

II Chronicles ¹

<CHAPTER 1>

1 The Reign of Solomon 1:1 – 9:51

A. Solomon's Wisdom 1:1 - 17

¹ Solomon, son of David, took over the rule of his kingdom as the sole ruler ² and became outstandingly powerful. ³

² Solomon summoned the leaders of Israel: namely – the commanders over thousands and over hundreds; judges, and every leader in all of Israel, including the heads of ancestral clans (*or, families*). ⁴ ³ Solomon and the entire congregation went with him and they assembled at the shrine (*or, high place*) located at Gibeon, ⁵ since the Tent of Meeting (*God*) which had been made in the wilderness, at the order of Moses, God's servant, was located there. ⁴ (David, however, had brought the Ark of God up from Keriath-jearim ⁶ to the place that ⁷ David had prepared, in a tent he had pitched for the Ark of God in Jerusalem.) ⁵ The bronze altar had been made by Bezalel, ⁸ the son of Uri, son of Hur. This was located before ⁹ the Tabernacle of the Lord (*in Gibeon*). It was here that Solomon and the entire assembly worshiped the Lord. ¹⁰ ⁵ Solomon ascended to the level of the bronze altar, in the presence of the Lord (which was the Tent of Meeting,) and offered a thousand burnt offerings. ¹¹

⁷ That night God appeared to Solomon, ¹² telling him, "Ask what I should grant you." ⁸ Solomon replied to God: "You have demonstrated great love and loyalty to my father David, and have made me succeed him as king. ¹³ ⁹ O Lord God, let your promise ¹⁴ to my father David be fulfilled, ¹⁵ for you have made me king over a population that is as numerous as the dust of the earth. ⁸ Grant me wisdom and knowledge to be able to deal ¹⁶ with people for without this who would be able to rule this great number of your people." ¹¹ God responded to Solomon: "Because this was your choice, ¹⁷ and you have not

¹ Codex Alexandrinus adds: "The second book of the supplements of the reigns of the house of Judah."

² TAN: "took firm hold of his kingdom." NAB: "strengthened his hold."

³ JB: "brought his greatness to its height."

⁴ LXX adds: "and the rulers before (over) Israel, even to the heads of the families."

⁵ Many scholars feel that Gibeon and the story of Solomon's dream (1:7 – 13) are later insertions by a revisionist. Gibeon was located northwest of Jerusalem and was a religious site of long standing. In the 15th Century BCE it already was a religious site of the Hittites.

⁶ LXX: "Cariathiarim." This was a Gibeonite town occupied by the tribe of Dan, possibly present day Abu Ghosh, which is located seven miles from Jerusalem on the road to Jaffa.

⁷ Literally: "where."

⁸ LXX: "Beseleel." Cf.: Exodus 17:15. The altar is described as being made of acacia wood and covered with bronze. Later Solomon had an altar built that was entirely of bronze. Cf. II Chronicles 4:1. Bezaiel was a versatile craftsman and teacher whose divine inspiration was the basis for its construction.

⁹ Literally: "he put."

¹⁰ Literally: "worshiped him." An alternate translation could be: "and resorted to it."

¹¹ The purpose of the offerings was to please God.

¹² Cf.: I Kings 3:5 – 14.

¹³ TAN: "You dealt most graciously with my father David."

¹⁴ LXX: "το ονομα σου." "your name." Hebrew: "drbd." Literally: "your word."

¹⁵ Cf.: I Chronicles 22:9, 10.

¹⁶ LXX: "I shall go out and come in." Literally: "that I may go out before the people and come in."

¹⁷ Literally: "this was in your heart."

asked for possessions, wealth, honor or the elimination of your foes, and have not even asked for longevity, but have asked for wisdom and knowledge for your self in order that you might rule my people over whom I have made you king, 12 wisdom and knowledge are granted to you. Additionally I will also provide ¹⁸ you with wealth, property and honor, the like of which none of the kings that preceded you had. ¹⁹ Those that come after you ²⁰ will not possess such gifts.” ¹³ Solomon then came to Jerusalem from ²¹ the high place at Gibeon, before the Tent of Meeting. ²² There he reigned over Israel.

¹⁴ Solomon amassed chariots and horsemen. ²³ He had fourteen hundred chariots and twelve thousand charioteers, ²⁴ whom he stationed ²⁵ in the chariot cities ²⁶ and with the king in Jerusalem. ¹⁵ The king made silver and gold as common in Jerusalem as stone, ²⁷ and he made cedar as plentiful as the sycamore of the Shephelah. ²⁸ ¹⁶ Solomon imported horses from Egypt (*or, Musri*) ²⁹ and Kue (*or, Que*). ³⁰ The king’s purchasing agents purchased ³¹ them in Kue (*or Que*). ¹⁷ Chariots were imported from Egypt [*which were purchased*] for six hundred sheckels ³² of silver, and horses were purchased for one-hundred fifty sheckels ³³ of silver and in the same manner [*some of*] these were re-sold ³⁴ [*by the king’s traders*] to the kings of the Hittites and of the Syrians.

<CHAPTER 2>

B. Building the Temple 1:1 – 4:22

¹ [H. 1:18] Solomon resolved ³⁵ to build a temple on behalf of the name of the Lord, and a royal palace for himself. ³⁶

² [H. 2:1] Solomon conscripted ³⁷ seventy thousand men to bear burdens, ³⁸ and eighty thousand as quarriers in the hill country along with three thousand six hundred to

¹⁸ LXX: “δομοι.”

¹⁹ LXX: “that has not been like any among the kings before you.” Literally: “which was not so to kings who were before you.”

²⁰ Literally: ; “none will be.” An alternative translation could be “None of the kings after you will be as good.”

²¹ So: LXX, Vulgate. Hebrew: “to.”

²² Cf.: I Kings 3:15 which might be the original and the phrase “from before the Tent of Meeting to Jerusalem” (so, literally) is possibly the work of a revisionist.

²³ Verses 14 – 17: cf.: I Kings 10:26 – 29.

²⁴ Literally: “horses” in Hebrew.

²⁵ LXX: “left.”

²⁶ I.e.: cities where military detachments were stationed.

²⁷ Hebrew: “nba.” JB: “Pebbles.” The Hebrew word seems to imply large stones.

²⁸ The Shephelah was the low coastal plain roughly near and in part including the present day Gaza strip.

²⁹ Some scholars question the translation of the Hebrew word as “Egypt” and read it as “Musri.” The Hebrew word for “Egypt” is “jyrcm.” The Hebrew word for “Musri” is “wcm.”

³⁰ Similarly, some scholars question the Hebrew text, translating “Cilicia.” Both Musri and Cilicia were ancient countries in what is now southeast Turkey near the shore of the Mediterranean Sea and that region was noted in ancient times for raising horses.

³¹ So: LXX.

³² Approximately 15 pounds of silver or 7 kg.

³³ Approximately 3.75 pounds of silver or 1.7 kg.

³⁴ Literally: “brought out.”

³⁵ Literally: “said.”

³⁶ Literally: “house for his royalty.”

supervise them. ³ [H. 2] Solomon sent a message to Hiram ³⁹ the king of Tyre: “It is my desire that your dealings with me will be on identical terms as those which my father David had when he built a residence for himself. ⁴ [H. 3] This is to inform you that I intend to build a house for the name of the Lord, my God, and dedicate it to him, for the purpose of burning incense of aromatic spices before him, and for the continual presentation of the Bread of Perpetuity (*or, the Bread of the Presence*) ⁴⁰ and for burnt offerings to be made both morning and evening and on the designated (*or, fixed*) feasts as well as Sabbaths, and new moons as has been prescribed by the Lord our God to be perpetually carried out in Israel. ⁵ [H. 4] The house I intend to build will be great since our God is greater than all gods. ⁶ [H.5] After all, who is capable of building him a house since heaven – even highest heaven – cannot contain him. ⁴¹ Who am I that I should be able to build him a house, except as a place where burnt incense offerings ⁴² are made? ⁷ [H. 6] Therefore, send me in all haste a man who is skilled at working with gold, silver, bronze (*or, copper*) and iron, as well as in purple, crimson and blue fabrics, ⁴³ who is trained in engraving, to work with the skilled workers who are here in Israel and Jerusalem which had been provided by my father David. ⁸ [H. 7] Also send me cedar, cypress and algum, ⁴⁴ trees from Lebanon, for I know that your workers in Lebanon are skilled in cutting timber and my workers will be working with your workers, ⁹ [H. 8] to prepare timber, a great supply of timber, to be used in the house I am to build which will be a remarkably large sized structure and a wonder to behold. ⁴⁵ ¹⁰ [H. 9] I will allocate provisions ⁴⁶ for your workers: the sawyers will receive twenty thousand cors (*or, kors*) ⁴⁷ of crushed wheat, twenty thousand cors (*or, kors*) of barley, twenty thousand baths ⁴⁸ of wine and twenty thousand baths of oil.”

¹¹ [H. 10] Hiram, king of Tyre replied in writing ⁴⁹ which was sent to Solomon. “Because the Lord loves his people he has made ⁵⁰ you king over your nation.”

³⁷ Literally: “numbered.” JB: “impressed.”

³⁸ LXX: “bearers on their backs.” TAN: “basket carriers.”

³⁹ Cf.: I Kings 5:18 where the name is “Hiram.”

⁴⁰ 12 loaves of bread were arranged in one (some scholars feel it was two) rows, the bread being made of fine flour. The bread was always to be in the temple in front of the Holy of Holies, as a continual exhibition. After the bread had been replaced the older loaves would be eaten by the priests. The “bread of the Presence” is translated in older versions as “show (*or, shew*) bread.”

⁴¹ LXX: “the heaven and heaven of heavens do not bear his glory.” Cf.: Zechariah 6:13. LXX:

“φερουσιν αυτου την δοξαν.”

⁴² Literally: “incense smoke.”

⁴³ These words seem to more of a description of the tabernacle than of the temple. Cf. Exodus 28:5; I Kings 10:11.

⁴⁴ The Hebrew word which is transliterated here: *mymyglā* is foreign and obscure. Some scholars translate it as “pine” or “juniper.” Josephus said it was “a special kind of pine.” Most present day translators opt for either “cypress” or “sandalwood.” The LXX has: “υλα υπελεκητα πευ κινα” meaning “tough and un-hewn pine.”

⁴⁵ TAN: “singularly great.”

⁴⁶ LXX: “solid food.”

⁴⁷ In the past a cor (kor) was thought to be equal to ten bushels. More recent scholarship sets the size of a cor (kor) at 6.524 bushels. This would amount to 130,400 bushels.

⁴⁸ A bath in the past was thought to be equal to 9.8 gallons. More recent scholarship has set the size of a bath at 6 gallons. This would amount to 120,000 gallons.

⁴⁹ LXX: “spoke and he sent.”

¹² [H. 11] Hiram went on to say, ⁵¹ “Blessed be the Lord. ¹³ [H. 12] I have dispatched an experienced master craftsman to you. He is gifted with understanding, ⁵² Hiram –abi. ¹⁴ [H. 13] He is the son of a woman of the clan of Dan ⁵³ and his father was a Tyrian. ⁵⁴ He is a skilled expert who is trained to work with gold, silver, bronze (*or, copper*), stone and wood as well as purple, blue and crimson fabrics along with fine linen. He is able to do all sorts of engraving and will be able to carry out plans of any design that is assigned to him, working with your adept craftsmen and the craftsmen of my lord, David, your father. ¹⁵ [H. 14] Now then, send the wheat and barley, oil and wine, of which you, my lord, have spoken, let it be sent to the workers. ¹⁶ [H. 15] We will undertake the cutting of as much timber in Lebanon as you might need and will float it by sea, as rafts, to Joppa. From there you will be able to transport it to Jerusalem.”

¹⁷ [H. 16] ⁵⁵ Then Solomon took a census of all the aliens ⁵⁶ who were in the land of Israel (following the previous census ⁵⁷ which David, his father, had taken.) and there were found to be one hundred and fifty-three thousand six hundred. ¹⁸ [H. 17] Seventy thousand of these were assigned to be basket carriers (*or, bear burdens*), eighty thousand as quarriers in the hill country, and three thousand six hundred as overseers to make the people work.

<CHAPTER 3>

¹ Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, ⁵⁸ where [*the Lord*] had appeared to David his father, at the place David had designated, on the threshing floor ⁵⁹ of Ornan the Jebusite. ⁶⁰ ² The building began on the second [*day*] of the second month ⁶¹ in the fourth year of Solomon’s reign. ³ These are Solomon’s dimensions ⁶² for the building of the house of God. (The length in cubits of the old

⁵⁰ LXX: “has given.”

⁵¹ Literally: “said.”

⁵² LXX: “a very understanding man (who belonged) to Chiram, my father.” Codex Alexandrinus: “Chiram my son (or servant).”

⁵³ Literally: “a women of the daughters of Dan.” LXX: “των παιδα Δαν.” I Kings 7:14 speaks of her as of the tribe of Naphtali. Some scholars feel the reference in I Kings refers to her marriage, namely that she was of the tribe of Naphtali who had been married to a man from the tribe of Dan, and then, being widowed was married to a man from Tyre.

⁵⁴ Literally: “whose father was a Tyre man.” It would possibly be reassuring that this great craftsman had a family connection with one of the clans of the Hebrew people. He was not a total ‘outsider.’

⁵⁵ Verses 17 – 18 are possibly an interpolation by someone other than the Chronicler.

⁵⁶ Cf.: I Kings 5:13.

⁵⁷ Literally: “numbering.”

⁵⁸ This is the only reference in the Hebrew Scriptures of the temple site being identical with Mount Moriah. Cf.: Genesis 22:2.

⁵⁹ The threshing floor may simply have been the surface of the floor that is presently the Dome of the Rock (the temple area).

⁶⁰ In II Samuel 24:16 he is called “Arauriah.” Cf.: also: I Chronicles 21:18 – 22:1. The name Jebusite simply means a resident of Jebus which later came to be known as Jerusalem. TEV uses the name “Arauriah” instead of the name found in Hebrew here: “Ornan.”

⁶¹ Literally: “the second in the second month.” The month would be the month Ziv which began in about mid-April. Some scholars date this as April 17 of the 4th year of Solomon’s reign. In older translations the day was omitted due to the unusual Hebrew: “the second in the second month.”

⁶² So: Syriac. Hebrew literally: “founding of Solomon to build.”

standard was sixty cubits, (*or, ninety feet*)⁶³ and the width twenty cubits (*or, thirty feet*).⁶⁴ 4 The portico in front of the sanctuary of the temple⁶⁵ was twenty cubits (*or, thirty feet*) long, equal to the width of the temple⁶⁶ and its height [*one hundred and*]⁶⁷ twenty cubits (*or, thirty feet*). The interior was overlaid with pure gold. 5 The sanctuary⁶⁸ was lined with cypress, overlaid with gold and embossed with⁶⁹ palm trees and chains. 6 Solomon studded⁷⁰ the house with settings of precious stones.⁷¹ The gold came from Parvaim.⁷² 7 He faced the house with gold – the beams, thresholds, walls and doors. Cherubim were carved in bas relief on the walls. 8 He prepared a most holy place,⁷³ its length being equal to the width of the temple, twenty cubits (*or, 30 feet*) and its depth⁷⁴ was twenty cubits (*or, thirty feet*). This was overlaid with six hundred talents⁷⁵ of fine gold. 9 The weight of the nails was [*one shekel*]⁷⁶ fifty shekels of gold. The upper chambers were also overlaid with gold.

10 In the most holy place he made sculptures⁷⁷ of wood⁷⁸ and overlaid them with gold. 11 The outspread wings of the cherubim extended twenty cubits (*or, thirty feet*): one wing of a cherub extended five cubits (*or, 7 ½ feet*). Thus the wing tips touched the wall of the most holy place and the spread wings reached from wall to wall, each being five cubits (*or, 7 ½ feet*) touching the wing tip of the other cherub, 12 and this cherub also had one wing that was five cubits (*or, 7 ½ feet*) and touched the wall of the most holy place, and the other wing, also five cubits (*or, 7 ½ feet*) was joined to the wing of the first cherub. 13 The wingspread of these cherubim extended twenty cubits (*or, thirty feet*). The cherubs stood on their feet facing the nave (*or, facing inward*).⁷⁹ 14 He made a curtain⁸⁰

⁶³ Apparently there was a change in the length of measurements prior to the days of the Chronicler's writing. The old standard is thought by some scholars to be double the size of the later measurements. In the later measurements a cubit was the length of the forearm or about 18 inches. If that understanding of the old measurements is correct all distances should be doubled. Most scholars still feel that concept is very questionable.

⁶⁴ In the LXX verse 3 reads: "the length in cubits – even the first measurement from end to end, was sixty cubits, and the width twenty cubits."

⁶⁵ Literally: "length." "House" or "temple" is probably more accurate.

⁶⁶ The Hebrew is uncertain. Cf. I Kings 6:3.

⁶⁷ The "one hundred and" is possibly a reader's annotation that is found in the LXX & Syriac manuscripts. This might be occasioned by a copyist's error or the copyist's awareness that Herod's temple was 120 cubits in height. The LXX Codex Alexandrinus has "20 cubits."

⁶⁸ Literally: "great house."

⁶⁹ Literally: "put on it palm trees."

⁷⁰ Literally: "overlaid...for beauty."

⁷¹ LXX: "precious stones for glory."

⁷² The location is not definitely known but is possibly Farwa in Yemen. The Vulgate has "Probatissimum."

⁷³ Literally: "most holy house." LXX: "he made the house of holy" or "the holy of holies."

⁷⁴ The Hebrew is not clear.

⁷⁵ This would be about 75 tons.

⁷⁶ So: LXX. Literally: "the weight of the nails, [even] the weight of each was fifty shekels of gold." The "one shekel" is omitted in Hebrew. The CEV aptly translates, "More than a pound of gold was used to cover the heads of the nails," calling it a possible translation of an obtuse text. Because the verse is unclear in Hebrew it is not easily determined what the weight of the gold was that was used to overlay the temple.

⁷⁷ Literally: "Cherubim of sculptured work." The intention was that these creatures formed a symbolic throne of God on earth.

⁷⁸ Hebrew: uncertain.

⁷⁹ Literally: "and their faces to.."

of blue, purple and crimson fabric and linen, with cherubim woven into (*or, embroidered on*) it.⁸¹

15 In front of the temple he made two pillars each thirty five cubits (*or, 52 feet*) high, with a capital that was five cubits (*or, 7 ½ feet*) placed on the top of each. 16 He made chains that appeared like interwoven cords⁸² and attached them to the tops of the pillars and he made one hundred pomegranates,⁸³ and attached them to the chains. 17 He erected the pillars at the front of the temple, one on the south and the other on the north. The one on the south was called Jachin and the one on the north was called Boaz.⁸⁴

<CHAPTER 4>

1⁸⁵ Hiram made an altar of bronze,⁸⁶ twenty cubits (*or, thirty feet*) long and twenty cubits (*or, thirty feet*) wide, and ten cubits (*or, fifteen feet*) high. 2 Then he made a large basin of cast metal that was ten cubits (*or, fifteen feet*) from brim to brim,⁸⁷ and five cubits (*or, 7 ½ feet*) high, and a line thirty cubits (*or, forty five feet*) long could encircle the circumference.⁸⁸ 3 Beneath the basin there were figures of oxen⁸⁹ in two rows, all having been cast in one piece.⁹⁰ 4 It stood on twelve oxen, three of which faced north, three of which faced west, three of which faced south and three of which faced east, with the basin resting on them, their hindquarters being toward the center. 5 It was the thickness of a handbreadth (*or, of about three inches*) and its brim was made like that of a cup, like petals of a lily. It held⁹¹ one thousand baths.⁹² 6 He also made ten lavers (*or, bowls*) in which to wash, five of these were set at the right⁹³ side and five on the left

⁸⁰ This separated the most holy place from the main room of the temple.

⁸¹ A reference to this is omitted in Kings. Possibly this was added by a revisionist based on Exodus 36:31.

⁸² Hebrew obscure: literally: “in the lower sanctuary.” Possibly these interwoven chains were in the inner sanctuary. The Hebrew is not readily understood. Some scholars feel these were festoons on top of the pillars to which 100 pomegranates were attached.

⁸³ In ancient times these were a symbol of life in some cultures.

⁸⁴ The name “Jachin” means “stability.” LXX: “Κατορθωσις.” The name “Boaz” means “strength.” LXX: “Ισχυς.”

⁸⁵ Cf.: I Kings 7:23 – 26.

⁸⁶ This altar is not mentioned in I Kings 7. The measurements might be those of the second temple’s altar.

⁸⁷ LXX: “την διαμειρησιν.”

⁸⁸ LXX: “και το κοκλωμα πηχεων τριακουτα.” The Hebrew literally is: “a line of thirty cubits encircling it round about.”

⁸⁹ The Hebrew is obtuse. Literally: “gourds.” The Hebrew word for “gourds” sounds very similar to the Hebrew word for “oxen,” thus possibly explaining the word. In I Kings 7:4 “oxen” is used. LXX: “μωσχος.” “calves.” LXX literally: “and beneath the likeness of calves entire around, ten cubits compass the laver round about, they cast two kinds of oxen in this casting.” MFT: “under it all round were gourd-like rosettes encircling the tank, ten to every foot and a quarter, these gourd-like rosettes were in two rows, and they were cast in one piece with the tank itself.” Some scholars feel there were two rows of oxen, one row being decorative on the side of the basin (*or, tank*) and the other row of oxen supporting the basin. The Hebrew is not entirely clear at that point.

⁹⁰ Literally: “in its casting.”

⁹¹ LXX: “και εξετελεσεν.”

⁹² A “bath” equals about 6 gallons. Thus the basin would hold 18,000 gallons. I Kings 7:26 declares it to be 2,000 baths. MFT: “24,000 gallons.”

⁹³ Literally: “the south.”

(*or, north*) side. In these the parts that were to be used as burnt offerings were rinsed off, and the large basin was for the use of the priests that they might wash.⁹⁴

⁷ Hiram made ten lamp-stands of gold as had been prescribed,⁹⁵ and set them in the temple, five to the right (*or, south*) and five to the left (*or, north*). ⁸ He made ten tables and placed them in the sanctuary of the temple (*or, the great hall*), five on the right (*or, south*) and five on the left (*or, north*), and made one hundred golden basins⁹⁶ ⁹ He built the court of the priests,⁹⁷ the great court, and doors for the great court, which were overlaid with bronze: ¹⁰ He set the basin at the right (*or, south-east*)⁹⁸ of the court.⁹⁹

¹¹ Hiram also made¹⁰⁰ pails (*or, ash containers*),¹⁰¹ shovels and basins. That having been completed the work that he had undertaken for King Solomon in the house of God was: ¹² ¹⁰²the two pillars, the bowls (*or, globes*),¹⁰³ the two capitals on the top of the pillars, the two pieces of network to cover the new bowls (*or, globes*), the capitals that were on the top of the pillars (*or, decorating the bowl shaped capitals*), ¹³ the four hundred pomegranates¹⁰⁴ the two networks (*or, filigree work*) to cover the two bowls (*Or, globes*) on the capitals that were upon the pillars,¹⁰⁵ ¹⁵ and the large basin with the twelve oxen under it. ¹⁶ the pots, the shovels,¹⁰⁶ and forks and all the other related articles.¹⁰⁷ that Hiram-abi made of burnished bronze for King Solomon to place in the house of the Lord.¹⁰⁸ ¹⁷ In the plain of the Jordan the king had them cast in the clay ground (*or, at a foundry*) between Succoth and Zeredah.¹⁰⁹ ¹⁹ Solomon had all these things made in huge quantities, so that it was impossible to ascertain the amount of bronze that was used.

¹⁹ ¹¹⁰ Solomon had all the furnishings made that were to be in the house of God: the golden altar, the tables for the bread of the presence, ²⁰ the lamp-stands, the lamps of pure gold that were to burn before the inner sanctuary as had been prescribed; ²¹ the flowers (*or, petals*), the lamps and the tongs (of purest gold), ²² the candle snuffers,

⁹⁴ Some scholars feel this verse is a later gloss.

⁹⁵ LXX: "according to their judgment."

⁹⁶ Possibly these were used for 'heave offerings' that were raised before the front of the altar and then became a source of food for the priests who were working in the temple at that time. NEB: "tossing bowls."

⁹⁷ Solomon's temple had one sacred court and beyond it a large 'royal' area. The Chronicler appears to have combined the first and second temple in his memory.

⁹⁸ Literally: 'shoulder.'

⁹⁹ For 3:11 – 5:1 see: I Kings 7:40 – 51.

¹⁰⁰ LXX adds: "flesh-hooks." "κρεαγρας."

¹⁰¹ LXX adds: "the grate of the altar" "εσχαραν του θυσιαστηριου."

¹⁰² Verses 12 – 15 appear to be a poetic summary in Hebrew.

¹⁰³ The Hebrew is unclear. Some scholars feel the capitals of the pillars were bowl shaped. Others feel the bowls are separate entities.

¹⁰⁴ LXX adds: "made of pure gold."

¹⁰⁵ The Hebrew is repetitive to a degree, thus making it difficult. NIV: "(two rows of pomegranates for each network, decorating the bowl-shaped capitals on the top of the pillars.)"

¹⁰⁶ LXX: "foot baths and buckets (or, tongs)."

¹⁰⁷ Hebrew: "all other objects."

¹⁰⁸ LXX: "(which Chiram made and brought to King Solomon in the house of the Lord) of pure bronze."

¹⁰⁹ This Hebrew name is a variant of Zarethan.

¹¹⁰ These last verses of the chapter also appear to be a poetic summary.

basins, pans (*or, spoons*) ¹¹¹ for incense, fire-pans (of pure gold) and the entrance (*or, doorway*) ¹¹² of the temple, for the inner doors of the most holy place and for the doors of the great hall (*or, sanctuary*) of the temple were all of gold.

<CHAPTER 5>

C. Consecration of the Temple 5:1 – 7:10 ¹¹³

¹ When Solomon's work of building the house of the Lord was completed he brought the sacred objects which his father David ¹¹⁴ had consecrated and deposited them -- silver, and gold, all the vessels -- in the storage rooms (*or, treasuries*) of the house of God.

² Solomon then assembled the elders of Israel: all the heads of the clans, the chiefs of the ancestral families among the populace of Israel residing in Jerusalem, as the Ark of the Presence of the Lord was brought from its location to the newly constructed temple in the city of David, which is Zion.

³ ¹¹⁵ The men of Israel assembled in the presence of the king at the feast (*i.e. the Feast of Tabernacles*) which is in the seventh month. ¹¹⁶ ⁴ When the elders of Israel arrived, the ¹¹⁷ Levites carried the Ark. ¹¹⁸ ⁵ The Ark, along with all the sacred vessels that were in the Tent of Meeting (*or, The Tabernacle*) ¹¹⁹ were brought by the priests and Levites [*to the newly constructed Temple*]. ⁶ During this time King Solomon and the entire congregation of Israel that had assembled in his presence led the procession as the Ark was being moved. So many sheep and oxen were sacrificed that the total number was unable to be ascertained.

⁷ The priests brought the Ark of the Lord's Covenant to its place ¹²⁰ in the inner sanctuary of the house, in the Most Holy Place, beneath the wings of the cherubim, ⁸ since the wings of the cherubim were spread out over the location of the Ark ¹²¹ and its poles. ¹²² ⁹ The poles were so long that the ends projected and were visible from the inner

¹¹¹ TAN: "ladles."

¹¹² Cf.: I Kings 7:50. Literally: "the door of the house."

¹¹³ The sources of the Chronicler apparently are different from those of the writer of I Kings 8 since there are some differences. The Chronicler seems to be summarizing the great climax of the celebration.

¹¹⁴ Literally: "dedicated things of David." LXX: "Solomon brought the holy things of his father David."

¹¹⁵ The move of the Ark was no doubt only a shift of location within the city of Jerusalem.

¹¹⁶ The month is "Tishri," also called "Ethanim" which is from mid-September to mid-October.

¹¹⁷ LXX: "all."

¹¹⁸ The Hebrew seems to say that it was the Levites who carried the Ark. NEB has both priests and Levites carrying the Ark of the Covenant. Cf. Numbers 7:15. In I Kings 8:3 the priests are reported to having carried the Ark. The Ark of the Covenant originally contained the two stone tablets on which the Ten Commandments were written, Aaron's rod and a container holding some manna. TEV translates: "the covenant box."

¹¹⁹ The Tabernacle had been brought from Gibeon. LXX: "and the priests brought in the Ark of the Covenant of the Lord into its place, into the oracle of the house; even the Holy of Holies under the wings of the cherubim."

¹²⁰ The Ark of God does not seem to receive the high regard it had during the wilderness wanderings and other early Judean history.

¹²¹ In Hebrew this sentence seems to repeat itself. In Judaism this location might be called the Hikal.

lkyh

¹²² Literally: "poles above."

sanctuary; but they could not be seen ¹²³ from the outside; (and they are there to this day).
¹²⁴ ¹⁰ There was nothing in the Ark with the exception of the two tablets which Moses placed there at [*Mount*] Horeb (*or, Sinai*) when the Lord made a covenant ¹²⁵ with the people of Israel, when they departed from Egypt. ¹¹ When the priests came out of the holy place ¹²⁶ (for all the priests who were present had sanctified themselves, not paying attention to the schedule for the time of their division's serving [*in the Temple*].) ¹² All the Levitical singers: Asaph, Heman and Jeduthun, ¹²⁷ their sons and relatives were clad in fine linen and made music with harps and lyres. They stood east ¹²⁸ of the others with one hundred and twenty priests who were trumpeters. ¹³ (It was the duty of the trumpeters and singers to make them-selves heard, singing in unison, praise and thanksgiving to the Lord) and when the singing began and the music of the trumpets and cymbals, joined in by other instruments in praise of the Lord (*as they sang*) it certainly became louder:

‘For he is indeed good,
for his loving kindness is everlasting’

The house of the Lord became filled with a cloud, ¹²⁹ ¹⁴ so that the priests were unable to stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord.

<CHAPTER 6>

¹ Then Solomon said; ¹³⁰

“The Lord has said, ‘He will dwell in thick darkness.’ ¹³¹

² I have built ¹³² you a magnificent house,
a place for you to dwell eternally

(*or, I have prepared a house for you to dwell in forever*).” ¹³³

³ Then the king turned around ¹³⁴ and blessed the entire assembly of Israelites while the entire congregation of Israel stood in anticipation. ⁴ He declared: “Blessed be the Lord, the God of Israel, who actually carried out the promise he made to my father

¹²³ Literally: “it is seen.”

¹²⁴ Cf.: I Kings 8:8. The Ark was lost in the Babylonian destruction of Jerusalem. Cf.: II Maccabees 2:4 – 8. Tradition says it was taken to Ethiopia by the son of the Queen of Sheba and King Solomon and is there to this day. Cf. I Chronicles 16:43. Footnote 455.

¹²⁵ LXX: “covenanted.”

¹²⁶ Verses 11 & 12 seem to appear to be a rather clumsy insertion elaborating on the narration of I Kings with emphasis on the ceremonies, music and Psalms.

¹²⁷ LXX: “Aeman and Idithun.”

¹²⁸ LXX: “κατεναντ,” meaning: “opposite.”

¹²⁹ LXX: “And there was one voice in the trumpeting and in the Psalm singing, and in the land utterances with one voice to give thanks and praise the Lord: with trumpets cymbals and instruments of music, and said, ‘Give thanks to the Lord for he is good, for his mercy is forever’ – then the house was filled with the cloud of the glory of the Lord.”

¹³⁰ The translation of verses 1 & 2 follows the LXX or I Kings 8:12 – 52 more closely than the work of the Chronicler. The prayer of Solomon in chapter 6 is one of the most beautiful prayers in the Hebrew Scriptures.

¹³¹ TAN: “chosen to abide in a thick cloud.” TEV: “you have chosen to live in clouds and darkness.”

¹³² LXX: “ready.”

¹³³ AT: “a lofty abode and a fixed place for thee to dwell forever.”

¹³⁴ Literally: “turned his face about.”

David, ¹³⁵ saying, ⁵ “From the day in which I brought my people out of the land of Egypt, I never selected a city from among the tribes of Israel in which to build a house that my name might be there and I chose no one as a ruler over my people, Israel; ¹³⁶ ⁶ but now I have selected Jerusalem that my name might be there and I have chosen David to be [*a ruler*] over my people, Israel.’ ⁷ My father, David had intended to build ¹³⁷ a house for the name of the Lord, the God of Israel. ⁸ However the Lord told my father David, “Whereas you have expressed a desire ¹³⁸ to build a house for my name, it was good that you desired that. ⁹ However you will not build the house, but a son who will be born to you ¹³⁹ will build the house for my name.’ ¹⁴⁰ ¹⁰ Therefore the Lord has fulfilled ¹⁴¹ his promise which he made; for I have become the successor ¹⁴² of my father David and sit on the throne of David, as the Lord promised and I have built this house for the name of the Lord, the God of Israel. ¹¹ I have placed the Ark which contains the covenant of the Lord (*or, the two stone tablets on which the Ten Commandments were written*) that God made with the Israelites.’

¹² Then Solomon ¹⁴³ stood before the altar of the Lord, in the presence of the entire assembly of Israel and spread out his hands. ¹⁴⁴ ¹³ (Solomon had made a bronze (*or, copper*) platform ¹⁴⁵ which was five cubits (*or, 7 ½ feet*) square and three cubits (*or, 4 ½ feet*) high, which had been placed in the middle of the court. It was here that Solomon stood. Then he knelt in the presence of the entire congregation of Israel and spread his hands toward heaven.) ¹⁴ He prayed: “O Lord, God of Israel, there is no god like you in heaven or on earth, maintaining your covenant and showing constant love to your servants who walk before you wholeheartedly. ¹⁵ You were faithful to your servant, my father, David. You have fulfilled (*or, promised*) what you told him and continue to be faithful to this day! Yet, you spoke with your mouth and have fulfilled your promise today. ¹⁶ Now therefore, O Lord, God of Israel, continue to keep the promise made to your servant, my father, David, when your promised ¹⁴⁶ him, saying, ‘There will never fail to be a descendant of yours sitting on the throne of Israel, provided that your sons take heed of their way and walk in the paths ¹⁴⁷ of my law, as you have walked before me.’ ¹⁷ Therefore, O Lord God, God of Israel, let your promise which you have spoken to your servant David be confirmed.

¹³⁵ Literally: “who spoke with his own mouth a promise to my father David and has fulfilled with his own hands.”

¹³⁶ LXX: “neither did I choose a man to be a leader over my people Israel, but I chose Jerusalem that my name should be there; and I chose David to be over my people Israel.”

¹³⁷ Literally: “Now it was with the heart of my father David.”

¹³⁸ Literally: “it was in your heart.”

¹³⁹ Literally: “to come forth from your loins.”

¹⁴⁰ Cp.: II Samuel 7:13.

¹⁴¹ LXX: “it raised up” or “The Lord has confirmed his work.”

¹⁴² LXX: “I am raised up in the room of my father.”

¹⁴³ Literally: “he.”

¹⁴⁴ This was the proper position which the ancient Israelites assumed for prayer.

¹⁴⁵ The Hebrew is uncertain. The Hebrew word for ‘scaffold’ as used in the JKV is very similar to the Hebrew word for “platform.” LXX: “scaffold.” JB: “pedestal.”

¹⁴⁶ Literally: “spoken to.”

¹⁴⁷ Literally: “there shall not be cut off to you a man from before me.” LXX: “εν τω ονοματι μου.”

18 “Does God truly reside with humans on earth? Observe: heaven at its utmost reaches ¹⁴⁸ cannot contain you; how much less can this house which I have built contain you! 19 Be attentive to the prayer of your servant and to his plea, O Lord my God, hear the cry and the prayer which is offered to you by your servant! 20 May your eyes be open continually, ¹⁴⁹ and your thoughts tied to this temple, the place where you have resolved to have your name. May you be attentive to the prayer which your servant offers in this place! 21 Be attentive to the supplications of your servant and of your people, Israel when they pray toward this place. Turn from your dwelling place in heaven when you hear these prayers and forgive!

22 “When a person commits an offense and it is demanded that he testify against himself ¹⁵⁰ and comes to this house and gives a sworn testimony, ¹⁵¹ 23 may you hear from (*or, in*) heaven and take action, judging your servants, bringing down the guilty by punishing the guilty one ¹⁵² as is deserved and acquitting the innocent one by rewarding him in accordance with his righteousness.

24 “When your people, Israel, have been defeated before their enemy because they have sinned against you, but have once again turned to you and confessed (*or, acknowledged*) your name and pray, making supplication to you in this house; 25 may you hear them from heaven and pardon the sins of your people, Israel, and restore them in the land which you gave them and their ancestors.

26 “When the heavens are shut up and there is ¹⁵³ no rain because they have sinned ¹⁵⁴ against you and they pray toward ¹⁵⁵ this place, acknowledging their sins and they repent of their sin because you afflict them, 27 hear their prayers in heaven and forgive the sins of your people, Israel, when you have taught them (*or, have shown them*) good (*or, proper*) ways in which they should live; and grant that rain might fall upon the land, which you have given to your people as an inheritance (*or, a heritage*).

28 “Additionally, if there is a famine in the land, if there is an epidemic, ¹⁵⁶ or blight, ¹⁵⁷ mildew, locusts, ¹⁵⁸ caterpillars, ¹⁵⁹ or an enemy besieges any of the cities; ¹⁶⁰ whatever the plague, or whatever the illness might be, 29 whatever the prayers or

¹⁴⁸ Literally: “heaven of heavens.”

¹⁴⁹ Literally: “day and night.”

¹⁵⁰ NAB: “an oath of execration against himself.”

¹⁵¹ TAN: “causing him to utter an imprecation against himself and he comes with his imprecation before you in this house.”

¹⁵² Literally: “returning the wicked by bringing his way on his own head.”

¹⁵³ LXX: “there has not been.”

¹⁵⁴ LXX: “they sin.”

¹⁵⁵ So: Hebrew. LXX: “to.”

¹⁵⁶ Literally: “pestilence.”

¹⁵⁷ “Blight” is added by the LXX and Vulgate.

¹⁵⁸ The locust referred to here is a kind of grasshopper that comes in swarms and causes great crop damage. It is not the ‘seventeen year locust’ we know here in the United States.

¹⁵⁹ NEB: “There is famine in the land, or pestilence, or black blight or red, or locusts new-sloughed or fully grown.”

¹⁶⁰ Literally: “their gates.” LXX: “in any of their cities” or an alternate translation of the LXX: “by making a breach in their gates.” κατερευντι των πολεων αυτου.” Vulgate: “in terra corom eurbious eatam.”

supplications made by any of the people of Israel, each knowing ¹⁶¹ their own affliction and their own sorrow and stretch out their hands [*in prayer*] toward this house, ³⁰ hear from your dwelling place in heaven and pardon, dealing with each one whose heart you know according to his actions (*or, as is to be deserved*) (for you alone know the hearts of these your children); ¹⁶² ³¹ that they may reverence you and walk in your ways all the days of their lives in the land which you have given our ancestors. ¹⁶³

³² “Also; when a foreigner who is not a citizen of Israel, coming from a distant land because of your great name, your mighty hand, and your outstretched arm; when he comes and prays toward ¹⁶⁴ this house, ³³ hear from your dwelling place in heaven and deal accordingly to the foreigner’s beseeching to you, in order that all people in the entire earth might know your name and reverence you ¹⁶⁵ as do the people of Israel and that all may know that this house ¹⁶⁶ which I have built is called by your name.

³⁴ “When you issue an order to your people to go out to battle against their enemies in a campaign in which you will have sent them, they pray to you toward this city which you have chosen and the house which I have built for you; ³⁵ may you hear their prayers and their supplications from heaven and assist them to be victorious.

³⁶ “When they sin against you (and what person does not,) and you are angry with them and you deliver them to an enemy ¹⁶⁷ in order to have them to be carried away by their captors to a distant or nearby land, ¹⁶⁸ ³⁷ yet if they are truly concerned ¹⁶⁹ while in the land to which they have been taken as captives and repent, making supplication to you in the land of their captivity, saying, ‘We have sinned and have acted perversely and wickedly;’ ¹⁷⁰ ³⁸ if they repent mentally and wholeheartedly while in their land of captivity, ¹⁷¹ to which they were taken as captives, and pray toward this land which you gave their ancestors, and the city which you have chosen, and the house which I have built for your name, ³⁹ may you hear their prayers from this your dwelling place and their supplications and support the cause of the people who have sinned by forgiving them. ¹⁷² ⁴⁰ Now, O God, watch and listen attentively to the prayers of this place. ¹⁷³

⁴¹ “And now O Lord God, go to your resting place with your mighty Ark. Let your priests, O Lord God, be clothed with salvation ¹⁷⁴ and let your loved ones ¹⁷⁵ (*or, saints*)

¹⁶¹ Literally: “whoever shall know.” AT: “when thou teachest them the good way in which they should walk.”

¹⁶² Literally: “children of men.”

¹⁶³ Literally: “all the days that they live on the face of the land.” Living Bible: “Then they will reverence you forever, and will continually walk where you tell them to go.” A footnote adds: “or as long as they are living in this land which you gave our fathers.”

¹⁶⁴ LXX: “to.”

¹⁶⁵ LXX: “for the sake of fearing you.”

¹⁶⁶ Literally: “your name is called upon this house.”

¹⁶⁷ LXX: “και παταζεις αυτος.”

¹⁶⁸ Literally: “their captors take them captive.”

¹⁶⁹ Literally: “return to their heart.” LXX: “repent.”

¹⁷⁰ For verses 37 – 39: Cf.: ANET pg. 366a.

¹⁷¹ LXX: “αιχμαλωτευσαντων αυτους.”

¹⁷² LXX: “Then you will hear out of heaven and of your prepared dwelling place, their prayer and their supplication, and you will execute judgments and will be merciful to your people that sin against you.”

¹⁷³ The ending of the chapter – verses 40 – 42 surpasses the ending found in I Kings 8:50 - 53

¹⁷⁴ TAN: ”ιν τριωμπη.”

rejoice in your goodness. O Lord God, do not turn your face away from your anointed ones! Remember your steadfast love for your servant David!”¹⁷⁶

<CHAPTER 7>

1 When Solomon had finished his prayer, fire came down from heaven and consumed the burnt offering¹⁷⁷ and the sacrifices. The glory of the Lord¹⁷⁸ filled the temple, 2 so that the priests were unable to enter the house of the Lord because the glory of the Lord¹⁷⁹ filled the house of the Lord. 3 When the Israelites witnessed that fire came down and the glory of the Lord was present in the temple, they fell face down¹⁸⁰ on the pavement and worshiped, giving thanks to the Lord and saying,

“For he is good, for his steadfast love endures forever.”¹⁸¹

4 Then the king and all his people offered sacrifices before the Lord. 5 King Solomon offered a sacrifice of twenty-two thousand oxen and one hundred twenty thousand sheep. It was in this manner that the king and all the people dedicated the house of God. 6 The priests stood at their designated positions; the Levites stood with their musical instruments to praise the Lord. These instruments were made by King David¹⁸² for the giving of thanks to the Lord – “for his steadfast love endures forever.” Whenever David offered praises (*or, Psalms*) the Levites stood opposite the priests, sounding trumpets, as all the Israelites stood.¹⁸³

7 Solomon consecrated the middle of the court that was in front of (*or, to the east of*) the house of the Lord, for it was there that he offered burnt offerings and the fat of the peace offerings.¹⁸⁴

8 It was at this time that Solomon kept the feast for seven days along with a huge congregation of Israelites who came from the Pass of Hamath to the Wadi of Egypt.¹⁸⁵ 9 On the eighth day they held a solemn gathering for they had observed the dedication of

175 LXX: “καὶ οἱ υἱοί.” “and your descendants.”

176 CEV: “The love you had for your servant David:” or “how loyal your servant David was to you.”

177 LXX: “offerings.”

178 TEV: “a dazzling light.”

179 LXX: “ἐν τῷ κλίρῳ ἐκείνῳ.” Cp.: Exodus 40:34, 35 for a similar experience.

180 LXX: “fell down upon their faces.”

181 LXX: “they praised the Lord: for it is good to do, because his mercy endures for ever.” Cp.: I Kings 8:54 – 9:9 Grammatically this could be translated as a reference to God’s love for David. “his constant love [for his servant David.]”

182 LXX in the Lucien recension: “τοῦ Δαυὶδ.” The Hebrew text can imply that David either fashioned the instruments (or had them made) though it would be clear that David, having written the Psalms, provided the words that were being sung and possibly the tunes used for the singing.

183 Some scholars feel verses 6 – 10 are an insertion by a later revisionist, based on some confusion in the text, along with repetition by alluding to the brazen altar (v. 7) and the addition of two weeks plus one day to the time of celebration. MFT: “(The chant to the Eternal being, “for his kingdom never fails”)”

184 NIV: “fellowship offerings,” with a footnote: “traditionally peace offerings..” MFT: “recompense offerings.”

185 LXX: “as far as the great river of Egypt.” NEB: “from Lebo-hamath to the Torrent of Egypt.” MFT: “Wadi El-Arish.”

the altar for seven days and the feast for seven days.¹⁸⁶ ¹⁰ On the twenty-third day of the seventh month,¹⁸⁷ he sent the people home, filled with joy and contentment due to the merciful kindness shown all the people through David and his son Solomon.

D. Solomon's Vision 7:11 - 22

¹¹ Then Solomon finished the house of the Lord and the royal palace;¹⁸⁸ all of which had been planned by Solomon¹⁸⁹ for the completion of the work on both the temple and the palace was successful and fully accomplished. ¹² Then the Lord appeared to Solomon¹⁹⁰ during the night and said to him: "I have heard your prayer and have chosen (*or, accepted*) this place for myself as a house of sacrifice. ¹³ When I shut up the heavens so that there is no rain or command the locust to destroy the land, or send an epidemic upon the people: ¹⁴ then if my people who are called by my name¹⁹¹ humble¹⁹² themselves, and pray and seek my favor,¹⁹³ and turn from their evil ways, then I, myself, will hear and will forgive them of their sins and heal their land. ¹⁵ I will be watchful and attentive to the prayers that are made in this place.¹⁹⁴ ¹⁶ For the present I have chosen and consecrated this place so that my name may be here forever; my watchfulness and my compassion will be here for all time.

¹⁷ "As for yourself, if you will walk before me, as your father David walked, according to all that I have commanded you, and keeping my statutes and laws, ¹⁸ I will establish¹⁹⁵ your royal throne in the same way as when I made a covenant with your father David, saying, 'There will never fail to be a ruler over Israel.'¹⁹⁶

¹⁹ "However, if you¹⁹⁷ do not live obediently, and forsake my laws and commandments which I have set before you, and go to venerate (*or, adopt*) other gods and worship them, ²⁰ I will remove you from the land which I have given you, and this house which I have consecrated for my name will be abandoned by me and uproot you¹⁹⁸ from my sight and you will become a proverb and will be ridiculed (*or, an object of ridicule*) and you will be treated by all other persons as an object of contempt. ²¹ As for this house, which is exalted,¹⁹⁹ all the people who pass by will be amazed and say, 'Why has the Lord done this to this land and to this temple?' ²² Then they will reply, 'Because

¹⁸⁶ The Feast of Tabernacles or the Feast of Booths is on the 15th day of the 7th month of the Hebrew calendar.

¹⁸⁷ Some scholars feel this date to have been October 7th.

¹⁸⁸ Interestingly it took 7 ½ years to build the temple and 13 years to build the royal palace. Cp.: I Kings 7:1.

¹⁸⁹ Literally: "came upon the heart of Solomon to do." LXX: "whatever Solomon wished for in his heart to do in the house of the Lord."

¹⁹⁰ Verses 13 – 15 are not in I Kings. The Chronicler perhaps had an additional tradition available.

¹⁹¹ Literally: "over whom my name is called."

¹⁹² LXX: "ashamed."

¹⁹³ Literally: "face."

¹⁹⁴ Literally: "the prayers of this place."

¹⁹⁵ LXX: "raise up."

¹⁹⁶ Literally: "there shall not be cut off to you man."

¹⁹⁷ The Hebrew word for "you" is a plural word here and in the remainder of the chapter.

¹⁹⁸ Cp.: "I Kings 9:7.

¹⁹⁹ Grammatically the Hebrew words which usually are translated as "which was so high" do not correspond with the I Kings text and possibly have been corrupted. The Hebrew word "wy1 [" is possibly a Babylonian loan word. LXX: "ερηωνθησεται."

they abandoned the Lord their God, the God of their ancestors, who freed them from the land of Egypt and adopted (*or, venerated*)²⁰⁰ other gods, showing allegiance to (*or, worshiping*) them and serving them. Because of this he brought this entire calamity (*or, disaster*) on them.”

<CHAPTER 8>

E. Solomon's Construction and Sacrifices 8:10 - 18

¹ During a twenty year period Solomon had built the house of the Lord and his own home.²⁰¹ ² He had also rebuilt the towns which Hiram²⁰² had given him, and settled Israelites in them.²⁰³

³ Solomon went to Hamath-zobah (*or, Hamath of Zobah*) and overpowered (*or, seized*) it²⁰⁴ ⁴ and he rebuilt Tadmor²⁰⁵ in the wilderness and all the garrison towns which he built in Hamath. ⁵ He also rebuilt Upper Beth-horon and Lower Beth-horon, making them fortified towns with walls and barred gates. ⁶ Additionally all the garrison towns were owned by Solomon along with all the chariot towns and cavalry towns and whatever else Solomon desired to carry out, including the building²⁰⁶ in Jerusalem, in Lebanon and in the entire area that comprised his kingdom. ⁷ There also were people [*of other ethnic backgrounds*] who had survived, among them being the Hittites,²⁰⁷ Amorites, Perizzites, Hivites, and Jebusites (who were not Israelites) ⁸ These were the surviving descendants who had remained alive in the land whom the people of Israel had not annihilated (*or, who survived the ethnic cleansing*). These people were subjected to being forced laborers as they are, (even to this day). ⁹ Solomon²⁰⁸ however did not impose forced labor on the Israelites, to carry out his expansion but the Israelites served as soldiers: officers and commanders of his charioteers and cavalry. ¹⁰ These were the chief officers²⁰⁹ of King Solomon: two hundred and fifty in number, who exercised authority over the people.

¹¹ Solomon brought Pharaoh's daughter up from the city of David to the house he had built for her, saying, “My wife will not live in the house of King David of Israel since any place where the Ark of the Lord has rested is a holy place.”²¹⁰

²⁰⁰ Literally: “seized other gods.” BV: “seized upon other gods.”

²⁰¹ It had taken Solomon twenty years to complete the building of the Temple and his own palace. This chapter should be compared with I Kings 9:10 – 28.

²⁰² So: Hebrew. Hiram is a variant of Hiram. The name is repeated in verse 18.

²⁰³ The Chronicler seems to alter the story to suit his goal. In I Kings 9:11 – 14 Solomon sells 20 Hebrew towns to the Phoenician king for 120 talents of gold. Some scholars have come to the conclusion that Solomon sold Hiram (Hiram) land, including towns. They think Hiram felt he had under-paid and returned the towns in question to Solomon, thus providing a reason for the discrepancy between I Chronicles and I Kings.

²⁰⁴ LXX: “be strengthened” or “fortified it.”

²⁰⁵ In I Kings the town is Tamar. It became a famous desert town and later assumed the name Palmyra.

²⁰⁶ NEB: “he carried out all his cherished plans for building.”

²⁰⁷ LXX: “Chittaeans.”

²⁰⁸ LXX: “τη βασιλεια αυτου.”

²⁰⁹ Literally: “deputies.”

²¹⁰ Literally: “those which the ark of the Lord has entered are holy.”

12 Solomon then offered up burnt offerings to the Lord on the altar of the Lord ²¹¹ which he had built in front of the portico (*or, vestibule*), ²¹² 13 as the day's required sacrifices demanded, offering these to maintain the commandments of Moses for the Sabbath, New Moons, ²¹³ and the three annual feasts – the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles (*or, Booths*). ¹⁴ According to the regulation of his father David he appointed the divisions (*or, courses*) of the priests for their service, and the Levites for their offices of praise and ministry in assisting the priests in accordance with each day's requirements and the warders (*or, gate keepers*) in their designated responsibility for the various gates. (It was so ordered by David, the man of God.) ¹⁵ They did not deviate from anything concerning any matter that had been commanded by the king, the priests and Levites, nor did they make any alterations concerning the treasury.

¹⁶ In this way the work of Solomon was accomplished from ²¹⁴ the day of the laying of the foundation of the house of the Lord until ²¹⁵ it was finished. The house of the Lord was completed. ²¹⁶

¹⁷ Then Solomon went to Ezion-geber and Eloth²¹⁷ on the shore of the sea in the land of Edom. ¹⁸ Hiram sent Solomon ships manned by his servants who were experienced sea men. ²¹⁸ They sailed to Ophir ²¹⁹ together with Solomon's servants and brought back four hundred fifty talents ²²⁰ of gold which were delivered to King Solomon.

<CHAPTER 9> ²²¹

F. Visit of Sheba's Queen 9:1 - 11

¹ When the Queen of Sheba ²²² heard of Solomon's fame she came to Jerusalem to test Solomon with difficult questions. She came, accompanied by a very large retinue ²²³ including camels bearing spices, a very large quantity of gold and precious stones. ²²⁴ When she came into the presence of Solomon she told him everything she had on her mind. ²²⁵ ² Solomon was able to answer all her questions. ²²⁶ Despite all her questions, to

²¹¹ Some scholars feel verses 12 – 15 are the work of a later revisionist, not the Chronicler.

²¹² LXX: “του ναου.”

²¹³ LXX: “at the month.”

²¹⁴ So: LXX, Vulgate & Syriac. Hebrew: “to.”

²¹⁵ Literally: “as far as.” LXX: “εως ου ετελειωσεν Σαλωμων.”

²¹⁶ NEB: “was perfect.”

²¹⁷ During Solomon's time Ezion-geber was an important port and foundry on the Gulf of Aqabah. Elath was near Ezion-geber and was an important harbor city for ships sailing toward the Arabian peninsula.

²¹⁸ LXX: “knowing the sea.”

²¹⁹ The exact location of Ophir has been disputed by scholars across the centuries. Many different locations have been suggested .

²²⁰ About 17 tons.

²²¹ This chapter closely follows I Kings 10:1 – 29; Verses 1 – 24 Cp. I Kings 10:1 – 25. Some scholars place verses 13 – 38 here followed by verses 10 & 11, then verses 1 – 9 & 12, concluding with verses 29 - 31 feeling that this provides better continuity.

²²² LXX: “Saba.”

²²³ LXX: “a very large force.”

²²⁴ LXX: “stone.”

²²⁵ LXX: “soul.”

²²⁶ Literally: “told her all her words.”

her amazement, ²²⁷ Solomon was able to answer everything. ³ When the Queen of Sheba realized the knowledge of Solomon and had seen the palace that he had built, ⁴ the fare (*or, viands*), ²²⁸ the seating ²²⁹ of his courtiers and their service, clothing (*or, uniforms*) of his assembled retainers, and his butlers ²³⁰ and their attire, along with the many burnt offerings ²³¹ which he offered at the temple was amazing to her. ²³²

⁵ She told the king, “The report I had heard in my own country about you and your wisdom was true, ⁶ but I had not believed the ²³³ report until I came and having seen I discovered that I had not been told the half of the story of your great wisdom. You surpass the report I had heard. ⁷ Your wives are very fortunate ²³⁴ and your courtiers must be happy to be able to continually listen attentively to your wisdom. ⁸ Blessed be the Lord your God, who has been gracious toward you ²³⁵ by placing you on his throne as king before the Lord your God! Your God loved Israel and would establish it forever so therefore he has made you king over them, that you may rule with justice and righteousness.”

⁹ Then she presented the king with one hundred twenty talents of gold, ²³⁶ a vast quantity of spices and precious stones. There were no spices that were able to compare (*or, spices of incomparable quality*) with those given Solomon by the Queen of Sheba.

¹⁰ (Moreover the servants of Hiram and the servants of Solomon brought gold from Ophir ²³⁷ along with Algum wood ²³⁸ and precious stones. ¹¹ The king made steps ²³⁹ for the temple and for the royal palace, lyres and harps from algum wood. (In Judah there never was anything that was comparable to this.)

¹² The Queen of Sheba was given more than she desired, whatever she received even more than she had brought to the king. ²⁴⁰ She then returned to her own land with her courtiers.

¹³ The weight of the gold that Solomon received annually was six-hundred sixty-six talents ²⁴¹ of gold. ¹⁴ In addition he received revenues from the traders and merchants

²²⁷ TEV: “left her breathless and amazed.”

²²⁸ Literally: “meats.”

²²⁹ An alternate translation might be: “the living quarters.”

²³⁰ Literally: “cup bearers.” NEB: “his cup bearers and their livery.”

²³¹ So: LXX, Syriac & Vulgate. Hebrew literally: “his stairways by which he went up to the house of the Lord.”

²³² TAN: “it took her breath away.”

²³³ Hebrew: “their.”

²³⁴ Cp.: I Kings 10:8. Hebrew: “men.” LXX: “αι γυναικες σου.”

²³⁵ Literally: “delighted in you.”

²³⁶ This amounted to about 4 ½ tons. CB: “5 ½ tons.”

²³⁷ LXX: “Sophir.”

²³⁸ Hebrew: “mymwglā” Possibly this was sandalwood. The Hebrew word seems to be obscure and of foreign origin. LXX: “pine.”

²³⁹ The Hebrew word “h₁sm.” is uncertain. Normally it is used for “highway.” Possibly it might be a raised way of some sort. Some scholars translate it as “stairs” or “terraces.” Cf. I Kings 10:12. LXX: “αβασις.” which is supported by the Vulgate. MFT: “balustrades.” JB: “floor boards.” NEB: “stands.”

²⁴⁰ Hebrew unclear! Literally: “he gave her in exchange for the gifts.”

²⁴¹ About 25 tons.

who bought and sold merchandise. ²⁴² All the kings of Arabia and the regional governors of the territory gave gold and silver [*tribute*] to Solomon. ²⁴³ ¹⁵ King Solomon made two hundred large shields of hammered gold; each having six hundred [*shekels or bekah's*] of gold. ²⁴⁴ ¹⁶ He also made ²⁴⁵ three hundred smaller shields (*or, bucklers*) of hammered gold, each having 300 [*shekels or bekah's*] ²⁴⁶ of gold for each shield. These the king placed in the Lebanon Forest House. ¹⁷ The king also made a large ivory throne which was overlaid with pure gold. ¹⁸ The throne had six steps and a footstool ²⁴⁷ of gold which was attached to the throne. On each side of the seat were arm rests ²⁴⁸ and two lions standing beside the arm rests. ²⁴⁹ ¹⁹ Twelve lions stood, -- one on each end of a step -- on the six steps, the like of which was never made in any kingdom. ²⁰ All King Solomon's goblets were of gold and all the household articles of the Lebanon Forest House were of pure gold. Silver was not considered to be valuable ²⁵⁰ during the reign of Solomon. ²¹ The royal fleet ²⁵¹ sailed to Tarshish, ²⁵² manned by Hiram's sailors. They returned at three year intervals bringing gold, silver, ivory, ²⁵³ apes and peacocks. ²⁵⁴

²² King Solomon surpassed all the kings of the earth in wealth and wisdom. ²³ All the kings of the earth sought an audience with Solomon to hear his wisdom, which had been endowed him by God. ²⁴ Every king who saw him brought tribute: articles of silver, and gold, garments, weapons, ²⁵⁵ spices, horses and mules, as the amount due each year. ²⁵⁶ ²⁵ Solomon had four thousand stalls for horses ²⁵⁷ and chariots and twelve thousand cavalry men whom he stationed in the chariot towns and with the king in Jerusalem. ²⁶ He ruled over all the kings from the Euphrates to the land of the Philistines and to the border of Egypt. ²⁵⁸ ²⁷ The king made silver as plentiful in Jerusalem as cobblestones and cedar

²⁴² LXX: “των υποτεταγμενων.”

²⁴³ Another possible translation might be: “all the kings of Arabia and the region.”

²⁴⁴ The words “shekel or Bekah” are omitted in Hebrew. Literally: “he brought up six hundred.” This, assuming that the word shekel be inserted, would amount to about 7 ½ pounds of gold.

²⁴⁵ Literally: “brought.”

²⁴⁶ About 3 ¾ pounds of gold.

²⁴⁷ JB: “and at the back of it a lamb of gold.”

²⁴⁸ Hebrew literally: “hands.” LXX literally: “elbows.”

²⁴⁹ Literally: “on this side and on this at the place of the seat.”

²⁵⁰ TAN: “silver counted for nothing.”

²⁵¹ LXX: “ships” collectively, thus being a fleet.

²⁵² Literally: “of ships that could go to Tarshish.” Tarshish was possibly a Phoenician settlement in Spain.

²⁵³ Literally: “elephant teeth.”

²⁵⁴ The Hebrew word “γρτ” is uncertain. The Targums, LXX & Jerome translate it as “peacock.” Some other scholars translate it as “baboons.”

²⁵⁵ The Hebrew word “qxn” usually means “armory.” LXX: “στακτην.” meaning “staete.” which is one of the ingredients in the making of incense. Cf.: Exodus 30:34. This is possibly the basis for some translators selecting “myrrh.”

²⁵⁶ LXX: “a rate every year.”

²⁵⁷ LXX: “mares.” Verses 25- 28: Cp.: I Kings 10:26 – 29.

²⁵⁸ Solomon certainly traded with Mesopotamia but never ruled over that territory. “The river” was the word used to describe the Euphrates.

as plentiful as the Sycamore of the coastal plain. ²⁵⁹ ²⁸ Horses were imported for Solomon from Egypt ²⁶⁰ and from other lands.

²⁹ The rest of the activities of Solomon ²⁶¹ from beginning to end are written in: the History ²⁶² of Nathan the Prophet; the Prophecy of Ahijah ²⁶³ the Shilonite; and the Visions of Iddo ²⁶⁴ the Seer, concerning Jeroboam the son of Nebat. ³⁰ Solomon ruled over Israel from Jerusalem for forty years. ³¹ Solomon died ²⁶⁵ and was buried among his ancestors in the city of his father David and Rehoboam his son reigned in his place.

<CHAPTER 10> ²⁶⁶

IV. *The Kingdom of Judah 10:1 – 36:23*

A. *Reign of Rehoboam 10:1 – 12:16*

¹ *Rehoboam* ²⁶⁷ went to Shechem ²⁶⁸ for all of Israel had come together there to acclaim him as king. ² When JEROBOAM the son of Nebat learned of this (he had been in Egypt ²⁶⁹ where he had fled from King Solomon) he returned from Egypt. ³ The people sent for him, and JEROBOAM and all Israel came and spoke to *Rehoboam* ⁴ “Your father made our yoke heavy. Now lighten the hard servitude and the heavy yoke your father laid on us and we will serve you.” ²⁷⁰ ⁵ *Rehoboam* answered them, “Come back and see me again in ²⁷¹ three days.” Then the people went away.

⁶ King *Rehoboam* took counsel ²⁷² with the Elders who served ²⁷³ his father Solomon during his lifetime, saying, “What advice can you give for my dealing with these people?” ⁷ They told him, “If you will be well disposed toward these people and appease (*or, gratify*) ²⁷⁴ them and use kindness toward them they will be your servants for ever.” ⁸ But he ignored the counsel given by the Elders and took counsel with the young

²⁵⁹ Cf.: II Chronicles 1:15, footnote 28.

²⁶⁰ Cf.: II Chronicles 1:16, footnote 29. Many scholar feel the hoses came from the Muzar region of Cilicia. The Hebrew word for Egypt would be transliterated Mizarim which could possibly cause confusion on the part of a copyist.

²⁶¹ The remaining verses of this chapter follow I Kings 11:41 – 43.

²⁶² Literally: “words.”

²⁶³ LXX: “Achia.”

²⁶⁴ LXX: “Joel.” TAN: “Jedo.”

²⁶⁵ Literally: “fell asleep and they buried him.”

²⁶⁶ The Chronicler selects and adapts from Kings to further his interests and is at times seemingly presenting his own invention. Cf. the Introduction to I & II Chronicles. From this point the Chronicler deals with the divided kingdom, Israel being the northern kingdom and Judah being the southern kingdom. To make things clear for the reader the kings of the northern kingdom (Israel) will be in capital letters. The names of the kings of the southern kingdom (Judah) will be in italics. From this point on the Chronicler uses Israel and Judah as the names of the two kingdoms. Prior to this point Israel or the people of Israel signified the entire undivided nation.

²⁶⁷ LXX: “Roboam.”

²⁶⁸ Shechem was located north of Jerusalem, in a some-what central location, thus being suitable as a meeting place for all the people for the selection of the new king following Solomon’s death.

²⁶⁹ LXX: “και κατοκησεν Ιεροβοημ εν Αιγυπτω.”

²⁷⁰ CB: “your father made our yoke galling. Now then, lighten the galling service of your father and his heavy yoke which is laid on us, and we will serve you .”

²⁷¹ LXX: “until.”

²⁷² LXX: “και συνηγαγην.”

²⁷³ Literally: “had stood before.”

²⁷⁴ LXX: “Take pleasure in them.”

men who were his contemporaries and served ²⁷⁵ him. ⁹ He asked them, “What do you advise that we reply to the people who said, ‘Lighten the yoke that your father put on us’?”
¹⁰ The young men who had grown up with him advised, “This is how you should speak to the people who said to you, ‘Your father made our yoke heavy, but lighten it for us.’ You should say, ‘My little finger is thicker than my father’s waist, ¹¹ My father laid a heavy yoke on you. I will add to your yoke. My father flogged you with whips but I will flog you with scourges.’” ²⁷⁶

¹² JEROBOAM and all the people came to *Rehoboam* on the third day, as the king had said, ²⁷⁷ “Come back and see me again in three days.” ¹³ The king gave them a harsh answer and ignored the recommendations of the Elders. ¹⁴ King *Rehoboam* spoke to them as he had been counseled by the young men, saying: “[*My father made*] ²⁷⁸ your yoke heavy, but I will add to it. My father flogged you with whips; but I [*will do so*] with the scourge.” ²⁷⁹ ¹⁵ The king did not listen to the people, for it was a turn of events which was divinely ordained that the Lord might establish his words which he spoke by Ahijah the Shiloite to JEROBOAM.” ²⁸⁰

¹⁶ When all Israel [*saw*] that the king would not listen to them the people responded to the king.

“What portion do we have with David?
Do we not inherit from Jesse’s son?
Each of you to your tents, O Israel!
Look after your own house, O David!”

So the people rebelled against having ¹⁷ *Rehoboam* reigned over those people who still resided in the cities of Judah. ²⁸¹ ¹⁸ Then King *Rehoboam* sent Hadoram ²⁸² who was the superintendent of forced labor ²⁸³ and the people of Israel stoned him to death. ²⁸⁴ King *Rehoboam* hurriedly mounted his chariot and fled [*from the northern area for his personal safety*] to Jerusalem. ²⁸⁵ ¹⁹ From that day on Israel has been in rebellion against the house of David.

<CHAPTER 11> ²⁸⁶

²⁷⁵ Literally: “stood before.”

²⁷⁶ Literally: “scorpions.” JB: “loaded scourges.” BV: “a metal tipped scourge.” TEV: “My little finger is thicker than my father’s waist. My father placed heavy burdens on you and I will make them even heavier. He beat you with whips; I will flog you with bullwhips.”

²⁷⁷ Literally: “spoke.”

²⁷⁸ Cf.: I Kings 12:4. These words are not in the Hebrew manuscripts though some manuscripts have “I have made.”

²⁷⁹ CEV: “whips with pieces of sharp metal.”

²⁸⁰ LB: “(God caused him to do it in order to fulfill his prediction <I Kings 11:30 – 31> spoken to Jeroboam by Ahijah the Shilonite.)”

²⁸¹ Some scholars move verse 17 to the end of the chapter as an appropriate conclusion to the chapter.

²⁸² Hadoram is a variant of Adoniram. LXX: “Ἀδωνιράμ.”

²⁸³ No doubt the intention was to begin negotiations with dissatisfied Israel.

²⁸⁴ Literally: “with stones that he died.”

²⁸⁵ LXX: 16 “King Roboam sent to them Adoniram who was over the tribute, and the children of Israel stoned him with stones and he died and King Roboam hurried to mount his chariot, to flee to Jerusalem
17 So Israel rebelled against the house of David until this day.

²⁸⁶ Verses 1 – 4: Cp.: I Kings 12:21 - 24

1 When *Rehoboam* came to Jerusalem he mustered the tribes of Judah and Benjamin, one hundred eighty thousand select warriors ²⁸⁷ to fight against Israel, ²⁸⁸ that the ruler of the entire kingdom might be *Rehoboam*. 2 The word of the Lord came to Shemaiah the man of God: 3 “Tell *Rehoboam* the son of Solomon, king of Judah and all of Judah ²⁸⁹ and Benjamin: 4 The Lord says, ‘Do not go to fight against your relatives. Send everyone back home, for what has occurred is my doing.’” ²⁹⁰ They obeyed the word of the Lord and the campaign against JEROBOAM was abandoned. ²⁹¹

5 *Rehoboam* resided in Jerusalem and he built and fortified cities in Judah. 6 He built Bethlehem, ²⁹² Elam, Tekoah, 7 Beth-zur, Soco, Adullam, 8 Gath, Mareshah, Ziph, 9 Adoraim, Lachish, Azekah, 10 Zorah, Aijalon and Hebrom, all of which were fortified cities located in Judah and in Benjamin. 11 He erected strong fortifications ²⁹³ and assigned commanders in them and stores of food, oil and wine. ²⁹⁴ 12 He established armories with shields and spears in all of the cities and made them very strong. ²⁹⁵ In this way he held Judah and Benjamin. ²⁹⁶

13 The priests and Levites that were in all of Israel sided with him from all the places ²⁹⁷ where they resided. 14 The Levites left their common land and their own patrimonies and came to Judah and Jerusalem (since JEROBOAM and his successors rejected ²⁹⁸ their services as priests of the Lord, 15 and he appointed his own priests for the hill shrines, for the satyrs, ²⁹⁹ and the calves which he had made.) 16 Those who had earnestly desired ³⁰⁰ to seek the Lord God or Israel followed ³⁰¹ them from all the tribes (*or, clans*) of Israel, going to Jerusalem to sacrifice to the Lord the God of their fathers. 17 They strengthened the kingdom of Judah, and for three years they made *Rehoboam* the son of Solomon secure, for they walked the way of David and Solomon during those years.

18 *Rehoboam* ³⁰² took Mahalath, the daughter of Jerimoth the son of David and Abihail the daughter of Eliab the son of Jesse as his wife. 19 She gave birth to his sons,

²⁸⁷ LXX: “making war.”

²⁸⁸ LXX: “and he waged war with Israel to recover the kingdom of Roboam.”

²⁸⁹ Literally: “Israel.”

²⁹⁰ TAN: “This thing has been brought about by me.”

²⁹¹ LXX: “so as not to go.”

²⁹² Of the towns listed none were in Benjamin. All were in Judah. They were located so that they could readily be a defense against invasion from Egypt.

²⁹³ LXX: “fortified cities.”

²⁹⁴ LXX: “and he placed in them captains and stores of provision, oil and wine.”

²⁹⁵ LXX: “and he fortified them in great numbers.”

²⁹⁶ One gets the impression that Benjamin did not so much side with Judah but had simply not sided with Israel.

²⁹⁷ LXX: “out of all the coasts.”

²⁹⁸ LXX: “ejected.”

²⁹⁹ The Hebrew word “ry[X]” means “demon, an idol having some goat characteristics.” TAN & NRSV: “goat demons.”

³⁰⁰ LXX: “και εξεβαλεν αυτους.”

³⁰¹ Literally: “came after.”

³⁰² Verses 18 – 23 are not found in Kings. They were perhaps taken from a manuscript that had an older, or different tradition.

Jeush, Shemariah, and Zaham.³⁰³ 20 After this he took Maacah the daughter³⁰⁴ of Absalom who gave birth to his sons, Abijah, Attai, Ziza, and Shelomith. 21 *Rehoboam* loved Maacah, the daughter of Absalom more than all his wives and concubines (he took eighteen wives and sixty concubines and fathered twenty-eight sons and sixty daughters). 22 *Rehoboam* appointed Abijah the son of Maacah as the head of the family among his brothers, for it was his intention to make him the next king.³⁰⁵ 23 He dealt wisely and distributed his sons through the entire districts of Judah and Benjamin, in all of the fortified cities; and he gave them abundant provisions and procured [*many*] wives for them.³⁰⁶

<CHAPTER 12>

1 When the rule of *Rehoboam* was firmly established (*or, consolidated*) with power, he abandoned the laws of the Lord along with all of Israel.³⁰⁷

2 In the fifth year³⁰⁸ of King *Rehoboam*, because of their disloyalty toward the Lord,³⁰⁹ they were punished by Shishak³¹⁰ who ruled Egypt, for he invaded the region of Jerusalem³¹¹ 3 with an army of twelve hundred chariots, sixty thousand cavalymen,³¹² along with an innumerable host of Egyptian infantry,³¹³ including mercenaries: Libyans; Sukkites,³¹⁴ and Ethiopians (*or, Cushites*).³¹⁵ 4 Shishak captured the fortified towns of Judah and advanced toward Jerusalem. 5 Then the prophet Shemaiah³¹⁶ came to *Rehoboam* and to the officers (*or, the nobility*) of Judah who were gathered in Jerusalem because of Shishak and said to them: “The Lord says: ‘You have forsaken me, so I have abandoned you to³¹⁷ Shishak.’” 6 Then the officers of Israel as well as the king humbled themselves and said, “The Lord is righteous (*or, just*).” 7 When the Lord saw that they submitted (*or, humbled themselves*)³¹⁸ the word of the Lord came to Shemaiah: “They have humbled themselves; I will not destroy them, but I will grant³¹⁹ them a measure of deliverance and my [*complete*] wrath will not be vented³²⁰ on Jerusalem by the hand of Shishak. 8 None the less, they will be subject to him so that they might know the

³⁰³ The LXX manuscript Alexandrinus, in the second hand has “Ζαδαμ.” The LXX manuscript Vaticanus has “Πολλαμ.”

³⁰⁴ Maacah was actually the granddaughter, here and in verse 21.

³⁰⁵ LXX: “and he was exalted beyond all his other sons.”

³⁰⁶ Literally: “sought a multitude of wives.” LXX: “he desired many wives.”

³⁰⁷ On a number of occasions in the remainder of II Chronicles Israel is implied to be the people of Judah since the Chronicler assumes that they are the true followers of God. Cf. Vss. 1 & 6.

³⁰⁸ Verses 2 – 4: see ANET, p. 263b.

³⁰⁹ CB” “they had acted treacherously toward the Lord.”

³¹⁰ LXX: “Susakim” “Σουσακιμ.”

³¹¹ Cf.: I Kings 14:25 - 27.

³¹² LXX: “horses.”

³¹³ LXX: “and there was no number of the multitudes that came with him from Egypt.”

³¹⁴ LXX: “Trogladytes.” The Sukkites were perhaps soldiers of Libyan origin, called “Thin” or “Tk” in Egyptian texts.

³¹⁵ The area from which these mercenaries came is south of Egypt in the area that is now parts of Ethiopia and Sudan., often called “Nubia” in Hebrew writings.

³¹⁶ LXX: “Samaias.”

³¹⁷ Literally: “in the hand of Shishak.”

³¹⁸ LXX: “were ashamed” or “reverential.”

³¹⁹ LXX: “give them a little safety.”

³²⁰ Literally: “chopped.”

difference between my serving them and their being in the service of other rulers (*or, countries*).”

⁹ Therefore Shishak, king of Egypt ³²¹ marched against (*or, attacked*) Jerusalem: taking away the treasures of the house of the Lord and the treasures of the royal palace. He took everything. He even took away the golden shields which Solomon had made. ¹⁰ (King *Rehoboam* made shields of bronze to replace the golden ones and entrusted them to the care of the officers of the guard, who were posted at the entrance of the king’s palace. ³²² ¹¹ Whenever the king went into the house of the Lord the guards ³²³ would carry them and return them to the guard’s armory.) ³²⁴ ¹² Because he humbled himself the wrath of the Lord was averted so as not to entirely destroy. Even in Judah good things existed.

¹³ King *Rehoboam*’s rule became stronger and he regained his royal might in Jerusalem. ³²⁵ *Rehoboam* was forty-one years old when he became king, ³²⁶ and reigned seventeen years in Jerusalem, the city which the Lord had selected from all the tribes of Israel to put his name there. His mother’s name was Naamah the Ammonitess. ¹⁴ He did whatever was wrong since it was not a part of his way of life to seek the Lord.

¹⁵ The deeds ³²⁷ of *Rehoboam*, from the beginning to the end, are written in the Chronicles of Shemaiah ³²⁸ the prophet; and of Iddo ³²⁹ the seer. ³³⁰ (There was incessant warfare ³³¹ between *Rehoboam* and JEROBOAM.) ¹⁶ *Rehoboam* died and was buried with his fore-fathers in the city of David; and *Abijah* ³³² succeeded him as king.

<CHAPTER 13>

B. Reign of Abijah 13:1 - 22

¹ In the eighteenth year of king JEROBOAM *Abijah* began to reign ³³³ over Judah. ² He reigned for three years in Jerusalem. His mother’s name was Micaiah ³³⁴ the daughter ³³⁵ of Uriel of Gibeah. ³³⁶

³ There was war between *Abijah* and JEROBOAM. *Abijah* ³³⁷ went out to battle, fielding an army of four hundred thousand valiant warriors who were highly trained (*or,*

³²¹ Verses 9 – 11: Cp.: I Kings 14: 25 – 28.

³²² LXX: “And Susakim set over him captains of footmen, as keepers of the gate of the king.”

³²³ Literally: “runners.”

³²⁴ Literally: “And it came to pass when the king went into the house of the Lord, the guards and the footmen went in and they that returned to meet the footmen.”

³²⁵ Verses 13 – 16: Cp.: I Kings 14:29 – 31.

³²⁶ LXX: “in his reigning.”

³²⁷ LXX: “words.”

³²⁸ LXX: “the book of Samaiah.” Hebrew: “words.”

³²⁹ LXX: “Addo.”

³³⁰ Literally: “sees to enroll oneself.” LXX adds: “πραζεις αυτου.”

³³¹ LXX: “all his days.”

³³² LXX: “Abia.”

³³³ LXX: “reigned.”

³³⁴ SO: Hebrew. Most LXX & Syriac manuscripts, II Chronicles 11:20; and I Kings 15:2 use the spelling “Maacah.”

³³⁵ Or: “granddaughter.”

³³⁶ LXX: “Γαπων.”

³³⁷ In the Hebrew Scriptures verse 3 begins here.

seasoned) men, and JEROBOAM drew up the line of battle against *Abijah* with eight hundred thousand specially trained warriors.

4 Then *Abijah* stood on the mount *Zemaraim*³³⁸ which is in the hill country of Ephraim and said, “Listen to me, O JEROBOAM and all of Israel! 5 You certainly ought to know that the Lord God of Israel gave David the kingship of Israel forever,³³⁹ and to his sons³⁴⁰ because of a covenant of salt (*or, a covenant that was never to be broken*).³⁴¹ 6 JEROBOAM the son of *Nebat*, a servant³⁴² of Solomon the son of David, revolted and rebelled against his master.³⁴³ 7 *Riffraff* and a gang of scoundrels gathered around him and defied *Rehoboam* the son of Solomon at a time when *Rehoboam* was young and inexperienced and could not stand up to them.³⁴⁴

8 “Now you intend to oppose the kingdom of the Lord which is being ruled by one of the sons of David³⁴⁵ because you have a great multitude and have the golden calves (*or, bulls*) which JEROBOAM made for you as gods. 9 Didn’t you banish the priests³⁴⁶ of the Lord and the sons of Aaron, and the Levites and made priests for yourselves as do people in other lands?³⁴⁷ Whoever comes with a bull or seven lambs (*or, rams*) can get himself consecrated to become a priest of what are no gods. 10 Now! As for us, the Lord is our God, and we have not forsaken him. We have priests who minister to the Lord, who are descendants of Aaron and Levites who responsibly do their jobs. 11 They present offerings³⁴⁸ to the Lord each morning and each evening: burnt offerings, aromatic (*or, sweet and spicy*) incense, set out rows of showbread on the sacred table [*of pure gold*],³⁴⁹ and tend the golden lamp-stand that its lamps may burn brightly each evening. We keep up the ritual³⁵⁰ commanded by the Lord God, but you have forsaken him. 12 See how God is with us as our chief (*or, head*), and his priests are here with their trumpets ready to sound the call to battle against you. O children of Israel—do not fight against the Lord, the God of your ancestors because you cannot win.”

13 JEROBOAM had ordered an ambush to attack the rear [*of Abijah’s battle line*]³⁵¹ thus his army was in front of Judah and the ambush was behind them. 14 When Judah looked around they realized the battle to be both in front and behind them; and they cried to the Lord, and the priests blew the trumpets. 15 Then the men of Judah raised their battle cry. When the men of Judah shouted, God caused JEROBOAM and all Israel to be routed

³³⁸ LXX: “Σομορων.” This location was on the border between Judah and Israel though other scholars affirm, on the border of the territory of Benjamin. The action was not unusual. Cf.: I Samuel 17:1 - 11.

³³⁹ This verse reminds us that according to the Chronicler this was a religious, not a political war.

³⁴⁰ Literally: “to him and to his sons.”

³⁴¹ Unbreakable friendship was signified by eating salt together. The preservative properties of salt made it an appropriate symbol for eternity and an immutable covenant. Cf. Numbers 18:14.

³⁴² Cf.: I Kings 11:28.

³⁴³ Literally: “lord.” This kind of harangue was a normal practice.

³⁴⁴ LXX: “resisted not.”

³⁴⁵ Literally: “in the hands of the sons...”

³⁴⁶ Some scholars feel verses 9 – 11 are an insertion by a revisionist.

³⁴⁷ LXX: “εκ του λαου της γης.”

³⁴⁸ Literally: “offer up in smoke.”

³⁴⁹ Translators are not in agreement as to whether the word ‘gold’ also refers to the table or only to the lamp-stand. Cf.: Leviticus 24:6. NIV: “on a ceremonially clean table.” CEV: “that has been purified.”

³⁵⁰ LXX: “charges” or “watches.”

³⁵¹ JB: “Jeroboam outflanked the Judeans by setting an ambush in their rear.”

before *Abijah* and Judah. ¹⁶ The Israelites fled before Judah, and God caused Judah to overpower them. ³⁵² ¹⁷ *Abijah* and his army inflicted a crushing defeat (*or, massacred them*) with five hundred thousand specially trained (*or, elite*) warriors of Israel being killed. ¹⁸ It was in this way that Israel was crushed ³⁵³ at the time that the warriors of Judah triumphed ³⁵⁴ because they relied on the lord, the God of their ancestors. ¹⁹ *Abijah* pursued JEROBOAM and captured some of his cities: Bethel with its outlying villages, Jeshanah with its outlying villages, and Ephron ³⁵⁵ and its outlying villages. ²⁰ JEROBOAM was unable to regain his power in the days of *Abijah* and the Lord struck him with illness and he died. ²¹ *Abijah* became powerful. He married fourteen wives and had twenty-two sons and sixteen daughters. ²² The additional events of *Abijah's* reign, his behavior and his sayings (*or, deeds*) are recorded in the Midrash ³⁵⁶ (*or, Treatise*) of the prophet Iddo.

<CHAPTER 14>

C. Reign of Asa 14:1 – 16:14

¹ [H. 13:23] *Abijah* died and was buried in the city of David. His son Asa succeeded him as king. During the first ten years of his reign the land was untroubled (*or, at peace*). ² [H. 14:1] *Asa's* actions were looked upon as good and pleasing to the Lord his God, ³ [H. 2] for he removed the altars of foreign gods, the shrines (*or, high places*), shattered the stone obelisks ³⁵⁷ (*of Baal worship*) and hacked down the symbols (*or, sacred posts*) of the goddess Astarte. ³⁵⁸ ⁴ [H. 3] He demanded ³⁵⁹ that Judah ³⁶⁰ seek the Lord, the God of their ancestors, and keep the law (*or, the teachings*) and the commandments. ⁵ [H. 4] Because he abolished ³⁶¹ the shrines (*or, high places*) and the incense altars in all the towns of Judah, the kingdom was at peace under his rule. ⁶ [H. 5] He rebuilt fortified towns in Judah since the land was untroubled by war. ³⁶² He was not involved in war during those years. The Lord granted him respite (*or, peace*). ³⁶³ ⁷ [H. 6] Therefore he spoke to the people of Judah: “Let us rebuild the towns and surround them with fortified walls, ³⁶⁴ and towers with barred gates for the land is still at our disposal, because we have sought the Lord our God; we have turned to him and he has given us peace (*or, protection*) on all sides.” As a result they prospered. ⁸ [H. 7] *Asa* had an army of three hundred thousand from Judah who

³⁵² Literally: “gave them into their hand.”

³⁵³ NEB: “the Israelites were reduced to submission.”

³⁵⁴ Literally: “were strong.”

³⁵⁵ An alternate reading is “Ephraim.”

³⁵⁶ LXX: “επι βιβλιω.” Vulgate: “vi diligentissime in libra.”

³⁵⁷ The Hebrew word is also transliterated and used in English: ‘Mastaba’ which in English describes an ancient tomb, usually Egyptian. In Hebrew it is a sort of obelisk or stele which has the image of, or writing concerning, a god / goddess.

³⁵⁸ Literally: “Asherim.” These were wooden posts honoring the fertility goddess Astarte. Usually they depicted a certain portion of her body, not the entire figure of Astarte. In Deuteronomy such action in verse 3 was the basis for a good individual. The Chronicler will add obedience to a prophet to the criteria for a good individual as king. Cf. : 15:1-2, 8.

³⁵⁹ The Hebrew word implies “strong urging,” hence, “demanding.”

³⁶⁰ LXX: “he told Judah to seek earnestly.”

³⁶¹ NEB: “suppressed.”

³⁶² LXX: “εν ω της γης καριεν(σ)ομεν.”

³⁶³ LXX: “και ευδδωσεν ημιν.”

³⁶⁴ The LXX seems to have read “ωνρω [“ as “rwa.” “εν ω” for “ενωπιον.” “We shall prevail (or see beyond.).

were armed with large protective shields and spears, and two hundred eighty thousand ³⁶⁵ men from Benjamin who carried smaller shields ³⁶⁶ and were archers. These all were mighty men of valor. ³⁶⁷

⁹ [H. 8] Zerah ³⁶⁸ the Ethiopian ³⁶⁹ made an incursion with an army of one million ³⁷⁰ men and three hundred charioteers, advancing as far as Marashah. ³⁷¹ ¹⁰ [H. 9] Asa went to confront him and their battle lines were formed in the valley of Zephathah ³⁷² at Mareshah. ¹¹ [H. 10] Asa prayed to the Lord, his God, “O Lord there is no one who can provide help like you, you are able to help a weak army face a mighty one. Help us, O Lord our God, because we rely on you and in your name we have come to wage war against a huge horde. O Lord, you are our God. Let no mortal hinder (*or, defeat*) you.” ¹² [H. 11] The Lord attacked (*or, routed*) ³⁷³ the Ethiopians ahead of Asa and Judah. The Ethiopians fled in panic. ¹³ [H. 12] Asa and his troops pursued them as far as Gerar ³⁷⁴ and the Ethiopians fell so seriously wounded that none survived; for they were unable to rally and fight before the Lord ³⁷⁵ and his army. The men of Judah carried away a great amount of booty (*or, spoils*). ¹⁴ [H. 13] Towns in the vicinity of Gerar were ravaged. A feeling of terror because of God came over the Ethiopians. All the cities were plundered which yielded a great amount of loot. ¹⁵ [H. 14] They also struck an encampment of herdsmen ³⁷⁶ and confiscated droves of sheep, goats and camels. ³⁷⁷ Then they returned to Jerusalem. ³⁷⁸

<CHAPTER 15>

¹ The spirit of God ³⁷⁹ came on Azariah, Oded’s son, ² and he came to meet ³⁸⁰ Asa and said to him: “Listen to me, Asa, along with all of Judah and Benjamin. The Lord is with you as long as you are with him. If you turn to ³⁸¹ him, he will respond ³⁸² to you,

³⁶⁵ The LXX Codex Alexandrinus has “250,000.”

³⁶⁶ LXX: “targeters and archers.”

³⁶⁷ JB: “valiant champions.”

³⁶⁸ Some scholars feel this was Osorkon I the successor of Sheshenk I (Shishak of Chapter 12) the second ruler of the 22nd Dynasty, a period of revived power in Egypt.

³⁶⁹ Literally: “Cushite.” TEV: “Sudanese.” The area was known as “Nubia” and comprised part of Ethiopia and Sudan along with Upper Egypt.

³⁷⁰ Literally: “a thousand thousand.” LXX: “a million and three hundred charioteers.” NEB: “with an army a million strong and three hundred chariots.”

³⁷¹ LXX: “Marsesa.” This is located about 25 miles south west of Jerusalem.

³⁷² LXX: “and set the battle in array in the valley north of Maresa.”

³⁷³ Literally: “struck.”

³⁷⁴ LXX: “Gedor.” The location is assumed to have been six miles south of present day Gaza in Philistine country.

³⁷⁵ LXX: “so they could not save themselves for they were crushed before the Lord” or “there was not one left alive.”

³⁷⁶ Literally: “tents of cattle.” This is possibly a textual error. MFT: “captured Bedouin tents.” There is an additional Hebrew word which is translated as “cattle” by some translators but the Hebrew is obscure.

³⁷⁷ LXX: “and the Alimazons and took many sheep.” “τους Αμαζονεις.” or “Αλιμαζονεις.”

³⁷⁸ Were the herdsmen a part of the supply line of Zerah the Egyptian or unfortunate people who happened to be in the wrong place?

³⁷⁹ There is no parallel in Kings. The Chronicler introduces two autonomous prophets. Some scholars feel this entire chapter is the work of a later revisionist.

³⁸⁰ Literally: “before Asa.”

³⁸¹ Literally: “seek.”

but if you forsake him he will forsake you. ³ (For a long time ³⁸³ Israel was without the true God and without a priest who taught (*or, instructed*) ³⁸⁴ the law. ⁴ When Judah, in its distress (*or, extremity*) returned to the Lord the God of Israel and sought him, he responded. ³⁸⁵ ⁵ During those times it was unsafe to travel from one place to another to obtain refuge, ³⁸⁶ since there was so much tumult ³⁸⁷ among all the inhabitants of the lands. ⁶ There was no unity; instead there was panic. Nation crushed nation, ³⁸⁸ town crushed town, for God caused panic to prevail among nations and peoples.) ⁷ As for you: Take courage. Do not become a weakling (*or, be strong*), ³⁸⁹ for your work will be rewarded.”

⁸ When *Asa* heard these words, the prophesy of Azariah, ³⁹⁰ Oded’s son, he took courage ³⁹¹ and removed the detestable idols from the entire land of Judah and Benjamin, including the cities which he had captured in the hill country of Ephraim. ³⁹² He also restored (*or, rebuilt*) the altar of the Lord that was in front of the courtyard ³⁹³ of the house of the Lord. ⁹ He assembled all the people of Judah and Benjamin and those from Ephraim, Manasseh and Simeon who were immigrants residing in Judah for a great number had defected to him from Israel when they saw that the Lord was with Judah. ¹⁰ They were assembled in Jerusalem in the third month of the fifteenth year of the reign of *Asa*. ³⁹⁴ ¹¹ They sacrificed to the Lord on that day, from the loot (*or, spoils*) which they had brought: ³⁹⁵ seven hundred cattle (*or, oxen*) ³⁹⁶ and seven thousand sheep. ¹² They wholeheartedly entered into ³⁹⁷ a covenant ³⁹⁸ to worship the Lord, the God of their ancestors. ¹³ Whoever would not worship the Lord, the God of Israel, should be put to death, whether child or adult, male or female. ¹⁴ They pledged themselves to the Lord with a loud voice, shouting and with trumpets and with ram’s horns. ¹⁵ All Judah rejoiced

³⁸² JB & NAB: “He lets you find him.”

³⁸³ It is assumed by some scholars that verses 3 – 6 are a parenthesis inserted by a revisionist.

³⁸⁴ LXX: “and without a priest to expand (*the truth*), and without the law.”

³⁸⁵ JB: “they will seek him and he will let them find him.” NAB: “was present to them.”

³⁸⁶ NEB: “the inhabitants of every land had their fill of trouble.”

³⁸⁷ LXX: “εκστασις κυρω.”

³⁸⁸ MFT: “clan clashed against clan.”

³⁸⁹ Literally: “let your hands drop.”

³⁹⁰ Hebrew: “the prophesy, Oded the prophet.” LXX & Vulgate: “Adad.” The manuscript Alexandrinus has “Azaria.” Some other LXX manuscripts have “Odad.”

³⁹¹ JB: “he was emboldened.”

³⁹² This hardly compares with 14:2 – 3. LXX: “And when they heard these words and the prophesy of Adad the prophet he then strengthened himself and cast out the abomination from all the land of Judah, in Benjamin and from the cities which JEROBOAM possessed in Mount Ephraim and consecrated (*or, renewed*) the altar of the Lord which was before the temple of God.”

³⁹³ Literally: “vestibule of the Lord.” TEV: “temple courtyard.” NRSV: “In front of the vestibule of the house of the Lord.”

³⁹⁴ This is possibly the earliest description in which the Chronicler lays the foundation for the celebration of Pentecost (*or, the Feast of Weeks*).

³⁹⁵ LXX: “ων ηνεγκαν.”

³⁹⁶ LXX: “seven hundred calves.” Manuscript Alexandrinus has “επτα κριουζ,” “seven rams.”

³⁹⁷ LXX: “passed through.”

³⁹⁸ In effect this was a renewal of the covenant found in Exodus 19:5 – 8.

over the covenant that had been made and earnestly sought ³⁹⁹ him and he was found to be with them and the Lord gave them rest from all their neighbors.

¹⁵ King *Asa* even deposed his mother ⁴⁰⁰ Maacah from the rank of queen mother ⁴⁰¹ because she had made a repulsive image for Asherah, ⁴⁰² and cut down her image and crushed (*or, ground*) it and burned it at the brook Kidron. ¹⁷ Even though the shrines were not abolished in Israel ⁴⁰³ the heart of *Asa* was blameless though out his days. ⁴⁰⁴ ¹⁸ He brought the consecrated gifts of his father and his own consecrated gifts: silver, gold and utensils to the house of God. ¹⁹ There was no more war until the thirty-fifth year of the reign of *Asa*.

<CHAPTER 16> ⁴⁰⁵

¹ In the thirty-fifth year of *Asa*'s reign BAASHA, king of Israel mustered his army against Judah and built (*or, fortified*) Ramah, that no one might be permitted to travel to and fro ⁴⁰⁶ to the territory of king *Asa* of Judah. ² It was then that *Asa* took silver and gold from the treasuries of the House of the Lord and from the royal palace and sent them to Benhadad ⁴⁰⁷ king of Aram (*or, Syria*) whose residence was in Damascus, saying: ³ "There is an alliance ⁴⁰⁸ between us, as there also had been between my father and your father. I am sending you silver and gold. ⁴⁰⁹ Now: break off your alliance with BAASHA, king of Israel that he might withdraw from my nation's border." ⁴ Benhadad ⁴¹⁰ acceded to king *Asa*'s request and mobilized his commanders and his army, attacking the cities in Israel, and they conquered ⁴¹¹ Ijon, Dan, Abel-main, ⁴¹² and all the garrison towns ⁴¹³ of Naphtali. ⁵ When BAASHA learned of this he stopped building (*or, fortifying*) Ramah and put an end to his work there. ⁶ Then king *Asa* commandeered all the [*able bodied men of*]

³⁹⁹ Literally: "with their whole desire."

⁴⁰⁰ A number of translators use the word "grandmother." Scholars are divided in their understanding of the relationship of *Asa* and Maacah. Some feel she was his mother, others that she was his grandmother. The Hebrew record is unclear thus being the basis for the two views.

⁴⁰¹ Some scholars interpret "queen mother" as a priestess of Astarte, sometimes called the Queen of Heaven. Others feel that the traditional understanding of "queen mother" is correct. An alternate translation would be: "And he removed his mother, Maacah, from being a priestess of Astarte: and he cut down the idol, crushed it, and burned it in the brook Kidron."

⁴⁰² LXX: "του μη ειναι τη Αστορτη λειτουργουσαν."

⁴⁰³ This statement contradicts 14:3. Possibly this implies that a later divergence from sole loyalty to God was being permitted.

⁴⁰⁴ LXX: "Nevertheless they removed not the high places, they still existed in Israel. Nevertheless the heart of *Asa* was perfect (*literally, full*) all his days."

⁴⁰⁵ The dating by the Chronicler that the events in 16:1 – 10 took place in the 35th year of *Asa*'s rule conflicts with the chronology in Kings. A relatively recent discovery of a stele made by Benhadad ca. 850 BCE seems to affirm that the chronology in Kings is inaccurate. It is note clear at this point that the Chronicler's chronology is exactly correct. Further study is needed. Cf.: I Kings 15:17 – 24.

⁴⁰⁶ Literally: "one who goes out and one who comes in." Benton in his translation of the LXX has "egress or ingress." TAN: "to block all movement." JB: "to blockade *Asa*."

⁴⁰⁷ LXX adds: "the son of Ader the king of Syria."

⁴⁰⁸ LXX: "διαθου." The word is generally used in last will and testaments. LB: "mutual security pact."

⁴⁰⁹ LXX: "και διασσκεδασον απ εμου."

⁴¹⁰ Cf. footnote 407.

⁴¹¹ Literally: "smote."

⁴¹² In I Kings 15:20 it is "Abel-beth-maacah."

⁴¹³ Literally: "storage places of the cities" (*or, "towns where supplies were kept"*).

Judah and they carried away the stones and timber which BAASHA had been using in building Ramah and these materials were used in building (*or, fortifying*) Geba and Mizpah.

7 At this time the seer Hanani ⁴¹⁴ came to king *Asa* of Judah and said to him: “Because you relied ⁴¹⁵ on the king of Aram (*or, Syria*) and did not rely on the Lord your God, the army of the king of Aram (*or, Syria*) has escaped [*your power.*] ⁴¹⁶ 8 Weren’t the Ethiopians and the Libyans a huge army with a host of chariots and horsemen? Yet, because you relied on the Lord, he delivered them into your hand. 9 The eyes of the Lord dart to and fro throughout the entire earth, ⁴¹⁷ to display his mighty strength to all whose heart is fully committed to him. You have acted foolishly. Therefore from now on you will have war.” 10 Then *Asa* was irate with the seer and put him in prison ⁴¹⁸ for he was enraged because of this. *Asa* oppressed some of the people at the same time. ⁴¹⁹

11 The deeds of *Asa* ⁴²⁰ from first to last are written in the Book of the Kings of Judah and Israel. 12 In the thirty-ninth year of his reign *Asa* suffered from an acute foot disease, ⁴²¹ but even though he was as ill as he was he did not turn to the Lord but sought help from physicians. 13 *Asa* died in the forty-first ⁴²² year of his reign. 14 He was buried in the tomb in the city of David, which he had hewn out for himself. They laid him in a niche which had been filled with various kinds of aromatic spices (*and ointments*) which had been expertly compounded by professional perfumers, and they made a huge bonfire in his honor.

<CHAPTER 17>

D. Reign of Jehoshaphat 17:1 - 21:1

1 *Jehoshaphat*, ⁴²³ the son of *Asa* became the new ruler and consolidated his power in his opposition of Israel. 2 He stationed armed forces in all the fortified towns of Judah, and stationed garrisons ⁴²⁴ in locations across the land of Judah, as well as in the cities of Ephraim which his father *Asa* had captured. 3 The Lord was with *Jehoshaphat* because he followed the earlier ways of his father; ⁴²⁵ for he did not worship the Baalim (*or, Baals*). 4 but worshiped the God ⁴²⁶ of his father and was obedient to ⁴²⁷ his

⁴¹⁴ LXX: “Anani.”

⁴¹⁵ LXX: “εις θαρσος.”

⁴¹⁶ According to the Lucianic recension the LXX has: “the king of Israel escaped.” JB: “the army of Aram will slip through your fingers.”

⁴¹⁷ LXX: “The eyes of the Lord look upon all the earth, to strengthen every heart that is perfect toward him.” NAB: “to encourage those who are devoted to him wholeheartedly.”

⁴¹⁸ The Hebrew has strange wording which seems to say: “house of the stocks.” Some translators refer to the seer being placed in stocks within the prison. The LXX omits any mention of “stocks.”

⁴¹⁹ An alternate translation might be: “Asa also started being cruel to some of his people.”

⁴²⁰ Verses 11 – 14 are also found in I Kings 15:23 – 24.

⁴²¹ NEB: “gangrene.”

⁴²² LXX: “forty.”

⁴²³ The three most virtuous kings of Judah were Jehoshaphat, Hezekiah and Josiah. Jehoshaphat was one of the favorite kings of the Chronicler.

⁴²⁴ LXX adds: “and appointed captains in the garrisons.” JB: “appointed governors.”

⁴²⁵ Another possible translation might be: “of his father David.” Literally: “walked in the earlier ways of his father.”

⁴²⁶ LXX: “κυριον τον Θεον του πατροσ αυτου.”

commandments, in sharp contrast to the practices of Israel. ⁵ Therefore the Lord caused *Jehoshaphat* to have a firm (*or, secure*) control over the kingdom of Judah. The entire country brought gifts (*or, tribute*) to *Jehoshaphat* and he not only became wealthy but was looked upon with honor (*or, glory*). ⁶ He became courageous ⁴²⁸ in carrying out in the ways of the Lord; and furthermore he abolished the shrines and the posts honoring the goddess Astarte (*or, the Asherim*) found in Judah.

⁷ In the third year of his reign ⁴²⁹ he sent officers; ⁴³⁰ Ben-hail, ⁴³¹ Obadiah, Zechariah, Nethanel, and Micaiah to provide instruction throughout the cities of Judah. ⁸ They were accompanied by Levites: Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiranoth, Jehonathan, Adonijah, Tobijah and Tob-adonijah. Along with these Levites were Elishamer and Jehoram who were priests. ⁹ They gave instructions throughout Judah, having the Book of the Law of the Lord with them. They went from town to town in all of Judah, providing instruction to the people.

¹⁰ A deep respect (*or, awe*) ⁴³² of the Lord descended on all the kingdoms, including the lands that surrounded Judah, so that these countries did not attempt to engage in any warfare against *Jehoshaphat*. ¹¹ Some of the Philistines brought *Jehoshaphat* gifts including a vast quantity of silver and Arabs also brought flocks: seven thousand seven hundred rams and seven thousand seven hundred male goats. ⁴³³ ¹² *Jehoshaphat* steadily became richer, esteemed and possessed more power. He built fortresses in Judah and established more garrison towns. ¹³ He stored large amounts of provisions in the cities of Judah. He had valiant soldiers ⁴³⁴ stationed in Jerusalem. ¹⁴ **In Judah:** There was a muster of men based on their ancestral families, ⁴³⁵ who were divided into units of thousands. Adnah was the commander over three-hundred thousand valiant warriors. ¹⁵ Second in command was Jehohanan who commanded two-hundred eighty thousand. ¹⁶ The next was Amasiah, son of Zichri who was a volunteer in the service of the Lord, with two-hundred thousand valiant men. ¹⁷ **In Benjamin:** Eliada, a valiant man, commanded two-hundred thousand soldiers who were armed with bows and small shields. ¹⁸ The second in command was Jehozabad who commanded one-hundred and eighty thousand well armed soldiers. ¹⁹ These served the king in Jerusalem but there were additional forces stationed in the fortified towns throughout Judah. ⁴³⁶

⁴²⁷ Literally: "walked in."

⁴²⁸ Literally: "his heart was high." TEV: "took pride in serving the Lord and destroyed all the pagan places of worship and the symbols of the goddess Ashrah in Judah." CEV: "he remained completely faithful to the Lord."

⁴²⁹ The uniqueness of the two measures taken by *Jehoshaphat* are outstanding. 1. To train people in the correct worship procedures and 2. a new judicial system. Some scholars feel that this system of teaching was really not carried out until the time of the building of the second temple, thus not as early as this point in history. There is no definite proof that the Chronicler was in error in claiming the teaching taking place during *Jehoshaphat*'s time.

⁴³⁰ LXX: "he sent his chief men and his mighty men."

⁴³¹ The LXX does not read this as the name of one of the officers. LXX: "και τους υιους."

⁴³² JB: "the terror of Yahweh."

⁴³³ The last phrase is omitted in the LXX.

⁴³⁴ NEB: "seasoned troops."

⁴³⁵ Literally: "father's houses."

⁴³⁶ The Chronicler says that *Jehoshaphat*'s army numbered 1,160,000 soldiers plus the troops in the garrison towns.

<CHAPTER 18> ⁴³⁷

¹ Now, *Jehoshaphat* had an abundance of wealth and honor. He had made an alliance, through marriage, with AHAB. ⁴³⁸ ² Some years later *Jehoshaphat* went to visit AHAB in Samaria. AHAB slaughtered many sheep and oxen for him and for *Jehoshaphat*'s retinue and persuaded *Jehoshaphat* to join him in engaging in war against Ramoth-gilead. ⁴³⁹ ³ King AHAB of Israel induced king *Jehoshaphat* of Judah to join him in attacking Ramoth-gilead. *Jehoshaphat* replied, "You and I are as one, your people and my people are as one." ⁴ *Jehoshaphat* said to the king of Israel, "First we must inquire of the Lord." ⁴⁴⁰ ⁵ Then the king of Israel assembled the prophets – four hundred men – and said, "Should we go into battle with Ramoth-gilead or should we not do so?" They replied in unison: "March! God will deliver them into your hand, O king." ⁶ *Jehoshaphat*, however asked, "Is there no other prophet of the Lord of whom we might inquire?" ⁷ The king of Israel told *Jehoshaphat*, "There is one more by whom we can inquire of the Lord, Micaiah the son of Imlah, but I hate him. He only prophesies evil for me." *Jehoshaphat* said, "Don't speak that way." ⁴⁴¹ ⁸ Then the king of Israel summoned an officer (*or, a eunuch*) saying, "Bring Micaiah the son of Imlah immediately." ⁹ The king of Israel and king *Jehoshaphat* of Judah were seated on their thrones, in their royal robes on the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before the kings. ¹⁰ Zedekiah the son of Chenaanah made some horns for himself and declared, "This is what the Lord says: 'With these you will gore the Syrians (*or, Arameans*) until they are destroyed.'" ⁴⁴² ¹¹ All the other prophets prophesied in a similar manner, saying, "Attack Ramoth-gilead and triumph. The Lord will see that you are triumphant."

¹² The messenger who had gone to summon Micaiah said to him: "Now look! The prophets have spoken unanimously in favor of the king. Let your word be as favorable and in accord with what has been prophesied." ¹³ Micaiah said, "Just as certainly as the Lord is alive, I will only say what God reveals to me. That is what I will say!" ¹⁴ When he had come into the presence of the king Micaiah was asked, "Should we march into battle against Ramoth-gilead or not?" He replied, "March to victory. They will be defeated, and will be in your power." ¹⁵ The king responded, "How often must I warn you that you tell me the truth in the name of the Lord?" ¹⁶ Then the prophet said,

"I saw all Israel
scattered across the hills,
as sheep without a shepherd,

⁴³⁷ A lengthy narrative; Cf. I Kings 22:1 0 37.

⁴³⁸ TEV: "he arranged a marriage between a member of his family and the family of king Ahab of Israel." CEV: "arranging a marriage of his son and Ahab's daughter." *Jehoshaphat*'s son Jehoram married Athaliah the daughter of Ahab. Cf. 21:6.

⁴³⁹ This had formerly been a part of David's and Solomon's kingdom. Syria had conquered it. Cf.: I Kings 22:3 – 4.

⁴⁴⁰ NIV: "first seek the counsel of the Lord."

⁴⁴¹ NEB: "My lord, king, let no such word pass your lips!"

⁴⁴² Literally: "consumed."

and the Lord said,

‘These have no master;

Let everyone return home safely and peaceably.’”

¹⁷ The king of Israel said to *Jehoshaphat* “Didn’t I tell you that he would not prophesy good fortune for me but only deliver evil?” ¹⁸ Micaiah said, “Now then: Listen to the word of the Lord. I saw the Lord, sitting on his throne, and all of the host of heaven standing by on the right and on the left sides; ¹⁹ The Lord said, ‘Who will lure king AHAB of Israel that he will make war against Ramoth-gilead and will be defeated?’ Many thoughts were expressed on all sides. ²⁰ It was then that a certain spirit came forward and was standing in the presence of the Lord, saying, ‘I will be a deceiving spirit within him (*or, I will persuade him*)’ and the Lord quizzed him, saying, ‘By what means?’ ²² He answered, ‘I will go, being a lying spirit and cause all his prophets to lie,’ and the Lord said, ‘You are to persuade him with success. Go and carry it out.’ ²² Therefore the Lord placed ⁴⁴³ a lying spirit in the mouths of all these prophets of yours. The Lord has decreed evil and disaster for you.”

²³ It was then that Zedekiah the son of Chenaanah came over and slapped Micaiah’s cheek and said, “How did ⁴⁴⁴ the spirit of the Lord pass from me to speak to you?” ²⁴ Micaiah replied, “You will discover that when you go to hide yourself in an innermost room.” ²⁵ The king of Israel said, “Seize Micaiah, and remand him to Amon the governor fo the city and to Joash the king’s son; ²⁶ and say, ‘This is a royal declaration: place this fellow in prison and feed him with a scant fare of bread and water. ⁴⁴⁵ Continue this until I return home in peace.’” ²⁷ Micaiah declared, “If you return victorious the Lord has not spoken to me.” He added: “Listen to me, you people!”

²⁸ So the king of Israel and king *Jehoshaphat* of Judah attacked Ramoth-gilead. ²⁹ The king of Israel said to *Jehoshaphat*, “I will disguise myself and will go into battle, but you ought to wear your [*royal*] robes. The king of Israel disguised himself, and they went into battle. ³⁰ The king of Syria (*or, Aram*) had issued orders to the officers of his cavalry “Do not attack anyone, small or great, only the king of Israel.” ⁴⁴⁶ ³¹ When the officers of the cavalry saw *Jehoshaphat* they concluded that he was the king of Israel, so they encircled him, and *Jehoshaphat* shouted, and the Lord helped him in that God diverted the warriors from him ³² for when the cavalry officers saw him they realized that this was not the king of Israel and they cut off their pursuit. ³³ It was then that a certain man drew his bow at random and struck the king of Israel between his breastplate and his body armor. ⁴⁴⁷ As a result the king of Israel told his chariot driver, “Turn around ⁴⁴⁸ and take me behind the battle lines for I am wounded.” ³⁴ The battle raged on ⁴⁴⁹ all day, and

⁴⁴³ Literally: “the Lord has.”

⁴⁴⁴ Literally: “Which way.”

⁴⁴⁵ Literally: “with bread of affliction and water of affliction.”

⁴⁴⁶ JB: “Do not attack anyone of whatever rank except the king of Israel.”

⁴⁴⁷ The Hebrew is uncertain. Literally: “between the scale armor and the breastplate.”

⁴⁴⁸ Literally: “turn your hand.”

⁴⁴⁹ Hebrew unclear.

the king of Israel kept himself propped up in his chariot, facing the Syrians (*or, Aram*) until dusk. He died as the sun was setting.

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