



THE DISPENSATIONAL STUDY BIBLE
Joshua – Esther Dispensationally Considered

**The Books of Joshua,
Judges, Ruth, Samuel,
Kings, Chronicles, Ezra,
Nehemiah & Esther**

Jim Phillips

The Dispensational Study Bible

Joshua-Esther

1611 KJB

Table of Contents

Joshua	1
Judges	43
Ruth	85
1st Samuel	99
2nd Samuel	153
1st Kings	192
2nd Kings	237
1st Chronicles	284
2nd Chronicles	320
Ezra	365
Nehemiah	382
Esther	402

All scriptures are from the 1611 King James Bible

Introduction

The Tanach, or the old testament is made up of five sections:

Section one is the five books of Moses, Genesis through Deuteronomy. Section two is the twelve historical books of Joshua through Esther.

Section three is the five poetical books of Job through the Song of Solomon. Section four is the five major prophets of Isaiah through Daniel.

Section five is the twelve minor prophets of Hosea through Malachi.

The new testament (Jeremiah 31:31) is made up of basically three sections:

Section six is the four gospels. Matthew through John. Acts chapters 1-8 continue the gospel story and tell us about the decline of the nation of Israel and their fall.

Section seven is a parenthetical section of the remainder of the book of Acts beginning with the salvation of the apostle Paul and ending with the thirteen books all written by the him (the apostle of the Gentiles) that are written to us today in the body of Christ.

Section eight is the Hebrew epistles of Hebrews through Revelation all written to the twelve tribes scattered abroad James 1:1. (Hebrews).

First mention principle: Words or phrases that need a definition to understand them better are highlighted in bold the first time they are mentioned in each book.

Joshua

Inheriting the land

Introduction

The story of Joshua begins as a slave in Egypt, but he later becomes Moses' servant fighting Israel's battles.

Joshua whose name in Greek is Jesus, is one of the best pictures, or types of Christ in the bible. His life parallels many events relating to our Saviour. He is Israel's greatest general.

An interesting fact about Joshua that many do not know is that his name does not appear anywhere in the new testament, but he is mentioned by his Greek name Jesus in the book of Hebrews.

This is a deliberate transliteration to show the reader that Joshua and Jesus have a lot in common.

The ears of Joshua

Almost immediately after God delivers the children of Israel from Pharaoh, Joshua makes his first appearance in scripture.

He is the leader of an untested military that is to protect its people on their way to the promised land as well as to fight its battles, once they arrive there.

After Israel complains God sends Amalek to fight against her then she begins to hear the name of Joshua elevated after her victory.

Exodus 17:8 Then came Amalek, and fought with Israel in Rephidim. 9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13 And Joshua discomfited Amalek and his people with the edge of the sword. 14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15 And Moses built an altar, and called the name of it Jehovahnissi: 16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

This battle was not the last that Israel would see with the Amalekites, they would pop up over and over again to try the children of Israel, just as Satan does to us from time to time.

We next see Joshua after the children of Israel were complaining about not having any meat to eat, and that they were tired of the Manna, so God sent them so much quail they complained about it.

Then God sent two men to prophesy judgment upon them.

Numbers 11:27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. 28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. 29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

Spying out the land

Numbers 13:1 And the LORD spake unto Moses, saying, 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

Here we have the sending of the twelve spies into the promised land to search it out. Notice that it is God that decides to send out the twelve, not Moses.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. 4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur. 5 Of the tribe of Simeon, Shaphat the son of Hori. 6 Of the tribe of Judah, Caleb the son of Jephunneh. 7 Of the tribe of Issachar, Igal the son of Joseph. 8 Of the tribe of Ephraim, Oshea the son of Nun. 9 Of the tribe of Benjamin, Palti the son of Raphu. 10 Of the tribe of Zebulun, Gaddiel the son of Sodi. 11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. 12 Of the tribe of Dan, Ammiel the son of Gemalli. 13 Of the tribe of Asher, Sethur the son of Michael. 14 Of the tribe of Naphtali, Nahbi the son of Vophsi. 15 Of the tribe of Gad, Geuel the son of Machi. 16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Joshua (which means God saves), is mentioned here by the name of Oshea (which means he saves), which was his birth name, but Moses calls him Jehoshua (which means God is salvation).

Joshua is a type of Christ throughout of Joshua, but another person is mentioned here which typifies the victorious believer, and that is Caleb.

The twelve spies

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: 18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; 19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; 20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

Moses gives the twelve spies their marching orders here, but remember, God was not sending them in to see if they thought they could conquer the land, they were to search out the land and to give a report to their individual tribes so they could divide the land between them once they arrived.

21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. 22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

The children of Anak (the giants) are mentioned here a thousand years before king David ever slays their most memorable descendant, Goliath.

These Anakim were feared by all. No doubt Abraham, Isaac and Jacob had told stories about these giants to their sons.

They must have seen them while they journeyed in the land and had passed that information on down for the next four hundred years to their children as they asked their parents what the promised land was like.

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. 24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. 25 And they returned from searching of the land after forty days.

During the forty days of searching the land, there is no mention of them sneaking around, but while they were there God showed them the fruit of the land, and they brought back a little of that fruit to show the people.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. 27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. 28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. 29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

The report is given in such a way by ten of the spies as to discourage the people from wanting to enter the promised land that they had been waiting to go to for four hundred and thirty years.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. 31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

Genesis six explains the origin of the giants for us. The sons of God are fallen angels that married the daughters of men.

Their offspring become the giants known later as the Anakim. The new testament says they left their first estate and habitation and are reserved in chains. 2nd Peter 2:6-7 & Jude 5-9.

14:1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

That was the wrong thing to say because God lets them die in the wilderness instead for their unbelief.

4 And they said one to another, Let us make a captain, and let us return into Egypt. 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. 6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: 7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. 8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

Here we see Joshua joining Caleb, who were probably the two that carried the cluster of grapes on their staff, and they are renting their clothes at the fatal comments that their kinsman are making.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. 11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

God did not get caught off guard here and then had to change his plans for building his nation. He meant that if Israel continued in their ways, it would become necessary to start all over again.

God was about to intervene in Israel's future through a very great chastisement which calms God's wrath, and it is called the wilderness wanderings. A forty-year death sentence for the unbelievers.

13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) 14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. 15 Now if thou shalt kill all this people as one man,

then the nations which have heard the fame of thee will speak, saying, 16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. 17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, 18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

Moses here makes an appeal on the behalf of the very same people that had often turned their backs on him.

20 And the LORD said, I have pardoned according to thy word: 21 But as truly as I live, all the earth shall be filled with the glory of the LORD. 22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. 25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

Joshua is not mentioned here as being spared, but he is mentioned in future verses. God does this to single out Caleb.

Caleb is a man of great faith, strong, and of good courage. Caleb shall choose a place in the promise land to live that is literally populated with the giants (the Anakim).

26 And the LORD spake unto Moses and unto Aaron, saying, 27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. 28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcasses, they shall fall in this wilderness. 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. 34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. 35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

God allows forty days to search out the land, and he used forty years to punish Israel. Forty is the number of testing.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, 37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD. 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

Plagues will come upon the whole earth during the tribulation period, but God's two witnesses (like Joshua and Caleb) will not be hurt until they have finished their mission.

These witnesses are found in type in the next chapter as spies who go after Rahab to deliver her.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly. 40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. 41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. 42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies. 43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. 44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. 45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

The children of Israel decide to go into the land after they are told by God that they are to wander for forty years in the wilderness as punishment for their unbelief.

They tried to enter into their rest by their own works and not by faith. Their delayed obedience was disobedience, and it was punished by God.

Hebrews 3:5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I swear in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.

The commissioning of Joshua

Numbers 27:12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. 13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. 14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin. 15 And Moses spake unto the LORD, saying, 16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd. 18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; 19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. 21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. 22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Chapter One

Be strong

Almost forty years have passed since the dreadful day in which the twelve returned from the land and the ten gave their evil report. All of that generation has died off, with the exception of Joshua and Caleb.

Since God gave that generation forty years to wander in the wilderness until they passed away, many prophecy students have determined that a biblical generation is forty years.

Why not sixty years, since the wilderness wanderings began with those who were twenty years old and up?

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

“2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this

people, unto the land which I do give to them, even to the children of Israel.”

Now after the death of Moses: Moses died at 120 years of age after Israel had been in the wilderness 40 years just prior to them crossing into the promised land. Deuteronomy 34:5.

The book of judges starts out almost exactly the same. It says, “**Now after the death of Joshua.**”

The servant of the LORD: This title is used twenty-two times. Seventeen for Moses, twice for both Joshua and David, & once by Paul towards Timothy in 2nd Timothy 2:24.

LORD: Is from the four consonants in Hebrew alphabet, YHWH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

It came to pass: This phrase is used 457 times in the bible to mark events in time.

The son of Nun: Joshua's father was Nun. See Exodus 33:11.

Moses' minister: Joshua went up into the mountain of God with Moses when he received the law. See Exodus 24:13.

The land which I do give to them: God gave the land to the children of Israel because of the abominations of those that had inhabited the land in the first place. See Leviticus 18:27.

Even to the children of Israel: The physical descendants of Jacob, whose name is changed to Israel. See Genesis 32:28.

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

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

From the wilderness The wilderness was the land of Saudi Arabia, Jordan, and Syria.

And this Lebanon: The country of Lebanon.

The great river: The river Euphrates was the border line.

All the land of the Hittites, Modern day Turkey.

The great sea: The Mediterranean sea.

“5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.”

See Genesis 15:7

There shall not any man be able to stand before thee all the days of thy life: Joshua could not lose, because it was God's will to give the children of Israel the land for his future kingdom that will be fully realized after the time of Jacob's trouble (Jeremiah 30:7) that is still to come.

For unto this people shalt thou divide for an inheritance the land which I swear unto their fathers: These promises first began with Abram (Abraham) and then with Isaac and Jacob. See Genesis 12:7.

“7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”

Be thou strong and very courageous: See Deuteronomy 31:23.

This book of the law: The five books of Moses are considered one book by the writer of the book of Joshua.

Turn not from it to the right hand or to the left: Don't turn away from God's word by adding to it or taking away from it.

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

Have not I commanded thee: See Deuteronomy 31:23.

The key to prosperity for Joshua, and the nation of Israel was to simply follow God's law.

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

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

Pass through the host: The people of Israel are the host. Host simply means a large group. The word often refers to soldiers, both human and angelic. See Joshua 5:13-14.

Prepare you victuals: Food.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

“13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. 14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; 15 Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising. 16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go. 17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. 18 Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.”

Remember the word which Moses the servant of the LORD commanded you: See Numbers 32:20-28.

The two and a half tribes make a pledge that they will help their brethren fight and that they will follow Joshua in whatever he commands, even to the point of killing their fellow tribesmen who rebel because they don't want to spend another forty years wandering in the wilderness.

God had told all the children of Israel to pass over the river, but these two and a half tribes decided to remain on the other side of the Jordan because the land was good for cattle.

Although God had promised to give Israel much of the land that was East of the Jordan river during the Millennium, he wanted them all to cross over at this time and occupy Canaan.

God allowed these tribes to remain on the other side, but it ended up costing them later on when Israel's enemies came up against them. They were the first ones to be defeated and taken captive.

Chapter Two

Rahab the harlot

1 And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying,

“Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.”

Shittim: A city with many Acacia trees (Shittim trees) which was used for building much of the tabernacle materials. See Exodus 38:1 & 6.

Two men: Joshua, a type of Christ, sends two men that are unnamed, to Jericho just as Jesus sends two unnamed witnesses to Israel during the time of Jacob's trouble (Jeremiah 30:7).

Their purpose was to spy the city, as Joshua had done over the whole country forty years earlier, and they were to save a Gentile woman who would bless Israel. See Numbers 13:8 and Genesis 12:1-3.

Who were these two unnamed men? Scripture doesn't say. One of them could have been Salmon, who is the Father of Boaz, because we know by the genealogy in Matthew 1:5 that Salmon later marries Rahab (Rachab) the harlot.

Prior to the Jews coming to Rahab she was an alien from the commonwealth of Israel, and a stranger from the covenant of promise, having no hope, and without God in the world. Ephesians 2:12.

An harlots house: Samson also went to an harlots house in Gaza to deliver Israel from the Philistines, not to sleep with her.

Rahab: (Rachab in the new testament) She is not a type of the body of Christ, she is a type of believing Gentiles that enter into the kingdom with Israel. See Matthew 1:5.

2 And it was told the king of Jericho, saying,

“Behold, there came men in hither to night of the children of Israel to search out the country.”

3 And the king of Jericho sent unto Rahab, saying,

“Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.”

4 And the woman took the two men, and hid them, and said thus,

“There came men unto me, but I wist not whence they were: 5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.”

I wist not: I knew not.

I wot not: I know not.

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

The stalks of flax: The stalks were made up of thin line, thread like string used for many things. See Exodus 9:31.

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

Unto the fords: A place of passage over the Jordan river.

Rahab understood that her physical salvation was dependent protecting these two Jewish “messengers.”

8 And before they were laid down, she came up unto them upon the roof; 9 And she said unto the men,

“I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. **10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. 11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. 12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: 13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.”**

Our hearts did melt: We were discouraged.

He is God in heaven above, and in the earth beneath: The gods of the heathen did not claim this only the one true God could.

Salvation, at this time, was of the Jews, and Rahab had submitted herself to eat the crumbs that fell from the master's (Israel's) table. See Matthew 15:27.

Hebrews 11:31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Rahab feared, and believed, while the others only feared, she was a Gentile that believed, and she became the wife of a Jew that is in the line of David, and the line of the Messiah.

James 2:25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

A true token: The line of scarlet thread that she let them down by. The same thing that saved them would save her and her family.

14 And the men answered her,

“Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.”

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. 16 And she said unto them,

“Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.”

17 And the men said unto her,

“We will be blameless of this thine oath which thou hast made us swear. **18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. 19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.”**

This line of scarlet thread: When they saw the line of scarlet thread (a rope). See also Genesis 32:28 and Matthew 27:28.

This sound like the passover for the children of Israel in Egypt. The red line is symbolic of the blood that was placed upon the door posts, and anyone that was under the blood was preserved.

His blood shall be upon his head: It is his own fault.

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

21 And she said,

“According unto your words, so be it.”

We will be quit of thine oath: Guiltless, free, and clear.

And she sent them away, and they departed: and she bound the scarlet line in the window. 22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

Notice that Rahab doesn't wait until the Messengers are returning with the army to tie the scarlet thread to the window, she does it immediately.

This scarlet thread represents the blood Jesus Christ shed prior to his death and resurrection three days later. Notice how many days it is before the men return, three days. Jesus returned three days after he shed his blood.

23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: 24 And they said unto Joshua,

“Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.”

All the kingdoms will be delivered into Christ's hands during the millennium kingdom because he spent three days in the heart of the earth.

Chapter Three

The Israelites passed over

Atonement was made for Israel nationally at passover when the lamb was slain, and the blood was applied to the doorpost which had to happen before they were delivered at the Red Sea.

Israel had to die to their old way of life as a slave to sin, typified by their bondage in Egypt, and rise up out of the Red Sea in victory.

We know the story, the flesh got to them immediately, and they wandered for forty years in the wilderness because of it.

1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. 2 And it came to pass after three days, that the officers went through the host; 3 And they commanded the people, saying,

“When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. 4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.”

The ark of the covenant: The ark was a box to carry the covenant of the law in which the mercy seat would sit atop it.

A space between you and it, about two thousand cubits: A large space separated the children of Israel from the Law and the mercy seat as they were about to enter into their rest.

5 And Joshua said unto the people,

“Sanctify yourselves: for to morrow the LORD will do wonders among you.”

Sanctify yourselves: Make yourselves ritually clean and set apart for God's use. Exodus 13:2 and 19:10.

Wonders: Miracles.

6 And Joshua spake unto the priests, saying,

“Take up the ark of the covenant, and pass over before the people.”

And they took up the ark of the covenant, and went before the people. 7 And the LORD said unto Joshua,

“This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.”

The ark of the covenant: An ark that carried the covenant of the law inside it, and the mercy seat was placed upon it.

9 And Joshua said unto the children of Israel,

“Come hither, and hear the words of the LORD your God.”

Come hither: Come here.

10 And Joshua said,

“Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.”

Seven nations are mentioned but there were originally ten. Three were already put down just like the ten-nation confederacy during the tribulation period puts down three of its own kings and nations.

The Egyptians were the first, followed by the Amalekites, and then by Balak, and the Amorites.

The living God: A title used of God 30 times throughout the bible. See Deuteronomy 5:26.

“11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. 12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. 13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark

of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.”

The Lord of all the earth: The title means the master of all the earth, which will be seen by all in the coming kingdom, is used twice here and only one other time in Zechariah 6:5.

Cut off from the waters that come down from above: The waters above is from the sea of Galilee to the north which is higher in elevation.

This miraculous event added to the fear that the inhabitants of the land had for the children of Israel, but mostly they feared the God of the children of Israel.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; 15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) 16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

The waters which came down from above stood and rose up upon an heap: This also happened at the red sea. Read Exodus 15:8.

Very far from the city Adam: Adam means ruddy (red). Jordan is famous for its red rock/clay areas.

That is beside Zaretan: In the plain of Jordain. A place of clay ground. See 1st Kings 7:46.

Those that came down toward the sea of the plain, even the salt sea failed and were cut off: Some of the people previously thought they knew better than God and they tried to cross further to the south and were cut off by the Amalekites and Canaanites. See Numbers 14:39-45.

The salt sea: The Jordan river becomes the dead sea where it ends because there is no outlet, so everything dies, and the area is a place of salt mines everywhere.

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

It was Israel's birth as a nation that was pictured at red sea crossing. It was Christ that held the waters back for Israel to pass over here, not the priest or even the ark.

Clean over: Totally on the other side.

Chapter Four

What mean ye by these stones?

1 And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

“2 Take you twelve men out of the people, out of every tribe a man, 3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.”

Twelve stones: Joshua, the chief of Israel, calls twelve Jews to take up twelve stones from the midst of the river, symbolizing each tribe.

Jesus later would call twelve Jews that will one day be the Judges of the twelve tribes of Israel. See Matthew 19:27-28.

Peter called the believing Jews in the little flock that had been scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, “lively stones” in 1st Peter 2:5.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: 5 And Joshua said unto them,

“Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: 6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? 7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.”

The spot where the children of Israel crossed over is called Bethabara (the house of passage). It is the very spot that John the Baptist was baptizing the day when Jesus came to be baptized: See Luke 3:7-9.

John 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the

midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. 9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. 10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over. 11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people. 12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: 13 About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho. 14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

Forty thousand men was a lot more than was necessary since it was God who was going to win the battle for them. The mere sight of Israel's army would strike fear into the hearts of the inhabitants of the land.

15 And the LORD spake unto Joshua, saying,

“16 Command the priests that bear the ark of the testimony, that they come up out of Jordan. 17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.”

The ark of the testimony: This was another way of describing the ark of the covenant.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. 19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

The tenth day of the first month: This was the same day they were to take a lamb without blemish out of the flock and sacrifice four days later, for passover.

God meant for them to enter the Promised land on that very day. Nothing ever happens by chance, there are no coincidences here.

And encamped in Gilgal: This is where Israel set up camp. Gilgal means a rolling away See Joshua 5:9.

Gilgal would become one of three places where Samuel the prophet would go each year to judge Israel. The other two are Bethel and Mizpeh. See 1st Samuel 7:16.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. 21 And he spake unto the children of Israel, saying,

“When your children shall ask their fathers in time to come, saying, What mean these stones? 22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land. 23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: 24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.”

Large armies would spend weeks building bridges to pass over the Jordan, and they would often wait to attack when it was summer and not much water flowing, but God brought Israel over during the time when the banks overflowed.

Chapter Five

The circumcision of the flesh

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

The side of the Jordan westward: Near Jericho and Ai.

By the sea: This was the Dead sea that the Jordan river flows into, and many nations lived in the valley alongside the Jordan river and the salt sea.

2 At that time the LORD said unto Joshua,

“Make thee sharp knives, and circumcise again the children of Israel the second time.”

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. 4 And this is the cause why Joshua

did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. **5** Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

Circumcise again the children of Israel: Circumcision is the cutting away of the flesh which is an outward action signifying that your trust is in God and not your flesh.

God is using Joshua here to teach this new nation that obeying God in the flesh is not what he is after.

That will lead only to a wandering in the wilderness all your life just like it did to their parents who trusted in their flesh. What God is looking for is those who are circumcised in heart.

The hill of the foreskins: A hill where Israel circumcised all the males and left their foreskins there.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey. **7** And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. **8** And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

A land that floweth with milk and honey: An abundant land. See Exodus 3:8.

Till they were whole: Until they were healed from their circumcision.

9 And the LORD said unto Joshua,

“This day have I rolled away the reproach of Egypt from off you.”

Wherefore the name of the place is called Gilgal unto this day.

The reproach of Egypt: They were not circumcised while they were in Egypt.

Gilgal: The name means a rolling away.

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. **11**

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. **12** And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

The passover: A memorial meal of the day the children of Israel had placed the blood of the passover lamb on their doorpost. See Exodus 12.

The fourteenth day of the month: That is the first month of the Jewish year given to Israel when they left Egypt.

The manna ceased: Israel was now off God’s welfare program of free manna, and they would have to plant their own gardens, but not immediately, because God would give them the fields of their adversaries as well as their houses.

The captain of the host

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

“Art thou for us, or for our adversaries?”

14 And he said,

“Nay; but as captain of the host of the LORD am I now come.”

And Joshua fell on his face to the earth, and did worship, and said unto him,

“What saith my lord unto his servant?”

15 And the captain of the LORD'S host said unto Joshua,

“Loose thy shoe from off thy foot; for the place whereon thou standest is holy.”

And Joshua did so.

Captain of the host of the LORD: Here Joshua meets his name sake Jesus, in a pre-incarnate appearance of Christ.

The place whereon thou standest is holy: This was also done for Moses when he talked with the LORD. See Exodus 3:5.

We know this is not Michael the archangel because Joshua bows down and worships this captain of the LORD’s host and he is not rebuked by him. Jesus always accepted worship.

1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.

Striaghtly shut up: They were totally surrounded.

2 And the LORD said unto Joshua,

“See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. 3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. 4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. 5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.”

Notice here that seven priests bear seven trumpets of ram's horns before the ark seven days in a row. The priests were not allowed to do any fighting, and the ark was never allowed to go into battle.

Six days in a row they circle the city one time only. Mankind has been on the earth for six thousand years and things remain the same.

On the seventh day victory happens which is symbolic of the sabbath (seventh) day of rest (the millennial kingdom), when the Messiah comes and sets up his kingdom for a thousand years. Revelation 20:1-7.

6 And Joshua the son of Nun called the priests, and said unto them,

“Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.”

7 And he said unto the people,

“Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.”

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

Passed on before the LORD: Who was it that the priests passed on before? The LORD! The LORD was in or on the ark of the covenant of the LORD.

These seven shofar trumpets are types of the trumpets that are mentioned in the Revelation of Jesus Christ.

9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. 10 And Joshua had commanded the people, saying,

“Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.”

The rereward: Those that were behind the ark.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

It would take roughly **an half an hour** to march around the city of Jericho once, and they were commanded not to make any noise or even to speak.

This should remind you of a verse in Revelation were the seventh trumpet was blown and there was silence in Heaven for about the space of half an hour. See Revelation 8:1.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD. 13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. 14 And the second day they compassed the city once, and returned into the camp: so they did six days. 15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. 16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people,

“Shout; for the LORD hath given you the city. 17 And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.”

On the seventh day: This was not the sabbath day because they could not carry the ark on the sabbath day, nor could they walk more than a sabbath day's journey. It meant on the seventh day of marching.

She hid the messengers: They are called messengers by the Holy Spirit instead of spies. They had a message that they were sent to deliver to a Gentile woman.

“18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. 19 But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.”

The accursed thing: Jericho was to be the firstfruits of the land of Israel, and they were reserved for the LORD, just as the tithe was the LORD'S.

Everything in Jericho belonged to the LORD, but in all the other cities the people could keep the spoils for themselves.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. 21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Who was it that knocked the wall of Jericho down? Not Joshua! Not Israel! It was God that knocked down the walls.

The wall fell down flat: God first knocked the wall (singular), down and then Joshua's forces entered the city.

Where did Rahab the Harlot live? On the wall! If all the walls came tumbling down, then Rahab's house would have been destroyed, and all of the inhabitants with it.

All we do know is that the portion of the wall where Rahab lived remained intact, and you can still see the archeological evidence there today.

They utterly destroyed all: The children of Israel went in and slayed with the sword all the inhabitants of the city.

Why? If you read stories of wars in history, it was a common practice to do this so as to not have to fight them again thirty or forty years later.

God had the eternal souls of his own people, and of those on the whole earth in mind when he made such difficult decrees as this concerning Israel.

Should he allow Satan, and his masses, to eradicate Israel, to keep the Messiah from being born, and to condemn the whole world? No, of course not!

God chose Israel to become a kingdom of priest in a future kingdom, and he will not allow Satan's forces in any generation to wipe his chosen people. See Exodus 19:5-6.

God gave the land to this future kingdom of priests because the inhabitants of the land were totally consumed in the worship of false gods which would condemn the world in Hell for all eternity and God was not going to allow that.

22 But Joshua had said unto the two men that had spied out the country,

“Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.”

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

The two men that spied out the country: They sent twelve in forty years ago and only two gave a good report trusting in God's word, while ten doubted God, so this time they only sent in two.

Notice that here it says they were spies, instead of calling them messengers as in the previous verses.

And left them without the camp of Israel: They were left without the camp because they were uncircumcised Gentiles. Rahab's name however would return to prominence because of a Jew she would eventually marry, named Salmon. See Matthew 1:5.

24 And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. 25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

They burnt the city with fire: You can still see the evidence of that fire today if you visit. More on this in the story of Ai.

Israel was told to put all the vessels into the treasury of the house of the LORD. It cost a lot to run a country and to meet the needs of the Tabernacle and Jericho was ordained by God to be used to meet those needs.

She dwelleth in Israel even unto this day: The day of the writing of the book of Joshua. It was much longer than that because she marries Salmon, the father of Boaz and is in the lineage of David found in Matthew 1:5.

26 And Joshua adjured them at that time, saying,

“Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.”

Joshua adjured them: He swore that God would punish whoever rebuilt Jericho.

Cursed be the man: He would lose two of his children.

He shall lay the foundation thereof in his firstborn: Joshua here prophesies against Jericho and his prophecy comes to pass completely four hundred years later:

1st Kings 16:34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

What is meant by this prophecy and its fulfillment was that the person (Hiel) who built Jericho would lose his oldest and youngest sons rebuilding this city. God means business!

27 So the LORD was with Joshua; and his fame was noised throughout all the country.

Chapter Seven

The accursed thing

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

The children of Israel committed a trespass: Notice that God is angered at Israel for the sin of one man, Achan, and secondly, Achan's genealogy is mentioned.

Of the tribe of Judah: Achan is a descendant of the tribe of Judah which should cause you to look deeper because this is the family line in which the Messiah is to be born. Secondly it mentions the name of Zerah. Who is this Zerah?

1st Chronicles 2:4 And Tamar his (Judah's) daughter in law bare him Pharez and Zerah.

Satan wanted all the descendants of Judah to die to prevent the Messiah's birth, and with the death of Achan that would cut off one of Judah's lines.

Satan had a problem however he did not know which line to go after, so he went after all of them.

Satan has tried numerous times to destroy Judah's line and he would again try in Bethlehem many centuries later to kill all the children of Judah not long after Christ's birth.

This does not excuse Achan or his sin, because when Satan tempted him to disobey Joshua, he was responsible for the decision he made to do it.

Satan doesn't make us sin; we choose to sin. Satan wants to destroy all of God's children, and since he can't often get our life he settles for the next best thing, our testimony.

The accursed thing: Achan took three things that he was not supposed to take. A Babylonish garment, 200 shekels of silver, and a wedge of gold. See Joshua 7:21.

2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying,

“Go up and view the country.”

Bethaven: House of vanity.

Bethel: House of God. One of three cities that Samuel would go to each year to judge the people.

And the men went up and viewed Ai. 3 And they returned to Joshua, and said unto him,

“Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.”

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai. 5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

Shebarim: The broken-down ruins.

The going down: The steep place.

Joshua was unaware of the acts of Achan prior to his sending forth his soldiers to battle with Ai. Had Achan been led of the Spirit he would have said no to the lust of the eyes that Satan had placed before him.

Israel, and Joshua, also sinned in the area of pride. They just had a major victory that was won by God, and they thought they could take Ai easily with just a small army and they fell.

About thirty and six men: Thirty-six men died. Six is the number of man, and it can be divided into thirty-six, six times.

The hearts of the people melted, and became as water: See 1st Samuel 14:16 and Psalm 107:26 Their souls melted. They were discouraged greatly. Ice is solid before it melts.

6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

Joshua rent his clothes: He tore his clothes in anguish.

Pust dust upon their heads: A symbol of mourning.

The eventide: The tide comes in in the morning tide, and it goes out in the eventide.

7 And Joshua said,

“Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! 8 O Lord, what shall I say, when Israel turneth their backs before their enemies! 9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?”

It seems like Joshua lost it for a moment here because he thought everything was just going to be a piece of cake in the Promised land.

Shall environ us around: To circle or enclose.

Things would have gone better had everyone gone along with God’s plan, but one person can hurt a lot of other people because of selfishness. God will not punish you for others sins today. We live in the dispensation of grace. See Ephesians 3:2.

And cut off our name from the earth: To destroy all the descendants of Abraham, Isaac, and Jacob.

10 And the LORD said unto Joshua,

“Get thee up; wherefore liest thou thus upon thy face? 11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.”

And they have transgressed my covenant: Achan broke the ten commandments. Thou shall not covet, and thou shalt not steal.

And dissembled also: They have hidden the accursed thing.

“12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.”

Destroy the accursed among you: They were to kill Achan for his sin.

Israel was to be a kingdom of priests, an holy nation (Exodus 19:5-6). By their breaking the covenant they made with God, they lost his protection in battle, and his enemy was empowered against them.

God is not doing this today in the dispensation of grace, he will be again protecting the righteous Jews in the future time of Jacob’s trouble (Jeremiah 30:7).

“13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the

LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.”

Sanctify the people: They were to ritually wash in the nearby Jordan river.

“14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. 15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.”

Achan should have used this time to come forward, but he did not. It is better to confess things up front.

He could have spent the night crying out to God to spare his family, but instead he chooses to hide his sin hoping that he would not be called out the next morning.

He hath wrought folly in Israel: To do something wicked or foolish.

16 So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: 17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: 18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. 19 And Joshua said unto Achan,

“My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.”

The Zarhites: Descendants of Zerah. Judah’s son, and part of the lineage of the kings of Israel and the Messiah. Satan has tried many times to destroy, and disqualify this line through many ways, but he was unsuccessful. See Genesis 46:12.

20 And Achan answered Joshua, and said,

“Indeed I have sinned against the LORD God of Israel, and thus and thus have I done: 21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I

coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.”

We first see with our eyes, and then we covet, which leads us to take that which we shouldn't have, then we hide our sin. See James 1:14-15:

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. 24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. 25 And Joshua said,

“Why hast thou troubled us? the LORD shall trouble thee this day.”

And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

The valley of Achor: Achor is similar to Achan's name. Achor means troubled. Achan means trouble.

His family perished with him because they were privy to it. in the middle of their tent, and him burying some under the tent.

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

A great heap of stones: These stones like the twelve placed at the Jordan river served as teaching tools to the Israelites who would pass by there year after year.

While Satan was not sure which family would bring forth the Messiah, he was happy he had destroyed another line. This is not the only line from Judah that he destroyed.

The valley of Achor: The valley of trouble.

Chapter Eight

Go up to Ai

1 And the LORD said unto Joshua,

“Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai:

see, I have given into thy hand the king of Ai, and his people, and his city, and his land: 2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.”

God was giving Israel the spoil of this city after he had already received the firstfruits from Jericho, minus the accursed thing of Achan.

Lay thee an ambush for the city behind it: God gave Joshua his battle plan, one that sounded like an actual battle plan for an actual army instead of the plan back at Jericho.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night. 4 And he commanded them, saying,

“Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: 5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them, 6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them. 7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand. 8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.”

Ye shall set the city on fire: They did this as well in Jericho because what happens when a large number of people die? Disease! Also the fire produced a lot of smoke which caused the soldiers to run back into the city to fight the 30,000.

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people. 10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai. 11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai. 12 And he took about five thousand men, and set them to lie in

ambush between Bethel and Ai, on the west side of the city.

Between Bethel and Ai: Bethel is named the city (Beth) of God (el), first mentioned in Genesis 12:1-9. This is the same place that Abram built an altar and where he pitched his tent. See also Genesis 13:3.

There was a mountain between Bethel and Ai that Joshua's forces could hide behind and not be detected that night.

13 And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley. 14 And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

He wist not: He didn't know.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. 16 And all the people that were in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city. 17 And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

In Ai or Bethel: Notice that Bethel joined Ai in the battle against Israel.

18 And the LORD said unto Joshua,

“Stretch out the spear that is in thy hand toward Ai; for I will give it into thine hand.”

And Joshua stretched out the spear that he had in his hand toward the city. 19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire. 20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers. 21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. 22 And the other issued out of the city against them; so they were in the midst of Israel, some

on this side, and some on that side: and they smote them, so that they let none of them remain or escape. 23 And the king of Ai they took alive, and brought him to Joshua.

And the king of Ai they took alive: This is a common practice that the victor keeps the king alive.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. 25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. 26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. 27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua. 28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day. 29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

The king of Ai he hanged on a tree until eventide: The king's grave became a memorial place for all who would pass by that God had given this land to the children of Israel because of all the abominations the inhabitants of the land had committed before them. See Joshua 10:36 and Galatians 3:13.

Now we are about to see the rest of the reason for the defeat of Israel at Ai. Israel did not keep all of God's commandments, so they were cursed, but God in his grace allowed Israel to be forgiven on mount Ebal.

Mount Ebal

30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal, 31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. 32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

He wrote upon the stones a copy of the law of Moses: These were not the originals, but they were a perfect copy written on stone. God has preserved his perfect words for us unto this very day. See Deuteronomy 7:25.

Mount Gerizim and mount Ebal

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. See Deuteronomy 11:26-32 below.

The blessings and cursings

Mount Gerizim: Mount of blessing.

Mount Ebal: Mount of cursing.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

The strangers: *Exodus 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.*

Joshua sacrificed on Ebal because no sacrifice is necessary with a blessing from God, but if you were cursed for your sin in the old testament a sacrifice must be made. This is found in the book of Deuteronomy:

Deuteronomy 11:26 Behold, I set before you this day a blessing and a curse; 27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day: 28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. 29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. 30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? 31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. 32 And ye shall observe to do all the statutes and judgments which I set before you this day.

Here we see Joshua now writing a copy of the Ten Commandments for the people, and then reading the whole law of Moses unto the people as commanded by Moses.

Six of the tribes yelled blessings at the children of Israel for following God, and six of the tribes yelled curses at them if they did not follow all of the commandments of the LORD.

Deuteronomy 27:12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: 13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

Deuteronomy 27:15-26 And all the people shall say, Amen.

Chapter Nine

Make ye a league with us

1 And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; 2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

They gathered themselves together to fight: Six nations aligned themselves with Adonizedek the king of Jerusalem, a Jebusite, but one of them is missing from this list intentionally by the Holy Spirit for reasons known only to God.

Adonizedek's name means Lord of righteousness. Joshua 10:1-3. The descendants of Ham (Canaan) here, wanted to fight the descendants of Shem (Israel).

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, 4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

The inhabitants of Gibeon: These are Hivites which are listed in the confederacy list in verse one that comes against Israel in chapter ten, but a nation breaks away from this union because they know they are on the losing side.

This would later invoke the anger of their fellow Hivites as well as Adonizedek, the leader of the confederacy.

Gibeon: The name means a hilly place.

They did work wilily: They worked hard to trick Israel.

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. 6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel,

“We be come from a far country: now therefore make ye a league with us.”

Gilgal: Near Jericho. It means a rolling away. Joshua 5:9.

7 And the men of Israel said unto the Hivites,

“Peradventure ye dwell among us; and how shall we make a league with you?”

8 And they said unto Joshua,

“We are thy servants.”

And Joshua said unto them,

“Who are ye? and from whence come ye?”

9 And they said unto him,

“From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,”

See Exodus 15:3-8.

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

See Numbers 21:21-26 & 33-35.

Israel was forbidden to make a league with the inhabitants of the land, and the Gibeonites knew that God was with the Israelites, so a military battle was not the right answer.

They devised a plan to get Israel to swear an oath unto their God to protect them, because they knew Israel would not go back on their oath.

Notice that the Gibeonites don't mention the recent battles in Ai or Jericho because they had to pretend to be ignorant of the latest battles because they supposedly traveled from afar.

Astaroth: One of the cities of the giants, and the name of one of their gods/idols.

“11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. 12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: 13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.”

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

This story served as a lesson for a future king named David who continually asked counsel of God before going to war.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. 16 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. 17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjathjearim. 18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

On the third day: Three days after they had originally made a league with them.

Gibeon, and Chephirah, and Beeroth, and Kirjathjearim: These cities were from the land that was given to the tribe of Benjamin for an inheritance.

743 Jewish men of Chephirah, Beeroth, and Kirjathjearim are recorded together in Ezra 2:25, and Nehemiah 7:29 in the Jews return to Israel from Babylonian captivity.

The Gentile inhabitants of these four cities weakened the tribe of Benjamin continually. See Joshua 18:25-28.

And all the congregation murmured against the princes: Israel continually had a problem with murmuring even after all the things they had been through in God judging them over and over again for their murmuring.

The oath

19 But all the princes said unto all the congregation,

“We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.”

21 And the princes said unto them,

“Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.”

We have sworn an oath: The people of these cities would become a thorn in the side of Israel for generations. Israel was not to make an oath and then not keep it. We are not Israel today. We should not be swearing on the LORD today.

22 And Joshua called for them, and he spake unto them, saying,

“Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? 23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.”

Ye are cursed: They would have to be servants to Israel, but they were placed working at the house of God. Not a good place to put cursed lying Gentiles.

Bondmen: They remained servants until the next time Judah was conquered and when Judah returned to strength they would be put back under servitude.

24 And they answered Joshua, and said,

“Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. 25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.”

We are in thine hand: They lied and accepted Israel’s punishment.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. 27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

For the altar of the LORD: They were allowed to close to the temple with their new jobs and this would not be good for the nation later.

These Gentiles understood the word of God as it was given to the people by Moses, and they believed it. Because of their faith in the God of the nation of Israel some of them were eventually saved.

Chapter Ten

Come ..., save us

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

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

Adonizedek king of Jerusalem: He was a type of the Antichrist who will have a ten-nation confederacy and then he will consume three of them to end up with seven kings and he makes war with Israel and with the saints of God during the tribulation period.

One of the royal cities: These cities were Rabbah, Jerusalem, Gibeon, Hoham, Hebron, Lachish, Jarmuth, and Eglon.

Five kings

3 Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

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

Hebron: One of the six cities of refuge.

Debir: The word means the oracles (the word).

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. 6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying,

“Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.”

The Gentile inhabitants of Gibeon cry out to Joshua who is a type of Christ to save them. This is a picture of the Gentiles in the kingdom who place their faith in the God of Israel for their protection.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. 8 And the LORD said unto Joshua,

“Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.”

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night. 10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to

Bethhoron, and smote them to Azekah, and unto Makkedah.

Bethhoron: A city by the sea belonging to the tribe Ephraim, Joseph's son.

Makkedah: This is where the five kings hid themselves in a cave from Israel where they soon died in verse seventeen.

11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

The LORD cast down great stones from heaven: God sent hailstones to kill the enemies of Israel without killing one Israeli soldier, nor one of the inhabitants of the people of Gibeon.

Sun, stand thou still upon Gibeon

12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel,

“Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.”

The valley of Ajalon: Ayalon in Hebrew. A major road that goes through there today with the same name.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

Sun, stand thou still: God held the Sun still for this battle which many have tried to explain away, but it happened.

Is not this written in the book of Jasper: A history book, not a part of scripture.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal. 16 But these five kings fled, and hid themselves in a cave at Makkedah. 17 And it was told Joshua, saying,

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

18 And Joshua said,

“Roll great stones upon the mouth of the cave, and set men by it for to keep them: 19 And stay

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

The five kings

During the tribulation period the kings of the earth also hide themselves in caves. The whole book of Joshua parallels in many ways Revelations 6:15.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. 21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

Open the cave

22 Then said Joshua,

“Open the mouth of the cave, and bring out those five kings unto me out of the cave.”

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. 24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him,

“Come near, put your feet upon the necks of these kings.”

And they came near, and put their feet upon the necks of them.

Put your feet upon the necks: They humbled them.

25 And Joshua said unto them,

“Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.”

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. 27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid

great stones in the cave's mouth, which remain until this very day.

In the Revelation 6:15, they cry for the rocks to fall on them to kill them and here we see in type a picture of that future event so that when the Jews see these events occur in the tribulation period they will say, "This reminds us of the days of Joshua."

Deuteronomy 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

Makkedah

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

These kings were killed by the sword before their cities were set on fire. See Joshua 12:7-24.

Libnah

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: 30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho. See Joshua 12:7-24.

Lachish

31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: 32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

On the second day: The second day of the battle.

Gezer

33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

Eglon

34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped

against it, and fought against it: 35 And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

On that day: The same day the battle started.

Hebron

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: 37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

Debir

38 And Joshua returned, and all Israel with him, to Debir; and fought against it: 39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

Debir: Was previously called Kirjathsepher. See Joshua 15:15. The name means a city of a book.

The hills, the south, the vale, and the springs

40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

The vale of the springs: The valley of springs.

Kadeshbarnea, Gaza, Goshen, and Gibeon

41 And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon. 42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel. 43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

What a perfect picture of the Messiah taking the earth back and giving it to whom he wills during the millennial kingdom.

The waters of Merom

1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph, **2** And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west, **3** And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh. **4** And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

Chinneroth: The sea of Galilee.

Under Hermon: Mount Hermon on the border with Syria.

The land of Mizpeh: Near the base of mount Hermon. The name means a watchtower. See Isaiah 28:1. This is where the tribes of Israel gathered together to war against the tribe of Benjamin for its sin.

The waters of Merom

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel. **6** And the LORD said unto Joshua,

“Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.”

The waters of Merom: This is lake Hula, in the Hula valley, which is north of the Sea of Galilee as it has many waters (tributaries) that fill it, and which form the Jordan river to the south.

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

They fell upon them: They attacked them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

Zidon is south western Lebanon, Mizpeh is near mount Hermon.

Misrephothmaim: The name means burning water. It is between the Zidon and Mizpeh, in north central Israel.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

Houghed: He killed them so they could not be used against him later.

The king of Hazor

10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. **11** And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. **12** And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded. **13** But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

Israel burned none of them, save Hazor: That was because Hazor beforetime was the head of all those kingdoms.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. **15** As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

Stood still in their strength: Their walls remained intact. Hazor was burned because the king there led others to fight against Israel.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; **17** Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them. **18** Joshua made war a long time with all those kings. **19** There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle. **20** For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and

that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

The inhabitants of Gibeon: The people who tricked Joshua and the princes of Israel tell them they were from a far country when they were next in line to be destroyed.

It was of the LORD to harder their hearts: When God wanted the inhabitants of the land removed, he hardened their hearts against Israel to get them to attack Israel.

He doesn't do that today in the dispensation of grace, but it happened often in Israel's past, and it will happen again in the time of Jacob's trouble. See Jeremiah 30:7 and Romans 9:18.

The Anakim

21 And at that time came Joshua, and cut off the Anakim from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. 22 There was none of the Anakim left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

Hebron: One of the six cities of refuge.

The Anakim: The children of Anak. The Anakim liked dwelling in the mountains, near the high places where the sons of God were worshipped. They were the giant offspring of the sons of God and the daughters of men.

They were spread-out all-over Israel and God had specifically commissioned Israel to destroy this new race of descendants of the sons of God and the daughters of men.

Debir: Formerly known as Kirjathsepher. See Joshua 15:15.

Only in Gaza, in Gath, and in Ashdod, there remained: These eventually produced Goliath.

Giants do not descend from a union between godly men and lost women, but they did descend from fallen angels mingling (leaving their first estate and habitation) with the daughters of men. (See Genesis 6).

The first batch of them were all destroyed in the flood. So Satan just commission other demons to do the same thing again after the flood.

Which he did, and I am sure they will meet the same eternal fate as the previous ones. (1st Peter 2: and Jude 6). There is a possibility of this happening again in the tribulation period. See Daniel 2:43.

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

Their divisions by their tribes: See chapter thirteen.

Chapter Twelve

The kings of the land

The other side Jordan

1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

On the other side of Jordan toward the rising of the sun: The east side of the Jordan river. The sun comes up in the east.

The river Arnon: It serves as the border of the Moabites and the Amorites. See Numbers 21:13.

Unto mount Hermon: The northern border in the Golan area.

And all the plain on the east: On the plain on the east side of the Jordan river.

Sihon king of the Amorites

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon; 3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdodhsigah:

And from half-Gilead: Gilead was split in two between king Sihon and king Og. It was on the border of the two countries.

Og king of Bashan

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

Ashtaroth: One of the cities of the giants.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon. 6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

Giants: They are descendants of the sons of God and the daughters of men, just like in Genesis 6:4.

This side Jordan on the west

7 And these are the kings of the country which Joshua and the children of Israel smote on this

side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions; 8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

All the kings thirty and one

9 The king of Jericho, one; the king of Ai, which is beside Bethel, one; 10 The king of Jerusalem, one; the king of Hebron, one; 11 The king of Jarmuth, one; the king of Lachish, one; 12 The king of Eglon, one; the king of Gezer, one; 13 The king of Debir, one; the king of Geder, one; 14 The king of Hormah, one; the king of Arad, one; 15 The king of Libnah, one; the king of Adullam, one; 16 The king of Makkedah, one; the king of Bethel, one; 17 The king of Tappuah, one; the king of Hopher, one; 18 The king of Aphek, one; the king of Lasharon, one; 19 The king of Madon, one; the king of Hazor, one; 20 The king of Shimronmeron, one; the king of Achshaph, one; 21 The king of Taanach, one; the king of Megiddo, one; 22 The king of Kedesh, one; the king of Jokneam of Carmel, one; 23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one; 24 The king of Tirzah, one: all the kings thirty and one.

Debir: Formerly known as Kirjathsepher. See Joshua 15:15.

The king of the nations: Nations is the Hebrew word Goyim. Goy is singular. See Genesis 14:1.

All the kings thirty and one: These were defeated by the LORD, Joshua, and the armies of Israel. Do not forget the LORD gave them the victories so they could inherit the land from those who had violated the land with their abominations.

Chapter Thirteen

Divide this land

1 Now Joshua was old and stricken in years; and the LORD said unto him,

“Thou art old and stricken in years, and there remaineth yet very much land to be possessed.”

Thou art old and stricken in years: In Joshua 14:10 Joshua said he was 85 years old, so now he is a somewhat older than that. He lived to be 110 years old. See Joshua 24:29.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, 3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

All the borders of the Philistines: See verses 2 and 3 above.

And all Geshuri: See Deuteronomy 3:14. Verses 4-6 below.

Ekron: It means eradication. The most northern city of the Philistines. Near Jaffa. The Ekronites told the Philistines to return the ark because Israel's God was punishing them. They were part of the five kings of the Philistines.

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: 5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath. 6 All the inhabitants of the hill country from Lebanon unto Misrephothmaim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

Them will I drive out from before the children of Israel: Others he will leave in the land to teach them war in each generation.

On the east side of the Jordan

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, 8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them; 9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon; 10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon; 11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah; 12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

Giants: Descendants of the sons of god, and the daughters of men.

For these did Moses smite, and cast them out: While Israel remained on the east side of the Jordan before crossing the Jordan.

Ashtaroath: The name of this city and of one of their gods.

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

The tribe of Levi

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

The sacrifices of the LORD God of Israel made by fire are their inheritance: They ate of the offerings brought to the temple.

Numbers 18:20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. 21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. 22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. 23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. 24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

The tribe of Reuben

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

Their coast

16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba; 17 Heshbon, and all her cities that are in the plain; Dibon, and Bamothbaal, and Bethbaalmeon, 18 And Jahazah, and Kedemoth, and Mephaath, 19 And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley, 20 And Bethpeor, and Ashdothpishgah, and Bethjeshimoth, 21 And all the cities of the plain, and all the kingdom of Sihon king of the

Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country. 22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them. 23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

The tribe of Gad

24 And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

Their coast

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah; 26 And from Heshbon unto Ramathmizpeh, and Betonim; and from Mahanaim unto the border of Debir; 27 And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward. 28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

Debir: Formerly known as Kirjathsepher. See Joshua 15:15.

The half tribe of Manasseh

29 And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

Their coast

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan, threescore cities: 31 And half Gilead, and Ashtaroath, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families. 32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

The tribe of Levi

33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

The LORD God of Israel was their inheritance: See Numbers 18:20-26.

Chapter Fourteen

I wholly followed the LORD

1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. See 2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe. See Numbers 34:16-18.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. See Numbers 18:20-24.

The tribes of Manasseh and Ephraim

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance. 5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

Caleb

While Caleb is not a tribe, he was promised a city by Moses for having the testimony that he wholly followed God in his day.

6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him,

“Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadeshbarnea. 7 Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart. 8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. 9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because

thou hast wholly followed the LORD my God. 10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. 11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. 12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.”

The Anakim: The (Giants) were in Hebron. These were new offspring of the sons of God (fallen angels) that took the daughters of men to wife after the flood.

In Genesis 6 we have the first batch before the flood that became mighty men of renown.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. 14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel. 15 And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakim. And the land had rest from war.

Hebron: One of the six cities of refuge.

Caleb was given the city where David would rule Judah from for seven years. It is a place of death as Abraham, Sarah, Isaac, Joseph, and his brothers are buried there.

Here an altar was constructed by Abraham where sacrifices were made for the sins of man. It later becomes a city of refuge.

The name of Hebron before was Kirjatharba: City of Arba.

Arba was a great man among the Anakim: They were the giants produced from the marriage of the sons of God and the daughters of men.

And the land had rest from war: Because Caleb alone defeated all the enemies in his land.

Chapter Fifteen

The children of Judah

1 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the

uttermost part of the south coast. **2** And their south border was from the shore of the salt sea, from the bay that looketh southward: **3** And it went out to the south side to Maalehacrabbin, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa: **4** From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast. **5** And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: **6** And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben: **7** And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel: **8** And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:

Debir: Formerly known as Kirjathsepher. See Joshua 15:15.

The valley of the son of Hinnom: Just to the south of mount Zion in Jerusalem as you head towards Bethlehem.

The valley of the giants northward: It is the next valley to the northwest of the city of Jerusalem. One kilometer from the Hinnom valley.

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

The water of Nephtoah: See Joshua 18:15.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah: **11** And the border went out unto the side of Ekron northward: and the border was drawn to

Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea. **12** And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.

Bethshemesh: The house of Shemesh. Shemesh means the Sun. The house of the Sun.

Ekron: The northern most city of the Philistines.

Caleb re-appears

13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron. **14** And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.

Arba the father of Anak: The giant that father Anak the giant, that father three sons (the Anakim). The letters I and M at the end of a word in Hebrew meant it was plural.

The sons of Anak: The Anakim who were also giants. Their names were Sheshai, Ahiman, & Talmi. Who were killed by the tribe of Judah.

And Caleb drove thence the three sons of Anak: He drove them out of his inheritance, the men of Judah actually killed them.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before was Kirjathsepher. **16** And Caleb said,

“He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.”

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife. **18** And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her,

“What wouldest thou?”

19 Who answered,

“Give me a blessing; for thou hast given me a south land; give me also springs of water.”

And he gave her the upper springs, and the nether springs.

Othniel: He is Caleb’s younger nephew, and he becomes the first Judge in Israel. Achsah his wife was his cousin.

Nether springs: The lower springs.

The inheritance of Judah

20 This is the inheritance of the tribe of the children of Judah according to their families. **21** And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur, **22** And Kinah, and Dimonah, and Adadah, **23** And Kedesh, and Hazor, and Ithnan, **24** Ziph, and Telem, and Bealoth, **25** And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor, **26** Amam, and Shema, and Moladah, **27** And Hazargaddah, and Heshmon, and Bethpalet, **28** And Hazarshual, and Beersheba, and Bizjothjah, **29** Baalah, and Iim, and Azem, **30** And Eltolad, and Chesil, and Hormah, **31** And Ziklag, and Madmannah, and Sansannah, **32** And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages: **33** And in the valley, Eshtaol, and Zoreah, and Ashnah, **34** And Zanoah, and Engannim, Tappuah, and Enam, **35** Jarmuth, and Adullam, Socoh, and Azekah, **36** And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages: **37** Zenan, and Hadashah, and Migdalgad, **38** And Dilean, and Mizpeh, and Joktheel, **39** Lachish, and Bozkath, and Eglon, **40** And Cabbon, and Lahmam, and Kithlish, **41** And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages: **42** Libnah, and Ether, and Ashan, **43** And Jiphtah, and Ashnah, and Nezib, **44** And Keilah, and Achzib, and Mareshah; nine cities with their villages: **45** Ekron, with her towns and her villages: **46** From Ekron even unto the sea, all that lay near Ashdod, with their villages: **47** Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof: **48** And in the mountains, Shamir, and Jattir, and Socoh, **49** And Dannah, and Kirjathsannah, which is Debir,

Kirjathsannah: An even earlier name of Kirjathsepher.

50 And Anab, and Eshtemoh, and Anim, **51** And Goshen, and Holon, and Giloh; eleven cities with their villages: **52** Arab, and Dumah, and Eshean, **53** And Janum, and Bethtappuah, and Aphekah, **54** And Humtah, and Kirjatharba, which is Hebron, and Zior; nine cities with their villages: **55** Maon, Carmel, and Ziph, and Juttah, **56** And

Jezreel, and Jokdeam, and Zanoah, **57** Cain, Gibeah, and Timnah; ten cities with their villages: **58** Halhul, Bethzur, and Gedor, **59** And Maarath, and Bethanath, and Eltekon; six cities with their villages: **60** Kirjathbaal, which is Kirjathjearim, and Rabbah; two cities with their villages: **61** In the wilderness, Betharabah, Middin, and Secacah, **62** And Nibshan, and the city of Salt, and Engedi; six cities with their villages. **63** As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

The Jebusites dwell with the children of Judah: They could not drive them out because of a lack of faith.

Chapter Sixteen

The children of Joseph

1 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel, **2** And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth, **3** And goeth down westward to the coast of Japhleti, unto the coast of Bethhoron the nether, and to Gezer: and the goings out thereof are at the sea. **4** So the children of Joseph, Manasseh and Ephraim, took their inheritance.

Bethhoron the nether: The lower part of Bethhoron.

The goings out thereof are at the sea: The sea of Galilee.

Ephraim

5 And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper;

Bethhoron the upper: The higher part of the city of Bethhoron.

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanathshiloh, and passed by it on the east to Janohah; **7** And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. **8** The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the

tribe of the children of Ephraim by their families.

The separate cities

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. **10** And they drove not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

And serve under tribute: They paid the Ephraimites a tax each year.

Chapter Seventeen

Manasseh

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

To wit: More specifically, or to be precise.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families. **3** But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. **4** And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying,

“The LORD commanded Moses to give us an inheritance among our brethren.”

Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father. **5** And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan; **6** Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead. **7** And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the

inhabitants of Entappuah. **8** Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim; **9** And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea: **10** Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east. **11** And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries. **12** Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. **13** Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

But did not utterly drive them out: They compromised with the Canaanites. God disinherited the Canaanites. Israel allowed them to stay and pay rent basically. God did not agree with Israel's compromise.

14 And the children of Joseph spake unto Joshua, saying,

“Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?”

15 And Joshua answered them,

“If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.”

16 And the children of Joseph said,

“The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel.”

17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying,

“Thou art a great people, and hast great power: thou shalt not have one lot only: 18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.”

Thou are a great people: The tribe of Joseph had so many people they wanted two lots, one for Manasseh and one for Ephraim (Joseph’s two sons) and they got them.

For it is a wood: It is a mountain covered in trees that you can use to defeat the Canaanites.

Chapter Eighteen

Together at Shiloh

1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

Shiloh: Where the tabernacle was set up at. The name means rest.

The tabernacle of the congregation: The house of God, A tent for him to dwell in. This was its first real resting place this side of the Jordan river.

The remaining seven tribes

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance. 3 And Joshua said unto the children of Israel,

“How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you? 4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. 5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. 6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God. 7 But the Levites have no part among you; for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.”

Cast lots

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying,

“Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.”

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. 10 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

Joshua cast lots for them in Shiloh: This was similar to drawing names from a hat or bag. Benjamin’s name was drawn first.

Benjamin’s lot

11 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph. 12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven. 13 And the border went over from thence toward Luz, to the side of Luz, which is Bethel, southward; and the border descended to Atarothadar, near the hill that lieth on the south side of the nether Bethhoron.

The nether Bethhoron: The lower section of the city of Bethhoron.

14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this was the west quarter. 15 And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah: 16 And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel, 17 And was

drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben, 18 And passed along toward the side over against Arabah northward, and went down unto Arabah: 19 And the border passed along to the side of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast. 20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families. 21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz, 22 And Betharabah, and Zemaraim, and Bethel, 23 And Avim, and Parah, and Ophrah, 24 And Chepharhaammonai, and Ophni, and Gaba; twelve cities with their villages: 25 Gibeon, and Ramah, and Beeroth, 26 And Mizpeh, and Chephirah, and Mozah, 27 And Rekem, and Irpeel, and Taralah, 28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Ramah: The home town of Samuel the prophet who judged Israel.

Mizpeh: Near the base of mount Hermon. See Joshua 11:13.

Chapter Nineteen

Simeon's lot

1 And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. **2** And they had in their inheritance Beersheba, or Sheba, and Moladah, **3** And Hazarshual, and Balah, and Azem, **4** And Eltolad, and Bethul, and Hormah, **5** And Ziklag, and Bethmarcaboth, and Hazarsusah, **6** And Bethleboth, and Sharuhem; thirteen cities and their villages: **7** Ain, Remmon, and Ether, and Ashan; four cities and their villages: **8** And all the villages that were round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe

of the children of Simeon according to their families.

Simeon was the southernmost tribe in the land of Israel.

Simeon's lot in Judah

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

Simeon had their inheritance within the inheritance of them: Judah had so much land that Simeon's inheritance inside Judah's inheritance.

Zebulun's lot

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid: **11** And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam; **12** And turned from Sarid eastward toward the sunrising unto the border of Chislothabor, and then goeth out to Daberath, and goeth up to Japhia, **13** And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah; **14** And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel: **15** And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages. **16** This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

Bethlehem: This is the other Bethlehem. It was in the north, not where Jesus was born.

This included the valley of Megiddo (Armageddon).

Issachar's lot

17 And the fourth lot came out to Issachar, for the children of Issachar according to their families. **18** And their border was toward Jezreel, and Chesulloth, and Shunem, **19** And Hapharaim, and Shion, and Anaharath, **20** And Rabbith, and Kishion, and Abez, **21** And Remeth, and Engannim, and Enhaddah, and Bethpazzez; **22** And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages. **23** This is the

inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

Bethshemesh: The name means the house of the Sun.

Asher's lot

24 And the fifth lot came out for the tribe of the children of Asher according to their families. **25** And their border was Helkath, and Hali, and Beten, and Achshaph, **26** And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath; **27** And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand, **28** And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; **29** And then the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib: **30** Ummah also, and Aphek, and Rehob: twenty and two cities with their villages. **31** This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Naphtali's lot

32 The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. **33** And their coast was from Heleph, from Allon to Zaananim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: **34** And then the coast turneth westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising. **35** And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, **36** And Adamah, and Ramah, and Hazor, **37** And Kedesh, and Edrei, and Enhazor, **38** And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages. **39** This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

Chinnereth: The sea of Galilee was also called lake kinneret.

Bethshemesh: The name means the house of the Son.

Dan's lot

40 And the seventh lot came out for the tribe of the children of Dan according to their families. **41** And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh, **42** And Shaalabbin, and Ajalon, and Jethlah, **43** And Elon, and Thimnathah, and Ekron, **44** And Eltekeh, and Gibbethon, and Baalath, **45** And Jehud, and Beneberak, and Gathrimmon, **46** And Mejarkon, and Rakkon, with the border before Japho. **47** And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. **48** This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

The Hula valley and mount Hermon were the two main terrain features in the region.

Ajalon: Ayalon in Hebrew. A major road that goes through there today with the same name. The valley of Ayalon.

Ekron: It would later go to the tribe of Judah.

An inheritance to Joshua

49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them: **50** According to the word of the LORD they gave him the city which he asked, even Timnathserah in mount Ephraim: and he built the city, and dwelt therein.

The city which he asked for: Timnath and later added the name of his daughter to make it Timnathserah.

He built the city and dwelt therein: He died there in mount Ephraim on the north side of the hill of Gaash.

51 These are the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

The city of Samaria was later built on mount Ephraim and became the capital of the northern kingdom of Israel.

Shiloh: The place of rest where Israel's inheritance was divided to the tribes.

Chapter Twenty

Cities of refuge

1 The LORD also spake unto Joshua, saying,

“2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:”

Cities of refuge: Six cities are given unto the Levites with three on one side of the Jordan river, and three on the other side.

These are spread out all over the land of Israel. This was spoken of by God unto Joshua:

Exodus 21:12 He that smiteth a man, so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

Numbers 35:6 And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither:

Forty-eight cities of the Jews were given to the Levites and of these cities six were set apart as cities of refuge. Interesting enough they were open to Gentiles in the land. These cities are symbolic of the refuge we have in Christ.

3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

The slayer: Anyone who kills someone by accident.

Unwittingly: Man-slaughter, not pre-meditated murder.

They shall be your refuge: The cities shall protect you from the avenger of blood if you are found innocent.

The avenger of blood: The person in the family who was to get justice for their loved one.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. 6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

Until he stand before the congregation for judgment: While a person who killed someone without intent (malice),

they needed to be judged by the congregation to see if they intentionally killed someone or if any neglect led to the accidental death of another.

And until the death of the high priest: The high priest dies and those in the city of refuge would immediately be released because he was a type of Israel's eternal high priest (the Messiah). See Hebrews 6:17-20 and 7.

Exodus 21:12 He that smiteth a man, so that he die, shall be surely put to death. 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

Verse fourteen above refers to those who had killed someone and then they ran and grabbed hold of the horns on the altar, the very place where the blood of an innocent bullock was placed. See Exodus 29:12.

Since there were no cities of refuge in the wilderness a person accused of murder could run to the tabernacle and grab hold of the horn on the altar.

See the stories of Adonijah and Joab. in 1st Kings 1:50-53 and 2:26-35 which also relates to this issue. See Hebrews 6:17-20.

The six cities of refuge

7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.

Kadesh is in the north, Shechem is in the middle of the land, and Hebron is in the south.

Kadesh: In mount Naphtali. The name means a sanctuary.

Shechem: In mount Ephraim. The name means a ridge.

Hebron: The mountain of Judah. Hebron is where David ruled for seven years. The name means a seat of association. (Congregation).

The other side of Jordan

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

Bezer: The name means an inaccessible place. Like on a mountain.

Ramoth: The name means heights. In the mountains.

Golan: The name means a captive. They are called the Golan heights to this day because it is a mountain range.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and

not die by the hand of the avenger of blood, until he stood before the congregation.

The congregation: The seat of the association.

Chapter Twenty-One

Give us cities

1 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel; 2 And they spake unto them at Shiloh in the land of Canaan, saying,

“The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.”

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

The children of Aaron

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, which were of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

See Joshua 21:13-19 below.

The children of Kohath

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

The children of Gershon

6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

The children of Merari

7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

Reuben, Gad and Zebulun, not the half tribe of Manasseh as we almost always see are listed together. Zebulun bordered both half tribes of Manasseh and served as a bridge connecting to two at the southwest corner of the sea of Galilee.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

Judah and Simeon

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name, 10 Which the children of Aaron, being of the families of the Kohathites, who were of the children of Levi, had: for theirs was the first lot.

The tribe of Simeon was small, and it received its inheritance inside the tribe of Judah's inheritance which is why we see this lot connecting them with the Levites.

The first lot: It went to Levi because they were the priests for Israel.

11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

Hebron is the city of refuge where Joab slew Abner. Abner had only to stay inside the city under the protection of the high priest, but Abner died as a fool dieth. See 2nd Samuel 3:33.

Caleb's inheritance

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

Cities for Levites in Judah, and Simeon

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs, 14 And Jattir with her suburbs, and Eshtemoa with her suburbs, 15 And Holon with her suburbs, and Debir with her suburbs, 16 And Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs; nine cities out of those two tribes.

Hebron: One of the six cities of refuge.

Debir: Formerly known as Kirjathsepher. See Joshua 15:15.

Bethshemesh: The name means the house of the Sun.

We don't have this list of nine cities broken down between the tribes of Judah and Simeon, because the tribe of Simeon was located inside the tribe of Judah's land allotment.

The tribe of Benjamin's cities

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, 18 Anathoth with her suburbs, and Almon with her suburbs; four cities. 19 All the cities of the

children of Aaron, the priests, were thirteen cities with their suburbs.

The tribe of Ephraim

20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. **21** For they gave them Shechem with her suburbs in mount Ephraim, to be a city of refuge for the slayer;

Shechem: One of six cities of refuge for the slayer.

Cities for Levites in Ephraim, Dan & Manasseh

and Gezer with her suburbs, **22** And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.

Cities for the Levites out of the tribe of Dan

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs, **24** Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.

Cities for Levites out of Manasseh

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities. **26** All the cities were ten with their suburbs for the families of the children of Kohath that remained.

Cities out of the half tribe of Manasseh

27 And unto the children of Gershon, of the families of the Levites, out of the other half tribe of Manasseh they gave Golan in Bashan with her suburbs, to be a city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

Golan: One of the six cities of refuge.

Cities out of the tribe of Issachar

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, **29** Jarmuth with her suburbs, Engannim with her suburbs; four cities.

Cities out of the tribe of Asher

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs, **31** Helkath with her suburbs, and Rehob with her suburbs; four cities.

Cities out of the tribe of Naphtali

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge

for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities. **33** All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

Cities out of the tribe of Zebulun

34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs, **35** Dimnah with her suburbs, Nahalal with her suburbs; four cities.

Cities out of the tribe of Reuben

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs, **37** Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

Bezer: One of the six cities of refuge.

Cities out of the tribes of Gad

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs, **39** Heshbon with her suburbs, Jazer with her suburbs; four cities in all. **40** So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

Ramoth in Gilead to be a city of refuge for the slayer: One of the six cities of refuge.

41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs. **42** These cities were every one with their suburbs round about them: thus were all these cities.

Forty and eight cities

Six cities of Refuge spread out throughout the land as well as forty-two other cities for the priests to dwell in spread throughout the whole of Israel. Israel did not have to go very far if they needed a priest for God had them everywhere.

The LORD gave them rest

43 And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. **44** And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. **45** There failed not ought of any good

thing which the LORD had spoken unto the house of Israel; all came to pass.

Notice it is a gracious God that gave Israel the land they only had to go in by faith and acquire it. Their battles were not won by their swords, although they used them, they were won by the LORD.

The rest would have never been attained if they just moved in next door to the devil's crowd and set up camp. The rest is also mentioned as being given to them by God.

Chapter Twenty-Two

The altar Ed

1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, 2 And said unto them,

“Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: 3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. 4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan. 5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.”

Joshua blesses the tribes on the east side of the Jordan

The tribe of Manasseh's division

6 So Joshua blessed them, and sent them away: and they went unto their tents. 7 Now to the one half of the tribe of Manasseh Moses had given possession in Bashan: but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them, 8 And he spake unto them, saying,

“Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.”

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

A great altar

10 And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to. 11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel. 12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

The children of Israel gathered themselves up to go to war against their own brethren because they did not want God to judge the whole nation for the acts of a few as he had done in the past.

The nine and a half tribes saw this as a threat to divide the nation and to go after other gods and to worship them.

This event while allowed by God and Moses did not turn out so well for the two and a half tribes in the long run as they were the first tribes taken into captivity.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest, 14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel. 15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

“16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?”

Peor

“17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD, 18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.”

The iniquity of Peor See the story of Balak, Balaam and the children of Israel in Numbers 23:28, 25:18 and 31:16.

If the land of your possession be unclean

“19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.”

If the land of your possession be unclean: If their inheritance was to wicked, then they could inherit a place on the same side of Jordan as the rest of them.

A trespass in the accursed thing

“20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.”

Achan the son of Zerah: He is called the son of Carmi his actual father who was the son of Zabdi the son of Zerah in 1st Chronicles 2:10. Carmi was dead at this time, so he is not mentioned.

Phineas pleaded with the people to come over to this side of the Jordan and inherit the land God had originally intended for them and to go to the altar that God had ordained.

Remember also that these tribes chose this land forty years ago because they were ranchers, and the land was very good for raising cattle.

They settled for the land on the other side of the promise and that is what we often do, we take something that looks good and find out that there will be struggles with what we desired that may even end up destroying us.

The LORD God of gods

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

“22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the

LORD, (save us not this day,) 23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it; 24 And if we have not rather done it for fear of this thing, saying, In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?”

The LORD hath made Jordan a border

“25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. 26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice: 27 But that it may be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.”

Behold the pattern of the altar

“28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.”

It is a witness between us and you: The altar was not for sacrificing upon, it was only a memorial witness that they were partners with the tribes on the west side of the Jordan.

“29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.”

The two and a half tribes settled for the permissive will of God instead of the perfect will of God.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, it pleased them. 31 And Phinehas the son

of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh,

“This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.”

Ye have delivered the children of the house of Israel out of the hand of the LORD: They thought they were trying to worship other gods with this altar they built, and they feared the LORD would judge them as well for the altar.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again. 33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt. 34 And the children of Reuben and the children of Gad called the altar Ed: for it shall be a witness between us that the LORD is God.

The children of Gad called the altar Ed: The word Ed, is the word witness in Hebrew.

There would eventually be separation between the tribes and of course the three that made the carnal choice based on the lust of the eyes would choose to go and unite with the northern tribes when they divided after Solomon's rule.

Chapter Twenty-Three

A long time after that

1 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. 2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them,

“I am old and stricken in age: 3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you. 4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.”

He shall expel them from before you

“5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.”

He shall expel them from before you: They have an if then covenant with God. If they obey God, then God will expel them from before you.

Be ye therefore very courageous

“6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them: 8 But cleave unto the LORD your God, as ye have done unto this day. 9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.”

One man of you shall chase a thousand

“10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.”

Israel was not to even make mention of their god's names because that would eventually lead to them swearing by them (meaning to pledge an oath in their name), which would lead to them serving them and ultimately to bowing down to them.

“11 Take good heed therefore unto yourselves, that ye love the LORD your God. 12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:”

The remnant of these nations: Those that you allow to remain in the land and pay tribute.

God will no more drive out any of these nations

“13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.”

God will no more drive out any of these nations: If Israel begins to compromise with these heathen that have been disinherited then he will allow them to be snares unto them.

Unfortunately, that is exactly what happened to Israel.

“14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.”

I am going the way of all the earth: I am going to die.

“15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.”

Until he have destroyed you from off this good land: They shall go into captivity for their disobedience.

“16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.”

He will soon bring about the time of Jacob’s trouble spoken about in Jeremiah 30:7, and in great depth in the book of the Revelation also referred to as Daniel’s seventieth week.

Then Israel will repent as a nation and cling to the LORD.

Chapter Twenty-Four

Thus saith the LORD

We now come to the end of Joshua’s life and as scripture records that he being yet dead speaketh. Joshua uses his last moments on earth to help those he cares about.

How do you use your remaining days? Is it spent trying to make sure your life has all the comforts this world has to offer or is it spent trying to make the world a little better if only in your corner of it?

1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

Thus saith the LORD God of Israel

2 And Joshua said unto all the people,

“Thus saith the LORD God of Israel,”

Thus saith the LORD God of Israel: Now Joshua is not speaking his own words, but he is speaking the words that the LORD God of Israel wanted them to hear:

“Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.”

The other side of the flood in old time: The flood was not far removed from Terah and Nahor. It was only a few generations back to Noah, Shem, Ham, and Japheth. Abraham was actually alive for 56 years before Noah died.

“3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt. 5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out. 6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. 7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season. 8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you. 9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you: 10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand. 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. 12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. 13 And I have given you a land for which ye did not labour, and cities which ye built

not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.”

Balak the son of Zippor, king of Moab, arose and warred against Israel: The Moabites were the last enemy Israel faced before entering into the promised land. The book of Ruth begins in the country of Moab.

I sent the hornet before you: This was prophesied by the LORD in Deuteronomy 7:22-28.

Fear the LORD

“14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.”

Fear the LORD, and serve him in sincerity and in truth: Now, the LORD has ceased speaking and Joshua is speaking again.

Put away the gods which your fathers served: Joshua was telling Israel to not stop obeying the LORD in finishing what he started.

“15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

16 And the people answered and said,

“God forbid that we should forsake the LORD, to serve other gods; 17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed: 18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.”

He it is that brought us up and our fathers: They were the next generation that was not yet forty years of age when the ten spies returned with their negative report.

19 And Joshua said unto the people,

“Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. 20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.”

21 And the people said unto Joshua, “Nay; but we will serve the LORD.”

22 And Joshua said unto the people,

“Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him.”

And they said,

“We are witnesses. 23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel.”

24 And the people said unto Joshua,

“The LORD our God will we serve, and his voice will we obey.”

Put away the strange gods

Joshua wanted to see some actions go along with Israel’s words, so he challenged them to get rid of all their idols (strange gods) on that day, and they did.

A covenant

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. 26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. 27 And Joshua said unto all the people,

“Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.”

Behold, this stone shall be a witness unto us: The stone was a witness that they didn’t follow the LORD because they would not have been dispersed into all the lands for rejecting their Messiah if they were following it when he came.

28 So Joshua let the people depart, every man unto his inheritance. 29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. 30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash. 31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

Timnathserah: The city that Joshua asked for. See Joshua 19:50. Joshua's daughter name was Serah. The word Timnath means a portion.

The bones of Joseph

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Buried they in Shechem: This is not the cave of Machpelah where Abraham and Sarah are buried.

Joshua is dead, and Israel still follows the LORD for a while until all those that were elders died off. They did not listen very long to the words of Joshua, or they would have never faced the troubles they faced.

The End

Judges

Ruling in the land

Introduction

It is very important to understand when studying the book of Judges that you understand first how they (Israel) got where they were, and why they continue in the book of Judges to have the same problems from generation to generation.

God's plan from the beginning was to place a people for his name's sake in the land that would one day bring forth the Saviour of the world, who would one day sit on a throne in Jerusalem ruling the nations for a thousand years in perfect peace and harmony.

He promised them (Israel) that if they would hearken unto his words that he would make them (Israel) a peculiar treasure unto him, a kingdom of priests, an holy nation, but Israel did not hearken unto God and became like the nations around them and went a whoring after other gods. Exodus 19:5-6.

Promises were made and kept by God to protect Israel and to drive out her enemies from the land as long as she kept his word, but Israel did not keep up her end of the covenant made at mount Sinai, and she paid the price for it.

God then left Israel's enemies in the land to test Israel to see if she would keep the covenant that they made with him. They did not.

This is the story of Israel after she had initially given up the fight against her enemies after Joshua's death and then decided to try to live together with their enemies in the land that God had promised to them.

This led Israel continually to do evil in the sight of the LORD as you will read over and over again in its pages.

There are thirteen judges mentioned in the book of Judges. that judged Israel for over 450 years from the death of Joshua to the reign of Israel's kings starting with Saul. See Acts 13:20.

The story of Ruth occurs during the time of the judges and the stories of Eli and Samuel appear at the end of the time of the judges and the onset of the kings of Israel.

Chapter One

Who shall go up for us?

First there was Moses, and later Joshua, then Israel was without a leader for the first time in over eighty years.

They were in the land, and some may have thought they didn't need God to lead them now. This was foolish thinking.

1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying,

“Who shall go up for us against the Canaanites first, to fight against them?”

Now after the death of Joshua:

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

2 And the LORD said,

“Judah shall go up: behold, I have delivered the land into his hand.”

3 And Judah said unto Simeon his brother,

“Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot.”

So Simeon went with him. 4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

Come up with me: The tribe of Simeon was literally inside the land given to Judah, so it was natural thing for Judah to ask Simeon to help him fight the Canaanites.

Judah was chosen by God, not the person, but the tribe. Judah the person has been dead for five hundred years now.

Judah was chosen by God to begin to prepare Israel's heart to one day follow the kings that would come from this tribe, namely David.

Judah and Simeon were tribes that both descended from Leah, Jacob's first wife. Joshua 19:1-9 records the lots for each of the Tribes and because Judah's lot was too big for them, God gave Simeon a part of the inheritance allotted to Judah.

The Kohathites and other priests were given thirteen cities from Judah, Benjamin, and Simeon for the Levites to live in that were near Jerusalem.

5 And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites. 6 But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. 7 And Adonibezek said,

“Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.”

And they brought him to Jerusalem, and there he died.

Adonibezek: His name means the Lord of Bezek. He was an evil king and cut the thumbs and big toes off seventy kings before him.

So God hath requited me: God humbled him in the same way. Eye for eye, tooth for tooth.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire. 9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley. 10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmi.

Arba: He was the father of the three giants that Judah slew.

Sheshai, and Ahiman, and Talmi: They were giants, mighty men of renown as Joshua records. These were offspring of the sons of God and the daughters of men as first recorded in Genesis chapter six.

Those offspring were all killed in the flood, but Satan commissioned a bunch of new ones to do the same thing as they did back in Genesis 6.

After the flood God would then have a nation with an army to deal with the Giants so they didn't spread like they did before the flood.

This is why God had Israel utterly destroy both man, woman, and child in many places because he is destroying the corrupted flesh from these Anakim/Giants.

God has no joy in the destruction of the wicked, but he must prevent Satan from destroying humanity. Hell was created as a deterrent to the sons of God doing this very thing. It was not created for man. It was created for the Devil and his angels.

Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjathsepher: 12 And Caleb said,

“He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.”

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife. 14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her,

“What wilt thou?”

15 And she said unto him,

“Give me a blessing: for thou hast given me a south land; give me also springs of water.”

And Caleb gave her the upper springs and the nether springs.

Othniel the son of Kenaz: He would later become a judge in Israel. See Judges 3:7-11.

Nether springs: The lower springs.

16 And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

The city of palm trees: Jericho. This is a reference to the place that had seventy palm trees where the children of Israel (seventy of them) camped on their way to Egypt. See Exodus 15:27.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. 18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. 19 And the LORD was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

Because they had chariots of iron: Were the chariots too much for them? No!

God had said he would allow the inhabitants of the land to be a snare unto Israel because they did not initially do as they were told in the tearing down of their altars.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak. 21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Here it says that Caleb expelled the three sons of Anak while if we will remember in verse ten of this same chapter it says that they slew Anak's sons, Sheshai, Ahiman, and Talmi.

He expelled them: The tribe of Judah was credited with killing the three sons of Anak. There are no contradictions in the Bible.

The Jebusites: They were not driven out of the land; they were natives of Jerusalem. See Genesis 15:21. David purchased the threshing floor of Araunah the Jebusite to sacrifice on to stay the anger of the LORD. 2nd Samuel 24:16.

22 And the house of Joseph, they also went up against Bethel: and the LORD was with them. 23 And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.)

To descry: To spy it out.

Bethel: The second place Abraham built an altar at, and where Abraham calls upon the LORD. Genesis 12:8. It is the place where Lot argued with Abraham over wells, and they divided the land and Lot chose the land of Sodom.

24 And the spies saw a man come forth out of the city, and they said unto him,

“Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.”

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

Jacob first heard from God here as he was heading to find a bride from Laban’s house, as he dreamed, he saw the LORD at the top of a ladder that reached unto Heaven which had the angels of God descending and ascending. Genesis 28:19.

Joshua had sent men near to Bethel to spy on the city of Ai because they were near one another. Saul fought here, and Jeroboam set up a golden calf here. 1st Kings 12:29.

Elijah was taken up from Elisha here. 2nd Kings 2:3. Josiah tore down the Altar erected by Jeroboam. 2nd Kings 23:15.

Amos prophesied Israel’s future captivity while he was in Bethel and was told not to prophesy against Israel from Bethel for the King’s court and chapel were there See Amos 7:10-13.

Manasseh

27 Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land. 28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

Israel did not utterly drive her enemies out of the land, but she became weary in battle and after their surrenders Israel would compromise and allow their enemies to stay.

Ephraim

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Zebulun

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the

Canaanites dwelt among them, and became tributaries.

Asher

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: 32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Naphthali

33 Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.

Bethshemesh: The name means the house of the Sun.

These became cheap labourers to Israel much like the Palestinians were in recent days. Truly the words of Noah had come to pass, when he prophesied that the sons of Canaan would serve the sons of Shem.

Genesis 9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: 35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries. 36 And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

There was no place in God’s plan for Israel to have all these people to remain in the land he had promised to Israel, but because of Israel’s sin they became snares to them.

Chapter Two

An angel of the LORD

1 And an angel of the LORD came up from Gilgal to Bochim, and said,

“I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. 2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed

my voice: why have ye done this? 3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.”

An angel of the LORD: He turns out to be the angel of the LORD as he identifies himself as the one who made Israel go up out of Egypt. No other angel did that but God himself.

Gilgal: One of three cities that Samuel the prophet would go to judge Israel. The other two places were Mizpeh and Bethel. See 1st Samuel 7:16.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. 5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

Bochim: This means, the place of tears. They were not weeping for their past sins, but they were weeping because they would now have to suffer for their sin.

6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. 7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. 8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. 9 And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

Timnathheres: Joshua changed its name to Timnathserah, after one of his daughters.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

That generation were gathered unto their fathers: A generation is forty years. Joshua's generation had died off and were resting with their fathers in Abraham's bosom.

There arose another generation after them which knew not the LORD: Israel did not allow the LORD to deliver the cities, so their children did not see the miracles of the LORD as they had so they didn't know him as their parents did.

Israel did evil in the sight of the LORD

11 And the children of Israel did evil in the sight of the LORD, and served Baalim: 12 And they forsook the LORD God of their fathers, which

brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. 13 And they forsook the LORD, and served Baal and Ashtarothe. 14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. 15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

Baalim: The name means strange gods (plural of Baal).

Ashtarothe: The name of a pagan god/idol related to sheep.

God told Israel at mount Sinai that if they would keep his covenant that they made with him on that day that they would be a peculiar treasure unto him.

He promised to protect them from their enemies, but that was a conditional covenant. If Israel chose not to obey his word, then the very things we are reading about God promised would happen to chasten Israel to get them to return to him.

The LORD raised up judges

16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. 17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. 18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

It repented the LORD: The LORD would change his mind and send a new judge to deliver them.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. 20 And the anger of the LORD was hot against Israel; and he said,

“Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; 21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died: 22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.”

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

That through them I may prove them: The LORD tested Israel through the nations he left in the land.

He always had a Daniel, an Elijah or Elisha, a prophet named Hosea, a king named Josiah, an Uncle named Mordecai, and his niece named Esther. God did not leave Israel without a witness.

Chapter Three

Othniel & Ehud

1 Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; 2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

That the children of Israel might know, to teach them war: God allowed Israel to have adversaries so it would be ready for their wars when they came. That they many know how to fight.

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath. 4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

Five lords of the Philistines: The leaders of five major cities of the Philistines. Ashdod, Gaza, Ashkelon, Gath, & Ekron.

All the Canaanites: The main inhabitants in the heart of the promised land.

The Sidonians: From Sidon in Lebanon.

The Hivites: The ones who tricked Joshua into believing they were from a far country but were really from Gibeah. See Joshua 9:7 and 11:19.

5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and

Perizzites, and Hivites, and Jebusites: 6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. 7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.

Baalim: The name means strange gods (plural of Baal).

Chushanrishathaim

8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years. 9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

Othniel the son of Kenaz, Caleb's younger brother: Othniel had the same faithful family that instilled in Caleb to trust in the LORD, and he knew all the stories of his brother's service to the LORD, and to his people.

10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim. 11 And the land had rest forty years. And Othniel the son of Kenaz died.

The land had rest forty years: This was while Othniel was still alive. Forty is the number of testing in the Bible and you will see it over and over in this book as Israel is tested.

Eglon

12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. 13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

The LORD strengthened Eglon the king of Moab: The descendants of Lot against Israel to chastise them for doing evil in the sight of the LORD.

He strengthened Eglon and the Moabites by allowing them to unite with the children of Ammon, (Lot's other son from his incestuous relation with his daughters) and the Amalekites who are Israel's enemy from generation to generation.

Abram should never have brought Lot with him out of Ur of Chaldees. If he hadn't there would have never been any Moabites or Ammonites to oppose Israel.

The city of palm trees: Jericho. Deuteronomy 34:3.

Ehud

14 So the children of Israel served Eglon the king of Moab eighteen years. **15** But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab. **16** But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh. **17** And he brought the present unto Eglon king of Moab: and Eglon was a very fat man. **18** And when he had made an end to offer the present, he sent away the people that bare the present. **19** But he himself turned again from the quarries that were by Gilgal, and said,

“I have a secret errand unto thee, O king:”

who said,

“Keep silence.”

And all that stood by him went out from him. **20** And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said,

“I have a message from God unto thee.”

And he arose out of his seat. **21** And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: **22** And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out. **23** Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them. **24** When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said,

“Surely he covereth his feet in his summer chamber.”

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth. **26** And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath. **27** And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel

went down with him from the mount, and he before them. 28 And he said unto them,

“Follow after me: for the LORD hath delivered your enemies the Moabites into your hand.”

Moab's brothers the Ammonites are nowhere to be found now, nor the children of Amalek. God promised that even though Israel would rebel against him that if they would cry out unto him and repent then he would send someone to deliver them, a judge.

And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over. 29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man. **30** So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

The land had rest fourscore years: 80 years (40 + 40). Why 40 years with Othniel, and now 80 with Ehud?

Forty was the number of testing. Israel was punished after each time they failed their testing period. If they were better than the time under the previous judge, they could be granted more time as a reward.

Shamgar the son of Anath

31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Shamgar, the son of Anath: He probably judged at the same time as Ehud, which may explain why it was 80 years of rest instead of only 40 years.

Shamgar is mentioned again in the Bible, but only in one other verse found in chapter 5.

Judges 5:6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

We will look at the situation that was going on during the days of Shamgar who ruled during the days of Jael who was instrumental to Israel's deliverance in his days.

Chapter Four

The LORD sold them

1 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. **2** And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. **3** And the children of Israel cried unto the LORD: for he had nine hundred

chariots of iron; and twenty years he mightily oppressed the children of Israel.

The LORD sold them into the hand of Jabin: The LORD was allowing different nations in the land to rise up against Israel to bring them to a place of mourning which would lead them to repentance and to a turning back to the LORD.

The captain of whose host was Sisera: His army had nine hundred chariots (Merkavahs) of iron, with which he mightily oppressed the children of Israel.

These were like tanks to the defenseless Israelites. The modern-day tank in Israel is called the Merkavah tank, or chariot.

Sisera would use these Chariots to control the highways that ran through Israel until Israel would turn and seek God and then the LORD would send a deliverer. This one would be a woman named Deborah, and she had a little help.

Deborah

4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. 5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

Deborah, a prophetess: She was one of seven women in the Bible called a prophetess.

She was the judge in that if someone had an issue with their brethren, they might go up to her and she would hear their case.

She judged during the time of Israel's being oppressed by Sisera, and his 900 chariots, she united the country against him.

The palm tree of Debra: It was between the two cities that Samuel had judged Israel from Ramah and Bethel.

The LORD spoke to her to begin to deliver Israel as she had finally met the requirement for God to intervene on her behalf.

Barak

6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him,

“Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? 7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.”

Deborah asks Barak a question that was rhetorical in nature.

8 And Barak said unto her,

“If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.”

9 And she said,

“I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman.”

The LORD shall sell Sisera into the hand of a woman: Barak wanted Deborah with him, I believe, to encourage the men of Naphtali and Zebulun to rally behind them because they all knew God had given Deborah to be a mother over Israel, and to be their judge.

Because Barak would not do as he was initially told the story changes from God delivering Sisera into Barak's hands into God delivering him into the hands of a woman, Deborah, and she would get the honour not him.

And Deborah arose, and went with Barak to Kedesh. 10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Heber the Kenite

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. 12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

Mount Tabor is a very tall mountain in Israel, and you have a great vantage point to see your enemies' approach from all sides as they would come through the valley.

Hobab had served Moses as a set of eyes for Israel in the wilderness because Hobab knew the land better than anyone coming out of Egypt because none of them save Moses had ever been outside of Egypt all their days. Numbers 10:29-33

And now we see his descendant Heber turning his back on the very same people his family helped so many years ago.

This brought on him the curse of Genesis 12:3.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. 14 And Deborah said unto Barak,

“Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?”

Is not the LORD gone out before thee: Barak and Deborah had faith that God was going to do another miracle on this day because Deborah states to Barak that the LORD has gone out before thee.

How would God deliver Sisera into their hands? This question won't be fully answered until we hear the song of Deborah that she sings in the following chapter.

Harosheth of the Gentiles: The place where Sisera had his headquarters in.

So Barak went down from mount Tabor, and ten thousand men after him. 15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. 16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

Tanks are great in valleys or in the plains, but they didn't do as well trying to fight up a very dense mountain covered in trees from top to bottom and the soldiers could easily use the trees to pounce upon their enemies or to hide behind.

As the chariots passed by, the Israelites could attack from behind with their swords, but God would not just use the terrain to help Deborah and Israel on this day.

Jael the wife of Heber the Kenite

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. 18 And Jael went out to meet Sisera, and said unto him,

“Turn in, my lord, turn in to me; fear not.”

And when he had turned in unto her into the tent, she covered him with a mantle. 19 And he said unto her,

“Give me, I pray thee, a little water to drink; for I am thirsty.”

And she opened a bottle of milk, and gave him drink, and covered him. 20 Again he said unto her,

“Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.”

Jael doesn't have to ask how the battle went as their Captain was standing before her without his Chariot or his army. Jael then covers Sisera up in some blankets after giving him some warm milk to drink instead of the water he requested.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. 22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him,

“Come, and I will shew thee the man whom thou seekest.”

And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. 23 So God subdued on that day Jabin the king of Canaan before the children of Israel. 24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

As Jael blessed Abraham's descendants she would be blessed. And now we see a little more about just how God gave Barak's army the victory on that day as we look at the song of Deborah and Barak.

Chapter Five

The song of Deborah and Barak

1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

“2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.”

The children of Naphtali and of Zebulun willingly offered themselves to fight against the chariots of Sisera and God gave them the victory on that day.

“3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. 4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. 5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel. 6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. 7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.”

Notice the mention of the clouds dropping water after the heavens dropped. That is one of the ways God neutralized the Chariots; by making the hills and valleys muddy so they would be slow and ineffective in battle.

Here we see Deborah and Barak mention the previous Judge Shamgar who defeated six hundred men of the Philistines with an Ox Goad. God was with Shamgar as he would be with Samson in defeating the Philistines.

“8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.”

Israel had gone after other Gods and because of that God allowed them to be oppressed by their enemies.

The very same ones they did not drive from the land. Once they had repented after being oppressed for many years then God would raise up another deliverer.

This time it was Deborah and Barak, and the leaders of Naphtali and Zebulun that are praised for coming with them to the battle, unlike the others who stayed at home.

“10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. 11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates. 12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. 13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. 14 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. 15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. 16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. 17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches.”

What a rebuke to those that remained behind when it was known in Israel that two tribes alone would face the mighty army of the Canaanites.

It seems to me that two verses ten seems to be a reoccurring theme with Israel. ten spies versus two spies, ten northern tribes and two in the south.

If they all would have gone to the battle, then where would the victory go to? They would have praised themselves instead of God.

“18 Zebulun and Naphtali were a people that jeopardated their lives unto the death in the high places of the field. 19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.”

They fought from heaven

“20 They fought from heaven; the stars in their courses fought against Sisera. 21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. 22 Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. 23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.”

Praise again for Naphtali and Zebulun who fought near the waters of Megiddo which is the valley to the west of mount Tabor.

The stars in their courses fought: While these two tribes stood against the whole of the army of Jabin, the stars (angels of heaven) also fought in the spirit realm against spiritual wickedness in high places that were assisting Sisera.

What method did he use to gain this victory for Israel? Rain. Rain and more rain. So much rain that the river of Kison swept away the chariots of Sisera with all their mighty soldiers.

Their mighty ones: The horse's hoofs were breaking in the midst of the river and overturning the chariots and Sisera himself had to abandon his chariot and retreat on foot.

“24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. 25 He asked water, and she gave him milk; she brought forth butter in a lordly dish. 26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. 27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. 28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? 29 Her wise ladies answered her, yea, she returned answer to herself, 30 Have they not

ped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? 31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.”

Deborah was a great woman of faith, and God used her mightily, but neither she nor Barak won the fight on that day. God did.

And the land had rest forty years: Again, Israel gets a forty-year rest because that generation of forty years remembers the battle won by the LORD and it keeps them strong for a while.

Chapter Six

Midian

1 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. 2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. 3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them; 4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. 5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. 6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

Notice the cruelty of the Israel’s enemies, they not only rule over them, but they would steal their crops trying to starve them to death.

The Amalekites: They were the first to come against Israel when they came out of Egypt, and God told them that he would have war against Amalek from generation to generation. See Exodus 17:16.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites, 8 That the LORD sent a prophet unto the children of Israel, which said unto them,

“Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; 9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; 10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.”

There were very few copies of the word of the LORD for Israel to read, but they had it passed down to them from their parents.

It wasn’t that long ago that Joshua had entered into the promised land to possess what God had promised to Israel, but they disobeyed God’s word and did not drive them out of the land.

Gideon

11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. 12 And the angel of the LORD appeared unto him, and said unto him,

“The LORD is with thee, thou mighty man of valour.”

Gideon was in hiding trying to feed his family. The angel of the LORD, however, sees Gideon as who he will be, and not who he views himself as at the moment.

13 And Gideon said unto him,

“Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.”

This does not sound like a man of faith that would one day appear in the hall of faith in Hebrews 11:34 where it was said of him: “out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”

14 And the LORD looked upon him, and said,

“Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?”

15 And he said unto him,

“Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.”

Gideon sounds like Saul of Tarsus who said he was less than the least of all saints in Ephesians 3:8. That is the kind of person God needs to do his will.

Shew me a sign

16 And the LORD said unto him,

“Surely I will be with thee, and thou shalt smite the Midianites as one man.”

17 And he said unto him,

“If now I have found grace in thy sight, then shew me a sign that thou talkest with me. 18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee.”

And he said,

“I will tarry until thou come again.”

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. 20 And the angel of God said unto him,

“Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth.”

And he did so.

The sign

21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. 22 And when Gideon perceived that he was an angel of the LORD, Gideon said,

“Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.”

An angel of the LORD: Gideon was not sure the person speaking to him was an angel of the LORD until he saw the fire consume his offering of a lamb and unleavened bread like he did in Leviticus 9:24.

23 And the LORD said unto him,

“Peace be unto thee; fear not: thou shalt not die.”

24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.

Jehovahshalom: God is peace. Gideon then builds an altar unto the LORD, because the LORD was at peace with Gideon and did not kill him.

25 And it came to pass the same night, that the LORD said unto him,

“Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: 26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.”

This would serve as a message to the people of Israel that Gideon was taking a stand against Baal even to the point of going against his own father's household.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

Gideon was told that the LORD was with him by the angel of the LORD, but he still doesn't act like a man that is to lead a group of men against the massive army of the Midianites.

He even gets 10 men to help him and does as the LORD tells him in destroying his father's pagan altar and grove, but he does it at night because he is afraid of his father's household.

28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. 29 And they said one to another,

“Who hath done this thing?”

And when they enquired and asked, they said,

“Gideon the son of Joash hath done this thing.”

30 Then the men of the city said unto Joash,

“Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.”

31 And Joash said unto all that stood against him,

“Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.”

Will ye plead for Baal: Joash, Gideon's father said to them, If he be a god, let him plead for himself.

He called him Jerubbaal

32 Therefore on that day he called him Jerubbaal, saying,

“Let Baal plead against him, because he hath thrown down his altar.”

33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. 34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him. 35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. 36 And Gideon said unto God,

Jerubbaal: A new name given to Gideon by his father which was symbolic of what he had done for the LORD against Baal.

A fleece of wool

“If thou wilt save Israel by mine hand, as thou hast said, 37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.”

Now we see him asking for a sign that God will deliver his enemies into his hands. He is a Jew, and the Jews required a sign because they were born as a nation with signs when they came out of Egypt.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

Let there be water on the fleece and not the ground. And there was, but that wasn't enough for Gideon, he wanted another sign just in case that was a coincidence.

39 And Gideon said unto God,

“Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.”

40 And God did so that night: for it was dew upon the fleece only, and there was dew on all the ground.

Let me prove: Let me have one more sign just in case that was a coincidence.

This is a practice done in Israel's time under the law of Moses, it is not a practice you should ever use today under the dispensation of grace. We are not looking for signs, we have principles found in the word of God we can look to for direction today.

Chapter Seven

As a dog lappeth

1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. 2 And the LORD said unto Gideon,

“The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.”

The fearful and afraid

“3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead.”

And there returned of the people twenty and two thousand; and there remained ten thousand.

Twenty and two thousand: Over two thirds of Gideon's army left because of fear.

The three hundred men

4 And the LORD said unto Gideon,

“The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.”

5 So he brought down the people unto the water: and the LORD said unto Gideon,

“Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.”

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down

upon their knees to drink water. 7 And the LORD said unto Gideon,

“By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.”

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

Three hundred men: They took victuals in their hands, and their trumpets, and the rest of the men returned to their tents, remember the nine thousand and seven hundred that returned to their tents were brave men, but God would not need even man’s bravery. All he needed was their faith.

9 And it came to pass the same night, that the LORD said unto him,

“Arise, get thee down unto the host; for I have delivered it into thine hand.”

The host: The army.

I have delivered it into thine hand: Before the battle ever happened, God put the fear of the LORD in the Midianites.

The story of Gideon had reached their ears and they trembled at the thought of fighting against a nation whose God was stronger than their god.

If thou fear

“10 But if thou fear to go down, go thou with Phurah thy servant down to the host: 11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host.”

If thou fear: He did fear and took Phurah with him.

Then went he down with Phurah his servant unto the outside of the armed men that were in the host. 12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

A cake of barley bread

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said,

“Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian,

and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.”

14 And his fellow answered and said,

“This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.”

The sword of Gideon: God can even use people’s fears against them to win his battles.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said,

“Arise; for the LORD hath delivered into your hand the host of Midian.”

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. 17 And he said unto them,

“Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. 18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.”

The sword of the LORD, and of Gideon: Remember the dream was interpreted as the sword of Gideon defeating all the Midians, so when they heard those words, it would solidify in their hearts they are already defeated.

The sword of the LORD, and of Gideon

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. 20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried,

“The sword of the LORD, and of Gideon.”

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

All the host ran, and cried, and fled: The host thought they were surrounded by the light show above them and the shouts of the men that carried down into the valley.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.

The LORD set every man's sword against his fellow: One Midianite killing another Midianite all throughout the camp until the host was whittled down to nothing.

Oreb and Zeeb

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. 24 And Gideon sent messengers throughout all mount Ephraim, saying,

“Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan.”

Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan. **25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.**

The rock of Oreb: It was named that after the Oreb was killed on it.

The winepress of Zeeb: It also did not exist prior to the day Zeeb was slain there.

Chapter Eight

What was I in comparison of you?

1 And the men of Ephraim said unto him,

“Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites?”

And they did chide with him sharply. 2 And he said unto them,

“What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? 3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you?”

Then their anger was abated toward him, when he had said that.

They were jealous of Gideon's victory and his new-found fame, after all they were the second biggest tribe next to Judah.

They felt with their men in the battle it would have been a total massacre, and no one would have escaped, but God wanted the glory to go to himself not man.

Gideon basically patted their ego on the back and said what they did (The gleaning of the grapes of Ephraim) better than what he did (the vintage of Abiezer).

Abiezer was the leader of his family, and he told them that the best my little family could do (the vintage) could not even begin to compare with just the gleanings of what Ephraim had done in capturing and killing Oreb and Zeeb. This appeased the tribe of Ephraim.

4 And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. 5 And he said unto the men of Succoth,

“Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.”

6 And the princes of Succoth said,

“Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?”

Take a moment to put yourself in the sandals of the people of Succoth. Israel had been ruled over for many years by the Midianites and now they are here at your doorstep asking you to give aid to the very army that the Midianites were ruling over.

The people of Succoth knew the consequences of aiding the Midianites enemy, death. Whatever the penalty from Israel they probably thought would be far less than that of the Midians, after all they were their countrymen.

7 And Gideon said,

“Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.”

Now they had their answer. I guess they figured that since Midianite ruled was what they were used to that the Midianites would probably win in the end, and they had better not upset them.

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. 9 And he spake also unto the men of Penuel, saying,

“When I come again in peace, I will break down this tower.”

10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword. 11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure. 12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. 13 And Gideon the son of Joash returned from battle before the sun was up,

And discomfited all the host: They confused them everywhere they went.

Again, three hundred men here are putting to flight fifteen thousand men, and he was able to discomfit them and captured their kings, Zalmunna and Zeba.

Now Gideon would deal with the residents of Penuel and Succoth for their lack of faith and support to their fellow countrymen.

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men. 15 And he came unto the men of Succoth, and said, “Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?”

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

Ye did upbraid me: Gideon taught all of Israel a lesson on that day, especially the elders of Succoth as he punished them as he said he would by tearing their flesh with the thorns of the wilderness and the briers.

17 And he beat down the tower of Penuel, and slew the men of the city. 18 Then said he unto Zebah and Zalmunna,

“What manner of men were they whom ye slew at Tabor?”

And they answered,

“As thou art, so were they; each one resembled the children of a king.”

19 And he said,

“They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.”

20 And he said unto Jether his firstborn,

“Up, and slay them.”

But the youth drew not his sword: for he feared, because he was yet a youth. 21 Then Zebah and Zalmunna said,

“Rise thou, and fall upon us: for as the man is, so is his strength.”

And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

Up, and slay them: Gideon's own family were slain by the Midianites and when he told his Son Jether to kill the kings of Midian he could not because he was yet a youth and was afraid to do it.

Experience can harden a person and Jether had not killed anyone before. Some of that God given fear wears off every time you do something you should not do until you get to the point that it does not bother you anymore.

Rule over us

22 Then the men of Israel said unto Gideon,

“Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.”

23 And Gideon said unto them,

“I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.”

24 And Gideon said unto them,

“I would desire a request of you, that ye would give me every man the earrings of his prey.”

(For they had golden earrings, because they were Ishmaelites.) 25 And they answered,

“We will willingly give them.”

And they spread a garment, and did cast therein every man the earrings of his prey. 26 And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.

Rule over us: The Bible clearly states that during the time of the Judges (Gideon was a Judge) that the Judges ruled over Israel and like it or not, God expected Gideon to rule.

Gideon, however, wanted the power, and the wealth, but he did not want the responsibilities of a ruler. Gideon lived like a King but would not take all the responsibilities a ruler should take, and it led to his weakening as Israel's leader, and eventually theirs as a nation.

Gideon made an Ephod

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house. 28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

Gideon made an Ephod: The people went a whoring after the Ephod. They idolized it and thought it had special powers. Some probably thought it was the Ephod that gave Gideon his great victories and they attributed power and God's blessings to it.

The country was in quietness forty years in the days of Gideon: Over and over again Israel is often given a time of forty years by God of peace.

29 And Jerubbaal the son of Joash went and dwelt in his own house. 30 And Gideon had threescore and ten sons of his body begotten: for he had many wives. 31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

Abimelech: Abi means "My Father" and Melech means King.

Gideon was the ruler in Israel, and it was probably his concubine that gave their son his name, but it seems interesting that Gideon never rejected the name given to his Son in favor of another name.

32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites. 33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god. 34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side: 35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

As soon as Gideon was dead: Israel went a whoring after Baalim. The name means strange gods (plural of Baal).

Over and over, Israel would turn from God to serve the gods of the former inhabitants of the land and God likened it to spiritual adultery.

God had a marriage relationship with the nation of Israel, and she would continually go back to follow other gods usually as soon as one of her strong leaders would die, as was the case when Jerubbaal died.

Chapter Nine

Abimelech makes his move

1 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

"2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh."

I am your bone and your flesh: He was their relative.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said,

"He is our brother."

4 And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him. 5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself. 6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

He hid himself

In one day, Gideon's family is wiped out, with the exception of his youngest legitimate son Jotham, all by their half-brother Abimelech, the Son of his Gentile concubine.

The curse of Jothan

7 And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them,

“Hearken unto me, ye men of Shechem, that God may hearken unto you.”

Shechem: Rehoboam is made king in Shechem. It is in mount Ebal: The mount of cursing. See 1st Kings 12:1, 25 and Psalm 60:6.

Mount Gerizim: The mount of blessing for Israel if she kept the law. See Deuteronomy 11:29, 27:12, and Joshua 8:33.

The parable of the four trees

“8 The trees went forth on a time to anoint a king over them; and they said unto the olive tree,”

“Reign thou over us.”

9 But the olive tree said unto them,”

“Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?”

The olive tree: A dove brings an olive leaf to Noah to let him know that the waters were abated from off the earth. See Genesis 8:11.

10 And the trees said to the fig tree,

“Come thou, and reign over us.”

“11 But the fig tree said unto them,”

“Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?”

The fig tree: See Genesis 3:7 Adam and Eve sewed fig leaves together to cover their nakedness. It wasn't good enough to cover their sin, so God sacrificed some animals to make coats for a covering for them.

“12 Then said the trees unto the vine,”

Come thou, and reign over us.”

“13 And the vine said unto them,”

“Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?”

The vine: The Butler tells Joseph his dream in which he sees a vine with three clusters on it that budded. See Genesis 40:9-10.

“14 Then said all the trees unto the bramble,”

“Come thou, and reign over us.”

“15 And the bramble said unto the trees,”

“If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.”

The bramble: A dried up bush. See Luke 6:44.

Abimelech is the Bramble that tried to eradicate the Jewish offspring of Gideon. Gideon was most likely the olive tree in the parable, and his eldest son the fig tree and the vine being Jotham as these trees all, in type, represent Israel in the Bible.

Abimelech had a little taste of what it was like to be the son of the ruler of Israel, and he wanted more to the point he was to commit mass murder to achieve it. Power corrupts, Absolute power corrupts absolutely.

Put your trust in my shadow: To seek protection from another. See Ruth 2:12, Psalm 36:7 and Isaiah 30:2-3.

Let fire come out of the bramble, and devour the cedars of Lebanon: See verse 20 below and Isaiah 2:13.

“16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; 17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: 18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) 19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: 20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.”

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Jotham prophecy's Shechem's destruction if they dealt treacherously with his father because God was with him, and he believed God would avenge their treatment of Gideon's sons as God did to the enemies of Israel using Gideon as his instrument of vengeance.

Jotham would now have to flee to save his life and wait to see if God would indeed avenge his brother's lives for his father Gideon's sake. He would.

God avenges the house of Gideon (Jerubbaal)

22 When Abimelech had reigned three years over Israel, 23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: 24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech

their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

I love how God will use his enemies to destroy his other enemies, or to avenge his saints.

God didn't raise up an army in Israel to avenge Gideon's sons, instead he took the co-conspirators with Abimelech and turned them against Abimelech, and they came at him just as Jotham had predicted. God is so good!

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech. 26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him. 27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech. 28 And Gaal the son of Ebed said,

“Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him? 29 And would to God this people were under my hand! then would I remove Abimelech.”

And he said to Abimelech,

“Increase thine army, and come out.”

30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled. 31 And he sent messengers unto Abimelech privily, saying,

“Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee. 32 Now therefore up by night, thou and the people that is with thee, and lie in wait in the field: 33 And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.”

The problem with being in power is not so much the day-to-day responsibilities of being King, but the constant fear and vigilance necessary to keep the power you have attained from those who are just like you that will do anything to gain power.

Abimelech was about to receive a little of what he had dished out.

34 And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. 35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait. 36 And when Gaal saw the people, he said to Zebul,

“Behold, there come people down from the top of the mountains.”

And Zebul said unto him,

“Thou seest the shadow of the mountains as if they were men.”

37 And Gaal spake again and said,

“See there come people down by the middle of the land, and another company come along by the plain of Meonenim.”

38 Then said Zebul unto him,

“Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.”

39 And Gaal went out before the men of Shechem, and fought with Abimelech. 40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate. 41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem. 42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech. 43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them. 44 And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them. 45 And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt. 46 And when all the

men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith. 47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together. 48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him,

“What ye have seen me do, make haste, and do as I have done.”

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

God had used Abimelech to destroy the very men of Shechem that supported Abimelech in the first place in the killing of Jotham’s older brothers, he would now turn his vengeance towards Abimelech and punish him for his wickedness.

A woman slew him

50 Then went Abimelech to Thebez, and encamped against Thebez, and took it. 51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. 52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. 53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. 54 Then he called hastily unto the young man his armourbearer, and said unto him,

“Draw thy sword, and slay me, that men say not of me, A woman slew him.”

And his young man thrust him through, and he died. 55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place. 56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: 57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

How fortunate for Abimelech to be killed by a woman. This was a disgrace in that day and age and would be talked about unto this day.

A woman, his mother, inspired his wicked rise to power and another woman would be the one to take him down. What poetic justice.

Chapter Ten

The land of Gilead

1 And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim. 2 And he judged Israel twenty and three years, and died, and was buried in Shamir. 3 And after him arose Jair, a Gileadite, and judged Israel twenty and two years. 4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which are in the land of Gilead. 5 And Jair died, and was buried in Camon.

There is a song called, “There is a balm in Gilead” and it was written to answer the questions posed in Jeremiah:

Jeremiah 8:22 Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?

The question is a rhetorical question because there was balm there, and there were physicians there as well. Why then could not the health of the daughter of his people be recovered?

God is speaking about his daughter, the children of Israel, and they sinned greatly in committing spiritual adultery with the gods of the lands they possessed. One of those lands was the land of Gilead to the east of the Jordan river.

Rueben, Gad, and half of the tribe of Manasseh remained on the east side of Jordan and Manasseh especially settled in the land of Gilead. It was a land good for cattle.

Israel dispossessed the land from the Amorites because they came out in battle against the children of Israel when Israel came in peace to go across the river to enter the land of Canaan, but the Amorites would not allow it and the Amorites lost their land and Israel possessed it.

The Philistines

6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him. 7 And the anger of the LORD was hot against Israel, and he sold them into the hands of

the Philistines, and into the hands of the children of Ammon. 8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead. 9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

Baalim: The name means strange gods (plural of Baal).

Ashtaroth: The name of a Sidonian god/idol related to sheep.

10 And the children of Israel cried unto the LORD, saying,

“We have sinned against thee, both because we have forsaken our God, and also served Baalim.”

Baalim: The name means strange gods (plural of Baal).

11 And the LORD said unto the children of Israel,

“Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? 12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. 13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. 14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.”

When the children of Israel would go so far away from God, he would allow their captivity by their enemies and no amount of pleading would cause God to change his mind.

This is found in Leviticus chapter twenty-six, and it is commonly referred to as the five courses of chastisement.

Israel was in the fourth course of chastisement at this time where God would allow Israel’s enemies to chastise them and if they would repent, he would restore them. God used a very unique person to do just that for a time:

Jephthah

15 And the children of Israel said unto the LORD,

“We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day.”

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel. 17 Then the children of Ammon were gathered together, and

encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. 18 And the people and princes of Gilead said one to another,

“What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.”

Chapter Eleven

The son of an harlot

1 Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah. 2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him,

“Thou shalt not inherit in our father's house; for thou art the son of a strange woman.”

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. 4 And it came to pass in process of time, that the children of Ammon made war against Israel. 5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob: 6 And they said unto Jephthah,

“Come, and be our captain, that we may fight with the children of Ammon.”

7 And Jephthah said unto the elders of Gilead,

“Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?”

8 And the elders of Gilead said unto Jephthah,

“Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.”

9 And Jephthah said unto the elders of Gilead,

“If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?”

10 And the elders of Gilead said unto Jephthah,

“The LORD be witness between us, if we do not so according to thy words.”

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

What an interesting turn of events, Gilead's son by a harlot is banished by the legitimate sons of Gilead and his wife(s) and he is forced to flee the area with no inheritance.

Later, because he has a group of men that can fight those very same half-brothers come to him when they need someone who can fight and lead them against the children of Ammon.

God would often raise up some very interesting people to deliver his people.

Jephthah gives the king of Ammon a history lesson

12 And Jephthah sent messengers unto the king of the children of Ammon, saying,

“What hast thou to do with me, that thou art come against me to fight in my land?”

13 And the king of the children of Ammon answered unto the messengers of Jephthah,

“Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.”

14 And Jephthah sent messengers again unto the king of the children of Ammon: 15 And said unto him,

“Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon: 16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh; 17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and Israel abode in Kadesh. 18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab. 19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place. 20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and

pitched in Jahaz, and fought against Israel. 21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. 22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan. 23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?”

Not the words you would expect coming from the mouth of the rejected son of a prostitute, but he spoke the plain truth. What could the people say against Jephthah? Nothing, so they chose to fight instead.

They didn't care about justice, they wanted what they wanted and were prepared to ignore what really happened years ago. There have always been historical revisionists and there always will be.

The winners and losers always tend to taint the story of history, but the winners are usually the ones writing the new history books.

Let Chemosh deliver you if he can.

“24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess. 25 And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them, 26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? 27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.”

The LORD the Judge was judge on that day and the children of Israel defeated the children of Ammon on that day because the children of Ammon were sore losers.

For three hundred years they did nothing because they were not strong enough and now that they saw division in the land of Gilead.

They thought they could take advantage of the situation and regain lost territory but as Jephthah said, what the LORD dispossesses they will possess.

Jephthah's foolish vow

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him. 29 Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon. 30 And Jephthah vowed a vow unto the LORD, and said, "If thou shalt without fail deliver the children of Ammon into mine hands, 31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, and I will offer it up for a burnt offering."

What? Whatever cometh forth of the doors of my house to meet me, when I return in peace Jephthah would offer it up for a burnt offering?

Jephthah was a farmer and had many animals. Animals will run to meet their master when they see or hear him returning as he was the one that daily fed them and protected them. Jephthah had no idea what would happen next.

Jephthah's daughter

32 So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands. 33 And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel. 34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter. 35 And it came to pass, when he saw her, that he rent his clothes, and said,

"Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back."

Have you ever made a dumb vow to God or someone else? We all have. Today we live in the dispensation of grace, and we are not under the law.

Israel at this time was under the Law of Moses and under the Law it was better to not make a vow, than to make a vow and not keep it.

Jephthah, the mighty conqueror returning from a glorious battle was now faced with the biggest dilemma in his life. To keep his foolish vow, he would have to take his daughters life.

Did God expect Jephthah to offer his daughter to him? Did God want Jephthah to do such a thing? Absolutely not! God forbids such things in his word.

Jephthah who was not a very good student of the word of God, did not fully know that God knew what Jephthah meant by his vow.

Jephthah meant that any animal that came to meet him he would offer as a burnt offering, not his daughter. God is all knowing and did not want a human sacrifice so that Jephthah could literally keep his foolish vow.

36 And she said unto him,

"My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon."

37 And she said unto her father,

"Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."

38 And he said,

"Go."

And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. **39 And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed: and she knew no man. And it was a custom in Israel, 40 That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.**

Did Jephthah actually offer his daughter as a burnt offering? It would appear so. For two months she bewailed that she would never know a man and raise a seed up to her carry on her father's lineage.

Chapter Twelve

The men of Ephraim

1 And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah,

"Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire."

2 And Jephthah said unto them,

“I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. 3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?”

This is not the first time that the children of Ephraim said something similar to their fellow countrymen.

They wanted the glory in the days of Gideon and Gideon calmed them down by praising their valiant efforts against Oreb and Zeeb.

That stayed their quest for glory momentarily but according to Jephthah he did ask for their help, and it was not given and now they come afterwards and complain.

They stayed out of the battle not sure who would win and when one won, they could then either side with them or try to defeat them, so they could be the dominant people in the region.

Ephraim, because of its vast population didn't want the two and a half tribes on the east side to Jordan to be considered the leading tribes in Israel so they came against their own countrymen.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, “Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said,

“Let me go over;”

that the men of Gilead said unto him,

“Art thou an Ephraimite?”

If he said,

“Nay”

6 Then said they unto him,

“Say now Shibboleth:”

and he said

“Sibboleth:”

for he could not frame to pronounce it right. Then they took him, and slew him at the passages

of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

Forty and two thousand brothers, sons of Jacob died at this time all because of a quest for power. Jephthah did not ask to be born of a harlot, nor to be dispossessed from his brothers in Gilead and now his more distant relatives didn't want him ruling over Israel either. But God had other plans, Amen?

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead. 8 And after him Ibzan of Bethlehem judged Israel. 9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years. 10 Then died Ibzan, and was buried at Bethlehem. 11 And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years. 12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun. 13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel. 14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years. 15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

One after another, God set up judges to rule until the time of the Kings, but before King Saul and King David would come to power God would raise up the most famous judge of them all, Samson, after a period of forty years of oppression by the hands of the Philistines.

Notice there was a succession of Judges in this chapter, one after the other without Israel doing evil in between the judges, and no period of forty years of rest either.

Chapter Thirteen

The Nazarite

1 And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

Over and over the children of Israel (the descendants of Jacob) did evil in the sight of the LORD and God is forced by his love for them to chasten them as a father does his son.

Forty years

Notice how long Jacob's descendants are delivered into the hand of the Philistines, 40 years. Gideon ruled Israel for forty years, Israel wandered in the wilderness for forty years, David reigned as king for forty years.

Over and over again the number forty appears in relationship to the nation of Israel and God's dealings with them.

2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

Notice that the scriptures record that Manoah, whose name means rest, and the name Noah is the root of the name, he was from the tribe of Dan in the north.

The family of the Danites: Dan is the son of Rachel in Genesis 30:1-6 through her handmaid Bilhah. The name Dan actually means to judge, or be judged.

A prophecy about Dan

Genesis 49:16 Dan shall judge his people, as one of the tribes of Israel. 17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. 18 I have waited for thy salvation, O LORD.

I believe verse sixteen is fulfilled in the story of Samson as he judges Israel for forty years.

I also believe that verses seventeen and eighteen are about the tribe of Dan in the future, and the anti-christ, who Jesus crushes his head with his heel/foot.

Psalms 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in their hands, lest thou dash thy foot against a stone. 13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. 14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. 15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. 16 With long life will I satisfy him, and shew him my salvation.

The tribe of Dan was the first to go into idolatry, but this was many centuries before Dan's fall. God had promised that many would go barren in the times when Israel was doing evil in God's eyes.

Manoah has a wife, but her name is never mentioned anywhere in scripture, if it were thousands of Jewish women would have borne her name throughout history, but scripture does not record her name for a reason unknown to us.

3 And the angel of the LORD appeared unto the woman, and said unto her,

“Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.”

The angel of the LORD: He is almost always a pre-incarnate appearance of the Lord Jesus Christ as the messenger of Jehovah (angel of the LORD). See Genesis 16:7.

The Bible is full of women who were barren until God supernaturally intervened in their life.

They were barren because God withheld them from bearing until he wanted them to bear a child for a specific purpose in the life of the nation Israel. Such was the case here.

Why does it say that she was barren, and bare not in two verses? Notice it says, “Behold now” thou art barren, and bearest not. “Now she was barren, from birth to that moment.

“4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.”

Samson would be a Nazarite from the womb. This did not mean he was from the town of Nazareth where Jesus grew up at, it did not even exist as a town in the time when Samson was born.

The word Nazarite comes from the root Nazar, which means: To separate. A Nazarite was a separated one.

Notice that Samson's mother who was commanded not to drink wine (grape juice) or strong drink (fermented grape juice) nor to eat anything that was unclean because Samson would be separated unto God from his mother's womb from those things that would defile him.

His mother had to keep her unborn child from being defiled by not defiling herself with the fruit of the vine. Samson would of course be told by his parents that he was to continue abstaining from the same things his mother had while she was with child. He could not rest on his mother's obedience.

God wanted Samson to stay away from the sin of drunkenness, and the best way to stay away from strong drink (fermented grape juice) was to stay away from wine (grape juice) and the best way to stay away from wine (grape juice) is to stay away from grapes.

Where there is no ability to get drunk you will not find drunks. Simple, and yet so profound.

The word Nazar was used numerous times when God was instructing Israel to leave the vineyards uncut (Nazar) or untrimmed during the year of Jubilee and during each sabbath year. They were not to sow or reap the fields in those years.

Moses taught Israel about the law of the Nazarite in the book of Numbers and his words will shed a lot of light on the life of Samson:

Numbers 6:1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: 3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

Was there anything wrong with an Israelite eating grapes, or drinking grape juice? Nothing at all. But what is the next step after grape juice sits for a while?

Fermentation (death) which turns totally harmless grapes into an intoxicating beverage, and which turns men into drunkards unfit to serve God because the alcohol pollutes the

mind and opens it up to an altered state of consciousness that weakens the participant and incapacitates them.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

Why did they have to keep their hair long? The word Nazar in Hebrew means "uncut", just like the field was supposed to be during the sabbath of rest every seven years. They were walking examples of the sabbath.

If someone was speaking with a Nazarite and he had violated the sabbath by reaping from his fields when they were supposed to rest that year, then he would be convicted by the devotion of the Nazarite and reminded of their own lack of devotion to the Law of God.

6 All the days that he separateth himself unto the LORD he shall come at no dead body. 7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. 8 All the days of his separation he is holy unto the LORD.

Why does a dead thing defile a living thing? More directly, why does a Nazarite who touches something that has died suddenly become unclean?

When something is dying, it is decaying! It cannot any longer fight off the diseases associated with dead bodies because it no longer has life.

God created man to live forever but sin brought about death which is in direct opposition to God who is life. Sin destroys and causes death, so a Nazarite (a separated one) is to stay as far away from sin as possible and death is the culmination of sin.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. 10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: 11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. 12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled. 13 And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. 16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: 17 And he shall offer the ram for a sacrifice of

peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. 18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

Since the hair was an outward symbol of the Nazarite separating himself from sin and death is the result of sin, the Nazarite would have to remove/cut his hair that became defiled ceremoniously by coming in contact with death.

He was to burn it like an offering along with the many sacrifices that he was required to make, and this is only if he came in contact with something that was dead unwillingly or by accident.

There was no sacrifice for a Nazarite that willfully sinned by either intentionally touching a dead body or drinking or eating something from the vine that he was forbidden by his vow.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: 20 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. 21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Once a Nazarite had completed his vow which could last a couple of months or even years, he or she could then cut their hair and partake of wine (unfermented grape juice) not Strong drink (fermented grape juice).

22 And the LORD spake unto Moses, saying, 23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, 24 The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace. 27 And they shall put my name upon the children of Israel; and I will bless them.

This blessing is often used by religious Denominations started by men to pretend to bestow a blessing upon a person as if they had the power to do so today. They do not!

The context of this blessing is connected to the Nazarite vow. We in the body of Christ are not to take a Nazarite vow today, that was given to Israel. We are not Israel! Now back to Judges:

Judges 13:6 Then the woman came and told her husband, saying,

“A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

A man of God came to me: She was not told by the angel of the LORD that he was an angel.

His countenance was like the countenance of an angel of God: She said that he looked like an angel.

Very terrible: His countenance was very fearful.

7 But he said unto me,

“Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.”

As you noticed from Numbers chapter six, the Nazarite vow was only a part time vow for a specific purpose and when that specific service unto God was complete the person who had taken the Nazarite vow was released from it.

Samson, however, would be a Nazarite from the moment of his conception until the moment of his death. Former Nazarites would cut their hair once they fulfilled their vows.

8 Then Manoah intreated the LORD, and said,

Manoah intreated the LORD: He prayed to God.

“O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.”

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

The angel of God: Previously called the angel of the LORD. The terms can be used interchangeably at times.

But Manoah her husband was not with her: Twice the angel appeared first unto Manoah’s unnamed wife.

10 And the woman made haste, and ran, and shewed her husband, and said unto him,

“Behold, the man hath appeared unto me, that came unto me the other day.”

11 And Manoah arose, and went after his wife, and came to the man, and said unto him,

“Art thou the man that spakest unto the woman?”

And he said,

“I am.”

12 And Manoah said,

“Now let thy words come to pass. How shall we order the child, and how shall we do unto him?”

How shall we order the child: How shall we raise him.

13 And the angel of the LORD said unto Manoah,

“Of all that I said unto the woman let her beware. 14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.”

Let her beware: Twice the angel says to beware to do everything he says.

This is because Samson was to be a Nazarite from the womb so she could not break the Nazarite vow, because it would pass from her to Samson. Manoah could eat or drink things from a vine.

No new information is given here concerning how to raise Samson, just a reiteration of what was previously told.

This served to help Manoah in the years to come not to doubt his wife’s words and cause her to break her part of God’s commandment unto them concerning their son.

15 And Manoah said unto the angel of the LORD,

“I pray thee, let us detain thee, until we shall have made ready a kid for thee.”

Made ready a kid for thee: Either to offer a kid as a sacrifice, or to cook a lamb or goat for him to eat.

16 And the angel of the LORD said unto Manoah,

“Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD.”

For Manoah knew not that he was an angel of the LORD.

Just who exactly was the angel of the LORD we will not answer definitively here but suffice it to say the angel (messenger) was ministering on behalf of the God of Israel, the LORD.

If it was a pre-incarnate appearance of Christ, then the LORD was not about to reveal that information to Manoah because he didn’t have the need to know. He just needed to obey the message from God concerning his Son.

Thou must offer it unto the LORD: This may mean he is only a messenger (angel) of the LORD, and if you offer a kid, offer it to the LORD, not to him.

17 And Manoah said unto the angel of the LORD,

“What is thy name, that when thy sayings come to pass we may do thee honour?”

18 And the angel of the LORD said unto him,

“Why askest thou thus after my name, seeing it is secret?”

It is secret: Why is it secret? The Hebrew word secret here is the same word wonderful. See Psalm 139:6 and Isaiah 9:6.

Who it was is not the story, what he said was the story and that is where our focus should be. So many people waste years studying side issues and never deal with the main issue.

19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.

And offered it upon a rock: A rock could have an altar built upon it as in the story of Gideon. See Judges 6:26.

The angel did wondrously: The Hebrew word wondrously here is the same word hidden. See Isaiah 9:6.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

From off the altar: It was a considered an altar.

The angel of the LORD ascended in the flame: Physical flames had no effect on the angel of the LORD.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. 22 And Manoah said unto his wife,

“We shall surely die, because we have seen God.”

23 But his wife said unto him,

“If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.”

We shall surely die: Manoah was so overwhelmed by this event that he didn't take time to think before he spoke, his wife was the rational one at this moment.

24 And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him. 25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Samson: The name means bright, or sunny.

The Spirit of LORD began to move Samson: Just as it had with the three preceding judges. See Judges 3:10, 6:24 and 11:29. The Spirit came upon Samson seven times in his life.

Between Zorah and Eshtaol: Manoah was from Zorah. See Joshua 19:40-48. See also Judges Chapter 18. It was located in area allotted to the tribe of Dan in central Israel west of Jerusalem and went to the Mediterranean Sea.

God was giving him a burden and he would soon get a gift to go along with it: great strength!

It would be when God would need him that he would fight through him because of his separating himself all those years making himself a fit vessel for the LORD'S use.

Chapter Fourteen

It was of the LORD

1 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. 2 And he came up, and told his father and his mother, and said,

“I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.”

Samson went down to Timnath: It was a neighboring town that was lower in elevation because it was closer to the sea than Samson's town.

Of the daughters of the Philistines:

3 Then his father and his mother said unto him,

“Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?”

Is there never a woman among the daughters of thy brethren, or among all my people: Why aren't you ever interested in a Jewish girl Samson?

Your brethren: Manoah's tribe of Dan.

Or among all my people: From the kin folk of Samson's mother's family. She herself may not have been Jewish and that may be why her name is not given.

And Samson said unto his father,

“Get her for me; for she pleaseth me well.”

Get her for me; for she pleaseth me well: God made Samson uninterested in any Israelite woman, because God sought an occasion against the Philistines.

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

His father and his mother knew not that it was of the LORD: Samson wanted this Philistine to be his wife because the LORD sought an occasion against the Philistines so that Samson would fight against them.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. 6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

The vineyards of Timnath: This is where grapes are grown and harvested for wine. Since he was a Nazarite, he should have been nowhere near a vineyard that could cause him to violate his Nazarite vow.

A young lion roared against him: Samson killed the lion with his bare hands because the scripture says he didn't have anything in his hand. See Hebrews 11:32-34.

The Spirit of the LORD came mightily upon him: The Spirit also came upon three other judges before him. See 3:10, 6:24 and this is the first of seven times the Spirit comes upon him.

He told not his father or his mother what he had done: Samson did not violate his vow by killing an animal. He ate dead animals every day.

He probably didn't tell them because they may have thought he was unclean by this action, when he wasn't, and he wanted to make sure he got engaged to this Philistine that day.

7 And he went down, and talked with the woman; and she pleased Samson well.

She pleased Samson well: This is the second time this has been said concerning her. See Deuteronomy 1:23.

8 And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion. 9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

The first time Samson touched a dead animal it was because he was attacked and there was a sacrifice for that in the Law of God.

This time he just wanted to satisfy his hunger and he intentionally touched a dead thing and even ate honey from it and caused others to join him unknowingly in his sin.

10 So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

Samson made there a feast: This was a thing that was done at an engagement, like a wedding reception.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him. 12 And Samson said unto them,

They brought thirty companions to be with him: Thirty men for sort of a bachelor's party for Samson. That she and her family called the young men to participate in this feast.

"I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: 13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments."

I will now put forth a riddle unto you: See Ezekiel 17:2.

The seven days of the feast: This was a week-long feast each night. Israel had many feasts that occurred over a seven-day period.

Thirty sheets and thirty change of garments: Twice the number thirty is used in this story to get us to remember the number thirty. See Judges 10:4, 12:9.

And they said unto him,

"Put forth thy riddle, that we may hear it."

14 And he said unto them,

"Out of the eater came forth meat, and out of the strong came forth sweetness."

And they could not in three days expound the riddle. 15 And it came to pass on the seventh day, that they said unto Samson's wife,

"Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?"

On the seventh day: The seventh day of the week, this was the sabbath day for Samson. This was not the seventh day of the feast because Jewish Samson is not around.

Have ye called us to take what we have: No Samson called them because the LORD wanted an occasion against the Philistines, and this was going to cause one.

Samson's wife: There has not been any wedding service yet, only a contract negotiated by the parents and a feast for the city to recognized the contract engagement.

16 And Samson's wife wept before him, and said,

"Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me."

And he said unto her,

"Behold, I have not told it my father nor my mother, and shall I tell it thee?"

I have not told it my father nor my mother: Samson could not tell his parents because he made them all unclean, and the

wedding could be called off by them going back to get ceremonially cleansed.

17 And she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

Samson didn't tell it to his own parents for the reasons already stated and now his wife's life was on the line and that of her family, and she was distraught.

Samson wanted his wife to be joyful at their wedding not in mourning as if it were a funeral but that's what it was going to be if she did not tell them the riddle.

18 And the men of the city said unto him on the seventh day before the sun went down,

“What is sweeter than honey? and what is stronger than a lion?”

On the seventh day before the sun went down: At sunset the eighth day would have begun.

And he said unto them,

“If ye had not plowed with my heifer, ye had not found out my riddle.”

If ye had not plowed with my heifer: They used his wife to get the answer. Samson was very wroth with the thirty men, but he still felt obligated to keep his end of the bargain.

19 And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle.

The Spirit of the LORD come upon him: This is the second time this happened to samson so that he would slay thirty men of the Philistines in Ashkelon because the LORD sought an occasion against the Philistines, and this caused one.

It was not by his might but by the Spirit of the LORD that Samson did what he did.

Samson is a type of Christ in that he would deliver Israel from her enemies. He was betrayed by his betrothed wife for thirty sheets and thirty garments as Christ was betrayed for thirty pieces of silver.

And slew thirty men of them, and took their spoil: Their garments and sheets (fancy cloaks).

Did this violate his Nazarite vow? The purpose of the vow was so that the person would remain ritually clean for God's use. Samson killed these thirty men while they were alive.

If Samson had been going to a battle field a day or two after a battle and removing clothes from decaying corpses he would have been unclean and have violated his Nazarite vow. There was no decay (uncleaness) with them yet.

And his anger was kindled, and he went up to his father's house

His anger was kindled: He got really angry. This is exactly what the LORD wanted because he sought occasion against the Philistines to defeat them. See Numbers 11:1-2.

20 But Samson's wife was given to his companion, whom he had used as his friend.

Samson's wife was given to his companion: Samson's wife was given to another person because she had betrayed their marriage contract by betraying him in telling the men of the city the riddle.

The father of the bride gives his daughter away to one of Samson's "friends" that he only used as a friend for the feast. They were not real friends. He was from the same town as his betrothed bride was from.

Ask yourself, did this "friend" treat Samson as his friend? No, of course not. What do you call the people that sit on either side of the assembly at a wedding? The friends of the bride, and the friends of the groom.

Samson used his future bride's friends that she grew up with as his friends and they attended the feast where the riddle was presented to them by Samson.

Chapter Fifteen

Three hundred foxes

1 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said,

“I will go in to my wife into the chamber.”

But her father would not suffer him to go in.

I will go in to my wife into the chamber: The wedding chamber. Samson came to finally consummate the marriage and he brought the last part of his dowry. See Chapter 16:9-12.

2 And her father said,

“I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.”

Samson's seven-day engagement feast was disrupted by the thirty young men and their trickery, it was never consummated, and the father was not privy to all that had gone on or he would have never given his daughter to one of them to wife.

I verily thought that thou hadst utterly hated her: He was mad at her for her betrayal but still wanted her as we see in these verses, but it was now too late, she had been given to another. Remember her life and her fathers were threatened and Samson didn't know that yet.

There was a lot of confusion on Samson's part, and his wife's parents, and I am sure with Samson's parents as well.

Is not her younger sister fairer than she? Take her, I pray thee, instead of her: Samson's father-in-law has broken the marriage contract and now he wants to offer Samson a replacement.

Samson does not take the better-looking daughter. He wanted the older sister because she pleased him well. Samson was not the womanizer people often make him out to be.

3 And Samson said concerning them,

“Now shall I be more blameless than the Philistines, though I do them a displeasure.”

4 And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. 5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Three hundred foxes could get the job done for sure. Remember God was with Samson in this endeavor and that is the only way he was going to catch 300 foxes and tie them to brands to accomplish this.

6 Then the Philistines said,

“Who hath done this?”

And they answered,

“Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.”

The son in law of the Timnite: Samson's father-in-law was a Timnite. A Timnite is a person from Timnath.

Since their fields were all burnt because of the actions of the Timnite, they decided to burn him and his daughter, as they previously threatened them to do if they didn't help them against Samson.

And the Philistines came up, and burnt her and her father with fire: She had done what they wanted in betraying Samson and now they burned her, and her father anyway, because Samson burnt their fields.

All of this was only furthering God's cause to help the nation of Israel to be delivered from the hands of the Philistines.

7 And Samson said unto them,

“Though ye have done this, yet will I be avenged of you, and after that I will cease.”

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

He smote them hip and thigh: Samson slew the thirty men of the Philistines that he had betrayed him and killed his fiancé and her father.

In the top of the rock Etam: A mountain top natural fortress of solid rock.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi. 10 And the men of Judah said,

“Why are ye come up against us?”

And spread themselves in Lehi: Lehi is Hebrew for Jawbone. “The place of the jawbone.” Named as such, after the events had already occurred here.

And they answered,

“To bind Samson are we come up, to do to him as he hath done to us.”

How can binding Samson, do to him as he had done to the Philistines? They wish to humble him, and make him a laughing stock before all the Philistines.

11 Then three thousand men of Judah went to the top of the rock Etam, and said to Samson,

“Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us?”

And he said unto them,

“As they did unto me, so have I done unto them.”

12 And they said unto him,

“We are come down to bind thee, that we may deliver thee into the hand of the Philistines.”

And Samson said unto them,

“Swear unto me, that ye will not fall upon me yourselves.”

13 And they spake unto him, saying,

“No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee.”

And they bound him with two new cords, and brought him up from the rock.

He was delivering his people, although for his own selfish reasons, and the people of Judah didn't not receive him as their deliverer just as when Jesus came unto his own and his own received him not. John 1:11.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

The Spirit of the LORD came mightily upon him: Because he was a Nazarite who was set apart from his mother's womb for the purpose of defeating the Philistines and giving his people rest. The Spirit would come upon Samson seven times in his life.

15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith. 16 And Samson said,

A new jawbone of an ass: A strong new one that had not decayed in the wilderness.

“With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.”

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.

One thousand people this time, hundreds probably the last time, and thirty the first time, all great feats but none accomplished because of his own strength for it was the Spirit of the LORD that had come upon him mightily.

A miracle is simply God doing what would be impossible for a man to do. This would greatly increase the occasion that the LORD had sought against the Philistines so that he could bring about their deliverance.

Ramathlehi: The heights of Lehi, or Jawbone Heights.

18 And he was sore athirst, and called on the LORD, and said,

“Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?”

And fall into the hand of the uncircumcised: After a great victory against the Philistines Samson thought the Philistines (the uncircumcised) would have the last laugh.

19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day. 20 And he judged Israel in the days of the Philistines twenty years.

Enhakkore: The spring of he who called.

What an unusual way for God to give water unto a Nazarite from the jawbone of a dead ass. First of all, Nazarites weren't supposed to touch dead things, but Samson does repeatedly.

The letter of the law verses the spirit and intent of the law is what the LORD is teaching us through this whole story. The donkey had been long dead. There was no uncleanness in an old skeleton that could defile anyone anymore.

A Pharisee will crucify Samson in every event in his life as a terrible compromising person, but that is far from the truth. The LORD used Samson to deliver Israel from her enemies and to deliver us from our Pharisaical thoughts.

And he judged Israel in the days of the Philistines twenty years: For twenty years the Philistines want nothing to do with Samson, and Samson's people are somewhat behind him but that changes with time.

Chapter Fifteen

The Gate of the City

1 Then went Samson to Gaza, and saw there an harlot, and went in unto her.

Then went Samson to Gaza: Gaza is the southern most part south of Israel next to Egypt's Sinai peninsula.

And saw there an harlot, and went in unto her: Samson was now Israel's judge for the past twenty years and he visits the nearby Philistine city called Gaza.

I believe it was because the LORD still sought an occasion with the Philistines, and this was how he was going to get a major victory against them. What better place to go to draw attention to himself than in the local red-light district.

2 And it was told the Gazites, saying,

“Samson is come hither.”

And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying,

“In the morning, when it is day, we shall kill him.”

The Gazites: Those from Gaza.

They compassed him in: They surrounded him.

In the gate of the city: Right behind the gate out of sight.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And Samson lay till midnight: He got some rest because he was going on a long hike to Hebron with a heavy load. It does not say anywhere that Samson actually slept with the harlot.

And arose at midnight, and took the doors of the gate of the city: Why did he take the doors to Hebron? That was a long ways away. To embarrass the Philistines, and it did.

Hebron: One of the six cities of refuge.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

And he loved a woman in the valley of Sorek: The valley of wine.

5 And the lords of the Philistines came up unto her, and said unto her,

“Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.”

Every man is drawn away of his own lust and enticed. Samson should have used his discipline to refrain from the fruit of the vine to help him stay clear of the fruit of the flesh.

6 And Delilah said to Samson,

“Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.”

7 And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.

Seven green withs: Seven freshly cut vines.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. 9 Now there were men lying in wait, abiding with her in the chamber. And she said unto him,

“The Philistines be upon thee, Samson.”

And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

As a thread of tow is broke when it toucheth the fire: (Dried rope).

Samson knew the same thing was going on with this Philistine woman as with the last one.

10 And Delilah said unto Samson,

“Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.”

11 And he said unto her,

“If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.”

12 Delilah therefore took new ropes, and bound him therewith, and said unto him,

“The Philistines be upon thee, Samson.”

And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

What is happening to the Philistines with each failed attempt to capture Samson? The are humiliated and want revenge. Just as the LORD desires to happen.

13 And Delilah said unto Samson,

“Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound.”

And he said unto her,

“If thou weavest the seven locks of my head with the web.”

14 And she fastened it with the pin, and said unto him,

“The Philistines be upon thee, Samson.”

And he awaked out of his sleep, and went away with the pin of the beam, and with the web. **15 And she said unto him,**

“How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.”

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death; 17 That he told her all his heart, and said unto her,

“There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.”

Why did Samson think the results would be any different this time just because he told Delilah the truth? The man woke up three times bond by Delilah and now he for some reason trusted her.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying,

“Come up this once, for he hath shewed me all his heart.”

Then the lords of the Philistines came up unto her, and brought money in their hand. 19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

While Samson had long hair throughout the story, he was not able to perform any great feats of strength unless the Spirit of the LORD came upon him.

20 And she said,

“The Philistines be upon thee, Samson.”

And he awoke out of his sleep, and said,

“I will go out as at other times before, and shake myself.”

And he wist not that the LORD was departed from him.

Samson’s blinding, binding, and grinding

21 But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

This was all a part of the LORD’s plan to seek occasion with the Philistines. Now he would have his greatest victory after Samson grows his hair back.

22 Howbeit the hair of his head began to grow again after he was shaven. 23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said,

“Our god hath delivered Samson our enemy into our hand.”

Dagon their god: The fish god.

24 And when the people saw him, they praised their god: for they said,

“Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.”

God used Samson to bring deliverance to his people.

25 And it came to pass, when their hearts were merry, that they said,

“Call for Samson, that he may make us sport.”

And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

Samson was being mocked. Satan thought he had won the battle against the LORD’s deliverer, but God had one more secret up his sleeve.

26 And Samson said unto the lad that held him by the hand,

“Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.”

27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. 28 And Samson called unto the LORD, and said,

“O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.”

For my two eyes: Samson was not pleading for strength to destroy the enemy of God and his people, but he wanted to kill them because he could not see anymore.

29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. 30 And Samson said,

“Let me die with the Philistines.”

And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

This is the third time Samson has talked with the LORD in his little over twenty-year ministry.

31 Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

Israel was able to bury Samson because the leaders and many of the lords of the Philistines were now dead. Israel would have a brief time of relief from the persecution from her enemies. Samson’s name makes it in the hall of faith.

The last words spoken about Samson

Hebrews 11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise:

Chapter Seventeen

Micah and his hireling

1 And there was a man of mount Ephraim, whose name was Micah. 2 And he said unto his mother,

“The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it.”

And his mother said,

“Blessed be thou of the LORD, my son.”

3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said,

“I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.”

4 Yet he restored the money unto his mother; and his mother took two hundred shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah. 5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

An ephod, and teraphim: These were religious vestments worn by priests.

And consecrated one of his sons: He set him apart as a priest from his other brothers.

6 In those days there was no king in Israel, but every man did that which was right in his own eyes. 7 And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there. 8 And the man departed out of the city from Bethlehemjudah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed. 9 And Micah said unto him,

“Whence comest thou?”

And he said unto him,

“I am a Levite of Bethlehemjudah, and I go to sojourn where I may find a place.”

10 And Micah said unto him,

“Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.”

Be unto me a father and a priest: A father in a religious sense which Jesus expressly condemns when he says, call no man father.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. 12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah. 13 Then said Micah,

“Now know I that the LORD will do me good, seeing I have a Levite to my priest.”

Although the man was a Levite, he was a hireling. He did not serve the LORD because he turned his back on truth all for the sake of ten shekels of silver, and a suit of apparel.

Chapter Eighteen

Hold thy peace priest

1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel. 2 And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them,

“Go, search the land:”

who when they came to mount Ephraim, to the house of Micah, they lodged there. 3 When they

were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him,

“Who brought thee hither? and what makest thou in this place? and what hast thou here?”

4 And he said unto them,

“Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.”

5 And they said unto him,

“Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.”

6 And the priest said unto them,

“Go in peace: before the LORD is your way wherein ye go.”

7 Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man. 8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them,

“What say ye?”

9 And they said,

“Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land. 10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.”

11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war. 12 And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan unto this day: behold, it is behind Kirjathjearim. 13 And they passed thence unto mount Ephraim, and came unto the house of Micah. 14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren,

“Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.”

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him. 16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate. 17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. 18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them,

“What do ye?”

19 And they said unto him,

“Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?”

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

If the priest would just hold his peace and be a priest and a Father to a tribe that is sinning, then he would get a very large pay raise and have prestige as the priest of a tribe.

Now he was moving away from his humble beginnings in his little house in Laish to his new job over the tribe of Dan, the tribe that would one-day lead Israel into Idol worship and be punished by the LORD for that very thing.

Notice also that he had a graven image which many say are not idols, they are just aides in worship. If it looks like an idol, and cannot talk like all other idols, then it's an idol.

Exodus 20:4 Thou shalt not make unto thee any graven image.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them. 22 And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. 23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah,

“What aileth thee, that thou comest with such a company?”

24 And he said,

“Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?”

25 And the children of Dan said unto him,

“Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.”

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house. 27 And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. 28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Bethrehab. And they built a city, and dwelt therein. 29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first. 30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. 31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

All the while the true house of God was in Shiloh Dan worshipped in a false house of God with its images, and priests called fathers.

Chapter Nineteen

The sons of Belial

1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah. 2 And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

Played the whore: Committed adultery by having sex with someone she was not married to.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him. 4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. 5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law,

“Comfort thine heart with a morsel of bread, and afterward go your way.”

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man,

“Be content, I pray thee, and tarry all night, and let thine heart be merry.”

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again. 8 And he arose early in the morning on the fifth day to depart: and the damsel's father said,

“Comfort thine heart, I pray thee.”

And they tarried until afternoon, and they did eat both of them. 9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him,

“Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.”

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

Jebus: The name of the city of the Jebusites also called Jerusalem.

The Jebusites were idol worshipping pagans who were not destroyed when Joshua entered into the land with the children of Israel, and they later became porters at the house of the LORD when David and Solomon reigned.

11 And when they were by Jebus, the day was far spent; and the servant said unto his master,

“Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.”

12 And his master said unto him,

“We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.”

The city of a stranger: The Levite did not want to spend the night in a pagan Gentile city.

What started out to be a good principle for him to follow by wanting to lodge in a city that followed the same God as he did, turned out to be a terrible night in Israel’s (especially Benjamin’s) history.

13 And he said unto his servant,

“Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.”

14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. **15** And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. **16** And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. **17** And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said,

“Whither goest thou? and whence comest thou?”

18 And he said unto him,

“We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house. **19** Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.”

20 And the old man said,

“Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.”

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. **22** Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying,

“Bring forth the man that came into thine house, that we may know him.”

Certain sons of Belial: People who worshipped Belial. See Deuteronomy 13:13.

That we may know him: They wanted to sodomize him.

23 And the man, the master of the house, went out unto them, and said unto them,

“Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. **24** Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.”

A maiden: A virgin.

His concubine: They were similar to wives, but they did not have all the rights and privileges of one.

Humble ye them: How could he offer his own virgin daughter to them to rape? The custom of protecting someone that comes into your house first was to be extended to your own family.

This same thing almost happened in Sodom in Genesis.

Unto this man do not so vile a thing: What he offered first was also a vile thing. The sodomy was both vile and unnatural.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go. **26** Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. **27** And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. **28** And he said unto her,

“Up, and let us be going.”

But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place. **29** And when he was come into his

house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

And divided her: He cut her in 12 pieces to send to each of the tribes of Israel to get them to respond to this terrible crime.

30 And it was so, that all that saw it said,

“There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.”

The first sin of Benjamin towards the Levite was that they were not hospitable to one of their own countrymen.

A countryman who had need of nothing for himself or animals to eat, just a place to lay his head to sleep for him, his concubine, and his servant.

The second sin is that this was no ordinary man, he was a Levite who Israel was sworn to support but this just goes to show you how far people can turn from the LORD in just a generation.

Lastly, they wanted to sodomize him, but instead they raped his concubine instead until she died. This was Israel's lowest point up to this date in the land.

Chapter Twenty

The children of Belial

1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.

Gathered together as one man: The whole nation was against what happened and wanted justice for the concubine and this kind of sin purged from the land.

From Dan even to Beersheba: A statement that meant all of the land of Israel.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword. 3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel,

“Tell us, how was this wickedness?”

4 And the Levite, the husband of the woman that was slain, answered and said,

“I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge. 5 And the men of

Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. 6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.”

Lewdness and folly: Wicked, vile, degenerate behaviour.

“7 Behold, ye are all children of Israel; give here your advice and counsel.”

8 And all the people arose as one man, saying,

“We will not any of us go to his tent, neither will we any of us turn into his house. 9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; 10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.”

11 So all the men of Israel were gathered against the city, knit together as one man. 12 And the tribes of Israel sent men through all the tribe of Benjamin, saying,

“What wickedness is this that is done among you? 13 Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel.”

But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: 14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel. 15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men. 16 Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss. 17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war. 18 And the children of

Israel arose, and went up to the house of God, and asked counsel of God, and said,

“Which of us shall go up first to the battle against the children of Benjamin?”

And the LORD said,

“Judah shall go up first.”

Judah was God’s choice, and this choice would remain at the forefront of their minds as the youngest son of Jesse would one day be anointed as King from Judah as God had promised that the sceptre would not depart from Judah until Shiloh (the Saviour) should come.

God was conditioning the minds of the people to Israel to eventually accept a king from another tribe to rule over them.

It is interesting that the tribe of Benjamin is a key player in this story as it is again at the onset of the reign of the kings of Israel when the people want a king like everyone else, and God allows them to have the one from the tribe of Benjamin.

19 And the children of Israel rose up in the morning, and encamped against Gibeah. 20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah. 21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men. 22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. 23 And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying,

“Shall I go up again to battle against the children of Benjamin my brother?”

And the LORD said,

“Go up against him.”

24 And the children of Israel came near against the children of Benjamin the second day. 25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

There were 22,000 Israelites killed on the first day of battle, followed by 18,000 on the second day, and 300 on the final day. 40,300 in total died in Israel for coming against the sons of Belial in Gibeah. And God allowed this, why? Keep reading.

26 Then all the children of Israel, and all the people, went up, and came unto the house of

God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD. 27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days, 28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying,

“Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?”

And the LORD said,

“Go up; for to morrow I will deliver them into thine hand.”

29 And Israel set liers in wait round about Gibeah. 30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times. 31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel. 32 And the children of Benjamin said,

“They are smitten down before us, as at the first.”

But the children of Israel said,

“Let us flee, and draw them from the city unto the highways.”

33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, even out of the meadows of Gibeah. 34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them. 35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

That left only one thousand, six hundred men in all of the tribe of Benjamin that were able to replenish the next generation.

This became a new problem for them and Israel because God made a promise to all the tribes of Israel to make them as the sand of the seas in multitude.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah. **37** And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword. **38** Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city. **39** And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said,

“Surely they are smitten down before us, as in the first battle.”

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven. **41** And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them. **42** Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them. **43** Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising. **44** And there fell of Benjamin eighteen thousand men; all these were men of valour. **45** And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them. **46** So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.

This sounded a lot like the second battle against Ai in the book of Joshua where they didn't ask God any specifics about how to go about the battle, and they were humbled.

God gave them a plan after they were humbled. They should have defeated the enemies in the land that eventually taught them these evil ways, but they didn't.

The rock Rimmon

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in

the rock Rimmon four months. **48** And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

Why didn't the men of Israel ask the LORD how should we go up against the armies of Benjamin to defeat them instead of asking who will be our glorious tribe to lead us against Benjamin?

Israel was humbled on the first day of battle and they ran back to the place where the ark was and asked the LORD the wrong question again, shall we go up again to fight against Benjamin?

Of course, the answer was going to be yes, the LORD was not going to let Benjamin off with no punishment having routed the armies of Israel two times in two days.

So, the people after their second defeat came back to Phinehas the son of Eleazer and he asked the LORD if Israel should continue to go against Benjamin, or should they cease, and the LORD finally told them that on the third day he would give Israel victory over Benjamin.

After three days

It would be after three days that the LORD Jesus from the tribe of Judah would one day win a great victory over sin, the grave, and his enemy, the Devil, when he would rise from the dead as Israel's Deliverer and Saviour.

Chapter Twenty-one

No daughters for Benjamin

1 Now the men of Israel had sworn in Mizpeh, saying,

“There shall not any of us give his daughter unto Benjamin to wife.”

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore; **3** And said,

“O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?”

Now they were seeking God first with this next problem concerning the tribe of Benjamin and their lack of men.

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings. **5** And the children of Israel said,

“Who is there among all the tribes of Israel that came not up with the congregation unto the LORD?”

For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying,

“He shall surely be put to death.”

There was an everyman draft, and the punishment was not imprisonment, but death. This would end up costing those of Jabeshgilead their lives and that of their wives and sons.

The men of Israel would take of their daughters enough to maintain Benjamin as a tribe, so they would not have their name blotted out in Israel.

The women of Jabeshgilead

6 And the children of Israel repented them for Benjamin their brother, and said,

“There is one tribe cut off from Israel this day. 7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?”

8 And they said,

“What one is there of the tribes of Israel that came not up to Mizpeh to the LORD?”

And, behold, there came none to the camp from Jabeshgilead to the assembly. **9 For the people were numbered, and, behold, there were none of the inhabitants of Jabeshgilead there. 10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying,**

“Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children. 11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.”

400 young virgins

12 And they found among the inhabitants of Jabeshgilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan. 13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them. 14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and yet so they sufficed them not.

The men of Jabeshgilead decided to sit this battle out against Benjamin their brothers in Israel but what they failed to realize was the message that sent to their own people and to the rest in Israel.

The message was that they condoned what Benjamin did in going to war against Israel after they (the tribe of Benjamin) turned a blind eye to what the men of Gibeah did unto the Levites concubine and intended to do unto him.

They wanted to sodomize the Levite just like the men of Sodom wanted to sodomize (to know) the angels that came to warn Lot of the coming destruction.

Six hundred men of Benjamin remained at the rock of Rimmon, and they had lost their family in the battle against Israel all because they wanted to defend the Sodomites who were defiling the land.

Remember the LORD thrust the Canaanites out of the land for this very same thing and he destroyed Sodom and Gomorrah.

Once Israel had come against the city of Jabeshgilead for their refusal to fight against the wickedness in Israel they saved four hundred young women alive who were virgins and gave them unto the men of Benjamin.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel. 16 Then the elders of the congregation said,

“How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?”

17 And they said,

“There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. 18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.”

There is a feast of the LORD

19 Then they said,

“Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.”

The daughters of Shiloh

20 Therefore they commanded the children of Benjamin, saying,

“Go and lie in wait in the vineyards; 21 And see, and, behold, if the daughters of Shiloh come out

to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.”

The daughters of Shiloh: Virgins who would later be taken to be the wives of the four hundred remaining Benjamite men.

“22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.”

The only people who did not participate in the oath in all of Israel were the people in Shiloh so they were the only women they could marry.

200 of the daughters of Shiloh ended up marrying the remaining 200 men from the tribe of Benjamin for which their families each received a dowry and inheritance in Benjamin.

The children of Benjamin

23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them. 24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. 25 In those days there was no king in Israel: every man did that which was right in his own eyes.

The dowry's were paid for the daughters of Shiloh to their fathers, and they became their wives, and they rebuilt the tribe of Benjamin.

What an interesting way to end the book of Judges with such a gut-wrenching story of the depravity of man.

First Israel had forgotten the LORD, and the men of Belial that were in Gibeah had free reign in that city of Benjamin and the people of Benjamin just accepted it as normal.

How far had they come? God had cast their enemies out of the land for these very same practices and warned Israel if they did the same thing that he would do the same to them.

God has a plan, and that plan is that God made a nation out of Abram, and through his nation a child would be born who would be the Saviour of the world.

Through that nation of imperfect people, such as the tribe of Benjamin, God was going to fulfill his promise to make them a kingdom of priests to the Gentiles. See Exodus 19:5-6.

That future kingdom will be ruled by the King of kings and LORD of Lords, and no sinful act of a single man, group of

men, or tribe was going to stop what the LORD has instore for this world in the future in the soon coming kingdom.

The End

Ruth

A famine in the land

Types in the book of Ruth

The book of Ruth is a historical album of one of Israel's many bright spots in their past, as well as a prophetic photo album of their future.

The key to understanding the book is to remember that each of the main players in this story represents a greater spiritual meaning than is seen at first glance.

Ladies first

We will first take a look at the two prominent women in the book and what their lives portray in this story.

Naomi: She represents the nation of Israel who leaves God's place of blessing (Bethlehem, Israel) during a time of famine to find bread for her family in a Gentile land.

Ruth: She represents the Gentiles that are blessed for blessing Israel, and who come to trust in the God of Israel. Ruth, a Gentile herself, blessed Israel through Naomi, and she was blessed because of that reason.

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Ruth's name is mentioned in only two books of the bible, the one that bears her name, and in the opening verses of the book of Matthew:

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

Chapter One

Enter the Moabites

Ruth 1:1 Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Now it came to pass: The book of Ruth starts out with the same word that the books of Joshua and Judges start out with, the word now.

In the days when the judges ruled: The Judges ruled during a time of moral degradation in Israel when every man did that which was right in his own eyes.

The story of Ruth is a prophetic picture of God's promise in Genesis 12 to be a blessing to the Gentiles that bless Israel.

Genesis 12:3 And I will bless them (Gentile Ruth) that bless thee (Jewish Naomi), and curse him that curseth thee: and in thee (Jewish Nation) shall all the families (Gentiles) of the earth be blessed.

This story of Ruth shines as a ray of light from the midst of a stormy part in Israel's past.

There was a famine in the land: See Genesis 12:10 when Abraham went down to Egypt (a type of the world) because there was also a famine in the land at that time.

Leviticus 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

Leviticus 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

There was a famine in the land because of the sin of the nation of Israel in breaking the covenant they had made with God at Mt. Sinai.

The remedy to the famine was for Israel to repent, not to depart, but Elimelech departs for Moab. Elimelech didn't live up to his name trusting in God (EL) who is his (i) king (Melech).

Leviticus 26:3 If ye walk in my statutes, and keep my commandments, and do them; 4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

A certain man from Bethlehemjudah: How ironic that this "certain man" later named Elimelech leaves **the house of bread** for to find bread in the wicked country of Moab.

The prophet Micah prophesied that it would be from this city that the Messiah would be born.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Another name of great importance mentioned here is Moab. Moab ran alongside Israel's border and was displaced by the tribe of Reuben which elected to stay on the East side of the Jordan river when most of Israel crossed over.

The Bible tells us that Moab is located near Jericho by the Jordan river. It was not a person, but a people that descended from Moab, who was Lot's oldest son.

Numbers 35:1 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho,

Moabites were an idolatrous people and also a very licentious people. Israel immediately began to mingle with these people and for that they were judged. They worshipped the pagan god Chemosh. See Numbers 21:29.

Numbers 25:1 *And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.*

The Moabites were related to Israel through Abraham's nephew Lot. Scripture records the origin of the Moabites as the offspring of Lot and his oldest daughter in a drunken incestuous encounter.

Genesis 19:36 *Thus were both the daughters of Lot with child by their father. 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.*

No blame is laid here at the feet of Elimelech in the book of Ruth for leaving his family's inheritance in Bethlehem even though Scripture speaks against such a thing.

We can see from his short life however that God did not bless him for his decision, in fact the opposite was true.

Notice also that verse one says that they went to sojourn in the country of Moab, to sojourn meant to stay for a short while, but weeks turned into months, and months into years.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

Names seem to be the theme here and are very important to God because they served a function that they do not today. Their names meant something.

Elimelech: The name means Eli (My God) + Melech (is King).

Naomi: Her name meant Fullness. It also says here that they were Ephrathites.

Mahlon: Weak.

Chilion: Pinning.

Ephrathites: This was to differentiate Bethlehem Ephratah from another town named Bethlehem near mount Carmel.

The country of Moab: Founded by Lot's son from his daughter.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

Scripture does not record how Elimelech died or even why, but one might speculate as to whether it was an act of God in judging Elimelech or just a coincidence.

This was no coincidence because the main reason for God not mentioning the cause of his untimely death is that the book was not about him, it was about Ruth, Boaz, and Naomi, but really it was about redemption.

Elimelech would have no doubt known the Scriptural teachings regarding departing his inheritance in Israel, but it did not seem to be a factor in his decision.

How unfortunate for Mahlon and Chilion having to be raised in a heathen land separate from the commonwealth of Israel.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Under the leadership of Naomi both Mahlon and Chilion take heathen women to be their wives, which was forbidden by the Law. Their decision did not turn out well for either of them.

Deuteronomy 7:1 *When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; ... 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.*

Ruth, who is a Gentile, marries two Jewish men in this story. She is the second Gentile woman mentioned in the lineage of king David, and ultimately in the line of the Messiah (Rahab the Harlot was the other).

Naomi, despite her husband's departure from the land of promise, was a good mother-in-law to her Gentile daughters-in-law, so much so that they did not want to leave her.

Israel was supposed to have that effect on their Gentile neighbors which would in turn cause them to want to convert to Judaism and serve the God of Israel, but that was rarely the case.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Once again death finds the household of Naomi with the loss of her two sons. Nothing is said of the circumstances surrounding their untimely deaths either. They left for food and found nothing but funerals.

With both of them dying at the same time one must wonder, were they ill, or did they fall prey to one of the many enemies of Israel?

Once again, the question is left unanswered because the book is not about them, it is about Ruth, and the Kinsman Redeemer. Sometimes what is not said is just as important as what is said.

Such is not the case in this verse. Also, with both sons dying there was left no heir for the inheritance of Elimelech back in the land of Israel.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

Now that the wage earners in Naomi's family were gone, she was left with no alternative but to return to her city of birth and to look for relief there because there would be no mercy if Naomi remained in Moab. God's timing here was perfect.

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

The LORD had visited his people: Just as Naomi's providers die; the news comes that God has visited Israel in giving them bread.

See Genesis 21:1, Exodus 3:16, 1st Samuel 2:21, Luke 1:68, 78 and 7:16 about the other times when the Lord had visited his people.

How long did this Jewish family live in the Gentile country of Moab? Ten years, ten is the number of Judgment in the Bible.

This is all part of God's perfect plan to bring a Gentile who has blessed Israel through Naomi into the Messianic line.

The story of Ruth is not a blot on king David's family line, but a beautiful story of God's love for all who will confess Him.

As concerning Naomi, she wanted her daughters-in-law to be fed physically so they headed out together, she should have wanted them to meet the God who had visited his people, but her heart was not in the right place yet.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

All three widows head off to Israel together in hope of better days. What awaited the two Moabite women must have weighed heavily on their minds.

Naomi, after starting off, started to think about the possible responses of the Israelites to her two Moabite daughters-in-law.

No doubt they would fare better if they returned to their original homes, she thought.

8 And Naomi said unto her two daughters in law, "Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me."

Naomi said that each woman should return to the tent of her mother, not her father, because rich men often were married to more than one woman, and they would stay in separate tents for obvious reasons.

The LORD deal kindly with you, as ye have dealt with the dead, and with me: Naomi is telling these two Moabite women that the LORD will help them according to Genesis 12:3.

I know that God did bless Orpah because Naomi said she had been a blessing to Naomi (who is a type of the nation of Israel in this story).

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

The house of her husband: Here Naomi offers a second blessing that because the women were still young that God would bless them with new husbands.

10 And they said unto her,

"Surely we will return with thee unto thy people."

It was only natural for Orpah and Ruth to want to stay with Naomi. They had grown very close to her and also shared the loss of their husbands together.

It was a strong tie that bonded them together, while it did make sense for the daughters to return to Moab because there would be no more sons from Naomi's womb.

11 And Naomi said,

"Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?"

Naomi was telling these girls that there was virtually no chance of marrying a Jewish man in Israel. The Law was so that if a man died his brother would marry his sister-in-law to raise up seed for his brother.

Naomi, however, had no more sons and she was too old to produce anymore. See Genesis 38:8.

"12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons; 13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my

daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.”

Would ye tarry for them till they were grown: The age of Naomi is not important, what is important here is that the inheritance that is to pass to the son(s) of Elimelech has run out of options, but with God all things are possible. At least Naomi remembered part of the law at this time.

The hand of the LORD is gone out against me: See Exodus 9:3, Deuteronomy 2:15, and Judges 2:15, plus the last time that this saying is used, it is used with Barjesus, who is a type of the nation of Israel that gets blinded for a season. See Acts 13:11.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

But Ruth clave unto her: Orpah's kiss was an act showing her love for her mother-in-law, but Ruth's love was expressed in a much deeper show of affection. She held on to Ruth and did not want to let go. See Isaiah 14:1.

Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

15 And she said,

“Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.”

Return thou after thy sister in law: Sometimes what is not said speaks as loudly as what is said. Naomi was not encouraging Ruth to go back to her ancestor's pagan gods as did Orpah.

She told Ruth she would stand a better chance of surviving if she went back to her own people, but Ruth had other plans, unknown to Ruth, her plans were also God's plans.

16 And Ruth said,

“Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:”

Here is one of the most wonderful pledges of loyalty and love found anywhere in any piece of literature.

The bond of being in the family of God is stronger than most family bonds. Families that are all believers are all going in the same direction and there is a unity there, but the lost all chase after their own selfish lust and are a divided house.

Intreat me not: Don't beg me to do it.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

Ruth even places herself under a curse if she departs from Naomi's side. God promises to bless the Gentiles that do not forget Israel in the time of her trouble and to punish those who turn their back on Israel. See 1st Samuel 3:17 and 1st Kings 2:23.

Ruth is a type of the Gentile in the kingdom the joins unto the God of Israel. She is not a type of the bride of Christ. Jesus' bride is very Jewish.

He tells the 12 very Jewish apostles that he is going to prepare a place for them (New Jerusalem). See Zechariah 8:20-23 and John 14:2.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

When Naomi realized that Ruth had considered the cost of following her and that she was willing to pay the price, she stopped trying to turn her away.

This is a good example proving that Israel can be moved by the Gentiles devotion. What a comfort Ruth had become for the aging Naomi and what a blessing she has become for all mankind through her descendant.

19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said,

“Is this Naomi?”

Is this Naomi: She had been gone over ten years, and the time and the circumstances had taken their toll on Naomi, and everyone could see it. Sin has that effect on us. It steals our best years and destroys us.

20 And she said unto them,

“Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.”

Mara: The name means bitter (See the story in Exodus 15:23.

It is where the waters of Marah were bitter). Naomi was not saying that she was bitter against God, for God is a just God. She correctly recognized God's hand of judgment on her family's departure from the land of promise.

We often want God to be merciful and wink at our sin. God's judgment often may seem as someone bitterly getting revenge, but such was not the case here.

Little did Naomi know that God would show her mercy through her Gentile daughter-in-law named Ruth.

The Almighty: This is the word Shaddai in Hebrew, from El Shaddai: meaning omnipotent or all powerful.

“21 I went out full, and the LORD hath brought me home again empty: why then call ye me

Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?"

Was she returning home empty handed? Materially yes, maternally yes, spiritually no. If she could have just seen the end from the beginning, she would have realized the great gift of mercy this Gentile daughter-in-law returning with her was she wouldn't have said what she said.

The LORD hath testified against me: God had indeed testified against Naomi, but he was now about to show mercy to her for her repentance. See 2nd Kings 17:13-15.

The Almighty hath afflicted me: She lost her husband and two sons.

Psalm 119:71 It is good for me that I have been afflicted; that I might learn thy statutes.

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

The beginning of barley harvest: What a time for God to bring back two hungry and destitute women.

Notice that God did not bring them back in the winter or at the time of planting, but at the time when they could eat and be cared for by God.

Israel will be brought back into the land after the tribulation period (the time of Jacob's or Israel's trouble) and will be blessed along with the Gentile nations that bless Israel.

Chapter Two

A kinsman

A new person now enters the story that plays a pivotal role in these two women's lives. He foreshadows the roll that the Messiah will play with the Gentiles in the latter days (the kingdom).

1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

A kinsman: A redeemer. Her nearest male relative.

Boaz is the tenth from Abraham, who is the tenth from Noah, who is the tenth from Adam. Just a coincidence? No! God uses these four men as an important timeline for Israel. See Luke 3:32-38.

After seeing the previous men who were separated by ten generations, people should have expected another unique person in Boaz. He is a type of Israel's Kinsman Redeemer (the Christ).

A mighty man of wealth, of the family of Elimelech: In order to be a kinsman redeemer, you would first have to be related to the person to redeem them. Boaz was kin to Naomi through her deceased husband Elimelech.

He was also a near kinsman which had certain rights and responsibilities, which we will look at later.

Hebrews 2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. (Jesus was one of their own kin).

John 1:11 Jesus came unto his own, and his own received him not.

Boaz: His name means strength, was Elimelech's younger brother and had Elimelech remained in Israel he no doubt would have been as wealthy as Boaz and his older brother (the unnamed kinsman of chapter three).

Boaz is also mentioned later on in Solomon's temple as his name appears on one of two pillars there.

The other pillar has Jachin's name on it. See 1st Kings 7:21 and 2nd Chronicles 3:17. In order to get into the temple, Israel needed to go past Boaz their kinsman redeemer, who is a type of Christ.

2 And Ruth the Moabitess said unto Naomi,

"Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace."

And she said unto her,

"Go, my daughter."

Ruth the Moabitess said unto Naomi: Here we have Gentile Ruth speaking to Jewish Naomi, who is a type of the nation of Israel, who has just returned to her land from a self-imposed exile in the Gentile land of Moab.

Let me now go to the field, and glean ears of corn: Naomi was apparently too tired from her journey to go and glean ears of corn, or just to old, so Ruth asks permission to go and glean in the fields on Naomi's behalf.

Here we see Ruth fulfilling Genesis 12:1-3 in that she blesses Jewish Naomi who is a type of Israel returning to the land of Israel.

See the Judgment of nations in the kingdom where the Gentile nations are judged for how they treated Israel. See Matthew 25 below:

The judgment of nations

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee

a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: See also verses 42-46.

In whose sight I might find grace: No mention is made by Jewish Naomi to Gentile Ruth to go to the field of her husband's older brother; instead, Gentile Ruth says she will glean wherever she finds grace in someone's eyes.

Gentiles would find salvation (grace) at that time by recognizing that salvation was of the Jews. See John 4:22.

I shall find grace: From Genesis through 2nd Samuel, it is recorded every single time that the word grace is mentioned, the word find, or found, is associated with it, for example:

But Noah found grace in the eyes of the Lord Genesis 6:8. Finding grace is not the same as being saved by grace, they even sound different.

The words find grace or finding grace are never mentioned by the apostle Paul in the dispensation of grace. You do find the same phrase in Hebrews 4:19 which was not written by Paul.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

We don't search for grace today. Grace is the gift of God.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Gentile Ruth had most likely heard from Naomi, a type of the nation of Israel, that the Law in Israel provided for the poor and the stranger in the land through the biblical law of gleaning and she was heading out to find someone who would allow her as a Gentile stranger to glean in their field:

Biblical laws of gleaning

Leviticus 19:9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. 10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

Gentiles represented by Ruth were to go out to be a blessing to Israel as Ruth did when Naomi was unable to do for herself. God blessed those Gentiles that blessed Abraham's descendants.

Gentile Ruth would be considered "a stranger," as well as poor, and entitled to eat the crumbs that fall from Israel's table. See Matthew 15:21-28.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

Her hap was to light on a part of the field after the reapers:

What are the odds that with the hundreds of fields surrounding Bethlehem that Ruth just happened to come to the field belonging to Boaz, one of only two people who had the right to redeem her first husband's land?

Here we see a Gentile being blessed at the feet of the Jewish kinsman redeemer Boaz, who typifies the Messiah in whom the Gentiles come to trust in the kingdom.

The Gentile nations in the kingdom that put their trust in the Messiah will be blessed. See Zechariah 8:23.

4 And behold, Boaz came from Bethlehem, and said unto the reapers,

"The LORD be with you."

And they answered him,

"The LORD bless thee."

5 Then said Boaz unto his servant that was set over the reapers,

"Whose damsel is this?"

Whose damsel is this: The word damsel often refers to the word daughter.

Boaz noticed by her attire that she was not married and therefore still under her father's covering or protection. Boaz was obviously attracted to Ruth for the right reasons.

6 And the servant that was set over the reapers answered and said,

"It is the Moabitish damsel that came back with Naomi out of the country of Moab:"

This unnamed servant was responsible for harvesting the crops as efficiently as possible while still ensuring the welfare of the poor.

Notice that a Gentile is being blessed after the reapers (Jews) go through the fields gathering the harvest just like Gentiles being blessed in the kingdom after the harvest in the tribulation period takes place.

7 And she said,

"I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house."

Gleaning was allowed under the Law and even Gentiles could glean just as a dog eats from the crumbs that fall from the children's table. See Matthew 15:21-28.

8 Then said Boaz unto Ruth,

"Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:"

Gentiles and Jews alike will be blessed by working in God's fields in the latter days. They will need to stay out of the Devil's fields in those days by listening to the two witnesses and the 144,000 witnesses to enter into the kingdom.

Ruth's salvation was dependent upon her relationship to the kinsman redeemer Boaz, just as the Gentile's salvation is dependent upon their relationship to the Messiah.

“9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.”

The Gentiles are indeed to be nourished by the word of God, which was given to the Jewish people first, but sad to say most of them are asleep on the job just as Jonah was, and they are about as interested in helping Gentiles today as Jonah was then.

Israel will fulfill her roll to bless the Gentiles in the kingdom. Those Gentiles in the tribulation that believe in the Messiah and bless Israel will enter into the kingdom.

10 Then she fell on her face, and bowed herself to the ground, and said unto him,

“Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?”

Boaz saw something in Ruth's life that had been missing in many of his own Nation. This act provoked many Jews to jealousy as many of the young Jewish women must have been jealous of Boaz's affection for Gentile Ruth.

It probably caused them to question their own spirituality and asked themselves, Am I all that God wants me to be? While Ruth was a Gentile, she always remained humble and mindful of where her blessings came from, the God of Israel.

11 And Boaz answered and said unto her,

“It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.”

Gentiles that bless Israel and that followed after the God of Israel back then under Israel's program will be remembered by him because he is not a respecter of persons.

There will be a day when the Gentiles are judged by God for how they treated Israel and whether or not they accepted the Messiah, it is called the Judgment of the nations.

“12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.”

The LORD recompense thy work: Ruth placed her faith in the Lord God of Israel and even though she was a Gentile, God made a way for Gentiles to be saved if they would follow the God of Israel and bless his people. Ruth along with all righteous Gentiles will be recompensed one day.

Under whose wings thou art come to trust: See Psalms 17:8, 36:7 and 57:1.

13 Then she said,

“Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.”

Now Ruth is officially among the handmaidens of Boaz, which provides her with certain benefits. Over and over, we see that God is no respecter of persons.

14 And Boaz said unto her,

“At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.”

And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

Here we see a beautiful picture of Boaz (the Redeemer) seated close enough to Ruth, a Gentile, to give her something to eat. We also see Boaz's servant heart.

15 And when she was risen up to glean, Boaz commanded his young men, saying,

“Let her glean even among the sheaves, and reproach her not:”

Most people were allowed to glean the corners of the fields but to those who found favor they could glean among the bundles of barley. This symbolizes that the Gentiles will be blessed abundantly by their faith in the Messiah in the kingdom.

“16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.”

Imagine all the Jewish maidens watching Ruth and Boaz on this day. How it must have enraged some of them, but God's intention was to make them envious enough to cause them to return to be the virtuous women his word called them to be.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

So she gleaned in the field until even: Even (evening) and night often are spoken of when describing the time just before the kingdom comes when things are at their darkest (like during the coming time of Jacob's trouble mentioned in Jeremiah 30:7).

Believing Gentiles will be blessed who put their trust in the Messiah of Israel in the time of Jacob's trouble, he will take care of them then, and on into the kingdom.

18 And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

After the time of the Gentiles is fulfilled, the Jews represented by Naomi, will be restored to their land, and aided by the Gentile believers represented by Ruth.

19 And her mother in law said unto her,

“Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee.”

And she shewed her mother in law with whom she had wrought, and said,

“The man's name with whom I wrought to day is Boaz.”

The days are here that Jews see the Gentile being blessed and they are provoked as to the source of their abundance. Our reply should be, The Redeemer, your very own kinsman. The Messiah! Jesus.

20 And Naomi said unto her daughter in law,

“Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.”

The Jews who sincerely seek the truth will learn of the Messiah, and they will accept him as do countless Gentiles.

We are not saved today because we bless Israel, but there is coming a time when nations will be judged for how they blessed Israel.

Next kinsmen: (Next of kin) One who is a near relative.

21 And Ruth the Moabitess said,

“He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.”

Jews and Gentile believers will work together through the seven-year period known as the time of Jacob's trouble until the harvest of souls is over.

It will be imperative at that time the all not go to listen to anyone other than the redeemers workers who are gleaning at that time.

Jeremiah 30:7 Alas! For that day is great, so that none is like it: it is even the time of Jacobs trouble; but he (Israel) shall be saved out of it.

22 And Naomi said unto Ruth her daughter in law,

“It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.”

The Gentiles in the tribulation period are to remain faithful to the Messiah and to his people even when all turn against them.

They are not to go after the gods of the Gentiles or especially the Anti-Christ in those last days. There will be many false prophets during those days that they will need to stay away from.

To be provided for in the last days by anyone other than God will mean that they will have to take the mark of the beast, and all who do will be lost.

They will need to endure unto the end of the tribulation period. See Matthew 24:13.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Ruth remains faithful unto the end of the harvest, just like the righteous Gentiles will all the way until the last soul is reaped from the field of this world during the tribulation period.

Matthew 24:11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Chapter Three

The kinsman redeemer

1 Then Naomi her mother in law said unto her,

“My daughter, shall I not seek rest for thee, that it may be well with thee?”

Shall I not seek rest for thee: This was a place of permanent rest in the house of a kinsman redeemer.

Rest: The ultimate place of rest for Israel is the kingdom.

The word rest here is from the Hebrew word, Manoach. Noach is the same as Noah in English. Noah's name meant rest, comfort from our work. See Genesis 5:9.

Earlier, Naomi tried to talk her daughters-in-law into returning to Moab to find rest with a Moabite husband, but Ruth would not go back.

Ruth 1:9 The LORD grant you that ye may find rest, each of you in the house of her husband.

Ultimately, Gentiles will find rest in the kingdom if they are among the righteous Gentiles that bless Israel in those days leading up to it. See Matthew 25:31-46.

“2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.”

Two rhetorical questions are asked by Naomi in verses one and two. Ruth knew Naomi would keep her best interests at heart.

That is why she followed her to a strange land without reservation. Naomi knew better than Ruth as to the kinship of Boaz. Her questions were for Ruth's sake and for ours today.

He winnoweth barley to night in the threshingfloor: When and where is the winnowing taking place? In the night at the threshingfloor.

One day the reapers will come in the night (the time of Jacob's trouble), and he will separate the wheat from the chaff (believers from unbelievers).

The sickle has been put in and the barley has been gathered, now all that remains is to separate the wheat from the chaff and to burn up the chaff and to put the wheat/barley in the garner.

Matthew 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

The wheat represents the believer, the garner represents the kingdom, while the chaff is the unbeliever, and the unquenchable fire is hell. The believer will go into the kingdom while the unbeliever will go to hell.

It is interesting to note that Boaz's occupation was synonymous with that of the ministry of the Judge of the Universe who will one day sift (winnow) out the wheat (the saved people) from the chaff (the lost people).

Matthew 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and

bind them in bundles to burn them: but gather the wheat into my barn.

“3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.”

Wash thyself therefore: Before Ruth, a Gentile, can be married to Jewish Boaz (a type of Christ and Israel's kinsman Redeemer) she first has to wash herself with water. See Matthew 3:11 & 12 above.

What does Matthew 28:19-20 say the Jews were to do and say to the Gentiles?

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

In the tribulation period the gospel of the kingdom will be preached to all nations and those who believe will be washed with water and then anointed (baptized) with the holy Ghost. Then he will rule over them in the kingdom.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Just like Gentile Cornelius was baptized, and all his Gentile household, so too was Gentile Ruth washed before meeting with Jewish Boaz in the night (a picture of the time of Jacob's trouble Jeremiah 30:7). See Acts 10:44-48.

And anoint thee: Israel was anointed (baptized with the holy Ghost) on the day of Pentecost. See Acts 2:1-4. They will have this same anointing in the time of Jacob's trouble.

And put thy raiment upon thee: All three things mentioned by Naomi here are symbolic of what will happen to believers in the tribulation period just before the kingdom is established by the Kinsman Redeemer.

Revelation 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

“4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.”

Uncover his feet: There is no hint of sin here by Naomi in trying to tempt Boaz into a sexual relationship with Ruth and entrapping him in a marriage that he did not want.

Part of the qualifications for being a kinsman Redeemer was that you not only were able to perform the duties, but also that you are willing to perform them.

Notice where Naomi tells Ruth to uncover Boaz's feet, which is not what you do if you are trying to be intimate with

someone but is a surefire way to wake them up when they get cold.

5 And she said unto her,

“All that thou sayest unto me I will do.”

6 And she went down unto the floor, and did according to all that her mother in law bade her.

All that thou sayest unto me I will do: Here we see a Gentile being obedient to what they have heard from a Jew (i.e., the word of God) and being blessed because of it. Gentiles will need to do this very thing in the tribulation period.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

Gentiles represented by Ruth will fall down at the feet of the Messiah and accept him even though many Jewish people will not seek his covering as did Ruth a Gentile. See Ezekiel 16:8 below for the meaning of uncovering someone's feet.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. 9 And he said,

“Who art thou?”

Lay at his feet: She did not cuddle up with him, spooning, she was laying at his feet. Many who read this story immediately go places in their mind they should not.

And she answered,

“I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.”

It came to pass at midnight: At midnight Boaz was surprised at the woman at his feet.

Ruth represents believing Gentiles, and Naomi represents Israel in this story.

Remember that Boaz has no idea that he is a type of the Messiah here, but he still does the same things that the Messiah does for the Gentiles by covering (redeeming) those that believe in him.

Spread therefore thy skirt over thine handmaid: What she was saying literally to Boaz was “Enter into a covenant with me, and I will be yours.”

Ezekiel 16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

Ruth was taught by Naomi that God would redeem the land and his people, and he would do it by means of a covenant. That is what Ruth was asking Boaz to do that night by her actions and Boaz knew exactly what was going on.

10 And he said,

“Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.”

Thou hast shewed more kindness in the latter end than at the beginning: Ruth was admirable in her treatment of Jewish Naomi when she came to Israel, but that is not where it ended.

She then spent all the harvest time helping Naomi because she loved her, resisting the temptations to find a young man to take care of her, she remained faithful to Naomi unto the end of the harvest, and it did not go unnoticed by Boaz.

“11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.”

Fear not: I will do to thee all that thou requirest: Boaz informs Gentile Ruth that he is both willing and able to redeem her because she was a virtuous woman which is a picture of Gentiles being saved and going into the kingdom with the Jews who believe.

“12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.”

A kinsman nearer than I: This would be Boaz's older brother, or Father. Who or what else can redeem someone. Can the works of the law redeem? Not today it can't. See Galatians 2:16.

Why is he unnamed? Because when God is teaching a deeper meaning to many stories, He often leaves the person's name out of the story to get you to ask this very question.

The unnamed kinsman here very possibly represents the man who refuses to build up the house of his brother. His name is not mentioned because it was a shame not to build up the house of your brother.

“13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.”

Tarry this night: This phrase is used only three times in scripture and in the first mention of it they were tarrying to see what the LORD would say. See Numbers 22:19.

Boaz was not trying to pawn off Ruth on the nearer kinsman because it is obvious that he had feelings for her based on his earlier actions and words. Boaz had a profound respect for the word of God.

The gracious Boaz would not try to do away with the Law but was trying to fulfill it just as the Messiah would do later.

Lie down until the morning: What do you do in the morning? You rise up. Israel will be resurrected at the onset of the kingdom, along with those like Ruth who trusted in the God of Israel to enter the kingdom and inherit the earth.

14 And she lay at his feet until the morning: and she rose up before one could know another. And he said,

“Let it not be known that a woman came into the floor.”

When you sleep outside guarding the harvest, the dew on the ground, and cold morning would wake you up well before others in a nice dry and warm house.

15 Also he said,

“Bring the vail that thou hast upon thee, and hold it.”

And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

Here Boaz the Redeemer gives Ruth (a Gentile) and Naomi (a Jew) a 3-day supply of food prior to going to purchase both women's redemption. Boaz redeems both Jewish Naomi and Gentile Ruth. God is no respecter of persons.

This is a foreshadowing of when God supplies his believing servants their needs in the last half of the time of Jacob's trouble (three and a half years) before redeeming them at the onset of the kingdom when Israel is born again in one day.

16 And when she came to her mother in law, she said,

“Who art thou, my daughter?”

And she told her all that the man had done to her.

Who art thou my daughter: She recognized her, but wanted to know if she was engaged to Boaz, because Ruth actually asked Boaz to marry her.

And she told her all that the man had done to her: Then we see Gentile Ruth witnessing to the Jewish Naomi of the wonderful works of her redeemer.

Sadly, when Jesus, the kinsman redeemer came unto his own 2,000 years ago, his own received him not. John 1:11.

Isaiah 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he (the Redeemer) shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet

we did esteem him stricken, smitten of God, and afflicted. 5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. (see also verse 12)

17 And she said,

“These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.”

These six measures of barley gave he me: Not only were the Gentiles required to tell the Jews how wonderful the Kinsman Redeemer is, but they are also supposed to bless them with material blessings.

Boaz blesses Gentile Ruth, and in turn she uses it to bless Jewish Naomi.

18 Then said she,

“Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.”

Sit still, my daughter: She did all she could do, now it was all up to Boaz.

Ruth is a picture of a Gentile coming to trust in the God of Israel during the time of Jacob's trouble, who goes into the kingdom with believing Israel.

The man will not be in rest, until he have finished the thing this day: Boaz set his face as a flint towards redeeming his future bride, and his future mother-in-law.

Notice also in this chapter that Naomi (a type of Israel) is told about a wonderful man, Boaz, (a type of Christ) by the Gentile Ruth.

In the time of Jacob's trouble Jews will be telling Gentiles about the Messiah when the kingdom will once again be at hand.

Redemption

1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said,

“Ho, such a one! Turn aside, sit down here.”

And he turned aside, and sat down.

The gate: The gate of the city is where legal matters were discussed in all of Israel. See Genesis 19:1, 34:20, and Exodus 32:26.

Ho, such a one: Isn't it an interesting way in which Boaz calls out to his closest relative probably his older brother? Why is he addressed in such a fashion?

It is probably because he is someone that God does not want you to know his name because he refused to build up the house of his brother as you will see in a few verses.

The nearer kinsman (such a one) could represent God the Father, where Boaz represents God the Son.

2 And he took ten men of the elders of the city, and said,

“Sit ye down here.”

And they sat down.

He took ten men: Ten is a prominent number in this book as well as in all of scripture.

It takes ten men to have group prayer, or to form a synagogue. See Zechariah 8:23 below. Even in the kingdom ten Gentiles will grab one Jew to lead them in worship.

Zechariah 8:23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

There are ten men between Adam and Noah, and ten men between Noah and Abraham, and ten men between Abraham and Boaz. The number ten has to do with judgment in the Bible. See Luke 3:23-25.

3 And he said unto the kinsman,

“Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: 4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee.”

And he said,

“I will redeem it.”

Here the unnamed kinsman is willing do what is required to purchase the land from the old widow Naomi to help Naomi have rest in her old age, but the unnamed kinsman has not heard the rest of the story yet.

5 Then said Boaz,

“What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.”

Why is it that Gentiles today do not have the same requirement to take their deceased brother's wife as their own and to give them an heir?

One reason is that the lineage of the Messiah must come from a descendant of the tribe of Judah. You are not Israel, and the Messiah is come already.

To raise up the name of the dead upon his inheritance: If a man were to die without a son from that line, then the devil would have been victorious in preventing the Messiah's birth by cutting off his royal lineage.

Deuteronomy 25:5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. 6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

Now that the nearer kinsman knew the whole story he had to back out because he didn't want to lose out on his own inheritance and mar his children's inheritance for the next ten generations because the Law said a Moabite could not be taken into Israel for ten generations.

6 And the kinsman said,

“I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.”

I cannot redeem it for myself, lest I mar mine own inheritance: Boaz could be their redeemer because he was willing to redeem Gentile Ruth.

If the kinsman refuses to make a deal to redeem someone then there was a ritual that he had to go through publicly found in Deuteronomy.

Deuteronomy 25:7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. 8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will

not build up his brother's house. 10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

It appears that for some reason this practice fell into disuse over the next generation or two as we see by the comments found in verse seven.

The unnamed kinsman wanted to redeem Jewish Naomi, but he could not redeem Ruth without marrying his inheritance.

This was probably the inheritance associated with being the firstborn son who would get a double portion from his father.

So, this man would get to keep his double portion, but he would now be known, not by his birth name, but by the title of "The house of him that hath his shoe loosed."

7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

If ever there was a quarrel all one had to do was to take his neighbor and show the shoe to the ten elders and the problem would be resolved.

8 Therefore the kinsman said unto Boaz,

"Buy it for thee."

So he drew off his shoe.

Deuteronomy 23:3 An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the LORD forever:

Here is another coincidence for you. We know from scripture that Boaz is ten generations removed from Abraham, so, his son Obed would be ten Generations removed from Lot. Jesse then would be ten generations removed from Lot's son Moab.

That means that David can be accepted into the Congregation of Israel because he just so happens to be ten generations removed from Moab, Lot's son. Luck had nothing to do with it. God was, is and always will be in control.

9 And Boaz said unto the elders, and unto all the people,

"Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. 10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day."

Boaz willingly paid for the redemption of both Jewish Naomi and Gentile Ruth alike, just like Jesus did for us.

11 And all the people that were in the gate, and the elders, said,

"We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem: 12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman."

The house of Pharez: Israel would one day witness the redemption of Jews and Gentiles when a man from Bethlehem would pay the ultimate price for our redemption.

Why do these people at the gate pronounce the odd blessing that said, let thy house be like the house of Pharez?

The house of Pharez was cursed for 10 generations because a bastard's offspring could not be a king for 10 generations. Pharez was an illegitimate child of Judah. Judah and Tamar never married.

Deuteronomy 23:2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

David was also ten generations removed from Pharez who was a bastard according to scripture, and in so being ten generations removed from that stain, he was able to become king of Israel.

13 So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

The Messiah is not to have any literal physical offspring; he does, however, have a spiritual offspring.

14 And the women said unto Naomi,

"Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him."

Has God turned his back upon the Jewish Nation? God forbid! If Israel, as Naomi, seeks rest in the Messiah that the Gentile Ruth came to trust in, she too can be redeemed.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

Here is yet another prophetic picture of how the Jews represented by Naomi nourish the Gentiles by introducing the Gentiles to the Messiah.

They also nurture the new believing Gentiles in the word of God in their infancy as a nurse does a hungry child.

17 And the women her neighbours gave it a name, saying,

“There is a son born to Naomi;”

and they called his name Obed: he is the father of Jesse, the father of David.

Prophetically speaking, Obed and his descendants are representatives of the future fruit of the Jewish and Gentile believers.

18 Now these are the generations of Pharez: Pharez begat Hezron,

The generations of Pharez: Pharez was the son of Judah out of which tribe God promised that of his loins a ruler would sit on the throne whose dominion would be everlasting.

Notice that in the story of Ruth, the king's reign all begin after Gentile Ruth is married into Israel through the Jewish practice of redemption with Boaz, who is a type of Christ, the ultimate Kinsman Redeemer.

I can understand God ending the book of Ruth with David, because he was God's choice for a king. Who better to end this book with?

But why start the ending of the book with the generations of Pharez? Why go back to him and not instead say, Now these are the generations of Boaz?

Because David is exactly ten generations removed from Pharez. David could not be Israel's king until ten generations had passed from Pharez who was the illegitimate son (a bastard) of Judah and Tamar:

19 And Hezron begat Ram, and Ram begat Amminadab, 20 And Amminadab begat Nahshon, and Nahshon begat Salmon, 21 And Salmon begat Boaz, and Boaz begat Obed, 22 And Obed begat Jesse, and Jesse begat David.

The book of Ruth was most likely commissioned by king David under the inspiration of the Holy Spirit because it ends with his name.

Had it been written in Boaz's day it would no doubt have been missing verse twenty-two. Who would have known better the story than David's own family?

Samuel the prophet is the most likely author of the book as he was the one who anointed David as king over Israel.

He would have been instrumental in giving David credit with the people because of the Moabite in his lineage and ensuring that the people understood that David was ten generations removed from Pharez, but why ten generations?

If a person was a bastard, he would be considered 100 % unclean spiritually speaking during his lifetime, but his child would only be 50% unclean, and his son 25%, then 12.5 % followed by 6.25 % then 3.125% and once you got to the tenth person, they would be 99.9 % removed from the stain of their ancestor.

Why was this important? God wanted a person obviously that was a Jew as the king of the Jews and the law required that the sanctity of marriage be preserved in the lineage of its future king.

The End

1st Samuel

Chapter One

Samuel: asked of the LORD

1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

Ramathaimzophim: See Ramah in verse 19 below, it was Elkanah's hometown. See also Numbers 23:14

Mount Ephraim: The mountain called by one of Joseph's two son's name was done so at the time the inheritance was given out to each tribe in Joshua 18. Many events happened on this mountain. See Genesis 41:52.

The mountains, and all the cities had different names prior to the children of Israel coming in and possessing the land.

Elkanah: El = God. Kanah is a river near mount Ephraim. His name means obtained of God. See Joshua 16:8 and 17:9.

An Ephrathite: A descendant of Joseph's son Ephraim, who was Joseph's younger son, but he received the blessing of the firstborn by Israel (Jacob) instead of Manasseh the elder. This is not to be confused with Ephratah near Bethlehem.

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

He had two wives: The scriptures do not tell us how Elkanah came to have two wives, but the law did require that the brother of the deceased marry his dead brother's widow to raise up seed for his dead brother so that his inheritance would not be lost in Israel.

This may have been the case. Genesis 38:8 & Matthew 22:4.

Hannah: She was Elkanah's first wife.

As you study the old testament you will notice that for a woman to be barren was a great cause for concern because as women often outlive their husbands, they would need a male heir to take care them in the senior years and the sons were looked upon as the mother's future deliverer in a sense.

To be unable to bare a son would often be seen as a judgment from God against a person and they were often looked down upon by the other women who were perceived to be blessed by God with a son, or many sons. Such was not the case in this story. See Deuteronomy 7:13-14.

Peninnah: She may have been taken as a second wife to raise up seed for a brother who may have died.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

This man went up out of his city yearly to worship and to sacrifice: This was probably the feast of Pentecost that all faithful Jewish men were to attend yearly. Elkanah was sharing the wealth with his family of his increase for the year.

Shiloh: This is the city in the book of Joshua where the people gathered together, and the land was divided up amongst the tribes that had gone into the promised land.

Two and a half tribes had already received their inheritance on the other side of the Jordan before entering the land.

The city was called Shiloh which was mentioned only once before in Scripture by Joseph as he was dying when he prophesied the coming of Shiloh (the Messiah):

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Shiloh is a person (the Messiah), and the name means, the gathering. Messiah will one day gather all the believers from the four corners of the earth back to the land of Israel into her kingdom which shall be an everlasting kingdom.

LORD: Is from the four consonants in Hebrew alphabet, YHWH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

The LORD of hosts: This is the first time this phrase is used in the bible. A similar phrase is found in Exodus 12:41 as the children of Israel were described as all the hosts of the LORD. A host means a large group of people, or an army.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: 5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb. 6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

The time was when Elkanah offered: This was at the time of a feast day in which offerings were required to be made.

Portions: This was a personal sharing of the father with the family members a portion of the wealth he had received over the year. It was a time of celebration.

The LORD had shut up her womb: He prevented her from having children at that time.

While the LORD had shut up the womb of Hannah it was not because she was unworthy. It was for the Glory of God.

The shutting up of Hannah's womb possibly caused her to want a child so much that she would be willing to do anything to have a child that perhaps they may not had been willing to do previously. See comments after verse 2.

7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. **8** Then said Elkanah her husband to her,

“Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?”

The house of the LORD: The tabernacle resided in Shiloh in the time of the judges.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. **10** And she was in bitterness of soul, and prayed unto the LORD, and wept sore. **11** And she vowed a vow, and said,

“O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.”

Notice that when Eli saw Hannah, it was only after she had vowed a vow unto the LORD to give that child back to the LORD if he would give her a man child.

Why didn't God just use one of Eli's sons (the priest) to help lead the people in the way they should go? They eventually became sons of Belial.

God knew he would have to get someone to be his prophet from outside of the priestly line and he prepared Hannah to be the mother a young Samuel would need to help him be the prophet that God would use for a very important task in Israel's future.

There shall no razor come upon his head: This was a Nazarite vow that the mother made on behalf of a son that was not even conceived inside of her yet. See Numbers 6:5 and Judges 13:5.

These are the only three times the word razor is mentioned in the bible, and they all have to do with a Nazarite vow.

12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. **13** Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. **14** And Eli said unto her,

Eli marked her mouth: He noticed her lips were moving but he could not hear her words.

“How long wilt thou be drunken? put away thy wine from thee.”

15 And Hannah answered and said,

“No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. **16** Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.”

17 Then Eli answered and said,

“Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.”

18 And she said,

“Let thine handmaid find grace in thy sight.”

So the woman went her way, and did eat, and her countenance was no more sad.

The God of Israel grant thee thy petition: He said her prayer request would be answered even though Eli was not sure what the request was.

Count not thine handmaid for a daughter of Belial: Children of Belial love to drink and become drunken.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. **20** Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying,

“Because I have asked him of the LORD.”

Ramah: The town that the judge Debra judged from, it was halfway between Bethel and Mizpeh where Samuel judged Israel in the past. It was five miles north of Jerusalem, which didn't exist at that time.

Elkanah knew Hannah his wife: The had marital relations.

Samuel: His name means “asked of the LORD.” Not only was he asked of the LORD, but he was given to Hannah.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. **22** But Hannah went not up; for she said unto her husband,

“I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.”

The yearly sacrifice, and his vow: It was the same feast as mentioned earlier. The vow is mentioned in Leviticus 7:16, 22:21, and 27:2.

23 And Elkanah her husband said unto her,

“Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word.”

So the woman abode, and gave her son suck until she weaned him.

Maybe the thought of seeing Shiloh would be too much for Hannah because that was the place not only where she got her son from the LORD, but it was also the place she would give her son to the LORD.

She may have feared that she may not be able to do it if she kept coming there so she decided to wait until it was time, so she could leave him with Eli.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. 25 And they slew a bullock, and brought the child to Eli.

Three bullocks: One for her, one for Elkanah and one for Samuel. See Numbers 29:21. (After their number).

One ephah of flour, and a bottle of wine: The meat offering and the drink offering. See Numbers 29:21.

26 And she said,

“Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. 27 For this child I prayed; and the LORD hath given me my petition which I asked of him: 28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.”

And he worshipped the LORD there.

He worshipped the LORD: Now Eli had hope for Israel that they would not be left with his two sons as the nation's spiritual leaders.

Chapter Two

The prophecy of Hannah

1 And Hannah prayed, and said,

“My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. 2 There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. 3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. 4 The bows of the mighty

men are broken, and they that stumbled are girded with strength.”

My horn is exalted: See verse 10 below.

Neither is there any rock like our God: See 1st Corinthians 10:4.

“5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. 6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.”

The barren hath born seven: Samuel was the first one, and later on in this chapter we read that she had five other children given to her by the LORD.

“8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them. 9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. 10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.”

He raiseth up the poor out of the dust: See Psalm 113:7.

Thunder upon them: See 1st Samuel 7:10.

Exalt the horn of his anointed: Hannah was being used by the holy Spirit to prophecy of Israel's future hope of her future king (David), and ultimately the Messiah. See Acts 10:38.

Kings were anointed with oil (which is a type of the holy Spirit in the scriptures) starting with Saul, and the prophet would use a horn (symbolic of kings in the scriptures See Daniel and Revelation) to do it.

When Saul was anointed, he was empowered by the holy Spirit to prophecy with the prophets. The holy Spirit did not indwell king Saul, or anyone prior to the dispensation of grace, however.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

The sons of Eli

12 Now the sons of Eli were sons of Belial; they knew not the LORD. 13 And the priests' custom with the people was, that, when any man offered

sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. 15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed,

“Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.”

Sons of Belial: A term for a child of the Devil. See Judges 19:22, 1st Samuel 25:17 and 1st Kings 21:10.

The law required the flesh (meat) to be sodden (boiled), not roasted, but the words of the LORD meant nothing to these two and the word of their activities quickly spread.

Shiloh: It is a city near Jerusalem where the tabernacle was set up in Joshua's day. It is also a title for the Messiah. See Genesis 49:10 and Joshua 18:1.

16 And if man said unto him,

“Let them not fail to burn the fat presently, and then take as much as thy soul desireth;”

then he would answer him,

“Nay; but thou shalt give it me now: and if not, I will take it by force.”

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

Because of Eli's sin of not chastening his sons, the LORD would deal with him first. His sin however had a ripple effect on the people of Israel.

Men abhorred the offering of the LORD: They hated to bring it to these men, so many did not.

18 But Samuel ministered before the LORD, being a child, girded with a linen ephod. 19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. 20 And Eli blessed Elkanah and his wife, and said,

“The LORD give thee seed of this woman for the loan which is lent to the LORD.”

And they went unto their own home. 21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

A linen ephod: A garment for a priest. See Exodus 28:4, 1st Samuel 22:18 and 2nd Samuel 6:14.

Hannah's trust in a promise that the LORD would open the wombs of Israel came to pass personally for her.

Her nation however was becoming barren, and it was because they were continually backsliding away from the LORD.

22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. 23 And he said unto them,

“Why do ye such things? for I hear of your evil dealings by all this people. 24 Nay, my sons; for it is no good report that I hear: ye make the LORD'S people to transgress. 25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him?”

Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

Their sin got worse and worse as they went on and so did Eli's. Eli could have removed them from their positions, but he did not.

They began to drink and if you do a word search on nakedness in the Bible you will find that the word drunkenness is almost always nearby.

They got so blatant with their sin that they would steal food from people by force. That's fleecing the flock.

Because the LORD would slay them: God wanted them killed because of their behaviour so he hardened their hearts not to listen to their father because they had gone too far.

A man of God

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men. 27 And there came a man of God unto Eli, and said unto him,

“Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? 28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? 29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy

sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?"

A man of God: A spokesman appointed by God. See Deuteronomy 33:1 and Judges 16:6-8. Samuel is later called a man of God in 1st Samuel 9:6-7.

The title is never exclusively used of a pastor/bishop in the body of Christ today. All people who are saved are men and women of God. See 1st Timothy 6:11 and 2nd Timothy 3:17.

Wherefore kick ye at my sacrifice and at my offering: Eli favoured his sons over the LORD God, because the meat his sons would give him that they were stealing from the people was making them all fat.

My habitation: The house of the LORD (the tabernacle).

30 Wherefore the LORD God of Israel saith,

"I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."

You can read about the Levitical priesthood in last four books of Moses, Exodus through Deuteronomy, as well as in many other places in the Bible.

Numbers 18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

Now the LORD is going to use a man not from the tribe of Levi to make offerings as a prophet, and a priest. Samuel was a type of Christ in that regard.

"31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. 32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever. 33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. 34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. 35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever."

I will cut off thine arm, and the arm of thy father's house: His family would lose their position as priests in Israel.

A faithful priest: Many say this is referring to Samuel who has walked before the LORD). See verse 26 above.

Others say it is a prophecy that will be fulfilled in the future kingdom with Samuel and Jesus Christ because the verse ends with the word's forever and that would imply the recipient would have to have eternal life.

Samuel did not at the time of the prophecy, but he will during the kingdom.

This shall be a sign unto you: Israel was given signs to verify the message from God. See 1st Corinthians 1:22.

He shall walk before mine anointed for ever: This speaks of Samuel before Jesus in the kingdom that is yet future. See 1st Chronicles 16:2 and Psalm 105:15.

"36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread."

Eli's children and their children would have to come to Samuel to be paid, or to receive bread (food), and if they wanted to serve as priests, it would be at Samuel's decision.

The priest would be paid from the tithes of the people because they had no inheritance, so if Samuel didn't allow one of Eli's family to be in the priesthood, they would starve. No one would hire a dishonest priest to work for them.

Remember God promised Israel that they would run from their enemies and have famines and be taken into captivity when they were disobedient to the covenant they made with the LORD at Mt. Sinai.

We are not Israel and God is not punishing us a nation as he once did with Israel. He did not make any covenant with the Body of Christ.

Many pastors preach the Bible as if they can take every promise given to Israel and apply them to the body of Christ and you cannot.

Chapter Three

The word of the LORD was precious

1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. 2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; 3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; 4 That the LORD called Samuel: and he answered,

The word of the LORD was precious in those days: Visions from the LORD were rare.

“Here am I.”

5 And he ran unto Eli, and said,

“Here am I; for thou calledst me.”

And he said,

“I called not; lie down again.”

And he went and lay down.

The lamp of God went out in the temple of the LORD: This was before there was a temple, it was a tabernacle.

The "temple of the LORD" was simply the house where these items were kept in the time before the actual temple was made by Solomon two generations later.

The important thing to note is that for one reason or another the lamp went out. It was not supposed to go out, Ever!

It could go out for one of two reasons, either through the negligence of the priests, or because the LORD was sending the priest a message.

It was the latter of the two, remember while all this was going on there was no open vision from the LORD.

6 And the LORD called yet again,

“Samuel.”

And Samuel arose and went to Eli, and said,

“Here am I; for thou didst call me.”

And he answered,

“I called not, my son; lie down again.”

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

Now Samuel did not yet know the LORD: This simply means that he hadn't yet heard from the LORD yet. That was all about to change.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said,

“Here am I; for thou didst call me.”

And Eli perceived that the LORD had called the child. 9 Therefore Eli said unto Samuel,

“Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth.”

So Samuel went and lay down in his place. 10 And the LORD came, and stood, and called as at other times,

“Samuel, Samuel.”

Then Samuel answered,

“Speak; for thy servant heareth.”

11 And the LORD said to Samuel,

“Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. 13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.”

The ears of everyone that heareth it shall tingle: See 2nd Kings 21:12 and Jerimiah 19:3. To not believe what your ears have heard.

There has to be consequences for sin, and those in positions of authority serve as examples, and the LORD requires them to act as such or suffer the consequences.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. 16 Then Eli called Samuel, and said,

“Samuel, my son.”

And he answered,

“Here am I.”

17 And he said,

“What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.”

18 And Samuel told him every whit, and hid nothing from him. And he said,

“It is the LORD: let him do what seemeth him good.”

19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. 20 And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD. 21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

Let none of his words fall to the ground: Samuel's words would be believed by their hearers and would not fall upon death ears.

From Dan even to Beersheba: The saying meant "From the north to the south."

Chapter Four

Ichabod

1 And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. 2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

Ebenezer: The stone of help. See 1st Samuel 7:12.

Aphek: The name means a fortress.

3 And when the people were come into the camp, the elders of Israel said,

"Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies."

Israel did not have to have the ark of the covenant with them physically to win the victory, they simply had to be a righteous people and they were not, so four thousand men died that didn't have to.

You are not Israel under the law, and because you are saved by grace today, God does not treat you in the body of Christ like you were Israel under the law.

God is come into the Camp

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. 5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

The ark of the covenant: The box in which the covenant was carried.

The LORD of hosts: The Captain of armies.

Between the two cherubims: The golden angel-like beings that were on the mercy seat over the ark of the covenant. Lucifer was one of the cherubims at one time.

6 And when the Philistines heard the noise of the shout, they said,

"What meaneth the noise of this great shout in the camp of the Hebrews?"

And they understood that the ark of the LORD was come into the camp. 7 And the Philistines were afraid, for they said,

"God is come into the camp."

And they said,

"Woe unto us! for there hath not been such a thing heretofore. 8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness."

There was so much religious things going on before the Cross because God operated differently before the Cross than he does after it.

There was so much angelic activity going on both good and bad that was enslaving whole nations and God through the only religion he ever established (Judaism) was trying to slow down the progress of the wicked one.

When Israel was in league with the satanic forces bent on her own destruction, God would have to intervene with a new judge, king, prophet, or priest. God is not doing that today.

God enacted **operation clean house**, and he would use the enemies of his own people to aid him in his work to install a new prophet/priest/judge, and his name is Samuel.

Thirty thousand footmen

"9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. 11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And quit yourselves like men: Commit yourselves to be brave.

Hophni and Phinehas, were slain: The prophecy of God that came from a man of God, came true on that day, as both of Eli's sons died on the same day.

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. 13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the

ark of God. And when the man came into the city, and told it, all the city cried out. 14 And when Eli heard the noise of the crying, he said,

“What meaneth the noise of this tumult?”

And the man came in hastily, and told Eli. 15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. 16 And the man said unto Eli,

“I am he that came out of the army, and I fled to day out of the army.”

And he said,

“What is there done, my son?”

17 And the messenger answered and said,

“Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.”

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

The glory of the LORD is departed

19 And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her. 20 And about the time of her death the women that stood by her said unto her,

“Fear not; for thou hast born a son.”

But she answered not, neither did she regard it. 21 And she named the child Ichabod, saying,

“The glory is departed from Israel:”

because the ark of God was taken, and because of her father in law and her husband. 22 And she said,

“The glory is departed from Israel: for the ark of God is taken.”

The glory is departed: See Exodus 16:7, 24:17, & 29:43.

Dagon is humbled

1 And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. 2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. 3 And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again. 4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him. 5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

The house of Dagon: The chief god of the Philistines (the fish god). See Judges 16:7 and 1st Chronicles 10:10.

In the days of Samuel, Dagon was humiliated before the ark of God. This shows us that God's presence was still with the ark as forty-four thousand men died recently in Israel because of treating it like a good luck charm, and here a lifeless idol is humbled before it.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof. 7 And when the men of Ashdod saw that it was so, they said,

“The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.”

8 They sent therefore and gathered all the lords of the Philistines unto them, and said,

“What shall we do with the ark of the God of Israel?”

And they answered,

“Let the ark of the God of Israel be carried about unto Gath.”

And they carried the ark of the God of Israel about thither. 9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

Emerods: A tumor in the anus. (hemorrhoids).

10 Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying,

“They have brought about the ark of the God of Israel to us, to slay us and our people.”

11 So they sent and gathered together all the lords of the Philistines, and said,

“Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.”

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

Wherever the ark was taken by the Philistines, death and emerods (hemorrhoids) would happen to the people. The Philistines at least knew what the problem was, they just didn't know how to fix it.

Chapter Six

The ark of the LORD

1 And the ark of the LORD was in the country of the Philistines seven months. 2 And the Philistines called for the priests and the diviners, saying,

“What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.”

3 And they said,

“If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.”

4 Then said they,

“What shall be the trespass offering which we shall return to him?”

They answered,

“Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. 5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand

from off you, and from off your gods, and from off your land.”

The Philistine priests admit that their gods need the God of Israel to lighten his hands from off of them, thus admitting the superiority of Israel's God over theirs and yet they didn't come to the natural conclusion that we should serve the God of the Israelites.

“6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: 8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go. 9 And see, if it goeth up by the way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us.”

Bethshemesh: The name means the house of the Sun.

If the calves go one way, it was the LORD God who was punishing the Philistines, but if it goes the other way, then it was not the LORD, but chance.

10 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: 11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods. 12 And the kine took the straight way to the way of Bethshemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh.

What would a cow do that had a calf back at home eventually? It would turn to go back to its calf, neither of these two cows did the natural thing, but they were guided by the LORD.

I do not suggest you leave an important decision up to a couple of cows today or you will lose whatever it is you left to them.

You are not Israel, you are not living under the Law, and you are not in possession of the Ark of the LORD.

Get into the scriptures and see what God wants you to do instead of what many do, open the scriptures blindly to any page and put your finger on a verse and follow that verse.

A great stone

13 And they of Bethshemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it. 14 And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD. 15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

Bethshemesh: This is a city to the southwest of Jerusalem. Its name means.

Where there was a great stone: The great stone of Abel. Some say it is a marker where Abel dwelt, others say it marked his burial place, one thing is for sure the Ark was mysteriously led to that specific stone, and sacrifices were made there.

There were no offerings similar to Cain's offered at Bethshemesh on this day, they were burnt offerings and they sacrificed sacrifices on that day. Things died.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day. 17 And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one; 18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Bethshemite.

Ekron: The northern most city of the Philistines.

The field of Joshua: A field belonging to a local from Bethshemesh named after Joshua, Moses' servant.

50,070 dead at Bethshemesh

19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.

Bethshemesh: The name means the house of the Sun.

20 And the men of Bethshemesh said,

“Who is able to stand before this holy LORD God? and to whom shall he go up from us?”

21 And they sent messengers to the inhabitants of Kirjathjearim, saying,

“The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.”

The remaining men of Bethshemesh sent to the men of Kirjathjearim to come and get the ark, Again we see the LORD God of Israel, teaching many at the expense of fifty thousand foolish people who dared to look into the ark.

I don't think all 50,070 looked into it personally, but the men of Bethshemesh did not stop those that did, and for that I believe the others probably died, but that's just conjecture.

They all knew the stories about the ark, and the commandments concerning it, plus what had just happened to the Philistines, and yet curiosity killed the whole bunch of them.

Chapter Seven

The house of Abinadab

1 And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. 2 And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

The house of Abinadab: The second son of Jesse. David's older brother, who lived in Gibeah.

Eleazar: His name means the help of God. He was named after Aaron's third son Eleazar who took the place of Nadab and Abihu who were killed for offering strange fire on God's altar.

Eleazar was the head of the Levites, responsible for all the furniture in the Tabernacle.

This Eleazar was of Kirjathjearim, which was a city belonging to the tribe of Judah. The ark would remain under Eleazar's watchful eye for twenty years.

The remedy for Israel's recovery

3 And Samuel spake unto all the house of Israel, saying,

“If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and

he will deliver you out of the hand of the Philistines.”

Ashtaroth: The name of a Sidonian god/idol related to sheep.

Baalim: The name means strange gods (plural of Baal).

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

There were five courses of punishment given to Israel in Leviticus chapter twenty-six that described what they needed to do as a nation to be delivered out of the hands of their enemies and Israel did as Samuel had told them to do.

Now the LORD would keep his end of their conditional covenant. We in the body of Christ today have no covenant with God, he deals with us based on grace today, the new covenant was also made with the house of Israel and the house of Judah (read Jeremiah 31:31):

Baalim: The name means strange gods (plural of Baal).

Ashtaroth: The name of a Sidonian god/idol related to sheep.

The letters "im" at the end of many Hebrew words means "more than one." We would say "Baals" instead of Baalim.

A strange god was a demon masquerading as a god to the heathen. The heathen's gods were supposed to be strange to the children of Israel, but they had made them their gods.

5 And Samuel said,

“Gather all Israel to Mizpeh, and I will pray for you unto the LORD.”

6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there,

“We have sinned against the LORD.”

And Samuel judged the children of Israel in Mizpeh.

Drew water, and poured it out before the LORD: They poured out the water that they would normally have drunk to show the LORD God that they were truly sorrowful unto the LORD.

See 1 Samuel 1:15 when Hannah said she was sorrowful and poured out her soul.

Gather all Israel to Mizpeh: One of three places Samuel would go to each year to judge Israel. See verse 16 below.

This is where Israel gathered together against the tribe of Benjamin for their sin in Judges 20:1.

They not only didn't drink, neither did they eat, and they confessed their sins as required in Leviticus twenty-six, and the LORD heard them.

7 And when the Philistines heard that the children of Israel were gathered together to

Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. 8 And the children of Israel said to Samuel,

“Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.”

9 And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. 10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. 11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Bethcar.

The LORD thundered with a great thunder: The LORD spoke, and the Philistines were discomfited. He smote them with his word. See Revelation 14:2.

Ebenezer

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying,

“Hitherto hath the LORD helped us.”

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

Ebenezer: The name Ebenezer means the LORD helped us.

The hand of the LORD was against the Philistines all the days of Samuel: It didn't have to end there, but when strong leaders are gone, the people would begin to do that which is right in their own eyes.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites. 15 And Samuel judged Israel all the days of his life. 16 And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. 17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

He went from year to year in circuit: Samuel would travel between these three cities each year at a specific time so all the people that needed judgment could come and let Samuel hear their case.

Ramah: Technically it was the fourth city that Samuel judged Israel from. It was five miles north of Jerusalem, which was a Jebusite city until David's day.

There he built an altar unto the LORD: Saul, David, and Elijah each built an altar as well.

Chapter Eight

Make us a king

1 And it came to pass, when Samuel was old, that he made his sons judges over Israel. 2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. 3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

He made his sons judges over Israel: They soon turned aside after lucre (money). They didn't start turning a blind eye to judgment, but soon they began to enjoy the money people were giving them.

Beersheba: (Also Beersheva). The southern most city in Israel initially. From Dan to Beersheva was a statement that meant the whole land of Israel.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

Ramah: The place where Samuel was born and where he remained until he was weaned. His mother Hannah had dedicated him to the LORD all the days of his life.

5 And said unto him,

“Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.”

Israel was to be ruled by kings eventually, but first she was to be ruled by judges, she was not to be reckoned or counted among the nations.

Numbers 23:9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Israel was to be ruled in a future kingdom by the Messiah, and in the latter days Israel would become a kingdom of kings and priests. See Exodus 19:5-6.

Israel was not to be counted among the nations, because they are the ELECT nation that is to become a kingdom of priests to bless the Gentiles, and they were the nation was to give the Messiah to the world.

They get to see what it would be like under a king that is of their own choosing. The devil used the people's desire to be ruled and got them to sin in asking for a king. Why?

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

The story of Israel's asking for a king was written aforetime for us, so we would see the folly of wanting to be like everyone else.

Israel was supposed to stand out and be peculiar. Israel had Judge's from time to time to rescue them from themselves, but now they wanted to be like their neighbors, when God required, they never be like their neighbors.

Why would a neighboring Gentile ever enquire of the God of Israel, if the Israelites acted just like the peoples around them? They wouldn't, and that was the problem.

6 But the thing displeased Samuel, when they said,

“Give us a king to judge us.”

And Samuel prayed unto the LORD. 7 And the LORD said unto Samuel,

“Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.”

To choose to be like the world is to make the same mistake as Israel did. All they had to do is wait on God and he was going to give them David, a man after God's own heart.

“9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.”

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

Samuel's solemn protest

11 And he said,

“This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. 12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and

instruments of his chariots. 13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. 14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. 17 He will take the tenth of your sheep: and ye shall be his servants.”

And will set them to ear his ground: To farm it.

He will take your daughters to be confectionaries: One who makes candies and deserts.

He will take a tenth: A tithe.

The warning

“18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.”

God would say to them, I can't hear you because you have chosen not to listen to my word. He refuses to listen to them regarding them not liking what the king will do unto them.

19 Nevertheless the people refused to obey the voice of Samuel; and they said,

“Nay; but we will have a king over us; 20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.”

That we also may be like all the nations: They said they didn't want to be a peculiar nation any more. See Exodus 19:5:6.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. 22 And the LORD said to Samuel,

“Hearken unto their voice, and make them a king.”

And Samuel said unto the men of Israel,

“Go ye every man unto his city.”

The protestors left after their demands were met. Samuel would give them a king like all the other nations. One that they could look up to literally. One who people would compare to the kings of other nations.

What good is a king who is like the other nation's kings? Could he defeat the enemies of Israel, even when Israel was turning their back of the LORD? No!

They did, however, have a promise of victory over their enemies if they were obedient to the LORD and the covenant that they made with him at mount Sinai.

Now they would do it in their own strength, and would stand back, and God would watch from afar off at her rejection of him as their king.

Chapter Nine

And on whom is all the desire of Israel?

1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. 2 And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

A man of Benjamin: Of the tribe of Benjamin.

Goodly: Good looking, good in stature.

Goodlier: The best looking and tallest.

The story is really about Saul, not Kish, but notice that Kish is a mighty man of power amongst the men of the tribe of Benjamin, this was not how Saul referred to his father and tribe when he was afraid to be chosen to lead Israel, he called them the smallest and least of all.

The asses of Kish

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son,

“Take now one of the servants with thee, and arise, go seek the asses.”

The asses of Kish: His donkeys. They were just a means to an end. The LORD wanted Saul alone so he could meet with Samuel to be anointed as Israel's king.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

Mount Ephraim: A mountain in Ephraim's inheritance where giants dwelt. See Joshua 17:15.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him,

“Come, and let us return; lest my father leave caring for the asses, and take thought for us.”

This was not an ordinary little trip looking for these asses, Saul had gone a very long way to the north looking for these animals, all because the LORD wanted him away from his family for a while, to anoint him as Israel's first king.

A man of God

6 And he said unto him,

“Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.”

7 Then said Saul to his servant,

“But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?”

8 And the servant answered Saul again, and said,

“Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.”

Pastors today set themselves up as modern-day Samuel's. While we are called a man of God in the sense that 1st Timothy 6:1 and 2nd Timothy 3:17 say that I am, I am not on like Samuel was, and neither is anyone else today.

We are not the LORD's anointed. We are not prophets to the nation of Israel. No, she bears will come running out of the woods if someone makes fun of us for being bald.

God did those miraculous signs with Israel's prophets; he is not doing them with you today.

You are not to have dominion over your people but are to be a helper of their joy. 2nd Corinthians 1:24. We are not Israel under the law today. We are the body of Christ under grace.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake,

“Come, and let us go to the seer:”

for he that is now called a Prophet was beforetime called a Seer.)

A Seer: Samuel and Gad were called Seers in 1st Chronicles 9:22 and 21:9.

10 Then said Saul to his servant,

“Well said; come, let us go.”

So they went unto the city where the man of God was. 11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them,

“Is the seer here?”

12 And they answered them, and said,

“He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place: 13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.”

There is a sacrifice of the people to day in the high place: Often you read about altars built in high places, but this is singular.

Idol worshippers would have altars and groves in every high place they could find. God only had one high place at a time in the nation. It was also called the hill of God in the next chapter.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. 15 Now the LORD had told Samuel in his ear a day before Saul came, saying,

“16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.”

17 And when Samuel saw Saul, the LORD said unto him,

“Behold the man whom I spake to thee of! this same shall reign over my people.”

Thou shalt anoint him to be captain over my people Israel: The prophet Samuel would be anointing the king. Jesus is called the captain of the hosts of the LORD in Joshua 5:14.

The less would be blessed of the better. Saul was to be Israel's first king before David (a type of Israel's Messiah: the King of kings). Saul was a type of the Antichrist in many ways.

Their cry is come unto me: See Exodus 2:23.

18 Then Saul drew near to Samuel in the gate, and said,

“Tell me, I pray thee, where the seer's house is.”

19 And Samuel answered Saul, and said,

“I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to

morrow I will let thee go, and will tell thee all that is in thine heart. 20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"

Lost three days ago: As good as dead but restored after three days.

All the desire of Israel: The people of Israel demanded of Samuel a king like all the other nations to go out for them to fight their battles.

God would give them the best physical specimen in all of Israel to be their king, but he was not God's choice for king.

God wanted a young shepherd boy to be Israel's first king, but the people got ahead of God and suffered for it by getting Saul. See 1st Samuel 8:5.

21 And Saul answered and said,

"Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?"

Am I not a Benjamite: Saul, because of his fear, he was bringing up every excuse he could come up with.

Israel's kings were to be one after another out of the tribe of Judah as was prophesied by Jacob, not from the tribe of Benjamin, but the time for God's king(s) was not yet, that would start with David.

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

My family the least of all the families: Saul's father, Kish, was a mighty man of valor.

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. 23 And Samuel said unto the cook,

"Bring the portion which I gave thee, of which I said unto thee, Set it by thee."

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said,

"Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people."

So Saul did eat with Samuel that day. 25 And when they were come down from the high place into the city, Samuel communed with Saul upon

the top of the house. 26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying,

About the spring of the day: In the morning.

"Up, that I may send thee away."

And Saul arose, and they went out both of them, he and Samuel, abroad. 27 And as they were going down to the end of the city, Samuel said to Saul,

"Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God."

The top of the house: Peter also received the word of God on the top of the house. Peter in Acts 10.

Chapter Ten

Saul anointed to be Israel's king

1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said,

"Is it not because the LORD hath anointed thee to be captain over his inheritance? 2 When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? 3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: 4 And they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands."

Samuel took a vial of oil and poured it upon his head: Kings were anointed before beginning their ministry as well as priests. Israel was told that they would become a kingdom of priests in Exodus 19:5-6.

Notice that Saul was anointed from a vial, while David is later anointed from a horn. See 1st Samuel 16:1.

Jesus was anointed at his baptism by the Holy Spirit in Mark 1:10. The Holy Ghost fell upon believers at Pentecost and gave them power to miracles.

Rachel's sepulchre: See Genesis 35:20.

The plain of Tabor: The plain near mount Tabor southwest of the southern tip of the Sea of Galilee.

Three kids: Three animals, not children.

Two loaves of bread: Saul, Israel's future king would receive some of the offering that was being taken by these prophets, as a sign that Israel's future king would have his needs met by God's people.

“5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: 6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.”

The hill of God: This is a reference to hill in Bethel where the house of God would eventually dwell (the Tabernacle). Abraham had built an altar and offered sacrifices in Bethel in Genesis 12:8.

The Spirit of the LORD will come upon thee: The Spirit came upon Saul so that he could prophecy with the prophets so the people would know that God has chosen him for this specific task.

He is not coming upon anyone today in the dispensation of grace. He indwells all believers today.

“7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. 8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.”

Simple instructions, but we often look for loopholes when trouble arises, and that is exactly what happens in this story with Saul.

9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

God gave him another heart: He now had a heart for ruling his people, but not a heart after his (God's) own heart.

Saul would care about his people, but as we shall see, he cared more for his position as king than in doing what was best for his people. God did not take away Saul's fear as we shall also soon see very publicly.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied

among them. 11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,

“What is this that is come unto the son of Kish? Is Saul also among the prophets?”

12 And one of the same place answered and said,

“But who is their father?”

Therefore it became a proverb, Is Saul also among the prophets? 13 And when he had made an end of prophesying, he came to the high place.

But who is their father: Many prophets were the sons of prophets before them. Kish (Saul's father) was no prophet.

The matter of the kingdom

14 And Saul's uncle said unto him and to his servant,

“Whither went ye?”

And he said,

“To seek the asses: and when we saw that they were no where, we came to Samuel.”

15 And Saul's uncle said,

“Tell me, I pray thee, what Samuel said unto you.”

16 And Saul said unto his uncle,

“He told us plainly that the asses were found.”

But of the matter of the kingdom, whereof Samuel spake, he told him not. 17 And Samuel called the people together unto the LORD to Mizpeh;

Mizpeh: The name means a watchtower. See Isaiah 28:1. It is where God called all of Israel to come to in the past concerning the sin of the tribe of Benjamin. It was also one of the four places Samuel judged Israel. See Judges 20:1.

The matter of the kingdom: Saul intentionally left out the most important part of Samuel's dealings with Saul, because of his fear.

18 And said unto the children of Israel,

“Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you: 19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him,

Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.”

Ye have this day rejected your God: The actual day was mentioned two weeks earlier when they demanded Samuel to give them a king like all the other nations to rule them.

God had also previously told Samuel that Israel would not have the LORD reign over them. See 1st Samuel 8:7.

Behold, he hath hid himself among the stuff

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. 21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. 22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered,

“Behold, he hath hid himself among the stuff.”

Behold, he hath hid himself among the stuff: The nation was all assembled to meet their new king and he hid in the stuff hoping he would not be made Israel's first king.

No one had any training in all of Israel how to be a king like the other nations so I can understand Saul's fear of the unknown, but Saul had other fears we will learn about shortly as well.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward. 24 And Samuel said to all the people,

“See ye him whom the LORD hath chosen, that there is none like him among all the people?”

And all the people shouted, and said,

“God save the king.”

God save the king: Saul would not become their king until they returned to Gilgal as we shall see in the next chapter. You could say he was king elect for the time being. His inauguration day was just around the corner.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house. 26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. 27 But the children of Belial said,

“How shall this man save us?”

And they despised him, and brought him no presents. But he held his peace.

The children of Belial: These were those Jews who did not worship the God of Abraham, Isaac, and Jacob.

Chapter Eleven

Nahash the Ammonite

1 Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash,

“Make a covenant with us, and we will serve thee.”

Ammonite: They are the descendants of Lot and his youngest daughter. Genesis 19:37-38. They lived across the Jordan to the north along the Dead sea, in the land allotted to Manasseh. See Deuteronomy 23:3.

Jabeshgilead: Also known as Jabesh. It was where Saul and Jonathan's bodies were burned and then buried under an oak tree. Gilead was Manasseh's grandson. See Numbers 26:29 and 1st Samuel 31:12-13.

Make a covenant with us: The Jews were forbidden to make such a covenant with the Ammonites.

2 And Nahash the Ammonite answered them,

“On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.”

And lay it for a reproach upon all Israel: To humiliate all of Israel for not defending them.

3 And the elders of Jabesh said unto him,

“Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.”

Respite: A ceasefire for a while.

4 Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept. 5 And, behold, Saul came after the herd out of the field; and Saul said,

“What aileth the people that they weep?”

And they told him the tidings of the men of Jabesh. 6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. 7 And he took a yoke of oxen, and hewed them in pieces, and sent them

throughout all the coasts of Israel by the hands of messengers, saying,

“Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.”

And the fear of the LORD fell on the people, and they came out with one consent.

Nahash the Ammonite: The children of Israel that dwelt in Jabeshgilead were willing to become servants/slaves to Nahash because they did not trust the LORD to help them, nor his newly appointed king.

Nahash would later shelter David while he was hiding from Saul. David showed kindness to Nahash's son because of the kindness Nahash had shown unto David. See 2nd Samuel 10:2 and 1st Chronicles 19:1-2.

The Spirit of God came upon Saul: The Spirit came upon Israelites who God was using for his purpose.

We have the Holy Spirit living inside us today, sealing us till the day of redemption, he does not come upon us today to lead our nation.

Saul only exhibited this courage when the Spirit of the LORD came upon him before that we found him hiding in the stuff as a miserable start to his legacy as Israel's first king.

The fear of the LORD fell on the people: Only once they were threatened.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand. 9 And they said unto the messengers that came,

“Thus shall ye say unto the men of Jabeshgilead, To morrow, by that time the sun be hot, ye shall have help.”

He numbered them in Bezek: Bezek was on the west side of the Jordan river across from Jabeshgilead.

And the messengers came and shewed it to the men of Jabesh; and they were glad. 10 Therefore the men of Jabesh said,

“To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.”

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

The morning watch: The breaking of the day.

12 And the people said unto Samuel,

“Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.”

13 And Saul said,

“There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.”

Shall Saul reign over us: This is speaking about the children of Belial that are mentioned in 1st Samuel 10:27.

14 Then said Samuel to the people,

“Come, and let us go to Gilgal, and renew the kingdom there.”

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Let us go to Gilgal, and renew the kingdom there: This is Saul's inauguration day, not when he was anointed in private by Saul, or when he had to be dragged from the place, he was hiding in to be presented as Israel's future king.

Gilgal is where the nation began in the promised land where they camped while fighting their enemies.

Gilgal: Means the rolling away of reproach. See Joshua 5:9.

Chapter Twelve

And they cried

1 And Samuel said unto all Israel,

“Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. 2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. 3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.”

4 And they said,

“Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.”

5 And he said unto them,

“The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand.”

And they answered,

“He is witness.”

His anointed: This is speaking about Saul who was anointed by Samuel.

6 And Samuel said unto the people,

“It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. 7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers. 8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. 9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. 10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.”

When they forgot the LORD their God, he sold them into the hand of Sisera: God moved Jabin the king of Canaan to send Sisera his captain against Israel.

And they cried unto the LORD: Whenever Israel would cry unto the LORD because of their sin against God, then God would send them a deliverer.

Baalim: The name means strange gods (plural of Baal).

Ashtaroth: The name of a Sidonian god/idol related to sheep.

“11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. 12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king. 13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.”

Nay but a king shall reign over us: This was said after Nahash came against them, then some said, Shall Saul reign over us.

The LORD your God was your king: God said they didn't reject Samuel, but that they rejected God, that they would not have him reign to reign over him.

The Jews would later say they had no king but Caesar in Jesus' day, and in a parable about Israel it is said that the leaders of Israel would not have Jesus reign over them:

Luke 19:12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

“Stand therefore and see this great thing, which the LORD will do before your eyes: 14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: 15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. 16 Now therefore stand and see this great thing, which the LORD will do before your eyes. 17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.”

Stand and see this great thing

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel. 19 And all the people said unto Samuel,

“Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.”

20 And Samuel said unto the people,

“Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart; 21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. 22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.”

This great thing: The LORD sent thunder and rain as a sign to Israel latter that day at the request of Samuel and they feared for their life.

For his great name's sake: Because he swore to Israel, he would protect them he did.

“23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: 24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.”

I will teach you the good and right way: To follow the covenant they made with him back at Sinai.

Chapter Thirteen

According to the set time

1 Saul reigned one year; and when he had reigned two years over Israel, 2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

Bethel: The name means the house of God. It was one of the four cities the prophet Samuel judged Israel from each year and where the tabernacle and ark resided for a while.

Michmash: 1,000 of the men were in Michmash. This is where the Philistines gathered against Israel later on in this chapter. It was eastward from Bethaven. See verse five.

Gibeah: 1,000 of the men were in Gibeah. This was the city in Benjamin that sodomites raped and killed a woman. See Joshua 15:57.

3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying,

“Let the Hebrews hear.”

Geba: A city allotted to the tribe of Benjamin, that the Philistines conquered twice and Jonathan and Davind each retook the city. See Joshua 21:17.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines.

And Jonathan smote the garrison of Philistines that was in Geba: Jonathan believed that God would give Israel the victory. Saul did not trust the LORD as such.

And all Israel heard say that Saul had smitten a garrison of the Philistines: Saul took credit for the battle Jonathan, and his 1,000 soldiers won.

And the people were called together after Saul to Gilgal. 5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven. 6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. 7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. 8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

According to the set time that Samuel had appointed: Saul was to be tested for seven days and the moment the seven days expired Saul took matters into his own hand to keep the people with him for battle.

He acted prematurely out of fear. The LORD always delivers Israel right on time.

The eighth day had just begun and eight is the number of new beginnings and because of Saul's fear, God ended up rejecting him to be Israel's shepherd.

Instead God chose a shepherd boy who was not afraid of the lions, bears and giants that he would have to face because he knew the LORD was on Israel's side.

9 And Saul said,

“Bring hither a burnt offering to me, and peace offerings.”

And he offered the burnt offering. 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. 11 And Samuel said,

“What hast thou done?”

And Saul said,

“Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication

unto the LORD: I forced myself therefore, and offered a burnt offering.”

I forced myself: Saul blamed Samuel, the people of Israel, and the Philistines for his own compromise.

13 And Samuel said to Saul,

“Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.”

Thou hast done foolishly: Saul did not keep the commandment of the LORD, to wait for Samuel. Plus Saul was blaming everyone but himself.

The LORD hath sought him a man after his own heart: This is a prophetic pronouncement of God's choice of David to reign over Israel. See 1st Kings 11:38 and Acts 13:22.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. 16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

The spoilers

17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

The spoilers: Raiders, thieves.

Ophrah: A city allotted to the tribe of Benjamin. See Joshua 18:23.

The land of Shual: The land of foxes. Shual is the Hebrew word for foxes. See Judges 15:4.

18 And another company turned the way to Bethhoron: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

Bethhoron: A city by the sea belonging to the tribe Ephraim, Joseph's son.

The valley of Zeboim: See Genesis 10:19.

19 Now there was no smith found throughout all the land of Israel: for the Philistines said,

“Lest the Hebrews make them swords or spears:”

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. 21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. 22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. 23 And the garrison of the Philistines went out to the passage of Michmash.

About six hundred men: Remember the 600 men from the tribe of Benjamin in Judges 20:7 that hid themselves at the rock Rimmon in the days of the judges. See 1st Samuel 14:1-2.

The passage of Michmash: This passage is described in the chapter fourteen verse four. It was between a rock and a hard place.

Chapter Fourteen

A sharp rock

1 Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour,

“Come, and let us go over to the Philistines' garrison, that is on the other side.”

But he told not his father. 2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;

Saul tarried in the uttermost part of Gibeah under a pomegranate tree: Jonathan was looking for Philistines to kill with just his young armour bearer at his side, while king Saul tarried under a pomegranate tree with 600 soldiers.

The word for pomegranate is the Hebrew word Rimmon. What is interesting about this is that 600 Benjamites hid themselves in the rock Rimmon in Judges 20:47 while fleeing from the Israelites because of the wicked sin that was condoned by the Benjamites.

These two stories with very similar coincidences happened in the same location at two different times.

Migron: This city is mentioned again in Isaiah 10:29 and it has to do with the last days.

Ahiah

3 And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

Wearing an Ephod: A priestly garment.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. 5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah. 6 And Jonathan said to the young man that bare his armour,

“Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.”

7 And his armourbearer said unto him,

“Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.”

8 Then said Jonathan,

“Behold, we will pass over unto these men, and we will discover ourselves unto them. 9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them. 10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us.”

This shall be a sign unto us: We are not Israel about to do battle against the enemies of God, we are the body of Christ today that is neither Jew nor Gentile.

We are not to be putting God to the test looking for signs that we come up with ourselves.

God is not showing you or me any signs today. Jesus told the nation of Israel in his day, a wicked and adulterous nation seeketh after a sign.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said,

“Behold, the Hebrews come forth out of the holes where they had hid themselves.”

12 And the men of the garrison answered Jonathan and his armourbearer, and said,

“Come up to us, and we will shew you a thing.”

And Jonathan said unto his armourbearer,

“Come up after me: for the LORD hath delivered them into the hand of Israel.”

Come up to us, and we will shew you a thing: We will teach you a lesson.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him. 14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow. 15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling. 16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. 17 Then said Saul unto the people that were with him,

“Number now, and see who is gone from us.”

And when they had numbered, behold, Jonathan and his armourbearer were not there.

There was a trembling in the host: This was I believe a great fear in the hearts and minds of the Philistines, but then there was a different kind of trembling, one under their feet. An earthquake caused by the LORD to instill even more fear and trembling.

18 And Saul said unto Ahiah,

“Bring hither the ark of God. For the ark of God was at that time with the children of Israel.”

19 And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest,

“Withdraw thine hand.”

20 And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. 21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and

Jonathan. 22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. 23 So the LORD saved Israel that day: and the battle passed over unto Bethaven.

A very great discomfiture: A great destruction of their army.

Hid themselves in Mount Ephraim: See 1st Samuel 13:6.

The battle passed over unto Bethaven: The Philistines retreated to Bethaven.

The oath

24 And the men of Israel were distressed that day: for Saul had adjured the people, saying,

“Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies.”

Saul had adjured the people: He had commanded them not to eat anything until the evening.

So none of the people tasted any food. 25 And all they of the land came to a wood; and there was honey upon the ground. 26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. 27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. 28 Then answered one of the people, and said,

“Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day.”

And the people were faint. 29 Then said Jonathan,

“My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. 30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?”

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. 32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them

on the ground: and the people did eat them with the blood. 33 Then they told Saul, saying,

“Behold, the people sin against the LORD, in that they eat with the blood.”

The people did eat them with the blood: They did not drain the blood from the meat.

And he said,

“Ye have transgressed: roll a great stone unto me this day.”

Ye have transgressed: See Genesis 9:3-6.

34 And Saul said,

“Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the LORD in eating with the blood.”

Roll a great stone unto me this day: The great stone was one that would allow the blood to drain out on the ground.

And all the people brought every man his ox with him that night, and slew them there. 35 And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD. 36 And Saul said,

“Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them.”

And they said,

“Do whatsoever seemeth good unto thee.”

Then said the priest,

“Let us draw near hither unto God.”

37 And Saul asked counsel of God,

“Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?”

But he answered him not that day. 38 And Saul said,

“Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day. 39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.”

But there was not a man among all the people that answered him. 40 Then said he unto all Israel,

“Be ye on one side, and I and Jonathan my son will be on the other side.”

And the people said unto Saul,

“Do what seemeth good unto thee.”

41 Therefore Saul said unto the LORD God of Israel,

“Give a perfect lot.”

And Saul and Jonathan were taken: but the people escaped. **42** And Saul said,

“Cast lots between me and Jonathan my son.”

And Jonathan was taken.

43 Then Saul said to Jonathan,

“Tell me what thou hast done.”

And Jonathan told him, and said,

“I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.”

44 And Saul answered,

“God do so and more also: for thou shalt surely die, Jonathan.”

45 And the people said unto Saul,

“Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day.”

So the people rescued Jonathan, that he died not.

Give a perfect lot: The casting of lots was for Israel to determine things not directly spoken about in the word of God while Israel was under the law of Moses.

The casting of lots is not a way for us today to determine guilt or innocence today.

Enemies on every side

46 Then Saul went up from following the Philistines: and the Philistines went to their own place. **47** So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them. **48** And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Saul's family

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal: **50** And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's uncle. **51** And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

Abner: The first two letters in Abner's name are Ab, which mean father in Hebrew.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

Merab: Saul's oldest daughter.

Michal: Saul's youngest daughter who became David's wife.

Chapter Fifteen

Smite Amalek

1 Samuel also said unto Saul,

The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. 2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. **3** Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.”

I remember that which Amalek did to Israel: To look at only verse three would leave us with a mean God who kills innocent woman and children. What about innocent men as well?

Let's take a look at the context of this story. It is not found solely in verse three. Amalek attacked Israel as they were coming out of Egypt.

It was wrong, and Amalek should be punished along with those who were in allegiance to Amalek at the time.

This is more than some opportunistic king (Amalek) attacking the rear stragglers of the nation of Israel as they journeyed in the wilderness.

This is the attempt of Satan to eradicate the Jewish people as a nation because Satan knows God's plan for the Saviour to come from the nation of Israel.

He also knows that they are destined to become a kingdom of priests in the future once the time of Jacob's trouble is ended and Christ returns to set up his everlasting kingdom.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. 5 And Saul came to a city of Amalek, and laid wait in the valley.

And numbered them: Many times the men are numbered for the purpose of going to war. See Luke 14:31.

6 And Saul said unto the Kenites,

“Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt.”

So the Kenites departed from among the Amalekites.

Shewed kindness: This is speaking of the entering in of the spies into Canaan when they were hidden in the house of the Harlot Rachab (Rahab). She was a Kenite. See Joshua 2:12.

7 And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

Agag the king of the Amalekites: Agag was the father of the Agagites. Haman was the most infamous Agagite who would later try to finish the job that Amalek tried to do when Israel came out of Egypt.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly. 10 Then came the word of the LORD unto Samuel, saying,

“11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments.”

And it grieved Samuel; and he cried unto the LORD all night.

It repenteth me that I have set up Saul to be king: God changed his mind, God did not sin and need to repent of his sin. God is without sin, but God repents over and over again in the scriptures (more than anyone else in the bible).

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying,

“Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.”

13 And Samuel came to Saul: and Saul said unto him,

“Blessed be thou of the LORD: I have performed the commandment of the LORD.”

14 And Samuel said,

“What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?”

15 And Saul said,

“They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.”

16 Then Samuel said unto Saul,

“Stay, and I will tell thee what the LORD hath said to me this night.”

And he said unto him,

“Say on.”

17 And Samuel said,

“When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?”

When thou wast little in thine own site: When you were a humble young man.

20 And Saul said unto Samuel,

“Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.”

22 And Samuel said,

“Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.”

A neighbor of thine, that is better than thee

24 And Saul said unto Samuel,

“I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.”

26 And Samuel said unto Saul,

“I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.”

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him,

“The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29 And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.”

Because I feared the people: Saul feared the people, and the enemy more than he feared the LORD.

A neighbor of thine, that is better than thou: This is speaking of David.

The Strength of Israel: This is speaking of the LORD.

For he is not a man, that he should repent: He is God.

God repented that he made Saul king, meaning he changed his mind about allowing Saul to continue to be king. God has never repented of sin because he has none.

30 Then he said,

“I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.”

31 So Samuel turned again after Saul; and Saul worshipped the LORD. 32 Then said Samuel,

“Bring ye hither to me Agag the king of the Amalekites.”

And Agag came unto him delicately. And Agag said,

“Surely the bitterness of death is past.”

33 And Samuel said,

“As thy sword hath made women childless, so shall thy mother be childless among women.”

And Samuel hewed Agag in pieces before the LORD in Gilgal. 34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. 35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

Honour me now, I pray thee, before the elders of my people: Saul wanted to keep Samuel's support because the people respected Samuel.

Then Samuel went to Ramah: He went to his home.

The early life of David

It was during the end of the time of the Judges that David came on the scene. Samuel, who was Israel's last Judge ruled Israel until the people rejected God's Theocracy in favor of their own Monarchy.

The people feared Samuel with a godly fear because he had previously led Israel to victory against the Philistines. See 1st Samuel 7:8-12.

Saul was now Israel's king and he had already failed God and Samuel himself told Saul that he would lose his kingdom to another more worthy of it, which made Saul very defensive and protective of his throne from that moment on.

The first mention of David is found in the book named after his grandmother Ruth in its closing chapter.

Ruth 4:17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

David is not mentioned again until sixteen chapters later in the book of 1st Samuel and surprisingly nothing is mentioned concerning the circumstances surrounding his birth or his childhood.

Why is that? Part of the reason is his background, where he came from. His grandmother Ruth was a Gentile, and that didn't sit well with those whose Jewish genealogies were untainted with Gentile blood all the way back to Abraham.

Then there was another blotch on his bloodline back a little bit further. Rachab (Rahab) is his great, great grandmother who was a harlot, and a Gentile as well.

Forget the fact that she delivered the spies when they entered into the land from the hands of the king of Jericho, she was a

harlot, and he was the descendant of a harlot and that was the only thing that mattered, but God thought differently.

David was the also the fulfillment of a 400-year-old prophecy of God, through Jacob (Israel) that Israel would have a king that would sit on the throne forever from the tribe of Judah. (Genesis 49:10).

This prophecy could only be fulfilled if David was to be resurrected into Israel's kingdom and given eternal life. The prophet Baalim prophesied of Israel's coming king as well:

Numbers 24:12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? 14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days. 15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. 20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

Before we get to the story of David, the context must be clear so as to give you a more complete understanding of the events in David's early life.

Israel had clamored for a king like all the other nations and God gave them a king that they would look upon in the flesh as the perfect image of what a leader should look like if he were to strike respect into the hearts of Israel's enemies.

Saul was all that and more, but Saul was not going to be the fulfillment of prophecy, David was. What tribe was Saul from anyway?

Not Judah, but Benjamin, God had never spoken anything to Israel about a descendant from Benjamin sitting on the throne of Israel and ruling forever.

Saul was man's choice, just as the antichrist will be man's choice, just before God's choice, the Messiah begins to rule in the kingdom. Saul is a type of the antichrist in prophecy.

Chapter Sixteen

A king among his sons

1 And the LORD said unto Samuel,

“How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill

thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.”

Samuel mourned for king Saul even though he was disobedient to God.

Fill thine horn with oil: See 1st Samuel 2:10.

God had a replacement for Saul, and Samuel, as his prophet, had the responsibility to go and to anoint the new king who was God's choice.

A king among his sons: The LORD did not tell Samuel which son, because he wanted to teach Samuel and us something.

2 And Samuel said,

“How can I go? if Saul hear it, he will kill me.”

And the LORD said,

“Take an heifer with thee, and say, I am come to sacrifice to the LORD. 3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.”

I am come to sacrifice: Samuel would often offer a sacrifice in different cities each year, so that would not alarm Saul that something was going on.

4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said,

“Comest thou peaceably?”

5 And he said,

“Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice.”

Sanctify yourselves: Before they sacrificed to the Lord, they would ritually wash themselves.

6 And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said,

“Surely the LORD'S anointed is before him.”

7 But the LORD said unto Samuel,

“Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.”

The LORD'S anointed: The one who will be king over Israel one day after Samuel anoints him oil.

Man looketh on the outward appearance: It is not because of a person's looks, or stature that they must be looked upon by God with favour, but by what is in that person's heart.

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said,

“Neither hath the LORD chosen this.

Abinadab: The second son of Jesse, and a hill was named the hill of Abinadab where the Tabernacle and Ark was for twenty years in the home of David's brother in Gibeah. King Saul also had a son named Abinadab.

9 Then Jesse made Shammah to pass by. And he said,

“Neither hath the LORD chosen this.”

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse,

“The LORD hath not chosen these.”

Now Samuel understands, and he waits as each son approaches for the Lord's leading. Notice that David the runt of the litter is not even summoned to the sacrifice, maybe because he is the youngest, and the father needs him to watch over the sheep.

He did not have the information that Samuel did, that a son of his would be chosen as the future king on that day.

11 And Samuel said unto Jesse,

“Are here all thy children?”

And he said,

“There remaineth yet the youngest, and, behold, he keepeth the sheep.”

And Samuel said unto Jesse,

“Send and fetch him: for we will not sit down till he come hither.”

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said,

“Arise, anoint him: for this is he.”

David never even got a chance to sanctify himself and his father and brother's did.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

The Spirit of the LORD came upon David from that day forward: It did not indwell him as he does to believers today in the age of grace.

This Spirit is none other than the holy Spirit of God, the third person of the Godhead. The Spirit came upon David only after he was anointed by the man of God. Today we do not anoint people with oil to have the Spirit come upon them.

14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

Notice how that when the Spirit of God came upon David it departed from Saul. Why is that? Is there not enough of the holy Spirit to go around for everyone?

Of course there is, and that is evidenced by the holy Spirit indwelling all believers today in the age of grace.

Israel was under the law however, and the anointing was for a specific purpose and person, and not a general one. It was for God giving his approval for his man to be king.

Notice also that God sent an evil spirit (small s = a demon spirit) to trouble Saul.

While God could place a hedge of protection around his servants in times past, he could also take it away, he could even go one step further and allow a demon spirit to trouble someone who was out of his will.

This evil spirit sent to trouble Saul brought Saul to a certain course of actions concerning David and Israel to further advance God's plan for both.

15 And Saul's servants said unto him,

“Behold now, an evil spirit from God troubleth thee. 16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.”

These servants of Saul were very discerning concerning how to deal with this evil spirit that was troubling the Saul making him act crazy.

The thing that amazes me is that the servants of Saul recommended that a man be brought to Saul to sooth him with a harp.

Music can excite or have a calming effect on the soul. There is good music, and bad music, even today.

There is music that is controlled by the demons just as Satan himself once led in praise in worship in heaven, he now leads in his own praise and worship through worldly music.

There is power in music, do not be deceived, or doubt it. Music is some people's biggest god, or Idol, and it is hard for them to give up.

17 And Saul said unto his servants,

“Provide me now a man that can play well, and bring him to me.”

18 Then answered one of the servants, and said, “Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.”

A son of Jesse the Bethlehemite: Jesse was well known to many.

That is cunning in playing: A gifted musician.

A mighty valiant man, and a man of war: This meant that he had to have served Israel in the army during their previous war under Saul.

A comely person: Good looking.

19 Wherefore Saul sent messengers unto Jesse, and said,

“Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

Bread, and a bottle of wine, and a kid: The same things required for an offering, or a vow, like with Hanna. See 1st Samuel 1:25 and Numbers 29:21.

Israel did not have a standing army at all times that was the same size, but as it became necessary people were called up to fight, and when there was no fight, they were sent back to their jobs and families.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. 22 And Saul sent to Jesse, saying,

“Let David, I pray thee, stand before me; for he hath found favour in my sight.”

It was David who loved Saul greatly here, and not the other way around. He became his armourbearer because of his previous war experience, and Saul wanted him around at all times to soothe his soul whenever the evil spirit would present itself.

What a great opportunity for David to learn first-hand how to run a country than to be at the king’s side night and day in every situation.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

The good music chased away the evil spirit, music alone, without words, can be good or evil.

Don’t fall for Satan’s lie that music is neither moral nor immoral, but rather amoral (neutral), and that it’s only the

words that make it so. Lucifer was a music leader in heaven when he fell. He just changed his tune.

Chapter Seventeen

Is there not a cause?

1 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephesdammim. 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

Shochoh: The name means a fence or hedge for protection.

Azekah: It is near the place where God destroyed many of the armies of the five kings of the Amorites with hailstones.

These kings were trying to destroy the army of Gilead who Israel had been deceived by into making a league with them by posing as people who had been from afar country. See Joshua 10.

Ephesdammim: It means to stop the bleeding.

The valley of Elah: The valley of oak.

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. 5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. 6 And he had greaves of brass upon his legs, and a target of brass between his shoulders. 7 And the staff of his spear was like a weaver’s beam; and his spear’s head weighed six hundred shekels of iron: and one bearing a shield went before him.

Goliath: In Hebrew it means exiled.

Gath: The name means a winepress.

Six cubits: A cubit was measured as the distance between the elbow down to the tip of the middle finger.

And a span: The width of a man’s palm. Goliath was about nine and a half feet tall. See Exodus 28:16, 39:9 and Ezekiel 43:13.

Goliath was one of the remaining descendants of the Nephilim, they were offspring from ungodly union of the sons of God, which intermarried with the daughters of men and their offspring became the “mighty men of renown” mentioned in Genesis 6:4.

The very same race of people whose hearts were only evil continually, and for those two reasons God in one of his greatest acts of mercy utterly destroyed mankind from off the face of the earth because of the offspring of these ungodly unions between fallen angels and the daughters of men.

Noah's family was spared because he found grace in God's eyes because his generations were perfect, which meant his family tree had not been infected by this mixed race of angels breeding with the daughters of men.

Had God allowed them to go on for even a little while longer the whole of humanity would have been lost to one of Satan's seemingly most successful plans.

These fallen angels have a special place reserved for them for having left their first estate, in chains of darkness until the day they will be thrown in the lake of fire.

2nd Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

8 And he stood and cried unto the armies of Israel, and said unto them,

“Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.”

10 And the Philistine said,

“I defy the armies of Israel this day; give me a man, that we may fight together.”

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Israel had no right to make a deal with the Philistines and agree to be their servants if they should lose the battle. They cannot lose if the battle is the LORD'S.

The Philistines were in Judah, and they had to be defeated, as it was previously commanded Israel to do, but they failed to follow through with it.

12 Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. 13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. 14

And David was the youngest: and the three eldest followed Saul. 15 But David went and returned from Saul to feed his father's sheep at Bethlehem.

That Ephrathite: There are two towns called Bethlehem. This is the one in the south.

Aminadab: The ark remained in his house for twenty years in Gibeah.

16 And the Philistine drew near morning and evening, and presented himself forty days.

Forty days: Israel is tested for forty days and fails miserably as a whole, but at the last second God sends a shepherd boy to save the nation.

17 And Jesse said unto David his son,

“Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; 18 And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.”

Their pledge: Cloth for sleeping on.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. 20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. 21 For Israel and the Philistines had put the battle in array, army against army. 22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. 24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid. 25 And the men of Israel said,

“Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.”

Give him his daughter: The oldest daughter Merab.

Make his father's house free in Israel: No taxes.

26 And David spake to the men that stood by him, saying,

“What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?”

Take away the reproach from Israel: The reproach of their fear, and unbelief. Their eyes affected their hearts because their eyes were not set on things above as David’s had been in the fields.

The armies of the living God: Idols were not living.

27 And the people answered him after this manner, saying,

“So shall it be done to the man that killeth him.”

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said,

“Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.”

Matthew 13:57 A prophet is not without honour, save in his own country, and in his own house.

29 And David said,

“What have I now done? Is there not a cause?”

30 And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. 31 And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.

Is there not a cause: This was a rhetorical question, which needed to be asked forty days ago, but Saul could not ask it, because his heart was not in the right place.

David had not rationalized why he was justified for not battling against Goliath as the others did, because he was too busy killing lions, and bears while tending his father’s sheep and writing Psalms.

32 And David said to Saul,

“Let no man's heart fail because of him; thy servant will go and fight with this Philistine.”

33 And Saul said to David,

“Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.

Thou art but a youth: Saul looked on the outward appearance, and not on the heart, because he himself had not been trusting the Lord, but the flesh to deliver him, as was the nation.

34 And David said unto Saul,

“Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: 35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.”

David knew that he was doing God’s will, and he no doubt asked for God’s help to kill both the bear and the lion.

This uncircumcised Philistine: God had Israel get circumcised to set them apart from all the other nations because they were to be a peculiar treasure unto him. See Exodus 19:5-6.

They had a divine appointment as a future kingdom of priests that would rule and reign in that kingdom over the Gentiles. David had not forgotten that as others had.

With Goliath standing in front of him along with the army of the Philistines it was clear that there was a cause and a need for God to assist his people against his enemies.

To defy the armies of God was to defy God himself, and David knew with God on his side, he was assured the victory.

37 David said moreover,

“The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.”

And Saul said unto David,

“Go, and the LORD be with thee.”

Saul knew God was no longer on his side, which probably explained his hesitation to go into battle himself, but here was someone who was untainted by rebellion that God could use, and Saul could recognize that at least.

38 And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. 39 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul,

“I cannot go with these; for I have not proved them.”

And David put them off him.

He assayed to go: He delayed because he didn't want to use those weapons. David felt very comfortable fighting Goliath with the same thing he used daily to protect his father's flocks.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. 41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

A shepherd's bag: Also called a scrip. It was a pouch.

He drew near: Notice it is David that heads out first, not Goliath, he stayed back for a moment to watch David.

42 And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. 43 And the Philistine said unto David,

“Am I a dog, that thou comest to me with staves?”

He disdained him: He ridiculed and despised him.

And the Philistine cursed David by his gods. 44 And the Philistine said to David,

“Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.”

David was not moved by the outward appearance of a giant with a loudmouth for he had faced two other giant beasts and he had defeated them with God's help.

45 Then said David to the Philistine,

“Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. 46 This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.”

The LORD of hosts: He is the God of the armies of Israel. He is also the LORD of the heavenly hosts. An heavenly army of angels.

David had the victory long before the battle ever took place, because he was on his knees seeking God out in the fields while the rest of Israel thought Goliath couldn't be defeated.

And take thine head from thee: David would need to use Goliath's sword to keep this promise, because he didn't have one, and he did.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. 49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. 50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. 51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

David hasted and ran: Goliath walked toward the battle, while David ran to it.

If David would have left it up to Israel, they would have eventually become captives to the Philistines, because of their unbelief and fear.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. 53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

Shaaraim: A city in the land allotted to Simeon. See 1st Chronicles 4:31.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. 55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host,

“Abner, whose son is this youth?”

And Abner said,

“As thy soul liveth, O king, I cannot tell.”

56 And the king said,

“Enquire thou whose son the stripling is.”

Whose son is this youth: Saul had not forgotten who David was, he had didn't know who his father was. He asked because he was now indebted to make his family free in Israel. Free from taxation.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. 58 And Saul said to him,

“Whose son art thou, thou young man?”

And David answered,

“I am the son of thy servant Jesse the Bethlehemite.”

Thou young man: Just before the battle he said to David that he was but a youth. See verse 33.

Chapter Eighteen

An hundred foreskins

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

The soul of Jonathan was knit with the soul of David: It does not say that David knitted his soul to Jonathan's, but Jonathan saw in David the qualities that were missing in his Father, and in most of Israel.

2 And Saul took him that day, and would let him go no more home to his father's house. 3 Then Jonathan and David made a covenant, because he loved him as his own soul. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Then Jonathan and David made a covenant: The act of Jonathan giving David his robe, sword, bow, garments, and even his girdle, was him pledging his loyalty to him and to David, Israel's future king.

5 David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

David his ten thousands

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities

of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. 7 And the women answered one another as they played, and said,

“Saul hath slain his thousands, and David his ten thousands.”

8 And Saul was very wroth, and the saying displeased him; and he said,

“They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?”

9 And Saul eyed David from that day and forward.

What can he have more but the kingdom: Saul knew he was living on borrowed time. He remembered that Samuel had told him God would take away his kingdom and give it to another more worthy than him.

Saul eyed David from that day and forward: Now he had a good idea of just who that person was, and he was going to keep his eye on him. Saul had his eyes on the wrong things.

The evil spirit

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. 11 And Saul cast the javelin; for he said,

“I will smite David even to the wall with it.”

And David avoided out of his presence twice. 12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

Small sins lead to bigger sins: Anger and Jealousy lead Saul to attempt to murder David again, for the third time.

The evil spirit from God was back that God had used to get David into the palace in the first place, and now God would use this evil spirit to provoke Saul to show his servants and David, the king 's true feelings toward David.

Scripture also notes that Saul prophesied in the midst of the house. It was probably what he said, “I will smite him to the wall.” Saul now had taken two shots at David in his rage and missed him both times.

The evil spirit from God came upon Saul, and he prophesied in the midst of his house: God had previously sent an evil spirit to accomplish his will in Judges 9:23.

This evil spirit first shows up in scripture when Saul lost the Spirit of God because of his sin at the same time that the Spirit of God comes upon David when he was anointed by Samuel.

1st Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. 14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. 14 And David behaved himself wisely in all his ways; and the LORD was with him. 15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. 16 But all Israel and Judah loved David, because he went out and came in before them.

He went out and came in: He went out to battle for Israel.

It did not matter that David continued to do right by the king, it just made Saul fear and hate him the more. Saul did not do this however, and his fear for someone who would never harm him, led to his future plotting against him.

17 And Saul said to David,

“Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles.”

For Saul said,

“Let not mine hand be upon him, but let the hand of the Philistines be upon him.”

18 And David said unto Saul,

“Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?”

Saul had to keep his word that the whole of Israel had heard when he was so desperately looking for a champion to battle Goliath so that he wouldn't lose any more respect he had left with the people.

He had previously promised to give the slayer of Israel's enemy his eldest daughter which was a great honor for any man.

The last thing Saul wanted to do now was to honor that promise, because he thought he would just be contributing to the exaltation of his future replacement.

What a devious plan Saul had concocted to destroy his perceived enemy. He would give him his daughter only if he would fight bravely for the LORD.

David had already earned the right to marry Saul's daughter, and now he adds a new stipulation to the deal. Saul had no intentions of David surviving his wicked plan.

Saul had forgotten that God is able to protect his anointed from even the king of Israel 's most well concocted plans. How low Saul had sunk from the man he once was.

Contrast his actions and thoughts with those of David, who said, “Who am I that I should be son in law to the king.”

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

For whatever reason Saul goes back on his promise of giving David Merab his oldest, perhaps the honor of having his oldest daughter was something that he decided he was not going to place upon this threat to his throne.

Adriel the Meholathite: The Bible does not declare what Adriel did to merit Saul giving Merab unto him instead of David, so it would have been seen as a backhand to David who did nothing but right in Saul's eyes.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him. 21 And Saul said,

“I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him.”

Wherefore Saul said to David,

“Thou shalt this day be my son in law in the one of the twain.”

In the one of the twain: One of the two daughters.

Michal like everyone else was enamored with David, and she probably felt David was getting mistreated by her father, and she loved David.

Saul instead of wanting his daughter to marry a godly man, wanted to use his daughter as a spy against David, and as a trap.

There apparently was a double engagement on that day, and Saul got two sons in-laws on the same day, one he was hoping would not be around too long.

22 And Saul commanded his servants, saying,

“Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.”

23 And Saul's servants spake those words in the ears of David. And David said,

“Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed?”

David could not begin to afford the dowry of the king's daughter for he was a shepherd with only a few sheep

according to the words of his older brother, and they were the property of his father, not David's.

All he owned was given to him by Jonathan, besides his sling and his harp.

24 And the servants of Saul told him, saying,

“On this manner spake David.”

25 And Saul said,

“Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies.”

But Saul thought to make David fall by the hand of the Philistines.

While Saul thought of the almost assured destruction of David as he faced a hundred or more Philistines, David looked at the opportunity to destroy the enemies of God. Saul had forgotten that the battle was the LORD'S. David didn't.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired. 27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

David would go the second mile and do above that which was required of him.

28 And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him. 29 And Saul was yet the more afraid of David; and Saul became David's enemy continually. 30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul; so that his name was much set by.

David did not speak evil of Saul, but Saul's jealousy led to fear which led to open opposition. Saul became David's enemy because he saw him as a threat to his throne.

Saul was accustomed to having the praise as Israel's king, but now there was someone else receiving praise and he became bitter.

Chapter Nineteen

Jealousy leads to murder

1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David. 2 But

Jonathan Saul's son delighted much in David: and Jonathan told David, saying,

“Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: 3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.”

4 And Jonathan spake good of David unto Saul his father, and said unto him,

“Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: 5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?”

6 And Saul hearkened unto the voice of Jonathan: and Saul sware,

“As the LORD liveth, he shall not be slain.”

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. 8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

Jonathan stood on the side of righteousness and truth, and his stand had great consequences, many of God's enemies were destroyed and that meant many of God's people did not have to suffer at their hands.

This great victory could never have happened if one person did not stand up for what was right.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. 10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Satan hated David and wanted him dead, and Saul hated David because Saul was what the flesh and the world both wanted in a king (tall and strong). David was what God wanted for a king of Israel (humble).

Satan knew that a kingdom ruled by a disobedient king would serve his purposes much better than one who was after God's own heart.

Satan tried many times to use Saul through the evil spirit that would come upon him to kill the one who was after God's own heart.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying,

“If thou save not thy life to night, to morrow thou shalt be slain.”

12 So Michal let David down through a window: and he went, and fled, and escaped. 13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

An image: A statue.

His bolster: A pillow.

14 And when Saul sent messengers to take David, she said,

“He is sick.”

15 And Saul sent the messengers again to see David, saying,

“Bring him up to me in the bed, that I may slay him.”

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster. 17 And Saul said unto Michal,

“Why hast thou deceived me so, and sent away mine enemy, that he is escaped?”

And Michal answered Saul,

“He said unto me, Let me go; why should I kill thee?”

18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. 19 And it was told Saul, saying,

“Behold, David is at Naioth in Ramah.”

Naioth: A residence.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

This miraculous event should have served to wake-up Saul that God was on David and Samuel's side, but he overlooked the obvious. His own servants failed in their mission to thwart God's will.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. 22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said,

“Where are Samuel and David?”

And one said,

“Behold, they be at Naioth in Ramah.”

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. 24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night.

“Wherefore they say, Is Saul also among the prophets?”

Saul after three attempts to destroy David, Saul decides to do it himself and he ends up looking like a fool. A naked one at that.

Scriptures do not tell us what it was that Saul prophesied on that day and night, but I'll bet it was a lot about how God was going to raise up David to sit on the throne. The wisdom of this world is foolishness with God.

Chapter Twenty

There is but a step between me and death

1 And David fled from Naioth in Ramah, and came and said before Jonathan,

“What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?”

2 And he said unto him,

“God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.”

3 And David sware moreover, and said,

“Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly

as the LORD liveth, and as thy soul liveth, there is but a step between me and death.”

4 Then said Jonathan unto David,

“Whatsoever thy soul desireth, I will even do it for thee.”

The new moon

5 And David said unto Jonathan,

“Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. **6** If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family. **7** If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. **8** Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?”

A The new moon: A feast day related to the new month that arrives after the new moon. See Psalm 81:3.

A yearly sacrifice: Jonathan agrees to lie to his father to find out if he is planning evil towards David.

9 And Jonathan said,

“Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?”

10 Then said David to Jonathan,

“Who shall tell me? or what if thy father answer thee roughly?”

11 And Jonathan said unto David,

“Come, and let us go out into the field.”

And they went out both of them into the field. **12** And Jonathan said unto David,

“O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; **13** The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be

with thee, as he hath been with my father. **14** And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: **15** But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.”

David would latter keep this covenant he made with Jonathan after his death by taking care of his son Mephibosheth.

16 So Jonathan made a covenant with the house of David, saying,

“Let the LORD even require it at the hand of David's enemies.”

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. **18** Then Jonathan said to David,

“To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. **19** And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. **20** And I will shoot three arrows on the side thereof, as though I shot at a mark. **21** And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. **22** But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. **23** And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.”

The stone Ezel: The stone of departure. It was the place where David would depart from Saul presence finally because he was trying to have him killed.

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. **25** And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. **26** Nevertheless Saul spake not any thing that day: for he thought,

“Something hath befallen him, he is not clean; surely he is not clean.”

He is not clean: King Saul thought David was not ceremonially clean to attend the feast because he had possibly killed someone and touch a dead man in battle which would make them unclean for a day.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son,

“Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?”

28 And Jonathan answered Saul,

“David earnestly asked leave of me to go to Bethlehem: 29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.”

30 Then Saul's anger was kindled against Jonathan, and he said unto him,

“Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?”

Thou son of the perverse rebellious woman: Saul was speaking of his wife Ahinoam. She along with all in Israel love David.

She was instrumental I believe by this statement of promoting David to Jonathan over her own husband as his deeds were evil, and David's noble.

I don't believe he was saying his wife was not faithful physically. He was calling him a momma's boy, and saying his mother spoiled him by praising David to him.

The confusion of thy mother's nakedness: Saul was saying she forgot that they were once united (nakedness) and conceived Jonathan, and was not supporting her husband, but David.

There is nothing a man hates more than to hear his wife talk about some wonder man, and not using those terms towards her own husband.

“31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.”

32 And Jonathan answered Saul his father, and said unto him,

“Wherefore shall he be slain? what hath he done?”

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. 34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

The second day of the month: The new moon was the first day, now he is fasting for David's safety, the third day he will meet him at the stone Ezel.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad,

“Run, find out now the arrows which I shoot.”

And as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said,

“Is not the arrow beyond thee?”

38 And Jonathan cried after the lad,

“Make speed, haste, stay not.”

And Jonathan's lad gathered up the arrows, and came to his master. 39 But the lad knew not any thing: only Jonathan and David knew the matter. 40 And Jonathan gave his artillery unto his lad, and said unto him,

“Go, carry them to the city.”

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. 42 And Jonathan said to David,

“Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever.”

Until David exceeded: He couldn't weep anymore, knowing he may never see Jonathan again.

And he arose and departed: and Jonathan went into the city.

He arose and departed: That is what the stone of Ezel was named after, David's departure from Jonathan. A different Hebrew word for departure is used here.

Chapter Twenty-one

The shewbread

1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him,

“Why art thou alone, and no man with thee?”

Nob: The house of God (the tabernacle) was located here for a while. The place where he was seen by Doeg the Edomite, Saul's servant who would later tell Saul. See Matthew 12:3-4.

Why art thou alone, and no man with thee: David actually has some young men with him. Ahimelech probably meant why doesn't he have a 1,000-man detachment with him.

2 And David said unto Ahimelech the priest,

“The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. 3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present.”

4 And the priest answered David, and said,

“There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.”

Hallowed bread: The shewbread for use in the tabernacle. Nob was near the tabernacle. See Exodus 25:30.

5 And David answered the priest, and said unto him,

“Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.”

The vessels of the young men are holy: Their bodies are called vessels.

6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

In Exodus 25:30 we are introduced to the hallowed bread, which is also identified as the shewbread, because it was to always be displayed before the LORD.

Twelve new loaves for each of the twelve tribes of Israel laid upon a cloth of blue every sabbath day, as a memorial to the LORD of his everlasting covenant with the children of Israel.

The bread that was given to David was the bread that was about to be replaced on the sabbath day with the new loaves.

There were not seven loaves left on the table of shewbread, but twelve fresh new ones. David took only what was needed. There is a lesson here that would be expounded upon by Israel's Messiah.

Jesus would later bring this story up to the Pharisees when they accused his disciples of plucking ears of corn on the sabbath day.

Matthew 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

I believe David understood what the Pharisee did not, that the sabbath was made for man, not man for the sabbath.

David (God's anointed) and his men were starving and there was no one to feed them because they feared what Saul would do to them.

David knew there was some bread in the tabernacle, and he asked the Ahimelech to give him some of it (five loaves).

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

Doeg, and Edomite: He was not a Jew. Remember Doeg because he will show up again in the next chapters.

Detained before the LORD: The LORD detained Doeg, I am guessing, to report to Saul what he saw, because God was allowing events to occur that would equip David for his future as king of Israel and to fulfill his plan concerning Saul.

When David saw Doeg, he could not tell Ahimelech that he was running from the king at that moment or Doeg would have told king Saul sooner than he eventually did.

8 And David said unto Ahimelech,

“And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.”

Under thine hand: Under your care. Goliath's sword was there which belonged to David.

9 And the priest said,

“The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that here.”

And David said,

“There is none like that; give it me.”

David got Goliath's old sword back, the one he used to cut off Goliath's head. What a great reminder that sword would serve to anyone who saw David wielding it.

Behind the ephod: A religious garment worn by priests.

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath. 11 And the servants of Achish said unto him,

“Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?”

The servants of king Achish reminded king Achish that David is the one that killed many of Israel's enemies. He would be a threat to them, they naturally assumed.

The man is mad

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath. 13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. 14 Then said Achish unto his servants,

“Lo, ye see the man is mad: wherefore then have ye brought him to me? 15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?”

First David feared Saul, so he fled to Achish, the king of Gath, of whom he was sore afraid of. Surely, he forgot that he was God's anointed.

So, David devised a plan to make them think he was not a threat anymore by pretending to be mad. This is the same time that David wrote Psalm 57.

Chapter Twenty-two

The cave of Adullam

1 David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. 2 And every one that was in

distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. 3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab,

“Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.”

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. 5 And the prophet Gad said unto David,

“Abide not in the hold; depart, and get thee into the land of Judah.”

In the hold: This is possibly the high place of Masada because that is the Hebrew word used here for a hold. It literally means a high place, or a fortress.

Gad the prophet told David to depart from the hold because king Saul found out where he was.

Then David departed, and came into the forest of Hareth. 6 When Saul heard that David was discovered, and the men that were with him, now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him; 7 Then Saul said unto his servants that stood about him,

“Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; 8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?”

Saul knew where David was, and he would be on his way soon, but not before another of his paranoid rants which would get his desired results. Someone would step forward and give the king some information to help himself.

9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said,

“I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. 10 And he enquired of the LORD for him, and gave him

victuals, and gave him the sword of Goliath the Philistine.”

And he inquired of the LORD for him: Doeg adds this part which probably didn't happen because Ahimelech would have figured out that David wasn't being honest with him.

Doeg was an Edomite, which meant his loyalty was not for David, or for Saul, but he would pit them against each other any way he could so long as it advantaged himself (the enemy of my enemy is my friend, for now).

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king. 12 And Saul said,

“Hear now, thou son of Ahitub.

And he answered,

“Here I am, my lord.”

13 And Saul said unto him,

“Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?”

14 Then Ahimelech answered the king, and said,

“And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?”

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.”

16 And the king said,

“Thou shalt surely die, Ahimelech, thou, and all thy father's house.”

17 And the king said unto the footmen that stood about him,

“Turn, and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me.”

But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

Praise the LORD that there were some good men in the tribe of Benjamin who feared the LORD and would not slay the priests, but they were still chasing after David to satisfy the wishes of a paranoid king.

18 And the king said to Doeg,

“Turn thou, and fall upon the priests.”

And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

After Doeg killed eighty-five defenseless priests he went after their families and utterly destroyed them, with the exception of one, Abiathar.

The men of Benjamin choose not to kill the priest, which was a good thing, but they then choose not to protect them, so they could keep their own lives. To do nothing was a sin.

20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. 21 And Abiathar shewed David that Saul had slain the LORD'S priests. 22 And David said unto Abiathar,

“I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house. 23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.”

God had revealed to David that Doeg would tell Saul what had happened on that day, and he knew that because Ahimelech helped him, he was slain and all of his sons except Abiathar. David felt a debt to Abiathar because of his father's loyalty to David.

Psalm 52:1 To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. 2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. 3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. 4 Thou lovest all devouring words, O thou deceitful tongue. 5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah. 6 The righteous also shall see, and fear, and shall laugh at him: 7 Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. 8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever. 9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

This is a Psalm of comparisons between king Saul and David. Saul used mischief and lies to try to get what he wanted but he was caught in his own snares. David on the other hand

trusted in the LORD and he delivered him out of all his troubles.

Chapter Twenty-three

Save Keilah

1 Then they told David, saying,

“Behold, the Philistines fight against Keilah, and they rob the threshingfloors.”

2 Therefore David enquired of the LORD, saying,

“Shall I go and smite these Philistines?”

And the LORD said unto David,

“Go, and smite the Philistines, and save Keilah.”

Keilah: It means a citadel (fortress). A small town belonging to the tribe of Judah that was walled around it for protection with gates and bars.

3 And David's men said unto him,

“Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?”

4 Then David enquired of the LORD yet again. And the LORD answered him and said,

“Arise, go down to Keilah; for I will deliver the Philistines into thine hand.”

David should have listened to the LORD instead of his people as Saul was prone to do, which caused him to ultimately lose his kingdom.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah. 6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

Ephod: An Ephod was worn by a priest for discerning the will of the LORD. Inside the Ephod would be a Urim and Thummim.

7 And it was told Saul that David was come to Keilah. And Saul said,

“God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.”

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men. 9 And David knew that Saul secretly

practised mischief against him; and he said to Abiathar the priest,

“Bring hither the ephod.”

10 Then said David,

“O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. 11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant.”

And the LORD said,

“He will come down.”

12 Then said David,

“Will the men of Keilah deliver me and my men into the hand of Saul?”

And the LORD said,

“They will deliver thee up.

The men of Keilah would be killed by Saul if they did not give up David to Saul, so David would have to depart to spare the inhabitants of that city.

13 Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth. 14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. 15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood. 16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

The wilderness of Ziph: Near the border with Edom, in southeast Judah. The hill of Hachilah (dark red), south of Jeshimon (a desert).

17 And he said unto him,

“Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.”

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

And I shall be next unto thee: Jonathan was correct in the first part of his comment, but wrong in the second. Jonathan should have joined David instead of following his now murderous father who even tried to kill him on occasion.

19 Then came up the Ziphites to Saul to Gibeah, saying,

“Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? 20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.”

The hill of Hachilah: A dark red hill prevalent in the desert.

21 And Saul said,

“Blessed be ye of the LORD; for ye have compassion on me. 22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.”

Blessed be ye of the LORD: Everyone knew Saul was not on the LORD's side, he had just ordered the destruction of a whole city of priests.

Where his haunt is: Where he is walking around at.

“23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.”

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. 25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

Maon: A descendant of Caleb who called the place he settled in after himself. See Joshua 15:55 and 1st Chronicles 2:45.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

The Philistines have invaded the land

27 But there came a messenger unto Saul, saying, “Haste thee, and come; for the Philistines have invaded the land.”

The Philistines have invaded the land: What a coincidence this happened at the very time David and his band of men were surrounded by Saul's army.

God turned the hearts of the Philistines to come against Saul's army to serve God's purpose in preserving David's life. See Ezra 6:2.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Selahammahlekoth. 29 And David went up from thence, and dwelt in strong holds at Engedi.

Selahammahlekoth: This meant the mountain of division between the two in verse 26.

Strong holds at Engedi: A beautiful oasis in the dessert with waterfalls, pools of water, wild goats (Rams), figs and numerous caves to hide in. Engedi means literally a place to see kids or young goats.

Chapter Twenty-four

The wilderness of Engedi

1 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying,

“Behold, David is in the wilderness of Engedi.”

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. 3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

The sheepcotes: An enclosure for sheep.

To cover his feet: To go to sleep for the night.

4 And the men of David said unto him,

“Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee.”

Then David arose, and cut off the skirt of Saul's robe privily.

I will deliver thine enemy into thine hand: See 1st Chronicles 28:6.

Thou mayest do to him as it shall seem good unto thee: It seemed good unto David just as it had in the past not to touch Saul as he was king, and David respected the office of king even though the one in the office didn't reserve his respect.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. 6 And he said unto his men,

“The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.”

David's heart smote him: He was convicted.

The LORD'S anointed: Saul was no longer the “anointed of the LORD” David was, because that anointing passed from Saul to David after Saul disobeyed God concerning the Amalekites and Saul then anointed David.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. 8 David also arose afterward, and went out of the cave, and cried after Saul, saying,

“My lord the king.”

And when Saul looked behind him, David stooped with his face to the earth, and bowed himself. 9 And David said to Saul,

“Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? 10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD'S anointed. 11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. 12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.”

My father: Saul was David's father-in-law.

“13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.”

The proverb of the ancients: A saying of old men from long ago.

“14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea. 15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.”

16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said,

“Is this thy voice, my son David?”

And Saul lifted up his voice, and wept. 17 And he said to David,

“Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. 20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.”

Saul already knew that, but he fought against David trying to prevent that from happening. How can a sane man think he can fight God's will? Saul was not in his right mind.

“21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.”

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

David sware unto Saul: David kept this oath. When Saul and his three sons were all killed in battle against the Philistines, David took Mephibosheth, Jonathan's crippled son, and let him eat at his table all the days of his life. 2nd Samuel 1:9-6.

Mephibosheth was later killed by the Gibeonites for his father's sin against them in breaking their covenant with them.

Chapter Twenty-five

And Samuel died

Nothing is said about David returning with Saul, because it didn't happen, David knew Saul would be chasing after him again as he had done many times in the past.

1 And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

Nabal

2 And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. **3** Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

The name of the man was Nabal: His name means folly.

The house of Caleb: Caleb was the one who said, "Give me this mountain." See Joshua 14:12. Caleb was speaking of Hebron, but Nabal had possessions in mount Carmel, but his family's lot was in Hebron, not Carmel.

Nabal had no inheritance in Carmel from his ancestors, so the land he had in Carmel was the inheritance of another, which meant that he was a thief in taking the inheritance of another Jew, which explains why he acted the way he did toward David later on.

Abigail: She was a woman of good understanding. Under the law of Moses, a Jewish girl would have an arranged marriage, and her father no doubt would have received a large dowry for her.

I don't think Abigail was all that excited about her marriage to Nabal, but she was probably trying to make the best of it.

Who is David?

4 And David heard in the wilderness that Nabal did shear his sheep. **5** And David sent out ten young men, and David said unto the young men, "Get you up to Carmel, and go to Nabal, and greet him in my name: **6** And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. **7** And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel. **8** Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David."

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased. **10** And Nabal answered David's servants, and said,

"Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. **11** Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?"

12 So David's young men turned their way, and went again, and came and told him all those sayings.

Nabal would rather be found in favour with those who could make his life easier as it had been with king Saul. Because making friends with the unrighteous, it will come back to haunt you.

The stuff

13 And David said unto his men,

"Gird ye on every man his sword."

And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff. **14** But one of the young men told Abigail, Nabal's wife, saying,

"Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. **15** But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: **16** They were a wall unto us both by night and day, all the while we were with them keeping the sheep. **17** Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him."

One of the young men: Nabal had at least one hired servant that was a good man who did the right thing in warning Abigail, and he was spared.

He is such a son of Belial: A son of the devil. An evil man.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. **19** And she said unto her servants,

“Go on before me; behold, I come after you.”

But she told not her husband Nabal. 20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them. 21 Now David had said,

“Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. 22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.”

David vowed a vow to destroy all the men that worked with Doeg for his unkindness. Since David was the LORD’S anointed, Doeg should have gone out of his way to assist David, but he opposed him instead.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, 24 And fell at his feet, and said,

“Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. 25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.”

This man of Belial: He was a fool.

“26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal. 27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord. 28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. 29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. 30 And it shall come to pass, when the LORD shall have done to my lord

according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel; 31 That this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.”

Remember thine handmaid: Abigail knew who was supposed to be Israel’s king because the LORD would be on the side of the righteous one, not upon Saul side who opposed what was right because he wanted to stay in power.

David remembered her, and took the new widow as his wife.

32 And David said to Abigail,

“Blessed be the LORD God of Israel, which sent thee this day to meet me: 33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. 34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.”

Any that pisseth against the wall: Any men.

35 So David received of her hand that which she had brought him, and said unto her,

“Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.”

The LORD smote Nabal, that he died

36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

His heart died within him: He was stunned and remained so until his death.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he died. 39 And when David heard that Nabal was dead, he said,

“Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal,

and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head.”

And David sent and communed with Abigail, to take her to him to wife. 40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying,

“David sent us unto thee, to take thee to him to wife.”

To take thee to him to wife: David was not bound to do this, but a king would often take a woman to be his wife to take care of them.

41 And she arose, and bowed herself on her face to the earth, and said,

“Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.”

Abigail: Saul had given Michal, David’s wife away to another man (Phalti), so David takes this wealthy widow Abigail to be his wife.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife. 43 David also took Ahinoam of Jezreel; and they were also both of them his wives.

Ahinoam: She was most likely one of Abigail’s maidens.

44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which was of Gallim.

Abigail: David’s Second wife after losing Michal.

Ahinoam of Jezreel: This was not Saul’s wife that goes by the same name.

Kings often took wives that were widows, or the daughters of other kings as a pledge to be in unity with that king and his country. Ahinoam was most likely one of the damsels of Abigail.

Michal: She died childless in Jerusalem taken care of by David. She was the adopted mother of his older sister Merab’s children.

Phalti the son of Laish: The name Laish means a lion.

Chapter Twenty-six

Who will go down with me

1 And the Ziphites came unto Saul to Gibeah, saying,

“Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?”

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. 4 David therefore sent out spies, and understood that Saul was come in very deed. 5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. 6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying,

“Who will go down with me to Saul to the camp?”

And Abishai said,

“I will go down with thee.”

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. 8 Then said Abishai to David,

“God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.”

9 And David said to Abishai,

“Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?”

10 David said furthermore,

“As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. 11 The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.”

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and

no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them. 13 Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:

A deep sleep from the LORD was fallen upon them: This happened to the future king of Israel, it will not happen for you in this dispensation. God was helping to save David to become Israel's king one day.

14 And David cried to the people, and to Abner the son of Ner, saying,

“Answerest thou not, Abner?”

Then Abner answered and said,

“Who art thou that criest to the king?”

15 And David said to Abner,

“Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. 16 This thing is not good that thou hast done. As the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.”

17 And Saul knew David's voice, and said,

“Is this thy voice, my son David?”

And David said,

“It is my voice, my lord, O king.”

18 And he said,

“Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand? 19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods. 20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.”

21 Then said Saul,

“I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.”

22 And David answered and said,

“Behold the king's spear! and let one of the young men come over and fetch it. 23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD'S anointed. 24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.”

25 Then Saul said to David,

“Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail.”

So David went on his way, and Saul returned to his place.

The LORD'S anointed: Saul was anointed by Samuel and the Holy Spirit came upon him, but he left Saul for his disobedience to God and came upon David at his anointing.

Chapter Twenty-seven

David saved neither man nor woman alive

1st Chronicles 1-7

David has been on the run for many years from king Saul, and he grows weary of his chances of staying alive in Israel, so he feels his best chance to live is to go to the land of the Philistines and take his chances there.

1 And David said in his heart,

“I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.”

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maoch, king of Gath. 3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

The six hundred men: David had six hundred men fighting for him, as did others in Israel's past.

In Judges 18:11 the tribe of Dan had six hundred men of war. The tribe of Benjamin had six hundred men in the rock Rimmon in Judges 20:47, and Saul had six hundred men when he sinned against the LORD in 1st Samuel 15:13.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him. 5 And David said unto Achish,

“If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?”

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. 7 And the time that David dwelt in the country of the Philistines was a full year and four months.

Ziklag would be burned with fires in chapter thirty by the Amalekites. See chapter 30.

8 And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. 9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

The Geshurites: They are mentioned first in Joshua 12:5 as being near the border of Hebron. David marries a third wife (named Maachah), the daughter of the king of Geshur.

Their son would later be called Absalom. He would flee from David and find refuge in the place of his mother’s nativity, the land of Geshur, for three years. Joab would later go to Geshur, to bring Absalom back to Jerusalem (2nd Samuel 14:23).

The Amalekites: The first nation to attack the children of Israel as they came out of Egypt.

David smote the land, and left neither man nor woman alive: Israel is not like any other nation. All other nations are alike in that they are not like Israel.

Israel is not to be numbered among the nations because God has elected Israel alone to be his channel of blessing to the world. See Genesis 12:1-3.

Israel was commanded to go and possess the land promised to them by God and utterly destroy the inhabitants of the land.

They were not to make any league with them, but they were defeat all that remained in the land in battle because God had said they had defiled the land with their wickedness (Idolatry, sexual immorality, and infant sacrifice).

God was trying to preserve humanity through defeating the nations that had polluted the land with all their wickedness.

God could not allow Satan to corrupt the very ones he brought into the land to defeat the enemies of righteousness.

The flood happened and there were only eight souls left on the planet that had not corrupted their generations by mingling their seed with the sons of god.

God in a great act of mercy saved humanity in the nick of time before there would not be two left to repopulate the earth.

Since God had promised he would not destroy the world again by a flood he must have a way to deal with rebellious mankind, and he must also have a nation of people that can help all the other nations to know their Creator.

That nation is Israel, and they could not allow its people to live side by side with those who had polluted the land, so they had to leave the land willingly, or be buried in it.

It may sound extreme at first but when you realize God is concerned about every person on this planet being able to spend eternity with him. Then you can understand why he did what he did in those days.

10 And Achish said,

“Whither have ye made a road to day?”

And David said,

“Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.”

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying,

“Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.”

12 And Achish believed David, saying,

“He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.”

Whither have ye made a road to day: What have you been up to?

Against the south of: Notice the clever wording used by David to Achish. He did not say he attacked Judah, or the Jerahmeelites, or Kenites, but he attacked against the south of all these in the lands of Israel’s neighbors.

David wasn’t planning on staying with Achish long (one year and four months) so, his story didn’t have to hold up as long as Achish thought David would be with him (forever).

1 And it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David,

“Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.”

2 And David said to Achish,

“Surely thou shalt know what thy servant can do.”

And Achish said to David,

“Therefore will I make thee keeper of mine head for ever.”

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

Saul had put away those that had familiar spirits, and the wizards: He had them killed, which was in accordance with the law of Moses.

Leviticus 20:27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

We today glorify in movies and theme parks these people who God talked with devils. They are drawing millions away from God with their sorceries. The source of the power is satanic.

The witch of Endor

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

Gilboa: Mount Gilboa. This was where Saul and Jonathan died.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. 6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets. 7 Then said Saul unto his servants,

“Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her.”

And his servants said to him,

“Behold, there is a woman that hath a familiar spirit at Endor.”

Apparently, this was not still being enforced during the time when Saul was being troubled by an evil spirit from the LORD, because when Saul told his servants to seek one out, they all knew where one was immediately. No seeking was necessary.

And Saul disguised himself

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said,

“I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.”

And Saul disguised himself: He didn't want the people of Israel to see him violating God's commands to Israel, and he wanted to trick the witch into doing his bidding.

9 And the woman said unto him,

“Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?”

10 And Saul sware to her by the LORD, saying,

“As the LORD liveth, there shall no punishment happen to thee for this thing.”

Saul sware to her by the LORD: What hypocrisy, on both their parts. The LORD said she should be punished with death by stoning.

11 Then said the woman,

“Whom shall I bring up unto thee?”

And he said,

“Bring me up Samuel.”

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying,

“Why hast thou deceived me? for thou art Saul.”

13 And the king said unto her,

“Be not afraid: for what sawest thou?”

And the woman said unto Saul,

“I saw gods ascending out of the earth.”

Bring up: To bring up from the abode of the dead (Hell). Hell had two compartments, Paradise (Abraham's bosom) and on the other side of the gulf the torment side where all the lost were tormented in flames.

Normally she would see a familiar spirit (a devil) who could know all kinds of things about the deceased, but this time she actually saw the person that Saul wanted to see.

Fortune tellers do not talk to your dead loved ones today, God would not allow that!

She cried with a loud voice: This happened because she was seeing what was really going on for the first time in the spirit world and she knew at that time that she was previously only talking to devils. See Mark 1:26 and 5:7 where the devils cried out with a loud voice.

14 And he said unto her,

“What form is he of?”

And she said,

“An old man cometh up; and he is covered with a mantle.”

And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. 15 And Samuel said to Saul,

“Why hast thou disquieted me, to bring me up?”

Why hast thou disquieted me: To move, or to shake awake.

They are not sleeping as we commonly refer to sleep, because they are conscience in the grave, but this is when someone in the abode of the dead is brought up to talk with someone in the land of the living. See also Isaiah 14:9 and Luke 16 about the true story of the rich man and Lazarus.

And Saul answered,

“I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.”

16 Then said Samuel,

“Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? 17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: 18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day. 19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.”

To morrow shalt thou and thy sons be with me: Do you remember the almost identical words that Jesus spoke to the thief on the cross?

Luke 23:43 Verily I say unto thee, To day shalt thou be with me in paradise.

Jonathan would be in paradise, but Saul under the law would end up in the place of torment (still in the abode of the dead), but on the other side of the great gulf.

Believers before the cross did not have eternal security as we do in the body of Christ today.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. 21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him,

“Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me. 22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.”

23 But he refused, and said,

“I will not eat.”

But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. 24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: 25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

Chapter Twenty-nine

What do these Hebrews here?

1st Chronicles 12:19-21

1 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel. 2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

Rereward: The back or rear of something.

Achish: He was the king of Gath, where David had pretended to be mad when he had first met him, and then he won him over and became his servant helping him fight battles for him.

3 Then said the princes of the Philistines,

“What do these Hebrews here?”

And Achish said unto the princes of the Philistines,

“Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?”

He fell unto me: Since he came to me.

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him,

“Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? 5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?”

6 Then Achish called David, and said unto him,

“Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not. 7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.”

8 And David said unto Achish,

“But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?”

9 And Achish answered and said to David,

“I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle. 10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.”

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

Jezreel: A valley in northern Israel.

God again had his hand in this to eventually promote David to be king instead of Saul, but he first had work for him to do back in his new hometown of Ziklag with the Amalekites.

Chapter Thirty

The Amalekites had invaded the south

1st Chronicles 12:21-2

1 And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; 2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. 3 So David and his men came to the city, and, behold, it was burned with fire; and their wives, and their sons, and their daughters, were taken captives.

Ziklag: A city south of Jerusalem, south of Hebron and north of Beersheba. This is the city given to David's by king Achish in chapter 27.

Remember the Amalekites are invading the south (Judah is in the south), at the same time the Philistines are in the north fighting with Saul and the army of Israel.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep. 5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. 6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

Everyone else was grieved, but David didn't let his current circumstances dictate his future. He took the matter to the LORD.

7 And David said to Abiathar the priest, Ahimelech's son,

“I pray thee, bring me hither the ephod.”

And Abiathar brought thither the ephod to David. 8 And David enquired at the LORD, saying,

“Shall I pursue after this troop? shall I overtake them?”

And he answered him,

“Pursue: for thou shalt surely overtake them, and without fail recover all.”

The Ephod: It would contain a Urim and a Thummim for determining God’s will when nothing was spoken directly to Israel by God or his prophets.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed. **10** But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor. **11** And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; **12** And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. **13** And David said unto him,

“To whom belondest thou? and whence art thou?”

And he said,

“I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. “14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire.”

15 And David said to him,

“Canst thou bring me down to this company?”

And he said,

“Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.”

16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. **17** And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred

young men, which rode upon camels, and fled. **18** And David recovered all that the Amalekites had carried away: and David rescued his two wives. **19** And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all. **20** And David took all the flocks and the herds, which they drave before those other cattle, and said,

“This is David's spoil.”

21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. **22** Then answered all the wicked men and men of Belial, of those that went with David, and said,

“Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.”

23 Then said David,

“Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand. 24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.”

25 And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day.

The stuff: David worked with some bad people, and he was able to maintain his testimony and still serve the LORD in a way that was pleasing to him.

Saul would have just given in to the majority and let the 200 go without anything. Remember some of them were men of Belial (those who did not know the LORD).

26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying,

“Behold a present for you of the spoil of the enemies of the LORD;”

27 To them which were in Bethel, and to them which were in south Ramoth, and to them which

were in Jattir, 28 And to them which were in Aroer, and to them which were in Siphmoth, and to them which were in Eshtemoa, 29 And to them which were in Rachal, and to them which were in the cities of the Jerahmeelites, and to them which were in the cities of the Kenites, 30 And to them which were in Hormah, and to them which were in Chorashan, and to them which were in Athach, 31 And to them which were in Hebron, and to all the places where David himself and his men were wont to haunt.

David rewarded all the places where he had received shelter, and food, and protection with the spoils of war. This made him very popular.

Hebron: One of the six cities of refuge.

Wont to haunt: To go about in.

Chapter Thirty-one

So Saul died

1st Chronicles 10

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons. 3 And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. 4 Then said Saul unto his armourbearer,

“Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me.”

But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

For he was sore afraid: He was afraid of the consequences in the next world for killing king Saul.

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. 6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

So Saul died: The reason for his death is found in 1st Chronicles 10:13-14.

Saul's actual death happens a little later when an Amalekite comes by, and Saul asks him to slay him, and he does.

God had taken the kingdom from Saul for not utterly slaying the Amalekites in the first place and now it is an Amalekite that slays him at his request. See 2nd Samuel 1:14.

7 And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. 9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. 10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.

The house of Ashtaroth: The Philistines worshipped Dagon and Ashtaroth plus a few other idols/gods. The head of Saul was placed in numerous temples for their worshippers to see.

In 1st Chronicles 10:10 it says that the Philistines also nailed Saul's head up on the wall in the temple of Dagon. See Judges 16 and 1st Samuel 5:1-7.

Bethshan: A city near the Jordan river to the east just south of the Sea of Galilee about ten miles.

11 And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul; 12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. 13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

This would often happen throughout Israel's history in the death of a king, prophet, or noble person that other Israelites would risk their own lives to give the dead a proper burial. See Judges 16:31.

The End

2nd Samuel

Chapter One

I am an Amalekite

1 Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

The death of Saul: See 1st Samuel 31:1. Saul was killed in battle with the Philistines at mount Gilboa along with his sons.

The slaughter of the Amalekites: While Saul and Jonathan were fighting the Philistines in the north, David slaughtered the Amalekites.

Saul was originally tasked with destroying them, but he did not utterly destroy them, that is why God's word calls this battle the slaughter of the Amalekites.

1st Samuel 30:17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

Ziklag: This was the town that Achish allowed David and his men and their families to dwell in.

2 It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

On the third day: David had returned to Ziklag after recovering all that was taken from them by the Amalekites and returned to the city that the Amalekites had burned.

A man came out of the camp: The next day an Amalekite shows up from the battle of the Philistines and Israel in the north.

His clothes rent: This was a show on the part of the Amalekite servant/slave for David so that he would gain David's trust.

And earth upon his head: The placing of earth upon one's head and renting of one's clothes was a show of lamentation and sorrow. This Amalekite had no love for Saul.

And did obeisance: He bowed before David.

3 And David said unto him,

“From whence comest thou?”

And he said unto him,

“Out of the camp of Israel am I escaped.”

From whence comest thou: Where did you come from.

4 And David said unto him,

“How went the matter? I pray thee, tell me.”

And he answered,

“That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.”

5 And David said unto the young man that told him,

“How knowest thou that Saul and Jonathan his son be dead?”

6 And the young man that told him said,

“As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.”

As I happened by chance upon mount Gilboa: He was saying it was just a coincidence that he ended up on mount Gilboa while he was fleeing during the battle.

Lo, the chariots and horsemen followed hard after him: This Amalekite's runaway claims that as the Philistines were chasing the wounded Saul, that he was able to run up undetected and finish off Saul.

Then he took Saul's stuff to give to David while he was on foot and the Philistines were following hard after him on Chariots and horsemen.

“7 And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. 8 And he said unto me, Who art thou? And I answered him, I am an Amalekite. 9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. 10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.”

I am an Amalekite: David would have known the story of Saul and the Amalekites, his brothers no doubt were involved in it and would have told him.

Then Samuel told David he would replace Saul because of what Saul failed to do against the Amalekites originally.

The crown that was upon his head: The symbol of a king. David would later wear Saul's crown.

11 Then David took hold on his clothes, and rent them; and likewise all the men that were with him: 12 And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

13 And David said unto the young man that told him,

“Whence art thou?”

And he answered,

“I am the son of a stranger, an Amalekite.”

I am the son of a stranger, an Amalekite: Twice in just a few verses this person is identified as an Amalekite. David did not forget what he said.

Everyone knew that Saul was told to kill all the Amalekites and he didn't.

14 And David said unto him,

“How wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?”

15 And David called one of the young men, and said,

“Go near, and fall upon him.”

And he smote him that he died. 16 And David said unto him,

“Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.”

17 And David lamented with this lamentation over Saul and over Jonathan his son: 18 Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.

David took hold on his clothes and rent them: This was done as a symbol of a person's grief first mentioned in Genesis 37:29 where Rueben lamented for his brother Joseph when he could not find him in the pit his brothers had cast him into.

I have slain the LORD'S anointed: Saul was anointed to be king by Samuel at God's request because Israel desired a king to rule over them instead of God.

His anointing left him and an evil spirit from the LORD troubled Saul for the rest of his days. See the book of 1st Samuel.

The book of Jasher: This is a historical book, not a part of the Canon of Scripture covering the five books of Moses and Joshua.

It did not cover the time period of 1st and 2nd Samuel. It was a generic quote to the descendants of Jacob. It is also mentioned in Joshua 10:13, where Jasher records the Sun and Moon standing still for about a whole day.

Jasher 56:9 Only teach your sons the bow and all weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.

Saul taught the people of Judah to use the bow, because they did not have any smiths in the land of the Israel to make or sharpen any weapons to use against the Philistines.

David's lamentation

“19 The beauty of Israel is slain upon thy high places: how are the mighty fallen! 20 Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.”

Publish it not in Gath: See 1st Samuel 31:9.

“21 Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. 22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. 23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. 24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.”

Saul, who clothed you in scarlet: Scarlet denotes leadership. See Daniel 5:7, 16 & 25.

“25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. 26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. 27 How are the mighty fallen, and the weapons of war perished!”

Passing the love of women: Jonathan loved God, and because God was with David his devotion was to David. Jonathan's love was more similar to God's love for his servants than a woman's love for her husband.

Chapter Two

King over the house of Judah

1 And it came to pass after this, that David enquired of the LORD, saying,

“Shall I go up into any of the cities of Judah?”

And the LORD said unto him,

“Go up.”

And David said,

“Whither shall I go up?”

And he said,

“Unto Hebron.”

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

Whither: Here.

Thither: There.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron. 4 And the men of Judah came, and there they anointed David king over the house of Judah.

Hebron: Formerly known as Kirjatharba. One of the six cities of refuge.

King over the house of Judah: The house of Judah at this time, was just the tribe of Judah.

The kingdom would eventually split in the days of Rehoboam, after Solomon's death into northern and southern kingdoms with Judah and Benjamin being known as “Judah.”

This was because Benjamin's tribe had been nearly wiped out because of their allowing sodomites to rape and kill a woman and they protected the wicked men instead of giving them over to Israel.

And they told David, saying,

“That the men of Jabeshgilead were they that buried Saul.”

5 And David sent messengers unto the men of Jabeshgilead, and said unto them,

“Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. 6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing. 7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.”

The men of Jabeshgilead: Jabeshgilead is two words formed into one. Jabesh and Gilead. See the story in Judges 21:8-15.

Eleven of the tribes came against the tribe of Benjamin and almost wiped the men of Benjamin out with the exception of 600 men and 400 virgins were later given to them in Jabesh.

The house of Judah: The tribe of Judah.

Ishbosheth reigns over Israel

8 But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim; 9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. 10 Ishbosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

Abner the son of Ner: Father Ner (Ab = father) Ner was Saul's uncle. See 1st Samuel 14:50.

Mahanaim: The place where Jacob saw angels ascending and descending. Genesis 32:2.

Helkathhazzurim

11 And the time that David was king in Hebron over the house of Judah was seven years and six months. 12 And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon. 13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. 14 And Abner said to Joab,

“Let the young men now arise, and play before us.”

And Joab said,

“Let them arise.”

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David. 16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathhazzurim, which is in Gibeon.

Let the young men now arise, and play before us: Let them make sport. Like in the story of Samson. See Judges 16:25-27. To make sport meant in this context to fight while others watched.

Since all of them died, and there was no clear winner, then the armies would have to fight. Remember the comments made by Goliath to send out a champion.

They were to make sport (play) in front of others, but the winners army would be declared the winner of the battle, and the others would have to surrender.

Helkathhazzurim: See Joshua 19:25 A place belonging to the Ashurites (the tribe of Asher).

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David. 18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe. 19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner. 20 Then Abner looked behind him, and said,

“Art thou Asahel?”

And he answered,

“I am.”

21 And Abner said to him,

“Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour.”

But Asahel would not turn aside from following of him. 22 And Abner said again to Asahel,

“Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?”

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still. 24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon. 25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. 26 Then Abner called to Joab, and said,

“Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?”

27 And Joab said,

“As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.”

Under the fifth rib: This phrase is used only in the book of 2nd Samuel.

Following his brother: This was talking about brothers that were descendants from Jacob’s loins killing one another in battle.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more. 29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim. 30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel. 31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died. 32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

So Joab blew a trumpet, and all the people stood still: The trumpeter would make different sounds that meant different things to the troops, like charge or retreat.

Only 20 died from Joab’s army, which included the initial twelve that had arisen to play (make sport), while Abner’s army 360 men (one for every day of a Jewish year. 180 times as many as Judah.

Asahel: One of the three sons of Zeruiah Joab, Abishai and Asahel. He was killed by Abner.

Hebron: One of the six cities of refuge.

Chapter Three

David’s Sons

1 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. 2 And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess; 3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; 4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital; 5 And

the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

Six sons by six different women, and there would be more wives to follow. Bathsheba is not one of David's wives yet.

His firstborn was Amnon, of Ahinoam the Jezreelitess: Amnon loved Absalom's sister and he defiled her and was killed by Absalom. See 2nd Samuel 13.

His second, Chileab, of Abigail the wife of Nabal: Nothing else is ever said of Chileab in the scriptures.

The third, Absalom the son of Maacah the daughter of Talmi king of Geshur: This was the son who rebelled against his father and died at the hands of Joab.

The fourth, Adonijah the son of Haggith: He would later proclaim himself king in 1st Kings 1:5. Joab and Abiathar both helped Adonijah to have him proclaimed as king instead of Solomon.

He would be killed at Solomon's order for asking Bathsheba for the Shunamite's woman Abishag's hand in marriage. Abishag was David's virgin who laid with him to keep him warm in his last days. See 1st Kings 1:3.

The fifth, Shephatiah the son of Abital: Nothing is said about Abital other than she was David's wife.

The sixth, Ithream, by Eglah David's wife: Nothing is said about Eglah other than she was David's wife.

Hebron: One of the six cities of refuge.

6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. 7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah: and Ishbosheth said to Abner,

“Wherefore hast thou gone in unto my father's concubine?”

8 Then was Abner very wroth for the words of Ishbosheth, and said,

“Am I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? 9 So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him; 10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.”

Abner made himself strong for the house of Saul: Abner was Saul's former general, and he had the support of much of Israel.

As the LORD hath sworn to David, even so I do to him: God swore to David that he set him up on the throne of Israel and now Abner was going to help him because of the false accusations made by Ishbosheth.

From Dan even to Beersheba: A statement that meant all of the land of Israel.

11 And he could not answer Abner a word again, because he feared him. 12 And Abner sent messengers to David on his behalf, saying,

“Whose is the land?”

saying also,

“Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.”

13 And he said,

“Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.”

14 And David sent messengers to Ishbosheth Saul's son, saying,

“Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.”

15 And Ishbosheth sent, and took her from her husband, even from Phaltiel the son of Laish. 16 And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him,

“Go, return.”

And he returned.”

Deliver me my wife Michal: Abner was told to bring Michal (David's wife to him). King Ishbosheth was also commanded to deliver her unto David, which he did.

Phaltiel the son of Laish: (Also called Phalti) He went along weeping behind her because she took care of the five sons of Adriel and Merab after she died in delivering her last son.

They would later be put to death by the Gibeonites because of Saul's sin in slaying many of the Gibeonites whom Israel had made a league with. See 1st Samuel 18:19, 25:44 and 2nd Samuel 21:8.

Merab was Michal's older sister who Saul promised to David (or anyone who would fight Goliath), then after David won, Saul married Merab to Adriel the Meholathite instead.

Then he told David if he wanted to marry his younger daughter, he only required a dowry of 100 Philistine foreskins (David gave him 200 instead). See 1st Samuel 18:17-19.

Merab died, and since her sons were all dead now, and Saul's sons were all dead, the only person left alive to bare sons to sit on Saul's throne was Michal who David had returned to him so that she could not have any offspring to continue the house of Saul.

Only Mephibosheth was left alive (there are two men named Mephibosheth in the Bible, Saul's brother, and Jonathan's son who was named after his uncle, or another notable Mephibosheth in their family's past.

17 And Abner had communication with the elders of Israel, saying,

“Ye sought for David in times past *to be* king over you: 18 Now then do *it*: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.”

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin. 20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast. 21 And Abner said unto David,

“I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth.”

And David sent Abner away; and he went in peace.

Abner also spake in the ears of Benjamin: The tribe of Benjamin.

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace. 23 When Joab and all the host that *was* with him were come, they told Joab, saying,

“Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.”

24 Then Joab came to the king, and said,

“What hast thou done? behold, Abner came unto thee; why *is it that* thou hast sent him away, and he is quite gone? 25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know

thy going out and thy coming in, and to know all that thou doest.”

Thou knowest Abner the son of Ner, that he came to deceive thee: It was really Joab who had the problem with Abner because Abner had killed his brother in self-defense.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not. 27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

Abner was returned to Hebron, Joab took him aside in the gate: Abner could have entered the city of Hebron and been safe as it was a city of refuge. See Joshua 21:13.

The blood of Asahel: See 2nd Samuel 2:23. Asahel pursued after Abner to kill him, and Abner gave him opportunities to live, but Asahel didn't listen to Abner who didn't want to kill Asahel.

28 And afterward when David heard *it*, he said,

“I and my kingdom *are* guiltless before the LORD for ever from the blood of Abner the son of Ner: 29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.”

Let there not fail: This was not a blessing from David, but a curse for Joab's for his killing of Abner.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle. 31 And David said to Joab, and to all the people that *were* with him,

“Rend your clothes, and gird you with sackcloth, and mourn before Abner.”

And king David *himself* followed the bier. 32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. 33 And the king lamented over Abner, and said,

And king David himself followed the bier: The funeral procession or the casket.

“Died Abner as a fool dieth? 34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou.”

And all the people wept again over him.

Died Abner as a fool dieth: There was nothing keeping Abner from getting inside the city of refuge for safety except his foolish pride, so he did die as a fool dies.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying,

“So do God to me, and more also, if I taste bread, or ought else, till the sun be down.”

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people. 37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner. 38 And the king said unto his servants,

All the people took notice of it, and it pleased them: They realized David had no quarrel with Abner after seeing him mourning and not eating.

“Know ye not that there is a prince and a great man fallen this day in Israel? 39 And I am this day weak, though anointed king; and these men the sons of Zeruah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.”

The sons of Zeruah be too hard for me: David said they were too harsh.

Chapter Four

Baanah and Rechab

1 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. 2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin: 3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

Saul's son: Ishbotheth.

Beerothite: The people of the town of Beeroth. See Deuteronomy 10:6 and Joshua 9:17.

Mephibosheth

4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came

to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

Mephibosheth: David made a covenant with Jonathan that he would not wipe out his seed when he became king over Israel and David honored that covenant by caring for Mephibosheth in his own house. See all of 2nd Samuel chapter nine.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon. 6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

The fifth rib: This saying is used four times in the bible and all four are in 2nd Samuel. Since Abner smote Asahel under the fifth rib, Joab smote Abner under his fifth rib.

Joab would later smite Amasa under his fifth rib with his brother Abashai helping him. Joab was jealous that Amasa was previously promoted by Absalom over Joab. See 2nd Samuel 17:25. See also 1st Kings 2:5-32.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. 8 And they brought the head of Ishbosheth unto David to Hebron, and said to the king,

“Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed.”

And beheaded him: This was so that they had visual proof for David that Ishbosheth was dead.

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them,

“As the LORD liveth, who hath redeemed my soul out of all adversity, 10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:”

2nd Samuel 1:1-15

“11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?”

Take you away from the earth: Have you put to death.

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ishbosheth, and buried *it* in the sepulchre of Abner in Hebron.

And cut off their hands and their feet, and hanged them up: This was a warning to all who would go against the wishes of the king of Israel. See Judges 1:6. David repeatedly tried to preserve Saul and his family alive.

Chapter Five

King over Israel

1st Chronicles 11:1-3

1 Then came all the tribes of Israel to David unto Hebron, and spake, saying,

“Behold, we *are* thy bone and thy flesh. 2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel. 3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.”

Hebron: One of the six cities of refuge.

Behold, we are thy bone and thy flesh: 1st Chronicles 11:1.

Thou was he that leddest out and broughtest in Israel: 1st Samuel 18:13.

Thou shalt feed my people Israel, and thou shalt be captain over Israel: See Psalm 78:70 and 1st Samuel 16:1.

4 David *was* thirty years old when he began to reign, *and* he reigned forty years. 5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

He reigned forty years: All throughout the bible the number forty is used in important individual's lives and in important times of Israel's existence. Every sincere bible student should do a study on the number forty in scripture.

David was thirty years old when he began to reign: David was not a priest, but priests were not allowed to minister until they reached the age of thirty.

He was a type of Christ, however, how began his ministry to Israel immediately after his thirtieth birthday.

David's reign in Jerusalem doesn't begin until this time. The author just injected a fact that would not happen completely

for another 40 years at this part of the commentary to help the reader understand the context of David's reign better.

Jerusalem

1st Chronicle 11:4-9

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying,

“Except thou take away the blind and the lame, thou shalt not come in hither:”

thinking, David cannot come in hither.

Jerusalem: The city of peace.

The Jebusites: These were not fellow Jews. David allowed them to stay in their land after purchasing the threshingfloor from Araunah (the Jebusite) which later became the temple mount.

Take away the blind and the lame: This could be a boast made by the Jebusites that their blind and the lame would be able to keep David's army from entering the fortified city.

In the book of Leviticus, the blind and the lame were not allowed to approach the tabernacle, or the temple, or the sanctuary would be profaned ceremonially.

No blind or lame animals could be brought to this mountain for sacrifice for the same reasons. See Leviticus 21:17-23.

7 Nevertheless David took the strong hold of Zion: the same *is* the city of David. 8 And David said on that day,

“Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.”

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

The blind and the lame: They were possibly the blind and lame Jebusites set in array against David's army hoping to hold them off for a while.

Wherefore they said, the blind and the lame shall not come into the house: It could also mean that the Jebusites didn't want David bringing any blind or lame with him into the Jebusite house of worship.

10 And David went on, and grew great, and the LORD God of hosts *was* with him.

1st Chronicles 14:1-7

11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. 12 And

David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

The LORD God of hosts: This is the first time that this title for God is used, and it relates to the fact that David didn't win any of the battles he fought, the LORD won them all, and he is the God of hosts (armies: human and angelic).

David's family grows in Jerusalem

13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. 14 And these *be* the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, 15 Ibhaz also, and Elishua, and Nepheg, and Japhia, 16 And Elishama, and Eliada, and Eliphalet.

David took him more concubines and wives out of Jerusalem: The most famous wife was Bathsheba.

Shammua: Also called Shimea. David and Bathsheba's son.

Shobab: Also, a son of David and Bathsheba.

Nathan: It is from Nathan's lineage listed in Luke that have the kingly line that was not under a curse like the lineage found in Matthew because of Jeconiah's sin.

He was named after the prophet that confronted David over his adultery with Bathsheba.

Solomon: The son that God choose to be king after David, whose mother was Bathsheba.

When reading 2nd Samuel 12:24 one would believe that Solomon was the first born, but most commentators say the three less prominent children were born before Solomon in the order seen here in verse fourteen and in the book of Chronicles.

The valley of Rephaim

1st Chronicles 14:8-17

17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold. 18 The Philistines also came and spread themselves in the valley of Rephaim. 19 And David enquired of the LORD, saying,

“Shall I go up to the Philistines? wilt thou deliver them into mine hand?”

And the LORD said unto David,

“Go up: for I will doubtless deliver the Philistines into thine hand.”

The valley of Rephaim: A valley to the southwest of Jerusalem.

20 And David came to Baalperazim, and David smote them there, and said,

“The LORD hath broken forth upon mine enemies before me, as the breach of waters.”

Therefore he called the name of that place Baalperazim. 21 And there they left their images, and David and his men burned them.

Baalperazim: This means the Lord's (Baal) perazim (breach of waters).

Their images: The Philistines pagan idols.

22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim. 23 And when David enquired of the LORD, he said,

“Thou shalt not go up; *but* fetch a compass behind them, and come upon them over against the mulberry trees. 24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.”

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

The sound of a going in the tops of the mulberry trees: The word “going” is the same Hebrew word used to describe the noise the ankle armor makes when a group of soldiers march in unison.

Chapter Six

The ark of God

1st Chronicles 13

1 Again, David gathered together all *the* chosen men of Israel, thirty thousand. 2 And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

Baale of Judah: Kirjath-Jearim where the ark stayed before being taken to Jerusalem.

The LORD of hosts that dwelleth between the Cherubims: The LORD dwelt between the two six-winged creatures that were placed on the mercy seat above the ark of the covenant, which was a replica of the mercy seat in heaven where real Cherubims covered the throne of God with their wings.

A new cart

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart. **4** And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

They set the ark upon a new cart: In Exodus and Leviticus the Levites were to carry the ark on foot with staves/poles. See Exodus 25:13-14.

5 And David and all the house of Israel played before the LORD on all manner of *instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.*

Uzzah's error

6 And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*. **7** And the anger of the LORD was kindled against Uzzah; and God smote him there for *his* error; and there he died by the ark of God. **8** And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day. **9** And David was afraid of the LORD that day, and said,

“How shall the ark of the LORD come to me?”

His error: While Uzza meant good, he was a sinner and God was holy. He was not allowed to touch the resting place of God.

Perezuzzah: Means a breach upon Uzzah.

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.

Obed's blessing

11 And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.

1st Chronicles 15-16

12 And it was told king David, saying,

“The LORD hath blessed the house of Obededom, and all that *pertaineth* unto him, because of the ark of God.”

So David went and brought up the ark of God from the house of Obededom into the city of David with gladness. **13** And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

Obededom the Gittite: Goliath was a Gittite. See 1st Chronicles 20:5.

Six paces: After six paces they rested from carrying the ark like the sabbath of six days of work followed by rest.

David's dancing

14 And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.

Israel's shouting

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

David was girded with a linen ephod: The priest's ephod were also made of fine twined linen. See Exodus 28 & 39.

Michal's despising

1st Chronicles 16

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

Michal helped David to escape from her father because she loved David, but now David had many wives and concubines, and he was king instead of her father and he had shut her up in Jerusalem to prevent her from having any children that could threaten his position as king of Israel.

She died childless. She was previously a nurse to her dead older sister's children before they were all hanged by the Gileadites. See verse 23 below.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. **18** And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. **19** And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

David offered burnt offerings and peace offerings before the LORD: David didn't do the offering he gave the offerings to the priests.

A flagon of wine: A animal skin canteen.

20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said,

“How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!”

21 And David said unto Michal,

“It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

How glorious was the king of Israel to day: Michal was attempting to shame her former husband, who had kept her locked up in his home because she could become a threat to his families rule because she was Saul's only surviving child.

“22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.”

Of them shall I be had in honour: David had many more sons and daughters when he came to Jerusalem after taking more wives and concubines who honoured him unlike Michal.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

Therefore Michal the daughter of Saul had no child: It sounds like God did not allow Michal to have a child with David because of how she publicly humiliated him.

Chapter Seven

An everlasting covenant

1st Chronicles 17

1 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; 2 That the king said unto Nathan the prophet,

“See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.”

3 And Nathan said to the king,

“Go, do all that *is* in thine heart; for the LORD *is* with thee.”

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

“5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? 6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?”

Shalt thou build me an house for me to dwell in: David was a man of war, and bloodshed. God would not allow David to build him a house (temple).

His son Solomon would build the temple because he would reign in a time of great peace in the land as a picture of the millennial kingdom.

“8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheeppcote, from following the sheep, to be ruler over my people, over Israel: 9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth. 10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,”

The sheeppcote: The sheep pen.

I will appoint a place for my people Israel, and will plant them: See Exodus 15:16 and 17, 1st Chronicles 17:9, Jeremiah 2:21, 32:41, Amos 9:15 and Matthew 15:13.

“11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away

from him, as I took *it* from Saul, whom I put away before thee.”

I will set up thy seed after thee: This is a prophecy about Solomon and his descendants sitting on the throne of David.

My mercy shall not depart away from him, as I took it from Saul: The sure mercies of David. See Isaiah 55:3 and Acts 13:34.

“16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Thy throne shall be established for ever: In order for David to have an eternal covenant with the LORD he will have to be resurrected.

David will sit on his throne again as king in Israel in the kingdom and he will never be replaced.

18 Then went king David in, and sat before the LORD, and he said,

“Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto? 19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord GOD? 20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. 21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*. 22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. 23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?”

Israel, whom God went to redeem for a people to himself, and to make him a name: See Exodus 19:5-6, Deuteronomy 26:19, 1st Samuel 12:22, and Zephaniah 3:20.

“24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God. 25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said. 26 And let thy name be magnified for ever,

saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee. 27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee. 28 And now, O Lord GOD, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant: 29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it*: and with thy blessing let the house of thy servant be blessed for ever.” See 2nd Samuel 22:51.

Chapter Eight

Methegammah

1st Chronicles 18

1 And after this it came to pass, that David smote the Philistines, and subdued them: and David took Methegammah out of the hand of the Philistines. 2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

Methegammah: The word has two parts to it (Metheg and Ammah), which mean Metheg, a bit, or a bridle, and Ammah a cubit of measurement, related to Imma, Hebrew for mother.

3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates. 4 And David took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

Houghed: Killed them so they could not be used against Israel.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

Succour: To aid or help. 2nd Samuel 28:3 & Hebrews 2:18.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went. 7 And David took the shields of gold that were on the

servants of Hadadezer, and brought them to Jerusalem. 8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass. 9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer, 10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass: 11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued; 12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. 13 And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*. 14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went. 15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

The valley of salt: Located in Edom. See 2nd Kings 14:7.

And the LORD preserved David whithersoever he went: David was the leader of Israel, which was God's special nation, and he and the nation have a covenant with God.

We in the body of Christ are not under any covenant because we are under grace. See Romans 6:14-15.

God hasn't transferred his promises from David to you today, nor has he replaced Israel with the body of Christ. We have all our promises today found in the Pauline Epistles (Romans through Philemon).

16 And Joab the son of Zeruah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder; 17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe; 18 And Benaiah the son of Jehoiada *was* over both the Cherethites and the Pelethites; and David's sons were chief rulers.

And Seraiah was the scribe: But was he the scribe that was the father of Ezra the scribe who wrote the book of Ezra? How many years separated these two events?

Ezra 7:1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah.

Be careful when you see the same name in different book of the bible to be sure whether it is the same person or not, as priests would often name their children the name of some honorable priest that had died centuries or generations before.

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David's army.

Chapter Nine

Mephibosheth

1 And David said,

“Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?”

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him,

“Art thou Ziba?”

And he said,

“Thy servant *is* *he*.”

3 And the king said,

“Is there not yet any of the house of Saul, that I may shew the kindness of God unto him?”

And Ziba said unto the king,

“Jonathan hath yet a son, *which is* lame on *his* feet.”

4 And the king said unto him,

“Where *is* *he*?”

And Ziba said unto the king,

“Behold, *he is* in the house of Machir, the son of Ammiel, in Lodebar.”

The house of Machir: Machir was named after Manasseh's son in Genesis 50:23.

The son of Ammiel: Ammiel is also the father of Bathsheba David's new wife.

5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar. 6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered,

“Behold thy servant!”

7 And David said unto him,

“Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.”

8 And he bowed himself, and said,

“What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?”

A dead dog: David once called himself a dead dog when talking to Mephibosheth's grandfather king Saul in 1st Samuel 24:14, and later Abishai called Shimei a dead dog when he was cursing king David for his battles with king Saul. See 2nd Samuel 16:7-8.

9 Then the king called to Ziba, Saul's servant, and said unto him,

“I have given unto thy master's son all that pertained to Saul and to all his house. 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table.”

Now Ziba had fifteen sons and twenty servants.

Notice that David let Ziba and his sons and servants till the land so that Mephibosheth had food to eat, but David would provide bread for him. Bread is sometimes often used to describe having a meal.

11 Then said Ziba unto the king,

“According to all that my lord the king hath commanded his servant, so shall thy servant do.”

“As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.”

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

And Mephibosheth had a young son, whose name was Micha: He would be a potential threat to David's claim on the throne, as would his father Mephibosheth.

In 1st Chronicles 8:34 and 9:40 the writer tells us that Jonathan had a son named Meribbaal who was the father of Micah (Micha). Meribbaal probably died as a young father in his early twenties possibly in one of Saul's later campaigns.

Micha: The heir to the throne of Saul.

Chapter Ten

Hanun the son of Nahash

1st Chronicles 19

1 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. 2 Then said David,

“I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me.”

And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. 3 And the princes of the children of Ammon said unto Hanun their lord,

“Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?”

Nahash: The king of the children of Ammon. See 1st Samuel 11:1-13. He came against the people of Jabesh-Gilead which caused the people to cry out for a king like all the other nations. Saul became king shortly after this.

Nahash probably showed David kindness when he allowed him and his band to stay in his country while Saul was trying to kill him. Hanun's brother Shobi later helped David after fleeing from his own son Absalom. See 2nd Samuel 17:27-30.

Shobi remained faithful to David in opposition to his brother Hanun as he would be king if something happened to his brother. David later took the crown from Hunan's head and put it on his own head. See 1st Chronicles 20:2.

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away. 5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said,

“Tarry at Jericho until your beards be grown, and *then* return.”

Shaved off the one half of their beards: This was done to humiliate them.

Tarry at Jericho until your beards be grown: Facial hair is natural for most men. It is not natural for women to have facial hair. Beards are a natural result of being born a man.

6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen, and

of king Maacah a thousand men, and of Ishtob twelve thousand men.

They stank before David: At this time David was forced to meet the children of Ammon in battle for their shameful treatment of his ambassadors.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men. **8** And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, *were* by themselves in the field. **9** When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians: **10** And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. **11** And he said,

“If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. **12** Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.”

Let us play the men for our people, and for the cities of our God: Let us act brave.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him. **14** And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem. **15** And when the Syrians saw that they were smitten before Israel, they gathered themselves together. **16** And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them. **17** And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him. **18** And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there. **19** And when all the kings *that were*

servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Hunan the son of Nahash could have left things as they were, but he humiliated the men David had sent to him and the LORD gave Israel a major victory against the Ammonites, and the Syrians all thanks to Hunan who lost his crown and his country.

Chapter Eleven

Bathsheba

1st Chronicles 20:1

1 And it came to pass, after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. **2** And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon. **3** And David sent and enquired after the woman. And *one* said,

“*Is* not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?”

After the year was expired: In the fall.

And besieged Rabbah: The royal city of the children of Ammon (known as the city of waters). See 2nd Samuel 12:26-27.

In an eveningtide: The tide comes in and the evening begins so at that time it is called eveningtide.

Bathsheba, the daughter of Eliam: Eliam was listed by David as one of his mighty men in 2nd Samuel 23:34.

Uriah the Hittite: He is number thirty-seven out of thirty-seven listed by David as his mighty men in 2nd Samuel 23:24.

4 And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house.

He lay with her: Another way of saying they had intercourse.

She was purified from her uncleanness: It was not that time of the month for Bathsheba. See Leviticus 15:25.

5 And the woman conceived, and sent and told David, and said,

“*I am* with child.”

6 And David sent to Joab, *saying*,

“Send me Uriah the Hittite.”

And Joab sent Uriah to David. 7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war prospered. 8 And David said to Uriah,

“Go down to thy house, and wash thy feet.”

And Uriah departed out of the king's house, and there followed him a mess *of meat* from the king. 9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. 10 And when they had told David, saying,

“Uriah went not down unto his house,”

David said unto Uriah,

“Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?”

11 And Uriah said unto David,

“The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.”

12 And David said to Uriah,

“Tarry here to day also, and to morrow I will let thee depart.”

So Uriah abode in Jerusalem that day, and the morrow. 13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. 14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah. 15 And he wrote in the letter, saying,

“Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.”

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*. 17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of

David; and Uriah the Hittite died also. 18 Then Joab sent and told David all the things concerning the war; 19 And charged the messenger, saying,

“When thou hast made an end of telling the matters of the war unto the king, 20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall? 21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.”

Who smote Abimelech: It was someone shooting from the wall. See Judges 9:50-54.

22 So the messenger went, and came and shewed David all that Joab had sent him for. 23 And the messenger said unto David,

“Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate. 24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.”

25 Then David said unto the messenger,

“Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.”

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. 27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

And she became his wife: This was not the only woman David married that was a recent widow, but this one was a widow at his making. He also married the widow of Nabal the Carmelite.

1 And the LORD sent Nathan unto David. And he came unto him, and said unto him,

“There were two men in one city; the one rich, and the other poor. **2** The rich *man* had exceeding many flocks and herds: **3** But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. **4** And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.”

5 And David's anger was greatly kindled against the man; and he said to Nathan,

“As the LORD liveth, the man that hath done this *thing* shall surely die: **6** And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.”

7 And Nathan said to David,

“Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; **8** And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. **9** Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. **10** Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.”

I gave thee thy master's house, and thy masters wives into thy bosom: Saul was David's master, and he did not take any of Saul's wives, nor did he take Saul's house. He built his own house in the city of David. He did marry Saul's daughter.

Nathan simply meant you became king in Saul's place.

Thou hast despised me: David despised the LORD when he despised the commandment of the LORD in doing evil in committing adultery and murder.

The consequences of David's sin

“**11** Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. **12** For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.”

I will raise up evil against thee out of thine own house: Absalom would lead Israel against Judah.

I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun: Absalom laid with David's ten concubines that he left in Jerusalem to keep his house on the same roof top he lusted after Bathsheba from. See 2nd Samuel 16:20-22.

13 And David said unto Nathan,

“I have sinned against the LORD.”

And Nathan said unto David,

“The LORD also hath put away thy sin; thou shalt not die. **14** Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.”

The LORD also hath put away thy sin: He forgave David.

Thou hast given great occasion to the enemies of the LORD to blaspheme: They would say, look at what David did, and he claims to follow the LORD.

15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. **16** David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. **17** And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. **18** And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said,

“Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?”

To raise him up from the earth: To stand up and take care of himself.

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants,

“Is the child dead?”

And they said,

“He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. 21 Then said his servants unto him,

“What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.”

22 And he said,

“While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live? 23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.”

I shall go to him: David believed he would see the child in the afterlife (in Abraham’s bosom/Paradise).

24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. 25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

Jedidiah: Beloved of the LORD, or the LORD loved.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said,

“I have fought against Rabbah, and have taken the city of waters.”

Rabbah: The royal city of the children of Ammon (known as the city of waters).

“28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.”

1st Chronicles 20:1-3

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it. 30 And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on

David's head. And he brought forth the spoil of the city in great abundance.

He took their king’s (Hunan) crown from off his head: David put it on his own head. See also 1st Chronicles 20:2.

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

And put them under saws: 1st Chronicles 20:3 says they cut them with saws.

1st Kings 5:3 and Jeremiah 27:8 use very similar phrases and they mean to cause their enemies to become servants/slaves. To be put under their yoke.

Thus did he unto all the cities of Ammon: Ammon was the son of Lot who was the result of Lot’s daughters getting him drunk and lying with him to produce children (incest).

From Ammon came the Ammonites, an enemy to Israel for hundreds and hundreds of years.

Chapter Thirteen

Amnon and Tamar

1 And it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her. 2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her. 3 But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil man.

Absalom: His name means Father of peace. His mother was Maacah. The daughter of Talmai, the king of Geshur. See 2nd Samuel 3:3.

Tamar: Her name means Palm trees.

Amnon: (faithful) The firstborn son of David by Ahinoam. 2nd Samuel 3:2.

Jonadab, the son of Shimeah David’s brother: Shimeah is mentioned once again in this book as the one who slew one of Goliath’s sons. See 2nd Samuel 21:21.

4 And he said unto him,

“Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me?”

And Amnon said unto him,

“I love Tamar, my brother Absalom's sister.”

5 And Jonadab said unto him,

“Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.”

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king,

“I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.”

7 Then David sent home to Tamar, saying,

“Go now to thy brother Amnon's house, and dress him meat.”

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes. **9** And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said,

“Have out all men from me.”

And they went out every man from him. **10** And Amnon said unto Tamar,

“Bring the meat into the chamber, that I may eat of thine hand.”

And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother. **11** And when she had brought *them* unto him to eat, he took hold of her, and said unto her,

“Come lie with me, my sister.”

12 And she answered him,

“Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. **13** And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.”

Folly: Don't do this foolish thing. See Genesis 34:7.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. **15** Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was*

greater than the love wherewith he had loved her. And Amnon said unto her,

“Arise, be gone.”

He forced her, and lay with her: He raped her.

Arise, be gone: He sent her away.

He should have confessed his sin to God and to David, and asked David to allow them to be married that day, because he had defiled her so that she could not be offered to another man, or he would be committing adultery.

16 And she said unto him,

“*There is no cause: this evil in sending me away is greater than the other that thou didst unto me.*”

There is no cause: There is no reason to send me away.

This evil in sending me away is greater than the other that thou didst unto me: Now he would not take her unto him as his wife.

But he would not hearken unto her. **17** Then he called his servant that ministered unto him, and said,

“Put now this *woman* out from me, and bolt the door after her.”

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her. **19** And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

Tamar put ashes on her head, and rent her garment: This was people in Israel did when they were lamenting the loss of someone or something. See verse 32 below.

Absalom's revenge

20 And Absalom her brother said unto her,

“Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; regard not this thing.”

He is thy brother; regard not this thing: He was her half-brother and the first in line to be king.

So Tamar remained desolate in her brother Absalom's house. **21** But when king David heard of all these things, he was very wroth. **22** And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

And Absalom spake unto his brother Amnon neither good nor bad: He didn't say a word unto him for a long time.

23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons. **24** And Absalom came to the king, and said,

“Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.”

25 And the king said to Absalom,

“Nay, my son, let us not all now go, lest we be chargeable unto thee.”

And he pressed him: howbeit he would not go, but blessed him.

Lest we be chargeable unto thee: Indebted to Absalom. See 2nd Corinthians 11:9.

26 Then said Absalom,

If not, I pray thee, let my brother Amnon go with us.”

And the king said unto him,

“Why should he go with thee?”

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

Why should he go with thee: David knew of Amnon's sin with Absalom's sister, and he wasn't about to let Amnon the first born be alone with Absalom for fear of what actually happened.

28 Now Absalom had commanded his servants, saying,

“Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.”

29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

The third born son Absalom, killed the firstborn son Amnon, which made all the four other sons very afraid, for their life's.

A false report

30 And it came to pass, while they were in the way, that tidings came to David, saying,

“Absalom hath slain all the king's sons, and there is not one of them left.”

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. **32** And Jonadab, the son of Shimeah David's brother, answered and said,

“Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. **33** Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.”

Tare his garments: A sign of lamenting something terrible.

Jonadab, the son of Shimeah David's brother: He was the friend of Amnon who helped him trick the king concerning Tamar and here he is trying to get on the king's good side by telling him the news.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him. **35** And Jonadab said unto the king,

“Behold, the king's sons come: as thy servant said, so it is.”

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore. **37** But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day. **38** So Absalom fled, and went to Geshur, and was there three years. **39** And *the soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

So Absalom fled, and went to Geshur: One son of king David went to seek asylum with a son of the king of Geshur, whom David had a league with since he married the king of Geshur's daughter.

Chapter Fourteen

Absalom's revenge

1 Now Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom. **2** And Joab

sent to Tekoah, and fetched thence a wise woman, and said unto her,

“I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:”

Tekoah: A city built by Rehoboam to defend Jerusalem. See 1st Chronicles 11:5-6.

“3 And come to the king, and speak on this manner unto him.”

So Joab put the words in her mouth. 4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said,

“Help, O king.”

5 And the king said unto her,

“What aileth thee?”

And she answered,

“I *am* indeed a widow woman, and mine husband is dead. 6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him. 7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.”

8 And the king said unto the woman,

“Go to thine house, and I will give charge concerning thee.”

They shall quench my coal which is left: They shall distinguish the life of my only remaining son.

9 And the woman of Tekoah said unto the king,

“My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.”

10 And the king said,

“Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.”

11 Then said she,

“I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son.”

And he said,

“As the LORD liveth, there shall not one hair of thy son fall to the earth.”

The revengers of blood: Those appointed by the law to avenge the death of a family member. See Numbers 35:19.

12 Then the woman said,

“Let thine handmaid, I pray thee, speak *one* word unto my lord the king.”

And he said, Say on. 13 And the woman said,

“Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. 14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him. 15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. 16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God. 17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee.”

18 Then the king answered and said unto the woman,

“Hide not from me, I pray thee, the thing that I shall ask thee.”

And the woman said,

“Let my lord the king now speak.”

19 And the king said,

“*Is not* the hand of Joab with thee in all this?”

And the woman answered and said,

“As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought

that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid: 20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.”

21 And the king said unto Joab,

“Behold now, I have done this thing: go therefore, bring the young man Absalom again.”

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said,

“To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.”

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem. 24 And the king said,

“Let him turn to his own house, and let him not see my face.”

So Absalom returned to his own house, and saw not the king's face. 25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. 26 And when he polled his head, (for it was at every year's end that he polled *it*: because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

He polled his hair: He cut his hair once a year.

27 And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance. 28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face. 29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. 30 Therefore he said unto his servants,

“See, Joab's field is near mine, and he hath barley there; go and set it on fire.”

And Absalom's servants set the field on fire. 31 Then Joab arose, and came to Absalom unto *his* house, and said unto him,

“Wherefore have thy servants set my field on fire?”

32 And Absalom answered Joab,

“Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face; and if there be *any* iniquity in me, let him kill me.”

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

Chapter Fifteen

Absalom reigneth in Hebron

1 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. 2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said,

“Of what city *art* thou?”

And he said,

“Thy servant *is* of one of the tribes of Israel.”

3 And Absalom said unto him,

“See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover,

“Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!”

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him. 6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel. 7 And it came to pass after forty years, that Absalom said unto the king,

“I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron. 8 For

thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.”

It came to pass after forty years: After David had reigned for forty years.

Vowed a vow: See Genesis 28:20.

In Hebron: One of the six cities of refuge.

9 And the king said unto him,

“Go in peace.”

So he arose, and went to Hebron. **10 But Absalom sent spies throughout all the tribes of Israel, saying,**

“As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.”

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing. 12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom. 13 And there came a messenger to David, saying,

“The hearts of the men of Israel are after Absalom.”

14 And David said unto all his servants that were with him at Jerusalem,

“Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.”

Absalom reigneth in Hebron: Now he would reign in Jerusalem for a short while.

And bring evil upon us: God had previously told David he would bring evil upon him from his own household. See 2nd Samuel 12:11.

15 And the king's servants said unto the king,

“Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint. **16 And the king went forth, and all his household after him. And the king left ten women, which were concubines, to keep the house. 17 And the king went forth, and all the people after him, and tarried in a place that was far off.**

The king left ten women, which were concubines, to keep the house: These would later be taken by Absalom on top of David's house where he would defile them in the sight of all of Jerusalem fulfilling Nathan's prophecy.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king. 19 Then said the king to Ittai the Gittite,

“Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile. **20 Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.**”

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David's army.

Ittai the Gittite: David's friend. See 2nd Samuel 18:1-12.

21 And Ittai answered the king, and said,

“As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.”

22 And David said to Ittai,

“Go and pass over.”

And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him. **23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.**

For thou art a stranger, and also an exile: Ittai was a stranger (a Gentile). See 2nd Samuel 18:1-12.

The way of the wilderness: It lies between Jerusalem and the Jordan river.

24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. 25 And the king said unto Zadok,

“Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his

habitation: 26 But if he thus say, I have no delight in thee; behold, *here am I*, let him do to me as seemeth good unto him.”

Zadok: The priest. See 2nd Samuel 8:17.

27 The king said also unto Zadok the priest,

“Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. 28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.”

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

Art thou not a seer: Prophets were formerly called seers. See 1st Samuel 9:9.

To certify me: To tell me it is safe to return.

The ascent of mount Olivet

30 And David went up by the ascent of *mount Olivet*, and wept as he went up, and had his head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up. 31 And *one* told David, saying,

“Ahithophel *is* among the conspirators with Absalom.”

And David said,

“O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.”

32 And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

The top of the mount: The mount of Olivet.

33 Unto whom David said,

“If thou passest on with me, then thou shalt be a burden unto me: 34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel. 35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and

Abiathar the priests. 36 Behold, *they have* there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.”

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

Hushai David's friend: Hushai was an Archite from the city of Archi near Jericho, a city in the land allotted to Joseph and his two sons. See Joshua 16:1-2.

Chapter Sixteen

Mephibosheth's betrayal

1 And when David was a little past the top *of the hill*, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. 2 And the king said unto Ziba, What meanest thou by these? And Ziba said,

“The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as *be* faint in the wilderness may drink.”

3 And the king said,

“And where *is* thy master's son?”

And Ziba said unto the king,

“Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.”

Where is thine master's son: Where is Saul's son Mephibosheth? Ziba was Saul's servant, and he became Mephibosheth's servant because of David's love for Jonathan.

Mephibosheth thought wrongly that he would become king, but Jonathan's own servant was there supporting David with supplies and information.

To day shall the house of Israel restore to me the kingdom of my father: Mephibosheth could have been killed on two occasions to prevent him from ever having a chance to restore the house of Saul to the throne, but David spared him for his oath's sake to Jonathan.

4 Then said the king to Ziba,

“Behold, thine *are* all that *pertained* unto Mephibosheth.

And Ziba said,

“I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.”

Thou art a bloody man

5 And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei, the son of Gera: he came forth, and cursed still as he came. **6** And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left. **7** And thus said Shimei when he cursed,

“Come out, come out, thou bloody man, and thou man of Belial: 8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a bloody man.”

Bahurim: See 2nd Samuel 3:16 and 16:5 to see what else happened in Bahurim.

Shimei, the son of Gera: Gera was a son of Benjamin. See Genesis 46:21& 3:15.

9 Then said Abishai the son of Zeruiah unto the king,

“Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head.”

10 And the king said,

“What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants,

“Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him. **12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.”**

Shimei: He was an ancestor of Mordecai and Esther. Had David allowed Abishai to kill Shimei then all of the Jews could have been killed in Esther’s day.

Esther 2:5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

Ye sons of Zeruiah: Joab, Asahel and Abishai. See 2nd Samuel 2:18.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust. **14** And the king, and all the people that *were* with him, came weary, and refreshed themselves there. **15** And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. **16** And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom,

“God save the king, God save the king.”

17 And Absalom said to Hushai,

“Is this thy kindness to thy friend? why wentest thou not with thy friend?”

18 And Hushai said unto Absalom,

“Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. **19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.”**

Hushai the Archite, David’s friend: See 2nd Samuel 15:32.

The counsel of Ahithophel

20 Then said Absalom to Ahithophel,

“Give counsel among you what we shall do.”

21 And Ahithophel said unto Absalom,

“Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.”

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel. **23** And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

Absalom had intercourse with all ten of David's concubines that he left in Jerusalem defiling them, just as he had spied out Bathsheba the wife of Uriah the Hittite on that very same roof top and committed adultery with her.

Ahithophel: David's counsellor. 2nd Samuel 15:12.

The oracle of God: See 1st Kings 16:5-31. At the Ark of the covenant containing the ten commandments.

Chapter Seventeen

The counsel of Ahithophel

1 Moreover Ahithophel said unto Absalom,

“Let me now choose out twelve thousand men, and I will arise and pursue after David this night: **2** And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only: **3** And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.”

4 And the saying pleased Absalom well, and all the elders of Israel. **5** Then said Absalom,

“Call now Hushai the Archite also, and let us hear likewise what he saith.”

6 And when Hushai was come to Absalom, Absalom spake unto him, saying,

“Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.”

The counsel of Hushai

7 And Hushai said unto Absalom,

“The counsel that Ahithophel hath given *is* not good at this time.”

8 For, said Hushai,

“thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. **9** Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom. **10** And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant

men. **11** Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that *is* by the sea for multitude; and that thou go to battle in thine own person. **12** So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one. **13** Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.”

From Dan even to Beersheba: A statement that meant all of the land of Israel.

14 And Absalom and all the men of Israel said,

“The counsel of Hushai the Archite *is* better than the counsel of Ahithophel.”

For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

The LORD might bring evil upon Absalom: The counsel of Hushai gave David time to regroup. Notice how the LORD could have chosen other ways to defeat Absalom but he chose the words of just one man.

David's loyal companions

15 Then said Hushai unto Zadok and to Abiathar the priests,

“Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. **16** Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.”

17 Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. **18** Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. **19** And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

Enrogel: The place where Adonijah killed Amnon. See 1st Kings 1:9.

20 And when Absalom's servants came to the woman to the house, they said,

“Where *is* Ahimaaz and Jonathan?”

And the woman said unto them,

“They be gone over the brook of water.”

And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David,

“Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.”

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan. **23** And when Ahithophel saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

Put his household in order: He made sure his family was taken care of before he killed himself.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him. **25** And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

Then David came to Mahanaim: The place where Jacob saw the angels of God ascending and descending. See Genesis 32:1-2.

It is where Abner took Ishboeth to when David was made king of Judah and Abner made Ishboeth king over Israel there.

26 So Israel and Absalom pitched in the land of Gilead. **27** And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim, **28** Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*, **29** And honey, and butter, and sheep, and cheese of

kine, for David, and for the people that *were* with him, to eat: for they said,

“The people *is* hungry, and weary, and thirsty, in the wilderness.”

Shobi the son of Nahash of Rabbah: The brother of Hanun who became king after Nahash died who humiliated David's servants. See 2nd Samuel 10:1.

Chapter Eighteen

I will surely go forth with you myself also

1 And David numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them. **2** And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people,

“I will surely go forth with you myself also.”

3 But the people answered,

“Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.”

4 And the king said unto them,

“What seemeth you best I will do.”

And the king stood by the gate side, and all the people came out by hundreds and by thousands.

Thou succour us out of the city: Aid them in getting out of the city undetected.

5 And the king commanded Joab and Abishai and Ittai, saying,

“*Deal* gently for my sake with the young man, *even* with Absalom.”

And all the people heard when the king gave all the captains charge concerning Absalom. **6** So the people went out into the field against Israel: and the battle was in the wood of Ephraim; **7** Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. **8** For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured. **9** And

Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

Deal gently for my sake with the young man: Don't kill Absalom.

The wood devoured more people that day than the sword devoured: Many lost their rides due to the low hanging branches and then they lost their lives either from injuries sustained by the trees, or by those from David's army who were well fed and rested.

10 And a certain man saw *it*, and told Joab, and said,

“Behold, I saw Absalom hanged in an oak.”

11 And Joab said unto the man that told him,

“And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.”

12 And the man said unto Joab,

“Though I should receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom. 13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldst have set thyself against *me*.”

I should have wrought falsehood against mine own life: I would have had to have lied to save my life.

14 Then said Joab,

“I may not tarry thus with thee.”

And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak. 15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. 16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. 17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. 18 Now Absalom in his

lifetime had taken and reared up for himself a pillar, which *is* in the king's dale: for he said,

“I have no son to keep my name in remembrance:”

and he called the pillar after his own name: and it is called unto this day, Absalom's place.

The king's dale: There is another king's dale mentioned in the bible. See Genesis 14:17.

Absalom's place: It is in the Kidron valley in Jerusalem at the base of the mount of Olives.

19 Then said Ahimaaz the son of Zadok,

“Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.”

20 And Joab said unto him,

“Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.”

21 Then said Joab to Cushi,

“Go tell the king what thou hast seen.”

And Cushi bowed himself unto Joab, and ran. 22 Then said Ahimaaz the son of Zadok yet again to Joab,

“But howsoever, let me, I pray thee, also run after Cushi.”

And Joab said,

“Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?”

23 But howsoever, *said he*,

“let me run.”

And he said unto him,

“Run.”

Then Ahimaaz ran by the way of the plain, and overran Cushi. 24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. 25 And the watchman cried, and told the king. And the king said,

“If he *be* alone, *there is* tidings in his mouth.

And he came apace, and drew near. 26 And the watchman saw another man running: and the watchman called unto the porter, and said,

“Behold *another* man running alone.”

And the king said,

“He also bringeth tidings.”

27 And the watchman said,

“Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok.”

And the king said,

“He *is* a good man, and cometh with good tidings.”

28 And Ahimaaz called, and said unto the king,

“All is well.”

And he fell down to the earth upon his face before the king, and said,

“Blessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.”

Tidings: News.

29 And the king said,

“Is the young man Absalom safe?”

And Ahimaaz answered,

“When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.”

30 And the king said *unto him*,

“Turn aside, *and* stand here.”

And he turned aside, and stood still. 31 And, behold, Cushy came; and Cushy said,

“Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.”

32 And the king said unto Cushy,

“Is the young man Absalom safe?”

Is the young man Absalom safe: Is he alive?

And Cushy answered,

“The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.”

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said,

“O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!”

Chapter Nineteen

The king is back

1 And it was told Joab,

“Behold, the king weepeth and mourneth for Absalom.”

2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son. 3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. 4 But the king covered his face, and the king cried with a loud voice,

“O my son Absalom, O Absalom, my son, my son!”

5 And Joab came into the house to the king, and said,

“Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; 6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. 7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.”

8 Then the king arose, and sat in the gate. And they told unto all the people, saying,

“Behold, the king doth sit in the gate.”

And all the people came before the king: for Israel had fled every man to his tent.

The king doth sit in the gate: The gate of the city is where the elders would meet to discuss important matters and to pass judgment. See Genesis 19:1 and Esther 2:19.

9 And all the people were at strife throughout all the tribes of Israel, saying,

“The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. **10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?”**

11 And king David sent to Zadok and to Abiathar the priests, saying,

“Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house. **12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?”**

To bring the king back to his house: To his house and back to his position as the rightful king.

“13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.”

14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king,

“Return thou, and all thy servants.”

Amasa: He was promoted over Joab as captain of the host. See 2nd Samuel 17:25

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

Gilgal: The place where Israel was circumcised when they entered the land. It is where Samuel killed king Agag, and it became one of the three cities that Samuel went to each year to judge. See 1st Samuel 7:16.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. 17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. 18 And there went over a ferry boat to

carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; 19 And said unto the king,

“Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. **20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.”**

21 But Abishai the son of Zeruiah answered and said,

“Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?”

1st Samuel 24:6.

22 And David said,

“What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?”

23 Therefore the king said unto Shimei,

“Thou shalt not die.”

And the king sware unto him.

Shimei: See 2nd Chronicles 16:5-8.

24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace. 25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him,

“Wherefore wentest not thou with me, Mephibosheth?”

26 And he answered,

“My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame. **27 And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of God: do therefore *what is* good in thine eyes. 28 For all *of* my father's house were but dead men before my lord the king: yet**

didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?"

My servant deceived me: Mephibosheth's servant was Ziba, the former servant of his grandfather king Saul.

29 And the king said unto him,

"Why speakest thou any more of thy matters?"

"I have said, Thou and Ziba divide the land."

30 And Mephibosheth said unto the king,

"Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house."

Ziba and Mephibosheth each had a different version of what really happened when Absalom rebelled against David.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. 32 Now Barzillai was a very aged man, *even* fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai,

"Come thou over with me, and I will feed thee with me in Jerusalem."

34 And Barzillai said unto the king,

"How long have I to live, that I should go up with the king unto Jerusalem? 35 I *am* this day fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? 36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? 37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee."

38 And the king answered,

"Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee."

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

Barzillai the Gileadite: See 2nd Samuel 17:27.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel. 41 And, behold, all the men of Israel came to the king, and said unto the king,

"Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?"

42 And all the men of Judah answered the men of Israel,

"Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?"

43 And the men of Israel answered the men of Judah, and said,

"We have ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king?"

And the words of the men of Judah were fiercer than the words of the men of Israel.

We have ten parts in the king: Israel made up ten of the tribes of Israel. Judah and Benjamin were the two parts in the south.

Chapter Twenty

A man of Belial

1 And there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said,

"We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel."

A man of Belial: A person who did not follow the God of Abraham, Isaac, and Jacob.

We have no part in David: The ten tribes just said we have ten parts in Jacob, and now Benjamin was breaking away from David and Judah, and encouraging all of the ten other tribes to break away.

2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

David's ten concubines

3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

Put them in ward: They were to be taken care of by David, but no longer serving in the role of concubines because Absalom had defiled them. See Genesis 40:1-4.

But went not in unto them: He did not have intimate relations with them.

4 Then said the king to Amasa,

“Assemble me the men of Judah within three days, and be thou here present.”

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him. **6** And David said to Abishai,

“Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.”

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. **8** When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. **9** And Joab said to Amasa,

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David's army.

The great stone which is in Gibeon: See 1st Samuel 6:14.

“*Art* thou in health, my brother?”

And Joab took Amasa by the beard with the right hand to kiss him.

Art thou in health, my brother: How are you doing?

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. **11** And one of Joab's men stood by him, and said,

“He that favoureth Joab, and he that *is* for David, *let him go* after Joab.”

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. **13** When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. **14** And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.

Abel, and to Bethmaachah: Also known as Abelbethmaachah which was in the Galilee region in the land allotted to Naphtali.

15 And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down. **16** Then cried a wise woman out of the city,

“Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.”

They cast up a bank: They filled up the trench with dirt to build a ramp to enter the city.

17 And when he was come near unto her, the woman said,

“*Art* thou Joab?”

And he answered,

“*I am he.*”

Then she said unto him,

“Hear the words of thine handmaid.”

And he answered,

“I do hear.”

18 Then she spake, saying,

“They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.”

They shall surely ask counsel at Abel: See 1st Samuel 6:18.

“19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?”

20 And Joab answered and said,

“Far be it, far be it from me, that I should swallow up or destroy.”

Wilt thou swallow up the inheritance of the LORD: To destroy all the heirs and their inheritance guaranteed to their tribes.

“21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city.”

And the woman said unto Joab,

“Behold, his head shall be thrown to thee over the wall.”

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king. 23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David’s army.

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder: 25 And Sheva was scribe: and Zadok and Abiathar were the priests: 26 And Ira also the Jairite was a chief ruler about David.

Chapter Twenty-One

For Saul, and for his bloody house

1 Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered,

“It is for Saul, and for *his* bloody house, because he slew the Gibeonites.”

It is for Saul: Saul broke the covenant that Israel made with the Gibeonites who had tricked them, and God punished them for not dealing with it already.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) See Joshua 9:3-26.

Because he slew the Gibeonites: They were the original inhabitants of Gibeah that tricked Joshua and the princes of Israel into making a league with them pretending to be from a faraway place.

Simeon and Levi both deceived the previous occupants in this area because Shechem (the king’s son) defiled their sister, so they made a league with them to become one people by circumcision and when they were sore after three days, they were slain by them. See Genesis 34.

Their deceiving of the previous owners of the land, was repaid to them by their future descendants when they tricked Israel to save their own lives.

God allowed this covenant of trickery to stand because Israel had tricked them in the past. Saul, however, ignored the covenant, and slew the Gibeonites in his zeal as a new king. See 2nd Samuel 21:1-9.

Saul was an Israelite from the tribe of Benjamin, but he was also from the only town which was made up of two peoples (Israelites and Amorites).

Saul was also from Gibeah. The division was still prevalent hundreds of years later. Saul thought they were occupying land that was rightfully theirs and he wanted them dead. See 1st Samuel 10:26.

3 Wherefore David said unto the Gibeonites,

“What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?”

Wherewith shall I make the atonement: How can Israel make it right to the Gibeonites?

The inheritance of the LORD: It is speaking about what God had promised to them. See 2nd Samuel 20:19 also.

4 And the Gibeonites said unto him,

“We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel.”

And he said,

“What ye shall say, *that* will I do for you.”

5 And they answered the king,

“The man that consumed us, and that devised against us *that* we should be destroyed from remaining in any of the coasts of Israel, **6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose.**”

And the king said,

“I will give *them*,”

We will hang them up unto the LORD in Gibeah: Saul slaughtered some in Gibeah who were not Israelites. He did not regard the covenant made by Israel to protect them in the days of Joshua.

7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that *was* between them, between David and Jonathan the son of Saul.

Because to the LORD's oath that was between them: See 1st Samuel 20:13-17.

The death of Saul's other sons and grandsons

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley harvest.

Armoni and Mephibosheth: This Mephibosheth is not Jonathan's son Mephibosheth, who was crippled, he is his name's sake (who he was named after) his uncle.

The five sons of Michal: After Saul gave Michal to David, Adriel and Merab (David's promised wife), had five sons together then Merab died giving birth to the fifth one.

Whom she brought up for Adriel: Michal became mother to her sister's sons and brought them up (raised them).

David had Michal returned to him so she could not bear another heir to Saul's throne and divide the kingdom again.

Adriel sons from Merab all could lay claim to their father's throne and any future sons as well. Since Saul killed some Gibeonites, the Gibeonites claimed their right to avenge the death of their people at the hands of Saul's family.

That is why the Gibeonites got to hang Saul's descendants for what he had done to them. The Gibeonites were the ones who originally tricked Israel into making a covenant of protection with. Saul broke that covenant that Joshua made.

The bones of Saul and Jonathan

10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. 11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. 12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. 14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock: Saul's concubine. See 2nd Samuel 3:7. The sackcloth was to tell everyone that she was in mourning for her loss.

God was intreated for the land: See also 2nd Samuel 24:25.

The Philistines

15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. 16 And Ishbibenob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new sword, thought to have slain David.

Ishbibenob, which was of the sons of the giant: This was one of Goliath's sons. The other three are mentioned in the remaining verses of this chapter along with one of Goliath's brothers.

17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying,

“Thou shalt go no more out with us to battle, that thou quench not the light of Israel.”

Abishai the son of Zeruiah: He was the one volunteer to go down with David unto Saul and he wanted to smite Saul to the ground with his own spear, but David would not allow it. See 1st Samuel 26:6-9.

Quench not the light of Israel: David was that light of Israel that would go out with his death.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. 19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

The sons of the giant: There were four sons born to Goliath.

Six fingers and six toes

20 And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant. 21 And when he defied Israel, Jonathan the son of Shimea the brother of David slew him. 22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Jonathan the son of Shimea: Not to be confused with his brother Jonadab who was the “friend” of Amnon who helped him devise a plan to lay with Tamar his sister.

Jonathan believed like David did and was able to kill the son of the giant. See 2nd Samuel 13:3.

Chapter Twenty-Two

The song of David

In the previous chapter it was determined that king David would no longer go out to war because he was too valuable to the country alive to be taking chances on the battlefield at his late age.

Now we have a song from David, who had won so many victories in his days that he compiled them all together into one song.

Individual battles were fought through the years, and songs were also written about them, and they are found throughout the book of Psalms.

1 And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 And he said,

“The LORD is my rock, and my fortress, and my deliverer; 3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. 4 I will

call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies. 5 When the waves of death compassed me, the floods of ungodly men made me afraid; 6 The sorrows of hell compassed me about; the snares of death prevented me; 7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears. 8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth. 9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. 10 He bowed the heavens also, and came down; and darkness was under his feet. 11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. 12 And he made darkness pavilions round about him, dark waters, and thick clouds of the skies. 13 Through the brightness before him were coals of fire kindled. 14 The LORD thundered from heaven, and the most High uttered his voice. 15 And he sent out arrows, and scattered them; lightning, and discomfited them. 16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils. 17 He sent from above, he took me; he drew me out of many waters; 18 He delivered me from my strong enemy, and from them that hated me: for they were too strong for me. 19 They prevented me in the day of my calamity: but the LORD was my stay. 20 He brought me forth also into a large place: he delivered me, because he delighted in me. 21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me. 22 For I have kept the ways of the LORD, and have not wickedly departed from my God. 23 For all his judgments were before me: and as for his statutes, I did not depart from them. 24 I was also upright before him, and have kept myself from mine iniquity. 25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eye sight. 26 With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. 27 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself unsavoury. 28 And the afflicted people thou wilt save: but thine eyes are

upon the haughty, *that* thou mayest bring *them* down. 29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkness. 30 For by thee I have run through a troop: by my God have I leaped over a wall. 31 *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that trust in him. 32 For who *is* God, save the LORD? and who *is* a rock, save our God? 33 God *is* my strength *and* power: and he maketh my way perfect. 34 He maketh my feet like hinds' *feet*: and setteth me upon my high places. 35 He teacheth my hands to war; so that a bow of steel is broken by mine arms. 36 Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great. 37 Thou hast enlarged my steps under me; so that my feet did not slip. 38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them. 39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet. 40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me. 41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. 42 They looked, but *there was* none to save; *even* unto the LORD, but he answered them not. 43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad. 44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: a people *which* I knew not shall serve me. 45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. 46 Strangers shall fade away, and they shall be afraid out of their close places. 47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation. 48 *It is* God that avengeth me, and that bringeth down the people under me, 49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. 50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. 51 *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.”

Chapter Twenty-three

The last words of David

1 Now these *be* the last words of David. 11 David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The man who was raised up on high: David was exalted from a shepherd boy to king of Israel. See Psalm 78:70-72.

The anointed of the God of Jacob: David was anointed as Israel's king. See 1st Samuel 2:10, 16:13 and Psalm 89:20.

The sweet psalmist of Israel: David wrote over half of the Psalms in the bible.

“2 The Spirit of the LORD spake by me, and his word *was* in my tongue. 3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just, ruling in the fear of God. 4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain. 5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow. 6 But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands: 7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.”

The Rock of Israel spake to me: See Deuteronomy 32:4.

The sons of Belial: A child of the devil. Someone who did not believe in the God of Israel but served other gods.

The mighty men of David

1st Chronicles 11:10-47

8 These *be* the names of the mighty men whom David had:

The names below will sometimes be different from the list in 1st Chronicles 11:11, as well as the things that are said about them, because a different author is telling the story from a different angle, much like the four gospels do.

Both books are true, they just give us more details from different sources. 1st and 2nd Chronicles were written by Ezra long after they had happened and obviously, he spoke Chaldean as we see Chaldean names and spellings being used.

The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he*

lift up his spear against eight hundred, whom he slew at one time.

In 1st Chronicles the author (Ezra) says Jashobeam, the Hachmonite lifted up his spear against three hundred slain by him at one time.

Both the names and numbers are different, but people in the bible are often known by different names or different spellings. See 1st Chronicles 1:1 for example. Seth is spelled Sheth, and Enoch is spelled Enosh.

You could have killed eight hundred people in a war that lasted a month, where one person writes about all those that died (800), but another person reports only the initial battle, or the main battle where three hundred died in a single day.

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: 10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

Eleazar the son of Dodo: See 1st Chronicles 11:12.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. 12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

Shammah the son of Agee: See 1st Chronicle 11:13 & 27.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. 14 And David was then in an hold, and the garrison of the Philistines was then in Bethlehem. 15 And David longed, and said,

“Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!”

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. 17 And he said,

“Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives?”

therefore he would not drink it. These things did these three mighty men. 18 And Abishai, the brother of Joab, the son of Zeruah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

Three mighty men: Abishai 1st Chronicles 11:20.

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: 21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men. 23 He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

Benaiah: See 1st Chronicles 11:21.

24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, 25 Shammah the Harodite, Elikah the Harodite, 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27 Abiezer the Anethothite, Mebunnai the Hushathite, 28 Zalmon the Ahohite, Maharai the Netophathite, 29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin, 30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash, 31 Abialbon the Arbathite, Azmaveth the Barhumite, 32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite, 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, 35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite, 37 Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruah,

Zeruiah: She is David's sister. Joab is David's nephew. See also 1st Chronicles 11:39.

38 Ira an Ithrite, Gareb an Ithrite, 39 Uriah the Hittite: thirty and seven in all.

Chapter Twenty-four

The threshingfloor of Araunah

1st Chronicles 21:1-6 & 27:23-24

1 And again the anger of the LORD was kindled against Israel, and he moved David against them to say,

“Go, number Israel and Judah.”

2 For the king said to Joab the captain of the host, which was with him,

“Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people.”

The anger of the LORD was kindled against Israel: Notice that the LORD was not angry at David here, but Israel.

Another time Satan provokes David to number the people. See 1st Chronicles 21:1.

From Dan even to Beersheba: A statement that meant all of the land of Israel.

3 And Joab said unto the king,

“Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?”

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. 5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer: 6 Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon, 7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beersheba. 8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. 9 And Joab gave up the sum of the number of the people unto the king: and there

were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

1st Chronicles 21:17-27

10 And David's heart smote him after that he had numbered the people. And David said unto the LORD,

“I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.”

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

“12 Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I may *do it* unto thee.”

13 So Gad came to David, and told him, and said unto him,

“Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad,

“I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.”

Gad, David's seer: Prophets were previously called seers. Samuel was called a seer. See 1st Samuel 9:9.

I am in a great strait: This literally means, I have a very hard choice to make.

People have blamed David for numbering the people, which he should not have done of his own accord, but it was God who caused David to number the people according to verse one of this chapter because he was angered with the children of Israel for their sins.

15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

From Dan even to Beersheba: A statement that meant all of the land of Israel.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD

repented him of the evil, and said to the angel that destroyed the people,

“It is enough: stay now thine hand.”

And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

The angel of the LORD: This was a pre-incarnate appearance of Jesus. The word angel means a messenger. Jesus was not an angel. He created the angels. He was, however, a messenger.

The word angel is the Greek word, Angelos. In Hebrew it is Malak, if that word was used you wouldn't understand it, so it was translated as angel which means messenger, as most angelic appearances of angels was when they appeared as a messenger for God.

Notice also that there was an angel that was the one who destroyed 70,000 people and there was the angel of the LORD who was by the threshing floor of Araunah. These were two different messengers/angels.

The threshingplace of Araunah the Jebusite: The site spoken of here is the very spot where the future temple would stand in modern day Jerusalem. The very same place where Abraham offered up Isaac.

17 And David spake unto the LORD when he saw the angel that smote the people, and said,

“Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.”

He saw the angel that smote the people: Notice it differentiates between two angels. There would be no need to describe which angel it was if there was only one angel.

The threshingfloor of Araunah the Jebusite

1st Chronicles 21:18-22:1

18 And Gad came that day to David, and said unto him,

“Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite.”

19 And David, according to the saying of Gad, went up as the LORD commanded. 20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the ground. 21 And Araunah said,

“Wherefore is my lord the king come to his servant?”

And David said,

“To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.”

22 And Araunah said unto David,

“Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.”

23 All these things did Araunah, as a king, give unto the king. And Araunah said unto the king,

“The LORD thy God accept thee.”

All these things did Araunah, as a king: Araunah was the leader of the people known as the Jebusites, but because the Jebusites allowed to live in Jerusalem they were not allowed to have a king in the land as you cannot have two kings in one country.

24 And the king said unto Araunah,

“Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing.”

So David bought the threshingfloor and the oxen for fifty shekels of silver. 25 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

The LORD was entreated for the land: Even though they suffered greatly with 70,000 dying at the hand of the destroying angel, their account was not settled.

They had to also offer a sacrifice for their sins because they had transgressed God's word, and they cannot be punished for their sin without a change of heart taking place by the people for violating God's word. An offering would have to be offered.

The story ends here on mount Moriah at the very spot where Abraham offered up Isaac for a sacrifice typifying the death that Christ would die.

The End

1st Kings

Chapter One

King Adonijah or Solomon

1 Now king David was old *and* stricken in years; and they covered him with clothes, but he gat no heat. **2** Wherefore his servants said unto him,

“Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.”

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

Stricken in years: See Joshua 13:1. Zacharias and Elisabeth were “well” stricken in years. Luke 1:7-18.

Abishag a Shunammite: A Shunammite is a person from the city Shunem. Another female Shunammite is found in 2nd Kings 4:12-36.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

David did not know Abishag in an intimate way (sexually).

5 Then Adonijah the son of Haggith exalted himself, saying,

“I will be king:”

and he prepared him chariots and horsemen, and fifty men to run before him. **6** And his father had not displeased him at any time in saying,

“Why hast thou done so?”

and he also *was* a very goodly man; and his mother bare him after Absalom.

Adonijah the son of Haggith: Haggith is one of David’s wives.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him*.

Joab the son of Zeruiah: See 1st Samuel 26:6.

Abiathar the priest: See 1st Samuel 22:20-22.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

Zadok the priest: See 2nd Samuel 8:17.

Nathan the prophet: See 2nd Samuel 7:2.

Benaiah the son of Jehoiada: Jehoiada was a priest who married the sister of king Ahaziah of Judah.

The mighty men which belonged to David: See 2nd Samuel 10:7.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by Enrogel, and called all his brethren the king’s sons, and all the men of Judah the king’s servants:

Slew sheep and oxen: See 1st Samuel 15:15.

By the stone of Zoheleth, which is by Enrogel: Just outside the city of Jerusalem. See Joshua 18:16 and 2nd Samuel 17:17.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. **11** Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying,

“Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?”

Bathsheba the mother of Solomon: This is Bathsheba the wife of David.

“**12** Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. **13** Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?”

1st Chronicles 28:3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. 4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: 5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

“**14** Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.”

15 And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

Abishag the Shunammite: Abishag laid next to king David to give his body warmth.

16 And Bathsheba bowed, and did obeisance unto the king. And the king said,

“What wouldest thou?”

17 And she said unto him,

“My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not: 19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. 20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.”

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

Abiathar the priest: See 1st Samuel 22:20-22.

I and my son Solomon shall be counted offenders: They would be thought of as threats to the reign of Adonijah.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in. 23 And they told the king, saying,

“Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. 24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah. 26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. 27 Is this thing done by my lord the king, and thou hast not shewed *it*

unto thy servant, who should sit on the throne of my lord the king after him?”

All the king's sons: All but Solomon because he was the one that God said would be king after David who would build him an house of worship (the temple). See 1st Chronicles 28:5.

28 Then king David answered and said,

“Call me Bathsheba.”

And she came into the king's presence, and stood before the king. 29 And the king sware, and said,

“As the LORD liveth, that hath redeemed my soul out of all distress, 30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.”

As the LORD liveth: God is the God of the living, not of the dead. See Judges 8:19 and Matthew 22:32.

31 Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said,

“Let my lord king David live for ever.”

Live for ever: See Genesis 3:22. This was a common saying concerning a king. See also Nehemiah 2:3 and Daniel 2:4.

32 And king David said,

“Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada.”

And they came before the king. 33 The king also said unto them,

“Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: 34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.”

And bring him down to Gihon: Not the river of Gihon in Genesis 2:13 but a valley near the city of David just outside the walls of Jerusalem. See 2nd Chronicles 32:30 and 33:14.

Anoint him there king over Israel: Pour anointing oil over him sanctifying him for service. He would then be called the LORD's anointed as was Saul and David before him.

“35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.”

36 And Benaiah the son of Jehoiada answered the king, and said,

“Amen: the LORD God of my lord the king say so too. 37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord King David.”

Ruler over Israel and over Judah: Each tribe would have a leader over it that served the king, but the tribe of Judah would have the king only as its sole leader.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David's army.

Mule: Jesus would later ride into Jerusalem at this very location on a mule. See Matthew 21:1-11.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, “God save king Solomon.”

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

God save king: See 1st Samuel 10:24 where the people of Israel shouted “God save the king” concerning Saul. It was a request by the people for the king to live forever in the future kingdom of Israel.

The earth rent with the sound of them: The ground around them vibrated to the point of breaking up the ground.

41 And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said,

“Wherefore is this noise of the city being in an uproar?”

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him,

“Come in; for thou art a valiant man, and bringest good tidings.”

43 And Jonathan answered and said to Adonijah,

“Verily our lord king David hath made Solomon king. 44 And the king hath sent with him Zadok

the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule: 45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. 46 And also Solomon sitteth on the throne of the kingdom. 47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. 48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.”

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David's army.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

They fled for their lives because their actions would be seen as treasonous.

50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. 51 And it was told Solomon, saying,

“Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.”

52 And Solomon said,

“If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.”

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him,

“Go to thine house.”

Caught hold on the horns of the altar: Joab did the same thing begging for his life. See also 1st Kings 2:28.

The death of king David

1st Chronicles 23:1 & 28:20-21

1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying,

“2 I go the way of all the earth: be thou strong therefore, and shew thyself a man;”

I go the way of all the earth: He was about to die. See Joshua 23:14 and Hebrews 9:27.

Shew thyself a man: Act like a man should act.

“3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: 4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.”

Notice the conditional covenant with Solomon and his descendants that required his descendants to walk in the LORD’S word.

They did not and were taken into captivity and Israel has not had a king since those days. See 2nd Chronicles 6:16.

“5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet. 6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.”

2nd Samuel 3:30

Let not his hoar head go down to the grave in peace: Kill him before he dies of old age with gray hair.

“7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.”

The sons of Barzillai the Gileadite: See 2nd Samuel 19.

“8 And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which

cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword. 9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.”

Shimei the son of Gera: See 2nd Samuel 16:5.

His hoar head bring thou down to the grave with blood: Kill him before he dies and old man with gray hair.

David died

1st Chronicles 29:23-30

10 So David slept with his fathers, and was buried in the city of David. 11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Slept with his fathers: He died, and was with his ancestors in the heart of the earth. See 1st Kings 11:33.

Hebron: One of the six cities of refuge.

Adonijah’s evil plan

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly. 13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said,

“Comest thou peaceably?”

And he said,

“Peaceably.”

“14 He said moreover,

“I have somewhat to say unto thee.”

And she said,

“Say on.”

15 And he said,

“Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother’s: for it was his from the LORD. 16 And now I ask one petition of thee, deny me not.”

And she said unto him,

“Say on.”

17 And he said,

“Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.”

18 And Bathsheba said,

“Well; I will speak for thee unto the king.”

19 Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. 20 Then she said,

“I desire one small petition of thee; *I pray thee*, say me not nay.”

And the king said unto her,

“Ask on, my mother: for I will not say thee nay.”

21 And she said,

“Let Abishag the Shunammite be given to Adonijah thy brother to wife.”

22 And king Solomon answered and said unto his mother,

“And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.”

23 Then king Solomon sware by the LORD, saying,

“God do so to me, and more also, if Adonijah have not spoken this word against his own life. 24 Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.”

Adonijah went to Bathsheba to ask this as she would have been jealous possibly because she ministered unto her husband the king when she would not.

She acted on Adonijah's request without even thinking about the consequences of it.

If he had married her then all of Israel would be more sympathetic with Adonijah for marrying the one who ministered unto their beloved king David.

This was a threat to Solomon's rule, which he saw even when his mother did not.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. 26 And unto Abiathar the priest said the king,

“Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.”

He fell upon him: He killed him. See Joshua 11:7.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh. See 1st Samuel 3:11-14.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar. 29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying,

“Go, fall upon him.”

30 And Benaiah came to the tabernacle of the LORD, and said unto him,

“Thus saith the king, Come forth.”

And he said,

“Nay; but I will die here.”

And Benaiah brought the king word again, saying,

“Thus said Joab, and thus he answered me.”

31 And the king said unto him,

“Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. 32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, *to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. 33 Their blood shall therefore return upon the head

of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.”

The LORD shall return his blood upon his own head: See Joshua 2:19.

Because Joab was in service to David at the time of his crime some of the blame would be on David, but once Joab died at the hands of Solomon that would remove David’s family from any blame.

To wit: More specifically, or to be precise.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. **35** And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

In his room: In his office or position.

36 And the king sent and called for Shimei, and said unto him,

“Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. **37** For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.”

38 And Shimei said unto the king,

“The saying *is* good: as my lord the king hath said, so will thy servant do.”

And Shimei dwelt in Jerusalem many days. **39** And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying,

“Behold, thy servants *be* in Gath.”

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. **41** And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. **42** And the king sent and called for Shimei, and said unto him,

“Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is*

good. **43** Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?”

44 The king said moreover to Shimei,

“Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head; **45** And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.”

2nd Chronicles 1:1

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

The throne of David shall be established before the LORD for ever: The threat of Shimei to Solomon and his descendants would be gone.

Chapter Three

Pharaoh’s daughter

1 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

Solomon made affinity with Pharaoh: He liked him and made a league with him.

And took Pharaoh’s daughter: See 1st Kings 7:8.

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days. **3** And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

2nd Chronicles 3:2-13

4 And the king went to Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt offerings did Solomon offer upon that altar.

Solomon loved the LORD, walking in the statutes of David his father: Solomon would soon turn from the statutes and marry many foreign wives which would turn his heart away from the LORD.

High places: See Leviticus 26:30, Numbers 21:3, 1st Samuel

23:3 and 1st Kings 12:31.

Solomon's request

5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. 6 And Solomon said,

“Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day. 7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a little child: I know not *how* to go out or come in.”

I am but a little child: Compared to his father David who had reigned for 40 years.

To go out or come in: To go out to war. See Deuteronomy 24:5.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him,

Solomon loved the LORD in his younger days, but his wives began to turn his heart away from the LORD later on as he grew older.

“Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.”

The LORD'S promise to Solomon

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

Solomon did not walk in the LORD's ways and his kingdom would be divided after his forty-year reign. See 1st Kings 11:42.

15 And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Burnt offerings: See Leviticus 1:1-6.

Peace offerings: See Leviticus 3:1-9.

The wisdom of Solomon

16 Then came there two women, *that were* harlots, unto the king, and stood before him. 17 And the one woman said,

“O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. 18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house. 19 And this woman's child died in the night; because she overlaid it. 20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear. 22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son.

Thus they spake before the king. 23 Then said the king,

“The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.”

24 And the king said,

“Bring me a sword.”

And they brought a sword before the king. 25 And the king said,

“Divide the living child in two, and give half to the one, and half to the other.”

26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said,

“O my lord, give her the living child, and in no wise slay it.”

But the other said,

“Let it be neither mine nor thine, *but divide it.*”

27 Then the king answered and said,

“Give her the living child, and in no wise slay it: *she is the mother thereof.*”

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was in him, to do judgment.*

The first woman had four successful nights sleeping with her son, while the second woman suffocated her son the very first night it was born.

While it may have been harder for a harlot to have typical mothering instincts for a child that did not come from a loving marriage one mother showed carefulness that came from loving the life inside her.

The other woman carelessly slept to close and smothered her son and when it grew cold in the night because he was dead, she awoke and realized what she had done and probably thought that now she would be known as an harlot that could not even take care of her son one night.

She probably laid there wondering what she should do. As she looked at her roommate and her son sleeping, she devised a plan to switch the boys.

The more a person gets away from God the lower they sink in their decision-making abilities.

One cannot help but wonder if these two women represent Israel and Judah and their disregard for God and his covenant.

Obviously the two did not remain in the same house together after these events transpired like Israel being divided into two nations.

Nothing is mentioned of whether the two mother's future, did they both follow the paths that the now divided Israel and would take? We do not know.

We do know that Solomon was ultimately the cause of the kingdom being divided because he loved (lusted) many women. See chapter eleven.

Chapter Four

Solomon's princes

1 So king Solomon was king over all Israel. 2 And these *were* the princes which he had; Azariah the son of Zadok the priest, 3 Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder. 4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and

Abiathar *were* the priests: 5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend: 6 And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute.

Solomon's twelve officers

7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. 8 And these *are* their names: The son of Hur, in mount Ephraim: 9 The son of Dekar, in Makaz, and in Shaalvim, and Bethshemesh, and Elonbethhanan:

Bethshemesh: The name means the house of the Sun.

10 The son of Heshed, in Aruboth; to him *pertained* Sochoh, and all the land of Hopher: 11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: 12 Baana the son of Ahilud; to him *pertained* Taanach and Megiddo, and all Bethshean, which *is* by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, *even* unto *the place that is* beyond Jokneam: 13 The son of Geber, in Ramothgilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars: 14 Ahinadab the son of Iddo *had* Mahanaim: 15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife: 16 Baanah the son of Hushai *was* in Asher and in Aloth: 17 Jehoshaphat the son of Paruah, in Issachar: 18 Shimei the son of Elah, in Benjamin: 19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the land.

As the sand which is by the sea

20 Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry. 21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. 22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, 23 Ten fat oxen, and twenty oxen out of

the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. **24** For he had dominion over all *the region* on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. **25** And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.

And Judah and Israel dwelt safely, ... all the days of Solomon:

Solomon's reign was a type of the reign of Christ. There was no war in his days just as there will be none in the kingdom.

Every man under his vine and under his fig tree: This will also happen in the kingdom. See Micah 4:4.

From Dan even to Beersheba: Dan was a northernmost city while Beersheba was a southernmost city in Israel.

26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. **27** And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. **28** Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge. **29** And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore. **30** And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. **31** For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

Ethan the Ezrahite: He is the author of Psalm 89.

The sons of Mahol: See 1st Chronicles 2:6.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

Solomon is the author of the book of Proverbs, and he authored many psalms in the bible as well.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. **34** And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

The Song of Songs, Ecclesiastes, Proverbs, and part of the Psalms are from Solomon.

Chapter Five

Neither adversary nor evil occurrent

2nd Chronicles 2

1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

For he had heard that they had anointed him king in the room of his father: In his former place. See 1st Kings 1:30-39.

For Hiram was ever a lover of David: See 2nd Samuel 5:11.

2 And Solomon sent to Hiram, saying,

“3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. **4** But now the LORD my God hath given me rest on every side, *so that there is neither adversary nor evil occurrent.*”

1st Chronicles 22:7-10.

There would come two adversaries in chapter eleven because the LORD would stir them up because of Solomon's future sins. See 1st Kings 11:17 Hadad and Rezon.

The LORD put them under the soles of his feet: The wars were won, and his enemies now served him. See 2nd Samuel 22:39, Psalm 110:1, and Malachi 4:3.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying,

“Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.”

2nd Samuel 7:13

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is not among us any that can skill to hew timber like unto the Sidonians.* See 2nd Chronicles 2:8.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said,

“Blessed *be* the LORD this day, which hath given

unto David a wise son over this great people.”

8 And Hiram sent to Solomon, saying,

“I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir. 9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.”

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire. 11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. 12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. 13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

A levy: He raised a rotating army. See also 1st Kings 4:6.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; 16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

Great stones

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house. 18 And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

Chapter Six

The house of the LORD

2nd Chronicles 3:1-14

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year

of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

In the four hundred and eightieth year after the children of Israel were come out of the land of Egypt: See also 2nd Samuel 3:1-2.

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

The length thereof was threescore cubits: 60 cubits. Onescore equals twenty cubits, twoscore equals forty, and threescore equals sixty. One cubit was approximately eighteen inches.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house. 4 And for the house he made windows of narrow lights. 5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

The oracle: See 1st Kings 16:5-31. At the Ark of the covenant containing the ten commandments.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

The nethermost chamber: The lowest chamber.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

This was something that let the people know that this was a holy place set apart from the daily work of the people. It would only be assembled in its final resting place not built.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third. 9 So he built the house, and finished it; and covered the house with beams and boards of cedar. 10 And *then* he built chambers against all the house, five cubits high: and they rested on the house *with* timber of cedar.

The LORD speaks to Solomon

11 And the word of the LORD came to Solomon, saying,

“12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: 13 And I will dwell among the children of Israel, and will not forsake my people Israel.”

See Genesis 26:5 and 2nd Samuel 22:23.

If: The first part of the LORD’s If/Then covenant that he makes with Solomon.

Walk in my statutes, and execute my judgments and keep all my commandments: These three were a requirement for every king of Israel or Judah.

Then: The second part of the LORD’s If/Then covenant that he makes with Solomon.

I will perform my word which I spake unto David thy father: The word he spake unto David is basically laid out in the next two statements.

I will dwell among the children of Israel: The descendants of Jacob who later has his name change to Israel.

And will not forsake my people Israel: The LORD calls Israel alone his people.

14 So Solomon built the house, and finished it. 15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. 16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

The oracle of God: See 1st Kings 16:5-31. The Ark of the covenant containing the ten commandments.

17 And the house, that is, the temple before it, was forty cubits long. 18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. 19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

Knops: See Exodus 25:31, 34, 36, 37:17, 20, 22 and 1st Kings 7:24. Used in the Menorah candlesticks.

Open flowers: These will be seen on the doors of the

tabernacle as well in verses 29, 32, and 35 below.

The oracle: See 1st Kings 16:5-31. The Ark of the covenant containing the ten commandments.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. 21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. 22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

Things that were made of wood where overlaid with pure gold, which symbolized the humanity and deity in one. A picture of Christ, the Son of man, who was also the Son of God.

Two cherubims

23 And within the oracle he made two cherubims of olive tree, each ten cubits high.

Cherubims: The plural of Cherub. The suffix “im” or “ims” at the end of a Hebrew word makes it plural.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. 25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

Cherub: A winged creature that covered the mercy seat. Remember that the mercy seat and the cherubs upon it were only mere images of what was in the true tabernacle in heaven.

26 The height of the one cherub was ten cubits, and so was it of the other cherub. 27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. 28 And he overlaid the cherubims with gold.

The walls

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

Cherubims: Two cherubs facing one another with their wings extended.

Palm trees: See Exodus 15:27, v:32 and 35 below, and in chapter 7:36. See also 2nd Chronicles 3:5.

Open flowers: See verse 18 above.

The floors

30 And the floor of the house he overlaid with gold, within and without. **31** And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. **32** The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. **33** So also made he for the door of the temple posts of olive tree, a fourth part of the wall. **34** And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. **35** And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. **36** And he built the inner court with three rows of hewed stone, and a row of cedar beams.

Doors of olive tree: They were also overlaid in gold as a symbol of the hypostatic union of God and man in the person of Jesus, fully man, and fully God.

37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif: **38** And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

In the fourth year: Of Solomon's reign.

The month Zif: The second month of the Jewish year.

In the eleventh year: Of Solomon's reign.

The month Bul: The eighth month of the Jewish year.

Seven years in building it: The rebuilt temple in Jesus' day would take forty-six years to rebuild. See John 2:20.

Chapter Seven

Solomon's house

2nd Chronicles 4

1 But Solomon was building his own house thirteen years, and he finished all his house.

Solomon was building his own house thirteen years: It took Solomon six more years to build his own house than the one built for the LORD.

2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. **3** And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row. **4** And there were windows in three rows, and light was against light in three ranks. **5** And all the doors and posts were square, with the windows: and light was against light in three ranks. **6** And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them. **7** Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other. **8** And his house where he dwelt had another court within the porch, which was of the like work.

An house for Pharaoh's daughter

Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. **9** All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. **10** And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. **11** And above were costly stones, after the measures of hewed stones, and cedars. **12** And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house. **13** And king Solomon sent and fetched Hiram out of Tyre. **14** He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

Hiram: A widow's son of the tribe of Naphthali.

Two pillars of brass

2nd Chronicles 3:15-17

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did

compass either of them about. 16 And he made two chapters *of* molten brass, to set upon the tops of the pillars: the height of the one chapter *was* five cubits, and the height of the other chapter *was* five cubits: 17 And nets of checker work, and wreaths of chain work, for the chapters which *were* upon the top of the pillars; seven for the one chapter, and seven for the other chapter. 18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that *were* upon the top, with pomegranates: and so did he for the other chapter. 19 And the chapters that *were* upon the top of the pillars *were* of lily work in the porch, four cubits. 20 And the chapters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter. 21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. 22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

Jachin: Jachin was a pillar/leader of a course of priests in Israel. See 1st Chronicles 24:17.

Boaz: Boaz is a pillar in Israel a kinsmen redeemer. See the book of Ruth.

2nd Chronicles 4:2-5

23 And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about. 24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast. 25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. 26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths. 27 And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it. 28 And the work of the bases *was* on this *manner*: they

had borders, and the borders *were* between the ledges: 29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work. 30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition. 31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. 32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit. 33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten. 34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself. 35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. 37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

2nd Chronicles 4:6-17

38 Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver. 39 And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. 40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: 41 The two pillars, and the *two* bowls of the chapters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which *were* upon the top of the pillars; 42 And four hundred pomegranates for the two networks, *even* two

rows of pomegranates for one network, to cover the two bowls of the chapters that *were* upon the pillars; 43 And the ten bases, and ten lavers on the bases; 44 And one sea, and twelve oxen under the sea; 45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of bright brass. 46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

In the plain of Jordan

2nd Chronicles 4:18-22

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out. 48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*, 49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, 50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, *both* for the doors of the inner house, the most holy *place*, and for the doors of the house, *to wit*, of the temple.

To wit: More specifically, or to be precise.

2nd Chronicles 5:1

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

Chapter Eight

The ark of the covenant

2nd Chronicles 5:2-7:10

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

The ark of the covenant: The vessel that was made to house/contain the covenant God that was made with Moses and Israel.

It did not yet contain Moses' rod that budded, and the manna from the wilderness journeys.

The city of David, which is Zion: The city of David was just outside the city walls of Jerusalem to the south side.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

The feast in the month Ethanim: There are three feasts in the seventh month. Trumpets, the Day of Atonement (Yom Kippur), and Tabernacles (Sukkot).

3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up. 5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. 6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

The oracle of the house: The most holy place in the temple where the ten commandments were kept in the ark.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

Cherubims: Multiple winged creatures. A Cherub is a singular winged creature. Lucifer was called the anointed cherub that covereth. See Ezekiel 28:14.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

The staves: Rods used for transporting the Ark.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a *covenant* with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, 11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

At Horeb: Mount Sinai. See Exodus 3:1.

The two tables of stone: Upon which the ten commandments were written.

The cloud filled the house of the LORD: This was the cloud that followed Israel in the wilderness by day. It was a physical manifestation of God's presence, guidance, and protection.

12 Then spake Solomon,

“The LORD said that he would dwell in the thick darkness. 13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.”

The thick darkness: See Exodus 20:21.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) 15 And he said,

“Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying, 16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel. 17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel. 18 And the LORD said unto David my father,”

“Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. 19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. 20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel. 21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt. 22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: 23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: 24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. 25 Therefore

now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.”

2nd Samuel 7:12

“26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. 27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?”

Will God indeed dwell on the earth: See Isaiah 7:14 Immanuel means God with us. See also Matthew 1:23.

The heaven and the heaven of heavens: This title is found five times: See Deuteronomy 10:14, 1st Kings 8:27 and Nehemiah 9:6.

“28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: 29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive. 31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: 32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness. 33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: 34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. 35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest

them: 36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. 37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be*; 38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: 39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) 40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers. 41 Moreover concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake; 42 For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name. 44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name: 45 Then hear thou in heaven their prayer and their supplication, and maintain their cause. 46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; 47 *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away

captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name: 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, 50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: 51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: 52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. 53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.”

Thine inheritance: Israel is God's inheritance. See Isaiah 19:25.

The furnace of Iron: Slavery in Egypt.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. 55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

“56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: 58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: 60 That all the people of the earth may know that the LORD *is* God, and that *there is* none else. 61 Let your

heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.”

62 And the king, and all Israel with him, offered sacrifice before the LORD. 63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

On this day the house of the LORD was officially open for service to the LORD God of Israel by His people Israel.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

Hallow: To make holy, or to set apart for the LORD’s service.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days. 66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

The entering in of Hamath: A city north of Damascus in northern Syria not far from Haran where Abram dwelt before entering into Canaan land.

The river of Egypt: The Nile river.

Chapter Nine

The LORD appeared to Solomon the second time

2nd Chronicles 7:11-22

1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, 2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon. 3 And the LORD said unto him,

The LORD appeared to Solomon the second time: The first

time was in Gibeon.

“I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. 4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments: 5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.”

Cut off Israel

“6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them: 7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:”

Then will I cut off Israel: Here, to be cut off means that Israel will be cast out of his (the LORD’S) sight into another land.

There no place Israel could go that the LORD could not see them, but he will choose not to look upon them if they choose to serve other gods until they repent and turn back to him.

There are other definitions to the term “cut off” in the bible and the context determines the definition. A Jew could have sinned a sin unto death and for that sin they are cut off from the land of the living.

They could also be cut off from the camp of Israel. For example, a leper was unclean and was cut off from his people. He had to stay outside the camp of Israel.

This house: The house of the LORD (the temple).

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house? 9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

They forsook the LORD their God: This would happen in Solomons later days as he married many foreign women who caused him to follow their gods.

For this sin the LORD divided the kingdom and took 10 tribes from his kingdom, and they became the kingdom of Israel. This did not happen in Solomon's day, but it happened in his son's day, because of David's sake.

2nd Chronicles 8

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, **11** Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee. **12** And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. **13** And he said,

“What cities *are* these which thou hast given me, my brother?”

And he called them the land of Cabul unto this day.

They pleased him not: He wasn't very happy with Solomon's gift.

The land of Cabul: The land of limitations, or fetters. Fetters were like handcuffs that limited what you could do. There wasn't much that Hiram could do with these cities.

14 And Hiram sent to the king sixscore talents of gold. **15** And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

Sixscore talents of gold: 120 talents of gold.

The levy: The tax.

The house of the LORD: The temple.

Millo: This is the section of Jerusalem that Solomon builds for his Egyptian love.

The wall of Jerusalem: The wall that surrounds the temple and the city of Jerusalem.

Hazor: A city Solomon rebuilt to defend the nation.

Megiddo: This is the battle place for the end times when Jesus Christ returns to defeat his enemies.

Gezer: A city of refuge. See 1st Chronicles 6:67.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

Taken Gezer, and burnt it with fire: What a gift to give your daughter.

17 And Solomon built Gezer, and Bethhoron the nether, **18** And Baalath, and Tadmor in the wilderness, in the land, **19** And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. **20** And all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, **21** Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.

Gezer: A city belonging to Ephraim in Joshua 33.

Bethhoron the nether: Lower Bethhoron.

A tribute of bondservice: All the non-Jews living in the land worked for Solomon.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. **23** These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work. **24** But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo. **25** And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

Three times in a year: These were the three times each year when Jewish men were required to come to the feasts in Jerusalem. The feast of unleavened bread, weeks, and tabernacles. See 2nd Chronicles 8:13.

26 And king Solomon made a navy of ships in Eziongeber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom. **27** And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. **28** And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

Eziongeber: This is near modern-day Eilat (Eloth) in the city of Aqaba Jordan.

Eloth: Modern-day Eilat. At the southern tip of Israel at the Red sea.

Ophir: It was a place settled by Ophir, the son of Joktan. See 1st Chronicles 1:23.

Chapter Ten

The queen of Sheba

2nd Chronicles 9:1-12

1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

Notice the topic of her inquisition. The queen wanted to know about the LORD, and she came prepared with many questions about the LORD God of Israel.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. **3** And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not. **4** And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, **5** And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

The half was not told me

6 And she said to the king,

“It was a true report that I heard in mine own land of thy acts and of thy wisdom. **7** Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. **8** Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. **9** Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.”

To do judgment and justice: The words judgment and justice appear ten times in scripture.

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and

precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. **11** And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great of almug trees, and precious stones. **12** And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries plenty for singers: there came no such almug trees, nor were seen unto this day. **13** And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

666

2nd Chronicles 9:13-24

14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, **15** Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

Six hundred threescore and six: 666.

16 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of gold went to one target. **17** And *he made* three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

666 Again

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. **19** The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the seat, and two lions stood beside the stays. **20** And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

Six steps: Six is the number of man. See Revelation 13:18.

Twelve lions: Six lions on the left side of the steps, and six on the right side.

21 And all king Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; none *were* of silver: it was nothing accounted of in the days of Solomon. **22** For the king had at sea a navy of

Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth for riches and for wisdom. 24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

2nd Chronicles 1:14-17 & 9:25-28

26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

God told David and Solomon that they were not to multiply horses or wives. Additional wives were taken to make leagues with other nations. See Deuteronomy 17:14-20.

27 And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance. 28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

Solomon built an army like no other and he never used it. He was to be a man of peace, unlike his father.

Chapter Eleven

Seven hundred wives

1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 2 Of the nations concerning which the LORD said unto the children of Israel,

“Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods:”

But Solomon loved many strange women: Gentile pagan idol worshipping women. See Exodus 34:16

Turn away you heart: See verse four.

Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

When Solomon was old, that his wives turned away his heart after other gods: Just as God said they would do to him in verse two.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

Solomon did evil in the sight of the LORD: This was by going after the gods of his wives to appease them.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

And likewise did he for all his strange wives: This introduced idol worship back into Israel at the highest levels.

This would make it easy for the next generation to go deeper into sin in this area.

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

Which had appeared unto him twice: The God appeared to him twice and spoke with him and that was not enough to strengthen him to take a stand against his strange wives.

This would cause the nation to be divided and weakened dramatically in spiritual way that would also weaken them militarily.

11 Wherefore the LORD said unto Solomon,

“Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.”

Thy servant: This would be Jeroboam who we will read about later.

For David thy father's sake: Solomon didn't lose his kingdom in his own day, because of his father's devotion.

Now Solomon's son would lose most of it for no fault of his own, but because of his father.

13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

One tribe to thy son for David my servant's sake: The tribe of Judah obviously.

And for Jerusalem's sake which I have chosen: God has chosen Jerusalem to be the footstool of his throne. See 1st Chronicles 28:2.

An adversary

14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. 15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom; 16 For six months did Joab remain there with all Israel, until he had cut off every male in Edom: 17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. 18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. 19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen. 20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh. 21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. 22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

Another adversary

23 And God stirred him up another adversary,

Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: 24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

Rezon the son of Eliadah: This is the second adversary (Satan in Hebrew).

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

Jeroboam the son of Nebat

26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. 27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.

Solomon's servant: He is finally mentioned by name as he was previously mentioned only as the servant unto whom the LORD would give the kingdom to in his son's day.

Ephrathite: The Ephrathites were descendants of Ephraim. Jessie (David's father) was an Ephrathite. 1st Samuel 17:12. See also 1st Samuel 1:1.

He lifted up his hand against the king: Solomon built Millo: Millo was where Solomon built a home for his wife Pharaoh's daughter. See 1st Kings 9:24.

He probably didn't like exacting taxes from the people for Solomon to build a house for the daughter of Pharaoh, nor did many of the people.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

Jeroboam was a mighty man of valour: This meant he fought for David since Solomon did not have any wars during his days.

He was industrious: A hard worker.

The house of Joseph: He was over Ephraim and Manasseh Joseph's sons.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

The prophet Ahijah the Shilonite: A Shilonite was from the town of Shilo where the ark of God rested.

He had clad himself with a new garment: This was Ahijah wearing a new garment as we see prophets all the time ripping their own garments throughout scripture.

30 And Ahijah caught the new garment that was on him, and rent it *in* twelve pieces: 31 And he said to Jeroboam,

“Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: 32 But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)”

Ten tribes: Ten plus one only equals eleven. What about the other two tribes? Levi did not have an inheritance, so they were not counted.

The tribe of Joseph had become two tribes (Ephraim and Manasseh), and Jeroboam definitely controlled them as they were given to Jeroboam by Solomon already in this chapter to be in charge of the house of Jospheh.

“33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.*”

This is speaking of Solomon not keeping God's statutes and judgments.

“34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.”

See 1st Kings 9:3 and 2nd Kings 21:4 and 7-9.

“37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David,*

and will give Israel unto thee. 39 And I will for this afflict the seed of David, but not for ever.”

This is a reference to the kingdom when the two tribes will become one again, and David will be their king. Josiah would turn around and burn the bones of the priests of Jeroboam on their pagan altar. See chapter 13:1-2 and 2nd Kings 23:16-17.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

Solomon sought therefore to kill Jeroboam: When he got the news he saw Jeroboam as a threat, but God had given these tribes to Jeroboam, and he would be fighting against God.

Jeroboam could have stayed where he was, and God would have had to have protected him to keep his word.

2nd Chronicles 9:29-31

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

The book of the acts of Solomon: All of the acts of Solomon are recorded in the bible.

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

Forty years appears multiple times in the lives of many significant people in the bible:

With Isaac in Genesis 25:20, Esau in 26:24, Israel in Exodus 16:35, Israel in Numbers 14:34, Joshua in Joshua 14:7, Othniel in Judges 3:11, Deborah & Barak in Judges 5:31, Gideon in Judges 8:28, Eli in 1st Samuel 4:18, Ishbosheth in 2nd Samuel 2:10, David in 2nd Samuel 5:4, and Solomon here.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

And Solomon slept with his fathers: This meant that he died, and that he was buried as his forefathers had been.

Solomon and his forefathers were not in a state of being asleep, unaware of their death. Solomon was in Paradise.

Solomon was in Abraham's bosom (AKA Hell, as was David) fully awake and conscious of his surroundings.

Across from Abraham's bosom was the torment side of hell, with a great gulf between to prevent one from leaving one side and entering the other. See Luke 16:19-31 and Acts 2:27-31.

Rehoboam his son reigned in his stead: He took his place of king over Israel for a short while before the kingdom was divided.

2nd Chronicles 10

1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. 2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

Rehoboam went to Shechem: The place where Jacob received all the strange gods and hid them under an oak tree. See Genesis 34:4.

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

“4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.”

Solomon made their yoke grievous so that he could build all the things he built. Rehoboam could have said we have enough, but that is not what he said.

5 And he said unto them,

“Depart yet for three days, then come again to me. And the people departed.”

The old men

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said,

“How do ye advise that I may answer this people?”

7 And they spake unto him, saying,

“If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.”

The young men

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: 9 And he said unto them,

“What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?”

10 And the young men that were grown up with him spake unto him, saying,

“Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.”

So Rehoboam listened to the young men instead and wanted more riches and power than the nation already had.

The third day

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying,

“Come to me again the third day.”

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 14 And spake to them after the counsel of the young men, saying,

“My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.”

The cause was from the LORD

15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

What portion have we in David

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

“What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David.”

So Israel departed unto their tents. 17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

Adoram's death

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

Jeroboam is made king

19 So Israel rebelled against the house of David unto this day. **20** And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

We have all heard that Benjamin was given to Judah as well, but that is not what it says here. Only Judah followed the house of David.

With the tribe of Benjamin

2nd Chronicles 11:1-4

21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

Shemaiah the man of God

22 But the word of God came unto Shemaiah the man of God, saying,

“**23** Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, **24** Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.”

They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

2nd Chronicles 11:5-12

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

2nd Chronicles 11:13-17

26 And Jeroboam said in his heart,

“Now shall the kingdom return to the house of David: **27** If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.”

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them,

“It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.”

29 And he set the one in Bethel, and the other put he in Dan. **30** And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. **31** And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

The lowest of the people: The lowest meant the restrictions of the book of Leviticus.

The fifteenth day of the eighth month

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. **33** So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

The fifteenth day of the eighth month: This is a counterfeit day to worship that Jeroboam devised in his own hearth to give the people of the north a day to make them feel like they were not rejecting God because they had their convenient places of worship.

He offered upon the altar, and burnt incense: The king was acting as a priest. Do you remember a king that offered upon an altar?

King Saul, who also lost his kingdom for it. He also burnt incense. He took the office priest upon himself in his quest to centralize power on himself.

Chapter Thirteen

O altar, altar

1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense. **2** And he cried against the altar in the word of the LORD, and said,

“O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.”

See 2nd Kings 23:16-17.

The priests of the high places: The groves to pagan gods on the mountain tops.

A sign

3 And he gave a sign the same day, saying,

“This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.”

The altar was prophesied to that one day a descendant of David named Josiah would offer Jeroboam’s priests on that same altar. 1st Kings 11:39.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying,

“Lay hold on him.”

And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. **5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.**

Intreat now the face of the LORD

6 And the king answered and said unto the man of God,

“Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again.”

And the man of God besought the LORD, and the king’s hand was restored him again, and became as *it was* before.

Intreat: Pray or petition.

Come home with me

7 And the king said unto the man of God,

“Come home with me, and refresh thyself, and I will give thee a reward.”

8 And the man of God said unto the king,

“If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: 9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.”

10 So he went another way, and returned not by

the way that he came to Bethel.

I will give thee a reward: The prophet did the right thing in not returning with Jeroboam.

11 Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. 12 And their father said unto them,

“What way went he?”

For his sons had seen what way the man of God went, which came from Judah. **13 And he said unto his sons,**

“Saddle me the ass.”

So they saddled him the ass: and he rode thereon, **14 And went after the man of God, and found him sitting under an oak: and he said unto him,**

“Art thou the man of God that camest from Judah?”

And he said,

I am.

15 Then he said unto him,

“Come home with me, and eat bread.”

16 And he said,

“I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: 17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.”

18 He said unto him,

“I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water.”

But he lied unto him. 19 So he went back with him, and did eat bread in his house, and drank water. 20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: 21 And he cried unto the man of God that came from Judah, saying,

“Thus saith the LORD, Forasmuch as thou hast

disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, 22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.”

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. 24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. 25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

To wit: More specifically, or to be precise.

26 And when the prophet that brought him back from the way heard *thereof*, he said,

“It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.”

27 And he spake to his sons, saying,

“Saddle me the ass.”

And they saddled *him*. 28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. 29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. 30 And he laid his carcase in his own grave; and they mourned over him, *saying*,

“Alas, my brother!”

31 And it came to pass, after he had buried him, that he spake to his sons, saying,

“When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones: 32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.”

The houses of the high places: Places for worship of false gods on the mountain tops.

The lowest of the people

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places. 34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

Even to cut it off: To cut off the house of Jeroboam.

Chapter Fourteen

Abijah

1 At that time Abijah the son of Jeroboam fell sick. 2 And Jeroboam said to his wife,

“Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people. 3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.”

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age. 5 And the LORD said unto Ahijah,

“Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.”

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said,

“Come in, thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings*. 7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, 8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes; 9 But hast

done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: 10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.”

Him that pisseth against the wall: He will destroy all Jeroboam's male descendants.

“11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*. 12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die. 13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam. 14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. 15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. 16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.”

They have made their groves, provoking the LORD to anger: Groves were places of the worship of false gods. They are mentioned 24 times in the old testament and all of them are references to idol worship.

And he shall give Israel up because of the sins of Jeroboam: He will give them up to become captives among the Gentiles.

Who made Israel to sin: This saying about Jeroboam is made nine times in 1st and 2nd Kings so that Israel would never forget the sin of Jeroboam.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died; 18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet. 19 And the rest of the acts of Jeroboam,

how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel. 20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

The child died because God had told Jeroboam that he would cut off his seed for his leading Israel astray from the LORD.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

The city which the LORD did choose out of all the tribe of Israel, to put his name there: Jerusalem.

Naamah the Ammonitess: She was not a Jew. This would cause problems immediately for the nation of Judah in causing them to sin.

2nd Chronicles 12:1

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 23 For they also built them high places, and images, and groves, on every high hill, and under every green tree. 24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

And there were sodomites in the land: These were men with other men, and the LORD called it an abomination that caused God to cast out those previous inhabitants of the land for their sin.

2nd Chronicles 12:2-12

25 And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem: 26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made. 27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house. 28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

2nd Chronicles 12:13-16

29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam all their days. 31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess.

Naamah: Rehoboam's mother was an Ammonitess. She was one of Solomon's many Gentile wives. Apparently, a favorite. See v:21 and 2nd Chronicles 12:13.

And Abijam his son reigned in his stead.

Chapter Fifteen

Abijam

2nd Chronicles 13:1-2

1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. 2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

His mother's name was Maachah: She would be removed from being Queen by Asa, her own son, because she made an idol in a grove. See v:13 below.

Abishalom: The name means my father is peace.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father. 4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

A lamp in Jerusalem: That tribe (Judah) is called a lamp in chapter 11:36.

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

David did right in the sight of the LORD: Each king of Judah is compared to David and his righteousness. Not one of the kings of Israel was a good king while Judah had a few.

Uriah the Hittite: He is the former husband of Bathsheba who David lusted after and sent for when he saw her bathing from his rooftop and committed adultery with.

After he found out that Bathsheba was pregnant, he tried to bring Uriah (Urijah) back from the battle to stay with his wife, but he was more honorable than David and would not.

David then had him put in the hottest battle and had his officer withdraw from him so he would die all to cover up his sin.

War between Rehoboam and Jeroboam

2nd Chronicles 13: 2-21

6 And there was war between Rehoboam and Jeroboam all the days of his life.

2nd Chronicles 13:22-14:1

7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. 8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

The city of David: Zion.

Asa reigned over Judah

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah. 10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

2nd Chronicles 14:1-5

11 And Asa did that which was right in the eyes of the LORD, as did David his father. 12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

2nd Chronicles 15:16-18

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.

He took away the Sodomites out the land: This was referred to as doing that which was right in the eyes of the LORD.

Removed all the idols that his father had made: That took a lot of guts to do to his own father and mother's legacy, but the LORD was more important to Asa.

The brook Kidron: It was in the valley of Kidron between the Mt. Olives and the temple mount.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. 15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

But the high places were not removed: This was a reoccurring theme with some of the kings that mostly followed

the LORD, but not totally.

2nd Chronicles 16:1-6

16 And there was war between Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

And built Ramah: He fortified it to not allow Jews in the north to come to Jerusalem to worship as it was only five miles from Jerusalem. It is the home town of Samuel and Deborah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

“19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.”

20 So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali. 21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

He left off building Ramah: This was a city that would be used to prevent people from the northern kingdom from coming down to Jerusalem to worship at the temple as it would possibly lead to them returning to reunite with the kingdom of Judah.

Abelbethmaachah: In the Galilee region in the land allotted to Naphtali.

Tirzah: See Numbers 26:33 and 27:1. A city in the land allotted to Manasseh.

22 Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

2nd Chronicles 16:11-14

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the

chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

He was diseased in his feet: See 2nd Chronicles 16:13 where it says he did not seek the LORD concerning his illness but physicians only.

The city of David: Near Millo on Mt. Zion.

Jehoshaphat reigned in Jerusalem

Nadab reigned over Israel

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. 26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin. 27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon. 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

Baasha reigned over Israel

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite: See the preceding chapter.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. 31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel? 32 And there was war between Asa and Baasha king of Israel all their days.

Ahijah reigned

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. 34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

Tirzah: This was a temporary place for the capital of the northern kingdom of Israel. It would soon become Samaria.

The way of Jeroboam: He made alternate places of worship in Dan and Bethel for the northern kingdom which had golden calves to worship leading them into idolatry.

Chapter Sixteen

Jehu the prophet

1 Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

“2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; 3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat. 4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.”

See 1st King 14:11.

Jehu the sone of Hanani: He was a prophet.

5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel? 6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

He was buried in Tirzah: See 1st Kings 14:17 where Jeroboam's son died. The city where Baasha reigned over Israel for twenty-four years.

Elah his son reigned

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

The prophet Jehu: Prophets were often the sons of prophets as Jehu was the son of Hanani the seer (prophet).

The son of Hanani: Hanani was a seer which is what a prophet used to be called before they were called prophets. Samuel was called a seer in the beginning and then a prophet.

Elah reigns over Israel

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 9 And his servant Zimri, captain of half his chariots,

conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

Tirzah: The place where Jeroboam's son died. The city where Baasha reigned over Israel for twenty-four years. See Joshua 12:24.

Zimri reigned in Israel

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. 11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. 12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet, 13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities. 14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

The book of the Chronicles of the kings of Israel. 1st and 2nd Chronicles.

Zimri did reign seven days

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines. 16 And the people that were encamped heard say,

“Zimri hath conspired, and hath also slain the king:”

wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

Omri is the captain of the host

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. 18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died, 19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. 20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the

chronicles of the kings of Israel?

Tirza: The place where Jeroboam's son died. The city where Baasha reigned over Israel for twenty-four years. See Joshua 12:24.

The people of Israel divided into two parts

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. 23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

So Tibni died: Tibni was not from the same tribe as Omri. Omri's people prevailed over Tibni's people (tribes loyal to one another) and Tibni was probably killed in the feuding.

The hill Samaria

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. 25 But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. 27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

The hill, Samaria: This is where the northern kingdom's capital would be headquartered until their captivity.

Ahab and Jezebel

This story begins in the capital of the northern kingdom in the city known as Samaria. The city that would later come to be considered as the melting pot of the Middle East.

Israelites from the north and Gentiles before and during the Assyrian captivity intermarried and formed what God called a mixed multitude forbidden by the law of Moses for Israel because of their inheritance in the future kingdom.

That action was despised by the Jews from Judah who had not mixed with the Babylonians during their captivity seventy years later.

It is here in Samaria that we are introduced to Israel's most wicked king who was married to the evilest woman to probably ever walk the face of this planet.

Ahab reigned

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead. 29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. 30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

The thirty and eighth year of Asa: The 38th year of Asa's reign, not his life.

Ahab sinned more than all his ancestors because he was a product of a family, and a nation that had forgot about God on purpose.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. 32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

Baal: A Phoenician god. Numbers 24:41.

The Zidonians: They lived in the city of Zidon on the western coasts of what is today known as Lebanon. Zidon was the capital of Baal worship, and it was a very licentious city because of its pagan religion.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. 34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

Ahab made a grove: A pagan place of worship.

Heil the Bethelite. Ahab commissioned Heil to rebuild the city of Jericho led of course by the false gods that Ahab was so prone to worship.

The problem with Jericho was that it was a city that was cursed by God that whoever would try to rebuild the city that God would take his first and last son's life as the price for rebuilding this rebellious city. See Joshua 6:26.

Chapter Seventeen

Elijah the Tishbite

1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab,

“As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

Elijah: The name means my God is Jah. Yah in Hebrew.

The Tishbite: A person from Tishbe(h).

Who was of the inhabitants of Gilead: In the land given to Reuben, Gad and the half tribe of Manasseh on the east side of the Jordan.

Here we see a message that is backed by a miracle as was Moses' and later Jesus' and the apostles. James tells us more of this event:

James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Three and a half years with no rain sounds like what happens in the time of Jacob's trouble (the tribulation period).

2 And the word of the LORD came unto him, saying,

“3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. 4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.”

I have commanded the ravens to feed thee: A prophet is taking food from an unclean bird. As long as he didn't eat the raven, he was okay.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. 7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land. 8 And the word of the LORD came unto him, saying,

“9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.”

Zarephath: A Gentile city in Zidon. See Obadiah 1:20 and Luke 4:26.

God sends a Jewish prophet to a destitute widow that is a Gentile. The Gentiles were considered as dogs to the Jews, and they were forbidden to eat with them.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow

woman was there gathering of sticks: and he called to her, and said,

“Fetch me, I pray thee, a little water in a vessel, that I may drink.”

11 And as she was going to fetch it, he called to her, and said,

“Bring me, I pray thee, a morsel of bread in thine hand.”

12 And she said,

“As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.”

13 And Elijah said unto her,

“Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.”

Remember this was a Zidonian woman that followed after Baal, not a Jew that followed after the LORD. God contrasts the nation of Israel given over to idolatry with a Zidonian widow with more faith than any of Israel.

Jesus did the same thing to the Jews of his day about their lack of faith. See Luke 4:26.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

Just as God has supernaturally protected Elijah during his first appearance, so will he at his second appearance, when he returns before the great and notable day of the Lord to restore all things.

Luke 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

Jesus told the self-righteous Jews of his day that God will honor the Gentiles with his messenger before he allows a nation that rebelled against him to be honored by the prophet's presence.

Jesus gives us the exact amount of time that the heavens were shut up because of Elijah's prayer so that no rain fell in Israel, forty-two months, or three and a half years.

This is the same amount of time that Elijah has when he returns in the tribulation period to minister before being killed by the Anti-Christ. See Revelation 11:6.

17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah,

“What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?”

To call my sin to remembrance: We don't know what the widow's sin was. Adultery perhaps.

19 And he said unto her,

“Give me thy son.”

And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the LORD, and said,

“O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?”

21 And he stretched himself upon the child three times, and cried unto the LORD, and said,

“O LORD my God, I pray thee, let this child's soul come into him again.”

Let his soul come into him again. The soul departs at death.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said,

“See, thy son liveth.”

24 And the woman said to Elijah,

“Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.”

The word of the LORD in thy mouth is truth: This Gentile widow didn't say “the word of lord, or even Lord, but LORD which is the Hebrew name for God. Jehovah (Yahweh).

The miracle of the resurrection of this child was unheard of in Israel, and for Elijah to perform this miracle upon an

unclean Gentile was a slap in the face to those in Israel, but a much needed one.

This wonder served as a sign to the nation of Israel that God was not happy with his chosen people. This sign also served to verify that his message was truly from God.

Chapter Eighteen

Elijah is here

1 And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying,

“Go, shew thyself unto Ahab; and I will send rain upon the earth.”

In the third year: The third year of Elijah's prophecy.

2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

Elijah went to shew himself unto Ahab: Elijah exhibits no fear that Ahab may take his life.

3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the LORD greatly:

Obadiah: He was serving as the governor of Ahab's house. God had him strategically placed there just as he did with Daniel in Babylon to do his will.

4 For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

Jezebel cut off the prophets of the LORD: She had them killed.

5 And Ahab said unto Obadiah,

“Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.”

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. 7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said,

“Art thou that my lord Elijah?”

As Obadiah was in the way: On his way.

8 And he answered him,

“I am: go, tell thy lord, Behold, Elijah is here.”

9 And he said,

“What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? 10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.”

We can see from the words of Obadiah that Elijah already had a testimony in Israel which caused a death sentence to be placed of his head.

That is the reason that God was taking care of him in Zidon earlier because it was not safe for him in Israel as Jezebel was purging the land of its prophets.

11 And now thou sayest,

“Go, tell thy lord, Behold, Elijah is here.”

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. 13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water? 14 And now thou sayest,

“Go, tell thy lord, Behold, Elijah is here:”

and he shall slay me. 15 And Elijah said,

“As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.”

As the LORD of hosts liveth: The leader of the armies of God.

After Obadiah heard the oath of Elijah, he knew that he would have him honor the oath and that it was indeed God's will that Elijah and Ahab meet on that day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him,

“Art thou he that troubleth Israel?”

18 And he answered,

“I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.”

Ahab thought he was in the right, and Elijah was the trouble maker, he was even out trying to save the nations livestock.

Ahab was the king in Israel, whose God was the LORD, and he should have known better, but he was brought up without knowing the LORD.

Baalim: The name means strange gods (plural of Baal).

“19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.”

Notice that Elijah is giving the orders here to the king of Israel and Ahab goes right along with the words of Elijah just like he would whenever his wife Jezebel would speak.

Jezebel's table: It is usually called the kings table, but here we see that Jezebel runs this house and kingdom.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. 21 And Elijah came unto all the people, and said,

“How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him.”

And the people answered him not a word. 22 Then said Elijah unto the people,

“I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: 24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God.”

And all the people answered and said,

“It is well spoken.”

25 And Elijah said unto the prophets of Baal,

“Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.”

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying,

“O Baal, hear us.”

But there was no voice, nor any that answered. And they leaped upon the altar which was made. 27 And it came to pass at noon, that Elijah mocked them, and said,

“Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.”

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. 29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

The offering of the evening sacrifice: Israel had a morning and evening sacrifice.

30 And Elijah said unto all the people,

“Come near unto me.”

And all the people came near unto him. And he repaired the altar of the LORD that was broken down. 31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying,

“Israel shall be thy name:”

And he repaired the altar of the LORD that was broken down: It was broken down by Jezebel and her prophets of Baal.

Israel shall be thy name: A prince with God.

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said,

“Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.”

34 And he said,

“Do it the second time.”

And they did it the second time. And he said,

“Do it the third time.”

And they did it the third time. 35 And the water ran round about the altar; and he filled the trench also with water. 36 And it came to pass at

the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said,

“LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.”

LORD God of Abraham, Isaac, and of Israel: Usually scriptures say, Abraham, Isaac, and Jacob. It is only said this way four times. See Exodus 32:13. 1st Chronicles 29:18 and 2nd Chronicles 30:6.

Israel would once again have an evening sacrifice and Elijah used that time to help turn Israel back to God by the sign he was about to perform and to verify that Elijah was sent by him.

“37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.”

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

The fire of the LORD fell: See Numbers 11:1-3.

39 And when all the people saw it, they fell on their faces: and they said,

“The LORD, he is the God; the LORD, he is the God.”

40 And Elijah said unto them,

“Take the prophets of Baal; let not one of them escape.”

And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

The brook Kishon: The brook of hard rock.

41 And Elijah said unto Ahab,

“Get thee up, eat and drink; for there is a sound of abundance of rain.”

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

To the top of Carmel: Mount Carmel in North Eastern Israel.

43 And said to his servant,

“Go up now, look toward the sea.”

And he went up, and looked, and said,

“There is nothing.”

And he said,

“Go again seven times.”

44 And it came to pass at the seventh time, that he said,

“Behold, there ariseth a little cloud out of the sea, like a man's hand.”

It came to past the seventh time: The number of completion.

And he said,

“Go up, say unto Ahab,”

“Prepare thy chariot, and get thee down, that the rain stop thee not.”

Seven times Naaman had to dip himself in the Jordan river to be cleansed of his leprosy.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. **46** And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

He girded up his loins: He tied up his clothing so they wouldn't prevent him from running. Elijah out ran Ahab in a chariot down mount Carmel to the entrance of the Jezreel valley.

If he was at the Eastern tip of Carmel, it would have been a shorter run down a much steeper route to Jezreel's entrance than if he had to come from the west side by the Sea.

Chapter Nineteen

I only, am left

1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. **2** Then Jezebel sent a messenger unto Elijah, saying,

“So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.”

So let the gods do to me: Jezebel did not just worship Baal, that was her local deity, she worshipped many gods (devils).

3 And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. **4** But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said,

“It is enough; now, O LORD, take away my life; for I am not better than my fathers.”

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him,

“Arise and eat.”

An angel touched him: Angels food cake?

6 And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

The angel of the LORD was a pre-incarnate appearance of the Lord Jesus Christ who also prepared a meal for his disciples after they had had a rough night fishing.

7 And the angel of the LORD came again the second time, and touched him, and said,

“Arise and eat; because the journey is too great for thee.”

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. **9** And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him,

“What doest thou here, Elijah?”

He went in the strength of that meat forty days and forty nights: He did not have to eat again after receiving this special cake given to him from the angel of the LORD.

After Jesus' baptism and anointing he also heard a voice went in the power of that forty days and forty nights before he got hungry and then he started his public preaching ministry. See Matthew 4:1-8.

Horeb the mount of God: The word Horeb means a desolate place. See Exodus 3:1, 17:6, The place where God spoke to Moses. It is where God made a covenant with Israel at in Deuteronomy 5:2.

What doest thou here: Or “What are you doing here?” Elijah had no business running from God and that is what God was trying to get across to him.

10 And he said,

“I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”

11 And he said,

“Go forth, and stand upon the mount before the LORD.”

And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

The LORD was not in the wind:

A still small voice:

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said,

“What doest thou here, Elijah?”

14 And he said,

“I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.”

15 And the LORD said unto him,

“Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.”

Benhadad was the current king, but he is about to be defeated by Ahab, and Jehu will ascend to the throne after God kills Ahab for not killing Benhadad.

The three anointed ones

The wilderness of Damascus: The desolate area near Damascus.

Anoint Hazael to be king over Syria: This happened in Damascus. This occurred in 2nd Kings 9:13.

And Jehu the son of Nimshi shalt thou anoint to be king over Israel: See 2nd Kings 9:6 where Elisha actually anoints Jehu.

And Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room: Elisha was to replace Elijah. See verse nineteen below where this occurs.

This makes me wonder what role if any Elijah will have when Jesus is anointed as King of kings, and LORD of Lords at the onset of the kingdom?

“17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.”

Him that escapeth: These three anointed ones will take care of things for God. Elijah should have worried so much. He wasn't irreplaceable.

I have left me seven thousand in Israel: You were never alone Elijah. God had a remnant in Israel.

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

And cast his mantle upon him: Eleven men witnessed this event which was the anointing of Elisha.

We think of anointing as the pouring on of oil but that is only a symbolic gesture. Jesus did not have oil poured on him after his anointing, but a dove descended upon him instead.

Here a mantle was cast upon Elijah's replacement in front of his people.

20 And he left the oxen, and ran after Elijah, and said,

“Let me, I pray thee, kiss my father and my mother, and then I will follow thee.”

And he said unto him,

“Go back again: for what have I done to thee?”

For what have I done to thee: Elisha fully understood the symbolism of Elijah casting his mantle upon him. He got the new job as Israel's prophet.

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Twelve yoke of oxen: One for each tribe. He then killed his yoke symbolizing that he would not be returning to his family business.

Elisha would have to have come from a wealthy family and obviously a family that loved the LORD and had been very familiar with the ministry of Elijah.

Chapter Twenty

Ahab's Life

For every action spiritually as well as physically, there is an equal and opposite reaction, as was the case here.

God anoints Elisha as prophet, and commands Elijah to anoint two new kings in both Israel and in Syria and Satan in kind responds with a war.

1 And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. 2 And he sent messengers to Ahab king of Israel into the city, and said unto him,

“Thus saith Benhadad, 3 Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.”

4 And the king of Israel answered and said,

“My lord, O king, according to thy saying, I am thine, and all that I have.”

Ahab here was ready to give up, but God had different plans for the outcome of this battle which looked all but over.

5 And the messengers came again, and said,

“Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.”

After Benhadad had a few drinks with his confederacy he decided he wanted more than just some of the spoils and for Israel to pay tribute to Benhadad.

7 Then the king of Israel called all the elders of the land, and said,

“Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. 8 And all the elders and all the people said unto him, Harken not unto him, nor consent. 9 Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do.”

And the messengers departed, and brought him word again. 10 And Benhadad sent unto him, and said,

“The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.”

11 And the king of Israel answered and said,

“Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.”

Ahab literally said, “This isn’t over yet.”

12 And it came to pass, when Benhadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants,

“Set yourselves in array.”

And they set themselves in array against the city.

Set yourselves in array: They now were to prepare to take the city and to slay those they didn't take as slaves before leveling it to the ground.

They had already besieged the city by cutting it off from any supplies, or escape routes out of the city.

13 And, behold, there came a prophet unto Ahab king of Israel, saying,

“Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the LORD.”

14 And Ahab said,

“By whom?”

And he said,

“Thus saith the LORD, Even by the young men of the princes of the provinces.”

Then he said,

“Who shall order the battle?”

And he answered,

“Thou.”

Who shall order the battle: Who will lead the battle?

God is going to give wicked Ahab a victory and he will lead the battle against Benhadad to show him that the LORD is God, something he had already done once before at Carmel, but this was for the Syrians so that they too may know the LORD is God.

You may wonder as do many why did God allow the wicked king to prosper that opposed him and his prophets. It was

because of his prophets that God allowed Ahab a victory that for him was very short lived.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. 16 And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

Benhadad was so certain that his vast army would win the victory on the morrow that he got drunk along with the other leaders as they laughed at the comments from Ahab.

It would take an act of God for Benhadad to lose this battle, and that was exactly what was about to happen.

17 And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying,

“There are men come out of Samaria.”

18 And he said,

“Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.”

19 So these young men of the princes of the provinces came out of the city, and the army which followed them. 20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen. 21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

God was doing something for the nation of Israel here in being merciful to them by sending them prophets and now by giving them a great victory which for a while helped to turn many in Israel around for a while.

22 And the prophet came to the king of Israel, and said unto him,

“Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.”

God uses these wars with Israel to testify of his greatness. Notice what the Syrians say about the God of Israel concerning their last defeat.

23 And the servants of the king of Syria said unto him,

“Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. 24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: 25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they.”

And he hearkened unto their voice, and did so.

The servants of the king attributed Israel's victory unto Israel's gods, but they assumed he was just the god of the hills. They would soon find out he was much more than that.

Unfortunately, Israel was out of the will of God for a long time and their neighbors no longer feared the God of the Hebrews.

26 And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel. 27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

God was going to defend these two little flocks of kids (Israel), because he wanted to show Israel and her enemies his glory so that they might reverence him.

28 And there came a man of God, and spake unto the king of Israel, and said,

“Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD. 29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. 30 But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left.

More men died here possibly than at the battle of Jericho, but who wants to sing, Ahab fought the battle of Aphek, and the walls came a tumbling down?

And Benhadad fled, and came into the city, into an inner chamber. 31 And his servants said unto him,

“Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray

thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.”

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said,

“Thy servant Benhadad saith, I pray thee, let me live.”

And he said,

“Is he yet alive? he is my brother.

Ahab did not mean his real brother, he was simply wanting a defeated king to go back and continue ruling his country, but one who would now give Ahab the tribute money that Benhadad sought from Ahab earlier.

Ahab did not want the person that Elijah was to anoint (Jehu) to become king because that would not fare well for him.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said,

“Thy brother Benhadad.”

Then he said,

“Go ye, bring him.”

Then Benhadad came forth to him; and he caused him to come up into the chariot. **34** And Benhadad said unto him,

“The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria.”

Then said Ahab,

“I will send thee away with this covenant.”

So he made a covenant with him, and sent him away.

Here we see the loser dictating to the weak Ahab the conditions of the covenant between them. This would soon cost Ahab his life as we shall see in a moment.

35 And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD,

“Smite me, I pray thee.”

And the man refused to smite him. **36** Then said he unto him,

“Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee.”

And as soon as he was departed from him, a lion found him, and slew him.

This son of a prophet wasn't trying to get himself killed but was trying to look as if he were an enemy that had been defeated in battle so that Ahab may bring him unto himself so that God could pronounce judgment upon him.

37 Then he found another man, and said,

“Smite me, I pray thee.”

And the man smote him, so that in smiting he wounded him. **38** So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face. **39** And as the king passed by, he cried unto the king: and he said,

“Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.”

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him,

“So shall thy judgment be; thyself hast decided it.”

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. **42** And he said unto him,

“Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.”

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

God allowed Ahab to choose his own judgment just as Christ told his disciples that they would be judged by how they judged others.

Since Ahab released Benhadad whom God had already appointed a replacement for and who Ahab was supposed to kill, God would kill him in his place.

Naboth's vineyard

Ahab has just received his death sentence from God and instead of repenting in sackcloth and ashes he instead covets his neighbor's vineyard.

1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab spake unto Naboth, saying,

“Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.”

Ahab should have known better than to ask such a thing from a fellow Israelite, but Israel had drifted so far from God's word and Ahab probably did not know what it said on just such a subject.

3 And Naboth said to Ahab,

“The LORD forbid it me, that I should give the inheritance of my fathers unto thee.”

The LORD forbid it me: See Numbers 36:7.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said,

“I will not give thee the inheritance of my fathers.”

And he laid him down upon his bed, and turned away his face, and would eat no bread.

Apparently, Ahab had forgotten the tenth commandment:

Exodus 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

5 But Jezebel his wife came to him, and said unto him,

“Why is thy spirit so sad, that thou eatest no bread?”

6 And he said unto her,

“Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.”

Notice however that Ahab does not tell Jezebel the statement that Naboth made that the LORD forbid it me.

Ahab now was using Jezebel here and didn't want to let her think she was going up against the LORD because all of her prophets didn't do so well against the LORD.

7 And Jezebel his wife said unto him,

“Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.”

The answer to Jezebel's question was, Of course he didn't, She did! She wouldn't say that however, she would just act as the neck and turn the head of the kingdom whichever way she pleased.

No doubt Jezebel would greatly benefit from this vineyard in the short run with it being so close by, but it would be Naboth alone that would benefit in the long run by the testimony he maintained unto death for the word of God.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. 9 And she wrote in the letters, saying,

“Proclaim a fast, and set Naboth on high among the people: 10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.”

Jezebel knew that the law which had its origin in the scriptures had a death sentence in it for blaspheming God and the king and she would use the law for her own selfish purposes.

The law also required the witness of two people before a man could be put to death and she had provided them for the occasion.

This goes to show you the character of someone who will serve false gods that they will stop at nothing to fulfill the lust of the eyes and the lust of the flesh.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. 12 They proclaimed a fast, and set Naboth on high among the people. 13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying,

“Naboth did blaspheme God and the king.”

Then they carried him forth out of the city, and stoned him with stones, that he died. 14 Then they sent to Jezebel, saying,

“Naboth is stoned, and is dead.”

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab,

“Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.”

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Under the law Israelites could only rent their land out if they were in debt until the year of Jubilee, but all land would remain in the possession of its original owner.

17 And the word of the LORD came to Elijah the Tishbite, saying,

“18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. 19 And thou shalt speak unto him, saying,”

“Thus saith the LORD, Hast thou killed, and also taken possession?”

And thou shalt speak unto him, saying,

“Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.”

Just as Satan reacts when God does something, so God reacts when Satan does something evil. God will not allow sin to go unpunished.

20 And Ahab said to Elijah,

“Hast thou found me, O mine enemy?”

And he answered,

“I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. 21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, 22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.”

Him that is shut up and left: Those he is hiding in case he dies.

Ahab's family will suffer for the sins of their leader, as Israel has already suffered for being led further astray by this man who sinned more than any king before him.

Ahab will be judged on a harsh scale one day because he, like the people of Jesus 'day had great witnesses in their day and yet they still chose to do evil in spite of them.

23 And of Jezebel also spake the LORD, saying,

“The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.”

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. 26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

The Amorites: God casted the evil Amorites out of the land of Israel and gave it to Israel, but sadly, many Israelites did the same things and were punished for it.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 28 And the word of the LORD came to Elijah the Tishbite, saying,

“29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.”

This must have been hard on Elijah to speak this way before the people about Ahab, because he had opposed God on so many occasions, but Elijah was a faithful servant.

Chapter Twenty-two

A lying spirit

2nd Chronicles 18

Although Elijah is not mentioned in this chapter directly it is imperative that this chapter be a part of any study on the life of this great prophet because it verifies his ministry by showing the culmination of one of Elijah's prophecies concerning the death of Ahab.

1 And they continued three years without war between Syria and Israel. 2 And it came to pass in the third year, that Jehoshaphat the king of

Judah came down to the king of Israel. **3** And the king of Israel said unto his servants,

“Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?”

4 And he said unto Jehoshaphat,

“Wilt thou go with me to battle to Ramothgilead?”

And Jehoshaphat said to the king of Israel,

“I am as thou art, my people as thy people, my horses as thy horses.”

5 And Jehoshaphat said unto the king of Israel,

“Enquire, I pray thee, at the word of the LORD to day.”

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them,

“Shall I go against Ramothgilead to battle, or shall I forbear?”

And they said,

“Go up; for the Lord shall deliver it into the hand of the king.”

As the story is laid out for us, we must remember that when Micaiah tells his version he recounts what has already happened to cause these four hundred prophets to come to their false prophecy.

7 And Jehoshaphat said,

“Is there not here a prophet of the LORD besides, that we might enquire of him?”

8 And the king of Israel said unto Jehoshaphat,

“There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.”

Micaiah: See 2nd Chronicles 18:6-27.

And Jehoshaphat said,

“Let not the king say so.”

9 Then the king of Israel called an officer, and said,

“Hasten hither Micaiah the son of Imlah.”

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put

on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. **11** And Zedekiah the son of Chenaanah made him horns of iron: and he said,

“Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.”

12 And all the prophets prophesied so, saying,

“Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand.”

13. And the messenger that was gone to call Micaiah spake unto him, saying,

“Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.”

14 And Micaiah said,

“As the LORD liveth, what the LORD saith unto me, that will I speak.”

15 So he came to the king. And the king said unto him,

“Micaiah, shall we go against Ramothgilead to battle, or shall we forbear?”

And he answered him,

“Go, and prosper: for the LORD shall deliver it into the hand of the king.”

16 And the king said unto him,

“How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?”

After the king adjured him in the name of the LORD, about telling the truth to him, Micaiah repented of his desire to get rid of Ahab by his own plan and allowed Gods' plan to take its course.

God did not need Micaiah to lie to have Ahab killed. If God wanted, he could have brought the battle to Ahab's doorstep.

17 And he said,

“I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.”

18 And the king of Israel said unto Jehoshaphat,

“Did I not tell thee that he would prophesy no good concerning me, but evil?”

19 And he said,

“Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. 21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him. 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.”

Now Micaiah tells the whole truth unto the king and trusts in him to do what he said he would do concerning Ahab.

Ahab should have remembered all the other times in the past when Micaiah told him what God would do concerning the king and the nation, but God had blinded Ahab's mind to the truth.

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, “Which way went the Spirit of the LORD from me to speak unto thee?”

25 And Micaiah said,

“Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.”

See 2nd Chronicles 18:24

26 And the king of Israel said,

“Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.”

The bread of affliction: Unleavened bread. See Deuteronomy 16:3. See 2nd Chronicles 18:26.

28 And Micaiah said,

“If thou return at all in peace, the LORD hath not spoken by me.”

And he said,

“Hearken, O people, every one of you.”

As Micaiah is drug off, he reminds everyone present to remember the words that the LORD had given to them through him on that day.

When the battle was over, I am sure that not a day went by in their lives that the words of Micaiah did not haunt them.

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. 30 And the king of Israel said unto Jehoshaphat,

“I will disguise myself, and enter into the battle; but put thou on thy robes.”

And the king of Israel disguised himself, and went into the battle. 31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying,

“Fight neither with small nor great, save only with the king of Israel.”

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said,

“Surely it is the king of Israel.”

And they turned aside to fight against him: and Jehoshaphat cried out. 33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. 34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot,

At a venture: A gamble, or a guess.

“Turn thine hand, and carry me out of the host; for I am wounded.”

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. 36 And there went a proclamation throughout the host about the going down of the sun, saying,

“Every man to his city, and every man to his own country.”

37 So the king died, and was brought to Samaria; and they buried the king in Samaria. 38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his

armour; according unto the word of the LORD which he spake.

The pool of Samaria is the exact same location where Naboth the Jezreelite was killed by Ahab for his vineyard. Even though Jezebel was the main culprit in his murder God held Ahab responsible. See 1st Kings 21:19.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Ahaziah reigns in Israel

Jehoshaphat reigns in Judah

2nd Chronicles 17:1 & 20:31-33

41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. 43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.

The high places were not taken away: This is said of all kings but one.

Jehoshaphat made peace

2nd Chronicles 18:1

44 And Jehoshaphat made peace with the king of Israel.

2nd Chronicles 20:34

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? 46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

Jehoshaphat will go down as one of the best kings in Judah's history, but he was far from perfect.

2nd Chronicles 20:35-37

47 There was then no king in Edom: a deputy was king. 48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.

Tarshish: In Africa.

Ophir: It was a place settled by Ophir, the son of Joktan. See 1st Chronicles 1:23.

The ships were broken at Eziongeber: They were broken (probably on the high seas) because Jehoshaphat broke his word to the LORD and joined together with king Ahaziah of the kingdom of Israel. See 2nd Chronicles 20:35-37.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat,

“Let my servants go with thy servants in the ships.”

But Jehoshaphat would not.

This is when Eliezer prophesied that the ships would be broken because Jehoshaphat broke his word to the LORD, and it is the reason why king Jehoshaphat died.

2nd Chronicles 22:1

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

Ahaziah reigns in Israel

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: 53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

The way of Jeroboam: He caused the people to go to the idols set up in Dan and Bethel instead of in Jerusalem to worship.

The northern nation of Israel had almost completely turned to idolatry and would be punished by God for their sins. Ahab and Jezebel did not, and all of their descendants and the nation suffered because of them.

The End

2nd Kings

Chapter One

The fire of God

2nd Chronicles 20:1-3

There is no book of 2nd Kings in the Masoretic Hebrew text they are both one book. They were split up to help fit onto scrolls easier in the old days.

1 Then Moab rebelled against Israel after the death of Ahab. 2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them,

“Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.”

Then: The book of Kings is one book not two. It was divided because of its size. Notice its first word is then, linking it with 1st kings.

What a terrible state the northern tribes had gotten themselves into that they no longer trusted in the God of their fathers' but now almost wholeheartedly followed the gods of the heathens that surrounded them.

3 But the angel of the LORD said to Elijah the Tishbite,

“Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baalzebub the god of Ekron? 4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.”

And Elijah departed.

The angel of the LORD: The messenger of the LORD. The word “angel” means “a messenger.” This was not just any messenger (angel), this was the angel of the LORD.

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

Elijah the Tishbite: Elijah's name is a statement about the prophet and his God. El = God + I = my + jah = LORD. God is my LORD.

The king of Samaria: Ahaziah was the king of Israel A.K.A. the king of Samaria. Praise the Lord God could still use the prophet Elijah, even after his fearful running from Jezebel, and his wishing for death to come upon him.

5 And when the messengers turned back unto him, he said unto them,

“Why are ye now turned back?”

6 And they said unto him,

“There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, Is it not because there is not a God in Israel, that thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.”

These men turned back at Elijah's command to instruct the king as to what they had seen and heard from Elijah; this could have gotten them the death penalty for not obeying the king.

These men truly believed that it is better to obey God than man.

7 And he said unto them,

“What manner of man was he which came up to meet you, and told you these words?”

8 And they answered him,

“He was an hairy man, and girt with a girdle of leather about his loins.”

And he said,

“It is Elijah the Tishbite.”

He was a hairy man: Elijah had a reputation for what he spoke and also for what he looked like. Elijah would not be allowed to speak in any church in America today.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him,

“Thou man of God, the king hath said, Come down.”

10 And Elijah answered and said to the captain of fifty,

“If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty.”

And there came down fire from heaven, and consumed him and his fifty.

Obviously, the king meant Elijah harm, or he would not have sent fifty soldiers to bring one prophet unto himself.

Surely the king would reconsider his request and repent when he heard the news of the demise of his soldiers at the hands of Elijah, but no.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him,

“O man of God, thus hath the king said, Come down quickly.”

12 And Elijah answered and said unto them,

“If I be a man of God, let fire come down from heaven, and consume thee and thy fifty.”

And the fire of God came down from heaven, and consumed him and his fifty.

The thoughts that must have been going through the mind of this captain before he came upon Elijah and those of his soldiers must have bordered on desertion, but they continued on as do the lost straight on their pathway to death and Hell.

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him,

“O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.”

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

Finally, someone comes along with some common sense, or maybe the king still had a few loyal men who had not bowed their knees to all the pagan gods in the land.

15 And the angel of the LORD said unto Elijah,

“Go down with him: be not afraid of him.”

And he arose, and went down with him unto the king. 16 And he said unto him,

“Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.”

Ahaziah died

17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. 18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

In verse seventeen we have two men named Jehoram reigning at the same time. Jehoram was Ahaziah's brother, and he was the king of Israel and also the son of Ahab, and Jehoram the son of Jehoshaphat king of Judah. See chapter three verse one.

Ahaziah was now dead, and Elijah would soon pass off the scene but not before anointing his replacement, Elisha.

Many ministries have died because they were built around a personality and when that personality died so did that ministry.

Chapter Two

A double portion

1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

Gilgal: This was the place where Israel first camped at once they crossed the Jordan. It is where Samuel killed king Agag, and one of three cities Samuel the prophet went to each year to Judge Israel.

2 And Elijah said unto Elisha,

“Tarry here, I pray thee; for the LORD hath sent me to Bethel.”

And Elisha said unto him,

“As the LORD liveth, and as thy soul liveth, I will not leave thee.”

So they went down to Bethel. 3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him,

“Knowest thou that the LORD will take away thy master from thy head to day?”

And he said,

“Yea, I know it; hold ye your peace.”

Not all that is spoken by the LORD is written for us to see, such as the fact that it was known to Elisha and to the sons of the prophets in Bethel that Elijah would be taken away from them on that day, but we are not privy to the events that surrounded that announcement.

4 And Elijah said unto him,

“Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho.”

And he said,

“As the LORD liveth, and as thy soul liveth, I will not leave thee.”

So they came to Jericho. 5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him,

“Knowest thou that the LORD will take away thy master from thy head to day?”

And he answered,

“Yea, I know it; hold ye your peace.”

Elisha loved Elijah and wanted to be with him in his last moments as can be expected. It was not because he expected anything from his master at his departure.

What Elisha would receive solely was a gift of God's grace. Elisha did not want to be reminded that his master would be leaving him soon.

Everywhere he went the sons of the prophets would come to meet with Elisha as God know doubt spoke to them and Elijah was speaking unto their fathers.

Elijah was preparing Israel's prophets for his soon departure, while God was preparing the next generation to work with Elijah's replacement.

6 And Elijah said unto him,

“Tarry, I pray thee, here; for the LORD hath sent me to Jordan.”

And he said,

“As the LORD liveth, and as thy soul liveth, I will not leave thee.”

And they two went on. 7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

These sons of the prophets would follow at the commandment of the LORD so that they might see that the spirit that rested on the prophet of their fathers would now rest on the one that they would follow.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

The LORD sent Elijah to the very spot where Israel crossed over Jordan from their forty years of wilderness journeys so as to send a message to Israel that God could still give Israel deliverance if they trusted in the LORD as Elijah did.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha,

“Ask what I shall do for thee, before I be taken away from thee.”

And Elisha said,

“I pray thee, let a double portion of thy spirit be upon me.”

10 And he said,

“Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.”

Fear could have been the motivating factor in Elisha asking for a double portion of Elijah's spirit, knowing he would have to stand between a Holy God and a wicked nation in Elijah's absence. Elisha felt ill prepared to follow in Elijah's sandals.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Here we have only the second time in the whole bible where a person is taken up into heaven, the only other was Enoch a Gentile.

Could it be that Enoch is a type of the Gentile church who is raptured up before the tribulation that comes upon Israel?

Could Elijah be a type of the nation of Israel that will go through the tribulation period? Elijah must return and restore all things during the seventieth week of Daniel and be killed and rise again as was spoken of by Christ in Matthew.

Israel, like Elijah will be resurrected in a day and enter into the millennial kingdom where Elijah will have a very prominent part in the government of this earth during that time.

12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

This event greatly affected Elisha as it most likely did the sons of the prophets standing afar off.

While Elijah did not die on that day, it is a hard thing to come to grips with when you realize that you will never see someone you have been so close to.

This was obviously how Elisha felt as he rent his clothes in two as someone in Israel would do when they lost a dear loved one.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 14 And he took the mantle of Elijah that fell from him, and smote the waters, and said,

“Where is the LORD God of Elijah?”

and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

Elisha knew that what Elijah had promised God would give to him, so without hesitation he smote the waters by faith knowing that God had brought them to that very spot for to show Israel's future prophets that the God of Elijah was working on Israel's behalf now through Elisha.

15 And when the sons of the prophets which were to view at Jericho saw him, they said,

“The spirit of Elijah doth rest on Elisha.”

And they came to meet him, and bowed themselves to the ground before him. 16 And they said unto him,

“Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley.”

And he said,

“Ye shall not send.”

17 And when they urged him till he was ashamed, he said,

“Send.”

They sent therefore fifty men; and they sought three days, but found him not. 18 And when they came again to him, (for he tarried at Jericho,) he said unto them,

“Did I not say unto you, Go not?”

Elisha was ashamed of the sons of the prophets, who although they wanted to see the great prophet Elijah again, they showed a lack of faith in the word they had each received from God concerning Elijah's departure just a few days earlier.

Elijah will return but it will not be because a group of fifty strong men are seeking for him on the mountain tops and in the valleys, he will come when God says he will come, just as he left when God said he would.

19 And the men of the city said unto Elisha,

“Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.”

20 And he said,

“Bring me a new cruse, and put salt therein.”

And they brought it to him. 21 And he went forth unto the spring of the waters, and cast the salt in there, and said,

“Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.”

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

God now uses Elisha to heal the waters at Jericho just as Moses did a Meribah. This act along with his parting the Jordan river no doubt served as signs to the nation that God was both with him and them still.

23 And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him,

“Go up, thou bald head; go up, thou bald head.”

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them. 25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

He went up thence unto Bethel: Bethel means the house of God. It is where the Ark and tabernacle rested before there was a temple.

It became the southern headquarters of idolatry in the northern kingdom of Israel under Jeroboam, where he set up a golden calf for Israel to worship.

The people of Bethel hated Elijah at first, and now they hated Elisha even more.

There came forth little children: Bible correctors like to say they were young men. They were not. They were little children just as it says, who had seen their parents mocking Elijah in the past, and now they were doing the same thing.

Go up, thou bald head: As Elisha returned, he followed the same route his master had taken and as the people of those places learned of the news of the death of Israel's prophet, they also learned of the man that God had anointed to be Israel's' new prophet.

God at critical times in Israel's history would raise up leaders and would give them great signs and wonders as the Jew always required a sign to verify the message and the messenger. Such as was the case with Moses prior to the Law, and Jesus prior to the new covenant.

There came forth two she bears out of the wood, and tare forty and two children of them: Notice that it says that the two she bears only tore 42 of the children that were there with the rest of the group of them (meaning a much bigger bunch of them), it also does not say that they killed them, only tore them.

They very well could have been killed because of the five levels of chastisement he would use to try to get Israel to return wholeheartedly unto him.

This was prophesied to happen to Israel if they strayed so far away from God that animals (wild beast) would attack them.

You have to be a godless city if that large of a group of little children were mocking someone, they knew was a prophet of God. What had their parents been teaching them?

Leviticus 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.

If these parents were indeed robbed of their children, then they were the recipients of a plague they brought on themselves, by turning their backs on god and worshipping golden idols.

Chapter Three

Elisha, the son of Shaphat

1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. **2** And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made. **3** Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

And like his mother: Jezebel.

He put away the image of Baal: It would be reintroduced a few generations later. See 2nd Kings 10:27.

The sins of Jeroboam the son of Nebat: which made Israel to sin: This phrase is repeated nine times in 1st and 2nd Kings.

Nebat unfortunately would have his name go down in history for his sons sin.

The king of Moab hath rebelled

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. **5** But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

Mesha: This is not the same Mesha mentioned in 1st Chronicles 2:42 who is Caleb's son.

Sheepmaster: It is the same word as the word Herdman (Amos 1:1). This is the only time the word is translated as sheepmaster. A sheepmaster was an herdsman.

Rendered: Paid tribute to a nation ruling over them.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel. **7** And he went and sent to Jehoshaphat the king of Judah, saying,

“The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle?”

And he said,

“I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.”

I am as thou art: I am an Israelite, a descendant of Abraham, Isaac, and Jacob.

8 And he said,

“Which way shall we go up?”

And he answered,

“The way through the wilderness of Edom.”

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them. **10** And the king of Israel said,

“Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!”

The LORD hath called these three kings together: He believed that the LORD was real, but not real enough to follow, and the king of Israel knew that he was opposed to them.

The king of Edom: He joined league with the two kingdoms of Israel and Judah against his own kin (the Moabites).

Is there not a prophet of the LORD

11 But Jehoshaphat said,

“*Is there* not here a prophet of the LORD, that we may enquire of the LORD by him?”

And one of the king of Israel's servants answered and said,

“Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.”

12 And Jehoshaphat said,

“The word of the LORD is with him.”

So the king of Israel and Jehoshaphat and the king of Edom went down to him. **13** And Elisha said unto the king of Israel,

“What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother.”

And the king of Israel said unto him,

“Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.”

Elisha the son of Shaphat: Was from Abelmeholah, in the north of Israel in the Jordan valley just south of Bethshean.

Get thee to the prophets of the father, and to the prophets of thy mother: Elisha said you don't follow the LORD, ask your false prophets your questions.

The LORD of hosts liveth

14 And Elisha said,

“As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.”

The LORD of hosts: The LORD of armies. God has armies in the heavens and in Israel that do his bidding. This phrase appears 273 times in the bible.

I regard the presence of Jehoshaphat: The southern kingdom of Judah had not plunged as deep into idolatry as the kingdom of Israel had at this point.

“15 But now bring me a minstrel.”

And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

A minstrel: A musical instrument.

The hand of the LORD came upon him: This phrase is mentioned 39 times in the bible. It could be for empowerment for someone, or it could be judgment against someone or a nation. The LORD gave Elisha a revelation of what should be done.

Thus saith the LORD

And he said,

“Thus saith the LORD, Make this valley full of ditches. 17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.”

Thus saith the LORD: A phrased used around 430 times in the Bible denoting God as speaking through another person.

God does not speak to anyone like this today. He speaks to us in his word, specifically in the Pauline epistles Romans through Philemon. These are specifically written for the current dispensation of grace today.

“18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.”

This is but a light thing: A small matter.

“19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.”

These were common practices for armies once they had defeated their enemies to render them too weak soon after a war.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

The meat offering: See Exodus 29:41.

Moab, to the spoil

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. 22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as red as blood*:

As red as blood: There was an optical allusion caused by God which tricked the Moabites into thinking the Israel and Judah had killed each other in battle.

23 And they said,

“This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.”

They have smitten one another: The two kingdoms of Israel were often at war with one another, and the Moabite king thought that was the case again.

Moab, to the spoil: Let's take all their money, swords, animals etc., (the spoils of war).

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country. 25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

Kirharaset: Also spelled Kirharaseth. See Isaiah 16:7-11 and Jeremiah 48:31-36.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not. **27** Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own land*.

Too sore for him: Too hard to do alone.

The Moabite king wanted to strike out against the traitorous king of Edom who had been aligned with Moab since its beginning, but he could not. Then in his last desperate attempt at appeasing his god he offered his eldest son as an offering.

Chapter Four

A certain woman

1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying,

“Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.”

2 And Elisha said unto her,

“What shall I do for thee? tell me, what hast thou in the house?”

And she said,

“Thine handmaid hath not any thing in the house, save a pot of oil.”

A certain woman: She is a type of the believing remnant in the tribulation period that God will supernaturally provide for by feeding them with manna as he has done in the past.

The sons of the prophets: This title is first found in 1st Kings 20:35, 2nd Kings 2:3 is found seven more times in 2nd Kings. They ministered in Bethel, Jordan, Jericho, and Gilgal.

The creditor: The person whom the family owed money to.

Bondmen: They would work for the creditor until the family debt was paid off.

A pot of oil: God would occasionally do miracles with something else to start off with. For example: Jesus fed 5,000 with a young lad’s lunch, or turning water into wine. He could have just made more oil out of nothing.

God can take care of the remnant of believers in Israel in the wilderness during the time of Jacob’s trouble just as he did with this righteous widow.

3 Then he said,

“Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few. **4** And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.”

Pour out into all those vessels: Out of one pot of oil would produce enough pots of oil to pay off their debt.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out. **6** And it came to pass, when the vessels were full, that she said unto her son,

“Bring me yet a vessel.”

And he said unto her,

“*There is not a vessel more.*”

And the oil stayed.

And the oil stayed: The oil remained.

7 Then she came and told the man of God. And he said,

“Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.”

A great woman

8 And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

A great woman: A woman of great substance, as opposed to the woman in the previous verses.

Shunem: A city. See Joshua 19:18 and 1st Samuel 28:4. Also called Shunamites. See below. See 1st Kings 1:3.

Abishag was a Shunammite. She kept king David warm in his latter days. It was at the base of Mt. Tabor in northern Israel.

9 And she said unto her husband,

“Behold now, I perceive that *this is* an holy man of God, which passeth by us continually. **10** Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be,

when he cometh to us, that he shall turn in thither.”

A holy man of God: A prophet. We do not have prophets and apostles today in the body of Christ.

There were some in the beginning of the body of Christ but when the word of God was completed, they were no longer an office in the body of Christ.

A little chamber: A prophet’s chamber. Many churches have these for visiting preachers, but he name should be changed to an Evangelist’s chamber or something else dispensationally correct.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there. 12 And he said to Gehazi his servant,

“Call this Shunammite. And when he had called her, she stood before him.”

13 And he said unto him,

“Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host?”

And she answered,

“I dwell among mine own people.”

I dwell among mine own people: She was content with what she had in Israel.

14 And he said,

“What then *is* to be done for her?”

And Gehazi answered,

“Verily she hath no child, and her husband is old.”

15 And he said,

“Call her.”

And when he had called her, she stood in the door. 16 And he said,

“About this season, according to the time of life, thou shalt embrace a son.”

And she said,

“Nay, my lord, *thou* man of God, do not lie unto thine handmaid.”

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

The time of life: A phrase used only four times. Twice with Sarah, and twice here. See Genesis 18:10-14 and here. It

means according to the normal amount of time between conception and birth, 9 months.

18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 19 And he said unto his father,

“My head, my head.”

And he said to a lad,

“Carry him to his mother.”

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

He sat on her knees till noon, and then died: She was barren like Sarah mentioned only in the verses about the time of life above, so she was probably a type of the nation of Israel as Sarah was being its Matriarch (the mother Israel descended from).

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. 22 And she called unto her husband, and said,

“Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.”

23 And he said,

“Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath.”

And she said,

“*It shall be well.*”

24 Then she saddled an ass, and said to her servant,

“Drive, and go forward; slack not *thy* riding for me, except I bid thee.”

25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant,

“Behold, *yonder is* that Shunammite: 26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?*”

And she answered,

“*It is well.*”

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came

near to thrust her away. And the man of God said,

“Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.”

To thrust her away: He was a man of God (a prophet) and he need to remain pure. Men or women were not supposed to touch holy men unless it was predetermined, they themselves were ritually clean.

28 Then she said,

“Did I desire a son of my lord? did I not say, Do not deceive me?”

29 Then he said to Gehazi,

“Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.”

30 And the mother of the child said,

“As the LORD liveth, and *as* thy soul liveth, I will not leave thee.”

And he arose, and followed her.

As the LORD liveth: A pledge, or an oath binding someone to complete whatever they said. This phrase is found 27 times in the bible. See Judges 8:19.

As thy soul liveth: This phrase appears 10 times in the bible.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying,

“The child is not awaked.”

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. 33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD. 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. 35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

The child sneezed seven times: Why seven times? Naaman, the Syrian, had to wash in the Jordan seven times in order to be healed of leprosy.

Seven is synonymous with the sabbath day of rest which pictures the kingdom when all of righteous Israel is resurrected from the dead to rule and reign with Christ in the kingdom.

36 And he called Gehazi, and said,

“Call this Shunammite.”

So he called her. And when she was come in unto him, he said,

“Take up thy son.”

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Elisha was a type of Christ. The great woman’s son was a type of Israel being resurrected into their kingdom when the Messiah/Christ comes.

A wild vine

38 And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant,

“Set on the great pot, and seethe pottage for the sons of the prophets.”

Gilgal: Where Israel was circumcised after entering the land. It means a rolling away.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not. 40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said,

“O *thou* man of God, *there is* death in the pot.”

And they could not eat *thereof*. 41 But he said,

“Then bring meal.”

And he cast *it* into the pot; and he said,

“Pour out for the people, that they may eat.”

And there was no harm in the pot.

There is death in the pot: The poison from the wild herb pottage was still in the pot but Elisha had some meal and he cast that in the pot, and they were now able to eat the pottage.

Remember what will happen to those in the tribulation period if they drink any deadly thing? It will not hurt the remnant of believing Israel. Mark 16:20.

Remember also how God would take something like a tree and cast it in the poisonous water and it would become safe to drink? See Exodus 15:23-25.

42 And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said,

“Give unto the people, that they may eat.”

43 And his servitor said,

“What, should I set this before an hundred men?”

He said again,

“Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.”

44 So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

Baalshalisha: Also called Shalisha in 1st Samuel 9:4. Between Mt. Ephraim, and the land allotted to the tribe of Benjamin.

Bread of the firstfruits: Bread made from the firstfruits of the barley harvest.

Servitor: Joseph was a servitor to Potiphar a servant.

An hundred men: Five men would split a loaf of Barley bread, and each had an ear of corn or two.

Chapter Five

A little maid

1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

Naaman is a picture spiritually of someone lost in false religion who doesn't have a chance at finding the truth unless someone who has the truth tells him the truth. That person is a little Jewish girl who was taken captive.

But he was a leper: God had used a nation of idol worshipping Gentiles who was led by a leper to conquer Israel. This was to humble Israel for their pride and their turning from the true God.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 3 And she said unto her mistress,

“Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.”

A little maid: Instead of being caught up in her own troubles, the little maid prayed that her enemy would get healed. Naaman's spiritual condition was much worse than his physical condition.

Would God: A phrase used 8 times in scripture meaning “I wish.”

4 And one went in, and told his lord, saying,

“Thus and thus said the maid that is of the land of Israel.”

5 And the king of Syria said,

“Go to, go, and I will send a letter unto the king of Israel.”

And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 6 And he brought the letter to the king of Israel, saying,

“Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.”

Ten talents of silver: Ten silver coins.

Raiment: Suits of clothing.

Notice there is no mention of the king having Elisha heal him. The king of Syria just expected the king of Israel to know that only a prophet of God could heal his servant. Israel's king did not get along with Elisha.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said,

“Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.”

The king of Israel is not mentioned by name because he is part of the problem. If he led his nation according to God's statutes, he would not be afraid of the king of Syria.

He rent his clothes: This was a sign of great distress. He tore them.

8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying,

“Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.”

The whole purpose of this story is so that other nations would know that the God of Israel is a holy God, and that he is the one true God, even though his nation is mostly wicked.

Jesus quoted this story to rebuke Israel in his day because of their lack of faith which was like the king of Israel's faith at this time.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 10 And Elisha sent a messenger unto him, saying,

“Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.”

Elisha wouldn't even answer the door or talk to Naaman the Syrian. Some would say it was because he was an unclean leper, I believe it was to humble Naaman. Naaman was to immerse himself seven times in the Jordan river in order to be clean.

Seven times Israel walked around Jericho near the Jordan river before God would destroy the city and that seemed just as silly, but what God requires, he requires, so that no one else gets the glory for his work.

11 But Naaman was wroth, and went away, and said,

“Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?”

So he turned and went away in a rage.

Naaman's preconceived ideas about what God should do were wrong, and he is a picture of how stubborn we can be wanting God to do things the way we think he should do them.

13 And his servants came near, and spake unto him, and said,

“My father, if the prophet had bid thee *do some great thing*, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?”

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

My father: Naaman's servants called him their father which brought him back from his anger long enough to listen to the voice of reason for a moment.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said,

“Behold, now I know that *there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.*”

16 But he said,

“As the LORD liveth, before whom I stand, I will receive none.”

And he urged him to take *it*; but he refused.

Behold, now I know there is no God in all the earth, but in Israel: Naaman saw through all the false gods and their religious followers and saw the truth.

Take a blessing: Numerous times prophets were told not to receive gifts so they would not influence them and eventually control them, and they become hirelings instead of prophets of God.

17 And Naaman said,

“Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.”

Naaman now becomes a servant of the LORD, and he wants to assist in some way, the ministry of Elisha.

“18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.”

19 And he said unto him,

“Go in peace.”

So he departed from him a little way.

The house of Rimmon: A pagan god of the Syrians.

Pardon thy servant in this thing: Naaman was worried that the LORD would not be happy with him when he was doing his previous duties with the king of Syria, so he was asking if this offering would be acceptable to cover his helping his king as he worshipped a false God.

The king of Syria would no doubt learn a lot about the LORD of Israel from his newly cleansed captain of the hosts when he returned to Syrian because he could not be quiet.

The greed of Gehazi

20 But Gehazi, the servant of Elisha the man of God, said,

“Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.”

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said,

“*Is all well?*”

22 And he said,

“All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.”

Gehazi’s greed caused him to lie to Naaman, taking a risk of his life with Naaman, and more importantly ruining his relationship with God at the same time. There were no two young men that came from mount Ephraim.

23 And Naaman said,

“Be content, take two talents.”

And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him. **24** And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

The tower: A watch tower. To watch over fields for robbers and to be used in defense.

25 But he went in, and stood before his master. And Elisha said unto him,

“Whence comest thou, Gehazi?”

And he said,

“Thy servant went no whither.”

In order to cover his sin of greed and lying to Naaman, he would now have to lie to Elisha. Gehazi was not the servant of Elisha, he served only himself.

26 And he said unto him,

“Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? **27**

The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.”

It was a time for God’s people to start acting like God’s people in being like Elisha. Acting like Gehazi was what got Israel in trouble in the first place.

Chapter Six

The iron did swim

1 And the sons of the prophets said unto Elisha,

“Behold now, the place where we dwell with thee is too strait for us. **2** Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell.”

And he answered,

“Go ye.”

3 And one said,

“Be content, I pray thee, and go with thy servants.”

And he answered,

“I will go.”

4 So he went with them. And when they came to Jordan, they cut down wood.

Too strait for us: Too small.

5 But as one was felling a beam, the axe head fell into the water: and he cried, and said,

“Alas, master! for it was borrowed.”

6 And the man of God said,

“Where fell it?”

And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim. **7** Therefore said he,

“Take *it* up to thee.”

And he put out his hand, and took it.

The iron did swim: Elisha did this seemingly small miracle, but it was important for this remnant of believers in the land to survive, so God supernaturally retrieved it for them.

Don’t try this today, it won’t work. You are not the believing remnant in the tribulation period.

LORD, I pray thee, open his eyes

8 Then the king of Syria warred against Israel, and took counsel with his servants, saying,

“In such and such a place *shall be* my camp.”

9 And the man of God sent unto the king of Israel, saying,

“Beware that thou pass not such a place; for thither the Syrians are come down.”

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. **11** Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them,

“Will ye not shew me which of us *is* for the king of Israel?”

12 And one of his servants said,

“None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.”

In such and such a place shall be my camp: God told Elisha the words that the king of Syria said about the whereabouts of his camp, and Elisha would tell the king of Israel.

13 And he said,

“Go and spy where he *is*, that I may send and fetch him.”

And it was told him, saying,

“Behold, *he is* in Dothan.”

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. **15** And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him,

“Alas, my master! how shall we do?”

16 And he answered,

“Fear not: for they that *be* with us *are* more than they that *be* with them.”

17 And Elisha prayed, and said,

“LORD, I pray thee, open his eyes, that he may see.”

And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was*

full of horses and chariots of fire round about Elisha.

Behold, he is in Dothan: Near the town of Shechem. See Genesis 37:17.

The LORD was protecting Elisha the prophet, and he was ensuring his will would be done by surrounding Elisha with a hedge of supernatural protection.

As much as you may want the same power at times, and may even pray for it, you are not praying according to how God wants you to pray today in the body of Christ.

We are not the nation of Israel that will one day rule with Christ in a kingdom here on the earth.

He smote them with blindness

18 And when they came down to him, Elisha prayed unto the LORD, and said,

“Smite this people, I pray thee, with blindness.”

And he smote them with blindness according to the word of Elisha. **19** And Elisha said unto them,

“This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek.”

But he led them to Samaria. **20** And it came to pass, when they were come into Samaria, that Elisha said,

“LORD, open the eyes of these *men*, that they may see.”

And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria. **21** And the king of Israel said unto Elisha, when he saw them,

“My father, shall I smite *them*? shall I smite *them*?”

22 And he answered,

“Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.”

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

Smote them with blindness: Saul of Tarsus was an enemy of God when he persecuted the Jewish church.

Israel was an enemy of God when thy persecuted and rejected Jesus at the preaching of Stephen and they were blinded in part (partial blindness but only for a while). See Acts 6-9.

My father: Notice that they called Elisha father just as the Syrian servants called Naaman father, it was simply a humble response to people who recognize that they don't know what to do, and that they need someone to help them in a matter.

The fourth course of chastisement

Leviticus 26:29

24 And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria. 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.

Fourscore: 80.

The fourth part of a cab: A hollow vessel like a measuring cup. ¼ cup.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying,

“Help, my lord, O king.”

27 And he said,

“If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?”

28 And the king said unto her,

“What aileth thee?”

And she answered,

“This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. 29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.”

30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh.

Give thy son, that we may eat him to day: It was prophesied that this would happen if Israel had gotten so far away from the LORD that they would be so destitute of God's provision that they would result to cannibalism of their own children.

This son of a murderer

31 Then he said,

“God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.”

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders,

“See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?”

This son of a murderer: The king of Israel was the son of a murderer. King Joram was the son of king Ahab.

33 And while he yet talked with them, behold, the messenger came down unto him: and he said,

“Behold, this evil is of the LORD; what should I wait for the LORD any longer?”

Chapter Seven

The noise of a great host

1 Then Elisha said,

“Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.”

2 Then a lord on whose hand the king leaned answered the man of God, and said,

“Behold, if the LORD would make windows in heaven, might this thing be?”

And he said,

“Behold, thou shalt see it with thine eyes, but shalt not eat thereof.”

This was a prophecy from Elisha that would come to past, exactly as Elisha said it would. Elisha would do twice as many miracles as Elijah did but in all actuality, it was the LORD that did all of the miracles.

The noise of a great host

3 And there were four leprous men at the entering in of the gate: and they said one to another,

“Why sit we here until we die? 4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.”

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there. 6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another,

“Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.”

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

The host of Syrians left everything they had as a spoil for Israel which ended the famine.

We do not well

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*; and came again, and entered into another tent, and carried thence *also*, and went and hid *it*. 9 Then they said one to another,

“We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.”

10 So they came and called unto the porter of the city: and they told them, saying,

“We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.”

11 And he called the porters; and they told *it* to the king's house within. 12 And the king arose in the night, and said unto his servants,

“I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore

are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.”

13 And one of his servants answered and said,

“Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.”

They are even as all the multitude of Israel: Starving to death.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, “Go and see.”

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king. 16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

The prophecy comes true

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him. 18 And it came to pass as the man of God had spoken to the king, saying,

“Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:”

19 And that lord answered the man of God, and said,

“Now, behold, *if* the LORD should make windows in heaven, might such a thing be?”

And he said,

“Behold, thou shalt see it with thine eyes, but shalt not eat thereof.”

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

And so it fell out unto him: It happened just as the prophet had said.

Chapter Eight

This is the woman

1 Then spake Elisha unto the woman, whose son he had restored to life, saying,

“Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.”

A famine: A time of great drought, with little food.

Seven years: Israel had a famine for seven years.

This has happened before to bring the children of Israel to Egypt where they would eventually be held captive. A type of the tribulation period.

This is the woman

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years. 3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. 4 And the king talked with Gehazi the servant of the man of God, saying,

“Tell me, I pray thee, all the great things that Elisha hath done.”

While she was away, people had squatted on her land laying claim to it as abandoned, and she was back to reclaim it.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said,

“My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.”

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying,

“Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.”

Restore all that was hers: Not only was the land restored, but she got the abundance the land would have produced all those years.

This is a picture of how God will bless the Gentiles in the kingdom that blessed believing Israel in the tribulation period.

7 And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying,

“The man of God is come hither.”

8 And the king said unto Hazael,

“Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?”

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said,

“Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?”

10 And Elisha said unto him,

“Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.”

Forty camels' burden: Their burden is what 40 camels could carry.

Thou mayest certainly recover: Hazael wanted to go back and say that to the king and Elijah was basically saying, you can if you want to, but he is still going to die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

He settled his countenance stedfastly: He calmed himself.

The man of God wept: A title given to the prophets by God, not self-proclaimed men of God. Elisha wept because he knew what Hazael would one day do to his people.

12 And Hazael said,

“Why weepeth my lord?”

And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

And wilt dash their children: Smash them against stones.

And rip up their women with child: Stab them to kill the child.

This was common practice between warring countries to ensure the children would not come back and take revenge latter on. All nations did it, including Israel.

13 And Hazael said,

“But what, *is* thy servant a dog, that he should do this great thing?”

And Elisha answered,

“The LORD hath shewed me that thou *shalt be* king over Syria.”

But what, is thy servant a dog: We would drop the word “but” in modern English. See also 1st Kings 14:14. He was asking Elisha if he thought he was an animal that he could do such a thing.

Hazael’s anointing by Elisha

This is where Elisha anointed Hazael to be king with his words only. No oil was necessary. Elisha’s own anointing didn’t have any oil, only Elijah’s mantle being cast upon him.

14 So he departed from Elisha, and came to his master; who said to him,

“What said Elisha to thee?”

And he answered,

“He told me *that* thou shouldest surely recover.”

15 And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

The king literally drowned with a towel filled with water. That’s a way not to leave any signs of a murder.

Hazael reigned

2nd Chronicles 21:2-7

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

Jehoram: The king of Judah.

Jehoram

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. 18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD. 19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him *alway* a light, *and* to his children.

The daughter of Ahab was his wife: It was a political marriage to consolidate power marrying the daughter of Ahab.

A light: See 1st Kings 15:4.

2nd Chronicles 21:8-15

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

Under the hand of Judah: Edom was serving the kingdom of Judah, and had to pay tribute to them yearly.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents. 22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

2nd Chronicles 21:18-20

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

Ahaziah reigns

2nd Chronicles 22:1-4

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. 26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter of Omri king of Israel.

Ahaziah: He reigned from 842-841 BC.

Athaliah, the daughter of Omri king of Israel: A.K.A. The killer granny. See 2nd Kings 11:1-3. Omri was Ahab’s father.

This is the one time out of all the marriages to pagan king’s daughters that one son in Judah marries a daughter from the nation of Israel, which makes sense here because of what we read about how wicked his family was at the time.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

The son in law of the house of Ahab: His in laws were outlaws, and he was one because he had bad family members that influenced him to do evil.

The house of Ahab

2nd Chronicles 22:5-9

28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in

Ramothgilead; and the Syrians wounded Joram. 29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

Ramah: The city of Samuel the prophet and Deborah the judge.

The house of Ahab was continually wicked, and it was eventually cut off from the land of the living (It ceased to exist).

Chapter Nine

Jehu is anointed

1 And Elisha the prophet called one of the children of the prophets, and said unto him,

“Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead:”

One of the children of the prophets: Also known as the sons of the prophets. See 1st Kings 20:35.

Ramothgilead: The place where a lying spirit persuaded Ahab to go up to battle and die.

“2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; 3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.”

Then open the door and flee: Elisha knew that they men would try to kill the son of the prophets as they were opposed to Elisha and all the prophets of the LORD since they worshipped Baal.

4 So the young man, *even* the young man the prophet, went to Ramothgilead. 5 And when he came, behold, the captains of the host *were* sitting; and he said,

“I have an errand to thee, O captain.”

And Jehu said,

“Unto which of all us?”

And he said,

“To thee, O captain.”

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him,

“Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel. 7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. 8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: 9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: 10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be none to bury her.*”

The house of Jeroboam: It was he who made Israel to sin by setting up golden calves in the north to be worshipped. He instituted state supported idol worship.

There shall be none to bury her: There will not be enough of her body left (except her skull), after she was killed and ran over by a chariot and the dogs came and ate her body.

Jehu is king

And he opened the door, and fled. 11 Then Jehu came forth to the servants of his lord: and *one* said unto him,

“*Is* all well? wherefore came this mad *fellow* to thee?”

And he said unto them,

“Ye know the man, and his communication.”

12 And they said,

“*It is* false; tell us now.”

And he said,

“Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.”

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying,

“Jehu is king.”

And he opened the door, and fled: The men with Jehu didn't like Elisha, or any of the prophets of the LORD, so he feared for his life.

It is false: But when what he said would advance their power in the kingdom, they went along with the LORD's prophecy to make Jehu king of Israel.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram

had kept Ramothgilead, he and all Israel, because of Hazael king of Syria. 15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said,

“If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.”

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. 17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said,

“I see a company.”

And Joram said,

“Take an horseman, and send to meet them, and let him say, *Is it peace?*”

18 So there went one on horseback to meet him, and said,

“Thus saith the king, *Is it peace?*”

And Jehu said,

“What hast thou to do with peace? turn thee behind me.”

And the watchman told, saying,

“The messenger came to them, but he cometh not again.”

19 Then he sent out a second on horseback, which came to them, and said,

“Thus saith the king, *Is it peace?*”

And Jehu answered,

“What hast thou to do with peace? turn thee behind me.”

20 And the watchman told, saying,

“He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.”

21 And Joram said,

“Make ready”

And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out

against Jehu, and met him in the portion of Naboth the Jezreelite.

The portion of Naboth the Jezreelite: Naboth had a vineyard, and he was killed for it by Ahab and Jezebel. See 1st Kings 21:1-19.

22 And it came to pass, when Joram saw Jehu, that he said,

“*Is it peace, Jehu?*”

And he answered,

“What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts *are so many?*”

23 And Joram turned his hands, and fled, and said to Ahaziah,

“*There is treachery, O Ahaziah.*”

There is treachery: Athaliah was the actual treacherous one. She was trying to kill all the seed of David, and she almost did, but God.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. 25 Then said *Jehu* to Bidkar his captain,

“Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; 26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat of ground, according to the word of the LORD.”

The plat of ground: This piece of ground.

27 But when Ahaziah the king of Judah saw *this*, he fled by the way of the garden house. And Jehu followed after him, and said,

“Smite him also in the chariot.”

And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. 28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

Who is on my side

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah. 30 And when Jehu was come to Jezreel, Jezebel heard *of it*; and she painted her face, and tired her head, and looked out at a window. 31 And as Jehu entered in at the gate, she said,

“*Had Zimri peace, who slew his master?*”

32 And he lifted up his face to the window, and said,

“Who *is* on my side? who?”

And there looked out to him two *or* three eunuchs.

Had Zimri peace, who slew his master: Zimri was a traitor to the king of Israel when he killed king Elah while he was drunk, and he took the throne. 1st Kings 16:9-20.

33 And he said,

“Throw her down.”

So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. 34 And when he was come in, he did eat and drink, and said,

“Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.”

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

He trod her under foot: He ran over her with the horses of his chariot.

36 Wherefore they came again, and told him. And he said,

“This *is* the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: 37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.”

See 1st Kings 21:21-22

Elijah the Tishbite: A Tishbite is a Jew from the city of Tishbe, near Gilead. See 1st Kings 17:1.

Chapter Ten

Seventy sons in Samaria

1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying,

“2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour; 3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.”

Jehu wrote letters to the elders in Samaria the capital of Israel to encourage the people to choose a king out of Ahab's seventy sons to lead them in battle.

4 But they were exceedingly afraid, and said,

“Behold, two kings stood not before him: how then shall we stand?”

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of *the children*, sent to Jehu, saying,

“We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.”

Take ye the heads

6 Then he wrote a letter the second time to them, saying,

“If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time.”

Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up. 7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel. 8 And there came a messenger, and told him, saying,

“They have brought the heads of the king's sons.”

And he said,

“Lay ye them in two heaps at the entering in of the gate until the morning.”

9 And it came to pass in the morning, that he went out, and stood, and said to all the people,

“Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?”

The directives of the first letter are changed and now they are severe towards the sons of Ahab. They are all to be killed by the elders and captains in Samaria and Jehu will be their king.

“10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah.”

Jehu is used of the LORD to get rid of the house of Ahab for his wickedness, and that of his wife.

2nd Chronicles 22:8

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. 12 And he arose and departed, and came to Samaria. *And as he was* at the shearing house in the way, 13 Jehu met with the brethren of Ahaziah king of Judah, and said,

“Who *are* ye?”

And they answered,

“We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.”

14 And he said,

“Take them alive.”

And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men; neither left he any of them.

The brethren of Ahaziah: They were slain thus sending a message to Ahaziah the king of Judah.

See my zeal for the LORD

15 And when he was departed thence, he lighted on Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him,

“Is thine heart right, as my heart *is* with thy heart?”

And Jehonadab answered,

“It is. If it be, give *me* thine hand.”

And he gave *him* his hand; and he took him up to him into the chariot. 16 And he said,

“Come with me, and see my zeal for the LORD.”

So they made him ride in his chariot. 17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

Ahab served Baal a little

18 And Jehu gathered all the people together, and said unto them,

“Ahab served Baal a little; *but* Jehu shall serve him much.”

Ahab served Baal a little: Jezebel was the real Baal worshipper in the family. Ahab did whatever his wife told him to.

But Jehu shall serve him much

“19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live.”

But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

Jehu would rid Israel of Baal worship, but he would later fail to remove the golden calves set up by Jeroboam, which caused Israel to sin, over and over again, from one generation to the next.

20 And Jehu said,

“Proclaim a solemn assembly for Baal.”

And they proclaimed *it*. 21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. 22 And he said unto him that *was* over the vestry,

“Bring forth vestments for all the worshippers of Baal.”

And he brought them forth vestments. 23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal,

“Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.”

24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said,

“If any of the men whom I have brought into your hands escape, *he that letteth him go, his life shall be for the life of him.*”

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains,

“Go in, *and slay them; let none come forth.*”

And they smote them with the edge of the sword; and the guard and the captains cast *them out*, and went to the city of the house of Baal. **26** And they brought forth the images out of the house of Baal, and burned them. **27** And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. **28** Thus Jehu destroyed Baal out of Israel.

Made it as a draught unto this day: You couldn't find anyone in the land worshipping Baal there for many years.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that were in Bethel, and that were in Dan. See 1st Kings 12:29.

To wit: More specifically, or to be precise.

30 And the LORD said unto Jehu,

“Because thou hast done well in executing *that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.*”

Jehu did somethings that were right in Israel in ridding the land of Baal worship, and he was rewarded for it, but he continued to keep the golden calves in the two unauthorized temples in Dan and Bethel. See 1st Kings 12:29.

But Jehu took no heed

31 But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

Jehu took no heed: He only gave lip service to the LORD as many politicians do today.

32 In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; **33** From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan. **34** Now the rest of the acts of Jehu, and all that he did, and all his

might, *are* they not written in the book of the chronicles of the kings of Israel? **35** And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. **36** And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

The began to cut Israel short: To weaken them on every side.

The books of the chronicles of the kings of Israel: The books of 1st and 2nd Chronicles.

Chapter Eleven

The killer granny

2nd Chronicles 22:1-12

1 And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. **2** But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain. **3** And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.

Athaliah: A.K.A. The killer granny. The wife of Jehoram, the eldest son of king Jehoshaphat, and heir to the throne of Judah, which was the throne of David. 2nd Chronicles 22-23.

Had Athaliah been successful with her attempt to kill all the royal seed, Jesus would not have been born. Satan failed again to destroy God's plan for our redemption.

Ahaziah: He served as king of Judah for less than one year.

And destroyed all of the seed royal: God had sworn to David he would always have a seed to sit on the throne that came from his loins and now since Athaliah's son Ahaziah was dead, she would kill all children born to him from the daughters of Judah.

Jehosheba, the daughter of king Joram, sister of Ahaziah: She was not however the daughter of Athalia. Joram, her father had more than one wife.

Joram: Also called Jehoram, was king of Judah until 841 BC.

Joash: His name would later be changed to Jehoash (Jehovah's fire). He was the only surviving son of king Ahaziah.

Hid in the house of the LORD six years: Hid where only one person could walk in and find him, a priest.

And Athaliah did reign over the land: She was the queen of Judah and sat on David's throne from 841-835 BC, the only woman to do so.

This meant that Judah did not have a king on the throne for six years while a woman reigned in Jerusalem that was not from Judah. She was the daughter of Omri, king of Israel. Joash was in hiding for six years.

In the seventh year

2nd Chronicles 23

4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son. 5 And he commanded them, saying,

“This is the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house; 6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.”

Jehoiada: He was a godly priest and an aide to the child king.

An oath: The oath was taken the house of the LORD (the temple) that they would protect the true lineage of the throne of Judah, by pledging allegiance to the new and rightful king, Joash.

Keepers of the watch of the king's house: They were sworn to protect the new king when he would be returned to his real home.

The gate of Sur: The word Sur means degenerate. It was probably speaking of the dung gate. See Jeremiah 2:21.

The gate behind the guard: The gate that was near the royal guard house.

“7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king. 8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.”

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

Two parts: Two thirds.

10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD. 11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. 12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said,

“God save the king.”

13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD. 14 And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried,

“Treason, Treason.”

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them,

“Have her forth without the ranges: and him that followeth her kill with the sword.”

For the priest had said,

“Let her not be slain in the house of the LORD.”

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

Athaliah was the treasonous one, not Jehoiada the priest of the LORD. Together the two would spark a short-lived revival in the land of Judah.

17 And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people. 18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

Now Baal worship would be removed from the kingdom of Judah in the south, but only for a while. Judah would follow

her treacherous sister Israel back into idolatry and into captivity.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings. 20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

2nd Chronicles 24:1-3

21 Seven years old was Jehoash when he began to reign.

Jehoash: Formerly called Joash in verse two.

Chapter Twelve

Jehoash began to reign

1 In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beersheba.

Zibiah of Beersheba: See 2nd Chronicles 24:1 which tells us that Jehoash began to reign when he was seven years old. Her name is given because kings often had children from more than one of their wives.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him. 3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

The high places: These were much harder for the leaders to police, so you will occasionally read that a king did similar to Jehoash in this matter.

It would have been better for the nation, however, if they had made a consistent attempt to stop this practice.

4 And Jehoash said to the priests,

“All the money of the dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the LORD, 5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.”

Repair the breaches: Breaches were places where a ceiling had fallen down and needed new timber, or a wall had collapsed, or where cracks had occurred in the stones.

The place was in bad disrepair and stayed that way because the priest obviously were skimming money from the offering for years.

2nd Chronicles 24:4-14

6 But it was *so, that* in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house. 7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them,

“Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.”

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

Not to repair the breaches of the house: Only so many good things could be done with a godly king and priest, but the priesthood was corrupted by their love of money.

Sixteen years of collections and the breaches of the house of the LORD were still not repaired by the priest.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD. 10 And it was *so*, when they saw that *there was* much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

And told the money: They counted the money.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD, 12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

Bowls of silver

13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD: 14 But they gave that to the

workmen, and repaired therewith the house of the LORD.

There was a need for these items in order to conduct the service of the house of the LORD as it had been in the past according to the book of the law.

15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully. 16 The trespass money and sin money was not brought into the house of the LORD: it was the priests'.

Hazael

2nd Chronicles 24:23-24

17 Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem. 18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away from Jerusalem.*

Set his face: He was determined to go and to defeat Jerusalem, and all of Judah.

Jehoash took all the hallow things for the temple and used them to bribe Hazael king of Syria to depart from his quest to defeat Jerusalem. This kept Jehoash in power in Judah a while longer.

2nd Chronicles 24:25-27

19 And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. 21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

And slew Joah: Remember Joash's name was changed to Jehoash. It is the same person.

Conspiracy: His servants plotted against Joash to have him killed and replaced, because he was weakened at this point by his actions with the king of Syria and lost the support of many in his kingdom.

The house of Millo: This is speaking about the house David built for himself after he built the city of Millo.

Despite the conspiracy, Joash/Jehoash's son Amaziah would still ascend to the throne, because God had promised a descendant of David would sit on the throne.

It was not safe to be the oldest brother in line to be king in Israel. They had to constantly watch their back for a brother to rise up against them.

Chapter Thirteen

Elisha died

1 In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned seventeen years. 2 And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.*

The sins of Jeroboam: He place golden calves (idols) in Dan (the north) and in Bethel (near Jerusalem in the south) for the people in the northern kingdom to worship at instead of at Jerusalem where God required all to worship at his house.

This is mentioned after each king in Israel comes to power because it was what Jeroboam used to consolidate his people behind him. Man is spiritual by nature and if given something to worship they will worship it whether it is right or not.

3 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all *their* days. 4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. 5 And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime. 6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the grove also in Samaria.)

Jehoahaz besought the LORD: He sincerely pleaded with the LORD to help.

The LORD gave Israel a saviour: A deliverer.

There remained the grove also in Samaria: Ahab built a grove in 1st Kings 16:33. Baal was worshipped in groves. See Judges 6:25.

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing. 8 Now the rest of the acts of

Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel? 9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

Joash began to reign

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years. 11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein. 12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? 13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

The sins of Jeroboam: The placing of two golden calves in Bethel and Dan for the kingdom of Israel to worship.

Joash slept with his fathers: He died.

The chariot of Israel

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said,

“O my father, my father, the chariot of Israel, and the horsemen thereof.”

Joash was the godly king that had been tutored by Jehoiada the priest. He also looked to Elisha as a counselor as he reigned.

Bow and arrows

15 And Elisha said unto him,

“Take bow and arrows.”

And he took unto him bow and arrows. 16 And he said to the king of Israel,

“Put thine hand upon the bow.”

And he put his hand *upon it*: and Elisha put his hands upon the king's hands. 17 And he said,

“Open the window eastward.”

And he opened *it*. Then Elisha said,

“Shoot.”

And he shot. And he said,

“The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.”

The arrow of the LORD'S deliverance: Elisha was a prophet of the LORD, and he showed the king a symbolic picture of what the LORD was going to do to the Syrians at that time.

18 And he said,

“Take the arrows.”

And he took *them*. And he said unto the king of Israel,

“Smite upon the ground.”

And he smote thrice, and stayed. 19 And the man of God was wroth with him, and said,

“Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.”

Stayed: Stopped.

Elisha wanted the king to hate Syria as God did by smiting the ground more than he did. God would now smite them as much as Israel wanted them to be smitten.

Israel still liked too much of what the Syrians had to offer them in the areas of wicked things that would draw them away from the LORD.

The bones of Elisha

20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. 21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men*; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

He revived: He was alive again.

I don't know how long it was between Elisha's death, and this man's resurrection, but it wasn't that long, maybe a couple of weeks.

There is no power in Elisha's bones today although some love to collect relics claiming they still have power.

22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz. 23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and

would not destroy them, neither cast he them from his presence as yet.

His covenant with Abraham, Isaac, and Jacob: This is first found in Genesis 12.

As of yet: This implied that it would happen in the near future.

24 So Hazael king of Syria died; and Benhadad his son reigned in his stead. 25 And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

Three times did Joash beat him: Just like Elisha had said. Had he smitten the arrow five or six times then we wouldn't read about Israel having to fight Syria again, but we do three more times. See 2nd Kings 15:37.

Chapter Fourteen

The kingdom was confirmed

2nd Chronicles 25:1-4

1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah. 2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. See 2nd Chronicles 25:1.

Jehoaddan of Jerusalem: Her name is given because kings often had children from more than one of their wives.

3 And he did *that which was* right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did. 4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

The high places were not taken away: The groves on mountain tops where Baal was often worshipped among other pagan gods.

5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. 6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying,

“The fathers shall not be put to death for the children, nor the children be put to death for the

fathers; but every man shall be put to death for his own sin.”

As soon as the kingdom was confirmed: As soon as Amaziah had been anointed and proclaimed king.

2nd Chronicles 25:11-16

7 He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

2nd Chronicles 25:17-24

8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying,

“Come, let us look one another in the face.”

Amaziah wanted to fight with king Jehoash of Israel, because he assumed the LORD would give him victory over others as well as he had just done with Edom and Selah. They would look one another in the face at Bethshemesh. See verse 11 below.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying,

“The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.”

The thistle that was in Lebanon: That's what Jehoash called Amaziah.

The cedar that was in Lebanon: That's what Jehoash called himself.

Give thy daughter to my son to wife: Let's make a league with one another.

“10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home: for why shouldst thou meddle to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee?”

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which *belongeth* to Judah. 12 And Judah was put to the worse before Israel; and they fled every man to their tents.

Put to the worse: Defeated badly in battle.

Bethshemesh: The name means the house of the Sun.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. **14** And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

The gate of Ephraim: See Nehemiah 8:16 & 12:39.

The corner gate: See Zechariah 14:10.

Hostages: See 2nd Chronicles 25:24. Also translated as pledges.

15 Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? **16** And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

2nd Chronicles 25:25-28

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. **18** And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

Azariah

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there. **20** And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

2nd Chronicles 26:1-15

21 And all the people of Judah took Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

The city of David: It was in Millo, next to Jerusalem.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers. **23** In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years. **24** And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

The sins of Jeroboam: The placing of two golden calves (Idols) in Dan and Bethel for Israel to worship.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gathhepher.

According to the word of the LORD God of Israel: God told Israel through the prophet Jonah that he would restore the coast of Israel.

Jonah, the son of Amittai: The very prophet who ran from God near the end of his ministry, and who was swallowed up by a great fish before prophesying to the Ninevites. See the story in the book of Jonah.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel. **27** And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash. **28** Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel? **29** And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

Jeroboam slept with his fathers: His body would lay in a grave near his ancestors.

Chapter Fifteen

Azariah reigns

2nd Chronicles 26:1-15

1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. **2** Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jeholiah of Jerusalem. See 2nd Chronicles 24:1.

Jeholiah of Jerusalem: The mothers of the kings of Israel usually have their mothers name listed because kings often had children from numerous wives.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done; **4** Save that the high places

were not removed: the people sacrificed and burnt incense still on the high places.

The high places were not removed: This was always the case except with one king of Judah.

A leper

5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son *was* over the house, judging the people of the land.

2nd Chronicles 26:22-23

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? **7** So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

Jotham's reign in Judah

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. **9** And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. **10** And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. **11** And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

Jabesh reigns in Israel

12 This *was* the word of the LORD which he spake unto Jehu, saying,

“Thy sons shall sit on the throne of Israel unto the fourth *generation*.”

And so it came to pass. **13** Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. **14** For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. **15** And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel. **16** Then Menahem smote Tiphseh, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*,

therefore he smote *it*; *and* all the women therein that were with child he ripped up.

He ripped up: He would stab them in the stomach to kill the child.

Menahem reigned in Israel

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria. **18** And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin. **19** *And* Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. **20** And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land. **21** And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel? **22** And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

Pekahiah reigned in Israel

23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years. **24** And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin. **25** But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. **26** And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

Pekah reigned in Israel

27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years. **28** And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

2nd Chronicles 28:20

29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

Abelbethmaachah: In the Galilee region in the land allotted to Naphtali.

Captive to Assyria

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. 31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

Jotham reigns in Judah

2nd Chronicles 27:1-8

32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. 33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

Jerusha, the daughter of Zadok: Her name is given because kings often had children from more than one of their wives.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done. 35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

The high places were not removed: This was said of all the kings of Judah except one.

The higher gate: See Jeremiah 36:10.

36 Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? 37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

2nd Chronicles 27:9

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Chapter Sixteen

Ahaz reigned in Judah

2nd Chronicles 28:1-2

1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. 2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

2nd Chronicles 28:3-8

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel. 4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

He caused his son to pass through the fire: To be a burnt sacrifice to his pagan god.

According to the abominations of the heathen: Heathen were called pagans. The very thing that they were cast out of the land for now Israel was doing themselves in the land, which meant they would soon be cast out of the land as well.

5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*. 6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

And drave the Jews from Elath: See 2nd Kings 14:22 where Azariah built Elath and restored it to Judah. It was a border town along the Jordan river.

2nd Chronicles 28:16-19

7 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying,

“*I am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.”

Israel is aligned with Syria against Judah, who is aligned with Assyria against his former fellow countrymen Israel.

Save me

2nd Chronicles 28:21-25

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria. 9 And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried *the people of it* captive to Kir, and slew Rezin.

And carried the people of it captive to Kir: Kir was in the country of Moab (Modern day Jordan). See Amos 1:5 and 9:7.

Rezin: He was the king of Syria.

Ahaz saw an altar

10 And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. 11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

The king coveted a pagan altar he saw in Damascus, and he had it copied, and built to replace the one God command the people use in Jerusalem.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon. 13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. 14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar. 15 And king Ahaz commanded Urijah the priest, saying,

“Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.”

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

Urijah was an hireling, compromising for his financial gain, instead of advising the king to worship the way God had commanded Israel to do it.

17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

The covert for the sabbath

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

The covert for the sabbath: A secret covert entrance.

2nd Chronicles 28:26-27

19 Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah? 20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Chapter Seventeen

Elah reigns in Israel

Hezekiah reigns in Judah

1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. 2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him. 3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. 4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

Israel taken captive into Assyria

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes. 7 For *so* it was, that the children of Israel

had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. 10 And they set them up images and groves in every high hill, and under every green tree: 11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

And they set them up images and groves in every high hill:
A pagan practice to worship false gods.

12 For they served idols, whereof the LORD had said unto them,

“Ye shall not do this thing.”

13 Yet the LORD testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying,

“Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.”

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God. 15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them. 16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. 18 Therefore the LORD was very angry with

Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

There was none left but the tribe of Judah only

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. 20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. 21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin. 22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets.

Placed them in Samaria

So was Israel carried away out of their own land to Assyria unto this day. 24 And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. 25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them. 26 Wherefore they spake to the king of Assyria, saying,

“The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. 27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. 28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD. 29 Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. 30 And the men of Babylon made Succothbenoth, and the men of

Cuth made Nergal, and the men of Hamath made Ashima, 31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. 32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. 33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence. 34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; 35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: 36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. 37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. 38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. 39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.”

40 Howbeit they did not hearken, but they did after their former manner. 41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Chapter Eighteen

The Assyrian captivity of the northern kingdom

2nd Chronicles 29:1-2

1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, *that* Hezekiah the son of Ahaz king of Judah began to reign. 2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in

Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

Abi, the daughter of Zachariah: Her name is given because kings often had children from more than one of their wives. She is called Abijah in 2nd Chronicles 29:1.

The brasen serpent

3 And he did *that which was* right in the sight of the LORD, according to all that David his father did. 4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

He removed the high places: This was said of only one other king in Judah.

The brasen serpent: Israel was bitten by serpents in the wilderness, and if they looked upon the serpent the LORD commanded Moses to put upon a pole they would live. See Numbers 21:8-9.

He called it Nehushtan: A piece of metal (Brass).

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him. 6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses. 7 And the LORD was with him; *and* he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. 8 He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

In the fourth year of king Hezekiah

9 And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it. 10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, *that is* the ninth year of Hoshea king of Israel, Samaria was taken.

The king of Assyria did carry away Israel

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes: 12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the

LORD commanded, and would not hear *them*, nor do *them*.

The fourteenth year of king Hezekiah

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

2nd Chronicles 32:2-8

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying,

“I have offended; return from me: that which thou putttest on me will I bear.”

And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. **15 And Hezekiah gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house. 16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.**

That which thou putttest on me I will bear: Whatever tribute you assign my nation will pay.

17 And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

The conduit of the upper pool: They were made by Hezekiah. See 2nd Kings 20:20 and Isaiah 7:3 and 36:2.

The fuller's field: Isaiah 7:3 and 36:2.

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiyah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. 19 And Rabshakeh said unto them,

“Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest? 20 Thou sayest, (but *they are but* vain words,) *I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? 21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into

his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.”

The staff of this bruised reed: King Sennacherib of Assyria said the king of Egypt is like a bruised reed (he is very weak).

“22 But if ye say unto me, We trust in the LORD our God: *is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? 23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. 24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.”

Often times the LORD would use other countries (enemies of the LORD) to come and chastise his people for their own sin.

This time was not one of those times because God would hear the cries of his people and he would stop them from being taken captive at this time as only God can do.

26 Then said Eliakim the son of Hilkiyah, and Shebna, and Joah, unto Rabshakeh,

“Speak, I pray thee, to thy servants in the Syrian language; for we understand *it*: and talk not with us in the Jews' language in the ears of the people that *are* on the wall.”

The Syrian language: There were some that didn't want Rabshakeh to speak in Hebrew because too many people would hear him and be discouraged, or begin to plot against the king if they understood what was happening.

27 But Rabshakeh said unto them,

“Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?”

Rabshakeh wanted the average person who was sitting on the wall defending the city to understand what he was saying so they would surrender.

The word of the great king

28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying,

“Hear the word of the great king, the king of Assyria: 29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: 30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 31 Harken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: 32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. 33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? 35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?”

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying,

“Answer him not.”

The king wanted an informed response from a single voice, which was a good thing. You can't have anyone on the wall speaking for all the people of the nation.

37 Then came Eliakim the son of Hilkiah, which *was over the household*, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

The tore their clothes to show their sadness at what they had just heard.

Chapter Nineteen

He rent his clothes

1 And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the

LORD. 2 And he sent Eliakim, which *was over the household*, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. 3 And they said unto him,

“Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.”

He rent his clothes: He tore them once he had heard the demands.

The children are come to the birth, and there is not strength to bring forth: The words were said to Isaiah to get his response from the LORD. The LORD would tell Hezekiah that he would deliver his children. See Isaiah 37:1-3.

“4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.”

I will send a blast upon him

5 So the servants of king Hezekiah came to Isaiah. 6 And Isaiah said unto them,

“Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. 7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.”

I will send a blast upon him, and he shall hear a rumour: A blast is a loud powerful noise from the LORD that produces a miraculous event. See Exodus 15:8.

A strong wind, Joshua 6:5, 2nd Samuel 22:16. The rebuke of the LORD Job 4:9, Psalm 18:15, Isaiah 25:4 and 37:7.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. 9 And when he heard say of Tirhakah king of Ethiopia, “Behold, he is come out to fight against thee:”

he sent messengers again unto Hezekiah, saying,

“10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? 12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? 13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

Hezekiah's prayer

15 And Hezekiah prayed before the LORD, and said,

"O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. 16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. 17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, 18 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. 19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only."

The LORD God of Israel's response

20 Then Isaiah the son of Amoz sent to Hezekiah, saying,

"Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. 21 This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee."

The virgin daughter of Zion: hath despised thee, and laughed thee to scorn: This title is a title belonging to Jerusalem and its inhabitants that love the LORD (often it was only a remnant. This had not happened as of yet, but it was about to.

The daughter of Jerusalem hath shaken her head at thee: Isaiah 10:32, 37:22, 52:2, Lamentations 2:10, 13, 15, Micah

4:8, Zephaniah 3:14, and 9:9. She is best described in the Song of songs which is Solomon's.

"22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. 23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. 24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. 25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. 26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me. 28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

I will put my hook in thy nose: This saying is used against the LORD's enemies in times when only he can save them by some miraculous means. See Isaiah 37:29.

A sign unto thee

"29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. 30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. 31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this."

Thus saith the LORD

"32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this

city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. 33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.”

The angel of the LORD smote 185,000 Assyrians

35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

The king of Assyria retreats

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

The king dies by a sword in the house of his god

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

Chapter Twenty

Set thine house in order

2nd Chronicles 32:24

1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him,

“Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.”

Set thine house in order: Make all your necessary plans for your estate for when you are dead.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

“3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is good in thy sight.*”

And Hezekiah wept sore. 4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

“5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have

seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. 6 And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.”

7 And Isaiah said,

“Take a lump of figs.”

And they took and laid *it* on the boil, and he recovered.

What shall be the sign

8 And Hezekiah said unto Isaiah,

“What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?”

9 And Isaiah said,

“This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?”

Shall the shadow go forward ten degrees: Should he make the day speed up, or slowdown 10 degrees out of 360?

10 And Hezekiah answered,

“It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.”

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. See Isaiah 38:8.

All the house of his precious things

12 At that time Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. 13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not. 14 Then came Isaiah the prophet unto king Hezekiah, and said unto him,

“What said these men? and from whence came they unto thee?”

And Hezekiah said,

“They are come from a far country, *even* from Babylon.”

15 And he said,

“What have they seen in thine house?”

And Hezekiah answered,

“All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.”

16 And Isaiah said unto Hezekiah,

“Hear the word of the LORD. 17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. 18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.”

Eunuchs in the palace: They would not be able to have children. This was not a good thing for a kingly lineage.

19 Then said Hezekiah unto Isaiah,

“Good *is* the word of the LORD which thou hast spoken.”

And he said,

“*Is it not good*, if peace and truth be in my days?”

Good is the word of the LORD: Usually a parent wants his children to have it better than they did while they were growing up, not Hezekiah, he was happy it would be good while he was still alive.

20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah? 21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

Chapter Twenty-one

Manasseh's reign

2nd Chronicles 33:1-9

1 Manasseh *was* twelve years old when he began to reign, and reigned fifty and five years in

Jerusalem. And his mother's name *was* Hephzibah.

His mother's name was Hephzibah: Her name is given because kings often had children from more than one of their wives.

2 And he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. 3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

He built up again the high places: Places for worshipping false gods on mountain tops.

4 And he built altars in the house of the LORD, of which the LORD said,

“In Jerusalem will I put my name.”

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

In Jerusalem will I put my name: 1st Kings 5:3, 9:3 and 2nd Chronicles 33:7.

The two courts: See 2nd Kings 23:12.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

He made his son to pass through the fire: He sacrificed his son to a pagan god.

Observed times: He trusted in Astrology.

Used enchantments: Casting spells.

Dealt with familiar spirits: He talked to the dead through witches and wizards.

7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son,

“In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:”

He made his son to pass through the fire: To offer him up as a human sacrifice to a pagan god.

Put my name for ever: 1st Kings 5:3, 9:3 and 2nd Chronicles 33:7.

“8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.”

9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel. 10 And the LORD spake by his servants the prophets, saying, See Deuteronomy 31:4, Joshua 2:10.

“11 Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: 12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.”

Above all that the Amorites did: See Genesis 15:16 and Exodus 3:8.

Both his ears shall tingle: 1st Samuel 3:11 and Jeremiah 19:3.

“13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.”

I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: See Isaiah 34:11.

I will wipe Jerusalem as a man wipeth a dish: He will clean all that defile it from its midst.

“14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; 15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.”

The remnant of mine inheritance: The remaining Israelites that will go into captivity.

Manasseh shed innocent blood

“16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.”

2nd Chronicles 33:18-20

17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?

He put many righteous people to death, and killed many young children by allowing the human sacrifices to Molech (called passing through the fire).

Amon becomes king

18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

2nd Chronicles 33:21-25

19 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

Meshullemeth, the daughter of Haruz of Jotbah: Her name is given because kings often had children from more than one of their wives.

20 And he did that which was evil in the sight of the LORD, as his father Manasseh did. 21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: 22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD. 23 And the servants of Amon conspired against him, and slew the king in his own house. 24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. 25 Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? 26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

The servants of Amon: The servants of king Amon. Amon was Josiah's father.

The garden of Uzza: Manasseh's garden. See verse 18 above.

Chapter Twenty-two

Josiah began to reign

2nd Chronicles 34:1-7

1 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

Jedidah, the daughter of Adaiah of Boscath: Her name is given because kings often had children from more than one of their wives.

2 And he did *that which was right* in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

And turned not aside to the right hand or to the left: Josiah stayed on the same path as David in following the LORD with all his heart without veering, or wavering.

2nd Chronicles 34:8-28

3 And it came to pass in the eighteenth year of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

“4 Go up to Hilkiyah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: 5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house, 6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.”

Shaphan the son of Azaliah: He was thee scribe for the house of the LORD. He was to go to keep track of things, by writing them down as official records.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

There was no reckoning made: Shaphan didn't need to account for the money because they were all honest men.

8 And Hilkiyah the high priest said unto Shaphan the scribe,

“I have found the book of the law in the house of the LORD.”

And Hilkiyah gave the book to Shaphan, and he read it.

Hilkiyah the high priest: I am not sure why Hilkiyah did not read it first before giving it to Shaphan. He was a good high priest and helped Josiah make many needed reforms.

The book of the law: This was the books of Genesis, Exodus, Leviticus, and Deuteronomy.

And he read it: Shaphan the scribe read all 187 chapters. That would have taken him six and a half hours to read it without a break.

9 And Shaphan the scribe came to the king, and brought the king word again, and said,

“Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.”

The money that was found in the house: A lot of gold and silver was also found among all the other stuff in the house of the LORD.

The book of the law

10 And Shaphan the scribe shewed the king, saying,

“Hilkiyah the priest hath delivered me a book.”

And Shaphan read it before the king. 11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

And Shaphan read it before the king: Remember it would take six and a half hours to read it straight through with no breaks. We don't know if Shaphan read every word or not.

He rent his clothes: The king mourned for his nation as he heard the word of the LORD knowing just how far they had departed from following his word.

12 And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Aashia a servant of the king's, saying,

“13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.”

Go and enquire

14 So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Aashia, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. 15 And she said unto them,

“Thus saith the LORD God of Israel, Tell the man that sent you to me,”

Huldah the prophetess: Every once in a while, a woman would be used by the LORD to shame the men of Israel for not listening to the LORD's word themselves.

“16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read: 17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.”

My wrath shall be kindled against this place: His anger was as if a large fire was started (kindled) against his people for their sin. Judah would eventually suffer the LORD’s wrath for their sins.

“18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard; 19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou headrest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD. 20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.”

And they brought the king word again.

They should become a desolation and a curse: The temple would be destroyed, and they would go into captivity, but they would eventually be allowed to return after 70 years. See Jeremiah 25:18.

Chapter Twenty-three

The book of the covenant

2nd Chronicles 34:29-32

1 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. 2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

Remember this would have taken six and half hours of straight reading to do this.

3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

And all the people stood to the covenant: This means they agreed to stand by its commandments and walk in them. It was not talking about them standing as it was read. Maybe they did.

The vessels for Baal and the grove

4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

The idolatrous priests

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

The grove

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people.

The houses of the sodomites

7 And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove.

The houses of the sodomites: These were houses of sodomite prostitution.

The word sodomites is mentioned only four times in the bible, and all of them are in the books of first and second kings.

The title did not mean you were a person from Sodom, or that you were a descendent of a person that went by the name Sodom.

The word meant that they were identified with the abominable deeds of those in Sodom that God destroyed the city for.

God also disinherited the people of the land for of those very same practices, and he gave the land to Israel, and told them not to make the same mistake. They did not listen.

1st Kings 14:24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

1st Kings 15:12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

1st Kings 22:46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

He brought all the priests out of the cities of Judah: All the priests of the groves were kicked out of their towns.

The high places: The pagan places of worship.

The gate of Joshua: This simply meant that as you entered the gate of Joshua (the governor at the time) the high places were off to the left side of that gate.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. 10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

He defiled Topheth: Also called Tophet. A city of graves. Where there was no place left to bury anyone else. See Jeremiah 7:31-32 and 19:6-15.

The valley of Hinnom: The valley of the son of Hinnom. See Jeremiah 32:35.

To pass through the fire: This was not jumping through a fire, but rather the sacrificing of a son or a daughter to Molech, a pagan god of the Gentiles. See Leviticus 18:21, 20:2-5, and Jeremiah 32:35.

The sun

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

The chariots of the sun: Large images of horses and chariots of the sun were destroyed near the house of the LORD because they honoured pagan gods.

The rooftop altars on Ahaz

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

The two courts of the house of the LORD: They were used as places of sacrifice to all the pagan gods of the countries around them, so Josiah purged the whole area of them. See 2nd Kings 21:1-5.

The high places

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. 14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

On the right hand of the mount of corruption: They were on the right side of this mountain where Solomon built all these places of pagan worship for all his pagan wives that drew his heart away from the LORD.

The altar that was at Bethel

15 Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

The altar that was at Bethel belonged to the 10 tribes of the northern kingdom, but that didn't stop king Josiah of the southern kingdom. He was on a quest to purge the region of idolatry.

The burning of the bones

16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

See 1st Kings 13:1-10 and Ezekiel 6:5.

17 Then he said,

What title *is* that that I see?

And the men of the city told him,

“*It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.*”

18 And he said,

“Let him alone; let no man move his bones.”

So they let his bones alone, with the bones of the prophet that came out of Samaria.

The man of God, which came from Judah: See 1st King 13:1-10.

The prophet that came out of Samaria: See 1st Kings 13:11-34.

The high places in Samaria also were destroyed

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. 20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

These were also in the northern kingdom. Josiah was not king of the north. This would anger the allies of Samaria and bring them against Josiah.

Keep the passover

2nd Chronicles 35:1-19

21 And the king commanded all the people, saying,

“Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.”

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; 23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

The passover: It first began in Egypt when the death angel passed over those who had sprinkled the blood of a lamb over their door post.

2nd Chronicles 34:33

24 Moreover the *workers with familiar spirits, and the wizards, and the images, and the idols,*

and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the LORD.

Familiar spirits: They talked to the dead.

Wizards: Those who dealt with spells and witchcraft.

Images, and the idols: Pictures and statues of heathen pagan gods.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

The fierceness of his great wrath

26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. 27 And the LORD said,

“I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.”

The provocations that Manasseh had provoked him withal: Manasseh the king.

I will remove Judah out of my sight: They will be taken into captivity in Babylon, as Israel was taken into Assyrian captivity.

This city which I have chosen: The LORD chose Jerusalem to put his name there, his house (temple) there, and to eventually be his capital in the millennial kingdom that is yet to come.

King Josiah is slain at Megiddo

2nd Chronicles 35:20-27

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

Josiah is slain

29 In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

Pharaohnechoh the king of Egypt had no problem coming up against Assyria in his quest for world domination, and Josiah then went against Pharaohnechoh because in order to

get to Assyria to conquer it you would have to pass through Israel.

Josiah was not afraid of any king he only feared the LORD. Josiah met Pharaohnechoh at the valley of Megiddo to battle with him, but Josiah had no guarantee he would be victorious, he did know his country, and beloved city would be destroyed and taken captive in Babylon.

Israel was already taken into captivity by Assyria which is the event that led Egypt to war with Assyria. Egypt would loose and Israel would remain captives there.

Jehoahaz is anointed as king

2nd Chronicles 36:1-3

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

And brought him to Jerusalem: Because he was the king of the southern kingdom of Judah. This was a holy war for Josiah, and he accomplished many things trying to turn his fellow Israelites back to the LORD.

31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

Hamutal, the daughter of Jeremiah of Libnah: She is the mother of two kings. Her name is given because kings often had children from more than one of their wives.

And he reigned three months in Jerusalem: Because of his Jehoahaz was reversing the reforms made by his father Josiah, and allowing the people to worship pagan gods again.

It was for this that the LORD had Pharaohnechoh take him back to Egypt to die.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done. 33 And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

Jehoiakim is king

2nd Chronicles 36:4-5

34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

And turned his name to Jehoiakim: Eliakim's name is changed to Jehoiakim.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaohnechoh. 36 Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

Zebudah, the daughter of Pedaiah of Rumah: Her name is given because kings often had children from more than one of their wives.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

Jehoiakim was the last king related to David that sat on the throne of David in Jerusalem. Zedekiah would never sit on the throne of David.

Chapter Twenty-four

He turned and rebelled

1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. 2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

According to the word of the LORD: Jeremiah.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; 4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

The sins of Manasseh: He filled Jerusalem with innocent blood mentioned in 2nd Kings 21.

5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. 7 And the king of

Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

2nd Chronicles 36:9

8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

Nehushta, the daughter of Elnatan of Jerusalem: The mother's name of a king is given because kings often had sons by more than one wife.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done. 10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. 11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. 13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

The eighth year of his reign: Jehoiachin was the last king that descended from David to sit on the throne of David in Jerusalem.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

2nd Chronicles 36:10

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. 16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

Zedekiah reigned

17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

2nd Chronicles 36:11-12

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. 19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

2nd Chronicles 36:13-16

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Mattaniah: The uncle of The king of Babylon: Nebuchadnezzar appointed Mattaniah king, and named him Zedekiah.

Hamutal, the daughter of Jeremiah of Libnah: She was the mother of two kings. Jehoahaz and Zedekiah. Her name is given because kings often had children from more than one of their wives.

Zedekiah rebelled: He cast out the Babylonian representatives left there by Nebuchadnezzar.

Chapter Twenty-five

The city was besieged

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

In the ninth year of his reign: In the ninth year of Mattaniah/Zedekiah's reign, not Nebuchadnezzar's reign.

2 And the city was besieged unto the eleventh year of king Zedekiah. 3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain. 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. 6 So they took the king, and brought him up

to the king of Babylon to Riblah; and they gave judgment upon him.

Riblah: See 2nd Kings 23:33. This is where Pharaohnechoh placed king Jehoahaz in prison before eventually carrying him away to Egypt till he died.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

This was a 500-mile journey to the east. Four young Jewish men were also taken captive at this time whose Hebrew names were Daniel, Hananiah, Mishael, and Azariah, (A.K.A. Shadrach, Meshach, and Abendego) See Daniel 1:6-7. Jeremiah goes to Egypt and dies there in about 570 BC.

2nd Chronicles 36:18-21

8 And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire. 10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

He burnt the house of the LORD: The temple was destroyed by fire.

11 Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away. 12 But the captain of the guard left of the poor of the land *to be* vinedressers and husbandmen. 13 And the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon. 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. 15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away. 16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight. 17 The height of the one pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of

the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work. 18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city: 20 And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah: 21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

Gedaliah governor

22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

Gedaliah: He took care of the prophet Jeremiah when the Babylonian king released him from prison. See Jeremiah 39:14.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

Serve the king of Babylon

24 And Gedaliah sware to them, and to their men, and said unto them,

“Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.”

Gedaliah sware to them: This is exactly what the LORD had told the kingdom of Judah to do in the past by the prophets, but that got the them persecuted as false prophets by those that were hirelings.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men

with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

Of the seed royal: This Ishmael (not the one in Genesis 16:11) was a descendant of king David and he wanted his chance to be king, plus he had a following willing to rebel against the king of Babylon' and the LORD, to obtain the kingdom.

He knew he would not be king if everyone went to Babylon for seventy years.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

This is when Jeremiah most likely went to Egypt, where he eventually died. See Jeremiah 43:6.

27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

The seven and thirtieth year of the captivity: Over half of the time they were to be in captivity had ended at this time.

Evilmerodach: The grandson of Nebuchadnezzar.

Lift up the head of Jehoiachin: He let him out of prison, because he realized he and his fellow Israelites were not a threat to his kingdom because they had submitted themselves to Babylon's rule like Zedekiah was.

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; 29 And changed his prison garments: and he did eat bread continually before him all the days of his life. 30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Jehoiachin had earned his trust and was submissive to the king of Babylon and encouraged his fellow Israelites to do the same.

The End

1st Chronicles

Introduction

These next two books along with the four preceding ones are really only three books, The book of Samuel, the book of Kings, and the book of Chronicles. They were divided into two books each because of their size.

1st and 2nd Chronicles are not identical to 1st and 2nd Samuel, or 1st and 2nd Kings. Some of the same information is found in their pages, but they are vastly different.

This book has a bunch of charts in it chronicling different subjects in Israel's history with many of them overlapping one another.

First, and 2nd Chronicles are the least read of the three mentioned above for that reason, but it is a great book to see all the different lists of people and events found in its pages that aren't found elsewhere in such great detail.

Chapter One

From Adam to Israel

1 Adam, Sheth, Enosh, 2 Kenan, Mahalaleel, Jered, 3 Henoch, Methuselah, Lamech, 4 Noah, Shem, Ham, and Japheth.

This lineage of only eleven people lasted through numerous dispensations (where God dispensed different truths to mankind than before). From Adam's creation to Shem's birth was 1,558 years.

The sons of Japheth

5 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah. 7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

Gomer, and Magog, Tubal, and Meshech (Tarshish): that will play a role in end-times prophecy in the war mentioned in Ezekiel 38:2, 13 and Revelation 20:8.

The sons of Gomer: Togarmah, Tarshish. Ezekiel 38:6.

The sons of Ham

8 The sons of Ham; Cush, and Mizraim, Put, and Canaan. 9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan. 10 And Cush begat Nimrod: he began to be mighty upon the earth.

Cush: See Isaiah 11:11.

Sheba, and Dedan: More end-times names here that are also in Ezekiel.

Nimrod: See Genesis 10:8-9, and 11:1-8. He built the tower of babel to start the first one-world government.

Mizraim

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Capthorim.

Each of Mizraim's seven sons has the same two letters "im" at the end of their names. Im in Hebrew means plural. It is the same as the English letter "s" at the end of a word. Mizraim is the Hebrew word for Egypt.

Casluhim, (Of whom came the Philistines): Not the Palestinians: The Philistines were not descendants of the Canaanites. They were from Egypt originally.

Canaan

13 And Canaan begat Zidon his firstborn, and Heth, 14 The Jebusite also, and the Amorite, and the Girgashite, 15 And the Hivite, and the Arkite, and the Sinite, 16 And the Arvadite, and the Zemarite, and the Hamathite.

Nine of Canaan's eleven sons have the same three letters (ite) after their names while the first two do not. All of these can be called Canaanites.

The sons of Shem

17 The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. 18 And Arphaxad begat Shelah, and Shelah begat Eber. 19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.

Shem: This the Semitic line of Israel/Jews descended from.

Eber: Where we get the word Hebrew from. Genesis 14:13.

Peleg: He would have been a contemporary (alive at the same time) as Nimrod. Since Shem, Ham and Japheth were all brothers their lineages should appear side by side to see who was contemporary with whom for better understanding.

The Joktan lineage

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 21 Hadoram also, and Uzal, and Diklah, 22 And Ebal, and Abimael, and Sheba, 23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

Ophir: The son of Joktan. See 1st Chronicles 1:23. He named the city that he settled in Ophir. It was a place with much gold where Solomon got his gold from mostly.

Peleg's lineage

24 Shem, Arphaxad, Shelah, 25 Eber, Peleg, Reu, 26 Serug, Nahor, Terah, 27 Abram; the same is Abraham.

There are only 390 years between Shem's birth and Abraham's birth. Shem was still alive when Abraham was born and lived another 210 years and died at 600 years old.

The sons of Abraham

28 The sons of Abraham; Isaac, and Ishmael.

Isaac, and Ishmael: They were brothers born 13 years apart to different mothers. Isaac was the youngest and he was the promised seed whose mother was Sarah. Ishmael was the oldest son, and he was born of Hagar the servant.

Ishmael

29 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, 30 Mishma, and Dumah, Massa, Hadad, and Tema, 31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

Ishmael had twelve sons just like Isaac did.

The first born of Ishmael: It does not say that Ishmael begat Nebaioth, or any of his siblings, the word begat returns when we get down to verse 34 concerning Isaac, the promised seed.

The sons of Keturah

32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

She bore Abraham six sons. Two of her sons have more famous descendants than the other four. They are Jokshan and Midian.

And the sons of Jokshan; Sheba, and Dedan.

These two sons are mentioned in Ezekiel 38:13 as well.

33 And the sons of Midian; Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. All these are the sons of Keturah.

Midian had five sons, the grandsons of Keturah.

All these are the sons of Keturah: This means her sons, and grandsons, and so on.

And Abraham begat Isaac

34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

Abraham begat Isaac: He did not say this of Ishmael because Isaac was the child of promise.

Esau: Who sold his birthright for a bowl of stew.

Israel: Jacob, who bought Esau's birthright.

The sons of Esau

35 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. 36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

Amalek: He was a notorious enemy of Israel along with his children the Amalekites.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. 38 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. 39 And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister. 40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah. 41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. 42 The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.

The kings of Edom

43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. 44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. 45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. 46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. 47 And when Hadad was dead, Samlah of Masrekah reigned in his stead. 48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. 49 And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead. 50 And when Baalhanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 51 Hadad died also.

Thus ends the kings of Edom that reigned in their land before the children of Israel's kings began to reign beginning with Saul.

The dukes of Edom

And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth, 52 Duke Aholibamah, duke Elah, duke Pinon, 53 Duke Kenaz, duke Teman, duke Mibzar, 54 Duke Magdiel, duke Iram. These are the dukes of Edom.

The dukes of Edom: These were leaders (captains or governors) in Edom. The land east of the Jordan river.

Chapter Two

The sons of Israel

1 These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The sons of Israel: Israel had twelve sons and one daughter. Israel's name was changed from Jacob in Genesis 32:28. It means a prince with God.

The sons of Judah

3 The sons of Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of Shua the Canaanitess.

The daughter of Shua: There are two women named Shua in the bible. The other one is a descendant of Heber (Eber) the Hebrew. See 1st Chronicles 7:32. She is called Shuah in Genesis 38:3.

Judah had three children of his wife Shua a Canaanitess (who later died). See Genesis 38:12.

And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him. 4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

Tamar his daughter in law bare him Pharez and Zerah: Judah had two more children with his daughter in law Tamar, who pretended to be a harlot to have children with him. See Genesis 38:6-30.

These two sons were twins, but Hezron was the firstborn which had the thread tied on his hand when it came out first and went back in. See Genesis 38:28-30.

5 The sons of Pharez; Hezron, and Hamul. 6 And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.

Zerah: He was the firstborn of Tamar.

Zabdi is also a son of Zerah and he begat Carmi the father of Achan (Achar), but he is not listed in the lineage. He may have died after having Carmi. See Joshua 7:1.

The sons of Carmi

7 And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

Achar, the troubler of Israel: This is Achan who stole a Babylonian garment and much silver and gold and hid it under his tent. He cause 36 men to die at Ai, and the LORD destroyed his whole family.

8 And the sons of Ethan; Azariah.

This is where Ethan's lineage ends.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai. See verse 24 also.

Jerahmeel: See verse 25 also.

Chelubai: Also known as Caleb. See verses 18-24.

Begat again?

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

The prince of the children of Judah: He was the head of the house of Judah. Numbers 1:7. Nahshon actually led the whole nation as they travelled in the wilderness. See Numbers 7:14.

11 And Nahshon begat Salma, and Salma begat Boaz, 12 And Boaz begat Obed, and Obed begat Jesse, 13 And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, 14 Nethaneel the fourth, Raddai the fifth, 15 Ozem the sixth, David the seventh:

David the seventh: Jesse had eight sons, but the unnamed son is left out of the lineage. See 1st Samuel 16:10. He may be Elihu in 1st Chronicles 27:18. Jesse only had seven sons when 1st Chronicles was written many years later.

David's sisters

16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

Abishai: This is the person who went down to Saul's camp with David and wanted to smite Saul with his own spear, but David wouldn't allow him. See 1st Samuel 26:6-9.

Joab: He was at Gibeon as the leader of twelve men from Judah that fought with twelve men of Benjamin under Abner. 2nd Samuel 2:12-17.

Asahel: He was light of foot and pursued after Abner, but Abner killed him with a spear. See 2nd Samuel 2:23.

17 And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.

Amasa: He became the captain of the host of Israel under Absalom's rebellion. 2nd Samuel 25. His father's name was Ithra, an Israelite, according to 2nd Samuel 17:25.

The names Jether and Ithra are from the same root word in Hebrew. A prefix representing Jehovah (Je) is added to his name her.

Jether is also called an Israelite in two other occasions. Both are possible if Jether was born an Ishmeelite, but converted and married an Israelite.

Caleb the son of Hezron

18 And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon.

Jerioth: She was Caleb's concubine.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur. 20 And Hur begat Uri, and Uri begat Bezaleel.

Ephrath: She was Caleb's other concubine.

21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. 22 And Segub begat Jair, who had three and twenty cities in the land of Gilead. 23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead. 24 And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa. 25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah. 26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

The sons of Ram

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker. 28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. 29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. 30 And the sons of Nadab; Seled, and Appaim: but Seled died without children. 31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. 32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children. 33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel. 34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name

was Jarha. 35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. 36 And Attai begat Nathan, and Nathan begat Zabad, 37 And Zabad begat Ephlal, and Ephlal begat Obed, 38 And Obed begat Jehu, and Jehu begat Azariah, 39 And Azariah begat Helez, and Helez begat Eleasah, 40 And Eleasah begat Sisamai, and Sisamai begat Shallum, 41 And Shallum begat Jekamiah, and Jekamiah begat Elishama. 42 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron. 43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema. 44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai. 45 And the son of Shammai was Maon: and Maon was the father of Bethzur. 46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez. 47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph. 48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah. 49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeat: and the daughter of Caleb was Achsah. 50 These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim, 51 Salma the father of Bethlehem, Hareph the father of Bethgader. 52 And Shobal the father of Kirjathjearim had sons; Haroeh, and half of the Manahethites. 53 And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. 54 The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites. 55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

Chapter Three

David's sons from Hebron

1 Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:

David reigned in Hebron for seven years and six months.

Amnon, of Ahinoam the Jezreelitess: See 1st Samuel 25:43.

Daniel, of Abigail the Carmelitess: 1st Samuel 25:3.

2 The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

Absalom the son of Maachah: 1st Kings 2:39. The daughter of the king of Gath.

Adonijah the son of Haggith: He tried to be king. See 1st Kings 1:5.

3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

Shephatiah of Abital: See 2nd Samuel 3:4.

Ithream by Eglah his wife: See 2nd Samuel 3:5.

4 These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

These were born unto him in Jerusalem

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:

Shimea: He was named after David's brother. See 2nd Samuel 21:21.

Shobab: See 2nd Samuel 5:14.

Nathan: It is through Nathan's lineage that the Messiah was born, Solomon's lineage was cursed. See Luke 3:31.

Solomon: Solomon's lineage was cursed with Coniah just before Israel going into captivity.

Bathshua: She is also called Bathsheba. Her father's name was Ammiel.

6 Ibhar also, and Elishama, and Eliphelet, 7 And Nogah, and Nepheg, and Japhia, 8 And Elishama, and Eliada, and Eliphelet, nine.

Notice that two of the sons of David were both called Eliphelet, that was because David took new wives and concubines in Jerusalem. The Eliphelet's both had different mothers.

9 These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

Tamar their sister: She was the sister of Absalom and half-sister of Amnon. She was the half-sister of the other four listed here, each having different mothers.

Solomon's son

10 And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son, 11 Joram his son, Ahaziah his son, Joash his son, 12

Amaziah his son, Azariah his son, Jotham his son, 13 Ahaz his son, Hezekiah his son, Manasseh his son, 14 Amon his son, Josiah his son.

The sons of Josiah

15 And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

The sons of Jehoiakim

16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

The sons of Jeconiah

17 And the sons of Jeconiah; Assir, Salathiel his son, 18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

The sons of Pedaiah

19 And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister: 20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

The sons of Hananiah

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

The sons of Shechaniah

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

The sons of Neariah

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

The sons of Elioenai

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

Chapter Four

The kingly lineage

The sons of Judah

1 The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

Reaiah

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.

Etam

3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi:

The sons of Hur

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephrath, the father of Bethlehem.

Hur: The father of Bethlehem. See also 1st Chronicles 2:51. One is the father of Bethlehem while the other is the great grandfather of Bethlehem.

The sons of Naarah

5 And Ashur the father of Tekoa had two wives, Helah and Naarah. 6 And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah.

The sons of Helah

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan. 8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

Jabez

9 And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying,

“Because I bare him with sorrow.”

10 And Jabez called on the God of Israel, saying,

“Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!”

And God granted him that which he requested.

11 And Chelub the brother of Shuah begat Mehir, which was the father of Eshton. 12 And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnashah. These are the men of Rechah. 13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath. 14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen. 15 And the sons of Caleb the son of Jephunneh; Iru, Elah,

and Naam: and the sons of Elah, even Kenaz. 16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel. 17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. 18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. 19 And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite. 20 And the sons of Shimon were, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi were, Zoheth, and Benzoheth.

The sons of Shelah

21 The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea, 22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient things. 23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

This ends the section of the sons of Judah which began in chapter 2:3.

The sons of Simeon

24 The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul: 25 Shallum his son, Mibsam his son, Mishma his son. 26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son. 27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

Their cities

28 And they dwelt at Beersheba, and Moladah, and Hazarshual, 29 And at Bilhah, and at Ezem, and at Tolad, 30 And at Bethuel, and at Hormah, and at Ziklag, 31 And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These were their cities unto the reign of David.

Their villages

32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: 33

And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy. 34 And Meshobab, and Jamlech, and Joshah the son of Amaziah, 35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, 36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, 37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

The entrance of Gedor

38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly. 39 And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

The entrance of Gedor: Between Bethlehem and Hebron.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

They of Ham: The descendants of Ham, the second son of Noah.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. 42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. 43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

Mount Seir: See Genesis 36:8.

Amalekites: See Genesis 14:7.

This ends the section on the sons of Simeon which began in verse 24 of this chapter.

Chapter Five

The sons of Reuben

1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the

birthright. 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

He defiled his father's bed: See Genesis 35:22.

For Judah prevailed above his brethren: In that kings were to descend from the tribe of Judah rule over Israel.

His birthright was given unto the sons of Joseph: Because of Reuben's sin God bypassed all the descendants of Leah and Jacob's handmaids and gave the birthright to Rachel's firstborn son and blessed him. See Genesis 30:22-24.

3 The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son, 5 Micah his son, Reaia his son, Baal his son, 6 Beerah his son, whom Tilgathpilneser king of Assyria carried away captive: he was prince of the Reubenites. 7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah, 8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baalmeon: 9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

In the days of Saul

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

The Hagarites: The descendants of Hagar's son Ishmael.

The children of Gad

11 And the children of Gad dwelt over against them, in the land of Bashan unto Salchah: 12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. 13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. 14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. 16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders. 17 All these were reckoned by

genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

Rueben, the Gadites, and half the tribe of Manasseh

18 The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

War with the Hagarites

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab. See Genesis 25:15.

20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him. **21** And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. **22** For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

The Hagarites: They are the descendants of Hagar's son Ishmael.

The captivity: Israel was taken captive by Assyria seventy years before Judah was taken into Babylonian captivity.

The children of the half tribe of Manasseh

23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon. **24** And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers. **25** And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

He carried them away

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and

brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

Chapter Six

The sons of Levi

1 The sons of Levi; Gershon, Kohath, and Merari. **2** And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel. **3** And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. **4** Eleazar begat Phinehas, Phinehas begat Abishua, **5** And Abishua begat Bukki, and Bukki begat Uzzi, **6** And Uzzi begat Zerariah, and Zerariah begat Meraioth, **7** Meraioth begat Amariah, and Amariah begat Ahitub, **8** And Ahitub begat Zadok, and Zadok begat Ahimaaz, **9** And Ahimaaz begat Azariah, and Azariah begat Johanan, **10** And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:) **11** And Azariah begat Amariah, and Amariah begat Ahitub, **12** And Ahitub begat Zadok, and Zadok begat Shallum, **13** And Shallum begat Hilkiah, and Hilkiah begat Azariah, **14** And Azariah begat Seraiah, and Seraiah begat Jehozadak, **15** And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

Gershom, Kohath, and Merari

16 The sons of Levi; Gershom, Kohath, and Merari. **17** And these be the names of the sons of Gershom; Libni, and Shimei. **18** And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel. **19** The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers. **20** Of Gershom; Libni his son, Jahath his son, Zimmah his son, **21** Joah his son, Iddo his son, Zerah his son, Jeaterai his son. **22** The sons of Kohath; Amminadab his son, Korah his son, Assir his son, **23** Elkanah his son, and Ebiasaph his son, and Assir his son, **24** Tahath his son, Uriel his son, Uzziel his son, and Shaul his son. **25** And the sons of Elkanah; Amasai, and Ahimoth. **26** As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, **27** Eliab his son, Jeroham his son, Elkanah his son. **28** And the sons of Samuel; the firstborn Vashni, and Abiah. **29** The sons of Merari;

Mahli, Libni his son, Shimei his son, Uzza his son, 30 Shimea his son, Haggiah his son, Asaiah his son.

The service of song

31 And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest. 32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order. 33 And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, 34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 39 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, 40 The son of Michael, the son of Baaseiah, the son of Malchiah, 41 The son of Ethni, the son of Zerah, the son of Adaiah, 42 The son of Ethan, the son of Zimmah, the son of Shimei, 43 The son of Jahath, the son of Gershom, the son of Levi. 44 And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch, 45 The son of Hashabiah, the son of Amaziah, the son of Hilkiyah, 46 The son of Amzi, the son of Bani, the son of Shamer, 47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. 48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God. 49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. 50 And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, 51 Bukki his son, Uzzi his son, Zerahiah his son, 52 Meraioth his son, Amariah his son, Ahitub his son, 53 Zadok his son, Ahimaaz his son.

Their dwelling places

54 Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot. 55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. 56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

The sons of Aaron

57 And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, 58 And Hilen with her suburbs, Debir with her suburbs, 59 And Ashan with her suburbs, and Bethshemesh with her suburbs:

Bethshemesh: The name means the house of the Sun.

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

The sons of Kohath

61 And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.

The sons of Gershom

62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

The sons of Merari

63 Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

The Levites

64 And the children of Israel gave to the Levites these cities with their suburbs. 65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names. 66 And the residue of the families of the sons of

Kohath had cities of their coasts out of the tribe of Ephraim.

Cities of refuge

67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

Shechem: One of the six cities of refuge.

Gezer: One of the six cities of refuge.

68 And Jokmeam with her suburbs, and Bethhoron with her suburbs, 69 And Aijalon with her suburbs, and Gathrimmon with her suburbs:

Out of the half tribe of Manasseh

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath. 71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

Golan: One of the six cities of refuge.

Ashtaroth: Also the name of a pagan idol. The town was probably named after her.

Out of the tribe of Issachar

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, 73 And Ramoth with her suburbs, and Anem with her suburbs:

Kadesh: One of the six cities of refuge.

Ramoth: One of the six cities of refuge.

Out of the tribe of Asher

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, 75 And Hukok with her suburbs, and Rehob with her suburbs:

Out of the tribe of Naphtali

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

Out of the tribe of Zebulun

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

Out of the tribe of Reuben

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

Bezer: One of six cities of refuge.

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

Out of the tribe of Gad

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, 81 And Heshbon with her suburbs, and Jazer with her suburbs.

Chapter Seven

The sons of Issachar

1 Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimron, four. 2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred. 3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men. 4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons. 5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

To wit: More specifically, or to be precise.

The sons of Benjamin

6 The sons of Benjamin; Bela, and Becher, and Jediel, three. 7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four. 8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. 9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty

thousand and two hundred. 10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar. 11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. 12 Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

The sons of Naphthali

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The sons of Manasseh

14 The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead: 15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters. 16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. 17 And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. 18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah. 19 And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

The sons of Ephraim

20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, 21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. 22 And Ephraim their father mourned many days, and his brethren came to comfort him. 23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. 24) And his daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzzensherah.)

Bethhoron the nether: The lower part of the city of Bethhoron.

25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son, 26 Laadan his

son, Ammihud his son, Elishama his son, 27 Non his son, Jehoshua his son.

Non his son: Nun.

Jehoshua: Joshua.

28 And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: 29 And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The sons of Asher

30 The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. 31 And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. 32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. 33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. 34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram. 35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal. 36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah, 37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. 38 And the sons of Jether; Jephunneh, and Pispah, and Ara. 39 And the sons of Ulla; Arah, and Haniel, and Rezia. 40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

Chapter Eight

Benjamin begat

1 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third, 2 Nohah the fourth, and Rapha the fifth. 3 And the sons of Bela were, Addar, and Gera, and Abihud, 4 And Abishua, and Naaman, and Ahoah, 5 And Gera, and Shephuphan, and Huram. 6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath: 7 And Naaman,

and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud. 8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives. 9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, 10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers. 11 And of Hushim he begat Abitub, and Elpaal. 12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: 13 Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: 14 And Ahio, Shashak, and Jeremoth, 15 And Zebadiah, and Arad, and Ader, 16 And Michael, and Ispah, and Joha, the sons of Beriah; 17 And Zebadiah, and Meshullam, and Hezeki, and Heber, 18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; 19 And Jakim, and Zichri, and Zabdi, 20 And Elienai, and Zilthai, and Eliel, 21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; 22 And Ishpan, and Heber, and Eliel, 23 And Abdon, and Zichri, and Hanan, 24 And Hananiah, and Elam, and Antothijah, 25 And Iphedeiah, and Penuel, the sons of Shashak; 26 And Shamsherai, and Shehariah, and Athaliah, 27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. 28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem. 29 And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah: 30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, 31 And Gedor, and Ahio, and Zacher. 32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them. 33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. 34 And the son of Jonathan was Meribbaal; and Meribbaal begat Micah. 35 And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz. 36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 37 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son: 38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. 39 And the sons of Eshek his brother were, Ulam his

firstborn, Jehush the second, and Eliphelet the third. 40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

Chapter Nine

The Israelites, the priests, Levites and the Nethinims

1 So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression. 2 Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.

The Nethinims: The word means gifts. They were temple servants and they lived in Ophel.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh; 4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah. 5 And of the Shilonites; Asaiah the firstborn, and his sons. 6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety. 7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah, 8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; 9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

The priests

10 And of the priests; Jedaiah, and Jehoiarib, and Jachin, 11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; 12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; 13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

The Levites

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; 15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; 16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

The Porters

17 And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; 18 Who hitherto waited in the king's gate eastward: they were porters in the companies of the children of Levi. 19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry. 20 And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him. 21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. 22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office. 23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards. 24 In four quarters were the porters, toward the east, west, north, and south. 25 And their brethren, which were in their villages, were to come after seven days from time to time with them. 26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God. 27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. 28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale. 29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. 30 And some of the sons of the

priests made the ointment of the spices. 31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. 32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath. 33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. 34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

Kish begat Saul; and Saul begat Jonathan

35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah: 36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, 37 And Gedor, and Ahio, and Zechariah, and Mikloth. 38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren. 39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. 40 And the son of Jonathan was Meribbaal: and Meribbaal begat Micah. 41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz. 42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

Chapter Ten

The death of Saul

1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

The men of Israel fled from before the Philistines: This was not because the Philistines were better soldiers but because it was God's will that Saul would no longer rule as king of Israel.

Mount Gilboa: See story in 1st Samuel 28 – 2nd Samuel 1:27.

The sons of Saul: Saul's youngest son Eshbaal was not killed in this battle where Saul and his other sons were killed. See 1st Chronicles 8:3 and 9:39.

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. 4 Then said Saul to his armourbearer, "Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me."

But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.

For he was sore afraid: He would not kill the LORD's anointed king even though God had rejected him. See 1st Samuel 24:10.

5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. 6 So Saul died, and his three sons, and all his house died together.

When all seemed lost individuals would kill themselves so they would not be tortured by the enemy.

All his house died together: Eshbaal and one of Jonathan's sons survived.

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

The Philistines originated in Egypt and conquered what would be called the five cities of the Philistines on the southwest coast of land given to the children of Israel.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

They took his head

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people. 10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

Dagon: The fish god of the Philistines. This action was to motivate his followers into thinking Dagon was more powerful than Israel's god. God had abandoned Saul many years ago for David.

11 And when all Jabeshgilead heard all that the Philistines had done to Saul, 12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to

Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

Jabeshgilead: A city in the land allotted to the tribe of Benjamin. The men took the bodies of Saul and Jonathan but not the head of Saul that remained in the temple of Dagan.

13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; 14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

Saul died for his transgression: For not killing king Agag and for offering a sacrifice in Samuel's place.

For asking counsel of one that had a familiar spirit: Saul went to the witch of Endor and asked her to bring up Samuel.

Chapter Eleven

David is king over all Israel

1 Then all Israel gathered themselves to David unto Hebron, saying,

"Behold, we are thy bone and thy flesh. 2 And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel."

See 2nd Samuel 7:7

Behold, we are thy bone and thy flesh: We are all the children of Israel, and so we are all family.

He that leddest out and broughtest in Israel: David led Israel in battle, and he brought them home again after it. Saul did not.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.

Samuel was told to anoint David king over Israel as a young man back when he was watching his sheep. 1st Samuel 16:1.

4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. 5 And the inhabitants of Jebus said to David,

"Thou shalt not come hither."

Nevertheless David took the castle of Zion, which is the city of David. 6 And David said,

“Whosoever smiteth the Jebusites first shall be chief and captain.”

So Joab the son of Zeruiah went first up, and was chief. 7 And David dwelt in the castle; therefore they called it the city of David. 8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.

Joab the son of Zeruiah: He was David's sister's son. His nephew.

Millo: Next to the city of David in Jerusalem.

9 So David waxed greater and greater: for the LORD of hosts was with him. 10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

The LORD of hosts: The LORD (Captain) of angelic armies.

The mighty men

11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

Jashobeam, an Hachmonite: The son of Hachomoni. 1st Chronicles 27:32.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.

The three mighties: They were Jashobeam, Eleazar and Benaiah.

13 He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. 14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

Eleazar the son of Dodo: See 2nd Samuel 23:9. He was from Bethlehem.

The Ahohite: See 1st Chronicle 8:4.

Pasdammim: (Ephesdammim) Between Azeka and Shochoh. 1st Samuel 17:1.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

The rock: Another name for the cave of Adullam. See 2nd Samuel 23:13.

The cave of Adullam: Where David hid from Saul.

The valley of Rephaim: See Genesis 14:5 & 2nd Samuel 23:13. The valley of giants. Also spelled Rephaims.

16 And David was then in the hold, and the Philistines' garrison was then at Bethlehem. 17 And David longed, and said,

“Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!”

In the hold: Hold up in the cave of Adullam.

18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD, 19 And said,

“My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it.”

Therefore he would not drink it. These things did these three mightiest.

Abishai

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. 21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

Abishai the brother of Joab: David's sister's sons. The Third one was Asahel but he was slain by Abner with a spear.

The three: The three who got David water from Bethlehem.

The first three: Jashobeam, Eleazar, and Benaiah.

Benaiah

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. 23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

Five cubits high: This is seven feet five inches tall. That would have made him very tall but most of the giants were between nine and twelve feet tall.

24 These things did Benaiah the son of Jehoiada, and had the name among the three mighties. 25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

A man of great stature, five cubits high: Seven feet six inches tall. The cubit is eighteen inches. A smaller giant.

The valiant men of the armies

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

Asahel: He was killed by Abner later on.

27 Shammoth the Harorite, Helez the Pelonite, 28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite, 29 Sibbecai the Hushathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, 31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaash, Abiel the Arbathite, 33 Azmaveth the Baharumite, Elisha the Shaalbonite, 34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite, 35 Ahiam the son of Sacar the Hararite, Eliphai the son of Ur, 36 Hephher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the son of Ezbai, 38 Joel the brother of Nathan, Mibhar the son of Haggeri, 39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

Naharai: the Berothite: See also 2nd Samuel 23:37. Joab is the captain of the host of Israel and Zeruiah is David's sister.

40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite, Zabad the son of Ahlai, 42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him, 43 Hanan the son of Maachah, and Joshaphat the Mithnite, 44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite, 45 Jedaiel the son of Shimri, and Joha his brother, the Tizite, 46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, 47 Eliel, and Obed, and Jasiel the Mesobaite.

The children of Benjamin

1 Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war. 2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

Ziklag: A city belonging to the tribe of Judah.

Saul's brethren of Benjamin: People from the tribe of Benjamin who were loyal to David.

Saul's brethren of Benjamin

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite, 4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite, 5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, 6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites, 7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

The Gadites

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

Buckler: The smaller shield on the hand with the sword.

9 Ezer the first, Obadiah the second, Eliab the third, 10 Mishmannah the fourth, Jeremiah the fifth, 11 Attai the sixth, Eliel the seventh, 12 Johanan the eighth, Elzabad the ninth, 13 Jeremiah the tenth, Machbanai the eleventh. 14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand. 15 These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

In the first month: The first month on the Jewish calendar is in the spring. The month of Adar.

16 And there came of the children of Benjamin and Judah to the hold unto David. 17 And David went out to meet them, and answered and said unto them,

“If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

18 Then the spirit came upon Amasai, who was chief of the captains, and he said,

“Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee.”

Then the spirit came upon Amasi: The spirit spoke through Amasi guiding his words.

Some of Manasseh

Then David received them, and made them captains of the band. 19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying,

“He will fall to his master Saul to the jeopardy of our heads.”

See 1st Samuel.

There fell some of Manasseh to David: Some from the tribe of Manasseh joined David.

He will fall to his master: He will bow to him and serve him again.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh. 21 And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host. 22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

The band of rovers: Enemy raiders. See 1st Samuel 30:1.

The numbers of the bands

23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

The children of Judah

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

The children of Simeon

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

The children of Levi

26 Of the children of Levi four thousand and six hundred. 27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred; 28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

The children of Benjamin

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

The children of Ephraim

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

The half tribe of Manasseh

31 And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

The children of Issachar

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

Of Zebulun

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.

Of Naphtali

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

The Danites

35 And of the Danites expert in war twenty and eight thousand and six hundred. 36 And of Asher, such as went forth to battle, expert in war, forty thousand.

The Reubenites, Gadites, and half tribe of Manasseh

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

The other side of Jordan: The east side of the Jordan river.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

Of one heart: They all wanted David to be king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them. 40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

Chapter Thirteen

Let us bring again the ark of our God

1 And David consulted with the captains of thousands and hundreds, and with every leader. 2 And David said unto all the congregation of Israel,

“If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: 3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.”

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people. 5 So David gathered all Israel together, from Sihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjathjearim.

The thing was right in the eyes of all the people: They all wanted the ark brought to the heart of Israel, but they didn't look to God's word on how to do it.

6 And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

Kirjathjearim: Also known as Kirjathbaal. See Joshua 15:16.

The cherubims: The cherub (angels) that are on the mercy seat.

Whose name is called on it: The high priest would call upon God at the ark because God's Spirit dwelled on it.

A new cart

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. 8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. 9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. 10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

The house of Abinadab: David's older brother who lived in Gibeah.

The threshing floor: A place where they separated the wheat from the chaff.

Uzza put forth his hand to hold the ark: This was forbidden in the Law of Moses. See Numbers 4:15 & 2nd Samuel 6:1-7.

The anger of the LORD was kindled: He anger was ignited.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day. 12 And David was afraid of God that day, saying,

“How shall I bring the ark of God home to me?”

Perezuzza: The breach of Uzza(h).

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obedom the Gittite. 14 And the ark of God remained with the family of Obedom in his house three months. And the LORD blessed the house of Obedom, and all that he had.

The Gittite: See 2nd Samuel 15:19. A stranger/Gentile. Goliath was a Gittite as well.

Chapter Fourteen

David's house

1 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house. **2** And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

Hiram king of Tyre: He was the greatest builder of his day, and his land was full of Cedar trees for building.

David's new wives

3 And David took more wives at Jerusalem: and David begat more sons and daughters. **4** Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

The four above were all sons of David and Bathsheba in Jerusalem. The following nine were divided into three groups of three, each three had a different mother.

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

David took more wives at Jerusalem: God told him and Solomon his sin not to multiply wives as the heathen did, but they did not listen to him. See Deuteronomy 17:17 and 2nd Samuel 5:13-16.

The valley of Rephaim

8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

The Philistines went up to seek David: They went to defeat him in battle.

9 And the Philistines came and spread themselves in the valley of Rephaim. **10** And David enquired of God, saying,

“Shall I go up against the Philistines? and wilt thou deliver them into mine hand?”

And the LORD said unto him,

“Go up; for I will deliver them into thine hand.”

11 So they came up to Baalperazim; and David smote them there. Then David said,

“God hath broken in upon mine enemies by mine hand like the breaking forth of waters:”

therefore they called the name of that place Baalperazim.

Baalperazim: The breaking forth of waters.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire. **13** And the Philistines yet again spread themselves abroad in the valley. **14** Therefore David enquired again of God; and God said unto him,

“Go not up after them; turn away from them, and come upon them over against the mulberry trees. **15** And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.”

The mulberry trees

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. **17** And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

Chapter Fifteen

The ark of God

1 And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. **2** Then David said,

“None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.”

Prepared a place for the ark of God: In the high place of mount Gilead. The ark carried the ten commandments, and Aaron's rod that budded, and manna.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. **4** And David assembled the children of Aaron, and the Levites: **5** Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: **6** Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: **7** Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty: **8** Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred: **9** Of the sons of Hebron; Eliel the chief,

and his brethren fourscore: 10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve. 11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12 And said unto them,

“Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it. 13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.”

Sanctify yourselves: Make yourselves ritually clean, see what the LORD’s word says about the due order for transporting the ark properly.

God made a breach upon us: With Uzzah dying for touching the ark.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

The Levites sanctified themselves: They made themselves ritually clean through ritual washings (baths).

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. See Exodus 25:13-14.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. 17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; 18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, the porters. 19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; 20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth; 21 And Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, and Azaziah, with harps on the Sheminith to excel. 22 And

Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful. 23 And Berechiah and Elkanah were doorkeepers for the ark.

The blowing of the trumpets

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obedom and Jehiah were doorkeepers for the ark. 25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obedom with joy. 26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

An ephod of linen

27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

An ephod of linen: Samuel ministered with one on as a child. It is a girdle that was used in worship of the LORD. See 1st Samuel 2:18 and 2nd Samuel 6:14.

The ark is brought up

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

Michal despised David in her heart

2nd Samuel 6:16

29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

Chapter Sixteen

The high place at Gideon

1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. 2 And when David had made an end of offering the burnt offerings and

the peace offerings, he blessed the people in the name of the LORD.

A loaf of bread, a piece of flesh, a flagon of wine

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

A peace of flesh: A piece of meat.

A flagon of wine: A canteen made out of goat's skin.

4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel: 5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals; 6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God. 7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.

And to record: Recorders.

A psalm of David

“8 Give thanks unto the LORD, call upon his name, make known his deeds among the people. 9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works. 10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD. 11 Seek the LORD and his strength, seek his face continually. 12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth; 13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones. 14 He is the LORD our God; his judgments are in all the earth. 15 Be ye mindful always of his covenant; the word which he commanded to a thousand generations;”

The word which he commanded to a thousand generations: A generation is forty years, so a thousand generations is forty thousand years. See Deuteronomy 7:9 and Psalms 105:8.

Mankind has only been on the earth for 6,000 years and his covenant did not come to the children of Jacob for almost 2,000 years after that.

“16 Even of the covenant which he made with Abraham, and of his oath unto Isaac; 17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, 18 Saying,

Unto thee will I give the land of Canaan, the lot of your inheritance; 19 When ye were but few, even a few, and strangers in it.”

See 1st Kings 2:11 where it say David reigned 7 years in Hebron, and then 33 in Jerusalem for a total of 40 years. Hebron is not the perfect picture of the kingdom of Israel as most of Israel followed a type of the anti-christ Saul.

There will be seven days of heaven and earth being unclean but then God will make a new heaven and a new earth and for the next 33,000 years there will be perfect righteousness.

Job 15:15 Behold, he putteth not trust in his saints: yea, The heavens are not clean in his sight.

“20 And when they went from nation to nation, and from one kingdom to another people; 21 He suffered no man to do them wrong: yea, he reproveth kings for their sakes, 22 Saying, Touch not mine anointed, and do my prophets no harm. 23 Sing unto the LORD, all the earth; shew forth from day to day his salvation. 24 Declare his glory among the heathen; his marvellous works among all nations. 25 For great is the LORD, and greatly to be praised: he also is to be feared above all gods. 26 For all the gods of the people are idols: but the LORD made the heavens. 27 Glory and honour are in his presence; strength and gladness are in his place. 28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. 29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. 30 Fear before him, all the earth: the world also shall be stable, that it be not moved. 31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth. 32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. 33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth. 34 O give thanks unto the LORD; for he is good; for his mercy endureth for ever. 35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. 36 Blessed be the LORD God of Israel for ever and ever.”

And all the people said,

“Amen,”

and praised the LORD. 37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: 38 And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah to be porters: 39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,

Obededom: The ark stayed at his house for ninety days after Uzza died for touching it accidentally while it was falling.

Porters: A door keeper.

The high place that was at Gibeon: Many of the pagan religions held their ceremonies on mountain tops. The kings of Israel and Judah often allowed the high places to remain which angered the LORD.

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel; 41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever; 42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters. 43 And all the people departed every man to his house: and David returned to bless his house.

Morning and evening: See Exodus 29:41.

David's house had just been completed by Hiram.

Chapter Seventeen

The ark remaineth under curtains

1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet,

“Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.”

2 Then Nathan said unto David,

“Do all that is in thine heart; for God is with thee.”

3 And it came to pass the same night, that the word of God came to Nathan, saying,

“4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: 5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another. 6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? 7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: 8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. 11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 12 He shall build me an house, and I will stablish his throne for ever. 13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: 14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.”

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came and sat before the LORD, and said,

“Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? 17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. 18 What can David speak more to thee for the honour of thy

servant? for thou knowest thy servant. 19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. 20 O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. 23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. 24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. 25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. 26 And now, LORD, thou art God, and hast promised this goodness unto thy servant: 27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.”

Chapter Eighteen

Stablishing David's dominion

1 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. 2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

And brought gifts: Yearly taxes that were to help keep Israel stronger than her enemies.

3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. 4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. 5 And when the

Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. 6 Then David put garrisons in Syriadamascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

David also houghed all the chariot horses: He killed them so they could not be used against him in the near future. See Joshua 11:9 and 2nd Samuel 8:4.

The LORD preserved David: God does not do this same thing to individuals today in the dispensation of grace.

He did things like this continually with Israel and some of her leaders because he has an eternal covenant with them. He will do these things again in the time of Jacob's trouble.

The shields of Gold

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

Very much brass

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

All of these three things that David took from Hadarezer would be taken to Babylon by Nebuchadnezzar. See 1st Chronicles 18:8, 2nd Chronicles 25:13 and Jeremiah 52:17-20.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; 10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass. 11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

The valley of salt

12 Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. 13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

Abishai the son of Zeruiah: David's sister's son.

The valley of salt: The valley around the Dead sea.

14 So David reigned over all Israel, and executed judgment and justice among all his people. 15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

Joab the son of Zeruiah was over the host: Zeruiah was David's sisters son, and brother of Abishai. 2nd Samuel 8:16.

Jehoshaphat: He was the recorder. The one who probably wrote 1st and 2nd Chronicles. See 2nd Samuel 20:24. * Not to be confused with Solomon's grandson (and future king of Judah).

16 And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe; 17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

The Cherethites, and the Pelethites: The Cherethites were a remnant of a nation along the sea according to Zephaniah 2:5 and Ezekiel 25:16. See 2nd Samuel 8:18. They served David's army.

Chapter Nineteen

Hunan's

1 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. 2 And David said,

"I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me."

And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. 3 But the princes of the children of Ammon said to Hanun,

"Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?"

4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. 5 Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said,

"Tarry at Jericho until your beards be grown, and then return."

6 And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.

Odious: They stank.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

Brothers in battle

8 And when David heard of it, he sent Joab, and all the host of the mighty men. 9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. 10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. 11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon. 12 And he said,

Abishai his brother: Joab was his brother. They were David's nephews.

"If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee. 13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight."

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. 15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem. 16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them. 17 And it was told David; and he gathered

all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. 18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host. 19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

Chapter Twenty

But David tarried at Jerusalem

1 And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

But David tarried at Jerusalem: This is where David committed adultery with Bathshebah, the wife of Uriah in 2nd Samuel 18. 1st Chronicles doesn't record this story because it focuses more on the kingdom and the temple.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

In 1st Samuel we are told that Joab summons the king to come to Rabbah and lead the final battle there so he can claim the city instead of Joab.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

A talent of gold: A talent is a measurement of weight. It weighed a lot and would only be worn for a short while.

And cut them with saws, and with harrows of iron, and with axes: I take this literally. This severe punishment was apparently only reserved for the children of Ammon.

War at Gezer with the Philistines

4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time

Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued. 5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam. 6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant. 7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him. 8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

Chapter Twenty-one

Satan stood up

1 And Satan stood up against Israel, and provoked David to number Israel. 2 And David said to Joab and to the rulers of the people,

“Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.”

3 And Joab answered,

“The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?”

Joab knew it was a sin to number the people because it showed a lack of faith upon the leader that God would win the victory and made it more of a numbers game.

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. 5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. 6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. 7 And God was displeased with this thing; therefore he smote Israel. 8 And David said unto God,

“I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the

iniquity of thy servant; for I have done very foolishly.”

9 And the LORD spake unto Gad, David's seer, saying,

“10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.”

11 So Gad came to David, and said unto him,

“Thus saith the LORD, Choose thee 12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.”

13 And David said unto Gad,

“I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.”

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. 15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed,

“It is enough, stay now thine hand.”

God sent an angel to Jerusalem to destroy it: It was the angel of the LORD, not just any angel. See the verse below.

The LORD beheld, and he repented him of the evil: To repent means to change one's mind which brings about a change of action(s). The LORD didn't repent of his sins, he didn't have any.

And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. 16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem.

The angel of the LORD: This is often a pre-incarnate appearance of Jesus.

Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. 17 And David said unto God,

“Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.”

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite. 19 And David went up at the saying of Gad, which he spake in the name of the LORD. 20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. 21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.

The threshingfloor of Ornan: In 2nd Samuel 24:18 he is called Araunah. This is the same place where Abraham almost sacrificed Isaac. It is the site of the future temple.

22 Then David said to Ornan,

“Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.”

23 And Ornan said unto David,

“Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.”

24 And king David said to Ornan,

“Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.”

25 So David gave to Ornan for the place six hundred shekels of gold by weight. 26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering. 27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

And he answered him from heaven by fire upon the altar: God had done this a few times in the scriptures to show he was pleased with the offering. As in the story of Samson's parents in Judges 13:19-20.

If he was not pleased, he would burn up the offeror. See the story of Aaron's sons in Leviticus 10:1-2. See 2nd Chronicles 24:1-2.

And the LORD commanded the angel: The angel of the LORD.

28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

This was to be the new site of the temple which would be built in Solomon's day.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.

They would remain there for some time.

30 But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

For he was afraid because of the sword of the angel: David actually got to see the angel and many in Israel saw angels at important times. We do not see them today in the dispensation of grace.

Chapter Twenty-two

This is the house of the LORD God

1 Then David said,

“This is the house of the LORD God, and this is the altar of the burnt offering for Israel.”

2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God. 3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; 4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. 5 And David said,

“Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it.”

Exceeding magnificent: Magnificent.

So David prepared abundantly before his death. 6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. 7 And David said to Solomon,

“My son, as for me, it was in my mind to build an house unto the name of the LORD my God: 8 But the word of the LORD came to me, saying,”

“Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. 9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.”

“11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. 12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God. 13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed. 14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. 15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. 16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.”

17 David also commanded all the princes of Israel to help Solomon his son, saying,

“18 Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people. 19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the

house that is to be built to the name of the LORD.”

Chapter Twenty-three

Solomon becomes king

1 So when David was old and full of days, he made Solomon his son king over Israel. **2** And he gathered together all the princes of Israel, with the priests and the Levites. **3** Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

No priest could be under thirty years of age. Jesus began his ministry at his thirtieth birthday and was washed and anointed at his baptism, similar to what a priest would do. Jesus was Israel's High Priest. See Exodus 19:5-6 and Numbers 4:3.

4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:

“5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made,”

said David, to praise therewith. **6** And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari. **7** Of the Gershonites were, Laadan, and Shimei. **8** The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three. **9** The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan. **10** And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei. **11** And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house. **12** The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four. **13** The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever. **14** Now concerning Moses the man of God, his sons were named of the tribe of Levi. **15** The sons of Moses were, Gershom, and Eliezer. **16** Of the sons of Gershom, Shebuel was the chief. **17** And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. **18** Of the sons of

Izhar; Shelomith the chief. **19** Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. **20** Of the sons of Uzziel; Michah the first, and Jesiah the second. **21** The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. **22** And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. **23** The sons of Mushi; Mahli, and Eder, and Jeremoth, three. **24** These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward. **25** For David said,

“The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever: 26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.”

27 For by the last words of David the Levites were numbered from twenty years old and above: **28** Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God; **29** Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size; **30** And to stand every morning to thank and praise the LORD, and likewise at even;

Every morning and every evening forever this offering was to continue as long as there was an altar and priests.

Israel has not had a temple with an altar, nor any priests to offer sacrifices on and they will not until the church is raptured off this earth and the time of Jacob's trouble begins.

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD: **32** And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

All of these commandments are found in the book of Leviticus, which is an instruction manual for the Levites.

Chapter Twenty-four

The divisions of the sons of Aaron

1 Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. **2** But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

Nadab and Abihu: They died because they offered strange fire on the altar and God killed them for it.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service. **4** And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

Eleazar: (Zadok) Sixteen chief men.

Ithamar: (Ahimelech) Eight chief men.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

Thus were they divided by lot: They cast lots. See verse 31 below.

Shemaiah the scribe

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

The twenty-four courses of priests

The chief men of Eleazar

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah, **8** The third to Harim, the fourth to Seorim, **9** The fifth to Malchijah, the sixth to Mijamin, **10** The seventh to Hakkoz, the eighth to Abijah,

The eighth to Abijah: This is the course of priests that John the Baptist came from and his father Zachariah. It is called the course of Abia in Luke 1:5.

11 The ninth to Jeshua, the tenth to Shecaniah, **12** The eleventh to Eliashib, the twelfth to Jakim, **13** The thirteenth to Huppah, the fourteenth to Jeshebeab, **14** The fifteenth to Bilgah, the sixteenth to Immer,

The chief men of Ithamar

15 The seventeenth to Hezir, the eighteenth to Aphses, **16** The nineteenth to Pethahiah, the twentieth to Jehezkel, **17** The one and twentieth to Jachin, the two and twentieth to Gamul, **18** The three and twentieth to Delaiah, the four and twentieth to Maaziah.

These eight belonged to Ithamar.

19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

The rest of the sons of Levi

20 And the rest of the sons of Levi were these: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah. **21** Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah. **22** Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath. **23** And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. **24** Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. **25** The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.

The sons of Merari

26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno. **27** The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. **28** Of Mahli came Eleazar, who had no sons. **29** Concerning Kish: the son of Kish was Jerahmeel. **30** The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.

These likewise cast lots

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites,

even the principal fathers over against their younger brethren.

These likewise cast lots: Like when the tribes received their land allotments these priests received their duties.

Zadok, and Ahimelech: The chief of the fathers of the priests and Levites.

Chapter Twenty-five

The sons of Asaph

1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

Who should prophesy with harps: Prophecies were given by prophecies while they were playing.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.

The king didn't order them to prophesy, they were a part of an order established by the king to sing and play prophetic music of praise unto God.

The sons of Asaph: Asaph was the person who wrote many Psalms and put many of them to music.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

Many of the Psalms were prophetic in nature and were set to music by these sons of Asaph. These sons played harps.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romantiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: 5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

The sons of Heman: These fourteen were players of horns.

The king's seer in the words of God: Many of the Psalms were prophetic in nature.

6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house

of God, according to the king's order to Asaph, Jeduthun, and Heman. 7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.

Two hundred fourscore and eight: $144 \times 2 = 288$.

Twenty-four lots of twelve each

8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.

Ward against ward: Wards are places of security. Where things of value are secured such as offerings and instruments.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:

Of all the twenty-four lots twenty-two individually mention their brethren and sons were twelve, but in the first two it has different wording, both of them are twelve as they have to total 288, and they do.

10 The third to Zaccur, he, his sons, and his brethren, were twelve: 11 The fourth to Izri, he, his sons, and his brethren, were twelve: 12 The fifth to Nethaniah, he, his sons, and his brethren, were twelve: 13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve: 14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve: 15 The eighth to Jeshaiiah, he, his sons, and his brethren, were twelve: 16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve:

17 The tenth to Shimei, he, his sons, and his brethren, were twelve: 18 The eleventh to Azareel, he, his sons, and his brethren, were twelve: 19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve: 20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve: 21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve: 22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve: 23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve: 24 The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve: 25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve: 26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve: 27 The twentieth to Eliathah, he, his sons, and his brethren, were twelve: 28 The one and twentieth to Hothir, he, his sons, and his brethren, were twelve: 29 The two and twentieth

to Giddalti, he, his sons, and his brethren, were twelve: 30 The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve: 31 The four and twentieth to Romantiezzer, he, his sons, and his brethren, were twelve.

He his sons, and his brethren, were twelve: Twelve is the number of Israel. The body of Christ has no relationship to the number twelve on purpose so as not to confuse people.

Chapter Twenty-six

The division of the porters

1 Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph. 2 And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, 3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh. 4 Moreover the sons of Obededom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, 5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. 6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour. 7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah. 8 All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obededom. 9 And Meshelemiah had sons and brethren, strong men, eighteen. 10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;) 11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

The porters

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD. 13 And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

The lots

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. 15 To Obededom southward; and to his sons the house of Asuppim. 16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. 17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. 18 At Parbar westward, four at the causeway, and two at Parbar. 19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

The dedicated things

20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. 21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli. 22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD. 23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites: 24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. 25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son. 26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. 27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD. 28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

The Izharites

29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges. 30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king. 31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to

the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead. 32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

Chapter Twenty-seven

Captains of the host

1 Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

To wit: More specifically, or to be precise.

The courses

The first month

2 Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand. 3 Of the children of Perez was the chief of all the captains of the host for the first month.

The second month

4 And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

The third month

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand. 6 This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.

The fourth month

7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.

The fifth month

8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.

The sixth month

9 The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.

The seventh month

10 The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.

The eighth month

11 The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.

The ninth month

12 The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.

The tenth month

13 The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.

The eleventh month

14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.

The twelfth month

15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

The rulers of the tribes

The Reubenites and Simeonites

16 Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

The Levites and Aaronites

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

Judah and Issachar

18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

Zebulun and Naphtali

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

The children of Ephraim and the half tribe of Manasseh

20 Of the children of Ephraim, Hoshea the son of Azariah: of the half tribe of Manasseh, Joel the son of Pedaiah:

The half tribe of Manasseh and Benjamin

21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

Dan

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.

David's numbering

23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens. 24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

Those David put over things

25 And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: 26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: 27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: 28 And over the olive trees and the sycomore trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash: 29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai: 30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: 31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's. 32 Also Jonathan David's uncle was a counsellor, a wise

man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons: 33 And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion: 34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

Chapter Twenty-eight

The house of the LORD

1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. 2 Then David the king stood up upon his feet, and said,

“Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: 3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. 4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: 5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me,”

“Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. 7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. 8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. 9 And thou, Solomon my son, know thou the God

of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.”

The pattern

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

The pattern

Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

The gold and the silver

14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: 15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. 16 And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: 17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: 18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

Much of this gold, and silver David acquired in battle against his enemies.

“19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.”

The LORD guided David in writing these patterns for the building of the house of the LORD and for all the instruments to be used in it. It was a pattern of the true tabernacle in heaven not made with hands.

20 And David said to Solomon his son,

“Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. 21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.”

Chapter Twenty-nine

David speaks to Israel

1 Furthermore David the king said unto all the congregation,

“Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. 2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. 3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, 4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal: 5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing

to consecrate his service this day unto the LORD?"

The gold of Ophir: It was a place settled by Ophir the son of Joktan. See 1st Chronicles 1:23.

6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, **7** And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. **8** And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. **9** Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. **10** Wherefore David blessed the LORD before all the congregation: and David said,

"Blessed be thou, LORD God of Israel our father, for ever and ever. **11** Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. **12** Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. **13** Now therefore, our God, we thank thee, and praise thy glorious name. **14** But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. **15** For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. **16** O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. **17** I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. **18** O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of

the heart of thy people, and prepare their heart unto thee: **19** And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."

20 And David said to all the congregation, "Now bless the LORD your God."

And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. **21** And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

Solomon is made king the second time

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.

The first time is right after Adonijah declared himself king and was soon killed by Solomon for trying to marry David's handmaid Abishag. 1st Chronicles adds a lot of information left out in 1st Kings.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. **24** And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. **25** And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

The LORD magnified Solomon the king: Solomon was a type of the Messiah and his reign a type of Israel's future 1,000-year millennial kingdom of peace.

David's reign

26 Thus David the son of Jesse reigned over all Israel. **27** And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

Hebron: David reigned for seven years.

Jerusalem: David reigned for thirty-three years.

When you add these two together you have David reigning for forty years. The number seven is symbolic of the seven days of the week and how it pictures the seven days of a thousand years each of human history so far.

The thirty-three-year reign pictures the thirty-three thousand years that will follow in the new heaven and the new earth called the dispensation of the fulness of times (Ephesians 1:10).

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. 29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, 30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

The book of Samuel the seer: 1st and 2nd Samuel were actually one book in the Jewish bible. They were divided into two because of their size.

The book of Nathan the prophet: The writings of Nathan the prophet.

The book of Gad the seer: The writings of Gad the seer. See 2nd Chronicles 29:25.

The End

2nd Chronicles

Chapter One

1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

And: 2nd Chronicles is the second half of the book of Chronicles. Notice it begins with the word “and” linking it to 1st Chronicles.

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

The LORD God gave Solomon more wisdom than any other man before or after him ever had.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. 3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

The high place that was at Gibeon: Just north of Jerusalem.

The tabernacle of the congregation of God: The tent that housed the ark of the covenant in the wilderness.

4 But the ark of God had David brought up from Kirjathjearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem. 5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it. 6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it. 7 In that night did God appear unto Solomon, and said unto him,

“Ask what I shall give thee.”

Kirjathjearim: It was between Jerusalem and Gibeon.

The brasen altar: The place where Solomon asked for wisdom to guide his people when God spoke to him the first time.

8 And Solomon said unto God,

“Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. 9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. 10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great?*”

Go out and come in: A common saying about Israel's leaders about going out and leading them in battle, and bringing them back safely. Solomon never had to do this. See Deuteronomy 31:2.

11 And God said to Solomon,

“Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: 12 Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.”

None of the kings have had that have been before thee: This is not just referring to Saul and David, but to all kings everywhere, at any time.

13 Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel. 14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

The chariot cities: Hazor, Gezer, Jerusalem, and Megiddo. See 2nd Chronicles 8:6 and 9:25.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance. 16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the

Hittites, and for the kings of Syria, by their means.

All the gold, silver and cedar trees were there because of David's in preparing for Solomon to build the temple.

For all the kings: Solomon sent horses from Egypt to the kings of the Hittites and of Syria as presents to these kings he ruled over.

Chapter Two

An house for the name of the LORD

1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom. 2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

Solomon told out: To count out a certain number. (to tally).

Threescore: 60.

Fourscore: 80.

3 And Solomon sent to Hiram the king of Tyre, saying,

“As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.* 4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. *This is an ordinance* for ever to Israel. 5 And the house which I build *is* great: for great *is* our God above all gods. 6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him? 7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide. 8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants, 9 Even to prepare me timber in abundance: for the house which I am about to build *shall be*

wonderful great. 10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.”

The heaven and heaven of heavens: There are three heavens.

The atmosphere we breath and the clouds above us is one, outer space is the second heaven, and the place where God's throne is the third heaven. This phrase is used three times in the bible. See Deuteronomy 10:14.

Algun trees: See 2nd Chronicles 9:10-11.

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon,

“Because the LORD hath loved his people, he hath made thee king over them.”

Hiram: It is the same name as Hiram just pronounced and spelled differently. Hiram is his name coming from Hebrew to English while Hiram is it coming from Phoenician to English.

12 Hiram said moreover,

“Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom. 13 And now I have sent a cunning man, endued with understanding, of Hiram my father's, 14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. 15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: 16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.”

The daughters of Dan: From the tribe of Dan. Hiram's mother was Jewish.

17 And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

The strangers that were in the land of Israel: Non-Israelites/Gentiles. They became the day labourers for Israel similar to what happened to the Gibeonites that tricked Israel into making a covenant with them in Joshua 9:1-27.

Chapter Three

Mount Moriah

2nd Samuel 7

1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

Mount Moriah: It was the mountain in the land of Moriah where Abraham took Isaac to sacrifice him to the LORD. See Genesis 22:2.

The threshingfloor of Ornan: See 2nd Samuel 24:18-24.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign. **3** Now these *are the things wherein* Solomon was instructed for the building of the house of God.

The second day of the second month: This is the Jewish month of Zif 1st Kings 6:1. It is the same time of the year that Moses was told by the LORD to gather all the men twenty years of age and upward who could go forth to war. See Numbers 1:1-2.

The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. **4** And the porch that *was in the front of the house*, the length of it *was according to the breadth of the house*, twenty cubits, and the height *was an hundred and twenty*: and he overlaid it within with pure gold. **5** And the greater house he ciled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. **6** And he garnished the house with precious stones for beauty: and the gold *was gold of Parvaim*.

Threescore cubits: 60 cubits. A cubit is roughly 18 inches. 1 score equals 20. 2 equals 40....

Parvaim: A place where Solomon and David got gold from.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors

thereof, with gold; and graved cherubims on the walls.

Graved cherubims: He had Cherubims engraved on the walls of the tabernacle.

The most holy house

8 And he made the most holy house, the length whereof *was according to the breadth of the house*, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting to six hundred talents*. **9** And the weight of the nails *was fifty shekels of gold*. And he overlaid the upper chambers with gold.

Twenty cubits: 30 feet.

Two cherubims

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold. **11** And the wings of the cherubims *were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub*. **12** And *one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub*. **13** The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were inward*.

Cherubims: The letters "im" at the end of a word make it Plural in Hebrew. See Exodus 25:19.

Cherub: Singular. Lucifer was the anointed cherub. See Ezekiel 28:14-16.

Five cubits: Seven feet six inches.

The vail of the temple

14 And he made the vail *of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon*.

The vail: Was made of four colors, blue, purple, crimson and white. The vail had cherubims sewn into the vail in each colored section.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that *was on the top of each of them was five cubits*. **16** And he made chains, *as in the oracle*, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains. **17** And he reared up the pillars before the

temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

As in the oracle: The word of God in the ark. See 1st Kings 6:21.

An hundred pomegranates: Pomegranates are said to contain 613 seeds inside each of them. One for each commandment in the law.

Jachin: The pillar on the right. A priest over the 21st course of priests set up by David in 1st Chronicles 24:17.

Boaz: The pillar on the left. The husband of Ruth. The kinsman redeemer. A type of Christ.

Chapter Four

The altar of brass

1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. 2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

An altar of brass: See Exodus 27:1-2.

A molten sea: For the priest to wash in. See Exodus 30:18.

3 And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast. 4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

Twelve oxen: Were underneath the molten sea holding it up. They each represented one of the tribes of Israel as they were lined up in camp in the wilderness. See Numbers 2:2.

North

Dan Asher Naphtali

Benjamin Levi Judah

East Manasseh Levi Tabernacle Levi Issachar West

Ephraim Levi Zebulun

Gad Simeon Reuben

South

5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a

cup, with flowers of lilies; and it received and held three thousand baths.

With flowers of lilies: Lilies were engraved on the outside of the molten sea. Lilies are mentioned ten times in the bible, and six of them are in the Song of Solomon 2:16, 4:5, 5:13, 6:2-3, & 7:2. The Messiah feeds among the lilies in the field.

Three thousand baths: See Ezekiel 45:11. One bath contained enough water for one priest to completely wash in.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. 7 And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. 8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold. 9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. 10 And he set the sea on the right side of the east end, over against the south.

Lavers: To wash in.

He set the sea on the right side: The molten sea.

11 And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God; 12 To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;

To wit: More specifically, or to be precise.

The two pillars: The ones with the names of Jachin and Boaz on them.

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars. 14 He made also bases, and lavers made he upon the bases;

Pomegranates: They are symbolic of the fruitfulness that the law will produce. It is said that there are roughly 613 seeds in a pomegranate. One for each tenant in the law.

15 One sea, and twelve oxen under it. 16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to

king Solomon for the house of the LORD of bright brass. 17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah. 18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

In the plain of Jordan: See Genesis 13:10.

The vessels for the house of God

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the shewbread *was set*; 20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

Shewbread: A table which held twelve loaves of unleavened bread.

Candlesticks: The Menorah. A lamp with seven candles on it.

Oracle: The word of God. The two tables containing the ten commandments.

21 And the flowers, and the lamps, and the tongs, *made he of gold, and that perfect gold*; 22 And the snuffers, and the basons, and the spoons, and the censers, *of pure gold*: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of gold*.

Snuffers: For distinguishing flames.

Chapter Five

The work was finished

1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

Rooms were built alongside the temple for the treasures and things dedicated towards the upkeep of the temple.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion. 3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

The ark of the covenant of the LORD: The ark carried to the ten commandments. See Numbers 10:33.

The city of David: Located on the south side of the city of Jerusalem.

Zion: See 2nd Samuel 5:7.

The feast which was in the seventh month: The feast of Tabernacles. See Leviticus 23:34.

4 And all the elders of Israel came; and the Levites took up the ark. 5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

The tabernacle: The tent that housed the ark.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. 7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place, even* under the wings of the cherubims: 8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. 9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

The ark of the covenant: The golden case that had the ten commandments (the covenant) in it, and upon which the mercy seat sat with the cherubims upon it. See Numbers 10:33.

The oracle: See 1st Kings 16:5-31. The Ark of the covenant containing the ten commandments.

The cherubims: Two cherub angles. Lucifer was a cherub.

10 *There was nothing in the ark save the two tables which Moses put therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

The two tables: The two tables of stone upon which the ten commandments were written.

At Horeb: Mount Sinai. See Exodus 3:1.

11 And it came to pass, when the priests were come out of the holy *place*: (for all the priests that *were* present were sanctified, *and* did not *then* wait by course:

The holy place: The room outside the holy of holies where the table of shewbread was, the lampstand and the altar of incense were also there.

And did not wait by course: David set up 24 courses of priests each ministering for two weeks out of the year. See 1st Chronicles 24:10.

12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:

Of Asaph, of Heman, of Jeduthun: Jeduthun is also called Ethan. See 1st Chronicles 15:17.

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying,

“For he is good; for his mercy endureth for ever:”

that then the house was filled with a cloud, even the house of the LORD; 14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

The house was filled with a cloud: The glory of the LORD filled the house of God. The cloud was the glory of the LORD.

Chapter Six

Solomon blesses the LORD

1 Then said Solomon,

“The LORD hath said that he would dwell in the thick darkness. 2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.”

The thick darkness: See Exodus 20:21.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. 4 And he said,

“Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, 5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: 6 But I have chosen

Jerusalem, that my name might be there; and have chosen David to be over my people Israel. 7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel. 8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: 9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. 10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel. 11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.”

12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: 13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, 14 And said,

“O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts: 15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. 16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. 17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. 18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! 19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth

before thee: 20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. 21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive. 22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; 23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. 24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; 25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. 26 When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; 27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. 28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be*: 29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: 30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men: 31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. 32 Moreover concerning the stranger, which is not of thy people Israel,

but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; 33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name. 34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; 35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause. 36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near; 37 *Yet if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; 38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name: 39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. 40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place. 41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness. 42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.”

Chapter Seven

The fire came down from heaven

1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices;

and the glory of the LORD filled the house. 2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. 3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*,

“For *he is good*; for his mercy *endureth* for ever.”

The fire came down from heaven: Just like when Elijah offered an offering to prove the LORD was God to the followers of Baal. See 1st Kings 17:38.

The glory of the LORD: See Exodus 16:7-10.

4 Then the king and all the people offered sacrifices before the LORD. 5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. 6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. 7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

Solomon hallowed the middle court: This was because he had offered so many animals to the LORD that the altar could not contain the offerings.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

The entering in of Hamath: A city north of Damascus in northern Syria not far from Haran where Abram dwelt before entering into Canaan land.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. 10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the

LORD had shewed unto David, and to Solomon, and to Israel his people.

The three and twentieth day of the seventh month: Noah's ark rested on the seventeenth day of the seventh month in the middle of this 14 days. See Genesis 8:4.

The feast of Atonement occurred on the tenth day of the seventh month. Leviticus 23:27.

The feast of Tabernacles began on the fifteenth day of the seventh month, and it lasted until the 21st. See Leviticus 23:34.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

The LORD appears to Solomon a second time

12 And the LORD appeared to Solomon by night, and said unto him,

“I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. 13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place. 16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually. 17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; 18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel. 19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; 20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations. 21 And this house, which is high, shall be an astonishment to every one that passeth by it; so

that he shall say, **Why hath the LORD done thus unto this land, and unto this house? 22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.**”

If my people: His people are the descendants of Israel, not the church today.

Which are called by my name: This is first time this phrase is used in the bible. It is also used in reference to the city of Jerusalem. See Isaiah 43:7-8.

Chapter Eight

Solomon builds up his kingdom

1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house, 2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there. 3 And Solomon went to Hamathzobah, and prevailed against it. 4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. 5 Also he built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars;

Hiram: Hiram.

Hamathzobah: Hamath and Zobah were neighboring cities with kings over them in the Lebanon and Syria area near where Abraham entered the land originally.

Bethhoron the upper: The upper part of the city Bethhoron.

Bethhoron the nether: The lower part of the city Bethhoron.

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

The chariot cities: Hazor, Gezer, Jerusalem, and Megiddo. See 2nd Chronicles 8:6 and 9:25.

Baalath: See 1st Kings 9:16-18.

7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, 8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

To pay tribute: They were labourers for Israel (they should have been expelled) and their pay was taxed because they were not Israelites.

The children of Israel were men of war

9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. 10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

They were men of war: God wanted Israel to know how to fight but they did not need to fight all the days of Solomon because they were so mighty that no one dared to challenge them.

The daughter of Pharaoh

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said,

“My wife shall not dwell in the house of David king of Israel, because *the places are holy*, whereunto the ark of the LORD hath come.”

Solomon built a house for the daughter of Pharaoh because she was a heathen worshipper of many gods, and it was not right for her to be there amongst the holy places of the one true God.

Solomon's offerings

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, 13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

A certain rate every day: The morning and evening sacrifices. See 2nd Kings 16:15.

The twenty-four courses of priests

14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded. 15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. 16 Now all the work of Solomon was prepared unto the day of the

foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

The man of God: This phrase is used 78 times in the bible and 76 of them are in the old testament. It referred to prophets, priests, and kings.

It is used twice by the apostle Paul to Timothy in 1st Timothy 6:11 and in a general sense all believers in 2nd Timothy 3:17.

Many pastors wrongly use the old testament sense of the words to declare that they are the man of God in their church, and that they should not be opposed, or God will chasten them.

Gold of Ophir

17 Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom. 18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

Eziongeber: This is near modern-day Eilat (Eloth) in the city of Aqaba Jordan.

Eloth: Modern day Eilat. The southern tip of Israel at the Red sea.

Ophir: It was a place settled by Ophir, the son of Joktan. See 1st Chronicles 1:23.

Chapter Nine

The queen of Sheba

1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

Sheba: Ethiopia. See Genesis 10:7.

Solomon not only answered the queens questions, but he told them the source of his wisdom which was the LORD God of Israel, and he told her of the LORD'S eternal purpose for the nation of Israel as you will see in her response.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his

ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

There was no more spirit in her: She was dumbfounded, awestruck.

5 And she said to the king,

“It was a true report which I heard in mine own land of thine acts, and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.”

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

Neither was there any such spice: The chief of all spices found only in Sheba. See Ezekiel 27:22. In Ethiopia.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alnum trees and precious stones. 11 And the king made of the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

Alnum trees: From Lebanon. See 2nd Chronicles 2:8.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

666

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

Threescore: Equals sixty. A score equals twenty. $20 \times 3 = 60$. $600+60+6=666$.

14 Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. **15** And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target. **16** And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

Chapmen: Traders.

A great throne of Ivory

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold. **18** And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: **19** And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

Six steps: Each had two lions on them facing each other for a total of 12 lions. 6 steps + 6 lions on the left side + 6 lions of the right side = 666.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon. **21** For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

The ships of Tarshish: Tarshish was in Africa. Ivory, apes, and peacocks do not come from Spain or England.

Hiram: Hiram.

Solomon's riches

22 And king Solomon passed all the kings of the earth in riches and wisdom. **23** And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. **24** And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

The chariot cities

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand

horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem. **26** And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

The chariot cities: Hazor, Gezer, Jerusalem, and Megiddo. See 2nd Chronicles 8:6 and 9:25.

The river: The Euphrates.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance. **28** And they brought unto Solomon horses out of Egypt, and out of all lands.

The acts of Solomon

29 Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? **30** And Solomon reigned in Jerusalem over all Israel forty years. **31** And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

The book of Nathan the prophet: The writings of the Nathan the prophet in the actual scriptures.

The prophecy of Ahijah the Shilonite: See 1st Kings 11:29-39.

The visions of Iddo the seer against Jeroboam: Iddo is mentioned in 2nd Chronicles 13:22.

Warning: These books are also called part of the "lost books of the bible." There are no lost books of the bible. The books that God wanted in the bible are in the bible.

Chapter Ten

Rehoboam and Jeroboam

1 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. **2** And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

Shechem: A city in the land allotted to the tribe of Manasseh. See Joshua 17:7. Where Abimelech also was made king. Judges 9:6.

Jeroboam returned: He fled to Egypt because Solomon wanted him dead because it was prophesied that he would rule the ten northern tribes. See 1st Kings 11:9-13.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

“4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.”

5 And he said unto them,

“Come again unto me after three days.”

And the people departed. 6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying,

“What counsel give ye *me* to return answer to this people?”

7 And they spake unto him, saying,

“If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.”

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. 9 And he said unto them,

“What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?”

10 And the young men that were brought up with him spake unto him, saying,

“Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. 11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.”

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying,

“Come again to me on the third day.”

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old

men, 14 And answered them after the advice of the young men, saying,

“My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.”

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

The cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah: See 1st Kings 11:29-39.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying,

“What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house.”

What portion have we in David: They were from ten different tribes.

O Israel: They became known as the kingdom of Israel, while the tribes of Judah and Benjamin became known as the kingdom of Judah from then on.

So all Israel went to their tents. 17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem. 19 And Israel rebelled against the house of David unto this day.

The children of Israel that dwelt in the cities of Judah: Israelites from the ten northern tribes who worked and lived in Judah's cities (like many of the Levites).

Hadoram that was over the tribute: He was sent by Rehoboam to the northern tribes to gather tribute money but was killed by them.

Israel rebelled against the house of David unto this day: The ten northern tribes broke away from the house of David (the tribe of Judah) even until the time of the writing of 2nd Chronicles and they will be reunited in the kingdom.

1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

“**3** Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, **4** Thus saith the LORD,”

“Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me.”

And they obeyed the words of the LORD, and returned from going against Jeroboam. **5** And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. **6** He built even Bethlehem, and Etam, and Tekoa, **7** And Bethzur, and Shoco, and Adullam, **8** And Gath, and Mareshah, and Ziph, **9** And Adoraim, and Lachish, and Azekah, **10** And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities. **11** And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. **12** And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

He built even Bethlehem: Bethlehem was already built, as were many of these cities, but he fortified them.

The priests and the Levites

13 And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts. **14** For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

The priests and the Levites: They all moved to Judah to live and work there near the temple because Jeroboam had cast them off because of their loyalty to the temple.

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

The high places: Places to worship devils on hilltops.

The caves which he made: One in Dan and the other in Bethel. 1st Kings 12:29 and 14:16.

Three years

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. **17** So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

Three years: It only took Rehoboam three years to turn from following the LORD.

Rehoboam's wives and children

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse; **19** Which bare him children; Jeush, and Shamariah, and Zaham. **20** And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

Maachah

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.

Maachah: The name originated with the daughter of the king of Geshur whom David married. She was the mother of Absalom, but she was a heathen, and trouble followed her lineage.

Abijah the chief ruler

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king. **23** And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

The son of Maachah: Absalom's mother was named Maachah, and Absalom named his daughter after her. Rehoboam married her and made their son Abijah ruler.

Absalom's mother was the daughter of the king of Gath whose name was Maachah as well. See 1st Kings 2:39. He was a pagan king with pagan gods.

He desired many wives: This was the downfall of his father. He loved many strange women who drew his heart away from the LORD.

Rehoboam forsook the law of the LORD

1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

He forsook the LORD, and all Israel with him: As goes the head so goes the body. Rehoboam forsook the LORD, and the people followed him.

Shishak king of Egypt attacks

2 And it came to pass, *that* in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, **3** With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. **4** And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

Because they had transgressed the LORD: God brought the Egyptian upon Jerusalem because they forsook him.

The Lubims: South of Egypt. See Nahum 3:9.

The Sukkiims: Tent dwellers.

Shemaiah the prophet

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them,

“Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.”

6 Whereupon the princes of Israel and the king humbled themselves; and they said,

“The LORD *is* righteous.”

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying,

“They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. **8** Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.”

The temple treasures are taken away

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. **10** Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house. **11** And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber. **12** And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

Judah would pay tribute to Egypt for a while and then they would turn back to the LORD if their king did.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess. **14** And he did evil, because he prepared not his heart to seek the LORD.

To put his name there: The name YHVH Yahweh.

Naamah an Ammonitess: She was a wife from the heathen enemies of the LORD, and she led him away from the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually. **16** And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

The book of Shemaiah the prophet: See 1st Kings 12:22, 2nd Chronicles 11:2 and 12:5-7 above.

Iddo the seer: See 2nd Chronicles 9:12 and 13:22.

The war years are not recorded here in 2nd Chronicles.

Chapter Thirteen

Abijah reigns in Judah

1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah. **2** He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah.

And there was war between Abijah and Jeroboam.

Michaiah the daughter of Uriel of Gibeah: Her father Uriel was not the Uriel of the Kohathites.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour. **4** And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said,

“Hear me, thou Jeroboam, and all Israel; **5** Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt? **6** Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. **7** And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. **8** And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods. **9** Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods. **10** But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business: **11** And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him. **12** And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.”

By a covenant of salt: See Leviticus 2:13 & Numbers 18:19.

Golden calves: The ones Jeroboam set up in Bethel and Dan.

The LORD is our God: The LORD is Jehovah. Jeroboam's people worshipped golden calves.

An ambushment

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them. **14** And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets. **15** Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. **16** And the children of Israel fled before Judah: and God delivered them into their hand. **17** And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. **18** Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers. **19** And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

Bethel: It is just north of Jerusalem.

Jeshanah: Jeshan in Hebrew means old.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

The LORD struck him, and he died: His son Nadab reigned.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters. **22** And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

Chapter Fourteen

Asa reigns in Judah

1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years. **2** And Asa did *that which was* good and right in the eyes of the LORD his God: **3** For he took away the altars of the strange *gods*, and the high places, and brake down the images,

and cut down the groves: 4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment. 5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

The land was quiet ten years: It didn't have any wars, because Asa was a good king.

He took away the high places: This was a reason for the kingdom to be at rest. God protected them when they got rid of the pagan places of worship.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest. 7 Therefore he said unto Judah,

“Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.”

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

Zerah the Ethiopian

9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

A thousand thousand: One million.

Mareshah: A city of Judah. See Joshua 15:44.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. 11 And Asa cried unto the LORD his God, and said,

“LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.”

The valley of Zephathah: It was at Mareshah. See Judges 1:17.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil. 14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. 15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Chapter Fifteen

The Spirit of God came upon Azariah

1 And the Spirit of God came upon Azariah the son of Oded: 2 And he went out to meet Asa, and said unto him,

The Spirit of God came upon Azariah: God spoke to Asa through Azariah. This does not happen to people today in the dispensation of grace.

“Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. 3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law. 4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them. 5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries. 6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity. 7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.”

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

Ephraim and Manasseh and Simeon

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him

out of Israel in abundance, when they saw that the LORD his God *was* with him. 10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

The strangers with them out of Ephraim and Manasseh, and out of Simeon: The Gentiles were called strangers but many of the members of the northern tribes that love the LORD came and place themselves under the nation of Judah.

A covenant

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; 13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

Should be put to death: Whoever did not seek the LORD in Judah would be put to death at that time in their history.

If you think about Israel's unique role in God's future kingdom you will start to begin to understand this verse. It is the eternal soul that is in focus here. Not some form of religious cleansing.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets. 15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

And the LORD gave them rest round about: The LORD blessed this covenant even though it may sound very foreign to us today.

We are not under a covenant today we are under grace. We are not Israel who has a role in being a kingdom of priests in the future, we are the body of Christ with a heavenly destiny.

We cannot compare ourselves, nor should we act like Israel under the law of Moses. We are not spiritual Israel today. We are under grace. See Romans 6:14-15 and Ephesians 3:1-6.

Maachah

16 And also concerning Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

Maachah: The name of the king of Gath, and Absalom's mother and daughter. See 1st Kings 2:39.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days. 18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels. 19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

But the high places were not taken away out of Israel: This was said of most of Judah's kings, not all.

As a king in Judah drew closer to the LORD in keeping the covenant they had made with the LORD, the more peace they would have from their enemies, and the more victories they would have over their enemies.

Chapter Sixteen

Ramah is built

1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

To the intent: Baasha did not want his people going to Jerusalem to worship because they would become loyal to Judah in the south.

And he built Ramah: He built up Ramah as an outpost to stop his own people from going to Jerusalem to worship the LORD.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali. 5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease. See 1st Kings 15:16-22.

The stones and timber of Ramah

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah. 7 And

at that time Hanani the seer came to Asa king of Judah, and said unto him,

Geba and Mizpah: Cities near each other in the area belonging to the tribe of Benjamin.

Hanani the seer: See 1st Kings 16:1, 7, 2nd Chronicles 19:2, and 20:34.

“Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. 8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. 9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.”

The eyes of the LORD run to and fro: See Zechariah 4:10.

Asa’s wrath

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

Asa was wroth: His wrath was really at the LORD. Asa did a great job as king, but he got too big for his own good in the end and he did not finish his life as he had started it.

11 And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel. 12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

He sought not to the LORD: This implies that had he sought the LORD that he would have been healed. You are not guaranteed healing today because you pray today.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign. 14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of *spices* prepared by the apothecaries’ art: and they made a very great burning for him.

They buried him in his own sepulchres which he had made for himself: He didn’t want to be buried in the sepulchres of the kings. He thought he deserved better.

The apothecaries: Those who made perfumes and incense.

Chapter Seventeen

Jehoshaphat’s reign

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. 2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

The cities of Ephraim: The cities around. 2nd Chronicles 14:14 & 15:8.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; 4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. 5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. 6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

Baalim: The name means strange gods (plural of Baal).

Moreover he took away the high places and groves out of Judah: This was not said of many of the kings of Judah.

Teachers sent out in Judah

7 Also in the third year of his reign he sent to his princes, *even* to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiiah, to teach in the cities of Judah. 8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. 9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people. 10 And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat. 11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. 12 And Jehoshaphat waxed

great exceedingly; and he built in Judah castles, and cities of store.

The book of the law: Genesis through Deuteronomy.

The fear of the LORD fell upon all the kingdoms: The LORD had put fear of him in the hearts of the kingdoms surrounding Judah to not make war with them at that time when Judah worshipped the LORD.

Mighty men of valour

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem. 14 And these *are* the numbers of them according to the house of their fathers:

Of Judah

Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand. 15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand. 16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

Of Benjamin

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand. 18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war. 19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

Chapter Eighteen

A prophet of the LORD

1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. 2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramothgilead. 3 And Ahab king of Israel said unto Jehoshaphat king of Judah,

“Wilt thou go with me to Ramothgilead?”

And he answered him,

“I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.”

4 And Jehoshaphat said unto the king of Israel, “Enquire, I pray thee, at the word of the LORD to day.”

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them,

“Shall we go to Ramothgilead to battle, or shall I forbear?”

And they said,

“Go up; for God will deliver *it* into the king's hand.

Prophets four hundred men: These were prophets of Baal.

6 But Jehoshaphat said,

“*Is there* not here a prophet of the LORD besides, that we might enquire of him?”

7 And the king of Israel said unto Jehoshaphat,

“*There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.”

Micaiah the son of Imla: See 1st Kings 22:8.

8 And the king of Israel called for one of *his* officers, and said,

“Fetch quickly Micaiah the son of Imla.”

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. 10 And Zedekiah the son of Chenaanah had made him horns of iron, and said,

“Thus saith the LORD, With these thou shalt push Syria until they be consumed.”

11 And all the prophets prophesied so, saying,

“Go up to Ramothgilead, and prosper: for the LORD shall deliver *it* into the hand of the king.”

12 And the messenger that went to call Micaiah spake to him, saying,

“Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.”

13 And Micaiah said,

“As the LORD liveth, even what my God saith, that will I speak.”

14 And when he was come to the king, the king said unto him,

“Micaiah, shall we go to Ramothgilead to battle, or shall I forbear?”

And he said,

“Go ye up, and prosper, and they shall be delivered into your hand.”

15 And the king said to him,

“How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?”

16 Then he said,

“I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.”

17 And the king of Israel said to Jehoshaphat,

“Did I not tell thee *that* he would not prophesy good unto me, but evil?”

18 Again he said,

“Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.”

The host of heaven: The angelic host. 1st Kings 22:19.

“19 And the LORD said,”

“Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead?”

“And one spake saying after this manner, and another saying after that manner. 20 Then there came out a spirit, and stood before the LORD, and said,”

“I will entice him.”

“And the LORD said unto him,”

“Wherewith?”

“21 And he said,”

I will go out, and be a lying spirit in the mouth of all his prophets.”

“And *the* LORD said,”

“Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.”

A lying spirit: See 2nd Samuel 22:22.

“22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.”

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said,

“Which way went the Spirit of the LORD from me to speak unto thee?”

Zedekiah was mocking Micaiah, and he would regret it later when he hid from the LORD.

24 And Micaiah said,

“Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.”

See 1st Kings 22:25.

25 Then the king of Israel said,

“Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.”

The bread of affliction and with water of affliction: Unleavened bread. See Deuteronomy 16:3. See also 2nd Samuel 22:27.

27 And Micaiah said,

“If thou certainly return in peace, *then* hath not the LORD spoken by me.”

And he said,

“Hearken, all ye people.”

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead. 29 And the king of Israel said unto Jehoshaphat,

“I will disguise myself, and will go to the battle; but put thou on thy robes.”

So the king of Israel disguised himself; and they went to the battle. 30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying,

“Fight ye not with small or great, save only with the king of Israel.”

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said,

“It is the king of Israel.”

Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him. 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him. 33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man,

“Turn thine hand, that thou mayest carry me out of the host; for I am wounded.”

At a venture: By chance or luck.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

Ahab, the king of Israel died in battle by an angel guided arrow.

Chapter Nineteen

Jehu the son of Hanani the seer

1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat,

“Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD. 3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.”

Jehu the son of Hanani the seer: Prophets and seers are the same thing. A seer was an older term for prophets.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers. 5 And he set judges in the land throughout all the fenced cities of Judah, city by city, 6 And said to the judges,

“Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment. 7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.”

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying,

“Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good.”

Chapter Twenty

See the salvation of the LORD

1 It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle. 2 Then there came some that told Jehoshaphat, saying,

“There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazontamar, which *is* Engedi.”

Hazazontamar: The place called Engedi. See Genesis 14:7.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah. 4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD. 5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the

house of the LORD, before the new court, 6 And said,

“O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee? 7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help. 10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not; 11 Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.”

13 And all Judah stood before the LORD, with their little ones, their wives, and their children. 14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation; 15 And he said,

“Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's. 16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. 17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.”

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the

inhabitants of Jerusalem fell before the LORD, worshipping the LORD. 19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high. 20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said,

“Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.”

The wilderness of Tekoa: See 1st Chronicles 11:16. A man named Tekoa built the city of Tekoa.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say,

“Praise the LORD; for his mercy *endureth* for ever.”

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. 23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

After the inhabitants of Seir were destroyed by Ammon and Moab they turned on one another at the LORD's leading until there was none left of either army.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped. 25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. 26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

The valley of Berachah: Named the valley of blessing by Jehoshaphat. Between Jerusalem & Hebron.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies. **28** And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD. **29** And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

The LORD fought against the enemies of Israel: By causing them to fight one another.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about. **31** And Jehoshaphat reigned over Judah: *he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.* **32** And he walked in the way of Asa his father, and departed not from it, doing *that which was right in the sight of the LORD.*

The high places

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

The high places: Places on mountain tops where groves were built to worship nature.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.

The book of Jehu: 1st and 2nd Kings.

Jehoshaphat and Ahaziah join together

2nd Samuel 22:48-52

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: **36** And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.

Eziongeber: This is near modern-day Eilat (Elath) in the city of Aqaba Jordan.

Tarshish: Is somewhere on the African coast.

37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, "Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works."

And the ships were broken, that they were not able to go to Tarshish.

Eliezer the son of Dodavah: This was not Moses' son Eliezer.

Mareshah: A city belonging to Judah. See Joshua 15:44.

The ships were broken: Eliezer prophesied the ships that the two kings built together would be broken. Possibly by the winds in the high seas.

Chapter Twenty-one

Jehoram's reign

1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead. **2** And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel. **3** And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn. **4** Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

He was the firstborn: Jehoram was the firstborn son of Jehoshaphat and intitled to be king by birthright, unless he died or disqualified himself.

Slew all his brethren: He actually killed his actual brothers and other close family members so they could not kill him and ascend to the throne.

5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. **6** And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was evil* in the eyes of the LORD.

He had the daughter of Ahab to wife: Athaliah.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

The LORD would not destroy the house of David: He would not allow Jehoram to die because that would get rid of the lineage the LORD promised to protect.

The covenant that he had made with David: 2nd Samuel 7:12. The LORD would wait and raise Jehoram's youngest son to serve him.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. **9** Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

Edomites: The people of Edom. Descendants of Lot.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers. **11** Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

Libnah: The place where Jeremiah was from near Hebron.

Elijah's prophecy

12 And there came a writing to him from Elijah the prophet, saying,

“Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, **13** But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself: **14** Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods: **15** And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. **16** Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians: **17** And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.”

18 And after all this the LORD smote him in his bowels with an incurable disease. **19** And it came to pass, that in process of time, after the end of

two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. **20** Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

His bowels fell out: His large intestines came out from an illness.

His people made no burning for him like the burning of his fathers: King Asa had a very great burning (Cremation). See 2nd Chronicles 16:14.

And departed without being desired: The people were glad he was dead.

Chapter Twenty-two

Ahaziah's reign

1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned. **2** Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name *also was* Athaliah the daughter of Omri.

Athalia: The daughter of Omri. King Omri of Ahab in the kingdom of Israel.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. **4** Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction. **5** He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram. **6** And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. **7** And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

Ramothgilead: One of the six cities of refuge. It was located on the east side of the Jordan in the land allotted to the tribe of Gad.

Jezreel: A city in the Jezreel valley in northern Israel.

Jehu the son of Nimshi: See 2nd Kings 9:6-10.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. **9** And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him:

“Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart.”

The killer granny

So the house of Ahaziah had no power to keep still the kingdom. **10** But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

The house of Ahaziah had no power to keep still the kingdom: There was no one left to keep the kingdom in their families control except for Joash who would serve the LORD.

The seed royal: Athaliah had all the kings sons killed (not her own children) so that she could reign as queen, with the exception of Joash the youngest.

Athaliah reigned over the land

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. **12** And he was with them hid in the house of God six years: and Athaliah reigned over the land.

Athalia reigned for six years as the queen of Judah. No king reigned at this time in Judah. This was the only time a queen reigned in Judah.

Hid in the house of God six years: Athaliah did not know about Joash being hidden in the temple.

Chapter Twenty-three

Jehoiada strengthened himself

1 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. **2** And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem. **3** And all the congregation made a covenant with the king in the house of God. And he said unto them,

“Behold, the king's son shall reign, as the LORD hath said of the sons of David. **4** This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors; **5** And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD. **6** But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD. **7** And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.”

The king's son shall reign as the LORD hath said of the sons of David: 2nd Samuel 7:12.

The Levites shall compass the king: The Levites (priests) became the kings body guards so queen Athaliah wouldn't be able to kill him.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

The sabbath: Friday evening at sunset until the end of the day on Saturday.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God. **10** And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the

king round about. 11 Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said,

“God save the king.”

The testimony: The two tables of Moses that were in the ark. See Exodus 16:34 and 25:15.

Anointed him: The priest poured oil on him setting him apart to be Israel's king.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD: 13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said,

“Treason, Treason.”

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them,

“Have her forth of the ranges: and whoso followeth her, let him be slain with the sword.”

For the priest said,

“Slay her not in the house of the LORD.”

Have her forth of the ranges: Get her out of the temple area.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

The LORD'S people

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

The LORD'S people: The people of Jehovah.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars. 18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. 19 And

he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

The house of Baal: The temple of Baal erected by Ahab.

Unclean: Not ritually cleansed to offer a sacrifice. Gentiles were unclean as well.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. 21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Chapter Twenty-four

Joash's reign

1 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba. 2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

His mother's name was Zibiah of Beersheba: Her name is given because kings often had children from more than one of their wives.

3 And Jehoiada took for him two wives; and he begat sons and daughters. 4 And it came to pass after this, *that* Joash was minded to repair the house of the LORD. 5 And he gathered together the priests and the Levites, and said to them,

“Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter.”

Jehoiada took for him two wives: This was under the law of Moses, not in the dispensation of grace. In Paul's epistles to Timothy a Pastor must be the husband of one wife.

A marriage to more than one wife under Israel's law program was permitted because Israel was to be an innumerable multitude of people that would be a kingdom of priests.

We do not have the office of a priest today in the body of Christ. We will not inherit the earth, Israel will.

Howbeit the Levites hastened *it* not. 6 And the king called for Jehoiada the chief, and said unto him,

“Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment of Moses the servant of the LORD*, and of the congregation of Israel, for the tabernacle of witness?”

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim. 8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. 9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that Moses the servant of God laid upon Israel in the wilderness.*

Baalim: The name means strange gods (plural of Baal).

The collection: A freewill offering. See Exodus 12:12-16.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. 11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance. 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD. 13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

The work was perfected by them: The work was completed by them. The word perfected means a finished thing.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada. 15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. 16 And they buried him in the city of David among the kings,

because he had done good in Israel, both toward God, and toward his house.

An hundred and thirty years old when he died: This age was not uncommon in those days.

The princes of Judah

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. 18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. 19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

They left the house of the LORD: The leaders (princes of Judah) worshipped pagan gods in the groves.

The wrath came upon them, to bring them again unto the LORD: Under Israel's law covenant if they did not keep the law then God would chastise them to bring them back to them.

God does not do that today to the body of Christ. We are not Israel under the law.

They would not give ear: They would not listen to the prophets.

Zechariah the prophet

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them,

“Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.”

Zechariah dies

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD. 22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said,

“The LORD look upon *it*, and require *it*.”

Syria invades Judah

23 And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus. 24 For the army of the Syrians came

with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash. 25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

A small company of men, and the LORD delivered a very great host: The tables would turn against Judah when she would turn against the LORD.

If she served the LORD God would fight her battles for her and she would win against all odds, but if she didn't serve the LORD then he would fight against them and defeat them with a small army.

Joash dies

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess. 27 Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

Chapter Twenty-five

Amaziah reigns

1 Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. 2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

But not with a perfect heart: Not with his whole heart. Hezekiah served the LORD with a perfect heart. 2nd Chronicles 20:3. David implored Solomon to serve the LORD with a perfect heart (wholeheartedly).

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. 4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying,

“The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.”

See Deuteronomy 24:16

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. 6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver. 7 But there came a man of God to him, saying,

“O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim. 8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.”

A man of God: A prophet. We in the body of Christ are in no way similar to the prophets of Israel (Men of God). We are not God's anointed as many claim.

9 And Amaziah said to the man of God,

“But what shall we do for the hundred talents which I have given to the army of Israel?”

And the man of God answered,

“The LORD is able to give thee much more than this.”

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

To wit: More specifically, or to be precise.

Their anger was greatly kindled: Greatly inflamed.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

The valley of salt: The area near the dead sea.

The children of Seir: The people that lived on mount Seir.

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

And cast them down: They threw them off the cliff. Why? They could have killed them by the sword in the battle, but they didn't. Either way they died.

Should modern armies do this today? Absolutely not! Almost all armies in those days did. If they didn't kill their enemies, they came back and killed them later.

God's reasons for Israel killing their enemies was not for the same reasons as all the other nations reasons. God did not want Israel given completely over to idolatry because they were his chosen nation to become a kingdom of priests to reach all the Gentile world.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

Why these men wanted to kill three thousand men of Judah after having been paid for a battle they never had to fight doesn't make any sense.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

The gods of the children of Seir: The people around Mt. Seir were the descendants of Esau, called the Edomites. They worshipped Molech.

Why would he worship the false gods of the people he just defeated? He in verse nine believed the man of God concerning the LORD helping him. He was very fickle.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him,

“Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?”

16 And it came to pass, as he talked with him, that the king said unto him,

“Art thou made of the king's counsel? forbear; why shouldest thou be smitten?”

Forbear: To refrain from doing something.

Then the prophet forbore, and said,

“I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.”

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying,

“Come, let us see one another in the face.”

18 And Joash king of Israel sent to Amaziah king of Judah, saying,

“The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. 19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee?”

20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. 21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which belongeth to Judah. 22 And Judah was put to the worse before Israel, and they fled every man to his tent.

For it came of God: God didn't want Amaziah to listen to Joash because he wanted him to die for his worshipping their false gods.

Bethshemesh: The name means the house of the Sun.

Judah was put to the worse: They were losing badly.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. 24 And he took all the gold and the silver, and all the vessels that were found in the house of God with Obbedom, and the treasures of the king's house, the hostages also, and returned to Samaria.

The gate of Ephraim: Nehemiah 8:16 & 12:39.

The corner gate: See Zechariah 14:10.

Obbedom: Where the ark dwelt when David first became king. See 2nd Samuel 6:10.

The hostages also: See 2nd Kings 14:14.

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. 26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

Amaziah's death

27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. 28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

They made a conspiracy against him: The they are possibly the religious that often would kill their own king if he turned from LORD and then hope the heir would serve the LORD.

Lachish: A city 20 kilometers west of Jerusalem where the Amorites once lived.

Chapter Twenty-six

Uzziah's reign

1 Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. 2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

Eloth: Modern day Eilat. The southern tip of Israel at the Red sea.

3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. 4 And he did that which was right in the sight of the LORD, according to all that his father Amaziah did. 5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

He sought God in the days of Zechariah: He was dependent upon Zechariah to keep him right with the LORD.

Seeking the LORD God of Israel under the law covenant brought financial and military success to Israel as promised by him. The body of Christ today is not under any covenant, we are under grace. See Romans 6:14-15.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. 7 And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims. 8 And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

The Mehunims: People from Moan (Meunim) See Nehemiah 7:52.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. 10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

Husbandry: Farming.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. 12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred. 13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. 14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

Habergeons: Coats of mail for battling in.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.

Engines: Catapults and giant crossbows.

And his name spread far abroad; for he was marvellously helped, till he was strong.

Uzziah transgressed against the LORD

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: 18 And they withstood Uzziah the king, and said unto him,

“It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.”

The leprosy even rose up

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. **20** And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him. **21** And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

In a several house: A leper colony.

Cut off from the house of the LORD: No leper could come inside the city let alone the temple area because they were unclean.

22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. See Isaiah 16:1.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said,

“*He is a leper:*”

and Jotham his son reigned in his stead.

Chapter Twenty-seven

Jotham's reign

1 Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok. **2** And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly. **3** He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

The wall of Ophel: Near the fish gate in the city of Jerusalem. See 2nd Chronicles 33:14.

And the people did yet corruptly

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. **5** He fought also with the king of the

Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third. **6** So Jotham became mighty, because he prepared his ways before the LORD his God. **7** Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah. **8** He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. **9** And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

Chapter Twenty-eight

Ahaz's reign of destruction

1 Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father: **2** For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

Molten images: Idols made of iron.

Baalim: The name means strange gods (plural of Baal).

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel. **4** He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree. **5** Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

The valley of the son of Hinnom: The valley just to the south of the city walls of Jerusalem.

And burnt his children in the fire: He offered him as a sacrifice to a pagan idol.

Captives: This was not the Babylonian captivity that happens many years later.

Who smote him with a great slaughter: Defeated him in battle.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers. **7** And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king. **8** And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

The prophet Oded

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them,

“Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth up unto heaven*. **10** And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God? **11** Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is upon you*.”

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war, **13** And said unto them,

“Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.”

A rage that reacheth up to heaven: Israel’s sin of taking the nation of Judah’s wives and children as captives angered the LORD.

14 So the armed men left the captives and the spoil before the princes and all the congregation. **15** And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought

them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

The heads of the children of Ephraim returned the women and children to Judah.

16 At that time did king Ahaz send unto the kings of Assyria to help him. **17** For again the Edomites had come and smitten Judah, and carried away captives.

Ahaz could have repented and asked the LORD (Jehovah) God to deliver him, and Judah as other kings did in the past, but he would not.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. **19** For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

Bethshemesh: The name means the house of the Sun.

Ajalon: Ayalon in Hebrew. A major road that goes through there even today with the same name. The valley of Ayalon.

The king of Assyria came

20 And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not. **21** For Ahaz took away a portion *out of* the house of the LORD, and *out of* the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

And distressed him: He grieved him greatly.

22 And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz. **23** For he sacrificed unto the gods of Damascus, which smote him: and he said,

“Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me.”

But they were the ruin of him, and of all Israel.

The gods of Damascus were the ruin of Ahaz and all of Israel. They led Ahaz and Judah away from the truth that comes only from the LORD (Jehovah).

The vessels of the house of God

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every

corner of Jerusalem. **25** And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

And shut up the doors of the house of God: Ahaz closed the temple. He died at the age of thirty-six because he provoked the LORD to anger.

26 Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel. **27** And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

The priests would not allow the wicked king to be buried with the righteous kings of Judah.

Chapter Twenty-nine

Hezekiah's reign

1 Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah. **2** And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

Abijah, the daughter of Zechariah: Also called Abi in 2nd Kings 18:2.

3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them. **4** And he brought in the priests and the Levites, and gathered them together into the east street, **5** And said unto them,

“Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*. **6** For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their backs*. **7** Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel. **8** Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes. **9** For, lo,

our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this. **10** Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us. **11** My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.”

He hath delivered them to trouble, to astonishment, and to hissing: The scornful noises made by their enemies against them.

The Levites arose

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah: **13** And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah: **14** And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel. **15** And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

Sanctify themselves: Ritually cleanse themselves.

The cleansing of the house of the LORD

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron. **17** Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

The first day of the first month: The month of Aviv on the Jewish calendar which God gave to Moses and Israel as they left Egypt. See Exodus 12:2. Passover occurs on the fourteenth day of the first month on the Jewish calendar.

18 Then they went in to Hezekiah the king, and said,

“We have cleansed all the house of the LORD, and the altar of burnt offering, with all the

vessels thereof, and the shewbread table, with all the vessels thereof. 19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.”

A sin offering

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD. 21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD. 22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. 23 And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them: 24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

The he goats for the sin offering: ..., and they laid their hands upon them: And the priests killed them: The required sacrifice for a sin offering, which is found in Leviticus 1:4, 4:15 & 24.

They made reconciliation with their blood: To reconcile Israel unto the LORD for their sins against him in breaking the covenant. Without the shedding of blood there was no reconciliation with the LORD.

To make an atonement for all Israel: A covering of their sin.

He set the Levites in the house of the LORD

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets.

According to the commandment of David, and of Gad, the kings seer, and Nathan the prophet: See 1st Chronicles 24, 2nd Samuel 24:11-12 and 2nd Samuel chapter seven.

26 And the Levites stood with the instruments of David, and the priests with the trumpets. 27 And

Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel. 28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished. 29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. 30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

Asaph the seer: Asaph wrote many psalms that were prophetic in nature. See Psalms 50 & 73-83.

31 Then Hezekiah answered and said,

“Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD.”

And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings. 32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD. 33 And the consecrated things *were* six hundred oxen and three thousand sheep. 34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

The Levites were more upright in heart: Straight, sincere.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order. 36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

1 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

The passover: A feast on the fourteenth day of the first month of the Jewish year commemorating the passover lamb shed for them the night before they were delivered.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. **3** For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem. **4** And the thing pleased the king and all the congregation. **5** So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written. **6** So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying,

“Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. **7** And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see. **8** Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you. **9** For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.”

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

The posts passed from city to city: The kings post was delivered to all the kingdom of Israel and of Judah.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. **12** Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

Divers: Many different people.

The hand of God was to give them one heart to do the commandment of the king: This meant that God would aid in this effort for them to do as the king wanted.

The feast of unleavened bread

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. **14** And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

They took away the altars: These were the pagan altars erected all over Jerusalem by the previous king.

The fourteenth day of the second month

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD. **16** And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites. **17** For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. **18** For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying,

“The good LORD pardon every one **19** *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.”

He healed the people

20 And the LORD hearkened to Hezekiah, and healed the people. **21** And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great

gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD. 22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

He healed the people: He pardoned those who came from far away so they could partake of the passover.

Peace offerings: See Leviticus 3:1-9.

Making confession: They confessed their sins, their parents sins, the priest and kings sin, and the sins of the whole nation.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness. 24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

Keep other seven days: Unleavened bread. Keep sheva. Keep seven days.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. 26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was not the like* in Jerusalem.

There was not the like: There was nothing like what they just experienced.

27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

Their prayer came up to his holy dwelling place: To the throne of God in the third heaven.

Chapter Thirty-one

Break, throw down and destroy

1 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in

Ephraim also and Manasseh, until they had utterly destroyed them all.

The brake the images in pieces: They tore down all the things they used to worship other gods in the land.

Then all the children of Israel returned, every man to his possession, into their own cities. 2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

The courses of the priests: The courses that king David set up in 1st Chronicles 24.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.

To wit: More specifically, or to be precise.

The portion of the priests

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD. 5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

The portion of the priests: The tithe that was meant for the priests.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps. 7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month. 8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel. 9 Then Hezekiah questioned with the priests and the Levites concerning the heaps. 10 And Azariah the chief priest of the house of Zadok answered him, and said,

“Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.”

11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*, 12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next. 13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. 14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things. 15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

The oblations of the LORD: See Leviticus 7:38.

Their genealogy

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses; 17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; 18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness: 19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites. 20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God. 21 And in every work that he began in the service of the house of God, and in

the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

Chapter Thirty-two

Sennacherib king of Assyria came

1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. 2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

He stopped the waters

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which *were* without the city: and they did help him. 4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

He built up all the wall

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance. 6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

“7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him: 8 With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles.”

An arm of flesh: The trust in men’s abilities apart from God.

And the people rested themselves upon the words of Hezekiah king of Judah. 9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid* siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

“10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? 11 Doth not Hezekiah persuade you

to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria? 12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? 13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? 14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? 15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?"

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah. 17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying,

"As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand."

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

The LORD sent an angel

2nd Kings 19:1-37

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man. 20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. 21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

The LORD sent an angel, which cut off all the mighty men: 185,000 soldiers were killed by one angel.

They that came forth of his own bowels slew him: His own sons Adrammelech and Sharezer killed him. 2nd Kings 19:37.

Sennacherib is slain

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side. 23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

Hezekiah's illness

24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign. 25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

He gave him a sign: The Jews require a sign. See 1st Corinthians 1:22.

But Hezekiah rendered not again according to the benefit done unto him: Hezekiah didn't offer an offering after God sent an angel to destroy the Assyrian army.

Hezekiah's tunnel

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. 27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; 28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. 29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much. 30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works. 31 Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

God left him, to try him: God did not tempt Hezekiah to sin, he tried him to see if he would serve him.

Hezekiah dies

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel. 33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

Chapter Thirty-three

Manasseh's reign

1 Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: 2 But did *that which* *was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel. 3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

The abominations of the heathen whom the LORD cast out before the children of Israel: See Genesis 15:18-21.

Baalim: The name means strange gods (plural of Baal).

All the host of heaven: The sun, moon, and stars. See Deuteronomy 4:19.

4 Also he built altars in the house of the LORD, whereof the LORD had said,

“In Jerusalem shall my name be for ever.”

5 And he built altars for all the host of heaven in the two courts of the house of the LORD. 6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

He caused his children to pass through the fire: He offered them as human sacrifices to pagan gods.

The valley of the son of Hinnom: Where people offered their children as a sacrifice to Molech. See Joshua 15:8.

2nd Kings 23:10

The idol

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son,

“In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: 8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.”

2nd Kings 21:7

Manasseh's captivity in Assyria

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel. 10 And the LORD spake to Manasseh, and to his people: but they would not hearken. 11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

And bound him with fetters: See Judges 16:21.

Manasseh's repentance

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, 13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

He was intreated of him: God interceded in his behalf after he prayed.

Manasseh's began to build and tear down

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. 15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city. 16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank

offerings, and commanded Judah to serve the LORD God of Israel.

Gihon: On the north-eastern side of the city of Jerusalem.

Ophel: The place where the Nethinims lived.

The fish gate: Is mentioned three other times in scripture. See Nehemiah 3:3, !2:39 and Zephaniah 1:10.

The high places

17 Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only. 18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel. 19 His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.

The sayings of the seers: The seers, and their sayings are found in the bible. Seers was an early name for a prophet. See 1st Samuel 9:9.

Manasseh dies

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon reigned in Jerusalem

21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. 22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; 23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

Amon was slain

24 And his servants conspired against him, and slew him in his own house. 25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Conspiracies were usually carried out in the kingdom of Judah by the religious Jews killing the wicked kings that did not worship the LORD.

Chapter Thirty-four

Josiah's reign

1 Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. 2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

Declined neither to the right hand, nor to the left: He didn't waiver in his service to the LORD in any matter.

Josiah begins to seek the LORD

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. 4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. 5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. 6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. 7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Made dust of them: He ground them to powder.

Baalim: The name means strange gods (plural of Baal).

So he did in the cities of Manasseh, and Ephraim and Simeon: The tribes of Manasseh and Ephraim came from Joseph the son of Jacob who received two tribes instead of one because of Rueben's sin of sleeping with his father's concubine.

Simeon's tribe was smaller and it shared land allotments with Judah, so they became "almost" one tribe

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God. 9 And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites

that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

The tribe of Benjamin was so small at this time, but they were known as the kingdom of Judah because of its size and that the kings came from the tribe of Judah.

Levi was also confederate with Judah because they didn't own any land but served as priests in the temple in Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house: 11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

Some of the kings of Judah did not walk in the ways of king David and they destroyed many of the things dedicated to the LORD in the temple.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick. 13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

The book of the law is found

14 And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a book of the law of the LORD given by Moses. 15 And Hilkiyah answered and said to Shaphan the scribe,

“I have found the book of the law in the house of the LORD.”

And Hilkiyah delivered the book to Shaphan. 16 And Shaphan carried the book to the king, and brought the king word back again, saying,

“All that was committed to thy servants, they do it.”

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

The book of the law is read

18 Then Shaphan the scribe told the king, saying, “Hilkiyah the priest hath given me a book.”

And Shaphan read it before the king. 19 And it came to pass, when the king had heard the words of the law, that he rent his clothes. 20 And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

“21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.”

He rent his clothes: To show his mourning for how far he and his people had turned from following the LORD.

Huldah the prophetess

22 And Hilkiyah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

The college: A place of repetitional learning in Jerusalem.

23 And she answered them,

“Thus saith the LORD God of Israel, Tell ye the man that sent you to me, 24 Thus saith the LORD,”

“Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: 25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched. 26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him,”

“Thus saith the LORD God of Israel concerning the words which thou hast heard; 27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the

inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD. 28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again. 29 Then the king sent and gathered together all the elders of Judah and Jerusalem. 30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD. 31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. 32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. 33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

Chapter Thirty-five

The death of Josiah

1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month. 2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD, 3 And said unto the Levites that taught all Israel, which were holy unto the LORD,

“Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel, 4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the

writing of David king of Israel, and according to the writing of Solomon his son. 5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites. 6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.”

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance. 8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

They killed the passover

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. 11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*. 12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen. 13 And they roasted the passover with fire according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

The singers

15 And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun

the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

Asaph: The seer and psalm writer.

To keep the passover

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

The feast of unleavened bread: The feast that follows immediately after passover.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. **19** In the eighteenth year of the reign of Josiah was this passover kept.

Necho king of Egypt came up to fight

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him. **21** But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who is with me, that he destroy thee not. **22** Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. **23** And the archers shot at king Josiah; and the king said to his servants, "Have me away; for I am sore wounded."

Carchemish: See Jeremiah 46:2.

Euphrates: The river.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers.

The mourning for Josiah

And all Judah and Jerusalem mourned for Josiah. **25** And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

The lamentations: They are written in the book of Lamentations that was written by the prophet Jeremiah.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which* was written in the law of the LORD, **27** And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

Chapter Thirty-six

Jehoahaz becomes king

1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. **2** Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem. **3** And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. **4** And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

The king of Egypt put him down at Jerusalem: He actually took him to Egypt to live out his last days there, while replacing him with his brother. He only reigned for 3 months.

And condemned the land: He caused them to pay tribute to Egypt.

Eliakim/Jehoiakim reigns

5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which* was evil in the sight of the LORD his God.

He was a puppet king appointed by Egypt who would do Egypt's bidding, so he was already a compromiser concerning the things of the LORD.

Nebuchadnezzar came up

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. **7** Nebuchadnezzar also carried of

the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

And bound him in fetters: Chains.

Jehoiakim, the king was taken into Babylonian captivity, because he would not take a stand for the LORD, and because Judah had followed its wicked kings and turned from following the LORD with their whole hearts as David did.

The vessels of the house of the LORD: They were stored in the treasury of Babylon, but the ark of the covenant was not mentioned.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

Jehoiachin reins

9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD. 10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

Zedekiah was made king over Judah

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. 12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

Zedekiah was a puppet king placed on the throne to do the bidding of the king of Babylon so of course he did evil in the sight of the LORD.

Jeremiah the prophet: See the book of Jeremiah.

Zedekiah's rebellion

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

He stiffened his neck: He was very resistant to turn unto the LORD because of what the consequences would be from Babylon. He feared Nebuchadnezzar over the LORD.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the

house of the LORD which he had hallowed in Jerusalem.

The abominations of the heathen: A heathen was anyone who did not know the LORD. Their abominations included human sacrifice and sexual perversions.

His messengers

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: 16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

Rising up betimes: Often.

His messengers: The LORD sent to them prophets to warn them to turn back to the LORD before it was too late, but they didn't listen.

His dwelling place: The house of the LORD (the temple).

Till there was no remedy: There was no way of them being reclaimed from their debauchery.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon. 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

The captivity of Judah

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah,

“until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”

22 Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that

he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

The decree of Cyrus

“23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.”

This was not the end of Cyrus’ decree, but this is where the LORD wanted the book of Chronicles to end, with a hope for the children of the captivity that they would have their nation restored to them, and their temple as well.

The End

Ezra

Introduction

The book of Ezra gets its name from Ezra the priest who leads the second group of Jews out of Babylon back to the land of Israel.

Zerubbabel leads the first group which we read about in the first six chapters, and Nehemiah leads the third and final group which we read about in the book of Nehemiah.

The Babylonians conquered the kingdom of Judah for their rebellion against God, and they carried them away for 70 years, then the Medes and Persians conquered the Babylonians. See 2nd Chronicles 36:5-21.

Chapter One

The proclamation of Cyrus

1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

The first year of Cyrus: In 559 BC.

The word of the LORD by the mouth of Jeremiah: The LORD moving in the heart of a king to accomplish his will.

Proverbs 21:1 *The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.*

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced YOSHUA.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they wrote his name as LORD. There are many Lords, but there is only one LORD.

The proclamation

2 Thus saith Cyrus king of Persia,

“The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.”

The LORD God of heaven: Cyrus learned from Daniel about these prophecies. See Daniel chapters 2, 7 and 8.

All the kingdoms of the earth: Cyrus knew that God had given him all the kingdoms of the earth, because he had read the prophecy that God had made 150 years before his time.

Daniel is the one who told Cyrus of this prophecy. A prophecy concerning Cyrus is also found in the book of Isaiah:

Isaiah 44:28 *That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem,*

Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isaiah 45:1 *Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; 2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: 3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. 4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. 5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. 7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. 8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. 9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? 10 Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? 11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. 12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. 13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.*

Cyrus let God's people go, unlike Pharaoh, and he was blessed for it. Perhaps he read the book of Exodus. He was a king over many kings, and he had perfect knowledge of the demise of Egypt.

“3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.”

His God be with him: Those who were believers in the LORD God of heaven could go home! Their 70 years of captivity was over! They were to rebuild their temple.

Jeremiah 29:10 *For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*

God did not destroy Cyrus and his kingdom as he did with Pharaoh, all he did was he moved in the heart of the king by means of a prophecy that was written 150 years earlier that named the king before he was born.

“4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.”

Whosoever remaineth: Cyrus told the Jews that wanted to stay that they must help those that went back to rebuild.

The Jews were not living like they were in Egypt as slaves, notice they had riches that Cyrus said they needed to donate to the work.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

Judah, Benjamin, and the Levites: They primarily made up the southern kingdom of Judah. The Levites didn't have any land for their tribe, and they were employed in the temple in Jerusalem. The other tribes went into Assyrian captivity.

All them whose spirit God had raised to go: Not all the Jews went back, just those that were stirred up by God's word and wanted to go back and serve God as they were supposed to.

They could not serve God in captivity the way they were supposed to because God had ordained that they worship him in Jerusalem and in his temple.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

The vessels are returned

7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; 8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

Sheshbazzar, the prince of Judah: This is the Babylonian name given to Zerubbabel the Governor as seen in Haggai 1:1.

The number of them

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, 10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. 11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up

with them of the captivity that were brought up from Babylon unto Jerusalem.

This is a fulfillment of the prophet Jeremiah

Jeremiah 27:21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem; 22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

Chapter Two

The second exodus

This is the second time that God delivers the Jews out of captivity. The first time was in Egypt, and now it is from Babylon.

1 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

Every one unto his city: The people didn't just go anywhere they wanted, they returned to their own cities, and to the properties that were given to their parents as an inheritance.

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah.

The number of the men of the people of Israel

3 The children of Parosh, two thousand an hundred seventy and two. 4 The children of Shephatiah, three hundred seventy and two. 5 The children of Arah, seven hundred seventy and five. 6 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred and twelve. 7 The children of Elam, a thousand two hundred fifty and four. 8 The children of Zattu, nine hundred forty and five. 9 The children of Zaccai, seven hundred and threescore. 10 The children of Bani, six hundred forty and two. 11 The children of Bebai, six hundred twenty and three. 12 The children of Azgad, a thousand two hundred twenty and two. 13 The children of Adonikam, six hundred sixty and six. 14 The children of Bigvai, two thousand fifty and six. 15 The children of Adin, four hundred fifty and four. 16 The children of Ater of Hezekiah, ninety and eight. 17 The children of Bezai, three hundred twenty and three. 18 The children of Jorah, an hundred and twelve. 19

The children of Hashum, two hundred twenty and three. 20 The children of Gibbar, ninety and five. 21 The children of Bethlehem, an hundred twenty and three. 22 The men of Netophah, fifty and six. 23 The men of Anathoth, an hundred twenty and eight. 24 The children of Azmaveth, forty and two. 25 The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three. 26 The children of Ramah and Gaba, six hundred twenty and one. 27 The men of Michmas, an hundred twenty and two. 28 The men of Bethel and Ai, two hundred twenty and three. 29 The children of Nebo, fifty and two. 30 The children of Magbish, an hundred fifty and six. 31 The children of the other Elam, a thousand two hundred fifty and four. 32 The children of Harim, three hundred and twenty. 33 The children of Lod, Hadid, and Ono, seven hundred twenty and five. 34 The children of Jericho, three hundred forty and five. 35 The children of Senaah, three thousand and six hundred and thirty.

The priests

36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. 37 The children of Immer, a thousand fifty and two. 38 The children of Pashur, a thousand two hundred forty and seven.

Pashur: He was well known to the prophet Jeremiah. He didn't like what Jeremiah had said concerning Israel, and he struck him, and had him arrested, and put in the stocks in the gate of Benjamin (Jeremiah 20).

39 The children of Harim, a thousand and seventeen.

The Levites

40 The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

The singers

41 The singers: the children of Asaph, an hundred twenty and eight.

The children of the porters

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

The Nethinims

43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth, 44 The children of Keros, the children of Siaha, the children of Padon, 45 The children of Lebanah, the children of Hagabah, the children of Akkub, 46 The children of Hagab, the children of Shalmi, the children of Hanan, 47 The children of Giddel, the children of Gahar, the children of Reaiah, 48 The children of Rezin, the children of Nekoda, the children of Gazzam, 49 The children of Uzza, the children of Paseah, the children of Besai, 50 The children of Asnah, the children of Mehunim, the children of Nephusim, 51 The children of Bakbuk, the children of Hakupha, the children of Harhur, 52 The children of Bazluth, the children of Mehida, the children of Harsha, 53 The children of Barkos, the children of Sisera, the children of Thamah, 54 The children of Neziah, the children of Hatipha.

The Nethinims: The word means gifts. They were temple servants.

The children of Solomon's servants

55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda, 56 The children of Jaalah, the children of Darkon, the children of Giddel, 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. 58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

The Nethinims: The word means gifts. They were temple servants. See 1st Chronicles 9:2.

These list were kept to help establish lineages of the tribes and what belonged to which tribe and family.

They could not shew their father's house

59 And these were they which went up from Telmelah, Telharsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their seed, whether they were of Israel: 60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

The children of the priest

61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their

name: 62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

Therefore were they, as polluted, put from the priest hood: They took their wife's names while they were in captivity, and they were not allowed to operate in the priests' office until their genealogies could be verified.

63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The Tirshatha: The governor Nehemiah.

They had to wait until they had a priest that had a Urim and Thummim to determine if these men were actually priests.

Urim and with Thummim: These were instruments that God gave the priests to determine his will in grey areas.

The whole congregation

64 The whole congregation together was forty and two thousand three hundred and threescore, 65 Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. 66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five; 67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

The freewill offering

68 And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place: 69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. 70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

The Nethinims: The word means gifts. They were temple servants. See 1st Chronicles 9:2.

Chapter Three

An altar of sacrifice

1 And when the seventh month was come, and the children of Israel were in the cities, the

people gathered themselves together as one man to Jerusalem.

Leviticus 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

The seventh month was come: The Feast of Trumpets is a yearly reminder of Israel's future gathering back into the land in her kingdom.

This gathering in the seventh month coincides with the "kingdom" parable that Jesus taught his disciples about in Matthew 13:

Matthew 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

This parable of the kingdom was to inform the people of Israel that when God returns to set up his kingdom, he is going to separate the wheat (believers) from the chaff (unbelievers) and the believers will inherit the kingdom.

It will be a time of great joy and rejoicing for them, but for those unbelieving people it shall begin an eternity of weeping and wailing and gnashing of teeth in Hell.

The altar of God is built

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

Exodus 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. 25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

3 And they set the altar upon his bases; for fear was upon them because of the people of those

countries: and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.

They able work on the feast days because they were holy convocations according to Leviticus 23 The holy convocations were additional sabbath days given to Israel by God.

They kept also the feast of tabernacles

4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;

The feast of tabernacles: It is the last of the feasts of the LORD, and was a picture of the coming kingdom. They also began offering the daily sacrifices that the law required, which included morning and evening sacrifices.

5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD. 6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

Israel did not have their temple built yet, but they were already offering sacrifices, the foundation had not even been laid and yet God allowed them to offer sacrifices unto him. Was there any precedent for this in Scripture?

Abraham offered unto God without a temple, or a tabernacle, but what was always said of Abraham when he offered a sacrifice unto the LORD? "Abraham builded him an altar." And that is exactly what Israel, and her leaders did.

The continual burnt offering: See Exodus 29:39-43.

The set feasts of the LORD: Passover, unleavened bread, firstfruits, pentecost, trumpets, atonement, and tabernacles.

A freewill offerings: See Leviticus 22.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. 8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

The grant that they had of Cyrus king of Persia: See Ezra 6:3-5.

9 Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

These are the descendants of the very same people who initially worked in the temple. Israel kept records of who they were so that when they got back into the land, they could resume their duties.

Romans 11:29. For the gifts and callings of God are without repentance.

This verse speaks of Israel's gifts and callings, not the body of Christ's, how do we know that? It is found in Paul's explanation to the Gentiles about God's future dealings with the nation of Israel.

The builders laid the foundation of the temple

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

2nd Chronicles 35:15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

The sons of Asaph: He was a seer (prophet) who had descendants that led in singing praises to God.

11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

Their captors wanted the children of Israel to sing one of the songs of Zion while in captivity and they refused because their songs were meant to be sung in Jerusalem where the presence of God was.

Psalms 137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 2 We hanged our harps upon the willows in the midst thereof. 3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. 4 How shall we sing the LORD'S song in a strange land?

The ancient men wept

12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had

seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

Ancient men: They would have been in their late eighties and nineties since the captivity lasted seventy years.

The prophet Haggai tells Israel and her leaders that God is with them in this endeavor, and they are to see it through.

Haggai 2:1 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, 2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, 3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? 4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

Chapter Four

The adversaries of Judah

1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; **2** Then they came to Zerubbabel, and to the chief of the fathers, and said unto them,

“Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.”

The adversaries of Judah and Benjamin: The southern kingdom that had just returned from Babylonian captivity.

The LORD God of Israel: This is speaking of the God of the united nation of Israel before the kingdom was broken in two.

Assur: This was another way of saying Assyria. The northern ten tribes of Israel were conquered by the king of Assyria and carried away into Assyria as slaves.

Then the king of Assyria sent men not of the children of Israel, back into the land to work the land and eventually he sent back a priest from among the captives to teach these non-Jews how to worship the God of Israel.

This was a mistake because they went into captivity because it was the priests led them into idolatry in the first place. This story is found in the second book of Kings:

2nd Kings 17:23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was

Israel carried away out of their own land to Assyria unto this day. 24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. 25 And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them. 26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. 27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. 28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD. 29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. 30 And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, 31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. 32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. 33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence. 34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel; 35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: 36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. 37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods. 38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods. 39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies. 40 Howbeit they did not hearken, but they did after their former manner. 41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

While these Samaritans worshipped the God of Israel, they also worshipped all the other gods listed above.

God is exclusive, he is a jealous God and will not share his glory with another. You cannot serve Jehovah and Baal at the same time.

This story should help you understand the story of the woman at the well better, and the things that Jesus said unto her and vice versa.

Remember when Jesus said, “we know what we worship for salvation is of the Jews?” He was reminding her that the Samaritans were Jews who intermarried with Assyrians and were put there by the king of Assyria.

While they worshipped Jehovah to some extent, they also still worshipped the gods around them and blended the religions together which was totally unacceptable to God.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them,

“Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.”

God didn't call their adversaries to help in the work, he called the captives from Babylon, and king Cyrus sent them to do the work themselves. They could not compromise either.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building, 5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

And hired counsellors against them: The people of the land hired counsellors to frustrate them, and it lasted through other kings, getting progressively worse with each, especially with Ahasuerus:

These were lawyers that would try to get laws passed against the Jews. They are listed in verse seven below.

An accusation

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

Ahasuerus: The king before Artaxerxes. See the book of Esther. She marries king Ahasuerus.

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

Artaxerxes: The king after Ahasuerus. He is called the king of Persia in the book of Ezra (6:14), and the king of Babylon in Nehemiah 13:6.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: 9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest

of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, 10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

The great and noble Asnappar: A previous Assyrian king that brought numerous people groups into the land to mingle with the Israelites in the north. They became known as the Samaritans.

On this side of the river: The Jordan river.

The letter

11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king;

“Thy servants the men on this side the river, and at such a time. 12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.”

Notice they said here that these people who came from Babylon were Jews, and they were saying by this that they did not consider themselves Jews.

“13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. 14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;”

The inhabitants of Samaria could not tell king Ahasuerus that they really hated the Jews, so they devised a plan to get the king on their side, by telling them it was in their best interest to stop their building project.

Because we have maintenance from the king: They told the king that the Jews would not pay tribute or toll or custom and that it would harm the king's revenue from which they received maintenance (assistance).

“15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. 16 We certify the king that, if this city be builded again, and the walls thereof

set up, by this means thou shalt have no portion on this side the river.”

They have moved sedition: They broke from their previous submissions to other nations, and they would do so again to Artaxerxes.

The kings answer

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river,

“Peace, and at such a time. 18 The letter which ye sent unto us hath been plainly read before me. 19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. 20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. 21 Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. 22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?”

They made them to cease the work

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. 24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Many years went by (15 possibly) that the work of the building of the house of God was halted and the children of Israel began to get idle.

Chapter Five

Consider your ways

1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

The prophets: What did Haggai and Zechariah prophesy unto the Jews in Judah and Jerusalem?

Haggai 1:1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the

LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

The word of the people

Haggai 1:2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.

The word of the LORD

3 Then came the word of the LORD by Haggai the prophet, saying, 4 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?

The children of Judah and Benjamin while starting out strong stumbled when it looked like everyone was against them.

They were pretty bold with their adversaries when they knew the LORD and the king Cyrus was on their side but when king Cyrus was gone some thought God was gone as well.

5 Now therefore thus saith the LORD of hosts; Consider your ways. 6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Why are these things happening to the children of Israel? Why are they not blessed in the land of promise?

Because they have forsaken the work of the LORD when they forsook the word of the LORD. Answer me this: Did the LORD tell them to stop building? No! Man did.

The very same God who told Israel to return and build, who supplied all their needs to do just that would continue to sustain and protect them regardless of what this new king had decreed.

They just needed a preacher or two to remind them and that's what the LORD did with Haggai and Zechariah.

Consider your ways

7 Thus saith the LORD of hosts; Consider your ways. 8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

The LORD said to Judah and Benjamin, just do what I originally told you to do, and I will take pleasure in it and bless you as I said I would.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. 10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. 11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

There is nothing like a good sermon preached by the man of God that can take a person or church or in this case a nation and turn them back on the right path serving the LORD.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

I am with you

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I am with you, saith the LORD. 14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God, 15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

Zechariah's Prophecy

Zechariah 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, 2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: 3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 So I answered and spake to the angel that talked with me, saying, What are these, my lord? 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. 8 Moreover the word of the LORD came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

God prophesies and mentions Zerubbabel by name and says that he started this job, and he is going to finish it in his lifetime, and nobody should despise the day of small things.

He was referring to the smaller temple, because that temple would be greater than that of Solomon's because of who it is one day that is going to enter this temple, Jesus Christ.

Back to Ezra

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. 3 At the same time came to them Tatnai,

governor on this side the river, and Shetharboznai, and their companions, and said thus unto them,

“Who hath commanded you to build this house, and to make up this wall?”

Notice Tatnai, Shetharboznai and their companions have been put in power by the current king, and they become worried about Zerubbabel's actions.

Notice also the next thing that they say as well which will let you know a lot about their motives:

4 Then said we unto them after this manner,

“What are the names of the men that make this building?”

They wanted the names of the people in charge, so they could tell the king. To defy the king's decrees meant certain death but these men were only obeying the orders of the first king (king Cyrus) who commanded them to build the city in the first place.

More importantly they were obeying their God who had commanded both the king and the children of Judah and Benjamin to build his house.

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

The letter

6 The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: 7 They sent a letter unto him, wherein was written thus;

“Unto Darius the king, all peace. 8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.”

9 Then asked we those elders, and said unto them thus,

“Who commanded you to build this house, and to make up these walls?”

10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. 11 And thus they returned us answer, saying,”

“We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. 12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. 13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. 14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; 15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. 16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.”

The letter's conclusion

“17 Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.”

I don't believe Tatnai had any ill will against the children of Judah and Benjamin because they give a very honest report of what they saw and heard.

They requested an inquiry be made back in Babylon to see if their claims were so, because if they were, they were binding on the current king because their number one law was that the decrees could not be altered, even by the next king.

Chapter Six

The decree

1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

The decree is found

2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

“3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem,”

“Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; 4 With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.”

Leave them alone

“6 Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. 8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: 10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.”

King Artaxerxes reads this decree from Cyrus, and it moves him to action because it is the word of the LORD, and it produced strong faith in the king, so much so that he added to it to further help the children of Israel. God will do abundantly above what we ask or think.

“11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a

dunghill for this. 12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.”

If I were the children of Judah and Benjamin, I would have made several copies of that letter and carried one with me at all times to stick in the face of any future adversaries that may arise.

And they builded

13 Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

This house was finished

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. 16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, 17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

The dedication of the house of the LORD was not the same as the story in John 10:22 which talks about the feast of the dedication because that feast as it says was in the winter and this dedication was in the month of Adar which in the Jewish calendar is in the Spring.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

The children of the captivity kept the passover

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

The passover: A memorial feast for Israel commemorating the night passover lamb was slain.

The fourteenth day of the first month: The fourteenth day of the first month of the Jewish year.

20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. 21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat, 22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

The feast of unleavened bread: A feast of Israel that occurred right after passover on the Jewish calendar.

Proverbs 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

God can operate in the heart of the king from his throne in the heavens to accomplish his will.

Chapter Seven

Ezra the priest

Word had spread throughout the realm of king Artaxerxes and especially among the Jews of his realm that the temple was rebuilt, and a new wave of Jews would now be prepared to go to the promised land, this time led by a priest named Ezra.

1 Now after these things, in the reign of Artaxerxes king of Persia,

Ezra's lineage

Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, 2 The son of Shallum, the son of Zadok, the son of Ahitub, 3 The son of Amariah, the son of Azariah, the son of Meraioth, 4 The son of Zerariah, the son of Uzzi, the son of Bukki, 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: 6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. 7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto

Jerusalem, in the seventh year of Artaxerxes the king.

Nethinims: The word means gifts. They were temple servants. See 1st Chronicles 9:2.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king. **9** For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. **10** For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments. **11** Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

The letter

“12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. **13** I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. **14** Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; **15** And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, **16** And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: **17** That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. **18** And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. **19** The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. **20** And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. **21** And I, even I Artaxerxes the king, do make a decree to all the

treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, **22** Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. **23** Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? **24** Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.”

Toll, or tribute, or custom: This is where we get the idea of tax exemption for ministers and churches.

“25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. **26** And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.”

Let judgment be executed speedily: The right to a speedy trial.

Ezra's praise unto the LORD

“27 Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: **28** And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.”

There will be a temple in the kingdom, and it will also be financed by the Gentiles just as this one was:

Israel's kingdom and future temple

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. *2* For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. *3* And the Gentiles shall come to thy light, and kings to the brightness of thy rising. *4* Lift up thine eyes round about, and see: all they gather themselves together, they come to

thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Chapter Eight

The genealogy of them that went up with me

1 These are now the chief of their fathers, and this is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

The sons

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. **3** Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. **4** Of the sons of Pahathmoab; Elihoenai the son of Zerariah, and with him two hundred males. **5** Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. **6** Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. **7** And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males. **8** And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males. **9** Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. **10** And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. **11** And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males. **12** And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. **13** And of the last sons of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males. **14** Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

Shall we gather at the river?

15 And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. **16** Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding. **17** And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. **18** And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; **19** And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

The Nethinims

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Nethinims: The word means gifts. They were temple servants. See 1st Chronicles 9:2.

I proclaimed a fast there

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. **22** For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. **23** So we fasted and besought our God for this: and he was intreated of us. **24** Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, **25** And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: **26** I even weighed unto their hand six hundred and fifty talents of silver,

and silver vessels an hundred talents, and of gold an hundred talents; 27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. 28 And I said unto them,

“Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a freewill offering unto the LORD God of your fathers. 29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD. 30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.”

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. 32 And we came to Jerusalem, and abode there three days. 33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites; 34 By number and by weight of every one: and all the weight was written at that time. 35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the LORD. 36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

Chapter Nine

The princes came to me saying

1 Now when these things were done, the princes came to me, saying,

“The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their

abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.”

The holy seed: They were forbidden to mingle with the people of the land because they would lead the people away from the serving the LORD.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. 4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. 5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, 6 And said,

The evening sacrifice: Israel had both morning and evening sacrifices, prayers, and incenses that were to be burnt each day.

Notice the response of Ezra the priest, He rent his garment and his mantle, and if that wasn't enough, he then began to pluck off the hairs of his head and his beard all because of the sins of his brethren.

The group that went back with Zerubbabel slowly began to compromise with the neighbors that remained in the land.

I'm sure that the first few days after Zerubbabel and the Jews returned, they saw the sinful ways of their neighbors for what they were but after 20 years they became desensitized to their differences.

Ezra's prayer

“O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. 7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.”

Why does Ezra the priest, who just showed up in Jerusalem say that the sins that the first group of returning Jews committed were “our” (the nations) sins?

Because God held the nation responsible for the sins of its members, especially when it was the sins of its princes and priests as we see in this story.

When David sinned many people in Israel died because of it. When Achan sinned, even though he was nobody in the nation, Israel was punished, and thirty-six men died because of the sin of one of their fellow countrymen.

“8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. 9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. 10 And now, O our God, what shall we say after this? for we have forsaken thy commandments, 11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.”

A remnant: A little group of believers.

To give us a nail in his holy place: A small place. See Isaiah 22:23.

“13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; 14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? 15 O LORD God of Israel, thou art righteous: for we remain yet escaped, as it is this day:

behold, we are before thee in our trespasses: for we cannot stand before thee because of this.”

Because God is a holy God, and he would not allow the Jews sins to go unanswered he would have to step in at some point and judge the nation unless the nation as a whole would first acknowledge their sin and turn from it.

That is what we see happen in the next chapter, but it all began when Ezra, who just showed up, saw for the first time what was going on in the land and he openly repented for his brethren even though he had done nothing wrong.

Chapter Ten

The Putting Away

This is one of the most confusing passages of scriptures in the Bible if you do not understand Israel’s program as the future nation that would rule over all others in the kingdom, led by the Messiah who will come from their loins.

Israel’s program was different from ours today in the body of Christ. We are not Israel.

1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. 2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra,

“We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. 3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. 4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.”

Let it be done according to the law: They couldn’t just rid themselves of their responsibility to their spouse, they would have to make provision for them.

You are not Israel under the Law program; you are not the holy seed that makes up the nation that God is going to use to establish his kingdom one day. The Messiah is not going to come out of your lineage because he has already come.

You are the body of Christ, and he is your head, and he told us Gentiles today in the dispensation of grace that if we are married to an unbelieving spouse and they are pleased to dwell with us that we are not to put them away. See 1st Corinthians 7:11-12.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware. **6** Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away. **7** And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; **8** And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

All of his substance shall be forfeited: Ezra was saying you would lose your inheritance in Israel forever! The land that had been passed down to you would be given to your next of kin and if you held any office in the service of the LORD you lost that as well.

Remember, this has nothing to do with our doctrine today, because we are not God's holy nation that is to inherit that land for the kingdom one day.

God was not going to make all these promises to Jacob's descendants to give them this land to have them turn around and give it right back to their Gentile neighbors by their marrying them.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. **10** And Ezra the priest stood up, and said unto them,

“Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. **11** Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.”

12 Then all the congregation answered and said with a loud voice,

“As thou hast said, so must we do. **13** But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many

that have transgressed in this thing. **14** Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.”

Taken strange wives: Some married Gentile women.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them. **16** And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. **17** And they made an end with all the men that had taken strange wives by the first day of the first month.

The priests that were found

18 And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. **19** And they gave their hands that they would put away their wives; and being guilty, they offered a ram of the flock for their trespass. **20** And of the sons of Immer; Hanani, and Zebadiah. **21** And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah. **22** And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa. **23** Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. **24** Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. **25** Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. **26** And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. **27** And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. **28** Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. **29** And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. **30** And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and

Manasseh. 31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, 32 Benjamin, Malluch, and Shemariah. 33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. 34 Of the sons of Bani; Maadai, Amram, and Uel, 35 Benaiah, Bedeiah, Chelluh, 36 Vaniah, Meremoth, Eliashib, 37 Mattaniah, Mattenai, and Jaasau, 38 And Bani, and Binnui, Shimei, 39 And Shelemiah, and Nathan, and Adaiiah, 40 Machnadebai, Shashai, Sharai, 41 Azareel, and Shelemiah, Shemariah, 42 Shallum, Amariah, and Joseph. 43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah. 44 All these had taken strange wives: and some of them had wives by whom they had children.

Why this kind of ending? It's not really the end, the story picks up in its third and final record which is the book of Nehemiah who brings the third and final group of Jews back into the promised land.

The End

Nehemiah

The king's cup bearer

Introduction

Nehemiah is the leader of the third group of Jews who return to Jerusalem to finish building the city walls that Zerubbabel and Ezra the priest began earlier.

Jeremiah had prophesied that Judah (the southern kingdom) would go into captivity for 70 years for its rebellion against God and his word and that time had ended, and God's people were now leaving Babylonian captivity and returning to Jerusalem.

The first deportation of Jews from Jerusalem occurred in 605 BC and the first return of Jews to Jerusalem began in 536 BC under Zerubbabel.

The temple was destroyed in 586 and was rebuilt in 516 BC seventy years later as well. Nehemiah was serving as the Governor (*pronounced Tirshatha in Persian*) for 12 years from 444-432 BC.

Ezra would have been a very old man when Nehemiah returned to Jerusalem which would explain why things had fallen into disarray in Ezra's later years.

For roughly 400 years after Nehemiah's rule as Governor there were 400 years of silence by Israel's prophets because God did not speak again until he spoke to John the Baptist.

Chapter One

Great affliction and reproach

1 The words of Nehemiah the son of Hachaliah.

“And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,”

The month of Chisleu: (Kislev) was the 9th month of the Jewish calendar it occurs in the months November and December. The twentieth year is a reference to the twentieth year of the reign of Artaxerxes.

Shushan the palace was the eastward palace of the Media-Persian Empire, it was a favorite of the Persian leaders as a winter retreat.

“2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. 3 And they said unto me,”

“The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.”

Remember that God had begun the return of Jews from the 70-year captivity, and they had begun work of the walls and

the temple under Ezra and Zerubbabel, but things had grounded to a halt because of compromise upon the part of God's people who began to inter-marry with the people of the land.

“4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, 5 And said,”

“I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:”

LORD: Is from the four consonants in Hebrew alphabet, YHVH. Possibly pronounced as Yahweh in Hebrew. There is no letter J in Hebrew. Joshua is really pronounced Yoshua.

Jews did not pronounce the name because it doesn't have vowels in it and they didn't want to blaspheme the name of God by pronouncing it incorrectly, so they translated his name as LORD. There are many Lords, but there is only one LORD.

That keepeth covenant: God's covenant was made with Israel at mount Sinai, and it was a conditional covenant. See Deuteronomy 7:9.

If Israel kept God's word, then God would keep his promises unto them and if they did not, he would send them into captivity until they repented.

That was the case here, God was in the process of restoring Israel but just as soon as Israel takes positive steps towards God, then compromise sets in and they turn their eyes from God and begin to fear those around them more than the God who had delivered them.

“6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. 7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.”

God had promised that he would punish Israel for their rebellion to cause them to turn back to him and Nehemiah was reminding God of his promise because he was stating that he and his servants (his fellow Israelites) were now repenting and seeking for God to keep his part of the covenant.

“8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: 9 But if ye turn unto me, and keep my commandments, and do them; though there

were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. **10** Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. **11** O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.”

Nehemiah wanted to do something to assist those from the first and second exodus from this captivity by finding favour in the king's eyes so that Nehemiah could return with another group to finish what the others had started and never finished because of sin.

Chapter Two

Let us rise up and build.

1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king.

Nisan is the first month in the Jewish calendar which corresponds with our late March early April.

Now I had not been beforetime sad in his presence. **2** Wherefore the king said unto me,

“Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart.”

Then I was very sore afraid, **3** And said unto the king,

“Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?”

Nehemiah was very sore afraid because you were not supposed to bring your personal life and problems in front of the king who had the affairs of the kingdom to deal with but the king respected Nehemiah and gave him his trust.

This was partially due to the previous Queen who just so happened to be Jewish (Esther) who impressed the previous king to trust the Jews as they have saved the king's life previously when Mordecai informed Esther of the plot against the king.

The king was not ignorant concerning Jerusalem or the previous Exodus of Jews from his kingdom that had returned to rebuild, but he did not know the latest news because

Nehemiah had just received it from some friends returning from Jerusalem.

Remember that a large portion of funds were supplied by the previous king and authorization was also given by him to begin the rebuilding project.

4 Then the king said unto me,

“For what dost thou make request?”

So I prayed to the God of heaven. **5** And I said unto the king,

“If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.”

I bet that was a quick prayer, something like, God help me to say the right thing here. Then Nehemiah expressed his desire to return and rebuild the city of Jerusalem.

Nehemiah makes his plea a personal one that anyone could relate to that has had loved ones that have passed on. He said he wanted to return and build the city of my father's sepulchres, which would be understood by any son.

6 And the king said unto me, (the queen also sitting by him,)

“For how long shall thy journey be? and when wilt thou return?”

So it pleased the king to send me; and I set him a time.

From this we see that the king wanted Nehemiah to return after he had finished what was on his heart to do, and Nehemiah did return to serve the king after many years (12 years most likely based on the last chapter of Nehemiah).

7 Moreover I said unto the king,

“If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;”

These letters were for his safe passage and that of his companions who would return with him to help in the rebuilding.

Satan and his crowd would not be happy that someone was returning to restore Jerusalem because that was the city where his adversary's temple resided.

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

It pleased the king because Nehemiah served the king just as he served God, and the king knew he was a man of honour.

Proverbs 21:1 The Kings heart is in the hand of the LORD, as the rivers of water: he turneth it withersover he will.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

The Horonites were from Iran and Sanballat was a commander of the confederacy in Samaria, and he was aligned with Tobiah the Ammonite.

The Ammonites were forbidden by God in the books of Moses from entering into the congregation of Israel because they did not meet the children of Israel with bread and water.

They then hired Balaam to curse Israel which didn't work out for the Ammonites because he ended up blessing them instead.

11 So I came to Jerusalem, and was there three days. 12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. 13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. 14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. 15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. 16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Nehemiah did not even reveal God's will to his own people originally because Nehemiah still had to devise a plan to accomplish his will.

Sometimes God tells his servants everything that he is going to do and then tells them to stand back and watch, or he allows them to participate to some extent, like in the battle of Jericho and in Gideon's fight.

At other times he just calls someone to do a task and the particulars are left up to them, but God promises to be with them.

That was the case in this instance. Nehemiah would devise a plan for fulfilling God's will in rebuilding the city of Jerusalem.

17 Then said I unto them,

“Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.”

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said,

“Let us rise up and build.”

So they strengthened their hands for this good work.

It wasn't until the leaders and people of Jerusalem had heard that Nehemiah had the blessing and support of king Artaxerxes that they decided to throw their support behind Nehemiah.

God is aware of mankind's weaknesses and put it in the heart of the king to aid Nehemiah in his effort.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said,

“What is this thing that ye do? will ye rebel against the king?”

20 Then answered I them, and said unto them,

“The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.”

Remember these three names and where they are from because they will appear again and again just like the devil.

Whenever you do good evil will be present with you, but just forge ahead anyway and when you resist the devil will flee from you.

So many people want victory in their Christian lives, but they never want to enter into the battle. Victory will never come without a fight and my friends; God wants you to put your armor on and join him in the battle.

Notice that Sanballat said, **“will ye rebel against the king?”** He had not received word that Nehemiah had the blessing of the king because Nehemiah didn't want to give him an advantage before, he got his plan together and his army.

While Sanballat had his little army and his alliances he was not a Jew and was not entitled to the land. His people were

placed there when the Jews were taken into captivity to work and govern the land and to give of its resources to the king.

Nehemiah was reminding Sanballat that the rightful owner of the land was God, and he was reclaiming his land for his people.

Chapter Three

Eliashib the high priest

Very little commentary is necessary for chapter three, but I wanted to take the time to introduce to you Eliashib the high priest.

He will appear later in the story at numerous times, and he doesn't always make the best decisions for the nation of Israel. He could be bought just as many can be today.

1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

The sheep gate would have been where the sheep were brought in for sacrifice and would of course need to be near where the man who was in charge of overseeing the sacrifices was, and that was Eliashib the high priest.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri. 3 But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof. 4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana. 5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

You will notice that just about everybody had a mind to work with the exception of one group, the nobles.

The priests (high priest included) worked, the Levites worked but not the nobles, they would soon be rebuked for other shortcomings in their character as well by Nehemiah.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof. 7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. 8 Next unto him repaired Uzziel the son of

Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. 9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. 10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. 11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces. 12 And next unto him repaired Shallum the son of Haloesh, the ruler of the half part of Jerusalem, he and his daughters. 13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate. 14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof. 15 But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David. 16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. 17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. 18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. 19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall. 20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. 21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. 22 And after him repaired the priests, the men of the plain. 23 After him repaired Benjamin and Hashub over against their house. After him

repaired Azariah the son of Maaseiah the son of Ananiah by his house. 24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. 25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. 26 Moreover the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

Nethinims: The word means gifts. They were temple servants. See 1st Chronicles 9:2.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. 28 From above the horse gate repaired the priests, every one over against his house. 29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate. 30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. 31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. 32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

What can we learn from this chapter? That everyone had something that they could do. Rulers or cities, half rulers of cities, Governors, priests, goldsmiths, and merchants, all can do their fair share.

Chapter Four

What do these feeble Jews?

1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

Walls are for protection against those that would harm you. They separate you from evil so that you may serve God and live in a healthy environment.

We all should build the walls God wants in our lives to protect those we are responsible to protect just as Nehemiah was.

2 And he spake before his brethren and the army of Samaria, and said,

“What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?”

3 Now Tobiah the Ammonite was by him, and he said,

“Even that which they build, if a fox go up, he shall even break down their stone wall.”

Notice who Sanballat is communing with, the army of Samaria. If Satan can't get you to stop what you are doing by using the world to mock you, he will strengthen his attack against you to see what it takes to get you to back down.

What is the answer to Sanballat's questions? Will Israel rebuild, no! God will rebuild, and he will use a remnant of faithful believers to do it. God doesn't need the world's money, nor does he want their help, He will not share his glory with another.

We know Israel does rebuild because we can look back in time at history and see it came to pass, but the faithful believer doesn't need history, he or she only needs for God to say that he would bring Israel back out of captivity and rebuild and that is good enough for them.

In Deuteronomy 28 we read about the blessings God has promised to Israel if she would obey the Lord as well as the curses if she would not.

Israel was returning from captivity, and she was humbled, and God was going to keep his end of the covenant he made with Israel and bless them for their turning back towards him.

“4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: 5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.”

Notice how Nehemiah prayed concerning his enemies at this time in Israel's history. It was not how Jesus taught his disciples to pray:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work. 7 But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, 8 And conspired all of them together

to come and to fight against Jerusalem, and to hinder it.

The closer they got to accomplishing God's task for them the more they learned about their enemies who originally said they wanted to help Nehemiah.

Satan knows if he can get you to make unions with those you have no business yoking up with that, he can greatly hinder the work of the Lord.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah said,

“The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. 11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. 12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

With every endeavor new obstacles had to be overcome. Nehemiah did not look at the mess and use it as an excuse to quit but instead he looked for solutions to the problems. Gripping never solved anything.

13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people,

“Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.”

Nehemiah encouraged those around him to be a part of the solution not a part of the problem. We are not to wait on the government to solve our problems, but we are to get busy ourselves because it is our families whose lives are on the line if we don't, spiritually speaking.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. 16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

All people need is to see someone in leadership be a strong leader and it can have a ripple effect as it did here. Be a Nehemiah in your family and church and do a work for God.

17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. 18 For the builders, every one had his sword girded by his side, and so builded.

Israel's workforce was also its army but with that came other problems to face but Nehemiah didn't get discouraged by the obstacles that were in front of him. He looked for ways around them.

And he that sounded the trumpet was by me. 19 And I said unto the nobles, and to the rulers, and to the rest of the people,

“The work is great and large, and we are separated upon the wall, one far from another. 20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.”

A plan was devised for the defense of the city that the enemy was sure to notice and be deterred. The Devil likes to fight battles he knows he can win. Put on your armour and get busy serving the Lord, it is the best deterrent to the devil.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. 22 Likewise at the same time said I unto the people,

“Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.”

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

In the long haul every sacrifice will seem so small as you see what gains have been made when you follow God's will. Jerusalem was now taking shape because someone had a burden.

Chapter Five

There was a great cry

1 And there was a great cry of the people and of their wives against their brethren the Jews. 2 For there were that said,

“We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live.”

3 Some also there were that said,

“We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.”

4 There were also that said,

“We have borrowed money for the king's tribute, and that upon our lands and vineyards.”

Israel was being taken advantage of but not by her enemies but from within. Unscrupulous men taking advantage of their brethren to line their pockets. We must realize that when you weaken your neighbors you build a slum in its place.

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. 6 And I was very angry when I heard their cry and these words.

The longer Nehemiah was with his people the more he found out the depth of their situation which the leaders allowed to enrich themselves at their nations expense.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them,

“Ye exact usury, every one of his brother. And I set a great assembly against them.”

It is strictly forbidden for Israel to exact usury from his brethren:

Exodus 22:25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

Nehemiah set a great assembly against them because they were the rulers who were taking advantage of their fellow Jews, so Nehemiah needed the masses to assist him into putting positive peer pressure on their rulers to do right.

8 And I said unto them,

“We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?”

Then held they their peace, and found nothing to answer. 9 Also I said,

“It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?”

They had nothing to say because Nehemiah was telling them what God expected out of them. In the absence of strong leaders' weak ones spiritually speaking always fill the void and trouble always follows with God's people.

“10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.”

Nehemiah had authority to do what he was telling them to do from two sources not just one. He of course had authority from the king, but he also had power granted unto him from a much higher authority and one way or the other they were going to do right as long as Nehemiah was in charge.

12 Then said they,

“We will restore them, and will require nothing of them; so will we do as thou sayest.”

Then I called the priests, and took an oath of them, that they should do according to this promise.

Even the priests were involved and had to be made to take an oath. Ministers should be involved in the work of the ministry and should be taken care of so that they do not have to look to secular work to supply their needs.

13 Also I shook my lap, and said,

“So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.”

And all the congregation said,

“Amen,”

and praised the LORD. And the people did according to this promise.

Nehemiah gave the people an illustration they could not forget of him shaking his lap out. That is where a man would store his money bag and it was symbolic that he would take all that someone had if they were caught taking advantage of their poor brethren.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is,

twelve years, I and my brethren have not eaten the bread of the governor. **15** But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

Nehemiah held himself to a higher standard than did his predecessors because he feared God and would not use the excuse that everyone else does it.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

Nehemiah thought the work was more important than his own needs and he trusted that if he had his priorities right God would supply all his needs and he did so.

17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. **18** Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. **19** Think upon me, my God, for good, according to all that I have done for this people.

Now the people could begin to see what it was going to be like in a country where its leadership was serious about serving God as they began to see all the strongholds of the Devil being torn down, one by one.

Chapter Six

I am doing a great work

1 Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) **2** That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. **3** And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? **4** Yet they sent unto me four times after

this sort; and I answered them after the same manner.

Sanballat doesn't give up trying to oppose the work of God and the man of God, just as Satan is constantly walking about as a lion seeking whom he may devour today. Stay in the battle and don't listen to or be distracted by the world.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; **6** Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. **7** And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

A lie was concocted by Sanballat and his associates which shouldn't surprise anyone because Satan always tries to get his way through any means necessary and since he is the father of lies this should be no surprise to a believer.

Nehemiah expected a spiritual battle because he entered into the fight on God's behalf to take back what belonged to God, and he was in the midst of a major battle in which most would have given up on.

8 Then I sent unto him, saying,

“There are no such things done as thou sayest, but thou feignest them out of thine own heart. **9** For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done.”

Nehemiah knew the real source of this letter as God will give a man more discernment if he uses it to advance his cause as Nehemiah was.

“Now therefore, O God, strengthen my hands. **10** Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.”

11 And I said,

“Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.”

We are to resist the Devil and he will flee from us, and to flee youthful lusts. Since this was not a problem in the area of lust Nehemiah was doing the right thing.

He also showed the people of Israel they should not be afraid but vigilant against their enemies.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. 13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

Satan and his cohorts would stop at nothing to prevent the work of God from going on. Realize that in your own life, take precautions for it, and when the time comes, stand like Nehemiah.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

These were some of the very same tactics that were used to discourage the people of Israel in Ezra's latter days, but Nehemiah had learned from the past and didn't make the same mistakes, so the work continued.

15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. 16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

Because Nehemiah was persistent, he got done what God wanted done, and in a short amount of time as well. Attempt big things for God and surround yourself with people who have a mind to work and do something for the Lord.

17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. 18 For there were many in Judah sworn unto him, because he was the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah. 19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Here we go again. Satan always tries to divide and conquer. If he can't get you to quit, he will try to ruin your testimony. Stay on your knees and serve God.

1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed, 2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.

Oftentimes people are skeptical when a leader hires a close family member as it may be seen as a way to have more control over their rule, but Nehemiah needed men he could trust working close by his side.

3 And I said unto them,

“Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.”

Many people will have a false sense of security just because a wall has been erected but there is still an adversary that needs to be watched out for.

He is planning in spite of all of our activities. Nehemiah was not about to let his guard down now.

4 Now the city was large and great: but the people were few therein, and the houses were not builded. 5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein, 6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city; 7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this; 8 The children of Parosh, two thousand an hundred seventy and two. 9 The children of Shephatiah, three hundred seventy and two. 10 The children of Arah, six hundred fifty and two. 11 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen. 12 The children of Elam, a thousand two hundred fifty and four. 13 The children of Zattu, eight hundred forty and five. 14 The children of Zaccai, seven hundred and

threescore. 15 The children of Binnui, six hundred forty and eight. 16 The children of Bebai, six hundred twenty and eight. 17 The children of Azgad, two thousand three hundred twenty and two. 18 The children of Adonikam, six hundred threescore and seven. 19 The children of Bigvai, two thousand threescore and seven. 20 The children of Adin, six hundred fifty and five. 21 The children of Ater of Hezekiah, ninety and eight. 22 The children of Hashum, three hundred twenty and eight. 23 The children of Bezai, three hundred twenty and four. 24 The children of Hariph, an hundred and twelve. 25 The children of Gibeon, ninety and five. 26 The men of Bethlehem and Netophah, an hundred fourscore and eight. 27 The men of Anathoth, an hundred twenty and eight. 28 The men of Bethazmaveth, forty and two. 29 The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three. 30 The men of Ramah and Geba, six hundred twenty and one. 31 The men of Michmas, an hundred and twenty and two. 32 The men of Bethel and Ai, an hundred twenty and three. 33 The men of the other Nebo, fifty and two. 34 The children of the other Elam, a thousand two hundred fifty and four. 35 The children of Harim, three hundred and twenty. 36 The children of Jericho, three hundred forty and five. 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one. 38 The children of Senaah, three thousand nine hundred and thirty. 39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three. 40 The children of Immer, a thousand fifty and two. 41 The children of Pashur, a thousand two hundred forty and seven. 42 The children of Harim, a thousand and seventeen. 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four. 44 The singers: the children of Asaph, an hundred forty and eight. 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

The Nethinims

46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth, 47 The children of Keros, the children of Sia, the children of Padon, 48 The children of Lebana,

the children of Hagaba, the children of Shalmai, 49 The children of Hanan, the children of Giddel, the children of Gahar, 50 The children of Reaiah, the children of Rezin, the children of Nekoda, 51 The children of Gazzam, the children of Uzza, the children of Phaseah, 52 The children of Besai, the children of Meunim, the children of Nephishesim, 53 The children of Bakbuk, the children of Hakupha, the children of Harhur, 54 The children of Bazlith, the children of Mehida, the children of Harsha, 55 The children of Barkos, the children of Sisera, the children of Tamah, 56 The children of Neziah, the children of Hatipha. 57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida, 58 The children of Jaala, the children of Darkon, the children of Giddel, 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon. 60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two. 61 And these were they which went up also from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they were of Israel.

Nethinims: The word means gifts. They were temple servants.

Since they could not be found in the register something would have to be done:

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two. 63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. 65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.

Tirshatha was taking no chances. He would not compromise even in the slightest area, especially in the area that considered the priesthood. You could not have anyone in Israel be a priest, they all had to come from the lineage of Levi.

In the kingdom however, all of believing Israel will become a nation of priests regardless of what tribe they are from, and they will be priests forever after the order of Melchizedek.

66 The whole congregation together was forty and two thousand three hundred and threescore, **67** Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. **68** Their horses, seven hundred thirty and six: their mules, two hundred forty and five: **69** Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

Roughly fifty thousand people which was a drop in the bucket compared to what they once were, a mere remnant, but God can do great things when people put their heart to serve the Lord.

70 And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. **71** And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. **72** And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

A lot of things had to be done and they were getting them done. If someone has a burden for the things of God, then God will have a hold on their wallet.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

Finally, Israel could start to be what God had intended them to be, but they could not rest on what they accomplished yesterday, or they would make the same mistakes their forefathers did.

Chapter Eight

The book of the law

1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. **2** And Ezra the priest brought the law before the congregation both of men and women, and all

that could hear with understanding, upon the first day of the seventh month.

The first day of the seventh month: Is to a religious Jew, the feast of trumpets. It was a special sabbath day commanded in Leviticus 23:24 for the children of Israel.

The book of the law was to be read by anyone who had reached adulthood in a Jewish home which was considered 13 years of age. Not old enough to serve in the army of Israel but old enough to learn the Torah.

Trumpets is a prophetic feast regarding Israel's future as were all of the feasts but three and a half of the feasts have been fulfilled in Christ's first coming with the remainder of Pentecost to be fulfilled in the tribulation period.

Then Trumpets will be fulfilled at the end of the tribulation period in the seventh month and on the first day of that month with the Trumpets mentioned in the Revelation of Jesus Christ at his return.

This is to be followed by the day of Atonement for Israel just nine days later and then comes the Feasts of Tabernacles five days after that commemorating when Christ will tabernacle with Israel for a 1,000 years.

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. **4** And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

I have heard many a message from good men emphasizing "the pulpit of wood" as being almost a fundamental of the faith when the subject of that special day was the book of the Law not the piece of wood that Ezra preached behind.

Remember it is what you preach about and believe that makes you a liberal not the pulpit you preach from behind.

Major on what God majors on and you will not make the same mistakes that Israel did majoring on the minors, and minoring on the main things such as the word of God.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

All the people stood up: This is where many get standing up when the text is read, which is a great thing to do to honour the word of God.

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their

heads, and worshipped the LORD with their faces to the ground.

I love it when people say Amen while I am preaching, but here they said Amen at the reading of the word, not a sermon. They also lifted up their hands and bowed their heads and worshipped the LORD.

What we ought to do is go to our pattern (the apostle Paul) and see what is practiced by him and the churches he established under grace and don't go to Israel and see how they held meetings under the law. Also remember this was a one-time event.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. 8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

We should do this as well with our epistles given to the body of Christ. The study you are reading now is doing exactly what the Levites did on that day of trumpets with the nation of Israel. It is helping the reader understand God's word.

It was given to them in context, it was not what we see so much today where a preacher puts his people under the Law to motivate them by fear by using scriptures out of their context and trying to use them to do what he wants today under grace.

Today God commands us through the apostle Paul to rightly divide the word of truth. 2nd Timothy 2:15.

That is to separate Israel's Law program from the Churches program of grace (not license) and operate according to its principals and not someone else's.

9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people,

“This day is holy unto the LORD your God; mourn not, nor weep.”

For all the people wept, when they heard the words of the law. 10 Then he said unto them,

“Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.”

11 So the Levites stilled all the people, saying,

“Hold your peace, for the day is holy; neither be ye grieved.”

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

This was a celebratory feast because of what it pictured prophetically. While Israel was in captivity, they created their own feasts which involved mourning and fasting which God had never commanded them to do. God wants Israel to know that better days are coming for believing Israel ahead.

The feasts of tabernacles

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. 14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: 15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. 16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. 17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. 18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

The Feast of Tabernacles is kept still today by Jews commemorating their people who lived in booths for 40 years in the wilderness, but they only do it for seven days.

But there is a prophetic significance which we mentioned above which was not totally fulfilled by Christ during his first coming.

He did tabernacle with his people, but his own people rejected him. He will tabernacle with his people one day who will worship him for who he is when the kingdom of heaven comes, and his will is done on earth as it is in heaven.

One fourth part of the day

1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. **2** And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. **3** And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

Six hours of hearing the word of God read followed by six hours of confessing their sins and the sins of their ancestors, as well as worshipping the LORD, Wow! Preacher don't go past noon however or you will be replaced.

Again, this was a one-time event that occurred after many other major events in Israel's history. Do not try to pattern your ministry pastor after these events. It won't work, and it was never intended for us in the body of Christ anyway.

God's goodness

4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God. **5** Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said,

“Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. **6** Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. **7** Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; **8** And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous: **9** And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea; **10** And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they

dealt proudly against them. So didst thou get thee a name, as it is this day. **11** And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. **12** Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.”

This is how Israel should have praised the Lord. This is not how we are to praise God today because this is what happened to Israel not to us. This is what God did for them as his separate nation.

A pattern however can be taken from this prayer for us today though. We can thank him for dying on the Cross and taking our sins upon him. We can thank him for being the Head of the Body of Christ that we are members of because of Him.

We can praise him on Israel's behalf, but God wants us to focus on what He has done for us in the Body of Christ. Do you have Eternal Security?

Then thank Him for that. Do you have the Blessed hope that if the Lord should return today that you would go to meet him in the air?

Then praise him for that. I could go on and on of all the things he has done for the body of Christ and so can you, so why don't you next time. Don't worry, you won't start speaking in tongues if you praise God.

The sabbath day

“13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: **14** And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:”

Israel got their sabbath day at mount Sinai. They did not get it from Abraham, Isaac, or Jacob. It was not practiced from Adam to Noah either.

It was given to them after they left Egypt who is a type of the world and before she entered into the land which was a type of her Millennial rest one day.

“15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. **16** But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, **17** And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in

their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. 18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations; 19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. 20 Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst. 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. 22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. 23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. 24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. 25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.”

Israel's sin

“26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. 27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

28 But after they had rest, they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies; 29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. 30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands. 31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God. 32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. 33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: 34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. 35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. 36 Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress. 38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.”

Some good things can be learned by this prayer. One it is okay to name their sins nationally as they did on this day to

remind the people of the sins of their fathers, but it is most important to give God praise for his working in their midst through all of it.

Unfortunately, right after Israel would repent and return to the land and God would begin to bless them, they would turn right back around and forget God in the good times.

Seal unto it: The children of Israel entered into a covenant on that day with God and signed it with a seal that they would obey the book of the law and agreed that God should curse them if they were to break their pledge.

Chapter Ten

Those that were sealed

1 Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

Nehemiah, the Tirshatha: The governor.

2 Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchijah, 4 Hattush, Shebaniah, Malluch, 5 Harim, Meremoth, Obadiah, 6 Daniel, Ginnethon, Baruch, 7 Meshullam, Abijah, Mijamin, 8 Maaziah, Bilgai, Shemaiah: these were the priests. **9 And the Levites:** both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; **10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, 11 Micha, Rehob, Hashabiah, 12 Zaccur, Sherebiah, Shebaniah, 13 Hodijah, Bani, Beninu. 14 The chief of the people; Parosh, Pahathmoab, Elam, Zattu, Bani, 15 Bunni, Azgad, Bebai, 16 Adonijah, Bigvai, Adin, 17 Ater, Hizkijah, Azzur, 18 Hodijah, Hashum, Bezai, 19 Hariph, Anathoth, Nebai, 20 Magpiash, Meshullam, Hezir, 21 Meshezabeel, Zadok, Jaddua, 22 Pelatiah, Hanan, Anaiah, 23 Hoshea, Hananiah, Hashub, 24 Hallohesh, Pileha, Shobek, 25 Rehum, Hashabnah, Maaseiah, 26 And Ahijah, Hanan, Anan, 27 Malluch, Harim, Baanah. 28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;**

Nethinims: The word means gifts. They were temple servants.

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant

of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

They entered into a curse and an oath to walk in God's law. The Law was a conditional covenant. If-then. If Israel would walk in God's laws, then God would bless them.

If they did not, then they would receive the curses that came with disobeying God's law. God had appointed five courses of punishment for Israel and the first four were correctional in nature.

If they repent then they would be restored, but the fifth course of judgment was not corrective at all. It was straight out punishment. It was captivity until Israel paid what they owed God. See Leviticus 26.

For example, Judah did not keep the sabbath of rest for the land every seventh year for 490 years, so they owed God seventy years of obedience to keeping sabbath, so God took all seventy all together when he sent Judah into captivity for seventy years in Babylon.

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: 31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

A revival of sorts broke out in Israel at this time, but unfortunately it was short-lived. After the departure of a strong leader the people returned to their old ways. This often happened to Israel throughout their history.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; 33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. 34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law: 35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: 36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of

our God, unto the priests that minister in the house of our God: 37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. 38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. 39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

The tithe was given to Israel under the law of Moses for the care of the priests and the work of the tabernacle and temple.

When Jesus was here on earth Israel was still under the Law of Moses and he commended the people for tithing because that system was still in operation at that time.

Read Galatians 4:4 What are we to do today under grace? See what Paul has to say about it in Romans - Philemon.

Chapter Eleven

Ten percent to Jerusalem

1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. 2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

It was important for the Capital to be seen as a strong city so as to deter foreign powers from thinking they could take the city by force.

3 Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

To wit: More specifically, or to be precise.

Nethinims: The word means gifts. They were temple servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez; 5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. 6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men. 7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. 8 And after him Gabbai, Sallai, nine hundred twenty and eight. 9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city. 10 Of the priests: Jedaiah the son of Joiarib, Jachin. 11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. 12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, 13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, 14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men. 15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; 16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God. 17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18 All the Levites in the holy city were two hundred fourscore and four. 19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two. 20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance. 21 But the

Nethinims dwelt in Ophel: and Ziha and Gispah were over the Nethinims. 22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God. 23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day. 24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people. 25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjatharba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, 26 And at Jeshua, and at Moladah, and at Bethpheet, 27 And at Hazarshual, and at Beersheba, and in the villages thereof, 28 And at Ziklag, and at Mekonah, and in the villages thereof, 29 And at Enrimmon, and at Zareah, and at Jarmuth, 30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom. 31 The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Bethel, and in their villages, 32 And at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, 34 Hadid, Zeboim, Neballat, 35 Lod, and Ono, the valley of craftsmen. 36 And of the Levites were divisions in Judah, and in Benjamin.

Kirjatharba: The city of Arba.

Ramah: It was the city of Samuel the prophet, and Deborah the judge.

Chapter Twelve

The priests and the Levites

1 Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra, 2 Amariah, Malluch, Hattush, 3 Shechaniah, Rehum, Meremoth, 4 Iddo, Ginnetho, Abijah, 5 Miamin, Maadiah, Bilgah, 6 Shemaiah, and Joiarib, Jedaiah, 7 Sallu, Amok, Hilkiyah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua. 8 Moreover the Levites: Jeshua, Binnui, Kadmiel,

Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren. 9 Also Bakbukiah and Unni, their brethren, were over against them in the watches. 10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, 11 And Joiada begat Jonathan, and Jonathan begat Jaddua. 12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah; 13 Of Ezra, Meshullam; of Amariah, Jehohanan; 14 Of Melicu, Jonathan; of Shebaniah, Joseph; 15 Of Harim, Adna; of Meraioth, Helkai; 16 Of Iddo, Zechariah; of Ginnethon, Meshullam; 17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan; 19 And of Joiarib, Mattenai; of Jedaiah, Uzzi; 20 Of Sallai, Kallai; of Amok, Eber; 21 Of Hilkiyah, Hashabiah; of Jedaiah, Nethaneel. 22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. 23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. 24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward. 25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates. 26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

The dedication of the wall of Jerusalem

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps. 28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; 29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

Gilgal: Where Israel first encamped when they crossed the Jordan. It is where Samuel killed king Agag, and one of three places where Samuel would come to each year to judge Israel.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall. **31** Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: **32** And after them went Hoshaiah, and half of the princes of Judah, **33** And Azariah, Ezra, and Meshullam, **34** Judah, and Benjamin, and Shemaiah, and Jeremiah, **35** And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph: **36** And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. **37** And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward. **38** And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; **39** And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate. **40** So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me: **41** And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets; **42** And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer. **43** Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off. **44** And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the

cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited. **45** And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son. **46** For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. **47** And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

Chapter Thirteen

The mixed multitude

1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; **2** Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

This meant intermarriage, joint service, business dealings and many other things but Israel had again forgotten the Lord not long after Ezra had gotten the rebuilding of the temple going.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

Imagine all the families that were split up on this day, all because Israel went a lusting after their neighbors after they had been there for a while.

Just because a person is a nice heathen, they are still a heathen and not a candidate for marriage in any age.

4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: **5** And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests. **6** But in all this time was not I at

Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: 7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. 8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. 9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

Israel's high priest compromised his countrymen's future for his position. When he saw problems, he looked to the easy way out and it cost Israel plenty. Imagine kicking God out of the temple and giving Tobiah (Israel's enemy) the room reserved for serving.

10 And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. 11 Then contended I with the rulers, and said,

“Why is the house of God forsaken?”

And I gathered them together, and set them in their place. 12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

The Levites were forced to work secular jobs and God's work was left undone and it would only be a short matter of time before that would have a trickle-down effect upon the nation.

As the leadership goes so goes the country, or even more so, as the house of God goes, so goes the family.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren. 14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. 15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. 16 There dwelt men of Tyre also

therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. 23 In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: 24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. 25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? 28 And one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me. 29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. 30 Thus cleansed I them from all strangers, and

appointed the wards of the priests and the Levites, every one in his business; 31 And for the wood offering, at times appointed, and for the firstfruits. Remember me, O my God, for good.

The End

Esther

Chapter One

Esther is the only book in the Bible in which there is no reference to the God of Israel, the covenant, the Torah, nor the city of Jerusalem.

While God is not mentioned at all, His hand of protection is seen throughout its story. Why? Because they are remaining in Babylon when they should have returned to the promised land.

It is the only book of the Hebrew Bible not found in the Dead Sea Scrolls. Why is it even in the Bible?" Paul has the answer for us:

1st Corinthians 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

While Esther is a book about Israel's historic deliverance in the past, it is also a book filled with pictures of Israel's future deliverance under the rule of a man more wicked than any that has ever walked the face of this earth (The Anti-Christ).

Its story takes place between the events found in Ezra and Nehemiah. Which makes it a book about the captivity of Israel.

In the days of Ahasuerus

1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

In the days of Ahasuerus: Ahasuerus is also known as Artaxerxes, who ruled from 486 to 465 B.C.E.

His reign can be read about in the secular history books also in the chronicles of the kings of the Medes and the Persians. He is mentioned in Ezra 4:6 and Daniel 9:1.

You will however notice the absence of Mordecai and Esther's stories in them as they have been expunged by some historians who are bent on removing Jews from history.

Daniel 9:1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

This book is about Jews still living in Babylon when the captivity had ended. Ezra and Nehemiah had already led Judah back to the land.

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

Shushan the palace: Persepolis was the capital of the empire, but for this story we find ourselves in Shushan, about 200 miles east of Babylon. See Daniel 8:2.

The king had many palaces throughout his realm, and it becomes obvious that he favored this one above all others, especially as he saw his kingdom diminishing, he would

retreat to the farthest reaches of his kingdom for his own protection.

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

In the third year: The book of Daniel starts out the same way, "in the third year" of the reign of Nebuchadnezzar.

Three is a very significant number in scripture especially as it relates to prophetic things which we will look at deeper in the following chapters.

For now, just imagine a little calendar that begins with the beginning of Ahasuerus reign and now we find ourselves three years down the road of peace and tranquility before we see another measurement of time that is very interesting.

All his princes: They are listed later in verse fourteen.

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

An hundred and fourscore days: 180 days. For half a Jewish year this display of wealth, glory and virtual peace went on before Ahasuerus princes and servants.

This would bring us to a total of three-and one-half years on our prophetic calendar which is a very significant marking of time as far as prophecy goes when one considers the words of Daniel.

The Book of Daniel depicts an event which is to yet occur that parallels this story which happens in the middle of Daniel's seventieth week (at the three-and-a-half-year point).

This is also a picture of the Jews having peace for three and half years before great tribulation breaks out at the midpoint of Daniel's seventieth week when the prince that shall come breaks the covenant of peace with Israel and becomes her worse nightmare.

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

This commandment, found in Nehemiah 2:6, was given by the Persian king Cyrus who just so happened to be Esther's stepson. Notice that there are two princes in Daniel, not one.

One Prince is of course the Messiah with a capital P, and the other wicked prince is the prince that shall come is identified with a small p.

A week in the bible is identified as a seven-year period as in the story of Jacob serving seven years to fulfill Rachel's week. See Genesis 29:27.

God is typified here in this story by king Ahasuerus, and I believe he is showing through this story how he has blessed the people of the world with everything that they have. This type will become clearer as we proceed throughout the story.

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

When these days were expired: There were two feasts here, one at the beginning of the hundred and eighty days with his princes and servants, and the other at the end of those days with everyone in the palace invited.

Each feast lasted only seven days. Seven is another number that is used a lot in the time of Jacob's trouble. See Jeremiah 30:7.

6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble. 7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. 8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

These feasts are symbolic of God's dealings with his people. The Jews celebrate feasts which foreshadow future events, but what they all foreshadow will be celebrated and understood in all their glory in the presence of God one day in the kingdom.

Enter the queen

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

Vashti was also one of many wives and concubines belonging to Ahasuerus. She was most likely of Indian descent as her name suggests, and as verse two of this chapter informs us that India was one of the territories that Persia reigned over.

It was expected that every ruler would have many wives which served as representatives of their respective homelands. This provided some unity and understanding of the issues in each area that Ahasuerus reigned over.

The seven chamberlains

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, 11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

The seven chamberlains: Watch for some of their names to come up later even in a plot to kill Ahasuerus. (Bigtha). They were keepers of the door to the kings chambers.

Harbona: He actually recommends that Hamman be killed on his own gallows that he made for the Jews. See Esther 7:9.

With the crown royal: With the crown jewels.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

While Ruth and Vashti are both Gentiles, Vashti is a Gentile who rebels against the authority of Ahasuerus, who represents God.

Ruth, on the other hand, is quite submissive and pictures Gentiles coming to the God of Abraham, Isaac, and Jacob during the time of the tribulation period and in the future kingdom.

Vashti does not represent the church in this story, she represents the Gentiles from Adam to Babel prior to the Jews coming into existence as no Jews have been mentioned so far in this story.

God gave them (the Gentiles) up and over to a reprobate mind because they chose not to worship and serve the Creator.

God was calling Gentiles a long time before he called the first Jew, but most of them refused his offer and were banished from his presence for eternity as the whole generation was in Noah's day, but then God called out the first Jew named Abram and made for himself a people to do his will.

The seven princes of Persia and Media

13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

The wise men, which knew times: They knew history, religion, and politics. Daniel is not listed here because he has been dead a while.

The seven princes of Persia and Media

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom;)

“15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?”

16 And Memucan answered before the king and the princes,

“Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. 17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. 18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. 19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. 20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.”

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan: 22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

The Gentiles had messed up prior to the flood, and after those days God chose out a Jew from which he would bless the Gentile nations. Esther is a type of the nation of Israel.

Chapter Two

The hidden beauty of Esther

1 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. 2 Then said the king's servants that ministered unto him,

“Let there be fair young virgins sought for the king: 3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them: 4 And let the maiden which pleaseth the king be queen instead of Vashti.”

And the thing pleased the king; and he did so.

Fair young virgins: Finding young virgins was not hard for the king to choose from, even amongst the mostly secular Jews that chose to stay in Babylon. The more religious Jews left with Ezra and Nehemiah years ago.

5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

A certain Jew whose name was Mordecai: The name Mordecai is not used in Hebrew literature prior to this time, and it was not his birth name, but one assigned to him that gave glory to the heathen god Marduke.

Kish: He was the brother was Abiel. 1st Samuel 9:1 (Spelled Abihail in verse 15 of this chapter.

This would make Mordecai a descendant of king Saul's brother. A couple of generations are left out of this lineage as is common in Scripture.

The son of Shimei, the son of Kish: Remember Abishai had asked David to let him kill Shimei for his ridiculing of David, but David said, let him curse. See 2nd Samuel 16:5-14.

Had David allowed Abishai to kill Shimei, then Mordecai and Esther would have never been born. Haman would have been victorious in eradicating the Jews.

Some say Haman would not have gotten mad if it were not for Mordecai's refusal to bow, but remember their families have had a long history and Haman was bound to use his position to end that feud.

Fifty-thousand Jews had already returned to Israel, but two special Jews remained behind to help deliver them.

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

The first group went to Babylon in 607 BC, and the second group went in 597 BC.

7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful;

whom Mordecai, when her father and mother were dead, took for his own daughter.

He brought up Hadassah: Hadassah in Hebrew means myrtle. He raised Esther. Once again, we see a new name to Judaism, that of Esther, which means, **hidden**.

His uncle's daughter: His younger cousin. Esther is a variation of the name for the pagan goddess **Ishtar**.

Her father: Her father's name was Abihail. Spelled Abiel in 1st Samuel 9:1. He was Kish's brother.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

The king's house

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women.

He speedily gave her things for purification, with such things as belonged to her: A young Jewish girl required different things for her purification than did young women from other cultures.

He preferred her and her maids unto the best place of the house of the women: It could be that Esther got to have her own friends serve her as her maids.

Notice also that Israel, through Esther, is given things for her purification, with such things as belonged to her. God will pour out his Spirit in those days to Israel as he did to Israel on Pentecost. See Acts 2.

10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

Is it right for a person to hide their identity when faced with annihilation? Yes, there are times when it is right such as in the Holocaust, and in the time that is to come upon Israel during the seventieth week of Daniel known as the time of Jacob's trouble. See Jeremiah 30:7.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her. 12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications

accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) 13 Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. 14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

To wit: More specifically, or to be precise.

In the evening she went, and on the morrow she returned: All these women spent one night with the king.

The second house of the women: Not the original house of the women, but a new one specifically for this selection process.

The turn of Esther

15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

Esther obtained favour: Here we see the lineage of Mordecai and Esther, while we already know that they are Jews. We now have proof as to which tribe they are from.

We already know that it is Judah that is in captivity here in Shushan, but we must also remember that it was Benjamin that sided with Judah while all of the other ten tribes split away and later became known as Israel.

The two remaining tribes became known as Judah. See 1st Kings 12:19.

It was Benjamin that was responsible under king Saul to annihilate the Amalekites, but Saul left some of them alive, king Agag's (the king of the Amalekites) children became known as Agagites, and they later came back to haunt Israel. Haman was an Agagite.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. 17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

It is interesting to note that it is in the middle of tenth month of the seventh year that God shortens the days for the elects' sake (believing Jews) so that some flesh may be saved. See Matthew 24:22.

Esther's feast

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

The king made a great feast: God will have a great feast one day.

Even Ester's feast: Two feasts, not one.

The king's gate

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

The second time: The first time was when all the virgins arrived at the palace, one year earlier.

The king's gate: The gate where counselors worked at that was near the king's house, so they could be close to the king to inform him of important matters.

20 Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

Here we have a Mordecai telling the queen of the Persian Empire what to do, and she is submissive to him. She could have just blown him off. Mordecai taught Esther right and she had their peoples' best interest in mind.

A submissive individual will place others ahead of themselves as she did again later on when she jeopardized her life going before the king.

The plot to assassinate the king

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. 22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. 23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

Bigthan and Teresh: Two of Ahasuerus' chamberlains.

Many Jews will once again hide their identity during the time of Jacob's trouble in order to remain alive.

There is coming a day however just after that 7-year tribulation period that Israel will never again have to hide who

she is, and that is a time known as the millennial kingdom of Christ.

Notice also that Mordecai saves the king's life, and nothing is done about it.

Esther certified the king thereof in Mordecai's name: Esther made known the matter in Mordecai's name. She said Mordecai had told her of the murder plot. See Ezra 4:13-15.

The book of the chronicles: The chronicles of the Medes and the Persians. Not 1st and 2nd Chronicles. See Esther 10:2.

Chapter Three

The promotion of Haman

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

Haman arises out of nowhere to become number two in the whole empire, just like Lucifer said he would do one day.

Two chamberlains had just been executed by the king for their plot to assassinate the king and Ahasuerus may have wanted to bring in an outsider to shake things up a bit. The future anti-christ comes in in much the same way.

Haman is guided by Lucifer's philosophy for career advancement. Notice what he said in his heart and see if it parallels Haman's brief exaltation:

*Isaiah 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. * Stars of God are called "princes, and principalities.*

The Agagite: Haman is identified as a member of the Agag family. The Agagites were the king's line from the Amalekites who were also the enemies of the Israelites.

The Amalekites were descendants from Esau. You will see that his descendants are still angry over losing their birthright to the descendants of Jacob.

The Amalekites were the first to attack the Hebrews after they left Egypt in the exodus. They also harassed the Israelites during the early monarchy.

Saul's failure to eliminate Agag and the Amalekites was one cause of his demise. The book of Esther implies that Mordecai finally got the job done by eliminating Haman.

Here we see God in type, represented by the king, promoting the Anti-Christ during the time of Jacob's trouble.

Both God and Satan can promote someone, but God can checkmate anything Satan has done.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman: for

the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

All the king's servants, that were in the king's gate bowed: Mordecai was there working every day, and Haman had to see him every day.

The ruler during the time of Jacob's trouble will require that all the world worship him as well, but some Jews (the remnant) will refuse. See Jeremiah 30:7.

But Mordecai bowed not: Mordecai is type of the multitudes of bold Jewish witnesses that God seals during the tribulation period (the time of Jacob's trouble) which stand up to this Anti-Christ.

3 Then the king's servants, which were in the king's gate, said unto Mordecai,

“Why transgressest thou the king's commandment?”

These servants were most likely the same seven mentioned in chapter one verse fourteen which Haman was promoted over for they all have the ear of Haman on a daily basis as we shall see in the next few verses.

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

Mordecai's matters would stand: To see if Mordecai's reason for not bowing would be acceptable.

Mordecai had told the others in the gate that he would not bow to Haman because he was a Jew.

The Jews, and the world, will be tried for ten days during the time of Jacob's trouble to take the Mark of the Beast and must endure the temptation until the end of those days. See Revelation 2:10.

Multitudes will fail this trial, but God will have lifted the partial blindness that is presently upon the nation of Israel today and many will stand strong with their Messiah. See Romans 11:25.

Mordecai tells us plainly why he would not bow to Haman, but I believe some make it more spiritual than it may be. God very carefully lets us know the ancestry of these two individuals, so we have our answer.

Mordecai tells Esther not to tell her ethnicity while he himself takes a stand. We as believers need to know when to speak and when to remain silent.

It would have been foolish for Esther to reveal her ethnicity at that time for no reason. When it came time for Esther to proclaim who she was and stand with her people she gladly did.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath. 6 And he thought scorn to lay hands on

Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

And he thought scorn to lay hands on Mordecai alone: He wanted him dead.

They had shewed him the people of Mordecai: The others at the gate had showed Haman that Mordecai was a Jew.

The Antichrist will sit upon the throne of God declaring that he is God and will demand worship at the mid-point of the time of Jacob's trouble and the Jews will rebel and go into captivity at that time fleeing from the Antichrist, then will Matthew twenty-four come into play.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Israel will need to heed the words of Matthew 24:26-27 and not fall for those who will pretend to be the Messiah during those last three-and one-half years.

When He comes back all the world will know, because He will come back like lightning and all the world shall see.

They cast Pur (the lot).

7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

They cast Pur: The casting of Pur (lots) was a pagan practice of divination used to determine the best day to perform his wicked deeds. Astrologers and soothsayers used this and many other methods to determine the will of the spirits.

8 And Haman said unto king Ahasuerus,

“There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. 9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.”

Notice that Haman didn't name the people that he wanted to be killed, because he didn't want to be seen as an anti-Semite or something, but he referred to them as a certain people.

Haman wanted it to be written in the Law of the Medes and the Persians because as we learned earlier from Memucan, the Law could not be altered.

Haman had used deceit to get his way. The world leader will one day make war against the Jews again and God will allow it for their rejection of his Son which will bring many of them to their knees in repentance.

When it says that all the people be destroyed throughout your kingdom, this also meant those back in Israel who were bogged down by their enemies from rebuilding their nation.

Haman agreed to pay for this genocide out of his own pocket, but he would recoup his losses in the end because in the decree it is said that they make take all the spoil of these people they were about to destroy.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. 11 And the king said unto Haman,

“The silver is given to thee, the people also, to do with them as it seemeth good to thee.”

The man of sin in the end times is also the enemy of the Jews simply because they are the apple of God's eye. Satan hates and opposes what God loves. See 2nd Thessalonians 2:3.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

Similar letters will go out during the time of Jacob's trouble against the Jews, and they will be seen as enemies of the one world government.

They will be seen as religious extremists, and the world will have no place for their political incorrectness.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

It will appear that all is lost for the Jews during the last days, but God has never forgotten his chosen people and never will.

The thing that slips the mind of the casual reader is the day on which this event is to take place. Passover! One year from the following day.

The day in which God delivered Israel from the Egyptians, Satan will now choose as his day for their destruction.

The Arab nations also tried this on Yom Kippur in 1973, the day of Atonement. It didn't work for Haman back then and will not work now.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. 15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Just when the Devil, and his servant (Haman) a type of the Anti-Christ, think they have their plan working perfectly God shows up on the scene as we shall see in the next chapters.

But the city Shushan was perplexed: They knew the Jews were wonderful people and they were concerned as to why this was happening and could it happen to others in the future.

Chapter Four

For such a time as this

1 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

The two witnesses will be in sackcloth and ashes as they cry out during the time of Jacob's trouble as well.

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. 3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

Many Jews will one day cry out to God and ask for their own forgiveness, but it will take a situation such as this one to humble them and God has one prepared.

It is sad, but it often takes great trials to bring a proud people to their knees to seek God's forgiveness.

4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. 5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. 6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. 7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. 8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people. 9 And Hatach came and told Esther the words of Mordecai.

The Jews will go into captivity once again during the time of Jacob's trouble, and many like Esther will be called upon to petition their leaders to save the Jews.

America, and the world, should have done more to liberate the Jews from the concentration camps, but a worse fate awaits the Jews during this time, which is unlike any other in history that is to come upon Israel.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai; 11

“All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.”

12 And they told to Mordecai Esther's words.

Esther was a great woman, but she was only human, and the Creator of this universe has put inside each of us a desire to live, so Esther informed Mordecai that the reason she has not spoken up as of yet is that she would have possibly been put to death.

If she waited a while until he came out of court, she could ask him her petition without the risk of death. She was literally asking for a little more time.

13 Then Mordecai commanded to answer Esther,

“Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?”

Mordecai's reply was short and to the point, Esther, there is no time to wait! If you do not act immediately, we may all be dead very soon.

15 Then Esther bade them return Mordecai this answer,

“16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.”

17 So Mordecai went his way, and did according to all that Esther had commanded him.

The book strongly cautions the Jews not to forget their identity, or to think that they can somehow find safety by blending in.

Mordecai pointed out to Esther that assimilating was not an option, and her position at court would not ultimately protect her.

There is an implication that Jews must stick together, for their survival. Notice also that Esther tells Mordecai to get all the Jews together in Shushan, and they were too fast for her.

Fasting is a part of the feast of Purim that is celebrated today because of Esther's actions. Sadly, there will be much fasting going on during the last three- and one-half years of Jacob's trouble, as the Jews are dispersed into the wilderness.

Chapter Five

The golden sceptre

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

The third day: This a reference to the third day of the fast that she had asked Mordecai and all the Jews of Shushan to participate in.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

It was the fasting of the Jews unto God that brought Esther into favor with the king. Without their fasting Esther would most likely have been banished for her civil disobedience, just as Vashti once was.

3 Then said the king unto her,

“What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.”

To the half of the kingdom: This seems to be a familiar response by kings to beautiful women. Herod offered the same to Herodias when she danced for him and yet no one took these kings up on their gracious offers.

4 And Esther answered,

“If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.”

5 Then the king said,

“Cause Haman to make haste, that he may do as Esther hath said.”

So the king and Haman came to the banquet that Esther had prepared.

Esther was brilliant in not asking her request in front of everyone including many of the Jews' enemies, instead she asks the king to come to a private feast and then she will make her petition known.

6 And the king said unto Esther at the banquet of wine,

“What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.”

7 Then answered Esther, and said,

“My petition and my request is; 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.”

Grant my petition, an perform my request: Esther asks for them to come to a second banquet the next day. Why would she do that? Because God was working through this delay.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

How easy it was for Haman to change from joyful to being full of indignation. Perhaps this chance meeting wasn't by chance at all. Mordecai and Esther may have wanted to expose Haman's wrath.

10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. 11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Pride comes before a fall the bible says, and Haman is totally unaware of the trap that is being set before him. God actually will use your own pride to trip you up.

12 Haman said moreover,

“Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. 13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.”

All this availeth me nothing: Haman is the wicked adversary of the Jews, and he doesn't care about all the praise he is getting.

He cares about eradicating the Jews, because if he cannot do that, then the Messiah will be born one day to save the world.

The wicked are never satisfied. The Antichrist's anger will not rest even if he could kill every last Jew on the planet.

Satan hates God and will seek to thwart everything that God is doing. He will seek to destroy everything that God loves, but all to no avail.

14 Then said Zeresh his wife and all his friends unto him,

“Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet.”

And the thing pleased Haman; and he caused the gallows to be made.

Notice the counsel of his friends and his wife agreed with his twisted way of thinking. They said, kill Mordecai and have a great time at the party. All of this happened because someone wouldn't bow to him.

Haman already was going to have the Jews killed on a set day, but he couldn't wait for the day that the decree was to be carried out.

They convinced him that the king would honor his request and allow one Jew to die before all the others were scheduled to be killed.

Chapter Six

A miracle for Mordecai

1 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. 2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. 3 And the king said,

“What honour and dignity hath been done to Mordecai for this?”

Then said the king's servants that ministered unto him,

“There is nothing done for him.”

What a coincidence that the king could not sleep and wanted to read the chronicles of the kings of the Medes and the Persians that night.

Maybe the king thought that would help put him to sleep, but God was the one who was keeping him awake. It was God that put it in the king's mind to read in the chronicles the story of Mordecai's saving his life just prior to Haman showing up to request Mordecai's life.

If Mordecai had not fasted, he would have been dead. How many things could have been different if we would have sincerely gone to God as these people did.

4 And the king said,

“Who is in the court?”

Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. 5 And the king's servants said unto him,

“Behold, Haman standeth in the court.”

And the king said,

“Let him come in.”

6 So Haman came in. And the king said unto him,

“What shall be done unto the man whom the king delighteth to honour?”

Now Haman thought in his heart,

“To whom would the king delight to do honour more than to myself?”

7 And Haman answered the king,

“For the man whom the king delighteth to honour, 8 Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: 9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.”

Haman wants the same thing that Satan wants-to be exalted above all others. Haman would not have been content once Mordecai was out of the picture; he would have been plotting to overthrow the king just as Satan is trying to do today.

Isaiah 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit.

10 Then the king said to Haman,

“Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.”

Praise the Lord! I am reminded of the words of the apostle Paul when he said to the Ephesians:

Ephesians 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think,

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him,

“Thus shall it be done unto the man whom the king delighteth to honour.”

Mordecai is enlightened that the king wishes to honor him by none other than the man who hates him the most. Mordecai

didn't learn that Haman wanted to kill him on that day, it wasn't until many days later.

How many things have we averted by our prayers that we don't even know about? These will all be brought to our attention once we put on immortality in the presence of our great God.

12 And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered. 13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him,

“If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.”

14 And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

No truer words ever were spoken. Haman was about to fall before the Jew Mordecai, and before all the Jews which he sought to destroy, just as Satan, the Anti-Christ, and false prophet will in the later days.

Chapter Seven

Esther's second feast

1 So the king and Haman came to banquet with Esther the queen. 2 And the king said again unto Esther on the second day at the banquet of wine,

“What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.”

3 Then Esther the queen answered and said,

“If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.”

For we are sold: Haman had sold them.

What a testimony that Esther and her people would have accepted slavery and had not bothered the king with their selfish petition for clemency.

God has promised in His word that as long as He lives that the children of Israel would not cease to live.

I'll bet Haman was choking on his food as he heard the words of the Queen, for he did not know that Esther was a Jew as well, nor did he know of her kinship with Mordecai, for had he known he would have devised a better plan.

5 Then the king Ahasuerus answered and said unto Esther the queen,

“Who is he, and where is he, that durst presume in his heart to do so?”

6 And Esther said,

“The adversary and enemy is this wicked Haman.”

Then Haman was afraid before the king and the queen. 7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Just as his wife and friends had said, Haman was now falling down before the Jews and begging for his own life.

It was Esther (a Jew) who identifies the adversary to the king at that time, and God has given to Israel the key to figuring out who the Anti-Christ is during the time of Jacob's trouble.

We, in the dispensation of grace, cannot figure it out. The Jews will figure it out for the world at the mid-point of the tribulation period.

Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king,

“Will he force the queen also before me in the house?”

As the word went out of the king's mouth, they covered Haman's face. 9 And Harbonah, one of the chamberlains, said before the king,

“Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman.”

Then the king said,

“Hang him thereon.”

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Just as Satan has persecuted and tormented the Jews, so will he be punished for all eternity in a Lake of Fire, never again to trouble the apple of God's eye, the Jews.

Chapter Eight

The decree of deliverance

1 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. 2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

The house of Haman: The house of the number two ruler in all the empire became Esther and Haman's.

The Jews enemy: Haman is Mordecai's enemy, and his people (the Agagites) the enemies of Mordecai's people (the Jews).

Esther is beloved of the king, and he has Haman killed because he finds out she is a Jew and about to be destroyed.

Esther had told what he was unto her: She told the king that Mordecai was her uncle, and that she was also Jewish.

3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

To put away the mischief of Haman: To dismantle Haman's plot to kill all the Jews throughout the kingdom.

The device that he had devised against the Jews: This is either a reference to the gallows that Haman had built nearby, or the letter that he devised to destroy the Jews everywhere.

4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king, 5 And said,

The king held out the golden sceptre: If he did not hold it out when he was interrupted, the violator would be put to death.

"If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces: 6 For how can I endure to see

the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Let it be written to reverse the letters devised by Haman: See chapter 4:1-13.

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew,

"Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Herein lies the dilemma, since the king's writing could not be reversed, the enemies of the Jews would be gathering on the date of the first decree to destroy the Jews, so a new decree needed to be written to give the Jews the means to defend themselves against their adversaries.

9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language. 10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: 11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, 12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar. 13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

Not only was Israel delivered from the hands of their enemies, but they were also given the means to fight and destroy their enemies by the king, who represents God in this story who delivers the Jews in the time of Jacob's trouble.

14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace. 15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad. 16 The Jews had light, and gladness, and joy, and honour. 17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

The posts that rode upon mules: Postmen that delivered the mail.

God was glorified because of the faith of these two Jews, and many people joined the faith because they saw the power of the God of Israel.

To become a Jew these individuals had to of course become circumcised and follow the Law. Today however, we are not under the law but under grace. See Romans 6:14-15.

Chapter Nine

The days of Purim

1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) 2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

Not only did the king give the Jews the means to protect themselves, but God placed a fear on all the people of the Jews. This commandment was to be carried out one year from the date of the decree.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. 4 For Mordecai was

great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. 5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. 6 And in Shushan the palace the Jews slew and destroyed five hundred men. 7 And Parshandatha, and Dalphon, And Aspatha, 8 And Poratha, And Adalia, And Aridatha, 9 And Parmashta, and Arisai, and Aridai, and Vajezatha, 10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

Just as the Antichrist has ten leaders (horns) so Haman had ten sons, and both groups of ten are destroyed by God for their opposition to the Jewish nation. See Daniel 7 & Revelation 12, 13 and 17. This is no coincidence.

Notice that at the end of six of their names you see them ending with the same five letters, **atha**, which means **self**. Haman gave all ten of his children very boastful names.

The blot against king Saul and the tribe of Benjamin has now been erased with the death of Haman and his ten sons, thus blotting out the name of Amalek, Israel's first enemy forever.

Notice here also that the Jews did not take the spoil of the Amalekites, this is because Esther and Mordecai knew that their ancestor king Saul had done the very opposite thing and kept the spoil, to sacrifice of course.

They would not make the same mistake. God told Israel that they would be at war with them until they were blotted out completely.

Exodus 17:14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

11 On that day the number of those that were slain in Shushan the palace was brought before the king. 12 And the king said unto Esther the queen,

“The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.”

13 Then said Esther,

“If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.”

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

Notice here in verse twelve that Haman's ten sons were dead already at the hand of the Jews in Shushan, but in verse fourteen we read that they were later hanged.

This was for the public to see and to fear the same fate if they should touch the Lord's anointed. For the Jews all knew the words of Moses:

Deuteronomy 21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God);

15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand. 16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, 17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. 18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. 19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another. 20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, 21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, 22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them; 24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to

consume them, and to destroy them; 25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. 26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, 27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; 28 And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. 29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. 30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth, 31 To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. 32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

The Jewish people were given this feast of Purim as a memorial of God's past victory over his enemies, this memorial should serve to prepare the nation for the next time Satan tries to destroy God's chosen people during the time of Jacob's trouble.

That time is fast approaching these unsuspecting people because they have not learned the lesson from the book of Esther.

Chapter Ten

The greatness of Mordecai

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

A tribute: A yearly tax.

It was during this time in the Persian empire that the Jews were liberated from their oppressors in Samaria and Shechem which allowed them to eventually rebuild their temple.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

The greatness of Mordecai: The greatness of Haman was spoken about in chapter two, but it is not about how you start that is as important as it is how you finish your race.

The Jews will rule and reign with Christ in their coming kingdom and I am sure Mordecai will have a special place in it, as will Esther.

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

After the death of Haman, the Jews have a long period of peace just as they will for a thousand years after the time of Jacob's trouble when they enter their millennial kingdom.

Where is God in the story of Esther? He is on every page, and He is there even when you cannot see Him.

The End