her king.

He shall sit upon my throne; another expression of the same thing, to signify David's sincerity and fervency in his swearing, which adds to his obligation.

Why then doth Adonijah reign? how comes this to pass? or why dost thou suffer it?

1 Kings 1:14

No text from Poole on this verse.

1 Kings 1:15

No text from Poole on this verse.

1 Kings 1:16

No text from Poole on this verse.

1 Kings 1:17

Thou swarest by the Lord thy God; to whom thou art highly obliged, whose name thou justly fearest and honourest; and therefore thou wilt not pollute it by perjury, but make conscience of thy oath.

1 Kings 1:18

This she adds, partly lest she should seem to accuse the king of inconstancy and perfidiousness; and partly to aggravate

Adonijah's crime, from that gross neglect and contempt of the king which did accompany it.

1 Kings 1:19

Who is not so presumptuous as Adonijah, usurping the throne before his time; but carries himself modestly and submissively, as thy son, and servant, and subject.

1 Kings 1:20

The eyes of all Israel are upon thee; the generality of the people are in suspense, whether Adonijah's practices be with thy consent or no, and wait for thy sentence, which they will readily embrace.

Who shall sit upon the throne of my lord the king; she speaks only in general, as owning my king's prerogative to give the crown to which of his sons he pleased, if he had not restrained himself by his oath to Solomon.

After him, i.e. after thy death; whereby she taxeth Adonijah's ambition, who usurped the crown whilst his father lived.

1 Kings 1:21

Shall sleep with his fathers, i.e. die as his fathers did. See Gen_47:30.

I and my son Solomon shall be counted offenders; we shall be punished with death as malefactors, as guilty of practicing against the right heir of the crown, and transferring the kingdom to Solomon, and covering our ambitious designs with a pretence of religion.

1 Kings 1:22

To discourse with the king; which made it fit for her to withdraw, as she did, 1Ki_1:28.

1 Kings 1:23

No text from Poole on this verse.

1 Kings 1:24

Is this done by thy consent? without which it seems strange that he durst attempt it.

1 Kings 1:25

No text from Poole on this verse.

1 Kings 1:26

Even me thy servant, whom he knew to be acquainted with thy mind, and with the mind of God in this matter; and therefore his neglect of me herein gives me cause to suspect that this is done without thy privy; which now I come to know.

1 Kings 1:27

Thou hast not showed it unto thy servant; who, having been an instrument in delivering God's message to thee concerning thy successor, might reasonably expect that if the king had changed his mind, or God had since made some revelation contrary to the former, thou wouldst have acquainted me with it, as being both a prophet of the Lord, and one whom thou hast always found faithful to thee, and to whom thou hast used to communicate thy secret counsels.

1 Kings 1:28

Call me Bath-sheba; who, upon Nathan's approach to the king, had modestly withdrawn herself, either in another room, or into another part of this room, more remote from the bed upon which David lay.

1 Kings 1:29

No text from Poole on this verse.

1 Kings 1:30

No text from Poole on this verse.

1 Kings 1:31

i.e. For a long time, as that word is oft used, as 1Ki_2:33 Dan_2:4. Though I desire thy oath may be kept, and the right of succession confirmed to my son; yet I am far from thirsting after thy death for his advancement, and should rather rejoice, if it were possible for thee to live and enjoy thy crown for ever.

1 Kings 1:32

No text from Poole on this verse.

1 Kings 1:33

The servants of your Lord, i.e. my public officers, and my guards.

To ride upon mine own mule; as a token that the royal dignity is transferred upon Solomon, and that by my consent. Compare Gen_41:43 Est_6:8.

To Gihon; a river near Jerusalem, on the west side, as may be gathered from 2Ch_32:30, as En-rogel, where Adonijah was inaugurated, was on the east side. This place David chose, either as remote from Adonijah and his company, that so the people might go thither, and be there without fear of tumults or bloodshed; or to show that Solomon was chosen king in opposition to Adonijah; or because this was a place of great resort, and fit to receive and display that numerous company which he knew would follow Solomon thither; or that he might from thence return and make the more magnificent entrance into the city.

1 Kings 1:34

Anoint him there king; as they used to do where there was any thing new, or doubtful, or extraordinary in the succession, as 1Sa_10:1 **16:12,13** 1Ki_19:15,**16** 2Ki_9:3. And this unction signified both the designation of the persons to the office, and the gifts and graces which were necessary for their office, and which they, seeking them sincerely from God, might expect to receive.

Blow ye with the trumpet; to make the action more solemn, and glorious, and public.

1 Kings 1:35

King in my stead; my deputy and vice-king whilst I live, and absolutely king when I die. Or if David and Solomon were joint kings, it is no more than was afterwards frequent at Rome, where the father and son, or two other persons, were not seldom joint emperors.

I have appointed, and that by Divine direction.

And over Judah: this is added, partly as being the most eminent and royal tribe; it being frequent, together with the general distinction, to mention one of the most eminent particulars, as 1Ki_11:1 Psa_18:1 Mar_16:7; and partly lest the men of Judah, who were in a special manner invited by Adonijah, 1Ki_1:9, might think themselves exempted from his jurisdiction.

1 Kings 1:36

Amen; which was both an approbation of the king's fact, and a profession of his allegiance to the new king, and a petition to God to ratify and confirm it.

The Lord God of my lord the king say so too; the Lord stablish Solomon's throne in spite of Adonijah, and all his other enemies.

1 Kings 1:37

Which petition, albeit it might have offended an unworthy, vain-glorious, and envious father, he knew would be welcome to so pious and generous a man as David was, and to one so kind and indulgent to his children.

1 Kings 1:38

No text from Poole on this verse.

1 Kings 1:39

Zadok the priest; for though he was not the high priest, he might do this office, especially having the direction of the prophet Nathan, 1Ki_1:34.

Out of the tabernacle; that which David had erected for the ark, 2Sa_6:17, in which oil was kept for divers sacred uses; for Moses's tabernacle was at Gibeon, 1Ch_16:39 **21:29**, which was too remote for the present occasion, which required all possible expedition.

1 Kings 1:40

All the people came up after him; which flocked in of so thither abundance; some out of curiosity to see so solemn an action; others to do their duty; and others in expectation some advantage by their cheerful attendance upon the new king.

Rejoiced with great joy; partly because this would certainly prevent civil wars, under which they had lately and so sorely groaned, and which they had reason to fear from Adonijah's pretence to the crown, and the assistance he might have from the great and famous lord-general Joab, and from Abiathar the high priest, and from others who were or might easily be engaged for him, if David had not ended the controversy in his lifetime; and partly because of the singular wisdom and virtue for which Solomon was even then famous. See 1Ki_2:6,9. *The earth rent ;*

an hyperbolical expression; yet even solid bodies have been oft broken and rent by great sounds.

1 Kings 1:41

As they had made an end of eating; for Nathan having given wise counsel, took all due care to expedite the execution of it, that it might not be spoiled by delays, as frequently happens.

1 Kings 1:42

Jonathan it seems was left at Jerusalem for a spy, as he had formerly been under Absalom.

Thou art a valiant man; or,

a man of virtue or worth, as this Hebrew word is used, Pro_12:4; and therefore a happy man, and hast good news for thyself and us. Compare 2Sa_18:27.

1 Kings 1:43

Verily, or, *but* , or, *nay but* , i.e. the matter is not as thou expectest, but quite contrary.

1 Kings 1:44

No text from Poole on this verse.

1 Kings 1:45

No text from Poole on this verse.

1 Kings 1:46

i.e. Is put into actual possession of the kingdom.

1 Kings 1:47

To bless our lord king David; to praise and thank him for his great and good care, in leaving them in the hands of so excellent a successor, under whom they might expect peace and all prosperity; and to congratulate with him for God's great mercy to him, in giving him such a son and successor, and that his eyes had now seen the actual accomplishment of God's promise made to him concerning this thing.

The king bowed himself upon the bed; adoring God for this great mercy, and thereby declaring his hearty approbation and consent to this action. Compare Gen_47:31.

1 Kings 1:48

No text from Poole on this verse.

1 Kings 1:49

i.e. The way to his own house, lest they should be discovered and taken.

1 Kings 1:50

Either that which was at Gibeon, as appears from 1Ch_16:39 2Ch_1:3; and was made with four horns, Exo_38:2; to which the sacrifices were bound Psa_118:27. Or rather, that which set David had lately up in the threshing-floor of Araunah, which doubtless was made after the same form as that at Gibeon; for, first, This was next at hand. Secondly, The altar only is mentioned here, whereas in Joab's case there is mention of the tabernacle and altar both, 1Ki_2:28,29, which seems to be noted to distinguish the two altars; for Adonijah being the king's son, he might safely go to Araunah's altar, and the people would not be forward to seize upon him, or bring him to justice: but Joab truly thought it was not safe for him to venture himself there, and therefore he fleeth to Gibeon, as a place more remote from Jerusalem. Hither he fled, either to implore God's mercy; or rather, to avoid Solomon's rage; supposing that his reverence to that sacred place would not permit him to pollute it with his brother's blood; or that the consideration of God's grace and mercy, which himself needed and begged of God, in pardoning his offences, and accepting the sacrifices which he should offer there, would engage and dispose him to show mercy to his offending and now penitent brother; or that his piety would not allow him violently to pluck him as it were out of the arms of God, into which he had put himself. And for these or such-like reasons the altar was esteemed a kind of sanctuary or place of refuge, not only among the Gentiles, but also among the Hebrews, though it be not called by that name, as may be gathered from Exo_21:14 1Ki_2:28.

1 Kings 1:51

He owns Solomon as his king, and himself as his servant and subject; and being sensible of his great guilt, and of the jealousy which kings have of their competitors, could not be satisfied without Solomon's oath.

1 Kings 1:52

A worthy man, Heb. *a man of strength or courage* ; for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously.

There shall not an hair of him fall to the earth: herein Solomon manifests his clemency and brotherly affection, and withal his prudence in sparing him, whom, being his brother, and his eldest brother too, it would have been invidious to have slain.

If wickedness shall be found in him; not only if he shall be guilty of some capital crime, but of any great wickedness or evil design; for as this pardon was Solomon's free act, so he might justly qualify it as he pleased.

1 Kings 1:53

Lead a private or retired and quiet life, without noise and numerous attendants, and meddle not with the affairs of the court and kingdom.

1 Kings 2:1 1 KINGS CHAPTER 2

David lying on his death-bed, giveth charge to Solomon of a religious life, 1Ki_2:1-4. Of Joab, Barzillai, and Shimei, 1Ki_2:5-9. He dieth: Solomon succeedeth, 1Ki_2:10-12. Adonijah suing for Abishag, is put to death, 1Ki_2:13-25. Abiathar is deprived of the priesthood, 1Ki_2:26,27. Joab fleeing to the horns of the altar is slain there, 1Ki_2:28-34. Benaiah is put in Joab's room, and Zadok in Abiathar's, 1Ki_2:35. Shimei confined to Jerusalem; going thence to Gath is put to death, 1Ki_2:36-46.

No text from Poole on this verse.

1 Kings 2:2

Of all the earth, i.e. of all men upon the earth. Compare Jos_23:14 Heb_9:27.

Be thou strong; for to govern his people according to the law of God, as it here follows, requires great fortitude or strength of mind; to arm himself against the subtle devices and evasions of some; against the flatteries and importunities of others; against terrors and dangers from revengeful men, and especially against himself and his own weakness, partiality, through fear or favour;

and against all those evil thoughts and passions to which the temptations of their great wealth, and glory, and uncontrollable power naturally expose them. See Pro_16:32.

Show thyself a man, in manly wisdom, and courage, and constancy, though thou art but young in years, 1Ch_22:5.

1 Kings 2:3

The charge of the Lord thy God, i.e. what God hath charged or commanded thee to do; the act being put for the object; as is usual.

In the law of Moses; which the prince was enjoined to transcribe and read, Deu_17:18, that he might govern his own and his people's actions by it.

That thou mayest prosper; or, *behave thyself prudently* ; for the word signifies both. Hereby he intimates that religion is the truest reason of state, and that all true wisdom and good success depends upon piety.

1 Kings 2:4

Confirm his word, i.e. fulfil his promise, the condition upon which it was suspended being performed.

Take heed to their ways, i.e. diligently observe all their actions, to order them according to God's word.

To walk before me; to live as those that have God before their eyes, and endeavour to approve themselves to him.

In truth; not only in pretence and show, but truly and sincerely. With all their heart, and with all their soul, i.e. universally, freely, and fervently.

There shall not fail thee a man on the throne of Israel; the succession shall be continued in thy line without any interruption.

1 Kings 2:5

Did to me, i.e. against me; either, first, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, trampling upon my authority and commands when they thwarted his humour or interest, provoking my spirit by his words and actions. See 2Sa_3:39 19:7. Or, secondly, Indirectly, in what he did against Abner and Amasa;

whose death was a great injury to David, as it was a breach of his laws and peace; a contempt of his person and government; a pernicious example to others of his subjects upon the like occasions; a great scandal and dishonour to him, as if Joab had been only David's instrument, to effect what he secretly desired and designed; whereby the hearts of his people either were or might have been alienated from him, and inflamed against him, and the wounds which were well nigh healed might have been widened again, and made to bleed afresh.

And what he did, or, *even* ; the following branches being added as an explication of the foregoing, to show what and how he acted towards or against David. Or, *and particularly* ; as his other miscarriages, so these especially.

Shed the blood of war in peace; he slew them as if they had been in the state and act of war, when there was not only a cessation of arms, but also a treaty and agreement of peace, of which also they were the great procurers and promoters.

Upon his girdle that was about his loins, and in his shoes that were on his feet: this is added to note his impudence and impenitency, that although by his perfidious manner of killing them, when he pretended to embrace them, he stained his own garments with their blood, yet he was not ashamed of it, but gloried in it, and marched boldly along with the army with the same girdle and shoes which were sprinkled with their blood. See 2Sa_20:10.

1 Kings 2:6

According to thy wisdom, i.e. what in reason and justice thou seest fit. For though I was forced to forbear him when it was in a manner out of my power to punish him, yet I never forgave him; and therefore do thou wisely and severely examine all his actions, and particularly this last rebellion, and punish him according to his demerits.

Let not his hoar head go down to the grave in peace; though he be old, having been the general of the army forty years, yet do not suffer him to die a natural death, but cut him off by the sword of justice.

1 Kings 2:7

Quest. Why doth he not require the like kindness to Mephibosheth the son of his dear Jonathan?

Answ. Either he and his were now extinct, or by their after-miscarriages had forfeited his favour.

For so, i.e. with such kindness either as I cannot express, (as the particle so is elsewhere used,) or as I command thee to show to them.

They, i.e. Barzillai and his sons; for though Barzillai only be mentioned, 2Sa_17:27, yet his sons doubtless were instrumental in the business, especially Chimham, 2Sa_19:37,**38**.

1 Kings 2:8

With thee, i.e. in thy power, as that phrase is oft used.

Cursed me with a grievous curse; or, *reproached me with bitter reproaches*, 2Sa_16:7,**8**; which David could not but deeply resent from him, though, as it was an affliction sent from God, he patiently submitted to it.

I will not put thee to death with the sword.

Quest. How then could David lawfully engage Solomon to punish him for it? And did David upon his death-bed bear malice against Shimei?

Answ. First, David was not a private person, which might remit such offences without any inconvenience; but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches, if the necessity of his affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even towards his enemies.

Secondly, The following advice is not contrary to David's oath, both because that was only personal, that David would not kill him either at that time, as Abishai desired him, or whilst he lived, and did not oblige his successors; and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident; for then there was no need of Solomon's wisdom to

find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if the condition which Solomon imposed upon Shimei, 1Ki_2:36,37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

1 Kings 2:9

Hold him not guiltless; though I have spared his life, do not treat him as an innocent person, neither let him go wholly unpunished.

Thou art a wise man, and therefore wilt easily find out just occasions to chastise him, especially considering his perverse and wicked disposition.

What thou oughtest to do unto him; how to punish him, not without just cause, and yet without any violation of my oath, or reflection upon me, or upon religion for my or thy sake.

With blood, i.e. with the effusion of his blood; with a bloody or violent death.

1 Kings 2:10

Slept with his fathers;

See Poole "1Ki_1:21", See Poole "Deu_31:16".

In the city of David, i.e. in that part of Jerusalem which was called by his name, because he took it from the Jebusites. See 2Sa_5:7 1Ch_11:5 2Ch_5:2.

1 Kings 2:11

Seven years; more precisely, seven years and six months, 2Sa_5:5; but smaller sums are oft neglected in Scripture computations.

1 Kings 2:12

Being settled upon him with universal consent and approbation, and with the hearty affections of his people, which all wise men know to be a prince's best and surest establishment.

1 Kings 2:13

Comest thou peaceably, or with some evil design upon me or my son? which she might well surmise, knowing his ambition and

envy at Solomon, and his hatred against her, as the chief occasion of his dejection.

1 Kings 2:14

No text from Poole on this verse.

1 Kings 2:15

The kingdom was mine, both by birthright and by actual inauguration. It seems he could not yet forget his pretence to the crown, nor his ambition for it, but continues his claim; which, it seems, Solomon did apprehend and resent, though Bath-sheba did not; the wives and concubines of the late king being reputed to appertain to the successor. See 2Sa_12:8.

All Israel set their faces on me; they looked upon me as their king, and David's successor, expecting that David should confirm my election.

The kingdom is turned about; translated from me to him, by the vicissitude of human affairs, and the changeable humour of the people.

It was his from the Lord; either, first, By God's providence so disposing David's mind, and the people's hearts. Or rather, secondly, By God's appointment and particular designation, wherein he would seem to acquiesce; which he mentions, not that he made any conscience of it, or had any regard to it; but only that by this pretence he might deceive both her and Solomon, as if he were far from any design of usurping the kingdom.

1 Kings 2:16

Deny me not, Heb. *do not turn away my face*, i.e. do not send me out of thy presence sad or ashamed. Compare 2Ch_6:42 Psa_132:10.

1 Kings 2:17

Which though it was against a positive law of God, Lev_18:7, yet either Adonijah might be ignorant of it, being a man more studied in the affairs of the court than in the book of God; or might think her not concerned in it, because David knew her not, 1Ki_1:4.

1 Kings 2:18

No text from Poole on this verse.

1 Kings 2:19

The most honourable place next to the king's. See 2Ch_18:18 Neh_8:4 Psa_45:9 Mat_20:21.

1 Kings 2:20

One small petition; so she esteemed it, because she did not perceive his design in it; and as for that law, Lev_18:7, she might apprehend, that because David knew her not, it was only a contract for marriage, and therefore no impediment of her marriage to any other after his death; which also is the opinion of some of the late learned Hebrew doctors.

I will not say thee nay; supposing thy request be but small, as thou sayest it is, and not unlawful, nor injurious to myself or others.

1 Kings 2:21

Thy brother, by the father's side, whom brotherly affection and relation obligeth thee to gratify, at least, in small things.

1 Kings 2:22

Ask for him the kingdom also: his design is not upon Abishag, but upon the kingdom; which, by this means, he thinks to recover; partly because she was the last king's wife, or concubine, which might strengthen his pretence to the crown; see 2Sa_3:7 **12:8 16:21**; and partly because by her eminent beauty, and near relation to David, she had a powerful interest in the court.

Quest. Was not this too harsh a censure, and the following punishment of it too severe?

Ans. 1. That Adonijah had such a design is very probable, both from his temper, for he was an aspiring and designing man, and highly discontented with Solomon's government, and desirous of a change; and from the nature of the thing, because he would not have made so daring and presumptuous a request, if he had not some great design in it.

2. It is very likely from the following words, though not expressed, that he, and Joab, and Abiathar were engaged in some design against Solomon, and that Solomon had got information of it; and therefore he did and might reasonably take this for an indication, and the first overt act of his treason.

3. Solomon did not pardon Adonijah's treason simply and absolutely, but upon condition that he carried himself worthily, 1Ki_1:52; and this being confessedly a bold and unworthy action, and arguing more confidence and presumption than became him, and carrying in it the appearance and intention of an incestuous marriage, he might justly revive his guilt, and take this occasion to execute the sentence which he formerly deserved. If it be said, That it is very improbable that Adonijah should expect to get the kingdom from Solomon, who was so firmly established in it with universal applause; it may be answered, That Adonijah was not the only man that hath fed himself with vain hopes, and engaged himself in high and treasonable designs, where to other wise men there was but little likelihood of success; and that he might now be only laying the foundation of what he further intended, when he saw a fit time, and getting a pretence for his future attempts upon the crown; either when Solomon should lose the people's affections, as David had done; or when Solomon should die, which also Adonijah might secretly procure and hasten; and he had only Solomon's young and tender son to contest with. All which, and many other things, Solomon in his great wisdom might easily discern; yea, or have some secret intelligence of, though it be not recorded.

He is mine elder brother; he looks upon the kingdom as his by nature and birthright, and the law of nations; and therefore he may seek to recover his own, and to cast me out as a usurper.

And for Abiathar and for Joab; who have all a hand in the plot, though he alone appear in it; which appears the more likely, because of Solomon proceeding against them all at the same time, as appears in the following verses.

1 Kings 2:23

Sware by the Lord; once here, and again, 1Ki_2:24; which he did to oblige himself irrevocably to it, and to prevent all intercessions for his life, it being of so great importance to him.

1 Kings 2:24

Though Adonijah be my elder brother, yet I have an undoubted right and title to the crown, and that from the promise and appointment of that God who disposeth of all kingdoms, and

especially this of Israel, to whom he pleaseth; and therefore Adonijah in this and his former attempt is guilty of treason against me, and of rebellion against God.

Who hath made me an house; either,

1. Who hath given me posterity, as that phrase is used, Exo_1:21, and elsewhere; for Rehoboam most probably was born before this time, by comparing 1Ki_14:21. Or rather,

2. Who hath established me in the house and throne of David; which he thus expresseth, to signify, that God hath fulfilled in and to him that promise which he made to David, in 2Sa_7:11, where the same phrase is used, and where it doth not so much signify the giving of David posterity, which he had sufficiently before that time, as the settlement of the crown in him and his seed.

Adonijah shall be put to death this day; for he knew delays were dangerous in matters of that nature.

1 Kings 2:25

For the execution of justice was not then committed to obscure persons, as now it is; but to persons of great honour and authority. See Jud_8:21 1Sa_22:18 2Sa_1:15 **4:12**. He fell upon him with a sword, or other instrument of death; as below, 1Ki_2:32,**34,46**.

1 Kings 2:26

To Anathoth, a city of the priests, Jos_21:18, to lead a private life there.

Unto thine own fields; either that part of the suburbs which fell to his share, or other land which he had purchased there. See Jer_32:7.

At this time: he doth not fully pardon him, but only forbears him, and reserves to himself a liberty of punishing him afterwards, if he saw occasion; which he doth to keep him in awe, that he might not dare to raise or foment discontents or tumults among the people, which otherwise he might be prone to do.

Because thou barest the ark of the Lord God before David my father, when he thought fit to carry it out with him; as 2Sa_15:24,**29** 1Ch_15:11,**12**; when he as high priest was to attend upon it. Thus Solomon sheweth his respect to his sacred function.

Thou hast been afflicted in all wherein my father was afflicted: here he mixeth mercy with justice, and requites Abiathar's former kindness to David; hereby teaching princes that they should not write injuries in marble, and benefits in sand or water, as they have been too oft observed to do.

1 Kings 2:27

From being priest unto the Lord; either from his office, or at least, from the execution of his office. For some think that he was thrust from his office before David's death, when Zadok was formerly made priest, i.e. high priest, in his stead, 1Ch_29:22. But that seems to be a mistake; for although that passage immediately follows the history of what was done in the time of David's life and health, when he was in a capacity of going into the public congregation; yet it manifestly belongs to another time, and was done after it; for he there speaks of Solomon's

being made king the second time, and he was made king but twice; once undoubtedly before this, 1Ch_23:1; and again 1Ki_1:39; when David was bedrid, and Adonijah's usurpation made a second unction necessary. And therefore what is said 1Ch_29:22, of Zadok's being made priest, was done after Abiathar's deposition, and upon that occasion.

That he might fulfil the word of the Lord; for what hinders but Solomon might intend this not only as a punishment for his treason, but also as a means to accomplish God's word?

Concerning the house of Eli, i.e. concerning the translation of the priesthood from the house of Eli, and of Ithamar, unto that of Eleazar; which being threatened eighty years ago, is now executed. So Divine vengeance, though sometimes it be slow, is always sure.

1 Kings 2:28

Tidings came to Joab, concerning Adonijah's death, and Abiathar's deposition.

The tabernacle of the Lord then was at Gibeon, 1Ki_3:4, compared with 2Ch_1:3,5. Caught hold on the horns of the altar; of which see before, 1Ki_1:50.

1 Kings 2:29

To wit, if he will not come thence, as I foresee he will not.

1 Kings 2:30

Thus saith the king, Come forth: that the king gave him this command, though it be not mentioned before, is evident, both from the nature of the thing; for Solomon would not pollute the altar without necessity; and from Benaiah's affirmation of it; for why should he tell a lie without a cause? and from his return to the king for new orders upon Joab's resolution not to come thence.

I will die here; for he supposed either that Solomon would not defile that place with his blood; or that he would spare him for his respect to it, as he had done Adonijah; or he had a superstitious conceit that his dying there might give his guilty and miserable soul some advantage.

1 Kings 2:31

Do as he hath said; either,

1. Kill him in that place; and for so doing Solomon might seem to have warrant from God, Exo_21:14, and might further design by this just severity to deter future offenders, by showing that no place nor person should protect them from the stroke of justice. Or rather,

2. Let him die as he is resolved; kill him, though he be there; take him by violence from that place, and then kill him; for Exo_21:14 doth not command the ruler to kill the murderer there, but to remove him thence, to

take him from the altar, that he may die. And seeing this might be done, why should Solomon unnecessarily stain the altar with his blood?

The innocent blood, i. e. both the guilt of it, which would rest upon my father and my family if it went unpunished; and the scandal and reproach of it, that neither this nor following ages may imagine that it was done by David's secret instigation, or with his consent.

1 Kings 2:32

His blood, i.e. the guilt of the blood which he shed.

More righteous and better than he; of more ingenuous and generous tempers, abhorring from all such treacherous practices; and both of them then devoted to and employed in my service.

1 Kings 2:33

Upon the head of his seed for ever; either as long as he shall have a posterity, or for a long time, as that phrase is commonly used; but in and by this execution of justice upon him, and such malefactors, my throne shall be established, and God will bless me and mine with peace and prosperity.

1 Kings 2:34

Places which have but few houses and inhabitants are oft so called in Scripture, as Isa_42:11 Jer_25:24 Eze_34:25.

1 Kings 2:35

He now put him in the execution of that office to which he may seem to have been anointed before, 1Ch_29:22; but of that, **See Poole "1Ch_29:27"**.

1 Kings 2:36

This Solomon ordered, partly, for his own security, that being removed from that place where his kindred, and estate, and interest lay, to a place where he was but a stranger, and sufficiently odious for his former and never-to-be-forgotten insolency towards his lord and king, he might be incapable of raising any tumults and seditions; partly, as a penalty for his former wickedness, wherein yet there was more mercy than justice, and from which David had not promised him any security, but only given him his life; and partly, that being in this public theatre, all his words and actions might be narrowly observed; which, considering his busy, and covetous, and wicked temper, was likely to give Solomon the advantage which he sought for; and this very prohibition would probably inflame his desire of transgressing it, as the manner of men is.

1 Kings 2:37

The brook Kidron; a brook nigh unto Jerusalem, of which see 2Sa_15:23 2Ki_23:4; which he particularly names, because that was the way to Bahurim, his former and settled habitation: but this is not to be understood exclusively to other ways and places; for the restraint was general, that he should

not go forth thence any whither, 1Ki_2:36, to wit, as far any other way as Cedron was: which also appears from the following history; for when he went to Gath, he went not over Cedron, (which lay eastward from the city,) but westward, as Gath lay.

Thy blood shall be upon thine own head; the blame and guilt of thy blood shall lie upon thyself only.

1 Kings 2:38

The saying is good; thy sentence is much more merciful than I expected or deserved. So will thy servant do; and Shimei did not only promise it, but also swore to it; being required by Solomon to do so, as is manifest from 1Ki_2:42,43.

1 Kings 2:39

Achish son of Maachah king of Gath; a king, but subject and tributary, first to David, and then to Solomon. This might be either that Achish who showed so much kindness to David, 1Sa 27,1Sa 28, or his son; who, in requital of this kindness, was still permitted to enjoy the title and honour of a king, but not the full power; whence it was that Achish could not, or durst not, keep these servants, though they had fled to him for protection, but suffered Shimei to take them away from his royal city.

1 Kings 2:40

Went to Gath; which, though highly dangerous, he attempted, partly, because he was blinded with covetousness and rage and against his servants, which two lusts have done, daily do, engage men to such courses and actions as are no less dangerous to their lives than this is; partly, because he thought length of time had worn this out of Solomon's mind, and other men's thoughts; and that this being done secretly and speedily, would never have come to Solomon's ears; or that Solomon would not be severe in this case, where it was not wantonness nor contempt of his authority, but the necessity of his household concerns, which put him upon it; and partly, because God withdrew from him the light of common prudence, and wholly left him to his own mistakes, and folly, and lusts; and withal, to the instigation of the devil, whose cunning and powerful artifices and insinuations he could not resist without Divine help.

1 Kings 2:41

It was told Solomon, who doubtless had his spies appointed to observe him in all his motions.

1 Kings 2:42

No text from Poole on this verse.

1 Kings 2:43

He was guilty both of rebellion against the express, and just, and (as himself called it) good command of the king, and of perjury against God; which were two high and heinous crimes. His oath he calls

the oath of the Lord, because it was taken in God's presence, and he was called upon as a witness of it, and as the avenger of all violations of it, and because the law of God obliged him to the performance of it.

1 Kings 2:44

Thou knowest all the wickedness which thine heart is privy to; for which thy own conscience accuseth thee, and there is no need of other witnesses.

Shall return, Heb. *hath returned* , which seems most proper. God hath punished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death.

1 Kings 2:45

The throne of David; that royal power and dignity conferred upon David to him and his heirs for ever.

Shall be established by the execution of such righteous judgments as this is.

Before the Lord; in the presence of that God who is both an observer and rewarder of all such righteous actions; or under God's inspection, and by his blessing.

1 Kings 2:46

Which went out; carrying Shimei along with him to the place of execution, which was not fit to be in the king's presence.

The kingdom was established in the hand of Solomon; his secret and worst enemies being taken out of the way.

1 Kings 3:1 1 KINGS CHAPTER 3

Solomon married Pharaoh's daughter: high places being in use, he went to Gibeon to sacrifice, 1Ki_3:1-4. There the Lord appeared to him; gives him a choice: he preferred wisdom; obtained it, and also riches and honour, 1Ki_3:5-15. His judgment between the two harlots, 1Ki_3:16-28.

Made affinity with Pharaoh king of Egypt, as being a powerful neighbour. **Took Pharaoh's daughter**; upon what conditions is not here expressed; but it is probable she was first instructed in and proselyted to the Jewish religion; as may be gathered,

1. Because he was not yet fallen from God, **but loved the Lord, and walked in the statutes of David**, 1Ki_3:3; and therefore would never have married a gross idolater, which was so contrary to God's law, and so pernicious in its consequences.

2. Because he is nowhere reproved for this fact, as he is for **loving many other strange women**, 1Ki_11:1.

3. By comparing **Psa 45** and the Book of Canticles; whereby it plainly appears that this action had something extraordinary in it, and was designed by God to be a type of Christ, calling his church to himself, and to the true religion, not only out of the Jews, but even out of the Gentile world. *The city of David* ; of which see 1Ki_2:10; into David's palace there. *The house of the Lord* , i.e. the temple appropriated to the worship and honour of God. *The wall of Jerusalem round about* ; which though in some sort built by David, 2Sa_5:9, yet Solomon is here said to build, either because he made it higher, and stronger, and more beautiful and glorious; in which or the like sense Nebuchadnezzar is said to have built Babylon, Dan_4:30; or because he built another wall besides the former, for greater security; for after this time Jerusalem was encompassed with more walls than one.

1 Kings 3:2

Only: this particle is used here and 1Ki_3:3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, Lev_17:3,4 **Deu 12:13,14**, except in some extraordinary cases. Possibly he permitted it

because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places, as appears from all the following history; and they were not willing to submit to so much trouble and charge as the bringing of all their sacrifices to one place would cause; nor would yield to it until the temple was built, which he knew would easily incline and oblige them to it; and that being speedily to be done, he might think it more advisable rather to delay the execution of that law of God for an approaching season, wherein he doubted not they would be sweetly and freely drawn to it, than at present to drive them to it by force; although these and all other prudential considerations should have given place to the will and wisdom of God.

In high places; which were groves, or other convenient places upon hills, in which the patriarchs used to offer up their worship and sacrifices to God; and from them this custom was derived both to the Gentiles and the Jews; and in them the Gentiles sacrificed to idols, Jer_7:31 Eze_6:3,4 **Ho 10:8**, the Hebrews to the true God.

Because there was no house; which reason was not sufficient, for there was a tabernacle, to which they were as much confined as to the temple, **Deu 12\$, &c.**

Unto the name of the Lord; either,

1. To the Lord; the name of the Lord being oft put for the Lord himself, as Deu_28:58 Job_1:21 Psa_7:17 **116:13 135:1**. Or,
2. To the honour, and praise, and service of God; to the glory of his name, i.e. of his majesty, and all his perfections, which shall be adored and manifested there.

1 Kings 3:3

And, or, *yet* , although he mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both *loved* him with inward affection, and walked with him in outward conversation and worship.

In the statutes of David, i.e. according to the statutes or commands of God, which are here called the statutes of David, not only because they were so freely chosen, and heartily loved, and diligently practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command: see 1Ki_2:2-4 1Ch_28:8,9.

1 Kings 3:4

The great high place; the most eminent and frequented, because there was the tabernacle and the altar of Moses, 1Ch_16:39 **21:29** 2Ch_1:3,5,6, which possibly were placed upon a high or raised ground.

A thousand burnt offerings did Solomon offer upon that altar; thereby showing his special respect to this above all other places, and by his example teaching and inviting all his people to do so.

1 Kings 3:5

Quest. How could Solomon pray in his dream, or that prayer be acceptable to God, as this was, 1Ki_3:10?

Ans. The dreams of men are not such insignificant things as many imagine. That good dreams are oftentimes praiseworthy, and evil dreams blameworthy, is not only the opinion of the Jews and Christians, but of divers of the wiser and better heathens; and the reason hereof is evident, because men's dreams are commonly the images of their minds and tempers, and do only reflect and represent, though but faintly and imperfectly, those very things which are most imprinted upon their hearts by their waking meditations and daily conversation; and therefore it is not unreasonable, that either the sinful dreams of evil-minded men should be imputed to them, and punished in them, or the virtuous dreams of good men be imputed to and rewarded in them: which was Solomon's case; for his heart having been daily and constantly employed in passionate longings and prayers for the wisdom which here he begs, it was a natural and likely thing that his heart should, as it did, work that way even in his dreams. Although, to speak truly and strictly, Solomon's prayer made in his dream would have been no way pleasing to God, nor profitable to himself, if it had not been the result of his daily and most serious practice; and though God signified his mind in a dream,

yet it was Solomon's waking prayers (which were shadowed by this dark representation) which God accepted and requited; and this acceptance of God was signified to him in an extraordinary manner, and by a Divine dream, which was one of those ways whereby God oft used to communicate his will to his prophets and people. So the whole business lies thus: Solomon dreamed that God bid him ask what he would, 1Ki_3:5, and that he did ask wisdom, 1Ki_3:6, &c., and that God accepted his desire, 1Ki_3:10, and gave him that gracious answer, 1Ki_3:11. &c. And all this was done in a dream, but with this difference; Solomon's prayer was but imaginary, but God's answer was real, though conveyed in a dream. And when he awoke, he knew by Divine inspiration that this was a dream sent from God to assure him that he would give him wisdom, and riches, and honour, and this with respect unto his frequent, constant, and fervent waking desires, which his dream of his prayers did sufficiently intimate. **See Poole** "1Ki_3:6".

God said, i.e. he dreamed that God said so.

1 Kings 3:6

Solomon said, i.e. he dreamed that he said. **See Poole** "1Ki_3:5". Or, he really said. For although the use of reason is ordinarily so dark and imperfect in dreams, that such actings are not human actions; yet in extraordinary and Divine dreams it is but reasonable to allow something extraordinary. For who can doubt but God may so clear up and assist a man's reason in his dream, that he may have a true and strong apprehension of some things, which also may make a suitable impression upon the will or affections; and consequently such acts of the soul may be moral acts, and regardable by God and men? And this might be a kind of ecstatical rapture, whereby his soul might be as it were carried out of his body, as St. Paul's was, 2Co_12:3, for a season; in which case both his reason might clearly and distinctly apprehend God's mind, and his gracious offer; and his will might make a free choice of wisdom; which therefore might be accepted and rewarded by God.

In truth; either, first, Sincerely, and without dissimulation. But that is more fully expressed in the following words, in uprightness of heart. Or rather, secondly, In the true worship and service of

God, in the profession, belief, practice, and defence of the truth, or of the true religion, or of God's will or word, which is called *truth*, Pro_23:23 Joh_17:17 Gal_3:1. So

truth here contains all his duties to God, as

righteousness doth his duties to men, and uprightness the right manner of performing both sorts of duties.

Uprightness of heart with thee, i.e. in thy judgment, to whom alone his heart was known; and to whom he oft appealed as the witness of his integrity; and with respect to whom he performed all his duties, even to men. Thou hast kept, or, reserved, that which thou didst not reserve for Saul, whose posterity thou didst cut off from the kingdom.

1 Kings 3:7

I am but a little child; so he was in years; not as if he were now but twelve years old, as many gather from this name of child; for that name is given to Ishmael when eighteen years old, Gen_21:14,15, and to Rehoboam when forty-one years old, 2Ch_13:7, where the word is the same in the Hebrew; and before this time David calls him a wise man, 1Ki_2:9: but he was now not above twenty years old; and withal, (which he principally intends,) he was raw and unexperienced, as a child, in state affairs, and altogether unfit for so hard a task.

To go out or come in, i.e. to govern my people, and manage affairs, as that phrase signifies, Num_27:17 Deu_31:2 Jos_14:11.

1 Kings 3:8

Is in the midst of thy people, i.e. is set over them to rule and guide them; a metaphor from the overseer of divers workmen, who usually is in the midst of them, that he may the better observe how each of them dischargeth his office.

Which thou hast chosen; thy peculiar people, whom thou takest special care of, and therefore wilt expect a more punctual account of my government of them.

1 Kings 3:9

An understanding heart; whereby I may both clearly discern, and faithfully perform, all the parts of my duty; for both these are spoken of in Scripture as the effects of a good understanding; and

he that lives in the neglect of his duties, or the practice of wickedness, is called a *fool* , and one void of understanding.

Judge, or, *govern* , as that word is used, Jud_3:10 4:4 Psa_7:8 67:4 Isa_2:4 16:5.

That I may discern between good and bad, to wit, in causes and controversies among my people; that I may not through mistakes, or prejudices, or passions, give wrong sentences, and *call evil good* , or *good evil* .

Who is able of himself, or without thy gracious assistance.

1 Kings 3:10

How such a dreaming prayer could please God **See Poole** "1Ki_3:5", **See Poole** "1Ki_3:6".

1 Kings 3:11

Nor hast asked the life of thine enemies; that God would take away their lives, or put them into thy power to destroy them.

1 Kings 3:12

I have done according to thy words; I have granted, and do at this present grant, unto thee thy desire. And accordingly at this time God did infuse into him a far higher degree and greater measure of wisdom than he naturally had.

A wise and an understanding heart, i.e. wisdom to govern thy people, to know and do thy several duties; which was the thing that Solomon desired, 1Ki_3:7,9, and the effects whereof here follow, 1Ki_3:16, &c.; and withal, all Divine and human wisdom, the knowledge of all things, of all the arts and sciences, as may be gathered from 1Ki_4:29, &c., and that in a far greater proportion than by his years, and the time he could get for his study, could possibly produce.

So that there was none; either no king, or rather, no man; for he is herein preferred, not only before all kings, but before all men, 1Ki_4:31; no mere man since the fall equalled him, to wit, in universal knowledge, and especially in the art of well-governing his people.

Neither after thee shall any arise like unto thee.

Quest. Did not the apostles excel him? **Answ.** They did not in natural and political knowledge, but only in the knowledge of the mysteries of faith, which were more freely and more fully imparted in those times; the ignorance whereof was no disparagement to Solomon's wisdom, because they were not discoverable by any creature without Divine revelation, which God saw fit not to afford in Solomon's time. I know no inconvenience in affirming that Solomon's natural capacities were higher than any of the apostles; and Solomon had a more comprehensive knowledge of all things known in that age, than the apostles had in all the discoveries of their age.

1 Kings 3:13

I have also given; either, first, I have granted and decreed to give; for words signifying action are oft put only for the purpose of the action. Or rather, secondly, *I will give*, as it is expressed in the parallel place, 2Ch_1:12; I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all.

There shall not be; so it is true of all the succeeding kings of Israel, of whom he speaks. Or, *hath not been*, as it is in the Hebrew; and so it may be true of all the kings that then were or had been in the world, whereof none was like to him, to wit, in all the things here mentioned, and wherein he is compared with them, which is not only in riches, but also in wisdom, and in honour or renown.

All thy days, to wit of thy life; whereby he signifies, that these gifts of God were not temporary and transient, as they were in Saul, but such as should abide with him whilst he lived.

1 Kings 3:14

If thou wilt walk in my ways: this caution God gives him, lest his great wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger; and to oblige him to more care and circumspection to avoid the snares and mischiefs to which so much prosperity and glory would probably expose him; and withal, to justify himself in case he should afterwards alter the course of his providence towards Solomon; and that when men are surprised with Solomon's dreadful fall, they might know it was no

surprised to God, but that he did foresee it, and would overrule it to his own glory one way or other.

1 Kings 3:15

It was a dream, i.e. he perceived that it was a dream; not a vain dream, wherewith men are commonly deluded; but a Divine knew, dream, assuring him of the thing; which he partly by a Divine impression and inspiration thereof in his mind after he was awakened; and partly by the vast alteration which he presently found within himself in point of wisdom and knowledge.

The ark of the covenant of the Lord was there in the city of David, 2Sa_6:17, before which he presented himself in the way of holy ministration and adoration, which may be noted by the word stood. Or that word may note his abode there for some considerable time, as the offering of so many sacrifices required.

Offered up burnt-offerings, chiefly for the expiation of his and his people's sins, through the blood of Christ, manifestly signified in these sacrifices.

And offered peace-offerings, solemnly to praise God for all his mercies, and especially for giving him a quiet and fixed possession of the kingdom, and for his glorious appearance to him in a dream, and for the great promise therein made to him, and the actual accomplishment of it since wrought in him.

1 Kings 3:16

Harlots, or, *virtuallers* ; for the Hebrew word signifies both. See Poole "Jos_2:1". And possibly they might be both; this by their open profession, and the other by their secret practice: not that they were common harlots; for neither would Solomon have tolerated such; nor durst such have presented themselves before so wise and just a ruler; nor did such use either to bring forth children, or to have such a tender care of and affection to them as these express. Yet that they were unmarried persons, and so guilty of fornication, seems most probable, both because there is no mention of any husbands, whose office it was, if there were any such, to contest for their wives; and because they lived a solitary life in one house.

Unto the king: haply they had presented their cause to the inferior courts, who could not determine; and therefore now they bring it

to the king, as the supreme magistrate, and famous for his wisdom.

Stood there before him, desiring and expecting his sentence in the case.

1 Kings 3:17

No text from Poole on this verse.

1 Kings 3:18

The third day; so they could not be distinguished by their age.

There was no stranger with us in the house; therefore no witness on either side; and although there might be some sensible difference to an exact observer between the features of the two children, yet it is not probable that was much minded by the neighbours; for though civil women might assist them both in their child-births, yet it is not likely they would afterwards converse much with them, as being persons of suspected fame, and the features of the children, especially for so few days, might easily be so like, that it was difficult to discern the one from the other. And the testimonies of the women were of equal credit, i.e. of none at all.

1 Kings 3:19

And so smothered it; which she justly conjectures, because there were evidences of that kind of death, but no appearance of any other cause thereof.

1 Kings 3:20

She arose at midnight, when I was asleep, as she reasonably and truly concluded.

Took my son from beside me; either because she really desired the comfort of a child, to be educated by her, and owned as hers; or because she would not be thought guilty of the child's death, for which she knew not how severely Solomon would punish her.

While thine handmaid slept; as she might well know, because had she been awake, she had discovered and prevented her design.

1 Kings 3:21

No text from Poole on this verse.

1 Kings 3:22

Both peremptorily and vehemently affirmed the same thing, oft repeating the same words.

1 Kings 3:23

No text from Poole on this verse.

1 Kings 3:24

No text from Poole on this verse.

1 Kings 3:25

He said this with seeming sincerity and earnestly, though with a design far above the reach of the two women or of the people present, who probably with admiration and horror expected the execution of it.

1 Kings 3:26

No text from Poole on this verse.

1 Kings 3:27

As is evident from her natural and motherly affection to the child, which she had rather have alienated and given away from her than destroyed.

1 Kings 3:28

The wisdom of God; either great and eminent wisdom,

as the cedars or mountains of God are the highest and most eminent of the kind; or Divine wisdom with which God had inspired him for the better government of his people.

Was in him to judgment; to assist him in wisely examining and justly determining the causes and controversies of his people.

1 Kings 4:1 1 KINGS CHAPTER 4

Solomon's chief princes, 1Ki_4:1-6; and officers for provision, 1Ki_4:7-19. The peace and largeness of his kingdom, 1Ki_4:20,21. His daily provision for his court, 1Ki_4:22-25. The stables for his horses, 1Ki_4:26-28. His wisdom, 1Ki_4:29-34.

This is spoken with respect to his successors, who were kings only over a part, and that the smallest part of it. Or in reference to the times of division and rebellion under David; when part went after David, and part after Ish-bosheth; or part after Absalom, or Sheba,

or Adonijah. But now all Israel were united under Solomon, and adhered to him, not only a part of them; especially since the death of Adonijah and Joab, (who may be suspected to have watched an opportunity of revolting,) and the confinement of Abiathar and of Shimei, (if not his death also,) who could now have little or no interest or opportunity of setting up a party against Solomon, (their principals being taken away, to whom they were but accessaries,) nor in probability any design to attempt it.

1 Kings 4:2

The princes which he had, i.e. the chief rulers or officers belonging to him.

The son, or, the grandson, by comparing this with 1Ch_6:8,9.

Of Zadok; either Zadok the priest, 1Ch_6:8,9, or some other of that name.

The priest; So he was the second priest, or the priest that attended upon Solomon's person in holy offices and administrations. But when this sacred writer professeth to give an account of Solomon's princes, why should he put the second priest, or Solomon's domestic priest, in the first place? or why should he be mentioned distinctly from his father, who was generally present with Solomon, and could easily, either by himself, or some other fit person or persons appointed by him, manage all the king's sacred concerns? or why is he named before his father? Others therefore render this Hebrew word

prince, as it is used Gen_41:45 **47:22,26 Exo 2:16 2Sa_8:18.** So he was either the chief in dignity, the first prince, and the highest officer in the state next to the king; or the chief minister of state, by whom the great affairs of state were managed and prepared for the king's consideration, &c.

1 Kings 4:3

Scribes, i.e. secretaries of state. He chose two, whereas David had but one; either because he observed some inconveniences in trusting all those matters in one hand; or because he had now much more employment than David had, this being a time of great peace and prosperity, and his empire enlarged, and his correspondencies with foreign princes more frequent.

The recorder; of which See Poole "2Sa_8:16".

1 Kings 4:4

i.e. The high priests, to wit, successively, first Abiathar, and then Zadok.

Quest. Why is Abiathar named when he was deposed?

Answ. First, Because it is ordinary for persons to retain the names and titles of those places which in reality they have lost. Secondly, Because though he was deposed from the high priesthood, yet he was a priest, and the chief of one of the priestly families: and as Zadok was jointly named with Abiathar, when Abiathar alone was the high priest, as 2Sa_8:17 **20:25**; so now Zadok and Abiathar are joined, although the high priesthood was rested in Zadok alone. Thirdly, Possibly Abiathar, though he was deposed from the supreme priesthood, yet upon his serious repentance, and by the intercession of his friends, was restored to the execution of the priestly office, and put into that place which Zadok enjoyed when Abiathar was high priest. Fourthly, Some say that here is mention made of all Solomon's chief officers, both such as now were, and such as had been, and such as were afterwards, as they gather from 1Ki_4:11,**15**, where two persons are named who married two of Solomon's daughters, which could not be till many years after this time.

1 Kings 4:5

Over the officers, or overseers, or surveyors, to wit, over those twelve officers named 1Ki_4:7, &c., where this Hebrew word is used, who were all subject, and to give up their accounts to him; though the word signifies any governors or commanders of the higher sort, as 1Ki_5:16 2Ch_8:10.

Son of Nathan, the prophet, who had been so highly instrumental in Solomon's establishment in the throne.

Principal officer; possibly president of the king's council. The Hebrew word is *cohen* , which, 1Ki_4:2, is rendered *priest* ; whence some read this place thus: *Zabud the son of Nathan the priest* , or *the minister* , (as the word properly signifies, and that title well enough agrees to a prophet; or the prince, for the prophet Nathan was a man considerable both for his quality, and for his honour and esteem with the king,) *was the king's friend* .

The king's friend; either his special favourite, both for his father's sake and for his own, having, it seems, been brought up with him; or his confidant, with whom he used to communicate his most secret counsels.

1 Kings 4:6

Over the household; steward of the king's household.

Over the tribute, to wit, the personal tribute, or the levy of men, as appears by comparing this with 1Ki_5:13,14, it being very fit that there should be some one person to whom the chief conduct or inspection of that great business was committed.

1 Kings 4:7

No text from Poole on this verse.

1 Kings 4:8

This and others of them are denominated from their fathers, because they were known and famous in their generation.

1 Kings 4:9

Or, *Elon, the house or dwelling-place of Hanan* ; and *Hanan* may be a man's name and this place may be so differenced from other *Elons* . Or, *the plain* (for so the Hebrew word signifies) of Beth-hanan.

1 Kings 4:10

There were two *Sochohs* , but both near together. See Jos_15:35,48.

The land of Hephher, in Judah. See 1Ch_4:6.

1 Kings 4:11

The region of Dor, in Manasseh within Jordan, where also were Taanach, Megiddo, and Beth-shean, 1Ki_4:12.

1 Kings 4:12

Zartanah beneath Jezreel, which was in Issachar. And this seems added to distinguish it from that

Zartanah, Jos_3:16.

1 Kings 4:13

In Ramoth-gilead; Ramoth in the land of Gilead, Deu_4:43 Jos_20:8 1Ki_22:3; so called to difference it from Ramoth in Issachar, 1Ch_6:73.

Jair; in Manasseh beyond Jordan. See Num_32:41 Deu_3:14.

Great cities with walls and brasen bars: this is added by way of distinction from those towns of Jair; for being without Jordan, they were liable to the attempts of their enemies.

1 Kings 4:14

The city and territory of **Mahanaim**; of which see Gen_32:2 Jos_13:26. But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2Sa_17:27. Or, *to Mahanaim* . So he may understand all the space from the parts last mentioned to Mahanaim, which was in the tribe of Gad.

1 Kings 4:15

No text from Poole on this verse.

1 Kings 4:16

No text from Poole on this verse.

1 Kings 4:17

No text from Poole on this verse.

1 Kings 4:18

The son of Elah; which he adds to distinguish him from that cursed and cursing Shimei, 2Sa_16:5.

1 Kings 4:19

In the country of Gilead, i.e. in the remaining part of that land of Gilead, which was mentioned above, 1Ki_4:13.

In the land, or rather, *in that land* ; for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted

concerning him as his privilege above the rest, whose jurisdictions were of a narrower extent.

1 Kings 4:20

No text from Poole on this verse.

1 Kings 4:21

From the river Euphrates; for so far David, having conquered the Syrians, extended his empire, which Solomon also maintained in that extent. And so God's promise concerning the giving of the whole land, as far as Euphrates, to the Israelites, was fulfilled. And if the Israelites had multiplied so much that the land of Canaan would not suffice them, having God's grant of all the land as far as Euphrates, they might have seized upon it whensoever occasion required.

Unto the land of the Philistines, which is to be understood inclusively; for it is unreasonable to think that the Philistines were not within Solomon's dominion.

Unto the border of Egypt; unto the river Sihor, which was the border between Egypt and Canaan, Jos_13:3. Compare Gen_15:18.

Served Solomon, by tribute, or other ways, as he needed and required.

1 Kings 4:22

Thirty measures, Heb. *cors* ; each of which contained ten ephahs, Exo_16:36. So this provision was sufficient for near three thousand persons.

Meal, of a coarser sort, for common use, and for the inferior sort.

1 Kings 4:23

Ten fat oxen, fitted in stalls.

Out of the pastures; well fleshed, tender, and good, though not so fat as the former.

1 Kings 4:24

Tiphsah; either that *Tiphsah* , 2Ki_15:16, which was in the kingdom of Israel within Jordan; or rather, another place of that name upon the river now mentioned, to wit, Euphrates, even that

eminent city which is mentioned by Ptolemy, and Strabo, and Pliny, called *Thapsarum* . And this best agrees with the following

Azzah, which was the border of Canaan in the south and west, Gen_10:19 Deu_2:23, as Tiphseh was in the north and east. And so his dominion is described by both its borders.

All the kings on this side the river; who owned subjection and paid tribute to him.

1 Kings 4:25

Under his vine and under his fig tree; enjoying the fruit of his own labours with safety and comfort. Under these two trees, which were most used and cultivated by the Israelites, he understands all other fruit-bearing trees, and all other comforts, by a synecdoche. And they are brought in as sitting or *dwelling under* these trees, partly, for recreation or delight in the shade; and partly, for the comfort or advantage of the fruit; and withal, to note their great security, not only in their strong cities, but even in the country, where the vines and fig trees grew, which were most open to the incursions of their enemies.

1 Kings 4:26

Forty thousand stalls of horses. In 2Ch_9:25, it is but *four thousand* . *Answ* . First, Some acknowledge an error of the transcriber, writing *arbaim* , forty, for *arbah* , four, which was an easy mistake. And such mistakes in some copies, in these lesser matters, God might permit, for the trial and exercise of our faith, without any prejudice to the authority of the sacred Scriptures in the great doctrines of faith and good life. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both *stalls* ; and therefore there may well be allowed some difference in the signification, the one signifying properly stables, of which there were 4000, the other stalls or partitions for each horse, which were 40,000; which great number seems directly forbidden, Deu_17:16, except Solomon had some particular dispensation from God, which might be, though it be not recorded.

For his chariots; both for his military chariots, which seem to be those 1400, 1Ki_10:26, and for divers other uses, as about his

great and various buildings, and merchandises, and other occasions, which might require some thousands of other chariots.

Twelve thousand horsemen; appointed partly for the defence and preservation of his people in peace; and partly for attendance upon his person, and for the splendour of his government. Compare 1Ki_10:26. But the words may be otherwise rendered,

and twelve thousand horses, for *parash* manifestly signifies *both a horse and horsemen*. And these might be a better sort of horses than most of those which were designed for the chariots. Or thus, *and for* (which particle is easily understood and borrowed from the foregoing clause) *twelve thousand horsemen*; and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.

1 Kings 4:27

Those officers; named above, 1Ki_4:7, &c.

They lacked nothing; or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary.

1 Kings 4:28

Dromedaries, or *mules*, by comparing this with 2Ch_9:24; or *post horses*, which are particularly mentioned and distinguished from the other horses, because they took a more exact and particular care about them. Howsoever, it is agreed that these were swift beasts, which is evident from Est_8:10, **14 Mic 1:13**.

1 Kings 4:29

Largeness of heart, i.e. either, first, Magnanimity, or generosity, and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems not so well to suit with the following resemblance. Or rather, secondly, Vastness of understanding; a most comprehensive knowledge of all things, both Divine and human; for this wisdom is the thing for which he is here commended, both in the foregoing and following words.

Even as the sand that is on the sea-shore; which cannot be numbered or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts: and so it may

note that Solomon's wisdom was both vast, reaching to all things; and most accurate, searching and discerning every small thing.

1 Kings 4:30

The children of the east country; the Chaldeans, Persians, and Arabians, who all lay eastward from Canaan, and who were famous in ancient times for their wisdom and learning, as appears both from sacred and profane writers.

The wisdom of Egypt, i.e. the Egyptians, whose fame was then great for their skill in the arts and sciences, which made them despise the Grecians as children in knowledge. See Act_7:22.

1 Kings 4:31

Wiser than all men; either of his nation, or of his time, or of all times and nations, whether of the east or any other country, excepting only the first and Second Adam.

Ethan the Ezrahite, and Heman; Israelites of eminent wisdom, probably the same mentioned 1Ch_2:6 **15:19 25:4** Psa_88:1 **89:1**.

Chalcol and Dorda of whom see 1Ch_2:6.

The sons of Mahol.

Object. All these four were the sons of *Zerah* , 1Ch_2:6, or of *Ezrah* , as others call him.

Answ. Either the same man had two names, *Zerah* and *Mahol* , which was common amongst the Jews; and he might be called *Mahol* from his office or employment; for that signifies a *dance* , or a *pipe* ; and he was expert in musical instruments, and so were his sons, 1Ch_15:17-19, who possibly may here be called, by a vulgar Hebraism, *sons of the musical instrument* , from their dexterity in handling it, as upon another account we read of *the daughters of music* , Ecc_12:4.

1 Kings 4:32

Proverbs, i.e. short, and deep, and useful sentences, whereof a great and the best part are contained in the Books of Proverbs and Ecclesiastes. Of his songs the chief and most divine are in the Canticles.

1 Kings 4:33

Of trees, i.e. of all plants, of their nature and qualities; all which discourses are lost, without any impeachment of the perfection of the Holy Scriptures; which were not inspired and written to teach men philosophy or physic, but only to make men wise to salvation. See Joh_20:31 2Ti_3:16,17.

From the cedar tree unto the hyssop, i.e. from the greatest to the least.

1 Kings 4:34

From all kings of the earth, to wit, from all the neighbouring kings; universal particles being frequently understood in a restrained sense; and such restriction is grounded upon the following words, where this is limited to such as heard of Solomon's wisdom.

1 Kings 5:1 1 KINGS CHAPTER 5

Hiram sendeth to congratulate Solomon; who desireth of Hiram timber to build the temple, 1Ki_5:1-6. Hiram blesseth God for Solomon; and, for food for his family, sendeth him trees, 1Ki_5:7-12. The number of labourers and workmen employed about the temple, 1Ki_5:13-18.

Hiram sent his servants unto Solomon, to wit, as soon as he heard of his succession in the throne, as the following words show, he sent to congratulate with him, as the manner of princes is.

1 Kings 5:2

No text from Poole on this verse.

1 Kings 5:3

Thou knowest, by common fame, and by particular information.

Could not build an house unto the name of the Lord his God, i.e. either, first, For the worship and service of God, 1Ki_3:2. Or, secondly, For the Lord himself, as that phrase is used, Deu_28:58 Psa_20:1 **52:9**.

Which were about him on every side; which diverted his cares and thoughts to other things, and withal occasioned God's denial of the honour of that work to him.

Put them under the soles of his feet, i.e. made them subject to him, that he might trample upon them at his pleasure. Compare Psa_8:6 1Co_15:27.

1 Kings 5:4

No text from Poole on this verse.

1 Kings 5:5

No text from Poole on this verse.

1 Kings 5:6

Command thou that they, i.e. thy servants, as appears both from the foregoing words, *command* , &c., and from the following opposition of *my servants* And this assistance which these Gentiles gave to the building of Solomon's temple was a type of the calling of the Gentiles, and that they should be very instrumental in the building and constituting of Christ's spiritual temple, to wit, his church.

Hew me cedar trees; which, for their soundness, and strength, and fragrancy, and durableness, were most excellent and proper for his design. Of these David had procured some, but not a sufficient number.

Lebanon was either wholly or in part in Solomon's jurisdiction; and therefore he doth not desire that Hiram would give him the cedars, because they were his own already; but only that his servants might hew them for him; which required art and skill in the time and manner of doing of it; all which the ingenious Tyrians well understood.

My servants shall be with thy servants; either to be employed therein as they shall direct; or to receive the cedars, being cut down and hewed, from their hands, and to transmit them to me; although Hiram in his return eased him of that trouble.

Unto thee will I give hire for thy servants, i.e. pay them for their labour and art.

The Sidonians, or Tyrians; for these places and people being near, and subject to Hiram, are promiscuously used one for another.

1 Kings 5:7

He rejoiced greatly; being an ingenuous prince, a lover of excellency, and a faithful friend to David and to his house.

Blessed be the Lord; for though it be not probable that he was a sincere proselyte, because he did not endeavour the instruction of his people, and the extirpation of their gross idolatry, which by God's blessing and Solomen's help he might easily have effected; yet he had sufficient information concerning the nature and excellency of the God of Israel, and had honourable thoughts of him, as also divers other heathens had, 1Sa_4:8 Dan_6:16; /**APC 2Ma 3:3**.

1 Kings 5:8

Hiram sent a letter, 2Ch_2:11.

Concerning timber of fir; which formerly was, and still is, very useful in most buildings. Others render the Hebrew word, *pitch trees* , or *ash trees* , or *pine trees* . To others it was a particular sort of cedars, and therefore comes under the general name of *cedars* , in Solomon's message before related.

1 Kings 5:9

Unto the sea; the midland sea.

In floats, or *ships* , or *rafts* . It is thought the timbers were tied together in the water, as now it is usual, and so by the help of boats or ships conveyed to the appointed place, which was at no great distance.

Unto the place that thou shalt appoint me; which was Joppa, 2Ch_2:16, a town upon the sea, Jos_19:46 Act_9:43.

Discharged, Heb. *dispersed* , or *dissolved* ; which implies that they were tied together.

Food for my household, i.e. either, first, My kingdom or people; for the word *house* or *family* is sometimes used for a nation or people, as Jud_13:2 **18:11** Zec_12:13 **14:18**. The reason of this desire is, because the country belonging to Tyre and Sidon was very barren, and the people there being very numerous, depended

upon Solomon's country for relief, as is manifest from Act_12:20: compare Ezr_3:7 Eze_27:17. And this relief or provisions Hiram doth not desire to be freely given to him, but to be sold to him and his people at a reasonable rate, as Josephus reports it. Or, secondly, *My servants* employed in the work, as it is expressed, 2Ch_2:15; though divers, both Jewish and Christian, interpreters conceive that this and that are differing accounts; and that here he speaks of the recompence which was given to Hiram himself, and to his house, for the materials which were taken out of his territories; and in **2Ch 2** of what was given to his servants for their labour. Or, thirdly, My royal family and court, which most properly is called his house.

1 Kings 5:10

No text from Poole on this verse.

1 Kings 5:11

Twenty measures of pure oil, Heb. *twenty cors*

of pure oil; but in 2Ch_2:10, it is *twenty thousand baths of oil* ; to which is there added *twenty thousand measures of barley* , and *twenty thousand baths of wine* . Either therefore, first, He speaks of several things, as was now said on 1Ki_5:9. Or, secondly, He speaks there of what Solomon offered; for it runs thus,

I will give; and here of what Hiram accepted; and accordingly Solomon gave, for it is here said

Solomon gave Hiram. Or, thirdly, The barley, and wine, and *twenty thousand baths* of common oil, mentioned **2Ch 2**, must be added to the *twenty thousand measures of wheat, and the twenty measures of pure oil, here expressed* , and the whole sum is to be made up from both places; that Book of Chronicles being written to supply and complete the histories of the Books of Samuel and of the Kings.

Thus gave Solomon to Hiram year by year; either, first, For sustenance to the workmen, during the years wherein they were employed in the cutting down and hewing of the timber. Or, secondly, For the yearly support of the king's house during the said time. And these words being left out in **2Ch 2**, may seem to favour their opinion, that these places speak of divers passages, and several recompences, the one given to the king's house, the

other to the labourers, although the argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

1 Kings 5:12

The Lord gave Solomon wisdom, i.e. he increased in wisdom more and more; which is here mentioned, because he showed his wisdom in all his transactions with Hiram.

1 Kings 5:13

Which were to be employed in the most honourable and easy parts of the work relating to the temple, in manner expressed, 1Ki_5:14. And these were Israelites; but those 150,000, mentioned 1Ki_5:15, were strangers, by comparing this with 1Ki_9:21,22. If it seem strange to any man that so many thousands should be employed about so small a building as the temple was, it must be considered,

1. That the temple, all its parts being considered, was far larger than men imagine, of which more hereafter.

2. That it is probable, that they were employed by turns, as the 30,000 were, 1Ki_5:14, else they had been oppressed with hard and uninterrupted labours.

3. That the timber and stone hewed and carried by them was designed, not only (though principally) for the temple, but also for Solomon's own houses and buildings; because we read of no other levy of men, nor of any great care and pains taken, after the building of the temple, for the procurement or preparation of materials for his own houses, or his other buildings; which implies, that that work was done before; nay, that this very levy of men was made and employed *for the building of the Lord's house, and Solomon's house, and Millo, and the wall of Jerusalem, and Hazor and Megiddo, and Gezer*, is expressed 1Ki_9:15, which may fully satisfy that scruple.

1 Kings 5:14

No text from Poole on this verse.

1 Kings 5:15

Either of timber, or rather of stones; for Hiram had taken care of the timber.

1 Kings 5:16

Whereof 3000 were set over the 150,000, expressed 1Ki_5:15, each of these over 50 of them, and the odd 300 were set over these 3000, each of these to have the oversight of ten of them, to take an account of the work from them. But in 2Ch_2:18, these overseers are said to be 3600.

Answ. The 300 added in **2Ch 2** might be a reserve, to supply the places of the other 3000; yea, or of the 3300; as any of them should be taken off from the work by death, or sickness, or weakness, or necessary occasions; which was a prudent provision, and not unusual in such-like cases. And so there were 3600 commissioned for the work, but only 3300 employed at one time; and therefore both computations may fairly stand together. Some learned men add, that those 3600 were strangers, which indeed is manifest from 2Ch_2:17; and that those 3300 were a distinct number of men, and Israelites, which were set over all the rest, both strangers and Israelites; who therefore are here called the

chief of Solomon's officers, and are said *to rule over the workmen* ; whereas all that is said of those 3600, 2Ch_2:18, is, that they were overseers *to set the people a work* ; which may deserve further consideration. Others say, that the 300 added in 2 Chron. were overseers of the Tyrian workmen in Mount Lebanon, and the rest in all other places; or that they were set over some particular and more curious and considerable parts of the work.

1 Kings 5:17

Costly stones; marble and porphyry, or other stones of great size and value.

To lay the foundation of the house; where they could not afterward be seen; and therefore that this was done, is mentioned only as a point of magnificence, except it was intended for a type or mystical signification of the preciousness of Christ, who is *the foundation* of the true temple, the church of God, as he is called, Isa_28:16 1Co_3:11.

1 Kings 5:18

The stone-squarers, Heb. *the Gibites* ; the inhabitants of Gebel, a place near Zidon, named Psa_83:7 Eze_27:9, famous for artificers and architects, Jos_13:5. These are here mentioned apart, as distinct from the rest of Hiram's builders, as the most eminent of them.

1 Kings 6:1 1 KINGS CHAPTER 6

The building of the temple, and the time thereof; the form and largeness, windows, chambers, and materials, 1Ki_6:1-10. God's promise unto it, 1Ki_6:11-13. The ceiling and adorning it, 1Ki_6:14,15. The oracle, 1Ki_6:16-22. The cherubims, and divers ornaments, 1Ki_6:23-30. The doors, 1Ki_6:31-35. The inner court, 1Ki_6:36. The time in building, 1Ki_1:37,38.

This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers; and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars:

1. That *Israel's coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness; as is manifest from Deu_4:45, where the words in the Hebrew are not *after* , &c., as we translate it, but *in their coming forth out of Egypt* ; and Psa_94:1-3, *When Israel came forth &c.*, Heb. *their coming forth &c.* And it is not impossible it may be so understood here, *after they were come out &c.*, to wit, completely, i.e. towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth* , which a learned man objects, hinder this sense; for as *beth* signifies (as he saith) *after* , so also doth *lamed*, Gen_7:4,10 **Num 33:38**.

2. That whereas the times of the judges do chiefly cause this difficulty, there are many things which will relieve us therein; as,

1. That divers of the years there mentioned belong to one and the same time, as is evident from Jair's twenty-two years, within which fell out, as divers learned chronologers agree, the eighteen

years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites vexed them in the east; and the like might be observed in other cases.

2. That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered *the land had rest forty or eighty years*, or the like, may be thus rendered, and that very agreeable to the Hebrew, *The land had rest*, or *began to rest*, or recovered its rest, *in the fortieth or in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number exceeds ten) *year*, to be computed from some remarkable time; and so that phrase doth not note how long time, or till what time, the rest continued, but at what time it began. As for instance, in Jud_3:11, *the land had rest*, not *forty years*, as it is in our translation, but *in the fortieth year*, to wit, from and after their first rest in, or quiet possession of, the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and of the elders that outlived him, Jud_2:7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Jud_3:30, *The land had rest in the eightieth year*, to wit, from and after that rest which Othniel obtained for them, Jud_3:11. And Jud_5:31, *It rested in the fortieth year*, to wit, after that rest got by Ehud, Jud_3:30. And Jud_8:28, *It rested in the fortieth year*, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the opinion of that fatuously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time, within the compass of four hundred and eighty years; of the several parcels whereof, see my Latin Synopsis. And as for other scriptures, which some conceit to be contradictory to this, I shall by God's help vindicate them in their several places.

In the fourth year of Solomon's reign; his three first years being spent partly in settling the affairs of his kingdom, without which neither civil nor ecclesiastical concerns could have any consistency; and partly in making necessary preparations for the work. **He began to build;** for so it is expressed 2Ch_3:1; and so it is explained here below, 1Ki_6:37, *The foundation of the house was laid* ; though in the Hebrew it be only *be built* . Thus active words are oft understood of the beginning of the action, as Gen_5:32 11:26.

1 Kings 6:2

The house; properly so called, as distinct from all the walls and buildings which were adjoining to it, to wit, the holy and most holy place.

The length thereof; from east and to west. And this and the other measures may seem to belong to the inside from wall to wall.

Threescore cubits; cubits of the sanctuary; of which See Poole "Gen_6:15".

The height thereof, to wit, of the house; for the porch was 120 cubits high, 2Ch_3:4. So that all the measures compared each with other were harmonious. For 60 to 20 (the length to the breadth) is triple, or as 3 to 1; and 60 to 30 (the length to the height) is double, or as 2 to 1; and 30 to 20 (the height to the breadth) is sesquialter, or one and a half, as 3 to 2; which are the proportions answering to the three great concords in music, commonly called a twelfth, an eighth, and a fifth; which therefore must needs be a graceful proportion to the eye, as that in music is graceful to the ear.

1 Kings 6:3

Before the temple of the house; in the front of or entrance into the house, 2Ch_3:4; being *a peristilium* or *portico* , a walk or gallery, at one end of the building (from side to side). And the measures of this were harmonious also. For 20 to 10 (the length of the portico to the breadth of it) is double, or as 2 to 1. And if the height within be the same with that of the house, that is, 30; it will be to the length of it as 3 to 2, and to its breadth as 3 to 1. Or if we take in the whole height mentioned 2Ch_3:4, which is 120; there is in this no disproportion, being to its length as 6 to 1, and to its

breadth, as 12 to 1; especially when this height was conveniently divided into several galleries, one over another, each of which had their due proportions.

1 Kings 6:4

Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that so the house might better receive and more disperse the light. Or, *for prospect* , i.e. to give light; yet *shut* , i.e. so far closed as to keep out weather, and let in light.

1 Kings 6:5

Against the wall; or, *upon it* ; or, *joining to it* ; for the beams of the chambers were not fastened into the wall, but leaned upon the buttresses of the wall. *He built chambers* , for the laying the priests' garments and other utensils belonging to the temple, or to the worship of God, therein: see 2Ki_11:2 1Ch_28:12 Eze_42:13,14.

Round about; not simply, for there were none on the, east side; and it may seem that there were some spaces left for the windows, which being narrow outwardly, little spaces would suffice; but in a manner, i.e. on all the sides except the east, where the porch was, and except some very small passages for the light. And yet these lights might be in the five uppermost cubits of the wall, which were above all these chambers; for these were only fifteen cubits high, and the wall was twenty cubits high.

He made chambers, Heb. *ribs* , i.e. either other chambers above and besides the former; or rather, long galleries, which encompassed all the chambers, as the ribs do man's body; and which were necessary for passage to all the several chambers.

1 Kings 6:6

Five cubits broad, to wit, on the inside, and besides the galleries mentioned above.

Narrowed rests, or, *narrowings* ; as in our buildings the walls of a house are thicker or broader at the bottom, and narrower towards the top; only these narrowings were in the outside of the wall, which at each of the three stories was a cubit narrower than that beneath it. And this is mentioned as the reason of the differing

breadth of the chambers, because the wall being narrower, allowed more space for the upper chambers.

That the beams should not be fastened in the walls of the house; that there might be no holes made in the wall for the fastening of them; and that the chambers might be removed, if occasion were, without any inconvenience to the house.

1 Kings 6:7

Made ready; hewed, and squared, and fitted exactly according to the direction of the architect. No

tool heard in the house, while it was in building: so it was ordered, partly, for the ease and conveniency of carriage; partly, for the magnificence of the work, and commendation of the workmen's skill and diligence; and partly, for mystical signification. And as this temple was a manifest type, both of Christ's church upon earth, and of the heavenly Jerusalem; so this circumstance signified as to the former, that it is the duty of the builders and members of the church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness; and that no noise of contention, or division, or violence be heard in that sacred building; and for the latter, that no spiritual stone, no person, shall bear a part in that heavenly temple, unless he be first hewed, and squared, and made meet for it in this life.

1 Kings 6:8

The door for the middle chamber, i.e. by which they entered to go up to the middle chamber or chambers, to wit, such as were in the middle story.

In the right side, i.e. in the south side, called *the right side here*, and in the Hebrew text, Psa_89:12, and in other authors; because when a man looks towards the east, or sun-rising, which is esteemed the most glorious part of the heavens, and to which men most frequently look for divers reasons, the south is on his right hand; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here.

With winding stairs; which were either,

1. Within the thickness of the temple wall, as many think; which is not probable, as tending to the great weakening of the wall; especially in the upper parts, where the wall was much narrower. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, 1Ki_6:6, it seems very absurd and incredible that there should be made such great breaches within them, as the stairs would require. Or rather,

2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers.

Into the middle chamber, or rather, *into the middle story* , or row of chambers, and so in the following words, out of the middle story; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

1 Kings 6:9

He built the house, and finished it, to wit, the bulk and the body of the house.

Covered the house, or, *the house* i.e. the top of the house, for the like is said of the sides and bottom, 1Ki_6:15, even

the beams and boards, (or, *the vault-beams*

and the ceilings; the arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,)

with cedars.

1 Kings 6:10

Against all the house; which interpreters understand of those chambers described 1Ki_6:5,6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber, or story, which before was not done)? And the Hebrew words may be truly and properly rendered thus,

He built a roof (to wit, a flat and plain roof, called *yatziah* , because of the exact resemblance it hath with the floor of a house)

over all the house , according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deu_22:8 Jos_2:6 2Sa_11:2. The inner roof was arched, 1Ki_6:9, that it might be more beautiful and glorious to behold; but the outward roof was flat.

Five cubits high, above the walls of the temple; which was necessary, that it might be a little higher than the arched roof, which it was designed to cover and secure.

They rested, Heb. *it rested* , to wit, the roof; for the Hebrew verb is of the singular number.

With timber of cedar; which rested upon the top of the wall, as the chambers, 1Ki_6:5, rested upon the sides of the wall. But all this I submit to the learned and judicious.

1 Kings 6:11

Either by some prophet, or rather in a vision or dream, as it did before.

1 Kings 6:12

God speaks thus, partly to encourage him to proceed in his work, and partly to purge out that pride and vain-glory, (which God, the searcher of hearts, saw either then did or would arise in Solomon's mind, as being the author and builder of so glorious a work,) and that presumption and security, which was very likely to grow, and God foresaw would grow, both in Solomon and in the people; as if God was now in a manner engaged to continue his presence with them, and in his own temple; and that they had now no great reason to fear God's departure from them, though they should provoke him. Therefore he expreseth the condition upon which his promise and favour is suspended; and by assuring him thereof in case of obedience, he plainly intimates the contrary upon his disobedience.

1 Kings 6:13

No text from Poole on this verse.

1 Kings 6:14

No text from Poole on this verse.

1 Kings 6:15

Both the floor, or rather, *from the floor* , as it is in the Hebrew; for the floor itself was not covered with cedar, but with *fir* , as it here follows.

And the walls of the ceiling, or rather, as it is in the Hebrew, *unto the walls of the ceiling* , or *of the roof* , i.e. unto the top of the wall, which was even with the roof; for the roof itself was not of stone, but wood. Or,

unto the walls of the ceiling, i.e. unto the ceiling itself; which performing the office of a wall, may well be called by that name. For the name of *a wall* is not appropriated to stone or brick, because we read of a *brassen wall* , Jer_15:20, and *a wall of iron* , Eze_4:3. And that *wall into which Saul smote his javelin* , 1Sa_19:10, seems more probably to be understood of wood than of stone; especially, considering that it was the room where the king used to dine. So by this *periphrasis, from the floor of the house unto the walls of the ceiling* , he designs all the side walls of the house.

He covered them, to wit, the side walls of the house, now mentioned.

With wood, i.e. with other kind of wood, even with fir, as appears from 2Ch_3:5, wherewith the floor is here said to be covered.

The floor of the house: this is here spoken only concerning the floor, because there was nothing but planks of fir; whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2Ch_3:5.

1 Kings 6:16

Twenty cubits on the sides of the house, i.e. the most holy place, which contained in the length of the house twenty cubits, by comparing this with 1Ki_6:2,17, which may be said to be *on the sides of the house* because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side; so it was twenty cubits every way. Or, *on the sides* (i.e. on all the sides, as indeed it was) *of the house, or of that house* , to wit, the most holy place, as it here follows. Or, *from the*

sides of the house , i.e. from one side to the other. And so this is meant only of the partitionwall, which was between the holy and the most holy place.

Both the floor and the walls, or rather, as 1Ki_6:15, *from the floor to the wall* , or *ceiling* , or *roof* . So it is not necessary, at least by virtue of these words, to understand this, as they generally do, that the floor itself was built with cedar; but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place, was thirty cubits high, 1Ki_6:2, it may be replied, either that that is true only of the greater house, or the holy place, which is called *the house* , 1Ki_6:17, and that the lesser, or the most holy place, was but twenty cubits high, as divers think; or that the ten cubits at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense.

For the oracle, even for the most holy place, i. e. that it might be the oracle, or *the most holy place* . Or, *on the inner side* (whereby he might imply that the outside of the partition-wall which looked towards the holy place was not so covered) *of* (for the Hebrew *lamed* is very oft a note of the genitive case) *the oracle* , even *of the most holy place* ; which last words are added to explain what he means by the word *oracle* , which he had not used before.

1 Kings 6:17

The house, i.e. the holy place. *That is, the temple* : this is added to restrain the signification of the word *house* , which otherwise notes the whole building. **Before it**, i.e. before the oracle. Or, as it is in the Hebrew, *before my face* , i.e. before the place of my presence. Or it may be said to be before God, because he being pleased to describe himself as sitting upon the cherubim, hath his face towards this house, where he beholds the services of his people. So this part of the house, distinct from the most holy, hath its harmonious proportions also. The length 40, to the height 30, is sesquiterian, or 4 to 3 (which is that of a fourth in music); the length to the breadth, 40 to 20, as 2 to 1; the height to the breadth, 30 to 20, as 3 to 2.

1 Kings 6:18

All was cedar, i.e. all the house was covered with cedar.

Quest. How was this true, when it was covered with fir, 2Ch_3:5?

Answ. 1. It was done with cedar and fir; of which **See Poole** "1Ki_6:15".

2. It may be said to be *all cedar* , because the greatest part was so, universal particles being oft so used.

3. *Cedar is here named* , not to exclude all other wood, but *stone* only, as the following words show.

4. Or, *all was of cedar* ; that is, all the carving was of cedar.

1 Kings 6:19

He prepared, i.e. adorned and fitted it for the receipt of the ark.

In the house, Heb. *in the middle of the house* , or building; not the middle mathematically or exactly, but in general within the house, as that phrase, *in the middle* , oft signifies; as Deu_4:11 Jos_7:21 Dan_3:26.

Within, or, *in the uttermost part of the house* ; for so this was, the entrance into the house being at the other end.

1 Kings 6:20

In the forepart, or rather, which was *in the inner part* , to wit, of the house; called here in Hebrew, *the forepart* , not because a man first enters there, but because when a man is entering, or newly entered, into the house, it is still before him. Thus the same, or the like word proceeding from the same root, is oft used, as Lev_10:18 1Ki_6:19,29,30,36 1Ch_28:11.

Twenty cubits in the height thereof.

Object. The great house was thirty cubits high, above, 1Ki_6:2.

Answ. It is probably affirmed by divers, that the most holy place was not so high as the holy place by ten cubits; which was no way inconvenient, nor against the rules of proportion observed in buildings. And as the second part of the building was far lower than the first, which was the porch; so the third part might be considerably lower than the second. And it might be lower either,

1. Outwardly, or in respect of the walls of it, which might be only twenty cubits high, and at that height covered with a flat roof; it being but decent that that eminently holy place should be distinguished from the less holy, even by its outward and visible shape. Or,

2. Inwardly, or within the walls of that part. For although this part might be vaulted at the top, as the holy place was, which vaulted roof some think was ten cubits high; yet here might be the difference, that the vaulted roof of the holy place lay open to view, whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. *So covered* , i.e. with gold, 1Ki_7:48 1Ch_28:18. The altar, to wit, the altar of incense, which was put next to the most high place, 1Ki_6:22.

Which was of cedar.

Object . This altar was made of *shittim wood* , Exo_30:1.

Answ . Either that was covered with cedar, that it might be agreeable to the rest; all being cedar, as was said, 1Ki_6:18. Or this was a new altar which Solomon made by Divine command and direction, delivered to him, either immediately, or by his father; of which see 1Ch_28:12, &c. But this place may seem to be better translated thus, *and he covered the altar with cedar* ; either to make it like the rest; or because this was a new altar made of stone, and therefore fit to be covered with cedar, that it might better receive and retain the gold wherewith this cedar was overlaid, 1Ki_6:22.

1 Kings 6:21

The house, or, *that house* , to wit, the oracle.

With pure gold: compare 2Ch_3:8.

He made a partition by the chains of gold, i.e. he made a veil, which was upon or before the partition; or which was a further partition between the holy and the most holy; which veil did hang upon these golden chains. Others render it thus, *he closed* or *shut* (as the word signifies in the Chaldee dialect, from which divers Hebrew words borrow their signification) it (i.e. the house now mentioned, to wit, the door of it) with *chains or bars of gold*. *Before the oracle* , i.e. in the outward part of the wall, or partition,

which was erected between the oracle and the holy place; which is properly said to be before the oracle, which was the space within, and beyond that partition; for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed.

He overlaid it, to wit, the partition; which he here distinguisheth from the house, or the main walls of the house, which he had in the former part of this verse told us were overlaid with gold; and now he affirms as much of the partition.

1 Kings 6:22

The whole house; not only the oracle, but all the holy place; and, as some add, even the chambers belonging to it.

The whole altar that was by the oracle, i.e. the altar of incense, which was set in the holy place close by the doors of the oracle.

He overlaid with gold, as before he overlaid it with cedar; of which See Poole "1Ki_6:20".

1 Kings 6:23

Besides those two made by Moses, Exo_25:18, which were of gold, and far less than these, and fixed in another place and posture.

Of olive tree, or, *of oily trees*, which sometimes are distinguished from the olive trees, as Isa_41:19.

1 Kings 6:24

No text from Poole on this verse.

1 Kings 6:25

No text from Poole on this verse.

1 Kings 6:26

No text from Poole on this verse.

1 Kings 6:27

No text from Poole on this verse.

1 Kings 6:28

No text from Poole on this verse.

1 Kings 6:29

Carved figures of cherubims, as signs of the presence and protection of the angels vouchsafed by God to that place.

Palm trees; emblems of that peace and victory over their enemies which the Israelites duly serving God in that place might expect.

Within and without; within the oracle and without it, in the holy place.

1 Kings 6:30

No text from Poole on this verse.

1 Kings 6:31

i.e. Four cubits in height or breadth, whereas the wall was twenty cubits. Or,

a fifth part of the door now mentioned. Or rather, *five-square* , having five sides and five angles, which is not incongruous nor unusual in buildings,

1 Kings 6:32

No text from Poole on this verse.

1 Kings 6:33

Or rather, *four-square* . See Poole "1Ki_6:31".

1 Kings 6:34

No text from Poole on this verse.

1 Kings 6:35

No text from Poole on this verse.

1 Kings 6:36

The inner court, i.e. the priests' court, 2Ch_4:9; so called, because it was next to the temple, which it did encompass.

With three rows of hewed stone, and a row of cedar beams; which is understood either,

1. Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as a lining to the wall. Or,

2. Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and

possibly of a differing colour from the rest, and all covered with cedar. Or rather,

3. Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1Ch_28:11,12.

1 Kings 6:37

No text from Poole on this verse.

1 Kings 6:38

Seven years complete, and six months, as appears by computation. But smaller sums are usually neglected, and swallowed up in the greater, both in Scripture, as Jud_20:46 2Sa_5:4 1Ki_2:11, and in other authors. It is not strange that this work took up so much time; for,

1. The temple properly so called was for quantity the least part of it, there being very many and great buildings both above ground in the several courts, (for though only the court of the priests be mentioned, yet it is thereby implied that the same thing was proportionably done in the others,) and under ground.

2. The great curiosity of art which was used here, and the fewness of exquisite artists, required the longer time for the doing of it. And if the building of Diana's temple did employ all Asia for two hundred years, and the building of one *pyramid* employed three hundred and sixty thousand men for twenty years together, both which Pliny affirms; no reasonable man can wonder that this temple was seven years in building.

1 Kings 7:1 1 KINGS CHAPTER 7

The building of Solomon's house: the house of Lebanon, 1Ki_7:1-5. The porch of pillars, and of judgment: the house of Pharaoh's daughter, 1Ki_7:6-12. Hiram's work of the two pillars of brass, 1Ki_7:13-22. Of the molten, sea, 1Ki_7:23-26. Of the ten bases of brass, 1Ki_7:27-37. The ten brasen lavers: all the vessels of brass and gold, 1Ki_7:38-50. The dedicated things are brought into the temple, 1Ki_7:51.

His own house; the royal palace for himself, and for his successors. Or, *his houses*, the singular number being put for the plural. **Thirteen years;** almost double time to that in which the temple was built; because neither were the materials so far provided and prepared for this as they were for the temple; nor did either he or his people use the same alacrity and diligence in this as in the other work; nor had they the same obligations to this work as they had to that, to which they were quickened by God's express command, and by the necessity of setting up God's worship there, as the foundation of all the hopes and happiness both of king and people, whereas his building was only for Solomon's greater conveniency, and he had already a palace of David's building.

1 Kings 7:2

The house of the forest of Lebanon; a house so called, either, first, Because it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was

the throne of judgment, 1Ki_7:7, which was fittest to be in the place of his constant and usual residence; and because there was the chief magazine of arms, Isa_22:8, and Solomon's golden shields were put there, as is manifest from 1Ki_10:17 **14:25,26,28**, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his kingdom, as this was. Or rather, secondly, From some resemblance it might have with that place, for the pleasant shades and groves which were about it; nothing being more frequent, both in sacred and

other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them.

The length thereof, to wit, of the principal mansion; to which doubtless other buildings were adjoined. Upon four rows of cedar pillars; upon which the house was built, and between which there were four stately walks.

With cedar beams upon the pillars; which were laid for the floor of the second story.

1 Kings 7:3

So in this second story were only three rows of pillars, which was sufficient for the ornament of the second, and for the support of the third story.

1 Kings 7:4

Light was against light; one directly opposite or answering to the other, as is usual in well-contrived buildings. In three ranks; one exactly under another.

1 Kings 7:5

He speaks either, first, of the same lights mentioned 1Ki_7:4, it being the manner of the Hebrews to repeat the same things; or rather, of the smaller windows or lights, which were over the several doors, as the manner of many buildings is.

1 Kings 7:6

A porch of pillars, i.e. supported by divers pillars, for the more magnificent entrance into the house; upon which also it is thought there were other rooms built, as in the house.

The porch, now mentioned, which is said to be

before them, i.e. before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned 1Ki_7:5; or, *a porch*, i.e. another and a lesser porch, which was before them, i.e. before the pillars of the greater porch now mentioned.

And the other pillars, or, *and pillars*, i.e. fewer and lesser pillars for the support of the lesser porch.

The thick beam; which was laid upon these pillars, as the others were, 1Ki_7:2.

1 Kings 7:7

He made a porch; another porch or distinct room without the house.

For the throne, described 1Ki_10:18.

Where he might judge the people that brought their causes before him.

From one side of the floor to the other, i.e. the whole floor; or, *from floor to floor*, i.e. from the lower floor on the ground, to the upper floor which covered it.

1 Kings 7:8

Within the porch, i.e. between the porch and the house, called therefore the middle court, 2Ki_20:4.

A house for Pharaoh's daughter; of which see 1Ki_3:1 2Ch_8:11.

Like unto this porch; not for form or quantity, but for the materials and workmanship, the rooms being covered with cedar, and furnished with like ornaments.

1 Kings 7:9

All these buildings described here and in the former chapter.

According to the measures of hewed stones; either first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones; or, secondly, as large as common hewed stones, which are oft very great.

Within and without; both on the inside of the buildings which were covered with cedar, and on the outside also.

From the foundation unto the coping; from the bottom to the top of the building.

On the outside toward the great court; not only on the outside of the front of the house, which being most visible, men are more careful to adorn; but also of the other side of the house, which looked towards the great court belonging to the king's house.

1 Kings 7:10

Stones of ten cubits; not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid

measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them. And so also the following

eight cubits are to be understood.

1 Kings 7:11

Above, i.e. in the roof or upper part; for this is opposed to the *foundation*. *Costly stones and cedars* , intermixed here the one, and there the other.

1 Kings 7:12

The great court, to wit, of Solomon's dwelling-house, mentioned 1Ki_7:8.

A row of cedar beams; of which See Poole "1Ki_6:36".

Both for the inner court of the house of the Lord , or, *as* (Heb. *and* , which is oft used in that sense for a particle of comparison or similitude, as Pro_11:25 **17:3** Pro_25:23) *for the inner court* , &c., i.e. as it was in that inner court, of which the very same thing is said 1Ki_6:36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, where he is treating only of Solomon's house.

For the porch of the house, or, *of this house* , to wit, of which I am here speaking, i.e. of the king's house, the porch where of had pillars, 1Ki_7:6, and these both of stone and cedar, as may seem most probable, because the other pillars were such. And whereas the number and quality of the pillars of the porch was omitted, 1Ki_7:6, that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

1 Kings 7:13

No text from Poole on this verse.

1 Kings 7:14

A widow's son of the tribe of Naphtali.

Object. She was one *of the daughters of Dan* , 2Ch_2:14.

Answ. So indeed Hiram king of Tyre there affirms; but he might easily mistake or be misinformed, especially being no Israelite, nor a careful observer of the distinction of tribes. Or she might be

of Dan by her father, and of Naphtali by her mother, or by her husband, who was of that tribe, and therefore she was truly

a widow of Naphtali. His father was a man of Tyre; either by his descent, being a Tyrian by birth; or by education and habitation, he or his father being given to the study of these arts, and having planted themselves at Tyre for their improvement therein. However that was, it was a singular providence of God, that there was at that time so excellent a workman fit for so great and glorious works.

All works in brass, and of gold, and stone, and purple, and blue, &c., as is affirmed, 2Ch_2:14. But only his skill in brass is here mentioned, because he speaks only of the brazen things which he made.

1 Kings 7:15

He cast two pillars of brass; of which see 2Ki_25:16,17 Jer 52:21.

Of eighteen cubits high apiece.

Object. They are said to be thirty-five cubits high, 2Ch_3:15.

Ans. That place manifestly speaks of both the pillars; and this of *each*, or *one* pillar, as it is in the Hebrew.

Object. But then it should have been thirty-six cubits.

Ans. Either the odd half cubit is swallowed up either in the top of the chapter, or in the bottom of the basis of each pillar; or it is neglected in the account, as commonly small measures or numbers are.

Line of twelve cubits did compass either of them about; so the diameter was four cubits, which, considering the chapter of five cubits added to the height of each pillar, 2Ch_3:14, was not unproportionable to the height.

1 Kings 7:16

The height of the one chapter was five cubits.

Object. It is but *three* cubits in 2Ki_25:17.

Ans. The word **chapter** is taken diversely, as hundreds of other words are; either more largely for the whole, so it is five cubits; or

more strictly, either for the *pommels* , as they are called, 2Ch_4:12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it four cubits, as it is below, 1Ki_7:19; and the other work upon it took up one cubit more, which in all made five cubits.

1 Kings 7:17

For the chapters, which those nets and wreaths did encompass, either covering, and as it were receiving and holding, the pomegranates, or being mixed with them.

1 Kings 7:18

And he made; or, *so he made* , or *framed* , or *perfected* .

Two rows; either of pomegranates, by comparing this with 1Ki_7:20, or of some other curious work.

1 Kings 7:19

Of lily work; made like the leaves of lilies, or such flowers.

In the porch; or, *as in the porch* , i.e. such work as there was in the porch of the temple, in which these pillars were set, 1Ki_7:21, that so the work of the tops of these pillars might agree with that in the top of the porch. So there is only an ellipsis or defect of the particle *as* , which is frequent, as Gen_49:9 Deu_33:22 Psa_11:1 Isa_21:8.

Four cubits; of which See Poole "1Ki_7:16".

1 Kings 7:20

Over against the belly; so he calls the middle part of the chapter, and that which jetted furthest out.

The pomegranates were two hundred: these pomegranates are variously accounted in Scriptures. They are said to be *ninety and six on a side of a pillar* , i.e. in one row, and in all an hundred, Jer_52:23; four great pomegranates between the several checker-works being added to the first ninety-six. And it must needs be granted that there were as many on the other side of the pillar, or in the other row, which makes them two hundred upon a pillar, as is here said, and four hundred upon both pillars, as they are numbered 2Ch_4:13.

1 Kings 7:21

In the porch of the temple; where they were placed for mere ornament and magnificence, for they supported nothing.

Jachin signifies *he* , i.e. God, *shall establish* , to wit, his temple, and church, and people; and

Boaz signifies *in it* , or rather, *in him* , (to answer the *he* in the former name,) *is strength* . So these pillars being eminently strong and stable, were in a manner types or documents of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to keep the conditions required by God on their parts.

1 Kings 7:22

No text from Poole on this verse.

1 Kings 7:23

He made a molten sea; he melted the brass, and cast it into the form of a great vessel, for its vastness called a sea, which name is given by the Hebrews to all great collections of waters. The use of it was for the priests to wash their hands and feet, or other things as occasion required, with the water which they drew out of it. See 2Ch_4:2. Compare Exo_30:19,20.

1 Kings 7:24

Knops; or, *carved or molten figures* ; for learned Hebricians note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of oxen, 2Ch_4:3, unless there were so many figures, or sculptures of gourds, or other flowers; and in each of these a little ox's head.

Ten in a cubit; so there were three hundred in all.

The knops were cast together with the sea, not carved.

In two rows: it seems doubtful whether the second row had ten in each cubit, and so there were three hundred more; or whether the ten were distributed into five in each row.

1 Kings 7:25

It stood upon twelve oxen, of solid brass, which was necessary to bear so great a weight. It is probably conceived that the water was by cocks drawn out of the mouths of these oxen. Three of these

looked each way; partly for the more equal and convenient support of the vessel; and partly that divers persons might draw water out of it at the same time, which was frequently necessary, especially in great solemnities.

1 Kings 7:26

Which amounts to five hundred barrels, each bath containing about eight gallons; the bath being a measure of the same bigness with an ephah, Eze_45:11.

Object. This sea is said to contain three thousand baths, 2Ch_4:5.

Ans. Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2Ch_4:5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, *strengthening itself*, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) *it contained*, or could contain, three thousand baths.

1 Kings 7:27

He made ten bases; upon which stood the ten lavers mentioned below, 1Ki_7:38, in which they washed the parts of the sacrifices, 2Ch_4:6.

1 Kings 7:28

They had borders; broad brims, possibly for the more secure holding of the lavers.

1 Kings 7:29

A base; so he calls the uppermost part of the base; for though it was above, yet it was a base to the laver, which stood upon it.

Certain additions; either as bases for the feet of the said lions and oxen, or only as further ornaments.

1 Kings 7:30

Four brazen wheels; whereby the bases and lavers might be carried from place to place, as need required.

Undersettters, Heb. *shoulders* ; fitly so called, because they strongly supported the lavers, that they should not fall from their bases when the bases were removed together with the lavers.

1 Kings 7:31

The mouth of it; so he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it, and fastened in it.

Within the chapter, i.e. within the little base, which he calls the *chapter* , because it rose up from and stood above the great base, as the head doth above the rest of the body.

And above; above the chapter; for the mouth went up and grew wider, like a funnel.

Was a cubit; either in breadth; or rather in height, 1Ki_7:35; whereof half a cubit was above the chapter or little base, as is said, 1Ki_7:35, and the other half is here implied to be within it, and below it.

A cubit and a half, to wit, in compass.

Four-square, not round; so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.

1 Kings 7:32

No text from Poole on this verse.

1 Kings 7:33

And cast together with the bases.

1 Kings 7:34

Not only of the same matter, but of the same piece, being cast with it.

1 Kings 7:35

No text from Poole on this verse.

1 Kings 7:36

According to the proportion, or, *empty place* , i.e. according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

1 Kings 7:37

No text from Poole on this verse.

1 Kings 7:38

Forty baths; ten barrels; of which **See Poole "1Ki_7:26"**.

1 Kings 7:39

On the right side, i.e. in the south side, as is expressed in the end of the verse, and as *the right side* is used above, 1Ki_6:8 Psa_89:12.

On the right side of the house; not within the house, but in the priests' court, where they washed either their hands or feet, or the parts of the sacrifices. *On the left side of the house*, i.e. on the north side; for this is here opposed to the right or south side.

Over against the south, i.e. in the south-east part, where the offerings were prepared.

1 Kings 7:40

No text from Poole on this verse.

1 Kings 7:41

No text from Poole on this verse.

1 Kings 7:42

No text from Poole on this verse.

1 Kings 7:43

No text from Poole on this verse.

1 Kings 7:44

No text from Poole on this verse.

1 Kings 7:45

The pots, to seethe those parts of the sacrifices which the priests or officers were to eat. To these *flesh-hooks* are added, 2Ch_4:16.

1 Kings 7:46

In the clay ground, or, *in thick clay*; fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.

1 Kings 7:47

Solomon left all the vessels unweighed, because the weighing of them was very troublesome, and to no purpose.

1 Kings 7:48

All the vessels that pertained unto the house of the Lord; such as God by the mouth of Moses had commanded to be made for his house and service, and such as Moses had made; only these were larger, and richer, and more, according to the difference of the temple and tabernacle, and Solomon's vast riches, and the poverty of Moses and the Israelites at that time.

The altar of gold, to wit, of incense, as appears from 1Ch_28:18, where this is mentioned amongst the things for which David left gold, and Solomon is here said to build it; and therefore this cannot be that altar made by Moses, Exo_25:23,24 Exo 30:1,3, which also was of shittim wood, whereas this was made of cedar, and covered with gold, 1Ki_6:20.

The table of gold, whereupon the shewbread was; under which, by a synecdoche, are comprehended both all the utensils belonging to it, and the other ten tables which he made together with it, 2Ch_4:7,8.

1 Kings 7:49

The candlesticks; which were ten, according to the number of the tables; whereas Moses made but one; whereby might be signified the progress of the light of sacred truth, which was now grown clearer than it was in Moses's time, and should shine brighter and brighter until the perfect day of gospel light.

Of pure gold; of massy and fine gold.

Before the oracle, in the holy place. The flowers wrought upon the candlesticks, as it had formerly been. **See Poole "Exo_25:31".**

1 Kings 7:50

No text from Poole on this verse.

1 Kings 7:51

The silver and the gold; either, first, all of it; and so Solomon built it wholly at his own charge; or, secondly, so much of it it was left.

The vessels; those which David had dedicated, and with them the altar of Moses, and some other of the old utensils which were now laid aside, far better being put in the room of them.

1 Kings 8:1 1 KINGS CHAPTER 8

The feast of the dedication of the temple; the ark of the covenant with the holy instruments are brought into it; the Lord giveth a token of his presence, 1Ki_8:1-11. Solomon's blessing and thanksgiving, 1Ki_8:12-21. His prayer, 1Ki_8:22-61. His sacrifice of peace-offerings, 1Ki_8:62-66.

The elders of Israel; the senators, and judges, and rulers.

The heads of the tribes; for each tribe had a peculiar head or governor.

The chief of the fathers; the chief persons of every great family in each tribe.

Unto king Solomon; unto himself; the antecedent noun being put for the relative and reciprocal pronoun, as is frequent with the Hebrews.

In Jerusalem, where the temple was built, and now finished.

That they might bring up the ark to the top of this hill of Moriah, upon which it was built; whither they were now to carry the ark in a solemn pomp, that by this their attendance they might make a public profession of that service, and respect, and obedience which they owed unto that God who was graciously and gloriously present in the ark.

Out of the city of David, where David had placed the ark, 2Sa_6:12,17. See Poole "1Ki_2:10 3:1".

Which is Zion; which is called Zion, because it was built upon that hill.

1 Kings 8:2

All the men of Israel; not only the chief men who were particularly invited, but a vast number of the common people, as being forward to see and to join in this great and glorious solemnity.

At the feast: understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast; for that began on the 15th day of the 7th month, Lev_23:34, but this began at the

least seven days before that feast; for Solomon and the people kept the feast for fourteen days, here, 1Ki_8:65, i.e. seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2Ch_7:9,10.

Which is the seventh month; which time he chose with common respect to his people's convenience, because now they had gathered in all their fruits, and now they were come up to Jerusalem to celebrate the feast of tabernacles.

Quest. The temple was not finished till the eighth month, 1Ki_6:38, how then could he invite them in the seventh month

Ans. This was the seventh month of the next year; for although *the house in all its parts* was finished the year before, yet the utensils of it, described **1Ki 7**, were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.

1 Kings 8:3

For although the Levites might do this, Num_4:15, yet the priests did it at this time, partly for the greater honour of the solemnity, and partly because the Levites might not enter into the holy place, much less into the holy of holies, where it was to be placed, into which the priests themselves might not have entered, if the high priest alone could have done it.

Object. The Levites are said to have done this, 2Ch_5:4.

Ans. That is most true, because all the priests were Levites, though all the Levites were not priests.

1 Kings 8:4

The tabernacle of the congregation; that made by Moses, which doubtless before this time had been translated from Gibeon to Zion, and now, together with other things, was put into the treasuries of the Lord's house, to prevent all the superstitious use and profane abuse of it, and to oblige the people to come up to Jerusalem, as the only place where God would now be worshipped.

The priests and Levites; the priests carrying some, and the Levites others.

1 Kings 8:5

Sacrificing sheep and oxen; either, first, In the way, David did upon the like occasion, 2Sa_6:13. Or, secondly, When the ark was come into the priests' court, where the altar stood, whence it was speedily to be conveyed to that place where the people could never behold it more. Or rather, thirdly, When the ark was seated in its place; for although they might in the way or passage offer some sacrifices, as David did; yet that was not a proper season to offer so many sacrifices as could not be told nor numbered, as these are here said to be; which far better agrees with what is more particularly related below, 1Ki_8:62-64, which is here signified in the general by way of anticipation, as is frequently done in the Scripture in like cases.

1 Kings 8:6

Into the oracle of the house, i.e. to that part of the house which is called the oracle, 1Ki_6:5,**16,19,23**; or, as it here follows,

the most holy place. Under the wings of the cherubims, to wit, of Solomon's new-made cherubims, 1Ki_6:23,**24,27**; not of the Mosaical cherubims, which were far less, and unmovably fixed to the ark, Exo_37:7,**8**; and therefore, together with the ark, were put under the wings of these cherubims.

1 Kings 8:7

No text from Poole on this verse.

1 Kings 8:8

They drew out the staves; not wholly, which was expressly forbidden, Exo_25:15 Num_4:6; but in part.

In the holy place; either, first, Properly so called; which place was indeed

before the oracle, But how then could it be said that they were not seen without, to wit, in the holy place? For that they should be seen without, to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say any thing to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust

forward, though they did not pierce through it; for neither in that case had they been seen; and besides, there was a wall as well as a veil in that place. Or rather, secondly, In the most holy place, which is oft called by way of eminency *the holy place* , as Exo_29:30 **39:1** Lev_6:30 **10:18 16:2,16,17,20**. And the Hebrew words rendered before the oracle, may be as well rendered *within the oracle* , the phrase *al pene* being so used, Gen_1:2, *the Spirit of God moved upon the face of the waters* , i.e. in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use; and Gen_1:20, where it is well rendered *in the open firmament of heaven* , i.e. of the air. And thus the whole is most true; they were *seen out* , to wit, without the ark, and the cherubims which covered all the other parts, but they were not seen without the oracle, to wit, in the holy place, strictly so called; for how could they be seen there, when there was both a wall and a thick veil between that place and the oracle? And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense *before the ark* , which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.

1 Kings 8:9

Nothing in the ark; strictly and properly: for in a more large sense, as in is oft taken for *by* or *near* , as is confessed, and hath been proved before; so *the pot of manna* and *Aaron 's rod* were also *in it* , Heb_9:4, i.e. by it, to wit, in the most holy place, before the ark of the testimony, where God commanded Moses to put them, as it is expressed, Exo_16:33,**34 Num 17:10**, and not strictly in it. But of this more, God assisting, on Heb_9:4.

1 Kings 8:10

Out of the holy place; either, first, The most holy place, into which the priests had now entered to carry in the ark. Or rather,

secondly, The holy place, where they might have *stood to minister*, if the cloud had not hindered them, as may be gathered from the next verse.

The cloud; the usual token of God's glorious presence. See Exo_16:10 **24:15,16 Num 9:15**. Filled the house of the Lord; partly in testimony of his gracious acceptance of this work, and their service; and partly to beget an awe and reverence in them, and in all others, when they approach to God.

1 Kings 8:11

Because of the cloud; because the cloud was either so bright that it dazzled their eyes; or rather so dark, that it struck them with horror and amazement, as is implied in the next verse.

1 Kings 8:12

Perceiving both priests and people struck with horror and wonder at this darkness, he minds them that this was no sign of God's dislike or disfavour, as some of them might possibly imagine; but a token of his approbation, and grace, and special presence among them.

The Lord said; not in express words, but by plain consequence, because he hath declared, both by his words and actions, that he would manifest his presence with and dwelling among his people by a dark cloud, in which he would appear. See Exo_13:21,**22 24:16 40:35 Num_9:15 Deu_4:11 5:22 Psa_18:12 97:2**.

1 Kings 8:13

I have surely built thee an house to dwell in; I perceive by this thick darkness that thou art coming among us, and therefore make haste and come, O thou blessed Guest, into the dwelling-place which I have built by thy command, and for thy service.

A settled place for thee to abide in for ever; not a tabernacle, which was made to be carried from place to place; but a durable, and, I hope, perpetual habitation.

1 Kings 8:14

The king turned his face about, from the temple, towards which he was looking to observe that thick and extraordinary darkness, to the body of the congregation.

Blessed all the congregation of Israel, or, *blessed* (to wit, *the Lord* , which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the people at all) *with* (so the Hebrew *eth* is oft used, as hath been showed before) *all the congregation* . Although he might do both, first bless the congregation, which possibly he might do in that solemn and appointed form, **Num 6**; which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, 1Ki_8:55,**56**, &c. The congregation of Israel stood; partly in way of devotion to God, whom they adored; and partly out of respect to the king.

1 Kings 8:15

Praised be God, both for his grace in making such a promise, and for his goodness and truth in fulfilling it.

1 Kings 8:16

Since the day that I brought forth my people Israel out of Egypt, until David's time; for then he did choose Jerusalem.

I chose no city, i.e. I did not declare my choice of it; for so *choosing* is used for declaring or executing one's choice, as Deu_12:1 2Ch_6:5 Zec_2:12, and things are oft said to be done when they are only manifested or declared to be such; in which sense God is said to be *justified* , Psa_51:4, and men to be *guilty* , Hos_5:15. Otherwise, to speak properly, whatsoever God chooseth, he chooseth from eternity.

That my name might be therein; that my presence, and grace, and worship, and glory might be there.

I chose David, and in and with him the tribe of Judah, of which he was, and Jerusalem, where he dwelt; which is here implied by the opposition of this to the former part of the verse.

1 Kings 8:17

In the heart of David my father; in his desire and purpose, as this or the like phrase is used, 1Sa_10:7 **14:7** 2Sa_7:3.

1 Kings 8:18

Thy intention and affection was well-pleasing to me.

1 Kings 8:19

No text from Poole on this verse.

1 Kings 8:20

No text from Poole on this verse.

1 Kings 8:21

The covenant of the Lord, i.e. the tables of the covenant, by a metonymy, wherein the conditions of God's covenant with Israel are written.

1 Kings 8:22

Solomon stood upon a scaffold set up for him in the court of the people, 2Ch_6:13.

Before the altar of the Lord, with his face towards the altar of burnt-offerings.

In the presence of all the congregation of Israel, who stood round about the scaffold, in the same court with him.

1 Kings 8:23

No text from Poole on this verse.

1 Kings 8:24

That thou promisedst him; that branch of thy promise concerning the building of this house by David's son.

1 Kings 8:25

Keep with thy servant David my father that thou promisedst him; make good the other branch of thy promise, and do not lose the glory of thy faithfulness, which now thou hast got.

1 Kings 8:26

No text from Poole on this verse.

1 Kings 8:27

Reflecting upon God's performance of his promise concerning the building of the temple, he breaks forth into admiration, Is it possible that the great, and high, and lofty God should stoop so low, as to take up his dwelling here amongst men? O astonishing condescension!

The heaven; all this vast space of the visible heaven.

And heaven of heavens; the third and highest, and therefore the largest heaven, called the *heaven of heavens* here, as also Deu_10:14 Psalms_148:4, for its eminency and comprehensiveness.

Cannot contain thee; for thy essence teacheth far beyond them, being omnipresent.

How much less this house that I have builded? this house therefore was not built as if it were proportionable to thy greatness, or could contain thee, but only that therein we might serve and glorify thee.

1 Kings 8:28

Though thou art not comprehended within this place, yet show thyself to be graciously present here, by accepting and granting my present requests here tendered unto thee.

1 Kings 8:29

That thine eyes may be open to behold, to wit, with an eye of favour and compassion. So it is a synecdochical expression: compare Psa_33:18 **34:15** Zec_12:4.

My name; my presence, and glory, and grace. See Poole "1Ki_8:16".

Towards this place; this temple, to which Solomon did now look, and, it may be, point; and towards which the godly Israelites directed their looks in their prayers. See Dan_6:10.

1 Kings 8:30

Thy dwelling-place; which he adds, that the people might not idolize the temple, nor presume upon it, as if God were now fast tied to them, as having no other dwelling-place; and to direct them in all their addresses to God in his temple, to lift up their eyes above it, even to heaven, where God's most true and most glorious dwelling-place is.

And when thou hearest, forgive, to wit, the sins of thy people praying, and even of their prayers; which, if not pardoned, will certainly hinder the success of all their prayers, and the course of all thy blessings upon them.

1 Kings 8:31

If any man trespass, i.e. if he be accused of a trespass.

An oath be laid upon him; either by the judge, or by the party accusing him, or by the accused person himself; which was usual,

when there were no witnesses. See Exo_22:8,11 Num 5:12,15, &c.

And the oath come before thine altar in this house; for here God, who was appealed to as witness, was especially present. Hence the heathens used to swear at their altars.

1 Kings 8:32

To bring his way, i.e. the just recompence of his wicked action and course.

Justifying the righteous, to give him according to his righteousness; to vindicate him, and to manifest his integrity.

1 Kings 8:33

And confess thy name; give glory to thy name, by acknowledging their sins, and thy justice; and by accepting the punishment of their iniquity; and by trusting to thy power and goodness alone for their deliverance.

1 Kings 8:34

Bring them again, from the land into which they are supposed to be carried by their enemies, into Canaan.

Quest. If they were banished into a strange land, how could they pray

in this house, as they are said to do, 1Ki_8:33?

Answ. 1. That may be rendered *to* or *towards this house* , as it is expressed, 1Ki_8:29,30. The Hebrew preposition *beth* , *in* , being oft put for *el*, *to* , or *towards* .

2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their brethren remaining in the land, shall heartily pray for theft captive brethren, they shall be delivered.

1 Kings 8:35

Heaven; the lower heaven, in which the clouds are; as Deu_11:17 Psa_147:8.

Is shut up; the heaven is compared to a great store-house in God's keeping, out of which nothing can be had so long as it is close shut up.

If they turn from their sin, when thou afflictest them; do not reject their prayers, because they are forced from them by their afflictions, as thou mayest justly do.

1 Kings 8:36

That thou teach them; that their sin being pardoned, and thou being reconciled unto them, mayest vouchsafe to teach them. Or rather, as our translators render the very same words, 2Ch_6:27, *when thou shalt teach , or hast taught them ;* not only by thy word, for that was done before; but by their afflictions, which is one of God's schools; and especially, by thy Spirit, enlightening their minds, and inclining their hearts, that they may learn and profit both by the word and by their afflictions. And this is here fitly added, to show that he could not expect, and did not desire, from God the pardon of their sins, but upon God's terms, to wit, upon their true repentance.

The good way, i.e. the way or will of God; or the way of their duty, as the following words explain it, which is most rightly called the good way here, and 1Sa_12:23, because it is both just and holy, and therefore good in itself; and good, that is, both delightful and profitable to those that walk in it. The meaning is, When thou hast effectually taught them, and they have thoroughly learned how to please and serve thee acceptably, and to walk before thee in the way which thou hast prescribed them.

Give rain. The order of Solomon's prayer is very observable: first and chiefly he prays for their repentance and forgiveness, which is the chief blessing, and the only solid foundation of all other mercies; and then he prays for the temporal mercy; thereby teaching us what to mind and desire principally in our prayers; which also Christ hath taught us in his perfect pattern and form of prayer; wherein there is but one petition for outward, and all the rest are for spiritual blessings.

1 Kings 8:37

Caterpillar, i.e. the plague of locusts, or caterpillars, infesting a land by their great numbers, and venomous or noxious qualities; of which see Exo_10:4,5 **Deu 28:42** Psa_105:34,35.

Whatsoever plague; that chiefly signifies an extraordinary judgment sent from God.

1 Kings 8:38

The plague of his own heart, i.e. either,

1. His sin, which may be called *the plague of his heart* , in opposition to the other plagues here mentioned, which afflict only the body, or outward man; so the sense is, Who by their afflictions are brought to a true and serious sense of their worse and inward plague of their sins, which are most fitly called *the plague of the heart* , because that is both the principal seat of sin, and the fountain from whence all actual sins flow, Mat_15:19. Or rather,

2. His affliction; for so this is explained in the parallel place, 2Ch_6:29, (which is the more considerable, because that book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this,) *when every one shall know his own sore, and his own grief; which is not unfitly called the plague of his heart* , because it was that plague which his heart was most afflicted with, *which pained him at the very heart* , as the phrase is, Jer_4:19; compare Psa_55:4; which caused him most vexation or grief, which is a passion of the heart: and so the sense is, Who shall know, i.e. be duly and deeply sensible of his affliction, and the hand of God in it; and his sin as the cause of it; for words of *knowledge* in Scripture do very frequently note such a kind of knowledge as affects and changeth the heart, and reforms the whole course of a man's life; for which cause, men of ungodly lives are frequently said in Scripture *not to know God* , or *Christ* , or *his word* , &c. And therefore no man knows his sore in a Scripture sense but he *who bears the rod* , who *turneth unto him that smiteth him* , and sincerely seeketh to the Lord for relief.

1 Kings 8:39

According to his ways; according to his repentance or impenitency. I pray with more hope and confidence, because I do not desire that thou wouldst deliver such as are insensible of thy

judgments, and their sin; but only those who truly know the plague of their own heart, in manner before explained.

Whose heart thou knowest: thou knowest who are truly penitent, and who are not; and therefore the granting of my request will be no dishonour to thy government, nor injury to thy holy nature.

1 Kings 8:40

That they may fear thee; that when thou hast first smitten them, and then so eminently delivered them, and that in answer to their prayer, they may hereby be taught to fear thee, and thy justice, and thy goodness.

1 Kings 8:41

This may note either,

1. The end of his coming, that he may worship and glorify thy name; or rather,
2. The motive or occasion of his coming, which was the fame of God's greatness, and power, and kindness to his people; as the following words explain it.

1 Kings 8:42

No text from Poole on this verse.

1 Kings 8:43

Do according to all that the stranger calleth to thee for, to wit, agreeable to thy will and word; for he would not have them heard, if they had prayed for any thing dishonourable to God, or destructive to his people. It is observable, that his prayer for the strangers is more large and comprehensive than for the Israelites, that thereby he might both show his public spiritedness, and encourage strangers to the worship of the true God.

That all people may know thy fame, to fear thee, as do thy people Israel; whereby we see how sincerely and heartily the ancient and godly Jews desired the conversion of the Gentiles; whereas the latter and degenerate Jews, in the days of Christ and of the apostles, did envy, oppose it, and fret at it.

Is called by thy name, i.e. is owned, not only by us, but by thyself, as thy house; the only place in the world to which thou

wilt vouchsafe thy presence and protection, and wherein thou wilt be publicly and solemnly served.

1 Kings 8:44

Withersoever thou shalt send them, i.e. in a just cause, and by thy warrant or commission; whereby he implies that it was unlawful for them to undertake any war merely for their own glory or lust, or to enlarge their empire beyond its due bounds; and that they could not with safe conscience pray to God for his blessing upon such a war.

And shall pray unto the Lord; whereby he instructs them that they should not trust either to the strength or justice of their arms, but only to God's help and blessing, which they were to pray for.

The city which thou hast chosen, to wit, for thy dwelling-place, and the seat of thy temple.

Toward the house that I have built for thy name; for to it they were to turn their faces in prayer; partly thereby to profess themselves to be the worshippers of the true God, in opposition to idols; and that they sought help from him, and from no other; and partly to strengthen faith in God's promises and covenant, the tables whereof were contained in that house.

1 Kings 8:45

Declare the justice of their cause, by giving them the victory.

1 Kings 8:46

There is no man that sinneth not: the universal corruption of man's whole race and nature makes me presage that they will fall into sins; and withal, makes me to hope that thou wilt not be severe to deal with them as their sins deserve.

1 Kings 8:47

If they shall bethink themselves, Heb. *bring back their hearts* , to wit, their sin; expressed 1Ki_8:46, and implied in the following word,

repent. Saying, sensibly, and with an honest heart,

We have sinned, & c.

1 Kings 8:48

With all their heart, and with all their soul, i.e. sincerely, universally, and stedfastly.

1 Kings 8:49

Heb. *their right* , against their invaders and oppressors. For they had forfeited all their rights to God only, but not to their enemies; whom though God used as scourges to chastise his people's sins, yet they had no pretence of right to their land, nor any regard to it; but only minded the satisfaction of their own lusts and interests. See Isa_10:5,6 47:6 Zec_1:15.

1 Kings 8:50

i.e. May gently use them whilst they are there, and proclaim liberty to their captives to go to their own land.

1 Kings 8:51

They be thy people; for howsoever they may sin against thee, or suffer from men, yet still remember that they are thy peculiar people, and therefore do thou pity, and pardon, and save them.

The furnace of iron; so called, either from the metal melted in it; or rather, from the matter of which it consisted, an iron furnace being more hot and terrible than one of brick or stone. He understands hereby their cruel bondage and painful labours. See Poole "Deu_4:20".

1 Kings 8:52

No text from Poole on this verse.

1 Kings 8:53

Thou didst separate them to be thine inheritance; thou hast begun to build a work of great and glorious mercy to them; do not give occasion to thine enemies to think thou wast unable to finish it; or that thou art unstable in thy ways and counsels, or unkind to thine own children.

1 Kings 8:54

No text from Poole on this verse.

1 Kings 8:55

No text from Poole on this verse.

1 Kings 8:56

There hath not failed one word of all his good promise: see the like Jos_21:45 **23:14** 2Ki_10:10.

1 Kings 8:57

The Lord our God be with us, by the presence of his grace and mercy.

1 Kings 8:58

That he may incline our hearts unto him; that he may not only bless us with outward prosperity and glory, but especially with spiritual blessings; and that as he hath given us his word and statutes to teach and direct us, so he would by his Holy Spirit effectually incline and engage our hearts to keep and obey them.

1 Kings 8:59

Of his servant, i.e. of me, as 1Ki_8:28-30, their king, and consequently of all my successors.

And the cause of his people Israel, according to mine or their various necessities and exigencies.

1 Kings 8:60

Both by our virtuous and holy lives, to which thou inclinest us by thy grace; and by the eminent manifestations of thy power and goodness, in defending and delivering us from all the assaults and devices of our enemies.

1 Kings 8:61

Perfect, i.e. sincere and serious in your purposes of obedience; for sinless perfection he himself taught them was not to be expected here, Ecc_7:20.

1 Kings 8:62

No text from Poole on this verse.

1 Kings 8:63

Solomon offered a sacrifice, by the hands of the priests.

A hundred and twenty thousand sheep; not all in one day, but in the seven, or, it may be, in the fourteen days, mentioned 1Ki_8:65. So, i.e. by these sacrifices and holy exercises.

Dedicated the house of the Lord, i.e. began to set it apart for the work and service of God.

1 Kings 8:64

The middle of the court, to wit, of the priests' court, in which the great altar was. This he consecrated as he did the great altar, to wit, by sacrifices; but with this difference, that he consecrated that for lasting and perpetual use, but this only for the present time and occasion, being warranted to do so both by the necessity of it for God's service; and for the present solemn work, for which the brazen altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith Solomon was endowed, as being a prophet as well as a king. Here therefore he suddenly reared up divers altars, which after this solemnity were demolished.

1 Kings 8:65

Held a feast, i.e. kept the solemnity. *From the entering in of Hamath unto the river of Egypt* ; the usual and known bounds of the land, in the utmost length of it; of which see Num_34:8 Jos_13:5 Jud_3:3.

Before the Lord, i.e. before the temple, and as in God's presence.

Seven days and seven days; seven for the dedication of the temple or altar, and the other seven for the feast of tabernacles, as, may be gathered from 2Ch_7:9. And it seems to be expressed in this manner, to intimate that these fourteen days of rejoicing were not all together, but that there was some interval between them, which indeed was necessary, because the day of atonement was on the tenth day of this month, Lev_23:27. And because these fourteen days ended on the twenty-second day, 2Ch_7:9, it may seem most probable that the feast of the dedication was kept before the tenth day, and the feast of tabernacles some days after it.

1 Kings 8:66

Solomon having joined with the people in the solemn assembly, which was kept on the eighth day, in the close of that day and service he took his solemn farewell, and dismissed them with his blessing; and the next morning when the heads and elders who came to Solomon upon this special summons, above, 1Ki_8:3, and with them divers of the people came to take their leave of the

king, he sent them away. And so this place agrees very well with 2Ch_7:9,10.

They blessed the king, i.e. they prayed to God to bless him, according to their duty and custom. Or,

they praised him, for his great care and pains in building of the temple, and setting up God's worship among them.

The goodness that the Lord had done for David, in giving him a sure house, and a wise and religious son, by whom he had now fulfilled the promise made to David about the building of the temple.

1 Kings 9:1 1 KINGS CHAPTER 9

God's covenant, in a second vision, with Solomon, 1Ki_9:1-9. The mutual presents of Solomon and Hiram, 1Ki_9:10-14. Strong holds built by Solomon, 1Ki_9:15-19. The Gentiles are bondmen: the Israelites not so, 1Ki_9:20-23. Pharaoh's daughter removeth to her house, 1Ki_9:24. Solomon's yearly solemn sacrifices, 1Ki_9:25. His navy fetcheth gold from Ophir, 1Ki_9:26-28.

No text from Poole on this verse.

1 Kings 9:2

To wit, in a dream or vision; for that which is mentioned 1Ki_6:11, seems to have been imparted unto him by some prophet or messenger sent from God with that errand. The time of this revelation was either,

1. After all Solomon's buildings, as the words thus rendered plainly imply. And if it seem strange that God should not reveal this purpose and sentence of his concerning the temple till so many years after the finishing of it, it must be considered,

1. That as it is an act of God's singular grace when he doth thus reveal himself to any person, so it is but meet he should choose his own time for it.

2. That God had presently after the finishing of the temple, at the feast of the dedication of it, sufficiently showed his acceptance and approbation of it by that glorious cloud, 1Ki_8:10,11, and therefore this revelation was not then necessary.

3. That God might choose this as the fittest time for giving Solomon the following admonition, when he perceived that his heart befall to be lifted up in pride for his sumptuous and magnificent buildings, &c., and that he was grown vain, and careless, and secure; and therefore most needed such all awakening oracle. Or,

2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made; for seeing the following words contain God's answer to that prayer, it seems improbable, that the answer should come so many years after it. But then this second verse, and the rest, even to 1Ki_9:11, are to be enclosed with a parenthesis; and the place must be thus rendered, 1Ki_9:2, *For* (so the Hebrew *vau* is oft rendered) *the Lord appeared, or had appeared, to Solomon* , &c.; 1Ki_9:3, *And the Lord had said unto him* , &c. And this parenthesis may seem to have a foundation in 1Ki_9:10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions; and then he completes the sentence, 1Ki_9:11, &c., which till then had been suspended. Nor are such long parentheses without example in Scripture. See my Latin Synopsis on Rom_5:12, &c.; Eph_3:1, &c. Rev_22:7.

1 Kings 9:3

I have hallowed this house; I have, by my glorious presence in the cloud, and by my acceptation of thy sacrifices, sanctified it to my proper use and service.

For ever; as long as the Mosaical dispensation lasts; whereas hitherto my name and worship hath been successively in several places.

Mine eyes, i.e. my watchful and gracious providence.

Mine heart; my true and tender affection.

Shall be there; shall be towards this place and people, Perpetually; upon condition of your obedience, as it here follows.

1 Kings 9:4

As David thy father walked; who, though he miscarried in some things, yet in the general course of his life was upright and faithful towards me.

1 Kings 9:5

Then; upon that condition; for my promise to David was conditional.

1 Kings 9:6

If ye shall at all turn from following me; or rather,

if ye shall wholly turn, & c.; if you shall wilfully and obstinately depart from God, and violate his laws, as the doubling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them, as to mark every thing that was amiss; but would bear with much, as he did in David &c., only that he would not endure a total defection from him.

1 Kings 9:7

Will I cast out of my sight; I will not regard it; I will take away my protection and gracious presence from it.

Israel shall be a proverb; their miseries shall be named proverbally, to express extreme calamities. See Deu_28:37.

1 Kings 9:8

Which is high, i.e. exalted in its privileges, glorious, and renowned. The particle which is oft understood, and is here fitly supplied out of 2Ch_7:21, where it is expressed.

Shall be astonished at its unexpected and wonderful ruin.

Shall hiss, by way of contempt and derision. See Jer_19:8 **49:17 50:13.**

1 Kings 9:9

No text from Poole on this verse.

1 Kings 9:10

No text from Poole on this verse.

1 Kings 9:11

Or, *near* (as *beth* oft signifies, as hath been proved before)

the land of Galilee, bordering upon it; in those parts which were near and adjoining to Hiram's dominions: with the cities understand the lands and territories belonging to them.

Quest. How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev_25:23?

Answ. 1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt.

2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, 1Ki_12:4.

3. These cities, though they were within those large bounds which God fixed to the Land of Promise, Gen_15:18 Jos_1:4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher, (as some suppose,) as may be gathered both from Jos_19:27, where *their border* is said to go out only to the land of *Cabul* , to wit, exclusively; and Jos_19:30, where all their cities are said to be but twenty and two; and from 2Ch_8:2, where it is said of those cities, when Hiram restored them, that *Solomon built them, and caused the children of Israel to dwell there* ; which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites, or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

1 Kings 9:12

He did not accept them for satisfaction, because the cities were out of repair, as appears from 1Ki_9:13, and the soil not good in his eyes, and therefore he refused them, 2Ch_8:2, and expected,

and doubtless had, satisfaction some other way, as may be gathered from the following story.

1 Kings 9:13

The land of Cabul, i.e. *of dirt* , as most interpret it. Not that it was a barren soil, as some imagine; for they who describe those parts commend them as fruitful; nor would Solomon have made him so unworthy a return: but because it was not pleasant, nor agreeable to his nor to his people's humour; because, though the land was very good, yet being a thick and stiff clay, and therefore requiring great pains to manure and improve it, it was very unsuitable to the disposition of the Tyrians, who were delicate, and lazy, and luxurious, and wholly given to merchandise.

1 Kings 9:14

Or rather, *for Hiram had sent* . And this seems to be here added, both to declare the quantity of the gold sent, which had been only named before, 1Ki_9:11, and as the reason why he resented Solomon's action so ill, because so great a sum required a better recompence.

1 Kings 9:15

The levy which king Solomon raised; both the levy of men, of which 1Ki_5:13, and the levy of money upon his people and subjects, which is sufficiently evident from many scriptures. And this sentence may look both backward and forward. He raised this levy, both to pay what he owed to Hiram, which is mentioned before; and to build the works here following.

Millo seems to have been an eminent, and large, and strong fort or castle in Jerusalem, as may be gathered from 1Ki_11:27 2Ch_32:5.

Hazor, in Naphtali. See Jos_11:10 Jos_19:36.

Megiddo, in that part of the tribe of Manasseh within Jordan; of which see Jos_17:11.

Gezer, in Ephraim, Jos_21:21. It now was, and long had been, in the possession of the Canaanites, Jos_16:10 Jud_1:29, and permitted so to be by David and Solomon, either by neglect, or because they were busied in greater and more necessary employments.

1 Kings 9:16

Not now, but long before this time, and presently after the marriage of his daughter, as is most probable; and it is here mentioned only as the occasion of Solomon's building it. Possibly the Canaanites of this place had been guilty of some heinous crime; and because Solomon thought not fit to destroy them himself, he desired Pharaoh to do it for him, or Pharaoh might offer his service herein for his daughter's advantage.

1 Kings 9:17

In Benjamin, Jos_18:13,**14**; and *Beth-horon the upper* , which is added 2Ch_8:5, a city in the tribe of Ephraim, Jos_16:5, possibly bordering upon Benjamin, and nigh unto the lower

Beth-horon; which alone may be here mentioned, either because it was the more famous place, or because it needed more reparations.

1 Kings 9:18

Baalath, in the tribe of Dan, Jos_19:40,**44**.

Tadmor; supposed to be called *Tamar* , Eze_47:19.

In the land: this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or rather, secondly, To *Tadmor* , which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.

1 Kings 9:19

The cities of store; to lay up arms and ammunition for war, and corn or other provisions against a time of scarcity. See Exo_1:11.

In Lebanon; either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon; of which see 1Ki_7:2.

1 Kings 9:20

No text from Poole on this verse.

1 Kings 9:21

He used them as bond-men, and imposed burdens and bodily labours upon them. See 2Ch_2:18. Hence some think they are called *Solomon's servants*, Ezr_2:55,58.

Quest. Why did not Solomon destroy them, as God had commanded, when now it was fully in his power to do so?

Answ. First, The command of destroying them, Deu_7:2, did chiefly, if not only, concern that generation of Canaanites who lived in or near the time of the Israelites' entering into Canaan. Secondly, That command seems not to be absolute and universal, but conditional, and with some exception for those who should submit to them, and embrace the true religion, as may be gathered both from Jos_11:19, and from the history of the Gibeonites, **Jos 9**, whom Joshua did not sin in sparing, when he had sworn to do so; and Saul did sin in endeavouring to destroy them. But if God's command had been absolute, the oaths of Joshua, and of the princes, could not have obliged them, nor dispensed with such a command.

1 Kings 9:22

No text from Poole on this verse.

1 Kings 9:23

Object. They were only two hundred and fifty in 2Ch_8:10.

Answ. First, Those might be officers of another sort; for they are not said to be *over the work*, as these are, but only over the people. Secondly, The two hundred and fifty were Israelites, who are therefore distinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.

1 Kings 9:24

No text from Poole on this verse.

1 Kings 9:25

Three times in a year, i.e. at the three solemn feasts, which is not said exclusively, as is evident both from 2Ch_8:13, and from the express and oft-repeated commands of God to offer at other times, which it is absurd to think that Solomon, not yet fallen into sin, should so wickedly and scandalously neglect; but because then he did it more solemnly, and more costlily, and more publicly; whereby it might be presumed that he did so at all other appointed times.

So he finished the house, or, so he perfected the house, to wit, by applying it to the use for which it was made, in which the perfection of such things consists. Or *the house* may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or *the words* may be and are rendered thus, *After that* (for so the Hebrew *vau* oft signifies, as Isa_37:9,**36** Ho 1:11 Zec_12:2) *he finished the house*, i.e. from the time of the finishing of the house, until this time, he continued to do so.

1 Kings 9:26

Solomon made a navy of ships; not now in the order in which it is placed in the history, but in the beginning of his reign; as appears, because the *almug trees* which he used in this work were brought in this navy from Ophir, 1Ki_10:11,**12** 2Ch_9:10,**11**, which was a three years' voyage & here, 1Ki_10:22; for Ophir and Tharshish were either the same place, or one near to another.

Eloth, or *Elath*, as it is called, 2Ki_14:22. See Deu_2:8. It is thought to be that famous port on the Red Sea which Ptolemy and Strabo call *Elana*.

In the land of Edom; which David brought under his dominion, and Solomon kept it.

1 Kings 9:27

The Tyrians were famous for

knowledge of the sea. He sent also ships to join with Solomon's, 2Ch_8:18; not from Tyre, the famous city of Phoenicia, which was

in the midland sea, from whence he could not sail to the Red Sea without fetching a vast compass; but from an island in the Red Sea, called Tyre, because it was a colony of the Tyrians, as Strabo notes.

1 Kings 9:28

Ophir; a place famous for the plenty and fineness of the gold there; of which see Gen_2:11,12 Job 22:24 28:16 Psa_45:9 Isa_13:12. It is manifest and agreed that it was a part of the East Indies, which though very remote from us, yet was far nearer to the Red Sea, from whence they might easily sail to it in these ancient times, because they needed not to go far from the coast to come to it, because they might (according to the manner of these first ages) sail all along near the coast, though the voyage was thereby more tedious, which was the reason why three years were spent in it. And here, and here only, were to be had all the commodities which Solomon fetched from Ophir, 1Ki_10:22.

Four hundred and twenty talents: in all there came to the king four hundred and fifty talents, whereof it seems thirty talents were allowed by Solomon to Hiram and his men for the voyage, and so there were only four hundred and twenty that came clearly into the king's treasury.

1 Kings 10:1 1 KINGS CHAPTER 10

The queen of Sheba cometh to Jerusalem; admireth Solomon's wisdom and glory; giveth God thanks, and Solomon presents, 1Ki_10:1-10. His riches, 1Ki_10:11-15; targets, ivory throne, vessels, 1Ki_10:16-23; presents, chariots and horses, tribute, 1Ki_10:24-29.

The queen of Sheba; either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in the ends of the earth, whence she came, Mat_12:42. Or rather, secondly, Of that part of Arabia called Sabaea, which was at a great distance from Jerusalem, and really in the ends of the earth, and bordering upon the southern sea; for there, much more than in Ethiopia, were the commodities which she brought, 1Ki_10:2,10. Howsoever, this is there said for her commendation, that being a woman, and a queen, and living at great ease, and in such remote

parts, she was willing to take so long and chargeable a journey to improve herself in knowledge, and that of Divine things, as is here implied.

Concerning the name of the Lord, i.e. concerning the great work which he had done *for the name* , i.e. the honour, and service, and worship, of the Lord, as it is expressed 1Ki_8:17, and elsewhere. Or, concerning God; *the name of God* being oft put for *God* , as hath been noted before; concerning his deep knowledge in the things of God. For it is very probable that she had, as also had divers other heathens, some knowledge of the true God, and an earnest desire to know more of the being, and nature, and worship of God, wherein the heathens were generally at a great loss, and which many of them desired and endeavoured to understand. Or, concerning the great things which God had done for him, especially in giving him such incomparable wisdom, and that in an extraordinary manner. **With hard questions**; concerning natural, and civil, and especially concerning Divine things, about which there are, and ever where, the hardest questions.

1 Kings 10:2

i.e. Of all the doubts and difficulties wherewith her mind was perplexed.

1 Kings 10:3

All her questions, Heb. *all her matters* ; he satisfied her in all things she desired to know. There was not any thing she asked which Solomon did not both understand himself, and acquaint her with.

1 Kings 10:4

Or, *the houses* , the singular number being put for the plural, to wit, both the temple and the king's house, in both which there were evidences of singular wisdom.

1 Kings 10:5

The sitting of his servants, i.e. the order and manner in which his courtiers or other subjects (who all were his servants in a general sense) sat down at meals, at several tables in his court.

The attendance of his ministers, to wit, upon the king, both at his table, and elsewhere in his court; and when he went abroad to the temple or other places,

Their apparel; both the costliness of it., and especially the conveniency of it to their several places and offices.

His ascent by which he went up unto the house of the Lord from his own palace. See 2Ki_16:18. But the ancients, and some others translate the words thus, *and the burnt-offerings which he offered up in the house of the Lord* ; under which, as the chief, all other sacrifices are understood: when she saw the manner of his offering sacrifices to the Lord, which doubtless she would not neglect to see; and in the ordering of which she might discern really characters of excellent wisdom, especially when she had so excellent an interpreter as Solomon was to inform her of the reasons of all the circumstances of that service.

There was no more spirit in her; she was astonished, and rapt up in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was not only a pleasant dream.

1 Kings 10:6

No text from Poole on this verse.

1 Kings 10:7

I believed not the words which the reporters used concerning him; or, *the things* reported; they seemed incredible, and above the perfection of human nature.

Prosperity; or, *happiness* ; or, *virtue* ; Heb. *goodness* .

1 Kings 10:8

No text from Poole on this verse.

1 Kings 10:9

Blessed be the Lord thy God; he deserves all blessing and praise, for delighting to honour and advance so worthy a person.

To set thee on the throne of Israel; for it was God's special act to make him king rather than his elder brother.

To do judgment and justice, i.e. to execute just judgment among them, to govern them with right and equity. She tacitly admonisheth Solomon, that he was not made king that he might live in ease, and pleasure, and splendour, but for the good of his people.

1 Kings 10:10

No text from Poole on this verse.

1 Kings 10:11

No text from Poole on this verse.

1 Kings 10:12

Almug trees, called also (by an inversion of the letters, which is usual among the Hebrews) *algum trees* , 2Ch_2:8 **9:10**; whereof there were some in Lebanon, 2Ch_2:8, but the best sort came from Ophir, as is here said.

Pillars, or *supporters* , either for the ascent or stairs, by which they went from the king's house to the temple; see 1Ch_26:16 2Ch_9:11; or for divers parts both of the Lord's and of the king's house.

1 Kings 10:13

No text from Poole on this verse.

1 Kings 10:14

Which amounts to about two millions of our money. And this gold did not come from Ophir in India, or Tarshish; but from Arabia and Ethiopia, and other parts, which then were well replenished with gold, though since exhausted by the insatiable avarice of succeeding ages.

1 Kings 10:15

Of the merchantmen, Heb. *of the searchers* , or spies, i.e. either merchants, who use to inquire and search out commodities, and all advantages of trade; or rather, the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings, that the king might not be defrauded of his rights.

Of the spice merchants, or rather, *of the merchants* in general, as that word is oft used in **Eze 27**, and elsewhere. So this and the former particular contain both the branches of the king's revenue, what he had from the land and fruits thereof, and what he had from the merchants and traders in other commodities.

Of all the kings of Arabia, to wit, of those parts of Arabia which were next to Canaan, which were either conquered by David, or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions, but many of them only

governors of cities, and the territories belonging to them, such as were formerly in Canaan, and were anciently called *kings*. *Of the country* , or, *of the land* , or, *of that land* , for there is an article in the Hebrew; i.e. either of the land of Canaan; or rather, of the land of Arabia; whereof some parts were so far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction; and part only so far that they still had kings of their own, but such as were tributaries to him.

1 Kings 10:16

For pomp and magnificence, and (as may be thought from the use of the brazen shields, 1Ki_14:27,28) to be carried before him by his guard when he went abroad.

1 Kings 10:17

Three pound, or, three hundred *shekels* , as it is expressed 2Ch_9:16.

1 Kings 10:18

Overlaid it; not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main substance of it was ivory, but some cavities were left in it which were filled with gold.

1 Kings 10:19

Round behind; made like the half of a circle.

Two lions: these and the following lions seem added, to express either the tribe from which Solomon sprung, compared to a lion, Gen_49:9; or rather, that majesty and power wherewith a prince is adorned and armed, which his subjects cannot resist; or the duty of a prince in the execution of judgment, which ought to be done with great courage and magnanimity.

1 Kings 10:20

No text from Poole on this verse.

1 Kings 10:21

Comparatively; such hyperbolical expressions being frequent, both in Scripture and other authors.

1 Kings 10:22

A navy of Tharshish; either, first, the ships of the sea, which may seem to be called Tarshish, as Psa_48:7 Isa_60:9, from an eminent

part of the sea near Judea, so called. Or rather, the ships that went to Tarshish; for Tarshish was the name of a certain place upon the sea, famous for its traffic with merchants, as it is manifest from Isa_23:6,**10 66:19** Jer_10:9 Eze_27:12; and it was a place very remote from Judea, as appears from the three years usually spent in that voyage. But whether it was Spain, where in those times there was abundance of gold and silver, as Strabo and others affirm, or some place in the Indies, it is needless to determine.

1 Kings 10:23

No text from Poole on this verse.

1 Kings 10:24

All the earth, i.e. all the kings of the earth, (as it is expressed, 2Ch_9:23) to wit, of those parts of the earth; which synecdoche is very frequent.

1 Kings 10:25

No text from Poole on this verse.

1 Kings 10:26

Solomon gathered together chariots and horsemen; like a wise prince, in deep peace providing for war.

A thousand and four hundred chariots: See Poole "1Ki_4:26".

1 Kings 10:27

Sycamore trees were vile and common. See Isa_9:10.

1 Kings 10:28

Horses and linen yarn; the two chief commodities of Egypt. See Pro_7:16 Son_1:9 Isa_3:23 Eze_27:7.

The king's merchants received the linen yarn for a price; Solomon received them from Pharaoh at a certain price agreed between them, and gave this privilege to his merchants, for a tribute to be paid to him out of it.

1 Kings 10:29

A chariot: this is not to be understood of the chariots and horses themselves, (for then all horses had been set at an equal price, which is most absurd,) but by a metonymy, for the lading of chariots and horses, which consisting of fine linen and silk, &c.,

were of great value; and the king's custom, together with the charges of the journey, amounted to these sums.

The Hittites; a people dwelling principally in the northern and eastern parts of Canaan, Jos_1:4, whom the Israelites, contrary to their duty, spared, and suffered to live among them, Jud_3:5, who afterwards, it seems, grew numerous and potent, and, it may be, they sent out colonies (after the manner of the ancient times) into some parts of Syria and Arabia and possibly these kings of the Hittites may be some of those kings of Arabia, 1Ki_10:15.

1 Kings 11:1 1 KINGS CHAPTER 11

Solomon's wives and concubines, which in his old age seduce him to idolatry, 1Ki_11:1-8. God threateneth him, 1Ki_11:9-13. His adversaries are, Hadad, who fleeth into Egypt, and is entertained there, 1Ki_11:14-22; Rezon, who reigned in Damascus, 1Ki_11:23-25; Jeroboam, to whom Ahijah foretelleth that he shall be king: Solomon seeketh his life, 1Ki_11:26-40. His acts, reign, and death. Rehoboam succeedeth him, 1Ki_11:41-43.

He loved them inordinately and lustfully, and he sinned against God's known law, both in their number, Deu_17:17, and in their quality.

1 Kings 11:2

Ye shall not go in to them, i.e. marry them. See Poole "Gen_6:4".

They will turn away your heart after their gods: possibly Solomon might think himself too wise to be drawn to idolatry by his wives, and therefore to be unconcerned in the reason of the law; and consequently free in some measure from the obligation of the law; and so, like our first parents, trusting his own fancy more than God's word, he fell dreadfully.

1 Kings 11:3

Seven hundred wives, and three hundred concubines; partly for his lust, which being indulged, becomes infinite and unsatiable; and partly from his pride, accounting this a point of honour and magnificence.

1 Kings 11:4

When Solomon was old; as having now reigned nigh thirty years, when it might have been expected that age should have cooled his lust, and experience have made him wiser and better, and when probably he was secure as to any such miscarriages; then God permitted him to fall so shamefully, that he might be to all succeeding generations an example of God's severity, and of the folly, and weakness, and wickedness of the wisest and best men, when left to themselves.

Turned away his heart after other gods, not that they changed his mind or opinion about the true God and idols, which is not credible; but that they cooled his zeal against them, obtained from him a public indulgence for their worship, and money for the making of idols, and the support of the charges of their priests and sacrifices, and possibly persuaded him sometimes in complaisance to join with them in the outward act of idol worship, or, at least, in their feasts upon their sacrifices, which was a participation of their idolatry. See *Psa_106:28* *1Co_10:20*.

1 Kings 11:5

Solomon went after Ashtoreth, in manner explained in the former verse. *Milcom* , called also *Molech* ; of which see *Lev_18:21* *2Ki_23:10*.

1 Kings 11:6

i. e. Did not worship God wholly and solely, but joined idols with him.

1 Kings 11:7

Then did Solomon build, i. e. suffer to be built, or gave money for it.

A high place, i.e. an altar upon the high place, as the manner of the heathens was: See *Poole "Num_22:41"* See *Poole "Num_23:1"*.

In the hill that is before Jerusalem, i.e. in the Mount of Olives, which was nigh unto Jerusalem, *2Sa_15:30*, and from this act was called *the mount of corruption* , *2Ki_23:13*; idolatry being often called and esteemed *a corruption* .

1 Kings 11:8

Having once given way to some few of most beloved wives, he was forced to comply with the rest.

1 Kings 11:9

From the Lord God of Israel; from the express command and from the worship of God; not that he wholly neglected God, but because God esteems all the worship of idols (though it be not exclusive of, but conjoined with his own worship) to be a forsaking of and departing from God, and oftentimes so calls it.

Which had appeared unto him, to wit, in an extraordinary and most gracious and obliging manner.

1 Kings 11:10

No text from Poole on this verse.

1 Kings 11:11

The Lord said unto Solomon; either by suggestion to his mind, or by appearance to him in a terrible manner, or by the prophet Ahijah, of whom 1Ki_11:29.

I will surely rend; I will violently take away. The word in the Hebrew is doubled, for the greater assurance of the thing.

To thy servant; to one of thy servants and subjects, which was Jeroboam, 1Ki_11:26, &c.

1 Kings 11:12

For David thy father's sake; for the respect I bear to his memory, and for my promise sake made to him, **2Sa 7**.

1 Kings 11:13

How but *one tribe* , when he had both Judah and Benjamin, 2Ch_11:12?

Ans. Either Benjamin is swallowed up in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah: or *one* , to wit, of that kingdom which he here threatens to rend away from him, i.e. of the kingdom of Israel, and that was Benjamin; one beside Judah, which was his own tribe: or but *one* , because Benjamin was not entirely his, but part of it adhered to Jeroboam, as Beth-el, 1Ki_12:29, and Ephraim, 2Ch_13:19, both which were towns of Benjamin, Jos_18:22. Or if

God promised to give one, and gave him two, I suppose that was no great injury to him.

For Jerusalem's sake; not, surely, for its merits; but because he had chosen it, as it follows, to be the seat of his temple and worship; it being God's usual method

to give to him that hath, and to continue and multiply favours to them whom he hath begun to favour.

1 Kings 11:14

No text from Poole on this verse.

1 Kings 11:15

When David was in Edom, to wit, by his army, to war against it. See 1Ch_18:12,13.

To bury the slain, to wit, the Israelites which were slain in the battle, 2Sa_8:13,14, whom he honourably interred in some certain place, to which he is said to go up for that end. And this may be mentioned as that which gave Hadad the opportunity of making his escape, whilst Joab and his men were employed in that solemnity.

After he had smitten every male in Edom; or, *and he smote* , &c., as it is in the Hebrew; which is here noted as the cause of Hadad's flight, he smote, &c. He understood what Joab had done in part, and intended further to do, even to kill all the males, and therefore fled for his life.

1 Kings 11:16

No text from Poole on this verse.

1 Kings 11:17

No text from Poole on this verse.

1 Kings 11:18

They arose out of Midian; he fled at first with an intent *to go into Egypt* , as is said, 1Ki_11:17, but took Midian, a neighbouring country, in his way, and staid there a while, possibly till he had by some of his servants tried Pharaoh's mind, and prepared the way for his reception.

Paran; another country in the road from Edom to Egypt, where he hired men to attend him, that making his entrance there something

like a prince, he might find more favour and respect from that king and people.

Appointed him victuals, and gave him land, to support himself and his train out of the profits of it.

1 Kings 11:19

God so disposing his heart, that Hadad might be a scourge to Solomon for his impieties, which God foresaw long before they were done.

1 Kings 11:20

No text from Poole on this verse.

1 Kings 11:21

Joab the captain of the host, whom he feared as much as David himself.

That I may go to mine own country; whither accordingly he came, and was there even from the beginning of Solomon's reign; where he either lived as a private person, yet secretly working for the recovery of his crown when an opportunity was offered; or rather, by the near relation which was between his wife and Solomon's; and by Pharaoh's intercession he obtained his kingdom, with condition of subjection and tribute to be paid by him to Solomon; which condition he kept till Solomon fell from God, and then it seems he began to be troublesome to him, and dangerous to his house and kingdom.

1 Kings 11:22

No text from Poole on this verse.

1 Kings 11:23

When David had defeated him: see 2Sa_10:10, &c.

Zobah; a part of Syria between Damascus and Euphrates; of which see 1Sa_14:47 2Ch_8:3 Psa_60:1.

1 Kings 11:24

Over a band, to wit, of soldiers, who fled and dispersed themselves upon that defeat, **2Sa 10**, and others who readily joined themselves with them, and lived by robbery, as many Arabians did.

They went to Damascus, when they were increased in number and strength, and took it, whilst Solomon was wallowing in luxury, and grown effeminate.

1 Kings 11:25

He was a secret enemy, watching all occasions to do them mischief cunningly and privately all that time; and when Solomon had forsaken God, and was forsaken by God, he showed himself more openly and maliciously.

Beside the mischief that Hadad did; so the sense is, this infelicity was added to the former concerning Hadad, mentioned above, 1Ki_11:14, &c. Whilst Hadad molested him in the south, Rezon threatened him in the north. But some understand this of Hadadezer, who is here called Hadad, by way of abbreviation, (which is not unusual in proper Hebrew names, as is well known,) *and that for* , or *because of* , (for the Hebrew particle *eth* is sometimes put for *el* , which oft signifies *for* , or *because of* , as Hebricians know,) *the evil which befell Hadad* , or Hadadezer, i.e. he bore a grudge against the Israelites from and ever since the slaughter that Joab made in Hadadezer's army, whereof he was a member, although he also took that occasion of making a defection from his master.

Reigned over Syria; over all that part of Syria, enlarging his empire more and more, and thereby laying a foundation for much misery to Solomon's house and kingdom.

1 Kings 11:26

i.e. Rebelled against the king; not now and immediately in the person of Solomon himself, but in his son and successor, Rehoboam.

1 Kings 11:27

No text from Poole on this verse.

1 Kings 11:28

A mighty man of valour, or, a man of great strength of body, *or courage of mind* , or both.

Industrious; ingenious, and diligent, and active, and every way fit for business and for command.

Over all the charge, i.e. the taxes and tributes which were to be gathered of the people by his power and authority.

Of the house of Joseph; either of Ephraim and Manasseh, who were jointly comprehended under this name, Jos_17:17; or of Ephraim only, who elsewhere comes under that name, as 1Ch_5:1 Psa_78:67 Eze_37:6. And it seems most probable that each tribe had a several ruler.

1 Kings 11:29

When Jeroboam went out of Jerusalem; upon some occasion, possibly to execute his charge.

They two were alone in the field; having gone aside thither for some private conference; for otherwise it is most likely that he had servants attending upon him, who, though they heard not the words, yet might see the action, and the rending of Jeroboam's coat; and thus it came to Solomon's ears, who being so acute and wise, could easily understand the thing by what he heard of the action, especially when a prophet did it.

1 Kings 11:30

No text from Poole on this verse.

1 Kings 11:31

Take thee ten pieces; whence the kingdom of Israel is oft called the kingdom of the ten tribes; by which expression it may seem that David's posterity should have one tribe reserved out of the kingdom of Israel besides that of Judah, which because of its greatness and eminency, is commonly distinguished from Israel, and that not only after the division of the two kingdoms, but even before it, as 1Sa_11:8 2Sa_5:5.

1 Kings 11:32

See Poole "1Ki_11:13"

1 Kings 11:33

They have forsaken me, i.e. the king, and his concubines, and people, who easily followed his example, but were not at all excused by it.

1 Kings 11:34

The whole kingdom, to wit, of Israel, that which I have designed for thee. Or rather, *I will not take any thing*, or part of the

kingdom . For the Hebrew phrase *lo col* , which properly signifies *not all* , or *not the whole* , doth usually signify *not any thing* , as Deu_8:9, *thou shalt not want every thing* , i.e. not any thing. So also Gen_4:15 23:6 39:23 Psa_49:17 143:2, &c. *The whole kingdom out of his hand* ; he shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it.

Because he kept my commandments and my statutes; whereby he sheweth that he doth not judge of men by some particular acts, but by their general purpose and course of life.

1 Kings 11:35

No text from Poole on this verse.

1 Kings 11:36

A light, i.e. a son and successor, to preserve his name and memory, and to give light to the people in his stead. Kings are oft called

lights, partly from their great splendour, and partly for the counsel and comfort which their people have or should have from them. Compare 2Sa_21:17 1Ki_15:4 Psa_132:17.

Alway before me; in my presence, which is in Jerusalem, and under my favour and protection.

1 Kings 11:37

I will take thee, and place thee in the throne, as it follows.

According to all that thy soul desireth; he secretly taxeth him for his ambitious and aspiring mind.

1 Kings 11:38

Build thee a sure house, i.e. firmly settle thee and thy posterity in the throne, as this or the like phrase is used, 2Sa_7:16,27; but he doth not say he would do this for ever, as is there said of David's house 1Ki_11:16.

1 Kings 11:39

For this; for this cause, which I mentioned 1Ki_11:33.

But not for ever; there shall a time come when the seed of David shall not be thus molested by the kingdom of Israel, but that kingdom shall be destroyed, and the kings of the house of David shall be uppermost, as it was in the days of Asa Hezekiah, and

Josiah. And at last the Messiah shall come, who shall unite together the broken sticks of Judah and Joseph, and rule over all the Jews and Gentiles too.

1 Kings 11:40

This might come to the ears of Solomon, either,

1. By Jeroboam himself, who might speak of this, either out of vain-glory and ostentation, or with design to prepare the people for his purpose. Or,

2. By the servants. **See Poole "1Ki_11:29"**.

Shishak king of Egypt; who was either,

1. Solomon's brother-in-law, who yet might be jealous of, him, or alienated from him, because he had taken so many other wives to his sister, as is here noted, 1Ki_11:1; or might cast a greedy eye upon the great riches and glorious things which Solomon had amassed together, and upon which, presently after Solomon's death, he laid violent hands, 2Ch_12:9. All this was known to Jeroboam, who therefore durst put himself into Shishak's protection; especially, considering how little such relations commonly signify in the affairs of princes; and withal, being made confident by God's promise of the kingdom. Or,

2. One of another line or house, to whom that crown might descend for want of issue.

1 Kings 11:41

In the public records, where the lives and actions of kings were registered from time to time. So this was only a political, but not a sacred book.

1 Kings 11:42

No text from Poole on this verse.

1 Kings 11:43

Slept with his fathers: this expression is promiscuously used concerning good and bad, and signifies only that they died as their fathers did. But hence interpreters question, whether Solomon was saved, or damned? That he was damned, some believe upon this only argument, that he died without repentance; which they gather,

1. Because his repentance is not mentioned in his history.

2. Because if he had repented, he would have abolished the monuments of idolatry which he had erected; which that he did not they gather from 2Ki_23:13, of which (God assisting) I shall speak upon that place. But to the former many things may be said:

1. We read nothing of the repentance of Adam, Noah, after his drunkenness, Lot, Samson, Asa, &c.; shall we therefore conclude they were all damned? The silence of the Scripture is a very weak argument in matters of history.

2. If he did repent, yet the silence of the Scripture about it in this history was not without wise reasons; as, among others, that his eternal condition being thus far left doubtful, his example might have the greater influence for the terror and caution of future offenders.

3. His repentance is sufficiently implied in this, (to omit divers other passages,) that after Solomon's death *the way of Solomon* is mentioned with honour, and joined with the way of David, 2Ch_11:17. But it seems to be put out of dispute by the Book of Ecclesiastes, which (by the general consent both of Jewish and Christian interpreters) was written by Solomon, and that after his fall, as is evident, not only from the unanimous testimony of the Hebrew writers, who thence conclude that he did repent, and was saved; but also from the whole strain of that book, which was written long after he had finished all his works, and after he had liberally drunk of all sorts of sensual pleasures, and sadly experienced the bitter effects of his love of women, Ecc_7:27, &c; which makes it more than probable, that as David wrote **Psa 51**, so Solomon wrote this book, as a public testimony and profession of his repentance. And this argument is so cogent, that those interpreters who are of the other opinion confess it, if Solomon did write this book after his fall, which they pretend he wrote before it; but they offer not any argument to prove it. And therefore we have reason to conclude that Solomon did repent, and was saved.

1 Kings 12:1 1 KINGS CHAPTER 12

The Israelites seek to Rehoboam for relaxation, 1Ki_12:1-5. He refusing the old men's counsel, by the advice of the young men answereth them roughly, 1Ki_12:6-15; for which ten tribes revolt; kill Adoram; and make Rehoboam to flee, 1Ki_12:16-20. He raising an army is forbidden by Shemaiah, 1Ki_12:21-24. Jeroboam, king of Israel, strengtheneth himself by cities, and by the idolatry of the two calves, 1Ki_12:25-33.

Rehoboam did not call them thither, but went thither, because the Israelites prevented him, and had generally pitched upon that place rather than upon Jerusalem; partly, because it was most convenient for all, as being in the centre of the whole kingdom; partly, because that being in the potent tribe of Ephraim, they supposed there they might use that freedom of speech which they resolved to use to get their grievances redressed; and partly, by the secret direction of Jeroboam, or his friends, who would not trust themselves in Jerusalem, and thought Shechem a fitter place to execute their design. **To make him king;** to confirm him in the kingdom, which they generally-intended to do; he being the undoubted heir of the crown, and the only son which Solomon had from so vast a number of wives.

1 Kings 12:2

Heard of it; in the Hebrew it is only *heard*, and may relate either to Solomon's death, or to the meeting which all the tribes had appointed at Shechem.

1 Kings 12:3

They sent and called him: when the people sent him word of Solomon's death, they also sent a summons for him to come to Shechem. Or as soon as he had heard the tidings of Solomon's death from others, or from common fame; presently there came a solemn message to him from the people, who desired his presence and assistance, as it seems probable, from divers motives; some, that they might translate the kingdom from Rehoboam to him; and others only for this reason, that the presence and countenance of a man of so great interest and reputation, and one that had some claim or pretence upon the kingdom, might lay the greater obligation upon Rehoboam to grant their desires of ease and relief.

1 Kings 12:4

Thy father made our yoke grievous by heavy taxes and impositions, not only for the temple and his magnificent buildings, but for the expenses of his numerous court, and of so many wives and concubines, whose luxury and idolatry must needs be very costly. And Solomon having so grossly forsaken God, it is no wonder if he oppressed the people, and made their yoke most grievous, as they speak. But here the people's perverseness is very observable, both in this, that they mention and aggravate only the grievances of the government, but take no notice of the vast benefits which they received from it; and in that, that they mind nothing but their outward pressures, and have no regard unto that abominable idolatry which he set up among them; being, it seemed, either leavened with it by his pernicious example, or grown careless and negligent of all the concerns of religion; by which, see how ripe they were for all those dreadful judgments of God which are now hastening upon them.

1 Kings 12:5

Give me that time for deliberation and advice.

1 Kings 12:6

With the old men that stood before Solomon; with Solomon's old counsellors, whom age, and experience of men and things, and converse with such a king, had made wise.

1 Kings 12:7

If thou wilt be a servant unto this people this day, by complying with their desires, and condescending to them for a season, till the troubled humours be quieted, and the opportunity they now have, and that some of them seek, for sedition be gone, and thou be better stablished in thy throne. They use this expression, as foreseeing that some would dissuade him from this course, as servile or slavish, and below the majesty of a prince.

And answer them, for that is, answer them. Thy service, say they, is not hard; it is only a few good words, which it is as easy to give as bad ones.

1 Kings 12:8

He forsook the counsel of the old men; judging it unworthy of his majesty and authority, and likely to encourage and increase the

people in their insolent demands. The young men; so called comparatively to the old men; otherwise they were near forty years old, as the following words imply.

That were grown up with him; which is added as the reason of his inclination to their counsels, because his daily converse with them, and the likeness of their age and humour to his, had engaged his affections to them, and that bribed his judgment, as it commonly doth.

1 Kings 12:9

No text from Poole on this verse.

1 Kings 12:10

Or rather, *is thicker* , and therefore stronger, and mere able to crush you, if you proceed in these mutinous demands,

than his loins, in which is the principal seat of strength. My father was young and weak, and had many enemies, when he first took the kingdom; but I am the undoubted heir; and I find the kingdom by his wise care far better settled and fortified against all enemies, foreign or domestic, than he did.

1 Kings 12:11

I will add to your yoke, i.e. make it heavier and stronger, both to punish your petulancy, and to curb and restrain you from seditious attempts.

With scorpions, i.e. with such whips as will sting you like scorpions: if you proceed in these courses, I will most severely punish you for it.

1 Kings 12:12

No text from Poole on this verse.

1 Kings 12:13

No text from Poole on this verse.

1 Kings 12:14

No text from Poole on this verse.

1 Kings 12:15

The cause was from the Lord; who gave up Rehoboam to so foolish and fatal a mistake, and alienated the people's affections

from him, and ordered all circumstances by his wise providence to that end.

1 Kings 12:16

What portion have we in David, i.e. in David's family and son? we can expect no benefit or relief from him, and therefore we renounce all commerce with him, and subjection to him. See 2Sa_20:1. They named David rather than Rehoboam, to signify, that they did renounce, not Rehoboam only, but all David's family.

The son of Jesse; so they call David in contempt: q. d. Rehoboam hath no reason to carry himself with such pride and contempt toward his people, for if we trace his original, it was as mean and obscure as many of ours. And since he abuseth his power, let us reduce him to his former obscurity.

To your tents, O Israel, i.e. let us all forsake him, and go to our own homes. there to consider, and then to meet and conclude how to provide otherwise for ourselves. *Now see to thine own use, David* , i.e. govern thy own family; for thou shalt no longer rule over us. Thus they brake out into actual rebellion against him, whom God had made their lawful sovereign; wherein, though they fulfilled God's counsel, yet they violated his authority and command. And they do again make an opprobrious mention of David, whom they should not have named without honour.

1 Kings 12:17

Which dwelt in the cities of Judah; by which phrase he principally understands the tribe of Judah; but withal, those parts and parcels of the tribes of Levi, and Simeon, and Benjamin, whose dwellings were within the confines of Judah, or intermixed with them.

1 Kings 12:18

He sent Adoram, either,

1. To pacify the people, and promise them relief, now when it was too late. But then he would not have sent a person so ungrateful to the people, as that sort of men use to be. Or rather,

2. To pursue the counsel which he had resolved upon, and to execute his office, and exact their tribute with rigour and violence, if need were.

To flee to Jerusalem, from Shechem, where it seems he yet staid, and his guards and friends with him; that being there in the midst of his kingdom, and among the seditious tribes, he might overawe them by his presence, and repress any tumults in their first rise.

1 Kings 12:19

Their revolt is called *rebellion*, and therefore was sinful, because it was contrary to God's authority, and command of subjection to David, and his seed for ever; from which the people were not freed by God's promise and grant made to Jeroboam, which was but a secret transaction, not yet sufficiently revealed to them, and was not a grant of present and actual possession; but only a promise that God would give it to him in his own time and way, which might have been done, though neither Jeroboam nor the people had used these indirect and evil courses to bring it about, as it befell David upon the same occasion. Besides, the people did not this in compliance with God's counsel, but to gratify their own passions, and get themselves a little ease.

1 Kings 12:20

That Jeroboam was come again, to wit, from Egypt, which was known before to the chief of the tribes, and to them who met at Shechem, and now was more universally known by all the people. They

sent to his tent or habitation, to which he had retired himself, as others also generally did: see above, 1Ki_12:16.

Called him unto the congregation; which was summoned by the elders of the several tribes, to take advice how to settle their affairs, which they easily agreed to do, by conferring the crown upon Jeroboam, according to God's promise made to him.

There was none, i.e. no entire tribe. See Poole "1Ki_11:13,31,32".

1 Kings 12:21

With the tribe of Benjamin, i.e. that part of it which was next to Judah, and joined with them. See Poole "1Ki_11:13".

Against the house of Israel, i.e. the families or tribes (for these words are promiscuously used one for the other) of Israel.

1 Kings 12:22

The man of God, i.e. the prophet, so called, partly to distinguish him from others of that name; see Neh_6:10 Jer_29:31; and partly to add the more weight to his words.

1 Kings 12:23

No text from Poole on this verse.

1 Kings 12:24

This thing is from me; this event is from my counsel and providence, to punish Solomon's apostacy, though they procured it by sinful means; and therefore, if you proceed, you must fight with me as well as them.

They hearkened therefore to the word of the Lord; either from conscience of their duty, or because they durst not oppose so potent an adversary.

1 Kings 12:25

Jeroboam built Shechem, i.e. he repaired, and enlarged, and fortified it; for it had been ruined long since, Jud_9:45. He might choose it as a place both auspicious, because here the foundation of his monarchy was laid; and commodious, as being near the frontiers of his kingdom.

Penuel; a place beyond Jordan; of which see Gen_32:30 Jud_8:17; to secure that part of his dominions.

1 Kings 12:26

Said in his heart, i.e. reasoned within himself: The phrase discovers the fountain of his error, that he did not consult with God, who had given him the kingdom; as in all reason, and justice, and gratitude he should have done; nor believed God's promise, 1Ki_11:38; but his own imaginations and carnal policies.

1 Kings 12:27

This in itself might seem a prudent conjecture; for this would give Rehoboam, and the priests and Levites, the sure and faithful friends of David's house, many opportunities of alienating their minds from him, and of reducing them to their former allegiance. But considering God's providence, by which the hearts of all men, and the affairs of all kings and kingdoms, are governed, and of

which he had lately seen so eminent an instance, it was a foolish as well as wicked course.

1 Kings 12:28

Made two calves of gold, in imitation of Aaron's golden calf, and of the Egyptians, from whom he was lately come. And this he the rather presumed to do, because he knew the people of Israel were generally very prone to superstition and idolatry, as their whole history showeth; and that Solomon's example and countenance given to false worships had exceedingly strengthened those inclinations; and therefore they were in a great measure prepared for such an attempt; especially when his proposition tended to their own case, and safety, and profit, which he knew was much dearer to them, as well as to himself, than their religion.

It is too much for you; too great a trouble and charge, and neither necessary nor safe for them, as things now stood.

Behold thy gods, O Israel, which brought thee up out of the land of Egypt; not as if he did himself believe, or thought to persuade the people to believe, that these calves were properly and truly that very God of Israel who brought them out of Egypt; (which was so monstrously absurd and ridiculous, that no Israelite in his right wits could believe it;) and had been so far from attaining his end, and satisfying his people, that this would have made him both hateful and contemptible to them: but his meaning was, that these images were visible representations, in and by which he designed to worship the true God of Israel; as appears, partly, from that parallel place, Exo_32:4, **See Poole "Exo_32:4"**; partly, because the priests and worshippers of the calves are said to worship Jehovah, and, upon that account, are distinguished from those belonging to Baal, 1Ki_18:21 **22:6,7**; and partly, from Jeroboam's design in this work, which was to quiet the people's minds, and remove their scruples about going to Jerusalem to worship their God in that place, as they were commanded; which he doth, by signifying to them that he did not intend any alteration in the substance of their religion, nor to draw them from the worship of the true God to the worship of Ashtoreth, or Milcom, or any of those Baals which were set up by Solomon; but to worship that selfsame God whom they worshipped in Jerusalem, even the true God, and the God of their fathers, who brought them

out of Egypt, but only to vary a circumstance; and that as they worshipped God at Jerusalem by and before one visible sign, even the ark, and the sacred cherubims there; so his subjects should worship God by another visible sign, even that of the calves, in other places: and as for the change of the place, he might suggest to them that God was present in all places where men with honest minds did call upon him; that before the temple was built, the best of kings, and prophets, and people did pray and sacrifice to God in divers high places, without any scruple, notwithstanding that restraint of God to one place, Deu_12:5, &c.; that God would dispense with them also in that matter, because going to Jerusalem was very dangerous to them at this time, and God would have mercy rather than sacrifice; and God had been pleased to dispense with his own ordinances in cases of necessity or great inconvenience, as he did with circumcision for forty years in the wilderness.

1 Kings 12:29

Which two places he chose for his people's conveniency;

Beth-el being in the southern, and

Dan in the northern parts of his kingdom.

1 Kings 12:30

A sin, i.e. a cause or occasion of great wickedness among that people; not only of idolatry, which is called *sin* by way of eminency; nor only of the worship of the calves, wherein they pretended to worship the true God; but also of the worship of Baal, and of the utter desertion of the true God, and of all sorts of impiety and abominable sins, as is manifest from the history of that kingdom; in which there was not one good king, and very few of the people who were not guilty of heinous crimes, as the prophets witness.

The people went to worship: the king's counsel and example seduced them, though it did not excuse their sin; and *they willingly walked after* this his wicked commandment, Hos_5:11.

Unto Dan; which is not here mentioned exclusively, for that they went also to Beth-el is evident from 1Ki_12:32,33, but for other reasons; either because that of Dan was first made, or best frequented, the people in those parts having been long leavened

with idolatry; see Jud_18:30; or to show the people's readiness to comply with the king's command, and their zeal for idols; that those who lived in or near Beth-el had not patience to stay till that calf was finished, but all of them were forward to go as far as Dan, which was in the utmost borders of the land, to worship an idol there, when it was thought too much for them to go to Jerusalem to worship God.

1 Kings 12:31

An house of high places, or, *an house* (i.e. houses, or chapels) *in the high places*. Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old.

Made priests of the lowest of the people; which he might do, either,

1. Because the better sort refused it, as an office below their quality. Or,

2. Because such would be satisfied with mean allowances; and so he could put into his own purse a great part of the rich possessions and revenues of the Levites, which doubtless he seized upon when they forsook him, and went to Jerusalem, 2Ch_11:13,14, which also was very necessary for his present and pressing occasions; the rather, because he durst not yet lay grievous taxes upon that people, who had newly cast off Rehoboam for that very reason. Or,

3. Because mean persons would depend upon his favour, and therefore be very pliable to his humour, and firm to his interest, and zealous to promote the worship of the calves. But the words in the Hebrew properly signify *from the ends of the people*; which is and may be translated thus, *out of all the people*; promiscuously out of every tribe; which exposition seems to be confirmed by the following words, which are added to explain these,

which were not of the sons of Levi; though they were not of the tribe of Levi. And that indeed was Jeroboam's sin; not that he chose mean persons, for some of the Levites were such; and his

sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah, 2Ch_26:18,19; but that he chose men of other tribes, contrary to God's appointment, which restrained that office to that tribe.

Not of the sons of Levi; to whom that office was confined by God's express command; but he gave the priesthood promiscuously to any person of any other tribe.

1 Kings 12:32

Either,

1. A feast of dedication, like that which was in Judah, at the dedication of the temple. Or rather,

2. The feast of tabernacles, as may be thought, 1. Because that began on the fifteenth day of the month, Lev_23:34.

2. Because he is not blamed for devising the feast, (which thereby seems to have been of God's appointment,) but only for devising the month, 1Ki_12:33; for keeping God's feast, not in God's time, which was the fifteenth day of the seventh month, and so onward, Lev_23:34; but on the fifteenth day of the eighth month. And this alteration he made, either,

1. To keep up the difference between his subjects and those of Judah, as by the differing manners, so by the distinct times of their worship. Or,

2. Lest he should seem directly to oppose the God of Israel, (who had in a special manner obliged all the people to go up to Jerusalem at that time, Deu_16:16) by requiring their attendance to celebrate the feast elsewhere at the same time. Or,

3. To engage as many persons as possibly he could to come to his feast; which they would more willingly do, when the feast at Jerusalem was past, and all the fruits of the earth were most perfectly gathered in.

On the fifteenth day of the month; and so onward till the seven days ended. He took his pattern thence, to show that he worshipped the same God, and professed the same religion for substance, which they did; howsoever he differed in circumstances, as here he did in the time.

He offered; either,

1. By his priests. Or rather,

2. By his own hands; as appears from 1Ki_13:1,4; which he did, to give the more countenance to his new-devised solemnity. Nor is this strange; for he might plausibly think, that he who by his own authority had made others priests, might much more exercise a part of that office; at least, upon an extraordinary occasion; in which case he knew David himself had done some things, which otherwise he might not do.

So did he in Beth-el, i.e. he himself did offer there in like manner, as he now had done at Dan.

Unto the calves; for they were two, 1Ki_12:29.

He placed in Beth-el the priests; as he had done at Dan, 1Ki_12:31.

1 Kings 12:33

Which he had devised of his own heart; which he appointed without any warrant from God, which was superstition. Compare Jer_7:31.

1 Kings 13:1 1 KINGS CHAPTER 13

A prophet of Judah prophesieth against the altar at Beth-el: Jeroboam offering him violence, his hand withereth; and, at the prayer of the prophet, is restored, 1Ki_13:1-6. He refusing the king's entertainment, departeth from Beth-el, 1Ki_13:7-10. An old prophet seducing him, bringeth him back, 1Ki_13:11-19. He is for it reprov'd of God by the old prophet; and is slain by a lion; and buried by the old prophet; who confirmeth his prophecy, 1Ki_13:20-32. Jeroboam's obstinacy, 1Ki_13:33,34.

A man of God; a holy prophet. **By the word of the Lord;** by Divine inspiration and command.

1 Kings 13:2

He cried against the altar; and consequently, against all that worship, which is oft signified by the name of the *altar*. See Isa_19:19 1Co_9:13 Heb_7:13 **13:10.** *O altar, altar*; he directs his speech to the altar, partly because the following signs were

wrought upon it, and partly to signify that Jeroboam would no more regard his words than the altar did, and yet they should take effect.

A child shall be born unto the house of David, Josiah by name; which being done above three hundred years after this prophecy, plainly shows the absolute certainty of God's providence and foreknowledge, even in the most contingent things. For this was in itself uncertain, and wholly depended upon man's will, both as to the having of a child, and as to the giving it this name. Therefore God can certainly and effectually overrule man's will which way he pleaseth; or else it was possible that this prediction should have been false, which is blasphemous to imagine.

Upon thee shall he offer the priests; synecdoehically, the bones of the priests, 2Ki_23:15,16, whereby the altar should be defiled.

1 Kings 13:3

He gave a sign the same day, i. e. he then wrought a miracle, to assure them of the truth of his prophecy.

1 Kings 13:4

He put forth his hand, to point out the man whom he would have the people lay hands on, and to stir them up to do so.

From the altar; where it was employed in offering something upon it. *Dried up* , or *withered* ; the muscles and sinews, the instruments of motion, were shrunk up. This God did, partly, to chastise Jeroboam for offering violence to the Lord's prophet; partly, to secure the prophet against further violence; and partly, that in this example God might show how highly he resents the injuries done to his ministers in and for the faithful discharge of their office.

1 Kings 13:5

No text from Poole on this verse.

1 Kings 13:6

The king answered, i.e. spoke, as that word is oft used in both Testaments.

Entreat now the face of the Lord thy God, who by his zeal for time hath manifested himself to be thy God and Friend in a singular manner; and therefore will hear thy prayers for me,

though he will not regard mine, because I have forsaken him and his worship.

The man of God besought the Lord, to assure Jeroboam that what he had said was not from ill-will to him, and that he heartily desired his reformation, not his ruin.

The king's hand was restored again; partly, to assure him that the stroke was from God; partly, because he repented of that violence which he intended against the prophet, for which God inflicted it; and partly, that the goodness of God to him might have led him to repentance; or if he continued impenitent, leave him without all excuse.

1 Kings 13:7

Horrid stupidity! He desires to requite the instrument, but takes no notice of the chief cause and author of this great and wonderful mercy, which was God.

1 Kings 13:8

No text from Poole on this verse.

1 Kings 13:9

My refusal of thy favour is not from any contempt or hatred of thy person, but in obedience to the just command of my God, who hath forbidden me all further converse or communication with thee.

Eat no bread, nor drink water, to wit, in that place, or with that people; whereby God declares how detestable they were in God's eyes; not because their idolatry was so bad as that of the heathens, but because they were vile apostates from the true God, and embraced this idolworship against the light of their own consciences, merely to comply with the king's humour and command; and because their vicinity and relation to the tribe of Judah made this more dangerous, as to their infection by it.

Nor turn again by the same way that thou camest; that by thy avoiding the way that led thee to Beth-el as execrable, although thou wentest by my special command, thou mightest teach all others how much they should abhor that way, and all thoughts of going to that place, or to such people, upon any trivial and unnecessary occasion.

1 Kings 13:10

No text from Poole on this verse.

1 Kings 13:11

An old prophet; a prophet of the Lord; one to whom and by whom God did sometimes impart his mind, as is manifest from 1Ki_13:20,21, and one first had a respect to the Lord's holy prophets, and gave credit to their predictions; all which the following relation shows: but whether he was a holy and good man may justly be doubted, seeing all those qualifications might meet in a vicious man, to and by whom he may reveal some part of his mind, as he did to Balaam, **Num 23**, &c., and in such his other qualities are sometimes found; and we find him in a downright and premeditated lie, and that without any great temptation to it, 1Ki_13:18. And albeit a holy prophet might possibly have continued in the kingdom of Israel, he would never have gone from his own habitation to dwell at Beth-el, the chief seat of idolatry, unless with design to preach against it; which it is evident he did not; his sons seem to have been present at, and to have joined with others in that idolatrous worship, 1Ki_13:11, and that not without their father's connivance. *In Beth-el* ; for thither he came to dwell, probably expecting some great advantages from Jeroboam; but he came out of Samaria, 2Ki_23:18, where he either was born, and had lived before; or his usual dwelling was at Beth-el, but had lately been at Samaria, and was now returned to Beth-el.

His sons came; who probably were eye and ear witnesses of what had passed.

1 Kings 13:12

No text from Poole on this verse.

1 Kings 13:13

No text from Poole on this verse.

1 Kings 13:14

Sitting under an oak; being faint and weary with his journey, and possibly with the heat, which makes him choose this shady place; and especially with hunger and thirst, 1Ki_13:9. And he might easily guess that this was the old prophet, by his age and carriage,

and, it may be, by his prophetic mantle, and by the character which his sons had given him.

1 Kings 13:15

No text from Poole on this verse.

1 Kings 13:16

i.e. In Beth-el, where thou desirest me to do it.

1 Kings 13:17

No text from Poole on this verse.

1 Kings 13:18

Not with evil design against him, but out of curiosity to know all the truth and circumstances from his own mouth, and to express his kindness to him, and to relieve his pressing hunger; whereby possibly he thought to please God, and to compensate for his miscarriages. But his sin was great; for he did not only tell a premeditated lie, but also made God a liar, and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

1 Kings 13:19

No text from Poole on this verse.

1 Kings 13:20

As they sat at the table; there the prophet meets with a severe judgment, where he was pleasing himself with this seasonable refreshment.

The word of the Lord came by secret instinct into his mind, as sometimes God spake to Moses and other prophets when they were in company with others.

Unto the prophet that brought him back; so he makes this prophet publicly to call himself liar, and to pronounce a terrible sentence against him, to whom he professed so much kindness. Indeed the Hebrew words are ambiguous, and by others rendered thus, *to the prophet whom he had brought back* which agrees very well with the Hebrew phrase, and may seem to be the best translation, by comparing 1Ki_13:23, where the very same phrase is so rendered; and 1Ki_13:26, where this message is said to be *spoken* to him. But these arguments are not cogent; not that from 1Ki_13:23, because it is a common thing for the same phrase in

divers verses, and sometimes in one and the same verse, to be diversely used; nor that from 1Ki_13:27, for that may be rendered *concerning him* . And therefore our translation is better, as is manifest from 1Ki_13:21.

1 Kings 13:21

He cried with a loud voice, the effect of his passion, both for his own guilt and shame, and for the prophet's approaching misery, and his unhappy influence both in procuring and in denouncing of it.

The mouth, i.e. the word of command coming out of his mouth; a metonymy of the cause for the effect.

1 Kings 13:22

i.e. Thou shalt not die a natural, but a violent death; and that in this journey, before thou returnest to thy native habitation; and thy carcass shall not be buried in the proper sepulchre; which was esteemed a kind of curse, and a note of infamy; as the contrary was reckoned an honour and blessing. See 1Ki_14:13 Isa_14:19, **20 Jer 22:19 26:23**.

1 Kings 13:23

That he might sooner come to his home, and, if possible, escape the judgment threatened. But it is observable, he doth not accompany him; his guilty conscience making him to expect and fear to be involved in the same judgment with him.

1 Kings 13:24

A lion met him; for there were many lions in Judea, and this was brought hither by God's special providence.

Why doth God punish a good man so severely for so small an offence?

Ans. First, His sin was not small, for it was a gross disobedience to a positive command.

Object. But he supposed, and was told by another prophet, that God had repealed his command, and so was deceived.

Ans. First, He had no sufficient discharge from the former command; for he neither was assured that the old man was a prophet, nor that the message he delivered was from God; but had

reason to suspect the contrary, or at least to inquire the mind of God in this doubtful point, which he grossly neglected to do, and willingly believed the message, because it suited with his own inclination and necessity. Add to this, that he being a prophet was obliged to the greater exactness in obedience to all God's precepts; and therefore this sin was much greater in him than in another, because hereby God was dishonoured, and the authority and success of his message blasted, and Jeroboam and the idolatrous Israelites hardened in their wicked courses, for the prevention whereof it was necessary that God should exercise severity towards him.

Ans. Secondly, As his sin was not so small, so his punishment was not so great, as may be imagined. For as to his outward man, his bodily death (which was a debt that he owed to God and nature) in this way was not so painful and terrible as many other kinds of death; and as to his soul, God, by giving him a gracious admonition both of his sin and danger, 1Ki_13:21,22, awakened him to true repentance, which doubtless he practised, and so was prepared for his death, and by this sudden death freed from all the miseries of an evil time and world, and speedily let into eternal glory.

Ans. Thirdly, As the world and all men in it were made for God's glory, and all their lives and deaths ought to be laid out in his service; so it cannot seem strange nor harsh if God should bring his deserved death upon him in this manner, for the accomplishment of his own glorious designs, as to vindicate his own honour and justice from the imputation of partiality; to assure the truth of his predictions, and thereby provoke Jeroboam and his idolatrous followers to repentance; to justify himself in all his dreadful judgments which he intended to inflict upon Jeroboam's house, and the whole kingdom of Israel, for their cursed apostacy; and to warn all succeeding sinners not rashly to venture upon small sins, and especially to take heed of greater sins, for which they might expect far sorer punishments.

His carcass was cast in the way; his life and soul being gone, his dead body falls to the ground, and lies there.

The lion also stood by the carcass: See Poole "1Ki_13:28".

1 Kings 13:25

No text from Poole on this verse.

1 Kings 13:26

Or rather,

concerning him; for so the particle *lamed* is oft used, as Gen_10:13 Psa_3:2 **91:11**, compared with Mat_4:6. **See Poole "1Ki_13:20".**

1 Kings 13:27

Being secure as to himself, because so many others had been there without any harm; and because he perceived the prophet's death was a judgment of God, and that for special reasons.

1 Kings 13:28

Here was a concurrence of miracles: That the ass did not run away from the lion, according to his nature and custom, but boldly stood still, as reserving himself for the carrying of the prophet to his burial; that the lion did not devour its prey, as the manner is; nor yet go away when he had done his work which he was sent for, but stood still; partly, to preserve the carcass of the prophet from other wild beasts or fowls, which would quickly have eaten it; partly, as an evidence that the prophet's death was not casual, nor the effect of a lion's hungry and ravenous disposition, but of God's singular and just judgment; and consequently, that this prediction was Divine, and should be infallibly accomplished in its proper time; and partly, as a token of God's favour to the deceased prophet, of whose very carcass he took such special care; thereby signifying, that although for wise and just reasons he thought fit to take away his life, yet his remains were precious to him, and his soul did live in his sight.

1 Kings 13:29

No text from Poole on this verse.

1 Kings 13:30

So that threatening, 1Ki_13:22, was fulfilled; and withal, the memory of his prophecy was revived and preserved among them, and his very carcass resting there might be a witness of their madness and desperate wickedness, in continuing their abominable idolatry after such an assurance of the dreadful effects of it.

They mourned over him; the old prophet, and his sons, and others, whom common humanity taught to lament the untimely death of so worthy a person.

Alas, my brother! was a usual form of expression in funeral lamentations. See Jer_22:18.

1 Kings 13:31

That I may be secured from that judgment threatened 1Ki_13:2.

1 Kings 13:32

Of Samaria, i.e. of the kingdom of Samaria, as it was called, though not when this fact was done, yet before these books were written. Samaria was properly the name of one city, 1Ki_20:1; but from hence the whole kingdom of Israel was so called, Jer_31:5 Hos_7:1 Hos_8:5 Amo_3:9; and the king of Israel is called the king of Samaria, 2Ki_1:3 Hos_10:7; and (as here) we read of the cities of Samaria, Ezr_4:10.

1 Kings 13:33

After this thing, i.e. after all these things; the singular number put for the plural; after so many, and evident, and successive miracles; which is noted to aggravate his infidelity and apostacy.

Made again of the lowest of the people priests; he abated not so much as a circumstance in his idolatrous worship.

Whosoever would; without any respect to tribe or family, or integrity of body, or mind, or life; all which were to be regarded in the priesthood.

He consecrated him, Heb. *he filled his hand* ; of which phrase see Exo_28:41 **29:9,33.**

1 Kings 13:34

This thing became sin; either an occasion of sin, and means of hardening all his posterity in their idolatry; or, a *punishment* , for so the word *sin* is oft used. This his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family.

1 Kings 14:1 1 KINGS CHAPTER 14

Jeroboam sendeth his wife disguised, and with presents, to the prophet Ahijah at Shiloh, to inquire concerning his son, who was

sick, 1Ki_14:1-4. He, forewarned by God, denounceth his ruin because of idolatry; and the death of his child; and the destruction of Israel, 1Ki_14:5-16. His son dieth, and is buried; and he likewise: Nadab his son succeedeth, 1Ki_14:17-20. Rehoboam and Judah sin against the Lord, 1Ki_4:21-24. Shishak king of Egypt spoileth Jerusalem, 1Ki_14:25-28. He dieth, and Abijah his son succeedeth, 1Ki_14:29-31.

Either, first, Presently after the things described in the former chapter; which though related in the beginning of his reign, yet might be done a good while after it, and so Ahijah the prophet might be very old, as he is described to be, 1Ki_14:4. Or, secondly, Many years after it, i.e. whilst Jeroboam persisted in his former course; for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan_12:1 Mat_4:1. Abijah fell sick, by the stroke of God, to punish Jeroboam's rebellion against God.

1 Kings 14:2

Jeroboam said to his wife; partly, because he would trust none else with this secret; partly, because she might, without suspicion, inquire concerning her own child; and partly, because she would inquire most exactly and diligently, and faithfully acquaint him with the whole truth.

Disguise thyself; change thy habit and voice, and go like a private and obscure person.

That thou be not known to be the wife of Jeroboam: this caution proceeded, first, From the pride of his heart, which made him loth to confess his folly in worshipping such ignorant and helpless idols, and to give glory to the God whom he had forsaken. Secondly, From jealousy and suspicion, lest the prophet knowing this, should either give her no answer, or make it worse than indeed it was. Thirdly, From policy, lest his people should by his example be drawn to forsake the senseless calves, and to return to the God of Judah, whom they had rashly forsaken.

1 Kings 14:3

A cruse of honey; a present, after the manner, Jud_13:17 1Sa_9:7,8 2Ki_5:15 8:8; but mean, as became an ordinary country woman, which she personated.

And go to him, to inquire the event of this sickness, as the following words imply.

1 Kings 14:4

Or, *stood still* , or *were grown stiff* ; the nerves, by which the eyes and eye-lids are moved, being contracted and withered.

1 Kings 14:5

No text from Poole on this verse.

1 Kings 14:6

By this discovery he both reproves their folly, who thought to conceal themselves or their designs from that God from whom they expected and desired the discovery of the most secret things; and withal gives her assurance of the truth and certainty of that message which he was to deliver.

1 Kings 14:7

They were God's people when Jeroboam was first set over them.

1 Kings 14:8

As my servant David; who though he fell into some sins, yet, first, he constantly persevered in the true worship of God, from which thou art revolted; secondly, he heartily repented of and turned from all his sins, whereas thou art obstinate and incorrigible.

1 Kings 14:9

Above all that were before thee; above all the former kings of my people, as Saul, and Solomon, and Rehoboam.

Other gods, and molten images, or *other gods* , to wit, (for so and oft signifies among the Hebrews, as hath been formerly noted,)

molten images, namely, the golden calves; which he calls others gods, not as if the Israelites esteemed the calves made of their own gold to be *gods* indeed, which it is incredible should find belief with any man in his wits, especially with the whole body of the Israelites, who knew that the ark and cherubims, though made by God's special direction, were not gods, but only pledges of God's presence, &c.; nor as if they thought them to be

other gods in a strict and proper sense; for it is apparent that they still pretended to worship the God of their fathers, as the Jews at Jerusalem did, though in a differing manner: but only because God rejected their whole worship; and howsoever they called or accounted it, he reckoned it a manifest defection from him, and a betaking of themselves to *other gods* , or *devils* , as they are called, 2Ch_11:15, by whose instigation they were led to such idolatrous practices, and whom alone they served and worshipped therein, whatsoever pretences they had to the contrary.

To provoke me to anger, i.e. whereby thou didst provoke me; for otherwise this was not Jeroboam's design in it, but only to establish himself in the throne.

Cast me behind thy back; despised, and disregarded, and forsaken me, and my commands, and my worship, as we do things which we cast behind our backs.

1 Kings 14:10

See Poole "1Sa_25:22".

Him that is shut up and left; those who had escaped the fury of their enemies invading them, either because they were shut up in caves, or castles, or strong towns; or because they were left, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction. **See Poole "Deu_32:26"**.

As a man taketh away dung; which they remove as a loathsome thing out of their houses, and that thoroughly and universally.

1 Kings 14:11

So both sorts shall die unburied.

1 Kings 14:12

Presently upon thy entrance into the city; when thou art gone but a little way in it, even as far as to the threshold of the king's door, 1Ki_14:17, which possibly was near the gates of the city. And by the event of this branch judge of the truth of the rest of my prophecy.

1 Kings 14:13

All Israel shall mourn for him; either, first, for the loss of so worthy and hopeful a person; or, secondly, for the sad calamities

which should follow his death, which possibly his moderation, and wisdom, and virtue might have prevented, whereof his death was a certain presage and evidence. So they should mourn, not simply for him, but for their own loss in him.

Shall come to the grave; shall have the honour of burial, denied to the rest, 1Ki_14:11.

Some good thing toward the Lord God of Israel; some pious inclinations and intentions of taking away the calves, or of permitting or obliging his people to go up to Jerusalem to worship, if God gave him life and authority to do it, and of trusting God with his kingdom in that case.

In the house of Jeroboam; which is added for his greater commendation; he was good in the midst of so many temptations and wicked examples; a good branch of a bad stock.

1 Kings 14:14

Baasha, 1Ki_15:28.

Who shall cut off the house of Jeroboam that day; when he is so raised; in the very beginning of his reign, 1Ki_15:29.

But what? but what do I say, *he shall raise* , as it were a thing to be done at a great distance of time? he hath already raised him in some sort; the man is now in being, if not in power, who shall do this; this judgment shall be shortly executed.

1 Kings 14:15

The Lord shall smite Israel, because they obeyed Jeroboam's wicked command of worshipping the calves, and that willingly, Hos_5:11.

As a reed is shaken in the water; easily and variously, hither and thither, with every wind; so shall the kingdom and people of Israel be always in an unquiet and unsettled posture, tossed to and fro by foreign invasions and civil wars, by opposite kings and factions, and by the dissensions of the people. See 2Ki_17:18.

Beyond the river, to wit, Euphrates, oft so called by way of eminency, as Gen_15:18 **31:21** 1Ki_4:21,24. This was accomplished in part, 2Ki_15:29, and more fully 2Ki_17:6.

Because they have made their groves, for the worship of their idols, Exo_34:13 Deu_16:21. God having before condemned the making and worshipping of the calves, by which they designed or pretended to worship the true God; he now takes notice that they were not contented with the calves, but (as it is the nature of idolatry, and all sin, to proceed from evil to worse) were many of them fallen into another and a worse kind of idolatry, even their worship of the heathenish Baals, which they commonly exercised in groves. **See Poole "1Ki_18:19"**.

1 Kings 14:16

To wit, by his invention, and making of the occasion of their sin, the calves; by his example, by encouraging those, and only those, that worshipped the calves; and by his authority, requiring and compelling them to do it. This is mentioned as a monstrous aggravation of his wickedness, that he was not content with his own sin, but was the great author and chief cause of drawing others into sin, and of corrupting and undoing the whole kingdom; which therefore God would never forgive him, nor forget him, but upon all occasions mentions him with this eternal brand of infamy upon him.

1 Kings 14:17

Tirzah; an ancient and royal city, Jos_12:24, in a pleasant place, Son_6:4, where the kings of Israel had a palace, 1Ki_15:33 **16:6,8,15,23**; whither Jeroboam was removed from Shechem, either for his pleasure, or for his son's recovery, by the healthfulness of the place.

To the threshold of the door, to wit, of the king's house, which probably was upon or by the wall of the city, and near the gate, which was the place of judicature. See 1Ki_14:12.

1 Kings 14:18

No text from Poole on this verse.

1 Kings 14:19

Heb. **in the book of the words or things of the days**, & c. By which you are not to understand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which

the sacred penman, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour, and men's edification.

1 Kings 14:20

So he lived till Asa's second year, 1Ki_15:25.

He slept with his fathers; either, first, He was buried with his ancestors. But their sepulchre seems to be too mean and improper for a great king; and kings used to be buried in peculiar sepulchres. Or, secondly, He died, as his fathers did.

1 Kings 14:21

Rehoboam was forty and one years old; therefore he was born a year before Solomon was king, as appears from 1Ki_11:42. This is noted as an aggravation of Rehoboam's folly, that he was old enough to have been wiser.

An Ammonitess; a people cursed by God, and shut out of the congregation of his people for ever, Deu_23:3 Neh_13:1. This is observed as one cause both of God's displeasure in punishing Solomon with such a son, and of Rehoboam's apostacy after his three first years, 2Ch_11:17.

1 Kings 14:22

Judah did evil, after a little time, 2Ch_11:17.

1 Kings 14:23

They also built them high places; they followed the example of the Israelites, although they were better instructed, and had the temple in their kingdom, and liberty of access to it, which was denied to the Israelites; and the privilege of worshipping God in his own way, and the counsels, and sermons, and examples of the priests and Levites to and stablish them, and the dreadful example of Israel's horrid apostacy to caution and terrify them. The building of high places was unlawful, and now especially when the temple was built, and ready to receive them; unnecessary, and therefore expressed a greater contempt of God and his express command to the contrary.

Images and groves; not only after the manner of the heathens and Israelites, but against a direct and particular prohibition.

Under every green tree: the people were universally corrupted; which is a prodigious sin, all things considered, and is a clear evidence of the greatness and depth of the original corruption of man's nature, which without God's grace is ready to break forth into all sorts of wickedness.

1 Kings 14:24

Sodomites, i.e. males, who prostituted their bodies to the filthy lusts of others; of whom **See Poole "Deu_23:17"**; who also did this in the worship and to the honour of their idols as also the women did, Num_25:1,2. And this might be one occasion of so great a spreading of idolatry among the lustful Israelites. And, on the other side, God doth frequently punish idolatry with corporeal uncleanness, Rom_1:21,28. See 1Ki_15:12 **22:46** 2Ki_23:7.

1 Kings 14:25

In the fifth year of king Rehoboam; presently after his and his people's apostacy, which was not till his fourth year; when the apostical Israelites enjoyed peace and some kind of prosperity, at first, for many years together; of which difference two reasons may be given: first, That Judah's sins were committed against clearer light, and more powerful means and remedies of all sorts, and therefore deserved more severe and speed judgments. Secondly, that God discovered more love to Judah in chastising them speedily, that so they might be humbled, and reformed, and so graciously preserved, as it happened; and more anger against Israel, that he spared them, and by their impunity hardened and ripened them to that total destruction which he intended to bring upon them.

Shishak king of Egypt; of whom see 1Ki_11:40 2Ch_12:2, &c., where this history is more fully described. He is thought by many to be Solomon's brother-in-law. But how little such relations signify among princes, when their interest is concerned, all histories witness. Besides, Rehoboam was not Solomon's son by Pharaoh's daughter, and so the relation was in a manner extinct.

Came up against Jerusalem; either from ambition, and a desire to enlarge his empire; or from jealousy of Rehoboam's growing greatness; of which see **2Ch 11**; or by Jeroboam's instigation; or from a covetous desire of possessing these great treasures which

David and Solomon had left; and, above all, by God's providence, disposing his heart to this expedition for Rehoboam's punishment.

1 Kings 14:26

He took away the treasures; it is implied, that first he took the city; which may seem strange considering the great strength of that city, and how much time it took Nebuchadnezzar and Titus to take it. But, first, It might cost Shishak also some time and a long siege ere he took it, though that be not here related. Secondly, It is probable that David and Solomon, in their building and altering of this city, had more respect to state and magnificence than to its defence, as having no great cause to fear the invasion of any enemies, and being too secure in reference to their posterity, because of God's promise of the kingdom to be continued to them and to their seed for ever. And it is probable and certain, that after the division between Judah and Israel, the kings of Judah did add very much to the fortifications of this city.

1 Kings 14:27

Whereas the golden shields, as being more precious, were kept in a certain place.

1 Kings 14:28

When the king went into the house of the Lord; by which it seems the affliction had done him some good, and brought him back to the worship of God, which he had forsaken.

1 Kings 14:29

Such a book of chronicles as that mentioned above, 1Ki_14:19.

1 Kings 14:30

Not an invasive war with potent armies, which was forbidden, 1Ki_12:24, and not revived until Abijam's reign, **2Ch 13**; but a defensive war from those hostilities which by small parties and skirmishes they did to one another.

1 Kings 14:31

His mother's name was Naamah, an Ammonitess; this is repeated as a thing very observable. See Poole "1Ki_14:21".

1 Kings 15:1 1 KINGS CHAPTER 15

Abijam followeth his father's sins; God however keepeth promise: he dieth, and Asa his son succeedeth him, 1Ki_15:1-8. His good reign, 1Ki_15:9-15. Baasha wareth against him: he maketh a league with Ben-hadad, 1Ki_15:16-22. He dieth, and Jehoshaphat succeedeth him, 1Ki_15:23,24. Nadab's wicked reign: Baasha slayeth him; destroyeth his father's house, and succeeds him: his wicked reign, 1Ki_15:25-34.

Object. How can this be, when he reigned three years, 1Ki_15:2, and Asa his successor began his reign in the twentieth year of Jeroboam, 1Ki_15:9?

Ans. Parts of years are commonly called and accounted years, both in the Old and New Testament, and in profane writers. So his reign began with Jeroboam's eighteenth year, and continued his whole nineteenth year, and ended within his twentieth year, in which also Asa's reign began. And thus one and the same year may well be, as it frequently is, attributed to two several persons.

1 Kings 15:2

Three years: See Poole "1Ki_15:1".

Of Abishalom, or, of *Absalom* , as he is called, 2Ch_11:21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter, called properly *Tamar* , 2Sa_14:27, and from her royal grandmother, 2Sa_3:3 *Maachah* ; and that she is called *Michaiah* (which differs not much from *Maachah*) the daughter of *Uriel* , 2Ch_13:2, because she was first married to Uriel, as Josephus affirms, Antiq. viii. 3, and afterwards to Rehoboam. Others think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

1 Kings 15:3

In all the sins of his father; which his father lived in; either, first, Before his humiliation. Or rather, secondly, After his deliverance from Shishak, when, though he did not openly renounce the worship of God, he seems to have relapsed into his former sins; which otherwise would not have been remembered against him; as

David's name and memory is never loaded with the shame of his sins, because he truly repented of them.

1 Kings 15:4

A lamp, i.e. a son and successor to perpetuate his name and memory, which otherwise had gone into obscurity. The same phrase is used above, 1Ki_11:36 2Ki_8:19 2Ch_21:7.

To establish Jerusalem, i.e. that he might maintain that city, and temple, and worship, as a witness for God in the world against the Israelites and heathen world, who should have inquired after it, and embraced the true religion there established and set up, as a beacon upon a high hill, that all men might take notice of it.

1 Kings 15:5

Quest. How is this true, seeing David sinned in the matter of Nabal, **1Sa 25**, and Achish, **1Sa 27**, and Mephibosheth, and his indulgence to his children, Adonijah, Amnon, and Absalom, and in the numbering of the people? Answ. This and the like phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued apostacy from God, or from his ways, as the very phrase of turning aside from God, or from his commands, doth constantly imply, as appears from Exo_32:8 Deu_9:12, **16** 1Sa_8:3 Psa_78:57 Isa_44:20 1Ti_1:6 **5:15**, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out, as in the cases of Nabal and Achish; or mistakes of his judgment, which was not fully convinced of the sinfulness of such actions, as in the other cases alleged; whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptuous, and scandalous to his government and to the true religion, which he so eminently professed.

1 Kings 15:6

Which was said 1Ki_14:30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described **2Ch 13**. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may be thus rendered, Yet there

was war, &c., i.e. although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to manifest his displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

1 Kings 15:7

The chronicles of the kings of Judah; in their annals; whence they were long after this time translated into the sacred Book of Chronicles. **See Poole** "1Ki_14:19".

1 Kings 15:8

No text from Poole on this verse.

1 Kings 15:9

In or towards the end of the year. **See Poole** "1Ki_15:1".

1 Kings 15:10

i. e. His grandmother's, as appears from 1Ki_15:2, who is called his mother, as David is called Abijam's father, 1Ki_15:3, and this Asa's father, 1Ki_15:11. And so the names of father, and mother, and sons, and daughters are oft taken, both in sacred and profane authors, for grandparents and grandchildren. And his grandmother's name may be here mentioned rather than his mother's, because his mother was either an obscure person, or was long since dead, or indisposed or unwilling to take care of the education of her son, and so he was educated by the grandmother, who, though she did poison his father Abijam with her idolatrous principles, 1Ki_15:12, yet could not infect Asa, nor withhold him from prosecuting his good purposes of reforming religion; which is here remembered to his praise.

1 Kings 15:11

That which was right in the eyes of the Lord; as to the government of his kingdom and life, and the reformation and establishment of God's worship.

1 Kings 15:12

The Sodomites, of whom see 1Ki_14:24, not all of them, but those whom he could find out; but some escaped his observation and censure, as appears from 1Ki_22:46.

1 Kings 15:13

Her he removed from being queen, i.e. he took from her either the name and authority of queen-regent, which she, having been Rehoboam's wife, and Abijam's mother, took to herself during Asa's minority, and abused to the patronage of idolatry; or the dignity of the queen-mother, and those guards, or other ensigns of honour, or instruments of power, which, as such, she had enjoyed and misemployed. Otherwise,

he removed her from the queen, i.e. from his wife, that she might not be infected by her, and afterwards infect his children; which was a prudent and necessary care, for the prevention of so great and public a mischief.

An idol, Heb. *a terror, or horror* , i.e. a horrible idol; which it may be so called, either because all idols, though for a season they please, yet in the end will bring dreadful effects upon their worshippers; or because this was an idol of a more horrible or terrible shape, more abominable than ordinary, and not to be seen without horror; whether it was that filthy idol, called *Priapus* , which was commonly placed in groves or gardens; or *Pan* , or some other heathen god, to whose service she in a special manner devoted herself.

Burnt it by the brook Kidron; that when it was burnt to powder, it might be thrown into the water, and be unfit for any use. See Exo_32:20 Deu_12:3.

1 Kings 15:14

The high places were not removed.

Object. He did take these away, 2Ch_14:3.

Answ. He took away those which were devoted to the worship of idols, as is there said, he took away the altars of the strange gods, and the highplaces, to wit, where they were worshipped: but as for those high places where the true God was worshipped, he did not take them away; partly, because he thought there was no great evil in them, because they had been used by David and Solomon, and other good and wise men; and because the true God was there worshipped, and that in the manner, though not in the place, which God had appointed; and partly, because he thought the removal of them might do much more hurt than their continuance, to wit, by

occasioning the total neglect of God's worship by many of the people, who either could not, or through want of competent faith and zeal would not, go up to Jerusalem to worship, now especially, when the Israelites, their near neighbours, formerly their friends, were become their enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their males were gone up to Jerusalem; and partly, because the people were so obstinately bent towards them, that it was, or at least seemed to him, impossible to remove them without great offence, or such commotions as were highly dangerous to that church and state.

Asa's heart was perfect with the Lord, i.e. he did sincerely and constantly adhere to the worship and service of God. Though he could not hinder the people from using the high places, yet he did entirely devote himself to the worship of God in the manner and place prescribed by God.

1 Kings 15:15

Which his father had dedicated, Abijam, to wit, when he was in distress, and going to fight with Jeroboam, **2Ch 13** though afterwards he did not perform his vows, nor bring in what he had devoted; whether because he was prevented by death, or because he afterwards relapsed to idolatry, as may seem probable from the 12th verse of this chapter.

1 Kings 15:16

So long as they two lived and reigned together; which is not so to be understood, as if there were a solemn and declared war continuing all that time, (for Asa was quiet in a great measure for his first ten years, **2Ch_14:1**, till the Israelites had recovered themselves from that dreadful blow given them by Abijah, **2Ch 13**, and Baasha began to reign in Asa's third year,) but so that there were many private and particular hostilities practised among them; in which sense the same phrase is used **1Ki_14:30**.

1 Kings 15:17

Baasha went up against Judah; perceiving Asa's great success, of which see **2Ch 14 2Ch 15**, and the defection of many of his own subjects to him upon that occasion, **2Ch_15:9**, he began to bestir himself, and commenceth a war against him.

Built, i.e. repaired and fortified, Ramah, a city of Benjamin; which either belonged to the kingdom of Israel, from the division, (as some other places of that tribe are supposed to have done; of which See Poole "1Ki_11:13".) or belonged to Judah, but was now invaded and taken by Baasha, and fortified.

That he might not suffer any to go out or come in to Asa king of Judah; therefore he chose this place, because it was in the way from his kingdom to Jerusalem, and, as some add, in or near the straits of the mountains, where they could easily discover and hinder all passengers that way.

1 Kings 15:18

All the silver and the gold that were left; these poor remainders, which either Shishak had left at that time, 1Ki_14:26, or Abijam, or Asa, or others, both of Israel and Judah, had dedicated; which probably was not inconsiderable, because Asa had got great spoils from Zerah, 2Ch 14, and he and his numerous and prosperous people did at this time express a great zeal for the house and worship of God.

Asa sent them to Ben-hadad; wherein he committed three great faults, amongst many others. First, He alienated things consecrated to God without necessity. Secondly, He did this out of carnal fear and distrust of that God whose power and goodness he had lately experienced. Thirdly, He did this for an ill intent, to hire him to the breach of his league and covenant with Baasha, 1Ki_15:19, and to take away part of that land which by right, and the special gift of God, belonged to the Israelites.

1 Kings 15:19

There is a league between me and thee, and between my father and thy father; whereby it appears, that albeit he was an adversary to Israel all Solomon's days, 1Ki_11:25, yet after the division of the kingdoms of Israel and Judah he was in league with both of them; either because his designs lay upon the enlargement of his empire other ways; or rather, because he thought it his wisdom and interest to leave them to themselves, to undo one another by their intestine wars, and so to prepare the way to his conquest of both; whereas his invading of either of them might have made up the breach, and forced them to unite

against their common enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity.

That he may depart from me; that being called to defend himself, he may be forced to depart from my territories.

1 Kings 15:20

The northern parts of Baasha's kingdom, which were nearest to his own kingdom of Damascus, and most remote from those parts where Baasha was now employed, which were in the most southern parts of his dominions.

1 Kings 15:21

Now the royal city of Israel. See 1Ki_14:17. There he abode to defend his own kingdoms, and durst not return to oppose Asa, lest the Syrian king should make a second and worse invasion. So Asa met with success in his ungodly course, as on the other side good men sometimes meet with disappointment in a good cause and course. So there is no judging of causes by events.

1 Kings 15:22

None was exempted; all sorts of persons were obliged to come, except those who were disabled by age, or infirmity, or absence, or by the public service of the king and kingdom in other places.

Asa built with them Geba of Benjamin, and Mizpah, i.e. repaired and strengthened them, for they were built before. See Jer_41:9.

Quest. Why did he not rather perfect the fortifications of Ramah which Baasha had begun?

Answ. Because Baasha might have returned and recovered it afterwards; and he thought it most convenient that there should be no city nor fort in that place.

1 Kings 15:23

Nevertheless; notwithstanding the great things which he had done, and the glory and prosperity which he enjoyed, he felt the effects of human infirmity, and of his own sins; of which see 2Ch_16:12,13.

1 Kings 15:24

No text from Poole on this verse.

1 Kings 15:25

Not complete, as appears from 1Ki_15:28,33.

1 Kings 15:26

i.e. In the worship of the calves which his father had made.

1 Kings 15:27

Of the house of Issachar, i.e. of the tribe, which is oft called a house, as Jud_10:9 Psa_135:20 Hos_1:7. Which belonged to the Philistines; who, taking advantage of the division between Israel and Judah, had retaken this town, which belonged to the tribe of Dan, Jos_19:44, and belonged to the Levites, Jos_21:23; upon whose departure to Judah, 2Ch_11:14, the kings of Israel seized their towns and lands to their own use, as was noted before; which made them so much concerned for this town, to besiege it both now and many years after this time, 1Ki_16:15.

1 Kings 15:28

In the third year of Asa: how this agrees with 2Ch_16:1, see in the notes there.

Did Baasha slay him; which he did, not to fulfil God's threatening, but only to advance himself; and therefore this is called murder, 1Ki_16:7.

1 Kings 15:29

Any that breathed, i.e. any of the males of that family. See Deu_20:16 Jos_10:40. According unto the saying of the Lord: so God overruled Baasha's ambition and cruelty, to fulfil his own counsel and prediction.

1 Kings 15:30

Which he made Israel sin; so that same wicked policy which he used to establish the kingdom in his family proved his and their ruin; which is very frequently the event of ungodly counsels.

1 Kings 15:31

No text from Poole on this verse.

1 Kings 15:32

No text from Poole on this verse.

1 Kings 15:33

No text from Poole on this verse.

1 Kings 15:34

No text from Poole on this verse.

1 Kings 16:1 1 KINGS CHAPTER 16

Jehu prophesieth against Baasha, 1Ki_16:1-7, Elah succeedeth him: him Zimri slayeth and succeedeth: he, besieged by Omri, burneth himself, 1Ki_16:8-20. Omri prevaieth against Tibni, and is king; buildeth Samaria; followeth the sins of Jeroboam, and dieth, 1Ki_16:21-28. Ahab his son succeedeth him: he is more wicked than his predecessors, 1Ki_16:29-33. Hiel buildeth Jericho; and Joshua's curse is fulfilled in him, 1Ki_16:34.

Jehu, a prophet, of whom see more 2Ch_19:2 **20:34**. **Hanani** also was a prophet, 2Ch_16:7.

1 Kings 16:2

Out **of the dust**; out of a low and mean estate. See 1Sa_2:8 Psa_113:7.

Quest: How is Baasha's exaltation to the kingdom ascribed to God, when he got it by treachery and cruelty? Answ. Though that way or manner of invading the kingdom was from himself, and his own wicked heart; yet the translation of the kingdom from Nadab to Baasha, simply considered, was from God, who by his decree and providence ordered it, and disposed of all occasions, and of the hearts of all the soldiers and people, so that Baasha should have opportunity of executing God's judgment upon Nadab; and such success thereupon, that he should get a present and quiet possession of the kingdom. Nay, the very act of Baasha, to wit, the killing of his master Nadab, was an act of Divine justice, foretold and appointed by God, 1Ki_14:10. And if Baasha had done this in obedience to God's command, and with a single design to execute God's vengeance threatened against him, it had been no more a sin than Jehu's act in killing his master king Jehoram, upon the same account, **2Ki 9**. But that Baasha did this merely to gratify his own pride, or covetousness, or malice, this was not from God, but from himself, and therefore is charged upon him as murder here, 1Ki_16:7.

To provoke me to anger: See Poole "1Ki_14:9".

1 Kings 16:3

No text from Poole on this verse.

1 Kings 16:4

No text from Poole on this verse.

1 Kings 16:5

No text from Poole on this verse.

1 Kings 16:6

No text from Poole on this verse.

1 Kings 16:7

By the hand of the prophet Jehu came the word of the Lord: the meaning is, the message which *came from the Lord to Jehu* , 1Ki_16:1, &c., was here delivered *by the hand* , i.e. the ministry, of *Jehu* , unto Baasha. Jehu did what God commanded him in this matter, though it was not without apparent hazard to himself.

And because he killed him, i.e. Nadab; who, though he be not expressed, yet is sufficiently understood:

1. By the manifest reference which these words have to the murder committed by Baasha, which was done upon Nadab only, 1Ki_15:28.

2. By the foregoing words,

the house of Jeroboam, i.e. his posterity, which was Nadab.

Quest . Why doth God punish him for doing God's work?

Answ . 1. Though God appointed that Jeroboam's family should be cut off, yet he did not give Baasha commission to do it, nor had declared how or by whom he would do it.

2. Baasha did this not to fulfil God's will, but his own lusts. **See Poole "1Ki_16:2".**

1 Kings 16:8

One complete, and part of the other, 1Ki_16:10, which in Scripture account is reckoned for a year. **See Poole "1Ki_15:25".**

1 Kings 16:9

Captain of half his chariots, i.e. of all his military chariots, and the men belonging to them; the chariots for carriage of necessary things being put into other and meaner hands.

As he was in Tirzah; whilst his forces were elsewhere employed, 1Ki_16:15, which gave Zimri advantage to execute his design.

1 Kings 16:10

No text from Poole on this verse.

1 Kings 16:11

Kinsfolks, Heb. *avengers* ; to whom it belonged to revenge his death: see Num_35:12.

Nor of his friends; his confidants and familiar acquaintance, such as were most likely to hinder his settlement in the throne, and to avenge their friend's quarrel.

1 Kings 16:12

i. e. Thus fulfilling God's threatening, but either without his knowledge, or merely for his own ends.

1 Kings 16:13

i.e. Idols, oft called *vanities* , as Deu_32:21 1Sa_12:21 Jer_14:22, because they are but imaginary deities, and mere *nothings* , 1Co_8:4, having nothing at all of a God in them, and nothing of power to do either good or hurt.

1 Kings 16:14

No text from Poole on this verse.

1 Kings 16:15

Which had been besieged before, 1Ki_15:27, but, it seems, was then relieved, or afterwards recovered by the Philistines, taking the advantage of the disorders and contentions which were among their enemies.

1 Kings 16:16

No text from Poole on this verse.

1 Kings 16:17

No text from Poole on this verse.

1 Kings 16:18

Burnt the king's house over him; or, *and he burnt* , &c. Either,

1. Omri burnt it over Zimri; for pronouns sometimes respect more remote nouns. Or rather,

2. Zimri, (to whom both the foregoing and following words apparently belong,) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

1 Kings 16:19

For his sins, i.e. this befell him for his sins.

Walking in the way of Jeroboam; which he might do, either before his reign, in the whole course of his life, which is justly charged upon him, because of his impenitency; or in the seven days of his reign; in which he had time enough to publish his intentions or decrees about the continuance of the worship of the calves; or to sacrifice to them for his good success, either already obtained, or further desired.

1 Kings 16:20

No text from Poole on this verse.

1 Kings 16:21

The people of Israel fell into a civil war; yet neither this nor any other of God's dreadful judgments could win them to repentance; which is an evidence of their prodigious impiety and incorrigibleness, and how ripe they were for ruin.

Half of the people followed Tibni, disdaining that the soldiers should usurp such a power over the whole kingdom.

Half followed Omri, because they approved the person, though not the manner of his election.

1 Kings 16:22

The people that followed Omri prevailed; partly because they had the army on their side; and principally by the appointment and judgment of God, giving up the Israelites to him who was much the worst, 1Ki_16:25,26.

Tibni died a violent death in the battle.

1 Kings 16:23

Began Omri to reign over Israel twelve years, i.e. and he reigned twelve years, not from this thirty-first year of Asa, for he died in his thirty-eighth year, 1Ki_16:29; but from the beginning of his reign, which was in Asa's twenty-seventh year, 1Ki_16:15,**16**. So he reigned four years in a state of war with Tibni, and eight years peaceably.

1 Kings 16:24

Built on the hill, to wit, the city; and especially, a royal palace, because that at Tirzah was burnt, 1Ki_16:18.

1 Kings 16:25

No text from Poole on this verse.

1 Kings 16:26

He walked in all the way of Jeroboam, i.e. did not only promote the worship of the calves, as Jeroboam and all his successors hitherto had done; but did also imitate all Jeroboam's other sins, which doubtless were many and great; and peradventure he added this to the rest, that together with the calves he worshipped devils, i.e. other idols of the heathens, as may be thought from 1Co_10:20, where his worship *of the devils* and of *the calves* is distinguished. Besides, though he did no more for the substance of the action than his predecessors did, yet he might justly and truly be said to do worse than they, because he did it with greater aggravations, after so many terrible examples of Divine vengeance upon the kings and people of Israel for that sin; or because he made severer laws concerning the calf-worship, whence we read *of the statutes of Omri*, Mic_6:16; or did more industriously and violently execute them, with greater despite against God, and malice against his servants.

1 Kings 16:27

No text from Poole on this verse.

1 Kings 16:28

No text from Poole on this verse.

1 Kings 16:29

No text from Poole on this verse.

1 Kings 16:30

No text from Poole on this verse.

1 Kings 16:31

As if it had been a light thing for him; as if that sin were not big enough to express his contempt of God; as if he thought it below his wit and dignity to content himself with such a vulgar fault. But the Hebrew runs thus, *Was it a light thing* , &c.? i.e. was this but a small sin, that therefore he needed to add more abominations? where the question, as is usual among the Hebrews, implies a strong denial; and intimates that this was no small sin, but a great crime, and might have satisfied his wicked mind without any additions. *Jezebel* ; a woman infamous for her idolatry, and cruelty, and sorcery, and filthiness. See 1Ki_18:4 **21:8** 2Ki_9:22 Rev_2:20.

Ethbaal, called *Ithobalus* , or *Itobalus* , in heathen writers.

King of the Zidonians; so she was of a heathenish and idolatrous race, and such whom the kings and people of Israel were expressly forbidden to marry.

Baal, i.e. the idol which the Zidonians worshipped, which is thought to be Hercules, or false gods, for this name is common to all such. And this idolatry was much worse than that of the calves; because in the calves they worshipped the true God, but in these, false gods or devils, as is evident from 1Ki_18:21.

1 Kings 16:32

No text from Poole on this verse.

1 Kings 16:33

Ahab made a grove, against God's express prohibition, Deu_7:5.

1 Kings 16:34

In his days: this is here added,

1. As a character of the time, and an instance of the truth and certainty of Divine predictions and comminations, this being fulfilled eight hundred years after it was threatened; and withal, as a warning to the Israelites, not to think themselves innocent or safe, because the judgment threatened against them by Ahijah, 1Ki_14:15, was not yet executed, though they continued in that calf-worship which he condemned; but to expect the certain

accomplishment of it in due time, if they persisted in their impenitency. Or,

2. As an evidence of the horrible corruption of his times, and of that high contempt of God which then reigned.

Hiel the Beth-elite; who lived in Beth-el, the seat and sink of idolatry, wherewith he was thoroughly leavened.

Built Jericho; a place seated in the tribe of Benjamin, but belonging to the kingdom of Israel; which place he seems to have chosen for his buildings; not so much for his own advantage as out of a contempt of the true God, and of his threatenings, which he designed to convince of falsehood by his own experience; and out of an ambitious desire to. advance his own reputation and interest thereby, by attempting that which he knew his king and queen too would be highly pleased with.

He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub; i.e. in the beginning of his building God took away his first-born, and others successively in the progress of the work, and the youngest when he finished it. And so he found by his own sad experience the truth of God's word, and how vain it was to contend with him.

Quest. Why did not God rather punish Hiel himself?

Answ. This was a terrible punishment, to see his children cut off by Divine vengeance before their time, one after another; and all this for his own folly and rashness. Compare Jer_52:10. And as for Hiel himself, possibly after he had been spared so long, that he might be an eyewitness of his sons untimely deaths, he also might be cut off, though it be not recorded, as not belonging to the prophecy here mentioned; or if not, his present impunity was his greatest misery; either as it continued his torment in the sad and lasting remembrance of his loss and misery; or as it was a mean to harden his heart so for greater judgments, to which he was reserved.

According to the word of the Lord, which he spake by Joshua; of which See Poole "Jos_6:26".

1 Kings 17:1 1 KINGS CHAPTER 17

Elijah foretelleth, Ahab that there shall be a great drought; is sent to Cherith, where the ravens feed him, 1Ki_17:1-7. He is sent to Zarephath to a widow, who feedeth him with meal and oil, which wasted not, 1Ki_17:8-16. Her son dieth, and he raiseth him, 1Ki_17:17-23. She acknowledgeth him to be a prophet, 1Ki_17:24.

Elijah was the most eminent of the prophets, Mat_17:3, who is here brought in, like Melchisedek, Gen_14:18 Heb_7:3, without any mention of his father, or mother, or beginning of his days; like a man dropped out of the clouds, and raised by God's special providence as a witness for himself in this most degenerate time and state of things; that by his zeal, and courage, and power of miracles, he might give some check to their various and abominable idolatries, and some reviving to that small number of the Lord's prophets and people who yet remained in Israel, as we shall see.

The Tishbite; so called, either from the place of his birth or habitation, or for some other reason not now known.

Of the inhabitants of Gilead; which was the land beyond Jordan. See Gen_31:21.

Said unto Ahab; having doubtless admonished him of his sin and danger before this; and now, upon his obstinacy in his wicked courses, he proceeds to declare and execute the judgment of God upon him.

As the Lord God of Israel liveth: I swear by the God of Israel, who, is the only true and living God; when the gods whom thou hast joined with him, or preferred before him, are dead and senseless idols.

Before whom I stand; either,

1. Whose minister I am, (as this phrase is oft used, as Num_3:6 Deu_10:8 17:12 18:5) not only in general, but especially in this threatening, which I now deliver in his name and authority, and not from my own imagination or passion. Or,

2. Who is now present with me, and a witness of what I say; and let him punish me severely, if I speak not the truth. **There shall not be dew nor rain:** this was a prediction, but was seconded with his prayer, that God would verify it, as it is recorded, Jam_5:17. And this prayer of his was not voluntary and malicious, but necessary, and (all things considered) truly charitable; that by this sharp and long affliction God's honour, and the truth of his word and threatenings, (which was now so horribly and universally contemned,) might be vindicated, and the Israelites (whom their present impunity and prosperity had hardened in their idolatry) might hereby be awakened to see their own wickedness, and the vanity of their calves and other idols, and their dependence upon God, and the necessity of returning to the true religion. *These years*, i.e. these following years, which were three and a half, Luk_4:25 Jam_5:17. **But according to my word**, i.e. until I shall declare that this judgment shall cease, and shall pray to God for the removal of it.

1 Kings 17:2

No text from Poole on this verse.

1 Kings 17:3

Thus God rescues him from the fury of Ahab and Jezebel, who he knew would seek to destroy him.

Quest. Why did not Ahab seize upon him immediately upon these words?

Ans. 1. This must be ascribed to God's overruling providence, who hath the hearts of all men in his hands, and hath oft protected his prophets and servants in such cases.

2. He might say this not by word of mouth, but by letter and message sent to him; as that word is sometimes used, as Exo_18:6.

1 Kings 17:4

i.e. I have decreed or appointed. Or, *I shall command*, i.e. effectually move them, by instincts and inclinations which I shall put into them, which shall be as forcible with them as a law or command is to men. God is said to command both brute creatures, as Amo_9:3 Jon_2:10, and senseless things, as Job_38:11, **12 Psa**

78:23 Isa_5:6 **45:12**, when he causeth them to do the things which he intends to effect by them.

I have commanded the ravens; which he names, and chooseth for this work; partly to succour the prophet's faith against human infirmity, by the credibility of the thing; there being many ravens in those parts, and those delighting to reside near brooks of water; and that sort of creatures being apt and accustomed to seek provisions, and to carry them away to the places of their abode; and partly to show his care and power in providing for the prophet by those creatures, which are noted for their greediness in monopolizing provision to themselves, and for their malignity and unnaturalness towards their own young; that by this strange and noble experiment he might be taught to trust God in those many and great difficulties to which he was likely to be exposed.

Object. The ravens were unclean, Lev_11:15.

Ans. They were unclean for meat, but not for the touch. But howsoever, that ceremonial law was overruled by necessity, and by the Lawgiver's dispensation.

1 Kings 17:5

No text from Poole on this verse.

1 Kings 17:6

Bread and flesh; not raw, but boiled by the ministry of some angel or man, and left in some place or places till the ravens came for it, in all which there is nothing incredible, considering the power and providence of God.

In the morning and in the evening, i.e. for dinner and supper, according to the custom. See Gen_43:25 Rth_2:14 Luk_14:12 Act_10:9,10.

1 Kings 17:7

After a while, Heb. *at the end of days*, i.e. of a year; for so the word days is oft used, as in Exo_13:10 Lev_25:29 Num_9:22 Jud_17:10 1Sa_1:3 **27:7**. And this seems to be a convenient time for the drying up of the brook, which was gradually dried up; and so this agrees well with 1Ki_18:1,

in the third year; of which See Poole "1Ki_18:1".

The brook dried up; God so ordering it, partly, for the punishment of those Israelites who lived near it, and had hitherto been refreshed by it; partly, for the trial and exercise of Elijah's faith, and to teach him to depend upon God alone, not on any creature, for his support; and partly, to show his own all-sufficiency in providing for his people.

1 Kings 17:8

No text from Poole on this verse.

1 Kings 17:9

Zarephath; a city between Tyrus and Sidon, called *Sarepta* by Luk_4:26, by Pliny, and others.

To Zidon; to the jurisdiction of that city, which therefore was inhabited by Gentiles. See Luk_4:25. And God's providing for his prophet, first by an unclean bird, and then by a Gentile, whom the Jews esteemed unclean, was a notable presage of the calling of the Gentiles, and of the rejection of the Jews.

I have commanded, i.e. appointed or provided, as before, 1Ki_17:4; for that she had as yet no revelation or command of God about it, appears from 1Ki_17:12.

1 Kings 17:10

He called to her; knowing by Divine suggestion that this was the woman designed.

1 Kings 17:11

Which he said only to try her, and to make way for what follows.

1 Kings 17:12

As the Lord thy God liveth; by which she discovers, that though she was a Gentile, yet she owned the God of Israel as the true God.

Two sticks, i.e. a few sticks, that number being oft used indefinitely for any small number, both in Scripture, as Hos_6:2, and by other authors. That we may eat it, and die; for having no more provision, we must needs perish with hunger. For though the famine was only in the land of Israel, yet the effects of it were in Tyre and Zidon, which were fed by the corn of that land. See Act_12:20. Or the same famine might be in those parts also; the

chief cause of the famine, to wit, the worship of Baal, being common to both places.

1 Kings 17:13

Make me thereof a little cake first; which he requires as a trial and exercise of her faith, and charity, and obedience, which he knew God would graciously and plentifully reward; and so this would be a great example to encourage others to the practice of the same graces upon like occasions.

1 Kings 17:14

Thus saith the Lord God of Israel, in whom I perceive thou trustest.

The barrel of meal, i.e. the meal of the barrel; an hypallage or metonymy. So

the cruse of oil, for *the oil of the cruse* .

1 Kings 17:15

She did according to the saying of Elijah; giving glory to the God of Israel, by believing his prophet.

Many days, i.e. a long time, even above two years: see 1Ki_18:1. Heb. *days* , i.e. *a full year* ; as 1Ki_17:7; namely, before the following event about her son happened, and the rest of the time of the famine after it.

1 Kings 17:16

God still creating new, as fast as the old was spent.

1 Kings 17:17

Or, *no soul* , or *life* , as this Hebrew word oft signifies, i.e. he died, as is manifest from the following verses. See also Heb_11:35.

1 Kings 17:18

What have I to do with thee? wherein have I injured or provoked thee? or, why didst thou come to sojourn in my house, (as the following words seem to explain these,) if this be the fruit of it? They are words of a troubled mind, savouring of some rashness and impatience.

Art thou come unto me? didst thou come for this end, that thou mightest severely observe my sins, and by thy prayers bring down

God's just judgment upon me for them, as thou hast for the like cause brought down this famine upon the nation?

To remembrance; either,

1. To my remembrance; that I should by this dreadful judgment be brought to the knowledge and remembrance of my sins, which have procured it. Or rather,

2. To God's remembrance; for God is oft said in Scripture to remember sins, when he punisheth them; and to forget them, when he spares the sinner. See 2Sa_16:10. Have I, instead of the blessing which I expected from thy presence, met with a curse?

1 Kings 17:19

Give me thy son *into mine arms* .

Into a loft; a private place, where he might more freely and fully pour out his soul to God, and use such gestures or methods as he thought most proper, without any offence or observation.

1 Kings 17:20

A prayer full of powerful arguments. Thou art *the Lord* , that canst revive the child; and *my God* , and therefore wilt not, do not, deny me. She is a *widow* ; add not affliction to the afflicted; deprive her not of the great support and staff of her age. She hath given me kind entertainment; let her not fare the worse for her kindness to a prophet, whereby wicked men will take occasion to reproach both her and religion.

1 Kings 17:21

He stretched himself upon the child; not as if he thought this could contribute any warmth or life to the child; but partly to express, and withal to increase, his grief for the child's death, and his desire of its reviving; that thereby his prayers might be more fervent, and consequently more prevalent with God; and partly that it might appear that this miracle, though wrought by God alone, yet was done for the sake of Elijah, and in answer to his prayers. Compare 2Ki_4:34 Joh_9:6 Act_20:10.

And cried unto the Lord: first he stretched himself, then he prayed, and that for three times successively.

Let this child's soul come into him again; by which it is evident that the soul was gone out of his body, and therefore doth subsist without it after death. Compare Gen_35:18. This was a great request; but Elijah was encouraged to make it; partly, by his zeal for God's honour, which he thought was concerned in it, and would be eclipsed by it; partly, by the experience which he had of his prevailing power with God in prayer; and partly, by a Divine impulse moving him to desire it.

1 Kings 17:22

No text from Poole on this verse.

1 Kings 17:23

No text from Poole on this verse.

1 Kings 17:24

Now by this I know; now I am assured of that concerning which I began upon this sad occasion to doubt.

That the word of the Lord in thy mouth is truth; that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion; and therefore henceforth I wholly renounce the worship of idols.

1 Kings 18:1 1 KINGS CHAPTER 18

Elijah in the extremity of famine is sent to Ahab; meeteth good Obadiah, 1Ki_18:1-7; chargeth him to certify the king of his coming: he bringeth Ahab to him, 1Ki_18:8-16. He reproveth Ahab and the congregation: by fire from heaven convinceth Baal's prophets: they are slain, 1Ki_18:17-40. Elijah by prayer obtaineth rain; runs before Ahab to Jezreel, 1Ki_18:41-46.

In the third year; either,

1. From the time when he went to hide himself by the brook Cherith; six months before which time the famine might begin, though it was not yet come to extremity. And so this being in or towards the end of the third year, it makes up these three years and six months, Jam_5:17. Or,

2. From the time of his going to Sarepta, which probably was a year after the famine began; **See Poole "1Ki_17:7"**; and so this

might be in the middle of the third year, which also makes up the three years and six months.

Show thyself unto Ahab; to acquaint him with the cause of this judgment, 1Ki_18:18, and to advise him to remove it, and upon that condition to promise him rain.

I will send rain upon the earth, according to thy word and prayer, which thou shalt make for it. Thus God takes care to maintain the honour and authority of his prophet, and in judgment remembers mercy to Israel for the sake of the holy seed yet left among them, who suffered in this common calamity.

1 Kings 18:2

Elijah went to show himself unto Ahab; wherein he shows a strong faith, and resolute obedience, and invincible courage, that he durst at God's command run into the mouth of this raging lion; which was a degree of martyrdom.

1 Kings 18:3

Which was the governor of his house; being valued by Ahab for his great prudence and fidelity, and therefore indulged as to the worship of the calves and Baal.

Obadiah feared the Lord greatly.

Quest. How could he and some other Israelites be said to fear the Lord, when they did not go up to Jerusalem to worship, as God had commanded?

Answ. Although they seem not to be wholly excusable in this neglect, because they should have preferred God's service before their worldly commodity, according to the good example of the priests and Levites, and the generality of the godly people who did so, 2Ch_11:13,16; yet because they worshipped God in spirit and truth, and performed all moral duties to God and their brethren, and abstained from idolatry, and being kept from Jerusalem by violence, they thought necessity and the apparent hazard of their lives would excuse them from ceremonial services; and God bare with their infirmity herein.

1 Kings 18:4

Prophets: this name is not only given to such as are endowed with an extraordinary spirit of prophecy, but to such ministers as

devoted themselves to the service of God in preaching, praying, praising God, and the like, as 1Sa_10:10-12; and in this place compared with 1Ki_18:22, where Elijah saith,

I only remain a prophet of the Lord, to wit, strictly so called; and Mat_10:41 1Co_12:28,29 1Co_14:29.

Fed them, with the hazard of his own life, and against the king's command; as wisely considering that no command of an earthly prince could overrule the command of the supreme Lord, the King of kings, or discharge him from those acts of piety to God, and charity to men, which God's law indispensably required.

With bread and water; either properly, which was a great kindness in those circumstances; or figuratively, i.e. with meat and drink.

1 Kings 18:5

Unto all fountains of water, and unto all brooks; about which grass was most probably to be found in that great drought.

1 Kings 18:6

Ahab went one way by himself; not daring to trust any other, Obadiah excepted, lest being bribed by such as had grass for their own use, they should not give him a true account.

1 Kings 18:7

By this profound reverence showing his great respect and love to him.

1 Kings 18:8

Tell thy lord, Ahab; whom, though a very wicked man, he owns for Obadiah's lord and king; thereby instructing him that he did well in owning him as such, and that the wickedness of kings doth not exempt their subjects from obedience to their lawful commands.

1 Kings 18:9

What have I sinned? wherein have I so offended God and thee, that thou shouldst inflict this punishment upon me, and expose me to certain ruin by this means?

1 Kings 18:10

There is no nation or kingdom, to wit, near to his own, where he could in reason think that Elijah had hid himself. Nothing is more frequent than to understand general expressions with such limitations.

He took an oath of the kingdom and nation, that they found thee not; not that he could force other kingdoms to take an oath, but that by his persuasions he prevailed with the chief persons in several kingdoms for his satisfaction to swear that they did not know of Elijah's being among them; which was not hard for him to obtain. For Ahab was a great prince, and had a great interest among the neighbouring kings, the king of Tyre was his father-in-law; the king of Moab tributary to him; Jehoshaphat his friend and relation, to whom the king of Edom was tributary. We read also of

all the kings of Arabia, and of all the kings of the Hittites, and of Syria, 1Ki_10:15,29; which as they corresponded with Solomon, so how far they might be allied to or confederate with Ahab we know not; nor what articles or agreements were between him and them, among which this might be one, that they should deliver up to one another all their fugitive or banished subjects upon demand; which might give sufficient ground for his desire or expectation of this oath.

Quest. How then could Elijah lie hid in the house of the widow of Sarepta?

Ans. That might easily be, either because she herself, or at least others, did not know particularly who he was; or because she used all possible care to conceal him, her conscience and interest both obliging her so to do; or because God secured him there.

1 Kings 18:11

No text from Poole on this verse.

1 Kings 18:12

The Spirit of the Lord; the Holy Ghost, to whom the inspiration and conduct of the prophets is commonly ascribed in Holy Scripture, as Isa_48:16 **61:1** Mat_4:1 Act_16:6,7, who might do this either immediately by his own power, or by an angel, or by a strong wind.

Shall carry thee whither I know not; such transportations of the prophets having doubtless been usual before this time, as they were after it. See 2Ki_2:16 Eze_3:12,**14 Mt 4:1 Act_8:39.**

He will slay me; either as a cursed impostor that hath deluded him with vain hopes; or rather, because I did not forthwith seize upon thee, and bring thee to him to receive punishment.

I thy servant fear the Lord from my youth: he speaks not these nor the following words in way of vain boasting, but only for his own necessary vindication and preservation, that he might move the prophet to pity and spare him, and not put him upon that hazardous action; which yet he was resolved to do, if the prophet peremptorily required it.

1 Kings 18:13

No text from Poole on this verse.

1 Kings 18:14

No text from Poole on this verse.

1 Kings 18:15

As the Lord of hosts liveth; the Lord of all the creatures, which are called God's hosts, Gen_2:1 Deu_4:19 Psa_103:21 Psa_148:2, and are all subject to his command. He mentions this title as his shield, under the protection whereof he did and durst venture to come into Ahab's presence.

1 Kings 18:16

No text from Poole on this verse.

1 Kings 18:17

Have I at last met with thee, O thou great disturber of my kingdom, the author of this famine, and of all our disquiets and calamities?

1 Kings 18:18

These calamities are not to be imputed to my passions, but thine and thy father's wickedness, which God punisheth by this means. He answered him thus boldly, because he spoke and acted in God's name, and for his honour and service, whose vassal Ahab was.

1 Kings 18:19

Now therefore send, to wit, messengers, that this controversy between thee and me may be decided, the true cause of these heavy judgments discovered and removed, that so this plague may be removed.

Gather to me all Israel, by their deputies, or heads, or representatives, that they may be witnesses of all our transactions.

Unto Mount Carmel; not that Carmel in Judah, 1Sa_15:12, but another in Issachar by the midland sea, Jos_19:26 Jer_46:18; which he chose as a very convenient place, being not far from the centre of his kingdom, to which all the tribes might conveniently resort; and at some good distance from Samaria, that Jezebel might not hinder his design; and a very high mountain, Amo_9:3, and that upon the sea, whence he might have the opportunity to discover the rain at its first approach, which he did, 1Ki_18:42, &c.

And the prophets of Baal; which were dispersed in all the parts of the kingdom.

The prophets of the groves; which attended upon those Baals or idols which were worshipped in the groves, which were near the royal city, and much valued and frequented by the king and the queen, 1Ki_15:13 **16:33** 2Ki_13:6, and therefore were maintained at the queen's charges.

1 Kings 18:20

He complied with Elijah's motion; partly, because it was so fair and reasonable, that he could not refuse it with honour, nor without the discontent of all his people, this being proposed in order to their deliverance from this terrible famine; partly, because the urgency of the present distress made him willing to try all means to remove it; partly, from a curiosity of seeing some extraordinary events; and principally, because God inclined his heart to close with it.

1 Kings 18:21

How long halt ye between two opinions? why do you not make straight paths with your feet? as the phrase is, Heb_12:13; why do you walk so lamely and unevenly, being so unsteady in your

opinions and practices, and doubting whether it is better to worship God or Baal?

If the Lord be God; whom you pretend to worship in the calves, 2Ki_10:16,31: compare Exo_32:4.

Follow him; worship him, and him only, and that in such place and manner as he hath commanded you, and not by the calves.

But if Baal; if Baal can prove himself to be the true God.

The people answered him not a word, being convinced of the reasonableness of his proposition; taught by experience that Jehovah had sent this judgment, and that Baal could not remove it, which had staggered them in their opinion about Baal; yet not daring to disown Baal, for fear of the displeasure of the king, then present.

1 Kings 18:22

I only remain, to wit, here present, publicly to own and plead the cause of God; for he opposeth himself only to Baal's four hundred and fifty prophets, because they only were present; the prophets of the groves being, it seems, not permitted by Jezebel (through her pride, or obstinacy, or care and kindness to them) to go thither. See 1Ki_22:6. As for the other prophets of the Lord, many of them were slain by Ahab or Jezebel, others banished, or hid in caves.

1 Kings 18:23

He attempts the decision of this controversy, not by God's word, which was either rejected, or despised, or grossly neglected by the generality of that people; but by a miracle, to which all that had common sense must needs submit.

Let them choose one bullock for themselves, which they judge best and fittest for their purpose.

1 Kings 18:24

That answereth by fire, i.e. that shall consume the sacrifice by fire sent from heaven; which the people knew the true God used to do, as Gen_4:4 Jud_6:21 **13:20.**

All the people; even the Baalites themselves; partly because they could not without great reproach to themselves and Baal refuse so

equal a motion; and partly because they were confident of Baal's power and divinity, having probably had some experiments of supernatural and prodigious events done in the worship of Baal by God's just and wise permission, for the hardening of that apostatical and wicked people in their idolatry; as God hath in several ages for the like reason suffered lying wonders to be wrought by the devil, whom they worshipped in and by their idols.

1 Kings 18:25

Ye are many, and I am willing to give you the precedency. This he did, partly because if he had first offered, and God had answered by fire, as he knew that he would do, Baal's priests would have been discouraged, and upon some excuse (which would easily be accepted in regard of the king's authority, and the favour which they had with the people) would have desisted from making the trial on their part; and partly because the disappointment of the priests of Baal, of which he was well assured, would notably prepare the way for the people's more diligent attention unto his words and actions, and cause them to entertain the prophet's good success with more admiration and affection; and this coming last, would leave the greater impression and relish upon their hearts. And this they accepted, because they might think, that if Baal did answer them first, which they presumed he would, the people would be so confirmed and heightened in their opinion of Baal, that they by the king's assistance might murder Elijah before he came to his experiment.

1 Kings 18:26

They took the bullock which was given them; which being chosen by them, 1Ki_18:25, was now put into their hands by those who had the beasts in their custody, till they were taken away for sacrifice.

They dressed it; cut it in pieces, and laid the parts in or upon the wood.

From morning; from the time of the morning sacrifice; which advantage Elijah suffered them to take for their sacrifice.

Upon the altar; or, *over the altar* ; which might easily be done, the altar being low, and suddenly made for the present use. Or rather, *beside* (as the Hebrew (al) oft signifies) *the altar* ; or,

before it. They used some superstitious, unusual, and disorderly gestures, either pretending to be acted by the spirit of their god, and to be in a kind of holy rage, and religious ecstasy; or in way of devotion to their god; which they might borrow from the practice of their progenitors, who, amongst other things, used dancing in God's service and presence, as Exo_15:20 **32:19** Jud_21:21 2Sa_6:14.

Which was made, Heb. *which he made* ; either, first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, 1Ki_18:31, and that it was their design, by leaping upon his altar, to overthrow it. Or rather, secondly, Ahab on their behalf; or any other person; that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

1 Kings 18:27

At noon; when they had long tried all means in vain.

Elijah mocked them; derided them and their gods, which were indeed, and had now proved themselves to be, ridiculous and contemptible things. By this example we see that all jesting is not unlawful, but only that which intrencheth upon piety and good manners. **See Poole "Eph_5:4"**.

Either he is talking, or he is pursuing, or he is in a journey; he is employed about some other business, and hath not leisure to mind you; for being a god of a small and narrow understanding, he cannot mind two things at once, and you are immodest and unreasonable to expect it from him.

1 Kings 18:28

They cried aloud; as if Elijah had spoken the truth, and their god needed rousing.

Cut themselves; mingling their own blood with their sacrifices; as knowing by experience, that nothing was more acceptable to their Baal (which was indeed the devil) than human blood, and hoping hereby to move their god to pity and help them. And this indeed was the practice of divers heathens in the worship of their false gods, as is manifest both from Scripture, as Lev_19:28 Deu_14:1 1Ki_18:28, and from the express testimonies of Plutarch, Lucian, Apuleius, and many others.

1 Kings 18:29

They prophesied, i. e. praised, and prayed unto, and worshipped their god; for so the word *prophesying* is used, 1Sa_10:10 **19:20** 1Ch_25:2,3 Mt 7:22 1Co_11:4 **14:5,6**, &c.

Of the evening sacrifice, Heb. *of the sacrifice* ; which being here opposed to the time of their offering, which was the morning, 1Ki_18:26, must needs be meant of the evening sacrifice; of which see Exo_29:39, &c.; which is called *the sacrifice* , by way of eminency, because it was more solemn, and public, and frequented than the morning sacrifice; of which divers reasons may be given. See Exo_12:6 Psa_141:2 Act_3:1.

Nor any that regarded, Heb. *there was no attention* ; either, first, Of their god, who was so far from answering, that he did not mind any of their words and actions. Or, secondly, Of the people, who were now tired out with so long attention and expectation; and therefore more readily deserted them, and approached to Elijah and his altar, at his call, 1Ki_18:30.

1 Kings 18:30

Come near unto me; come away from these impudent deceivers to me, and expect from me what satisfaction you desire.

He repaired the altar, which by the people's help was quickly done; the materials being all ready, and very slightly put together, only for the present occasion.

The altar of the Lord; which had been built there by some of their ancestors for the offering of sacrifice to the God of Israel, which was frequently done in high places, of which this was none of the least eminent ones; but being for some time neglected, it needed reparations.

That was broken down; either, first, By the priests of Baal at this time, who leaped upon it to that end; of which **See Poole** "1Ki_18:26". Or rather, secondly, By some of the Baalites, out of their enmity to the true God, whose temple, because they could not reach, they showed their malignity in destroying his altars, 1Ki_19:14.

1 Kings 18:31

This he did, partly, to renew the covenant between God and all the tribes, as Moses did, Exo_24:4; partly, to show that he prayed and acted in the name and for the service of the God of all the patriarchs, and of all the tribes of Israel, and for their good; and partly, to teach the people, that though the tribes were divided as to their civil government, they ought all to be united in the worship of the same God, and in the same religion.

Unto whom the word of the Lord came; which Jacob was graciously answered by God when he prayed to him, and was honoured with the glorious title of Israel, which noted his prevalency with God and men. And I, calling upon the same God, doubt not of a like gracious answer; and if ever you mean to have your prayers granted, you must not seek to Baal for it, who, as you now see, neither hears nor regards his most devout worshippers; but unto the God of Jacob; and if you would recover the honour which was once conferred upon Jacob, and continued a long time to his posterity, you must return to that God from whom you are revolted.

1 Kings 18:32

With the assistance of the people, who readily yielded their helping hand,

he built an altar; which, though generally forbidden, he might do, because he did it by the command and suggestion of God, who can dispense with his own laws, and upon apparent and urgent necessity, and for a work of great mercy, (to which even by God's command the ceremonial laws must give place, Hos_6:6 Mar_2:27) even for the conversion of the Israelites, whom it was impossible to bring to the altar of Jerusalem at this time.

In the name of the Lord; by the authority of God, and for his worship.

Two measures, i.e. two third parts of an ephah; which shows that the trench was of a competent largeness.

1 Kings 18:33

Fill four barrels with water; which they could quickly fetch, either from the river Kishon; or if that was dried up, from the sea; both which were at the foot of the mountain. See Jer_46:18.

Pour it on the burnt-sacrifice, and on the wood: this he did, to make the miracle more glorious, and more unquestionable, and so more successful.

1 Kings 18:34

No text from Poole on this verse.

1 Kings 18:35

No text from Poole on this verse.

1 Kings 18:36

At the time of the offering of the evening sacrifice; which time he chose, that he might unite his prayers with the prayers of the godly Jews at Jerusalem, who at that time assembled together to pray, Act_3:1.

That I have done all these things; brought this famine, gathered the people hither, and done what I have done, or am doing here. At thy word; not in compliance with my own passions, but in obedience to thy command, as thy agent and minister. For that action of shutting up heaven, and that of killing the priests of Baal, must needs expose him to great envy and reproach; which made this public vindication necessary, as it was also effectual, being witnessed from heaven.

1 Kings 18:37

That thou hast turned their heart; that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned* , &c., or, *because thou* , &c. So the particle *vau* is oft used; and the sense is, That they may know thee to be the true God, by the effects of thy Divine power, in converting their hearts, and that in so miraculous a way, and in answer to my prayers.

Back again unto thee , from whom they have revolted.

1 Kings 18:38

No text from Poole on this verse.

1 Kings 18:39

They fell on their faces, in way of acknowledgment and adoration of the true God.

He is the God; he alone; and Baal is a dull and senseless idol. And they double the words, to note their abundant satisfaction and assurance of the truth of their assertion.

1 Kings 18:40

Elijah said unto them; he takes the opportunity, whilst the people's hearts were warm with the fresh sense of this great miracle.

Elijah brought them down to the brook Kishon, that their blood might be poured into that river, and thence conveyed into the sea, and might not defile the holy land.

Slew them there.

Quest. How could Elijah do this, seeing he was but a private person?

Ans. First, he had no doubt the consent of all the heads of the people, who were there assembled; and of the king too, who durst not resist the universal torrent, and could not deny that they were impostors, and worthy of death; and probably was by the prophet assured of rain when this was done.

Ans. Secondly, As these idolatrous priests were manifestly under a sentence of death, passed upon such by the sovereign Lord of life and death, **Deu 13 Deu 17;** so Elijah had sufficient authority to execute it, as being a prophet, and an extraordinary minister of God's vengeance against sinners, now especially when the magistrate so grossly neglected his duty therein.

1 Kings 18:41

Get thee up from the river, where the king and he had been present at the slaughter of Baal's priests, to thy tent; which probably was pitched on the side of Carmel.

Eat and drink; take comfort, and refresh thyself; for neither the king nor any of the people could have any leisure to eat, being wholly intent upon the decision of the great controversy.

There is a sound of abundance of rain; the rain is as certainly and speedily coming, as if I did actually see it, or hear the noise which it makes. God's wrath is now appeased, and thou shalt have no cause to repent of this day's work.

1 Kings 18:42

Elijah went up to the top of Carmel; where he might secretly and ardently pour out his prayers unto God; and whence he might look towards the sea, and discern when the rain was coming.

Put his face between his knees; he either sat, or rather kneeled upon his knees, and then cast down his face to the ground between his knees; either in token of profound reverence and humility, or out of fervency of spirit, which oft disposeth men to uncouth gestures, which at other times, or in other men, would be ridiculous; but in them, and in that case, are usual and allowed: or, that turning away his eyes from all outward objects, he might be more intent and earnest upon his work, or pray to God without distraction.

1 Kings 18:43

Go up now, whilst I continue praying.

Look toward the sea; whence clouds and vapours usually arise. Elijah desired to have timely notice of the very first appearance and signification of rain, not out of vanity or ambition, but that Ahab and the people might know that it was obtained from Jehovah by the prophet's prayers, and thereby be confirmed in the true religion.

Go again seven times; let us not be dejected for some disappointments, but continue to wait upon God, who will answer me, and that speedily.

1 Kings 18:44

No text from Poole on this verse.

1 Kings 18:45

Not that in Judah, Jos_15:56, but another city in the border of Issachar and Manasseh, Jos_19:18.

1 Kings 18:46

The hand of the Lord was on Elijah: God gave him more than natural and ordinary strength, whereby he was enabled to outrun Ahab's chariot, and that for so many miles together.

He girded up his loins, that his garments, which were then long, might not hinder him. See 2Ki_4:29 9:1.

Ran before Ahab; partly, to show how ready he was to honour and serve the king, if he did not exalt himself above or against God; partly, that by this humble and selfdenying carriage it might appear that what he had done was not from envy, or ambition, or human passion, but only from a just zeal for God's glory; partly, that by his presence with the king, and his courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun reformation of religion; and partly, to demonstrate that he was neither ashamed of, nor afraid for, what he had done, though he knew how Jezebel would resent it, but durst venture himself in the midst of his enemies, as being confident of the Divine power and protection.

1 Kings 19:1 1 KINGS CHAPTER 19

Elijah, threatened by Jezebel, fleeth to Beer-sheba; is comforted by an angel, 1Ki_19:1-8. At Mount Horeb, complaining to God, he is strengthened by a special revelation, 1Ki_19:9-14; is sent to anoint Hazael, Jehu, and Elisha, 1Ki_19:15-18. Elisha followeth Elijah, 1Ki_19:19-21.

Ahab told Jezebel this for his vindication, and her satisfaction. **All the prophets,** to wit, of Baal; not of the groves, who were not present, as may be gathered from 1Ki_18:19, **22 22:6.**

1 Kings 19:2

Jezebel sent a messenger unto Elijah; she gives him notice of it beforehand; partly, out of the height of her spirit, as scorning to kill him secretly and surreptitiously, and resolving to make him a public sacrifice; partly, out of her impatience, till she had breathed out her rage, which she could do speedily, when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the people; partly, because she supposed that he who had the confidence to come thither, (where, it seems, she was at this time,) would still have the same confidence to stay there, and be obliged in honour to maintain his ground; and principally, from God's all-disposing providence, that so he might have an opportunity of escaping.

So let the gods do to me, and more also: so far was she from being changed by that most evident miracle, that she persists in

her former idolatry, and adds to it a mad and monstrous confidence, that in spite of God she would destroy his prophet.

1 Kings 19:3

Went for his life, i.e. to save his life; or, according to his soul, or mind; whereby it may be intimated, that he did not flee from Jezreel by the hand or direction of the Lord, by which he came thither, 1Ki_18:46, but because of his own fear and apprehension of danger; for this may seem to be an act of human frailty. For God had brought him hither, and his presence might seem very necessary here to encourage and engage the king and people to go on to destroy the priests of the groves, and to purge out idolatry; and his withdrawing, as we see, did discourage all the rest, and occasioned their return to idolatry again; and having had such a late and ample experience of God's all-sufficiency in protecting him against the king and four hundred and fifty of Baal's priests, and the current of the people incensed against him for the famine, he had little reason to fear the threats of an impotent woman, whom God could cut off in a moment. But *Elias was a man subject to like passions as we are*, Jam_5:17, which probably is said with respect to his fear and discontent, manifested here and 1Ki_19:4. And *lest he should be exalted above measure* (which was also Paul's case, 2Co_12:7) for his eminent gifts, and graces, and miraculous works, God saw fit to withdraw his grace, and to leave him to himself, that he might be sensible of his own impotency and sinfulness, and might not dare to take any part of God's honour to himself.

Which belonged to Judah; either, first, To the tribe of Judah, according to the first division; for Simeon's part, in which Beer-sheba was, was afterwards taken out of it. Or, secondly, To the kingdom of Judah.

Left his servant there; partly, that he might abide there in safety; and partly, that he should wait there till his return: partly, because he would not expose him to those perils and hardships which he expected; and partly, because he desired solitude, that he might more freely converse with God.

1 Kings 19:4

Into the wilderness; the vast wilderness of Arabia. He durst not stay in Judah, though good Jehoshaphat reigned there, because he was allied to Ahab, and was a man of an easy temper, whom Ahab might circumvent, and either by force or art seize upon Elijah.

For himself, Heb. *for his life, or his soul*, that it might be taken away from his body. Or, *with his soul*, as it is Isa_26:9, i.e. he desired it heartily or fervently. Which he did, not only for his own sake, that he might be freed from his great fears and troubles; but especially from his zeal for God's glory, which he saw was and would be dreadfully eclipsed by the relapse of the Israelites into idolatry, and by Elijah's death, if it should be procured by the hands of Jezebel, or of the worshippers of Baal; and therefore he wished to die in peace, and by the hand of God.

It is enough; I have lived long enough for thy service, and am not like to do thee any more service; neither my words nor works are like to do any good upon these unstable and incorrigible people.

I am not better than my fathers, that I should continue in life, when other prophets who have gone before me have lost their lives by Jezebel, or other persecutors.

1 Kings 19:5

No text from Poole on this verse.

1 Kings 19:6

No text from Poole on this verse.

1 Kings 19:7

i.e. Above thy strength, now especially when thou art faint, and weary, and fasting.

1 Kings 19:8

In the strength of that meat; God giving that food a far greater and more durable virtue than ordinary.

Unto Horeb: he wandered hither and thither for forty days, till at last he came to Horeb, which in the direct road was not above three or four days' journey.

1 Kings 19:9

A tacit reproof. This is not thy proper place, nor the station in which I set thee, which was in Israel, to turn that backsliding people, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadst continued there. Nor did I give thee those excellent gifts to lie idle in this wilderness, but to employ them for thy people's good, whom now thou hast deserted, and art come hither, not by my command, but through thy own fear and cowardice.

1 Kings 19:10

I have been very jealous for the Lord God of hosts; I have not been wholly wanting to my vocation, but have executed my office with zeal for God's honour and service, and with the hazard of my own life; and am fled hither, not being able to endure to see the dishonour done to thy name by their obstinate idolatry and wickedness.

Thrown down thine altars; those which were erected for thy worship in high places, which they did not destroy because they were to be abolished by thy command, **Deu 12**, but out of mere contempt and opposition against thee, and therefore they suffered the altars of Baal to stand.

I only am left, to wit, of all thy prophets, I mean, which do boldly and publicly plead thy cause; for the rest of thy prophets who are not slain hide themselves, and dare not appear to do thee any service.

They seek my life to take it away: I despair of doing them any good; for instead of receiving my testimony, they hunt for my life.

1 Kings 19:11

The Lord passed by; either, first, by his harbingers; for, as it follows, the Lord was not yet there; or, secondly, himself. And so this is a brief and general description of the thing, after which the manner of it is particularly explained.

Rent the mountains, and brake in pieces the rocks; whereby he both prepares Elijah to receive this discovery of God with greatest humility, reverence, and godly fear; and signifies his almighty and irresistible power to break the hardest hearts of the Israelites, and

to bear down all opposition that was or should be made against him in the discharge of his office.

The Lord was not in the wind; the Lord did not vouchsafe his special and gracious presence to Elijah in that wind, where he confidently expected him; which possibly was, either, first, To qualify the excessive fervour and passion of Elijah, which mixed itself with his zeal for God, and to make him more mild in his censures, and more meek and patient in waiting for the conversion of Israel; wherein he might sooner expect God's presence and blessed success, than in the storm of anger or impatience. Or, secondly, To teach him not to wonder if God did not accompany his terrible administration at Mount Carmel with the presence of his grace, to turn the hearts of the Israelites to himself, as he desired, but God for wise and just reasons saw fit to deny.

1 Kings 19:12

Wherein it is implied that God was present; which peradventure was to insinuate, that God would do his work in and for Israel in his own time, not by might or power, but by his own Spirit, Zec_4:6, which moves with a powerful, but yet with a sweet and gentle gale.

1 Kings 19:13

He wrapped his face in his mantle, through horror and dread of God's presence, being sensible that he was neither worthy nor able to endure the sight of God with open face. Compare Gen_16:13, with Exo_3:6.

Stood in the entering in of the cave; which God commanded him to do; and as he was going towards the mouth of the cave, he was affrighted and stopped in his course, by the dreadful wind, and earthquake, and fire; and when these were past, he prosecutes his journey, and goeth on to the mouth of the cave, and there stands still. Or the words may be rendered, *after* (as *vau* is elsewhere used) *he was gone out, and standing in the mouth of the cave* ; which may be mentioned as the reason why he covered his face, because now he wanted the shelter of the cave.

What doest thou here, Elijah? what before he spake by an angel, he now speaks to him again immediately.

1 Kings 19:14

No text from Poole on this verse.

1 Kings 19:15

Return on thy way, by which thou camest; for so in part lay the way from Horeb to Damascus.

Anoint Hazael to be king over Syria: *anoint* ; either, first, Figuratively, i.e. appoint or declare him king; which was done, 2Ki_8:12; for this word is oft used of them who were never anointed with oil, Psa_45:7 Isa_45:1 **41:1** Zec_4:14 Dan_9:24. Or, secondly, Properly; which might be done, though it be not related. Again, *anoint* , either by thyself, or by another; for so he anointed Jehu by Elisha, 2Ki_9:1,6.

1 Kings 19:16

The son of Nimshi, i. e. his grandson, for he was the son of Jehoshaphat, 2Ki_9:2; he constituted

Elisha prophet, by casting his mantle over him, here, 1Ki_19:19.

1 Kings 19:17

Here the order of times seems to be perverted; for Elisha was prophet before Jehu or Hazael were kings, and Hazael was king before Jehu. But that is of no moment as to the substance of the thing threatened, which is only this, that one or other of these should infallibly execute God's judgments upon the apostatical Israelites. Elisha is said to *slay* them, either because he slew those forty-two children, 2Ki_2:24, besides others whom upon like occasions he might destroy; or because he by God's appointment inflicted the famine, 2Ki_6:31; or rather, by the sword which came out of his mouth, as Isa_49:2 Rev_1:16 **19:15,21**, by his cutting prophecies and threatenings of God's judgments; the prophets being said *to pull down and to destroy* what they only declare and foretell shall be pulled down, &c. Hazael began to slay them before Jehu was king, 2Ki_8:28, though his cruelty was much increased afterward, 2Ki_10:32 **13:1-3**; and Jehu destroyed those whom Hazael did not, king Joram himself, and Ahaziah, and his forty-two brethren, 2Ki_9:24,**27 10:14**, all the near relations of wicked Ahab.

1 Kings 19:18

I have left, or, *I have reserved to myself*; I have by my grace kept from the common contagion; therefore thou art mistaken to think that thou art left alone, or that the people are universally corrupted. Or, *I will reserve*, from the slaughters last mentioned, and from Jezebel's rage.

Seven thousand; either definitely so many; or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as Lev_26:18 Psa_12:6 Mic_5:5 Zec_3:9 Luk_17:4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal; except Baal be here synecdochically put for all their idols, and the calves among others.

All the knees which have not bowed unto Baal, and every mouth which hath not kissed him, i.e. all those who have not worshipped Baal, nor professed reverence or subjection to him; which idolaters did to their idols, by bowing the knee, Rom_11:4; compare Rom_14:11 Phi_2:10, and by kissing them, or by kissing their hand with their mouth before them, and in respect to them; of which mention is made both in Scripture, as Job_31:26,27 **Ho 13:2**; compare Psa_2:12, and in Pliny, Apuleius, and other profane authors. And God chooseth these expressions here, to teach men that it is not sufficient to deny inward veneration of mind and heart to idols, unless they do also forbear all outward significations of worship or reverence to them; and that he will own none for his people that do otherwise.

1 Kings 19:19

He with the twelfth; who had twelve ploughs going, whereof eleven were managed by his servants, and the last by himself; according to the simplicity and humility of those ancient times, in which men of good worth and estate submitted themselves to the meanest employments.

Cast his mantle upon him; by that ceremony conferring upon him the office of a prophet, which God was pleased to accompany with the gifts and graces of his Spirit, wherewith he endowed and qualified him for it. The mantle was the usual habit of the prophets. See 2 Kings 1:8 Zechariah 13:4. But whether he did also anoint him is uncertain. **See Poole** "1 Kings 19:16".

1 Kings 19:20

He ran after Elijah; being powerfully moved by God's Spirit to follow Elijah, and wholly to give up himself to his affection.

And said; or, *but he said;* or, *yet he said.*

Let me kiss my father and my mother, i.e. bid them farewell, by the usual ceremony. See Genesis 29:11 Genesis 31:28 Acts 20:37.

Go back again, and take thy leave of them, as thou desirest, and then return to me again.

What have I done to thee? either, first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, secondly, To make such a change in thee, that thou shouldst be willing to forsake thy parents, and lands, and all, and desire only this liberty to go and bid them farewell, that thou mayest follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from a higher power, even from God's Spirit, which hath changed thy heart, and consecrated thee to thy prophetic office; which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

1 Kings 19:21

He returned back from him; from Elijah to his parents, whom when he had seen and kissed, he returned to the field where Elijah was.

With the instruments of the oxen, i.e. with the wood belonging to the plough, &c., to which more was added, as occasion required; but that he burned, to show his total relinquishing of his former employment.

Gave unto the people, i.e. he made thereof a feast for his servants who had been ploughing with him, and for him, and his other friends and neighbours who came to take their leave of him. Hereby he showed how willingly and joyfully he forsook all his friends, that he might serve God in that high and honourable employment.

1 Kings 20:1 1 KINGS CHAPTER 20

Ben-hadad, not content with Ahab's homage, besiegeth Samaria, 1 Kings 20:1-12. By the direction of a prophet the Syrians are twice beaten, and Ben-hadad hides himself, 1 Kings 20:13-30. The Syrians submit themselves, and Ahab maketh a covenant with Ben-hadad, 1 Kings 20:31-34. The prophet by a parable reproveth Ahab, and denounceth judgments against him 1 Kings 20:35-43.

Ben-hadad; called *Adad* by Josephus, and *Ader* by the LXX., and *Adores* by Justin; such changes of names being usual in their translations into other languages, and by other authors.

Gathered all his host together, to war against Israel; wherein his design was to amplify the conquests which his father had made, 1 Kings 15:20, but God's design was to punish Israel for their apostacy and idolatry. **Thirty and two kings;** petty kings, such as were in Canaan in Joshua's time, who indeed were no more than governors of cities or small territories. These were either subject or tributary to Ben-hadad, or hired by him.

1 Kings 20:2

No text from Poole on this verse.

1 Kings 20:3

I challenge them as my own, and accordingly expect to have them forthwith delivered into my possession, if thou expectest peace with me.

1 Kings 20:4

I do so far comply with thy demand, that I will own thee for my lord, and myself for thy vassal and tributary; and will hold my wives, and children, and estate as by thy favour, and with an acknowledgment. But it is not likely that he would deliver up his wives and children into the barbarian's hand, or that his proud and imperious wife Jezebel would permit him to do so.

1 Kings 20:5

Although I did before demand not only the dominion of thy treasures, and wives, and children, as thou mayest seem to understand me, but also the propriety and actual possession of them, wherewith I would then have been contented;

1 Kings 20:6

Yet now I will not accept of those terms, but, together with thy royal treasures, I expect all the treasures of thy servants or subjects; nor will I wait till thou deliver them to me, but I will send my servants into the city, and they shall have free liberty and power to search out and take away all which they desire, and this to prevent fraud and delay; and then I will grant thee a peace.

1 Kings 20:7

The elders of the land; whose counsel and concurrence he now desires in his distress.

See how this man seeketh mischief; though he pretended peace, and a friendly agreement upon these terms propounded, it is apparent by those additional demands that he intends nothing less than our utter ruin.

I denied him not; I granted his demands in the sense before mentioned.

1 Kings 20:8

No text from Poole on this verse.

1 Kings 20:9

This thing I may not do; if I would do it, I cannot, because my people will not suffer it.

1 Kings 20:10

If I do not assault thy city with so potent and numerous an army, that shall turn all thy city into a heap of dust, and shall be sufficient to carry it all away, though every soldier take but one handful of it: see the like boast 2 Samuel 17:13.

1 Kings 20:11

Do not triumph before the fight and victory, for the events of war are uncertain.

1 Kings 20:12

Set yourselves in array; put yourselves and engines in order to make the assault.

1 Kings 20:13

There came a prophet; who having hid himself before, now ventures to come to Ahab, having this welcome message in his mouth.

Thus saith the Lord: God, though forsaken and neglected by Ahab, prevents him with his gracious promise of help; partly that Ahab and the idolatrous Israelites might hereby be fully convinced, and won to God, or left without all excuse; and partly, that Ben-hadad's intolerable pride, and contempt of God, and of his people, might be repressed and punished; and partly, that the remnant of his prophets and people who were involved in the same calamity with the rest of the Israelites might be preserved and delivered.

Thou shalt know that I am the Lord, and not Baal, because I will deliver thee, which he cannot do.

1 Kings 20:14

By the young men of the princes of the provinces; not by old and experienced soldiers, but by those young men; either the sons of the princes and great men of the land, who were generally fled thither for safety; or their pages or servants that used to attend upon them, who are bred up delicately, and seem unfit for the business.

He answered, Thou, partly to encourage the young men to fight courageously, as being in the presence of their prince; and partly that it might appear that the victory was wholly due to God's gracious and powerful providence, and not to the valour or worthiness of the instruments.

1 Kings 20:15

All the children of Israel; either,

1. All the men; for they only went out to battle; and the rest of the men might be consumed with the sword or famine, or other judgments. Or rather,

2. All the men of war, or all that were fit to go out to war; all except those whom their age, or infirmity, or other sufficient causes excused. **Being seven thousand;** which number may possibly be noted with respect unto those seven thousand,

commended 1 Kings 19:18, for whose sakes principally God gave this deliverance.

1 Kings 20:16

They went out at noon; when they were eating, and drinking, and secure from all fear and expectation of an assault.

1 Kings 20:17

No text from Poole on this verse.

1 Kings 20:18

He bids them not fight; for he thought they needed not to strike one stroke, and that the Israelites could not stand the first brunt.

They slew every one his man, i.e. him who came to fight with him, or to seize upon him, as Ben-hadad had commanded.

The Syrians fled; being amazed at the unexpected and undaunted courage of the Israelites, and being struck with a Divine terror.

1 Kings 20:19

No text from Poole on this verse.

1 Kings 20:20

No text from Poole on this verse.

1 Kings 20:21

Went out, i.e. proceeded further in his march, and fought against them.

The horses and chariots, i.e. the men that fought from them, or belonged to them; for so horses and chariots are sometimes taken. See Poole "1Sa_13:5".

1 Kings 20:22

Mark, and see what thou doest; consider what is fit and necessary for thee to do by way of preparation, or prevention.

At the return of the year; next year about this time, when the season comes of going forth to battle; of which see 2Sa_11:1 1Ch_20:1 2Ch_36:10.

1 Kings 20:23

The servants of the king of Syria suppose that their gods were no better than the Syrian gods, (which the idolatry of the Israelites had given them too great cause to imagine,) and that there were

many gods who had each his particular charge and jurisdiction; which was the opinion of all heathen nations, that some were gods of the woods, others of the rivers, and others of the mountains; and they fancied these to be the latter, because the land of Canaan was a mountainous land, Deu_12:2; and the great temple of their god at Jerusalem stood upon a hill, and so did Samaria, where they had received their last blow: or because the Israelites did generally chose high places for the worship of their gods. It is observable that they do not impute their ill success to their negligence, and drunkenness, and bad conduct, or cowardice, of which they were really guilty; nor to the valour of the Israelites; but to a Divine power, which indeed was visible in it.

Let us fight against them in the plain; wherein there was not only superstition, but policy, because the Syrians most excelled the Israelites in horses, which are most serviceable in plain ground.

1 Kings 20:24

The kings being of softer education, and less experienced in military matters, were less fit for his service; and being many of them but mercenaries, and therefore less concerned in his good success, would be more negligent and cautious in venturing themselves for his good.

Captains, i.e. experienced soldiers of his own subjects, who will faithfully obey the commands of the general, (to which the kings would not so readily yield,) and use their utmost skill and valour for their own interest and advancement.

1 Kings 20:25

No text from Poole on this verse.

1 Kings 20:26

Not that *Aphek* in Judah, of which Jos_13:4 Jos_15:31; but that in Asher, of which Jos_19:30 Jud_1:31, nigh unto which was the great plain of Galilee. And this seems to be one of those cities which Ben-hadad's father had taken from Israel, 1Ki_20:34. Here also the Syrians might retreat, if they should be worsted.

1 Kings 20:27

Were all present, i.e. all the forces of the Israelites were here gathered together to oppose the Syrians; so if these had been conquered, all had been lost.

Went against them; being persuaded and encouraged so to do; partly to invent the mischiefs of a siege in Samaria, and the waste of all the rest of their country; and partly by the remembrance of their former success, and an expectation of the same assistance from God again.

Pitched before them; probably upon some hilly ground, where they might secure themselves, and watch for advantage against their enemies; which may be the reason why the Syrians durst not assault them before the seventh day, 1Ki_20:29.

Like two little flocks of kids, i.e. few, and weak, and heartless; being also for conveniency of fighting, and that they might seem to be more than they were, divided into two bodies.

1 Kings 20:28

Because the Syrians have said; which he knew, either by common report, strengthened by their present choice of a plain ground for the battle; or rather, by revelation from God, who discovered their secret counsels, 2Ki_6:12. I am the Lord, to wit, the universal Lord of all places, and persons, and things.

1 Kings 20:29

No text from Poole on this verse.

1 Kings 20:30

The wall, or, *the walls*, (the singular number for the plural, than which nothing more frequent,) of the city; or of some great castle or fort in or near the city, in which they were now fortifying themselves; or of some part of the city where they lay. Which might possibly happen through natural causes; but most probably was effected by the mighty power of God, then sending some sudden earthquake, or violent storm of wind, which threw down the wall, or walls, upon them; or doing this by the ministry of angels; which cannot be incredible to any man, except to him that denies the truth of all the miracles recorded in the Old and New Testament; which being attested, many of them, by Jews and heathens, it is the height of folly and impudence to deny. For if

ever miracle was to be wrought, now seems to have been the proper time and season for it; when the blasphemous Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to show that he was the God of the plains as well as of the mountains, and that he could as effectually destroy them in their strongest holds as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. But it may be further observed, that it is not said that all these were killed by the fall of this wall; but only that *the wall fell upon them* , killing some, and wounding others, as is usual in those cases. Nor is it necessary that the wall should fall upon every individual person; but it is sufficient to justify this phrase, if it fell upon the main body of them; for the words in the Hebrew ran thus,

the wall fell upon twenty-seven thousand (not *of the men that are left* , as we render it, but) *which were left* of that great army. *Into the city* ; either,

1. Out of the fields, as the rest of his army did; which is distinctly and particularly noted of him, because he was the most eminent person in it, and the head of it. Compare the title of Psa_18:1. Or,
2. At and from the noise and report of that terrible fall of the wall, or walls; which possibly might be in the outside or suburbs of the city; from whence he fled further into the city.

Into an inner chamber; or, a *chamber within a chamber* ; where he supposed he might lie hid, till he had an opportunity of making an escape, or of obtaining mercy.

1 Kings 20:31

Merciful kings; more merciful than others, because that religion which they had professed taught them humanity, and obliged them to show mercy.

Sackcloth on our loins, and ropes upon our heads; as a testimony of our sorrow for undertaking this war; and that we have justly forfeited our lives for it, which we submit to their mercy.

1 Kings 20:32

I do not only freely pardon him, but honour and love him as my brother.

1 Kings 20:33

Did hastily catch it; or, they took that word for a good token, and made haste and snatched it (i.e. that word) from him, i.e. from his mouth; they repeated the word again, to try whether the king would own it, or it only dropped casually from him: or *made haste to know whether it was from him*, i.e. whether he spoke this from his heart, or only in dissimulation or design; for it seemed too good news to be true.

Thy brother Ben-hadad; understand, liveth; for that he inquired after, 1Ki_8:32.

1 Kings 20:34

The cities which my father took from thy father; either,

1. From Baasha, 1Ki_15:20, whom he calls Ahab's father, because he was his legal father, i.e. his predecessor. Or,

2. From Omri; in whose time, it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though it be not elsewhere recorded in Scripture.

Thou shalt make streets, or *markets*, &c., places where thou mayest either receive the tribute which I promise to pay thee, or exercise judicature upon my subjects in case of their refusal; or *outlets* (as the LXX. render it) in or into Damascus, i.e. some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel. *With this covenant*: he takes no notice of his blasphemy against God, nor of the vast injuries which his people had suffered from him; but only minds his own grandeur, and the advancement of his power.

1 Kings 20:35

Unto his neighbour, or brother; another son of the prophets.

In the word of the Lord; in the name and by the command of God, whereof doubtless he had informed him.

Smite me, so as to wound me, 1Ki_20:37. He speaks what God commanded him, though it was to his own hurt; by which obedience to God he secretly reproacheth Ahab's disobedience in a far easier matter. And this the prophet by God's appointment desires, that looking like a wounded soldier, he might have the more free access to the king, and discourse with him; which it was very hard for a prophet to obtain, that sort of men being hateful to Ahab, 1Ki_22:8, and to his courtiers.

The man refused to smite him; not out of contempt of God's command, but most probably in tenderness and compassion to his brother.

1 Kings 20:36

If the punishment seem too severe for so small a fault, let it be considered.

1. That disobedience to God's express command, especially when it is delivered by a prophet, is a great sin, and no less than capital, Deu_18:19.

2. This fault was much worse in a prophet, who very well knew the authority of God's commands, and this way or manner of publishing them.

3. We cannot judge of the case, because this man might be guilty of many other heinous sins unknown to us, but known to God; for which God might justly cut him off; which God chose to do upon this occasion, that by the severity of this punishment of a prophet's disobedience, proceeding from pity to his brother, he might teach Ahab the greatness of his sin, in sparing him through foolish pity, whom by the laws of religion, and justice, and prudence, and common safety, he should have cut off, and what punishment he might expect for it.

1 Kings 20:37

No text from Poole on this verse.

1 Kings 20:38

That he might sooner gain access to the king, and audience from him . See Poole "1Ki_20:35".

With ashes; whereby he changed the colour of it. Or, *with a veil* , or *cloth* , or *band* , (as the Hebrew doctors understand the word,)

whereby he might seem to have bound up his wound, which probably was in his face; for it was to be made in a very conspicuous place, that it might be visible to Ahab and others.

1 Kings 20:39

Thy servant went out: this following relation is not an untruth, but a parable; a usual way of instruction in the eastern parts, and ancient times, and most fit for this occasion, wherein an obscure prophet was to speak to a great king; whose ears were tender, and impatient of a downright reproof, and exceeding partial in his own cause; who by this artifice is made to condemn himself before he was aware of it, and so forced to receive the prophet's just sentence with more patience and moderation: compare **1Sa 12 1Sa 14**.

A man turned aside; my commander or superior, as the manner of his expression here following sheweth.

Then shall thy life be for his life; thou shalt die in his stead; as below, 1Ki_20:42: compare Exo_21:23.

1 Kings 20:40

i. e. Thy sentence; or the sentence against thee: thou must perform the condition to which thou didst submit; either suffer the one, or do the other.

1 Kings 20:41

Either,

1. By his face, which was known either to the king, or to some of his courtiers there present. Or,

2. By the change of the manner of his address to him, which now was such as the prophets used.

1 Kings 20:42

Quest. What was the great sin of Ahab in this action for which God so severely punisheth him?

Answ. The great dishonour hereby done to God in suffering so horrid a blasphemer, 1Ki_20:23, to go unpunished, which was, contrary to an express law, Lev_24:16.

Object. What is this to Ben-hadad, seeing that law concerned Israelites only?

Answ. It reached both to them that were *born in the land* , and (as is there expressed) *unto strangers* that were among them, and in their power, which was Ben-hadad's case; for God had delivered him into Ahab's hand for his blasphemy, as he promised to do, 1Ki_20:28, by which act of his providence, especially compared with that law, it was most evident that this man was appointed by God to destruction, as is here said. But Ahab was so far from punishing this blasphemer, that he doth not so much as rebuke him, but treats him like a friend and a brother; dismisseth him upon easy terms, and takes his word for the performance, and takes not the least care for the reparation of God's honour, but only for the amplification of his own power.

Thy people for his people.

Quest. Why were the people punished for Ahab's sin?

Answ. 1. Because Ahab was punished in the loss of his people.

2. The people were punished for their own sins, which were many and great; though God took this occasion to inflict it.

3. The great injury and mischief was hereby done to his own people, who by this most foolish and wicked act were exposed to all those rapines and slaughters which Ben-hadad either did commit, or might have committed, against them afterwards; of which consequently Ahab was guilty. And it must be considered that all the Israelites were the Lord's peculiar people; nor did their apostacy from God deprive God of his right; and the kings of Israel and Judah had these committed to them, in way of trust, to be governed and protected by them. And therefore Ahab for this gross breach of his trust was justly liable, though not to the censures of his people, yet to the hand of God, who was his King and Governor.

1 Kings 20:43

Heavy and displeased; not for his sin, but for the sad effects of it upon himself and people; which he might confidently expect, having had many experiences that God did not suffer the words of his prophets to fall to the ground.

1 Kings 21:1 1 KINGS CHAPTER 21

Ahab coveteth to buy Naboth's vineyard; which is denied him, and he is grieved, 1Ki_21:1-4. Jezebel writeth letters against Naboth; he is condemned of blasphemy, and stoned, 1Ki_21:5-14. Ahab possesseth the vineyard, 1Ki_21:15,**16**. Elijah denounceth judgment against Ahab and Jezebel, 1Ki_21:17-26. He repenting, God deferreth the judgment, 1Ki_21:27-29.

In Jezreel; where one of Ahab's palaces was, as the other was in Samaria.

1 Kings 21:2

No text from Poole on this verse.

1 Kings 21:3

For God hath expressly, and for divers weighty reasons, forbidden the alienation of lands from the tribes and families to which they were allotted, Lev_25:15,**23,25 Num 36:7** Eze_46:18. And although these might have been alienated till the jubilee, yet he durst not sell it to the king for that time; because he supposed that if once it came into the king's hand, especially to be made a garden of pleasure, and affixed to his palace, neither he nor his posterity could ever recover it again; and so he should both offend God, and wrong his posterity; which being, as it seems, a pious man, he durst not do.

1 Kings 21:4

Turned away his face from the light, and company which either then were with him, or might come to him to the wall, as Hezekiah did under a like dejection of spirit, Isa_38:2.

Would eat no bread; refused to eat meat in his usual time.

1 Kings 21:5

No text from Poole on this verse.

1 Kings 21:6

No text from Poole on this verse.

1 Kings 21:7

Dost thou now govern the kingdom of Israel? art thou fit to be king, that canst put up such affronts from thy subjects, and hast

not the courage to use thy absolute power to dispose of them and theirs as seemeth good unto thee?

1 Kings 21:8

Whom she very well knew to be fit for her purpose.

In his city, i.e. in Jezreel. So she seeks to destroy him with a pretence of justice, and with as little reflection upon Ahab as might be.

1 Kings 21:9

Proclaim a fast, to remove all suspicion of hatred or evil design in Ahab, and to beget a good opinion of him amongst his people, as if his afflictions had done him good, and as if he were grown zealous for God's honour, and careful of his people's welfare, and therefore desirous to prevent the further displeasure of God against his city and kingdom; and in order thereunto, to inquire into all those sins which provoked God against them, and effectually to purge them out.

Set Naboth on high; in a scaffold, or some other high place, where malefactors were usually and fitly placed, that they might be seen, and their defence heard by all the people.

1 Kings 21:10

Thou didst blaspheme, Heb. *bless* . Blessing is put for *cursing and blaspheming* , as Job_1:5 **2:9**, so also here, as is apparent, because his blessing God and the king had been no crime. It is a figure called *euphemisms* . God would have blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare Psa_16:4.

Carry him out, to the place where malefactors were punished, which was out of the city, Lev_24:23 Jos_7:24 Mar_15:20 Heb_13:12, partly to show that they were unworthy of all human society, and abhorred by all the people; and partly because the place where they were killed was thereby ceremonially polluted.

Stone him; the proper punishment of blasphemers, Lev_24:15,16.

That he may die; as one that cursed his God, and his political father, his king. See Exo_21:17 **12:28**.

1 Kings 21:11

The elders and the nobles did as Jezebel had sent unto them; which is not at all strange in them who had for a long time cast off the fear and sense of God, and prostituted their consciences and religion to please their king, and sold themselves to all manner of wickedness, and could not now make a safe and honourable retreat, and durst not disobey Jezebel's command, by whom they knew the king was wholly governed, and who could easily have taken away their lives in the same manner, if they had refused to kill Naboth.

1 Kings 21:12

No text from Poole on this verse.

1 Kings 21:13

And his sons with him, as may be thought from 2Ki_9:26, that so the king might have an undisturbed possession; for which they might pretend those examples, Num_16:32 Jos_7:24. But these were examples of extraordinary vengeance, and by special warrant from God; and the law of God was positively contrary to it, Deu_24:16.

1 Kings 21:14

They sent to Jezebel; by whom they knew the affairs of the kingdom were managed, and this design contrived.

1 Kings 21:15

Take possession of the vineyard of Naboth; either, first, By right of confiscation, to repair the injury which he did to the king by blaspheming him. Or, secondly, By tyrannical usurpation. Or, thirdly, By right of inheritance; for some say that Ahab was his next kinsman, his sons being dead; which they judge more likely, because his land was next to the king's.

1 Kings 21:16

No text from Poole on this verse.

1 Kings 21:17

No text from Poole on this verse.

1 Kings 21:18

Which is in Samaria; either who now is there, and about to depart thence to Jezreel; or who commonly dwells there.

He is in the vineyard, or rather, he will be; by that time that thou comest thither thou shalt find him there.

1 Kings 21:19

Hast thou killed, and also taken possession? Thou hast murdered an innocent and righteous man; and instead of repenting for it, thou hast added another piece of injustice and violence to it, and art going confidently and cheerfully to reap the fruit of thy wickedness. He ascribes Jezebel's fact to Ahab, because Jezebel did it by his connivance, and consent, and authority, and for the satisfaction of his inordinate appetite.

Quest. How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, 1Ki_22:38, which was in the tribe of Ephraim?

Answ. First, This was done, though not in the same individual place, yet in the same general place, i.e. in the territory of Samaria, within which Jezreel was; and in a place of the same nature, a public and common place; for such was both the place of Naboth's execution, and the pool of Samaria. Secondly, This was particularly accomplished in his son Joram, as is affirmed, 2Ki_9:25,26; whose blood is not improperly called Ahab's blood, because children are said to be born of their parents' blood. See Joh_1:13 Act_17:26.

Object. These words,

thy blood, even thine, show that it is meant of Ahab's person.

Answ. True, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son, as is expressed, 1Ki_21:29.

Object. This is said to be fulfilled in Ahab's person, 1Ki_22:38.

Answ. Either that may be referred to some other prediction or commination not elsewhere mentioned; or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his

person to his posterity; yet upon Ahab's return to sin, in the next chapter, he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered in

the place where, may be, and is by some learned men, otherwise rendered; either thus *instead of this that* ; that being frequently said to be done in another's place which was only done in his *stead* ; or, *like as* ; or, *because that* . So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zec_2:1.

1 Kings 21:20

Ahab said to Elijah; upon and after his delivery of the message last mentioned, which it was needless to repeat.

Hast thou found me? Dost thou pursue me from place to place? Wilt thou never let me rest? Art thou come after me hither with thy unwelcome messages?

O mine enemy; that art always disturbing, threatening, and opposing me, and expressing not so much God's mind as thy own hatred and enmity against me. Compare 1Ki_22:8.

I have found thee; the hand of God hath found and overtaken thee in the very act of thy sin.

Thou hast sold thyself; thou hast wilfully and wholly resigned up thyself to be the bond-slave of the devil, or Baal, and of wicked Jezebel, to do whatsoever they persuade thee to do; as a man that sells himself to another is totally in his master's power, and must employ all his time and strength for his service. Compare 2Ki_17:7: **See Poole "Rom_7:14"**.

In the sight, i.e. impudently and contemptuously. Withal he minds him, that although his sin was in a great measure hid from the eyes of men by Jezebel's cunning contrivance, yet it was evident and known to God, who would require it at his hands.

1 Kings 21:21

See Poole "1 Kings 14:10"

1 Kings 21:22

No text from Poole on this verse.

1 Kings 21:23

Or, *by the ditch, or fort; or, in the portion*, as it is explained 2 Kings 9:36; the Hebrew *chel* here being put for *chelek*, used there by an apocope of the last Hebrew letter, which is not unusual in the Hebrew tongue.

1 Kings 21:24

No text from Poole on this verse.

1 Kings 21:25

There was none like unto Ahab; none among all the kings of Israel which had been before him.

Whom Jezebel his wife stirred up: this is added to show that temptations to sin are no excuse to the sinner.

1 Kings 21:26

The Amorites, i.e. the seven nations of Canaan, all called by this name, as Genesis 15:16 48:22 Amos 2:9,10.

1 Kings 21:27

i. e. Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.

1 Kings 21:28

No text from Poole on this verse.

1 Kings 21:29

Before me, i.e. in my presence, and upon my threatening. But this humiliation or repentance of Ahab's was only external and superficial, arising from the terror of God's judgments; and not sincere and serious, proceeding from the love of God, or a true sense of his sin, or a solemn purpose of amendment of his life, as appears, because all the particulars of his repentance here, 1 Kings 21:27, are external and ritual only; nor is there the least intimation of any one sign or fruit of his true repentance, as that he restored Naboth's land, or reprov'd his infamous wife; but in the very next chapter you find him returning to his former vomit, hating and threatening the Lord's prophets, &c.

The evil, i.e. the judgment threatened, both that 1 Kings 21:19, which was not inflicted upon Ahab with so much ignominy, and with that particular signature of God's vengeance, that it was to be done in the same place, as it was upon his son Joram; and especially that 1 Kings 21:21,22, which was wholly suspended until his son's days.

1 Kings 22:1 1 KINGS CHAPTER 22

Ahab, intending war against the Syrians, is advised by Jehoshaphat first to ask counsel of God: Ahab's prophets advise him to it, especially Zedekiah, 1 Kings 22:1-12, Micaiah, a prophet of the Lord, dissuadeth him from it; and is put in prison by Ahab, 1 Kings 22:13-28. Ahab goeth to the battle; is slain; the dogs lick his blood; and Ahaziah succeedeth him, 1 Kings 22:29-40. Jehoshaphat's good reign over Judah: his acts and death: Jehoram succeedeth him, 1 Kings 22:41-50. Ahaziah's evil reign, 1 Kings 22:51-53.

They continued; the Syrians and Israelites, designed in the following words. **Three years;** computed from the last war and league wherewith it was concluded; because both Ahab and Benhadad were so weakened and broken by the late wars, that they needed and desired peace to recruit themselves, and repair their former losses.

1 Kings 22:2

Having now, as he supposed, made a firm peace with Ahab by the alliance contracted between Jehoram his son, and Athaliah, Ahab's daughter; of which see 2 Kings 8:18 2 Chronicles 18:1.

1 Kings 22:3

Is ours, i.e. belongeth to us by right, both by God's donation, and designation of it for a city of refuge, Joshua 21:38, and by our last agreement with Ben-hadad, 1 Kings 20:31, which he refuseth to deliver up to us upon our demand.

1 Kings 22:4

I will heartily and effectually join with thee, and my forces shall be at thy service, as much as thy own.

1 Kings 22:5

By some prophet; that we may know the mind of God in it, and what success we may expect. This was the practice of the godly. See Judges 1:1, Judges 20:28 1 Samuel 23:2.

1 Kings 22:6

The prophets doubtless were his own false prophets, or the priests of Baal; probably those very four hundred men whom Jezebel preserved from that great slaughter, 1Ki 18, who yet gave in their answer in the name of Jehovah, not of Baal; either in compliance with Jehoshaphat; or rather, by Ahab's direction, that good Jehoshaphat might be deceived by them into a good opinion of the war.

1 Kings 22:7

Besides these, who may seem to be such by your opinion, and their own profession; but I desire further satisfaction from some other prophet.

1 Kings 22:8

There is yet one, to wit, in this place, for whom I can speedily send; for there were also other prophets elsewhere in the kingdom, as Elijah, Elisha, and others; but these were not at hand for the present occasion.

Micaiah; not one of the twelve prophets, who lived about one hundred and fifty years after this time, but another of that name.

He doth not prophesy good concerning me, but evil; he is always a messenger of evil tidings; which was true, but no sufficient reason why he should hate him, because Micaiah was purely God's instrument in all his messages; and whatsoever evil he threatened, Ahab himself was the cause and procurer of it.

Let not the king say so; do not presage evil to our enterprise: let us neither hate his person, nor despise his message; but first hear it, and then do as we see cause.

1 Kings 22:9

No text from Poole on this verse.

1 Kings 22:10

Their robes; their royal robes, and ensigns of majesty.

In a void place; in the place of judicature, which was in or nigh the gate of the city, and in the front of some void place, where either people stood to hear and see justice administered, or soldiers were placed for the defence of the city in time of war.

1 Kings 22:11

Horns of iron; fit emblems of the power and victory of these two kings. The devil is God's ape, and the false prophets sometimes imitating the true, who when they declared God's mind by words, did also oftentimes confirm it by sensible signs. See Isaiah 20:2 Jeremiah 27:2.

Thus saith the Lord, Heb. *Jehovah*; whose name he pretends, to gain the more credit and countenance to his words. **See Poole** "1 Kings 21:7".

1 Kings 22:12

No text from Poole on this verse.

1 Kings 22:13

This he designs, not out of any love to Micaiah, (whom he persuades to debase his conscience,) but merely out of a desire to gratify his king's humour.

1 Kings 22:14

What answer God shall put into my mind and mouth; which, it seems, was not yet done.

1 Kings 22:15

He answered him; not seriously, but ironically, using the very words of the false prophets, in way of derision; as appears, first, From his omission of that solemn preface,

Thus saith the Lord, or, *This is the word of the Lord*, which the prophets generally used, and which himself useth when he comes to his serious answer, 1 Kings 21:19.

Secondly, From Ahab's reply, 1 Kings 21:16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only mimically, as representing and traducing the false prophets for their answer. See the like ironical passages Genesis 3:22 Judges 10:14 1 Kings 18:27 Ecclesiastes 11:9 Ezekiel 20:39 Amos 4:4,5; all which expressions are not used to lead men into mistakes, but to bring them to the sight of their sin and duty, which may be done sometimes most efficaciously in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.

1 Kings 22:16

How many times shall I adjure thee? I adjure thee again and again, that thou give over this mockery, and seriously tell me the mind of God in this matter.

1 Kings 22:17

I saw; in the spirit, or in a vision.

Upon the hills; upon the mountains of Gilead, nigh Ramoth; either where they lay encamped by Ahab's order, or to which they fled from the enemy, esteeming that the safest place. See Matthew 24:16.

As sheep that have not a shepherd; as people who have lost their king. See Numbers 27:17 Isaiah 40:11 44:28 Ezekiel 34:23.

Every man to his house in peace; discharged from the war; which was fulfilled, 1 Kings 22:36.

1 Kings 22:18

Now thou seest my words verified, and this man showing his hatred by this malignant and treasonable prophecy, and how little heed is to be given to his words: which crafty insinuation seems to have had too great an influence upon good Jehoshaphat; otherwise he would never have gone to the battle.

1 Kings 22:19

Because thou givest credit to thy false prophets, and distrustest my words, as if they were but the suggestions of my own fancy, and hatred of thy person, I will give thee a distinct and true account of the whole matter, in God's name and presence.

I saw the Lord, by the eyes of my mind; for he could not see the Lord with bodily eyes.

The host of heaven, i.e. the angels, who are oft called God's host or hosts, because of their great number, excellent order, and constant readiness to attend upon God, and to execute his commands. See Genesis 2:1 Psalms 103:21 Psalms 148:2. These angels were both good and bad; the one possibly on his right, the other on his left hand. Nor is it strange that the devils are called *the host of heaven*, if you consider, first, That their original seat was in heaven, and men in Scripture are oft called by the name of the place from whence they came. Secondly, That the name of *heaven* is oft given to all that part of the world which is above the earth, and among the rest to the air, as Genesis 1:20 Gen 7:11, Gen 8:2, Gen 27:28 Deuteronomy 4:11 11:11, where the devil's residence and dominion lies, Ephesians 2:2; and that both Michael and his angels, and the dragon and his angels, are said to be and to wage war in heaven, Revelation 12:7, i.e. either the air, or the church. And this place is not to be understood as if Micaiah had seen with his bodily eyes the Lord and his angels sitting in the third heaven; but that he saw a representation of the Divine presence in the air, attended with good and bad angels.

Standing by him, in the posture of ministers, to receive and execute his commands.

1 Kings 22:20

This is not to be grossly understood, as if God did ask and take counsel from his creatures, or were at a loss to find out an expedient to accomplish his own will; did consider several ways, and then close with that which upon debate appeared to be best; all which it is ridiculous to imagine concerning a God of perfect and infinite knowledge; but only to bring down Divine things to

our shallow capacities, and to express the various means which God hath to execute his own designs.

1 Kings 22:21

An evil spirit came out of the knot or company of them, standing possibly on the left hand, and presented himself before the throne, as having something to say to the Lord.

1 Kings 22:22

I will be a lying spirit in the mouth of all his prophets; I will inspire a lie into the minds and mouths of his prophets.

Thou shalt persuade him, and prevail also: I will give them up into thy hands, and blind their minds, and leave them to their own ignorance and wickedness, which will certainly lead them into dreadful mistakes.

Go forth, and do so: this is not a command, but only a permission; which is oft expressed in the imperative mood; as 1Sa_16:10 Mat_8:22 Joh_13:27. I will not hinder thee from tempting them, nor give them grace to withstand their temptation; whereby thou mayest be assured of success.

1 Kings 22:23

No text from Poole on this verse.

1 Kings 22:24

Zedekiah the son of Chenaanah; the chief of the false prophets, who was much in the king's favour, upon which he now presumed.

Smote Micaiah on the cheek, in way of contempt and scorn, Job_16:10 Jer_20:2 Lam_3:30 Mar_14:65.

Which way went the Spirit of the Lord, i.e. in what manner went it? Forasmuch as I and my brethren have consulted the Lord, and answered in his name, and have the same Spirit which thou pretendest to have, and not a lying spirit, as thou dost falsely and maliciously affirm, how is it possible that the same Spirit should tell us one thing, and thee the quite contrary?

1 Kings 22:25

Out of a just fear and expectation of the deserved punishment of a false prophet, and of the great author and abettor of this pernicious war, and of Ahab's destruction.

1 Kings 22:26

Carry him back, to wit, into prison; where it seems he was before shut up; for so the Lord's prophets were used by Ahab. And some think he was the deliverer of that unwelcome message, 1Ki_20:41,**42**.

1 Kings 22:27

i. e. With a very coarse and sparing diet, whereby he may be only supported to endure his torment. See Deu_16:3 2Ch_18:26 Isa_30:20.

Until I come in peace; until I return in triumph, which I doubt not I shall do in spite of all his malicious suggestions to the contrary, and then I shall call him to an account for all his lies and impudence.

1 Kings 22:28

The Lord hath not spoken by me; I acknowledge myself to be an impostor, and to deserve death.

He said, i.e. Micaiah, the person last named, being assured of the truth of his prophecy, calls all the people to be witnesses of it.

1 Kings 22:29

Jehoshaphat, though a good man, yet was easily deceived in this matter; partly because Micaiah was a person unknown to him, and both he and the other prophets pretending to give their answer in the name of the Lord, it seemed hard to him to determine the controversy, which only the event could decide; and therefore it is no wonder if he was overborne by the vast disproportion of four hundred prophets to one, and by his relation, and obligation, and affection to Ahab: and partly because the war was just and lawful, to recover his own rights, which the Syrian king unjustly detained from him.

1 Kings 22:30

I will disguise myself, i.e. put off my imperial habit, that the Syrians may not know me, and direct their main force against me;

which they will assuredly endeavour, as knowing that this war proceedeth from me, and is likely to die with me; and then thou shalt see that this man is a false prophet, and I shall have the success which I desire and expect, notwithstanding all his presages.

Thy robes; thy royal robes; which thou mayest do without any danger, because thou art not the object either of the Syrians' rage, or of this false prophecy.

1 Kings 22:31

His thirty and two captains that had rule over his chariots; and the men that fought from them, or with them, i.e. his whole army. Possibly the chariots and the whole army were distributed into thirty-two several parts, and each captain ruled those chariots and soldiers attending upon them, which fell to his share.

Save only with the king of Israel: this he ordered either in policy, truly supposing this to be the best way to put an end to the war; or with design to take him prisoner, that thereby he might wipe out the stain of his own captivity, and recover the honour and advantage which then he lost; or rather by the power and providence of God, which disposeth the hearts of kings as he pleaseth, and inclined them to this course, that they might, though ignorantly, accomplish his word and counsel.

1 Kings 22:32

They turned aside; they drew their forces from their several quarters towards Jehoshaphat.

Jehoshaphat cried out to the Lord for help, 2Ch₁₈:31.

1 Kings 22:33

When the captains perceived that it was not the king of Israel; which they easily perceived, either by the words uttered to God or them, or by the difference of his shape and countenance from that of Ahab, which probably many of them very well knew.

1 Kings 22:34

At a venture, Heb. *in simplicity* , i.e. ignorantly, without care, or choice, or any design, or thought of reaching Ahab. Or, *according to his perfection* , i.e. with his perfect or utmost strength; which is

mentioned as the reason why it pierced through the joints of his armour.

Between the joints of the harness; where the several parts of his armour are joined together; which possibly were not then joined with so much art and closeness as now they are.

Out of the host; out of the midst of the host, where the heat of the battle was, into a safer part of the army. See 1Ki_22:35.

1 Kings 22:35

The battle increased, i.e. grew hot and violent.

Was stayed up; was supported by cordials, or by his servants, that by his presence he might encourage his soldiers to fight more courageously, and that he might see the event of the battle.

1 Kings 22:36

There went a proclamation; probably by Jehoshaphat's order, with the consent of the chief captains of Israel; and possibly with the permission of the king of Syria, upon notice of Ahab's death, which was the only thing at which he aimed, 1Ki_22:31.

Every man to his own country: the king is dead, and the battle ended; and therefore every man hath liberty to return to his own house and private occasions.

1 Kings 22:37

No text from Poole on this verse.

1 Kings 22:38

The dogs licked up his blood, together with the water wherewith it was mixed.

According unto the word of the Lord; of which See Poole "1Ki_21:19".

1 Kings 22:39

The ivory house, Heb. *the house of the tooth or teeth* , to wit, of elephants: see 1Ki_10:18. Not that it was made wholly of solid ivory, but because the other materials were covered, or intermixed, or adorned with ivory. Compare Amo_3:15.

1 Kings 22:40

No text from Poole on this verse.

1 Kings 22:41

Who reigned twenty-two years; therefore he reigned about eighteen years with Ahab.

1 Kings 22:42

He reigned twenty and five years; part by himself and partly with his sons, whom he took into the fellowship of his kingdom; of which see more on 2Ki_1:17.

1 Kings 22:43

He walked in all the ways of Asa his father; he took the same care for the government of his kingdom, and especially for the reformation of religion, that Asa did; of whom see 1Ki_15:11.

The high places were not taken away.

Object. It is said *he did take them away* , 2Ch_17:6.

Ans. He took away those which were erected to idols; of which he seems to speak there, because the high places are there joined with groves, which were generally erected to idols, and not to the true God, as will appear to any one that shall compare all the scriptures where groves are mentioned; but he could not take away those which were erected to the true God, of which this; place manifestly speaks; as also that parallel place 1Ki_15:14, where **See Poole "1Ki_15:14"**. Or he took them away, but not fully; or not in the very beginning of his reign.

1 Kings 22:44

With Ahab first, and then with his son. This is noted as a blemish in his government, 2Ch_19:2, and proved of most mischievous consequence to Jehoshaphat's posterity; as we shall see, **2Ki 9 2Ki 10**.

1 Kings 22:45

Whence the most memorable passages were translated into that canonical book of the Chronicles.

1 Kings 22:46

The sodomites; of whom see Deu_23:17 1Ki_14:24 **15:12**.

1 Kings 22:47

Sent and set over them by the kings of Judah, from the time of David, 2Sa_8:14, until the days of Jehoram, 2Ch_21:8.

1 Kings 22:48

See 2Ch_20:36. Or, there were to *Jehoshaphat ten ships* ; the ellipsis of the verb substantive, and of the prefix *lamed* , being frequent in the Hebrew language. Some render the words, *he made ten ships* ; so joining both texts together, and out of both completing the sense.

Of Tharshish; either,

1. Of the sea, as this word is thought sometimes to be used. Or rather,

2. *To go to Tharshish* , (as it is expressed, 2Ch_20:36) and thence to Ophir, as it here follows. See more on 1Ki_10:22.

To Ophir; of which see 1Ki_9:28.

Ezion-geber was in Edom, and consequently in Jehoshaphat's territories.

1 Kings 22:49

Object. It is said that he did join with Ahaziah herein, 2Ch_20:35,36.

Answ. That was before this time, and before the ships were broken; for the breaking of the ships, mentioned here, 1Ki_22:48, is noted to be the effect of his sin, in joining with Ahaziah, and of the prophecy consequent upon it, 2Ch_20:37. And good Jehoshaphat being warned and chastised by God for this sin, would not be persuaded to repeat it; whereby he showed the sincerity of his repentance.

1 Kings 22:50

No text from Poole on this verse.

1 Kings 22:51

By comparing this verse with 1Ki_22:41, it appears that Ahaziah was made king by his father, and reigned in conjunction with him, a year or two before Ahab's death, and as long after it; even as Jehoram the son of Jehoshaphat was made king by his father in his lifetime, as we shall see hereafter; which possibly was done in compliance with Ahab's desire upon marriage of his daughter to Jehoshaphat's son; and it may be Ahab, to induce and encourage

him to do so, gave him an example of it, and made his son his partner in the kingdom.

Reigned two years; either after his father's death; or one before it, and another after it.

1 Kings 22:52

Which clause seems here added, to show how little the authority and example of parents or ancestors is to be valued where it is opposed to the will and word of God.

1 Kings 22:53

No text from Poole on this verse.

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