[[@2 Chronicles]]

2 Chronicles

INTRODUCTION TO SECOND CHRONICLES

This, and the preceding, were but one book originally, but divided into two because of the size of it, so that this is only a continuation of the former history; that ends at the death of David; this begins with the reign of Solomon, goes through that, and the reigns of all the kings of the house of David; of the kings of Judah only, after the separation of the ten tribes, quite down to the captivity of Judah in Babylon, and reaches to the deliverance of the Jews from thence by Cyrus, and contains an history of four hundred and seventy nine years. It treats not at all of the kings of Israel, after the separation, only of the kings of Judah, through whom the line of the Messiah was drawn; and though it omits several things recorded of them in the book of Kings, yet it gives abundance of anecdotes not to be met with there, which are of great use and advantage in history to know.

[[@2 Chronicles 1]]

Chapter 1

INTRODUCTION TO 2 CHRONICLES 1

This chapter relates, how that Solomon being confirmed in his kingdom, went to Gibeon to sacrifice **2Ch 1:1**, that the Lord appeared there to him, and what passed between them, **2Ch 1:7** and that when he returned from thence to Jerusalem, he increased in splendour, wealth, and riches, **2Ch 1:13**.

[[@2 Chronicles **1:**1]]Ver. [[1 >> Bible:2 Chronicles **1:**1]]. And Solomon the son of David was strengthened in his kingdom,.... Well settled and established on the throne of his father, after the death of some persons, from whom he might expect trouble, see **1Ki 2:46**

and the Lord God was with him; directing and instructing him, prospering and succeeding him: the Targum is,

"the Word of the Lord was his help:"

and magnified him exceedingly; see 1Ch 2**9:**25.

[[@2 Chronicles **1:**2]]Ver. [[2 >> Bible:2 Chronicles **1:**2]]. Then Solomon spake unto all Israel,.... To their representatives about going to Gibeon to sacrifice, as the next words show: so Jarchi and Kimchi observe:

to the captains of thousands, and of hundreds, to the judges, and to every governor in all Israel, the chief of the fathers; whom he had convened on this occasion; though some think this is the same congregation gathered by his father, by whom he was anointed and made king, and that he spoke of this to them before they broke up, 1Ch 2**8:**1 which seems not so

probable, since it was after the death of his father, after he had been king some time, and even after his marriage with Pharaoh's daughter, that what follows was done, see **1Ki 3:1**.

[[@2 Chronicles **1:**3]]Ver. [[3 >> Bible:2 Chronicles **1:**3]]. So Solomon, and all the congregation with him, went to the high place that was at Gibeon,.... They agreed to his motion, and went with him thither, see **1Ki 3:4**

for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness: by the Lord's direction; where was also the altar of the Lord, and so most proper to offer sacrifice on, which was what Solomon went thither to do; see

1Ch 2**1:**29.

[[@2 Chronicles **1:**4]]Ver. [[4 >> Bible:2 Chronicles **1:**4]]. But the ark of God had David brought up from Kirjathjearim,.... See **2Sa 6:2**.

[[@2 Chronicles **1:**5]]Ver. [[5 >> Bible:2 Chronicles **1:**5]]. Moreover, the brasen altar that Bezaleel the son of Uri, the son of Hur, had made,.... According to the pattern given by Moses, at the direction of God, Ex 3**8:**1,

he put before the tabernacle of the congregation; either David, or rather Solomon; though it seems best to read the words as in the Septuagint and Vulgate Latin versions, "and there it was before the tabernacle"; for it was always there:

and Solomon and the congregation sought unto it; to sacrifice unto it; or rather sought "unto him", the Lord, before whose tabernacle the altar was, so Gussetins {a}.

{a} Comment. Ebr. p. 197.

[[@2 Chronicles **1:**6]]Ver. [[6 >> Bible:2 Chronicles **1:**6]]. And Solomon went up thither,.... To the high place at Gibeon:

to the brasen altar before the lord; where he used to be, and accept the sacrifices of his people, though the ark, the symbol of his presence, was not there:

which was at the tabernacle of the congregation; that is, which altar was there; or rather "who", that is, God, was there, as Osiander, hearing the prayers of his people, and accepting their offerings:

and offered a thousand offerings upon it; by the priests, see **1Ki 3:4**.

[[@2 Chronicles **1:**7]]Ver. [[7 >> Bible:2 Chronicles **1:**7]]. In that night did God appear unto Solomon,.... From hence to the end of **2Ch 1:12** it is the same with **1Ki 3:5**.

See Gill on "1Ki **3:**5" See Gill on "1Ki **3:**6" See Gill on "1Ki **3:**7" See Gill on "1Ki **3:**8" See Gill on "1Ki **3:**9" See Gill on "1Ki **3:**10" See Gill on "1Ki **3:**11" See Gill on "1Ki **3:**12" See Gill on "1Ki **3:**13" See Gill on "1Ki **3:**14" See Gill on "1Ki **3:**15"

[[@2 Chronicles **1:**8]]Ver. [[8 >> Bible:2 Chronicles **1:**8]]. See Gill on "2Ch **1:**7"

[[@2 Chronicles **1:**9]]Ver. [[9 >> Bible:2 Chronicles **1:**9]]. See Gill on "2Ch **1:**7"

[[@2 Chronicles **1:**10]]Ver. [[10 >> Bible:2 Chronicles **1:**10]]. See Gill on "2Ch **1:**7"

[[@2 Chronicles **1:**11]]Ver. [[11 >> Bible:2 Chronicles **1:**11]]. See Gill on "2Ch **1:**7"

[[@2 Chronicles **1:**12]]Ver. [[12 >> Bible:2 Chronicles **1:**12]]. See Gill on "2Ch **1:**7"

[[@2 Chronicles **1:**13]]Ver. [[13 >> Bible:2 Chronicles **1:**13]]. Then Solomon came from his journey to the high place that was at Gibeon,.... Or rather without the supplement, the words may be read as in the Septuagint and Vulgate Latin versions,

Solomon came from the high places; having sacrificed there, so Vatablus; l being put for m, as R. Jonah observes {b}; but the Targum agrees with us, he

"came to the high place which is in Gibeon, and from thence to Jerusalem;"

and to the same purpose Kimchi; having been there, he came to Jerusalem:

from before the tabernacle of the congregation; which was at Gibeon, where he had been sacrificing:

and reigned over Israel in great splendour and prosperity. From hence, to the end of the chapter, the same things are said as in

1Ki 1**0:**26.

See Gill on "1Ki 1**0:**26" See Gill on "1Ki 1**0:**27" See Gill on "1Ki 1**0:**28" See Gill on "1Ki 1**0:**29"

{b} Apud Kimchium. in loc.

[[@2 Chronicles **1:**14]]Ver. [[14 >> Bible:2 Chronicles **1:**14]]. See Gill on "2Ch **1:**13"

[[@2 Chronicles **1:**15]]Ver. [[15 >> Bible:2 Chronicles **1:**15]]. See Gill on "2Ch **1:**13"

[[@2 Chronicles **1:**16]]Ver. [[16 >> Bible:2 Chronicles **1:**16]]. See Gill on "2Ch **1:**13"

[[@2 Chronicles **1:**17]]Ver. [[17 >> Bible:2 Chronicles **1:**17]]. See Gill on "2Ch **1:**13"

[[@2 Chronicles 2]]

Chapter 2

INTRODUCTION TO 2 CHRONICLES 2

Solomon intending to build a temple for God, and a palace for himself, sent to Hiram, king of Tyre, to furnish him with materials and workmen, **2Ch 2:1**, to which Hiram returned an agreeable answer, **2Ch 2:11**, and for this service Solomon numbered all the strangers in Israel, **2Ch 2:17**.

[[@2 Chronicles **2:**1]]Ver. [[1 >> Bible:2 Chronicles **2:**1]]. And Solomon determined to build an house for the name of the Lord,.... For the worship and service of God, and for his honour and glory, being directed, enjoined, and encouraged to it by his father David:

and an house for his kingdom; for a royal palace for him, and his successors, first the one, and then the other; and in this order they were built.

[[@2 Chronicles **2:**2]]Ver. [[2 >> Bible:2 Chronicles **2:**2]]. And Solomon told out threescore and ten thousand men,.... Of whom, and the difference of the last number in this text from **1Ki 5:15**, see the notes there.

See Gill on "1Ki **5:**15".

See Gill on "1Ki **5:**16".

[[@2 Chronicles **2:**3]]Ver. [[3 >> Bible:2 Chronicles **2:**3]]. And Solomon sent to Huram king of Tyre,.... The same with Hiram, **1Ki 5:1** and from whence it appears, that Huram first sent a letter to Solomon to congratulate him on his accession to the throne, which is not taken notice of here:

as thou didst deal with my father, and didst send him cedars to build him an house to dwell therein; see 1Ch 1**4:**1, even so deal with me; which words are a supplement.

[[@2 Chronicles **2:**4]]Ver. [[4 >> Bible:2 Chronicles **2:**4]]. Behold, I build an house to the name of the Lord my God,.... Am about to do it, and determined upon it, see **2Ch 2:1**,

to dedicate it to him; to set it apart for sacred service to him:

and to burn before him sweet incense; on the altar of incense:

and for the continual shewbread; the loaves of shewbread, which were continually on the shewbread table; which, and the altar of incense, both were set in the holy place in the tabernacle, and so to be in the temple:

and for the burnt offerings morning and evening; the daily sacrifice: on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God: at which seasons, besides the daily sacrifice, additional burnt offerings were offered, and all on the brasen altar in the court: this is an ordinance

for ever unto Israel: to offer the above sacrifices, even for a long time to come, until the Messiah comes; and therefore Solomon suggests, as Jarchi and Kimchi think, that a good strong house ought to be built.

[[@2 Chronicles **2:**5]]Ver. [[5 >> Bible:2 Chronicles **2:**5]]. And the house which I build is great,.... Not so very large, though that, with all apartments and courts belonging to it, he intended to build, was so; but because magnificent in its structure and decorations:

for great is our God above all gods; and therefore ought to have a temple to exceed all others, as the temple at Jerusalem did.

[[@2 Chronicles **2:**6]]Ver. [[6 >> Bible:2 Chronicles **2:**6]]. But who is able to build him an house,.... Suitable to the greatness of his majesty, especially as he dwells not in temples made with hands:

seeing the heaven, and heaven of heavens, cannot contain him? see **1Ki 8:27**,

who am I then, that I should build him an house, save only to burn sacrifice before him? since God was an immense and infinite Being, be would have Hiram to understand that he had no thought of building an house, in which he could be circumscribed and contained, only a place in which he might be worshipped, and sacrifices offered to him.

[[@2 Chronicles **2:**7]]Ver. [[7 >> Bible:2 Chronicles **2:**7]]. Send now therefore a man cunning to work in gold, and in silver, and in brass, and in iron,.... There being many things relating to the temple about to be built, and vessels to be put into it, which were to be made of those metals:

and in purple, and crimson, and blue; used in making the vails for it, hung up in different places:

and that can skill to grave; in wood or stone:

with the cunning men that are with me in Judah and Jerusalem, whom my father David did provide; see 1Ch 2**2:**15.

[[@2 Chronicles **2:**8]]Ver. [[8 >> Bible:2 Chronicles **2:**8]]. Send me also cedar trees, fir trees, and algum trees, out of Lebanon,.... Of the two first of these, and which Hiram sent, see **1Ki 5:10**. The algum trees are the same with the almug trees, 1Ki 1**0:**11 by a transposition of letters; these could not be coral, as some Jewish writers think, which grows in the sea, for these were in Lebanon; nor Brazil, as Kimchi, so called from a place of this name, which at this time was not known; though there were trees of almug afterwards brought from Ophir in India, as appears from the above quoted place, as well as from Arabia; and it seems, as Beckius {c} observes, to be an Arabic word, by the article "al" prefixed to it:

for I know that thy servants can skill to cut timber in Lebanon; better than his:

and, behold, my servants shall be with thy servants; to help and assist them in what they can, and to learn of them, see **1Ki 5:6**.

{c} In Targum in loc.

[[@2 Chronicles **2:**9]]Ver. [[9 >> Bible:2 Chronicles **2:**9]]. Even to prepare me timber in abundance,.... Since he would want a large quantity for raftering, cieling, wainscoting, and flooring the temple:

for the house which I am about to build shall be wonderful great; as to its structure and ornaments.

[[@2 Chronicles **2:**10]]Ver. [[10 >> Bible:2 Chronicles **2:**10]]. Behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat,.... Meaning, not what was beaten out of the husk with the flail, as some; nor bruised or half broke for pottage, as others; but ground into flour, as R. Jonah {d} interprets it; or rather, perhaps, it should be rendered "food" {e} that is, for his household, as in **1Ki 5:11**, and the hire of these servants is proposed to be given in this way, because wheat was scarce with the Tyrians, and they were obliged to have it from the Jews, Ac 1**2:**20,

and twenty thousand measures of barley; the measures of both these were the cor, of which see **1Ki 5:11**,

and twenty thousand baths of wine, and twenty thousand baths of oil; which measure was the tenth part of a "cor". According to the Ethiopians, a man might consume four of these measures in the space of a month {f}.

{d} Apud Kimchium in loc. {e} So Kimchi, tkm "pro" tlkm "ineuria librariorum", Schindler, Lex. Pentaglott. col. 73. {f} Ludolf. Lexic. Ethiop. p. 197.

[[@2 Chronicles **2:**11]]Ver. [[11 >> Bible:2 Chronicles **2:**11]]. Then Huram the king of Tyre answered in writing, which he sent to Solomon,.... In which letter he told him he had considered the contents of his, and would grant him all that he desired, see **1Ki 5:8**

because the Lord hath loved his people; he hath made thee king over them; which are much the same words the queen of Sheba said to Solomon,

See Gill on "1Ki 1**0:**9".

[[@2 Chronicles **2:**12]]Ver. [[12 >> Bible:2 Chronicles **2:**12]]. Huram said, moreover, blessed be the Lord God of Israel, that made heaven and earth,.... Huram seems to have had some good notions of the divine Being, not only as the God of the people of Israel, in a peculiar sense, but as the Former and Maker of all things:

who hath given to David the king a wise son, endued with prudence and understanding; see **1Ki 5:7**

that might build an house for the Lord, and for his kingdom; as in **2Ch 2:1**.

[[@2 Chronicles **2:**13]]Ver. [[13 >> Bible:2 Chronicles **2:**13]]. And now I have sent a cunning man, endued with understanding,.... In such things as Solomon required he should, **2Ch 2:7**

of Huram my father's; a workman of his, whom he employed, and so might be depended upon as a good artificer; though rather Huram is the artificer's name,

and Abi, we render "my father", his surname, that is, "Huram Abi"; and this is the opinion of several learned men {g}, and is very probable; for certain it is, that his name was Huram or Hiram, **1Ki 7:13**, and so he is called "Huram his father, or Huram Abif", **2Ch 4:16**.

{g} Luther. Emanuel Sa, Piscator, Schmidt, Beckius in Targum in loc.

[[@2 Chronicles **2:**14]]Ver. [[14 >> Bible:2 Chronicles **2:**14]]. The son of a woman of the daughters of Dan,.... Here follows an account of the descent of the artificer, and of his skill in working; of what seeming disagreement there may be in this account, with that in **1Ki 7:14**,

See Gill on "1Ki **7:**14".

[[@2 Chronicles **2:**15]]Ver. [[15 >> Bible:2 Chronicles **2:**15]]. Now therefore, the wheat, and the barley, the oil, and the wine, which my lord hath spoken of,.... In his letter to him, **2Ch 2:10** as for the phrase "my lord", which some think is used, because Hiram was tributary to Solomon, it may only be a respectful way of speaking:

let him send unto his servants; Hiram accepted thereof as a proper reward for the work of his servants.

[[@2 Chronicles **2:**16]]Ver. [[16 >> Bible:2 Chronicles **2:**16]]. And we will cut wood out of Lebanon, as much as thou shall need,.... Both cedar and fir, **1Ki 5:8**,

and we will bring it to thee in floats by sea to Joppa; a port in the Mediterranean sea, the same that Jonah went down to,

See Gill on "1Ki **5:**9",

and thou shalt carry it up to Jerusalem; in land carriages, about forty miles off.

[[@2 Chronicles **2:**17]]Ver. [[17 >> Bible:2 Chronicles **2:**17]]. And Solomon numbered all the strangers that were in the land of Israel,.... Which, according to Kimchi, were the remains of the Amorites, Hittites, Perizzites, and Jebusites, see **2Ch 8:8**, yet not idolaters, or they would not have been suffered by David and Solomon to have dwelt in the land, but were such as were become proselytes of the gate:

after the numbering wherewith David his father had numbered them; not at the time Israel was numbered by him, but in order to provide workmen for the building of the temple, 1Ch 2**2:**2,

and they were found an hundred and fifty thousand and six hundred; men able to bear burdens, and hew timber.

[[@2 Chronicles **2:**18]]Ver. [[18 >> Bible:2 Chronicles **2:**18]]. And he set threescore and ten thousand of them,.... Which is repeated from **2Ch 2:2**, to show how the above number of strangers were disposed of; 70,000 of them bearers of burdens, 80,000 of them hewers of wood, and 3,600 overseers of the workmen, in all 153,600; an emblem of the Gentiles employed in building the spiritual temple, the church, **Zec 6:15**.

[[@2 Chronicles 3]]

Chapter 3

INTRODUCTION TO 2 CHRONICLES 3 & 4

These two chapters give an account of the building of the temple, of the materials, parts, and form of it, and of things belonging to it, and which agrees with **1Ki 6:1** see the notes there; only here, **1Ch 3:1**, mention is made of the particular place where it was built, Mount Moriah; of which see the notes on **Genesis** 2**2:**2. The dimensions of the house, as the Targum rightly explains, **2Ch 3:3**, are said to be after the first measure, either of that of the tabernacle by Moses, or rather of that of the pattern David gave to Solomon, 1Ch 2**8:**11, though some understand it of the greater cubit: the holy place is called the greater house, **2Ch 3:5**, being twice as long as the holy of holies; in **2Ch 3:6**, we are informed what the precious stones were for, which David and his princes gave for the temple, 1Ch 2**9:**2, that they were to decorate the house; and also what sort of gold was used in overlaying it, gold of Parvaim, which some interpret of Peru {h}, in America; but it is a question whether that was then known, or, if it was, must go by another name, since Peru is a late name given by the Spaniards, at their conquest of it. Bochart {i} takes it to be Taprobane, an island in the Indian sea, as if it was Taph Parvan or Provan, the shore of Parvan. Kircher {k} is of opinion it is the same with Javaim, the isles of Java in the same sea, from whence was gold, which is not very likely. Waserus {l} thinks Parvaim is the name of a town which is by Pliny {m} corruptly called Parbacia, which was in the land of Havilah, or the kingdom of the Charazenes, where was the best gold, **Genesis 2:11** though others suppose it to be the same with Ophir, by removing the first letter of the word, to which Pfeiffer {n} inclines, and is as probable as any;

and much more probable than what the Jews {o} say, that this gold was so called, because it was red like the blood of "parim", oxen: in **2Ch 3:8**, the quantity of gold, with which the most holy place was overlaid, is given, six hundred talents: of which See Gill on "1Ki **6:**21", In **2Ch 3:9** we read of the nails with which the plates of gold were fastened to the boards, nowhere else mentioned, except in the Vulgate Latin version of **1Ki 6:21**, "he fastened the plates with golden nails"; which version perhaps is most correct; the weight of which were fifty shekels of gold; that is, according to the Septuagint and Vulgate Latin versions, each nail weighed so much, which amounted to seventy five pounds of our money {p}. Eupolemus, an Heathen writer {q} speaks of these nails, which he makes to be silver ones; and says they were of the weight of a talent, in the form of a woman's breast, and in number four, with which the plates of gold were fastened, which were of five cubits; I suppose he means there were four of these nails in every plate of five cubits: in **2Ch 4:1** an account is given of an "altar of brass", made by Solomon, we have not elsewhere, only referred to **1Ki 8:64** whether this was only covered with brass, as that made by Moses was, as some {r} think; or whether of massy brass, as Dr. Lightfoot {s} because not to be removed as that was, is not certain; the altar of the second temple was of stones unpolished, according to the Misnah {t}, with which agrees

"46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. 47 Then they took whole stones according to the law, and built a new altar according to the former;" (1 Maccabees 4)

and so Philo {u}: "twenty cubits was the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof"; it was four times as big in its square as that of Moses, and three times higher, and a cubit over, See Gill on "Ex 2**7:**1". Hecataeus {w}, an Heathen writer, speaks of this altar as four square, and made of whole and unpolished stones, each side of which was twenty cubits, but the height of it he makes to be twelve cubits, in which he mistakes. It weighed, according to Jacob Leon {x} 7000 arobas of brass, each aroba containing twenty five pounds. The rest of the chapter agrees with the account in the book of Kings.

See Gill on "1Ki **6:**1" See Gill on "1Ki **6:**2" See Gill on "1Ki **6:**3" See Gill on "1Ki **6:**4" See Gill on "1Ki **6:**5" See Gill on "1Ki **6:**6" See Gill on "1Ki **6:**7" See Gill on "1Ki **6:**8" See Gill on "1Ki **6:**9" See Gill on "1Ki **6:**10" See Gill on "1Ki **6:**11" See Gill on "1Ki **6:**12" See Gill on "1Ki **6:**13" See Gill on "1Ki **6:**14" See Gill on "1Ki **6:**15" See Gill on "1Ki **6:**16" See Gill on "1Ki **6:**17" See Gill on "1Ki **6:**18" See Gill on "1Ki **6:**19" See Gill on "1Ki **6:**20" See Gill on "1Ki **6:**21" See Gill on "1Ki **6:**22" See Gill on "1Ki **6:**23" See Gill on "1Ki **6:**24" See Gill on "1Ki **6:**25" See Gill on "1Ki **6:**26" See Gill on "1Ki **6:**27" See Gill on "1Ki **6:**28" See Gill on "1Ki **6:**29" See Gill on "1Ki **6:**30" See Gill on "1Ki **6:**31" See Gill on "1Ki **6:**32" See Gill on "1Ki **6:**33" See Gill on "1Ki **6:**34" See Gill on "1Ki **6:**35" See Gill on "1Ki **6:**36" See Gill on "1Ki **6:**37" See Gill on "1Ki **6:**38" See Gill on "1Ki **7:**1" See Gill on "1Ki **7:**2" See Gill on "1Ki **7:**3" See Gill on "1Ki **7:**4" See Gill on "1Ki **7:**5" See Gill on "1Ki **7:**6" See Gill on "1Ki **7:**7" See Gill on "1Ki **7:**8" See Gill on "1Ki **7:**9" See Gill on "1Ki **7:**10" See Gill on "1Ki **7:**11" See Gill on "1Ki **7:**12" See Gill on "1Ki **7:**13" See Gill on "1Ki **7:**14" See Gill on "1Ki **7:**15" See Gill on "1Ki **7:**16" See Gill on "1Ki **7:**17" See Gill on "1Ki **7:**18" See Gill on "1Ki **7:**19" See Gill on "1Ki **7:**20" See Gill on "1Ki **7:**21" See Gill on "1Ki **7:**22" See Gill on "1Ki **7:**23" See Gill on "1Ki **7:**24" See Gill on "1Ki **7:**25" See Gill on "1Ki **7:**26" See Gill on "1Ki **7:**27" See Gill on "1Ki **7:**28" See Gill on "1Ki **7:**29" See Gill on "1Ki **7:**30" See Gill on "1Ki **7:**31" See Gill on "1Ki **7:**32" See Gill on "1Ki **7:**33" See Gill on "1Ki **7:**34" See Gill on "1Ki **7:**35" See Gill on "1Ki **7:**36" See Gill on "1Ki **7:**37" See Gill on "1Ki **7:**38" See Gill on "1Ki **7:**39" See Gill on "1Ki **7:**40" See Gill on "1Ki **7:**41" See Gill on "1Ki **7:**42" See Gill on "1Ki

7:43" See Gill on "1Ki **7:**44" See Gill on "1Ki **7:**45" See Gill on "1Ki **7:**46" See Gill on "1Ki **7:**47" See Gill on "1Ki **7:**48" See Gill on "1Ki **7:**49" See Gill on "1Ki **7:**50" See Gill on "1Ki **7:**51"

{h} Erasm. Schmid. de America Orat. ad Calc. Pindar. p. 261. Montani Phaleg. in Calc. Jac. Capellus in loc. {i} Phaleg. l. 2. c. 27. & Canaan, l. 1. c. 46. col. 692. Braunius de Vest. Sacred. Heb. p. 221. {k} Prodrom. Copt. c. 4. p. 119. {l} **Deuteronomy** Antiqu. Num. Heb. l. 1. c. 6. {m} Nat. Hist l. 6. c. 28. {n} Difficil. Script. Sacr. cent. 3. loc. 16. p. 247. {o} T. Bab. Yoma, fol. 45. 1. Hieros. Yoma, fol. 41. 4. Shemot Rabba, sect. 39. fol. 136. 4. {p} Brerewood de Ponder. &c. c. 5. {q} Apud Euseb. Praepar. Evangel. l. 9. c. 34. p. 450. {r} Cunaeus de Rep. Heb. l. 2. c. 5. {s} Prospect of the Temple, ch. 34. p. 2029. So Villalpandus. {t} Middot, c. 3. sect. 4. {u} **Deuteronomy** Victimis, p. 850. {w} Apud Euseb. Evangel. Praepar. l. 9. c. 4. p. 408. {x} Relation of Memorable Things in the Temple, ch. 4. p. 20.

[[@2 Chronicles **3:**2]]Ver. [[2 >> Bible:2 Chronicles **3:**2]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**3]]Ver. [[3 >> Bible:2 Chronicles **3:**3]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**4]]Ver. [[4 >> Bible:2 Chronicles **3:**4]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**5]]Ver. [[5 >> Bible:2 Chronicles **3:**5]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**6]]Ver. [[6 >> Bible:2 Chronicles **3:**6]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**7]]Ver. [[7 >> Bible:2 Chronicles **3:**7]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**8]]Ver. [[8 >> Bible:2 Chronicles **3:**8]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**9]]Ver. [[9 >> Bible:2 Chronicles **3:**9]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**10]]Ver. [[10 >> Bible:2 Chronicles **3:**10]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**11]]Ver. [[11 >> Bible:2 Chronicles **3:**11]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**12]]Ver. [[12 >> Bible:2 Chronicles **3:**12]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**13]]Ver. [[13 >> Bible:2 Chronicles **3:**13]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**14]]Ver. [[14 >> Bible:2 Chronicles **3:**14]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**15]]Ver. [[15 >> Bible:2 Chronicles **3:**15]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**16]]Ver. [[16 >> Bible:2 Chronicles **3:**16]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **3:**17]]Ver. [[17 >> Bible:2 Chronicles **3:**17]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles 4]]

Chapter 4

[[@2 Chronicles **4:**1]]Ver. [[1 >> Bible:2 Chronicles **4:**1]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**2]]Ver. [[2 >> Bible:2 Chronicles **4:**2]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**3]]Ver. [[3 >> Bible:2 Chronicles **4:**3]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**4]]Ver. [[4 >> Bible:2 Chronicles **4:**4]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**5]]Ver. [[5 >> Bible:2 Chronicles **4:**5]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**6]]Ver. [[6 >> Bible:2 Chronicles **4:**6]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**7]]Ver. [[7 >> Bible:2 Chronicles **4:**7]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**8]]Ver. [[8 >> Bible:2 Chronicles **4:**8]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**9]]Ver. [[9 >> Bible:2 Chronicles **4:**9]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**10]]Ver. [[10 >> Bible:2 Chronicles **4:**10]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**11]]Ver. [[11 >> Bible:2 Chronicles **4:**11]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**12]]Ver. [[12 >> Bible:2 Chronicles **4:**12]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**13]]Ver. [[13 >> Bible:2 Chronicles **4:**13]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**14]]Ver. [[14 >> Bible:2 Chronicles **4:**14]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**15]]Ver. [[15 >> Bible:2 Chronicles **4:**15]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**16]]Ver. [[16 >> Bible:2 Chronicles **4:**16]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**17]]Ver. [[17 >> Bible:2 Chronicles **4:**17]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**18]]Ver. [[18 >> Bible:2 Chronicles **4:**18]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**19]]Ver. [[19 >> Bible:2 Chronicles **4:**19]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**20]]Ver. [[20 >> Bible:2 Chronicles **4:**20]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**21]]Ver. [[21 >> Bible:2 Chronicles **4:**21]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles **4:**22]]Ver. [[22 >> Bible:2 Chronicles **4:**22]]. See Gill on "2Ch **3:**1".

[[@2 Chronicles 5]]

Chapter 5

INTRODUCTION TO 2 CHRONICLES 5 & 6

The words with which chapter five begins are the same with **1Ki 7:51**, and what is contained in that and chapter six is much the same with **1Ki 8:1** on which see the notes; the blessing of Solomon on the people of Israel, which is there, is here omitted, and two verses are here added, much the same with **Psalm** 13**2:**8.

See Gill on "1Ki **8:**1".

See Gill on "1Ki **8:**2".

See Gill on "1Ki **8:**3".

See Gill on "1Ki **8:**4".

See Gill on "1Ki **8:**5".

See Gill on "1Ki **8:**6".

See Gill on "1Ki **8:**7".

See Gill on "1Ki **8:**8".

See Gill on "1Ki **8:**9".

See Gill on "1Ki **8:**10".

See Gill on "1Ki **8:**11".

See Gill on "1Ki **8:**12".

See Gill on "1Ki **8:**13".

See Gill on "1Ki **8:**14".

See Gill on "1Ki **8:**15".

See Gill on "1Ki **8:**16".

See Gill on "1Ki **8:**17".

See Gill on "1Ki **8:**18".

See Gill on "1Ki **8:**19".

See Gill on "1Ki **8:**20".

See Gill on "1Ki **8:**21".

See Gill on "1Ki **8:**22".

See Gill on "1Ki **8:**23".

See Gill on "1Ki **8:**24".

See Gill on "1Ki **8:**25".

See Gill on "1Ki **8:**26".

See Gill on "1Ki **8:**27".

See Gill on "1Ki **8:**28".

See Gill on "1Ki **8:**29".

See Gill on "1Ki **8:**30".

See Gill on "1Ki **8:**31".

See Gill on "1Ki **8:**32".

See Gill on "1Ki **8:**33".

See Gill on "1Ki **8:**34".

See Gill on "1Ki **8:**35".

See Gill on "1Ki **8:**36".

See Gill on "1Ki **8:**37".

See Gill on "1Ki **8:**38".

See Gill on "1Ki **8:**39".

See Gill on "1Ki **8:**40".

See Gill on "1Ki **8:**41".

See Gill on "1Ki **8:**42".

See Gill on "1Ki **8:**43".

See Gill on "1Ki **8:**44".

See Gill on "1Ki **8:**45".

See Gill on "1Ki **8:**46".

See Gill on "1Ki **8:**47".

See Gill on "1Ki **8:**48".

See Gill on "1Ki **8:**49".

See Gill on "1Ki **8:**50".

See Gill on "1Ki **8:**51".

See Gill on "1Ki **8:**52".

See Gill on "1Ki **8:**53".

See Gill on "1Ki **8:**54".

See Gill on "1Ki **8:**55".

See Gill on "1Ki **8:**56".

See Gill on "1Ki **8:**57".

See Gill on "1Ki **8:**58".

See Gill on "1Ki **8:**59".

See Gill on "1Ki **8:**60".

See Gill on "1Ki **8:**61".

See Gill on "**Psalm** 13**2:**8" See Gill on "**Psalm** 13**2:**9".

See Gill on "**Psalm** 13**2:**10".

[[@2 Chronicles **5:**2]]Ver. [[2 >> Bible:2 Chronicles **5:**2]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**3]]Ver. [[3 >> Bible:2 Chronicles **5:**3]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**4]]Ver. [[4 >> Bible:2 Chronicles **5:**4]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**5]]Ver. [[5 >> Bible:2 Chronicles **5:**5]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**6]]Ver. [[6 >> Bible:2 Chronicles **5:**6]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**7]]Ver. [[7 >> Bible:2 Chronicles **5:**7]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**8]]Ver. [[8 >> Bible:2 Chronicles **5:**8]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**9]]Ver. [[9 >> Bible:2 Chronicles **5:**9]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**10]]Ver. [[10 >> Bible:2 Chronicles **5:**10]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**11]]Ver. [[11 >> Bible:2 Chronicles **5:**11]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**12]]Ver. [[12 >> Bible:2 Chronicles **5:**12]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**13]]Ver. [[13 >> Bible:2 Chronicles **5:**13]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **5:**14]]Ver. [[14 >> Bible:2 Chronicles **5:**14]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles 6]]

Chapter 6

[[@2 Chronicles **6:**1]]Ver. [[1 >> Bible:2 Chronicles **6:**1]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**2]]Ver. [[2 >> Bible:2 Chronicles **6:**2]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**3]]Ver. [[3 >> Bible:2 Chronicles **6:**3]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**4]]Ver. [[4 >> Bible:2 Chronicles **6:**4]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**5]]Ver. [[5 >> Bible:2 Chronicles **6:**5]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**6]]Ver. [[6 >> Bible:2 Chronicles **6:**6]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**7]]Ver. [[7 >> Bible:2 Chronicles **6:**7]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**8]]Ver. [[8 >> Bible:2 Chronicles **6:**8]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**9]]Ver. [[9 >> Bible:2 Chronicles **6:**9]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**10]]Ver. [[10 >> Bible:2 Chronicles **6:**10]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**11]]Ver. [[11 >> Bible:2 Chronicles **6:**11]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**12]]Ver. [[12 >> Bible:2 Chronicles **6:**12]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**13]]Ver. [[13 >> Bible:2 Chronicles **6:**13]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**14]]Ver. [[14 >> Bible:2 Chronicles **6:**14]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**15]]Ver. [[15 >> Bible:2 Chronicles **6:**15]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**16]]Ver. [[16 >> Bible:2 Chronicles **6:**16]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**17]]Ver. [[17 >> Bible:2 Chronicles **6:**17]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**18]]Ver. [[18 >> Bible:2 Chronicles **6:**18]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**19]]Ver. [[19 >> Bible:2 Chronicles **6:**19]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**20]]Ver. [[20 >> Bible:2 Chronicles **6:**20]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**21]]Ver. [[21 >> Bible:2 Chronicles **6:**21]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**22]]Ver. [[22 >> Bible:2 Chronicles **6:**22]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**23]]Ver. [[23 >> Bible:2 Chronicles **6:**23]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**24]]Ver. [[24 >> Bible:2 Chronicles **6:**24]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**25]]Ver. [[25 >> Bible:2 Chronicles **6:**25]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**26]]Ver. [[26 >> Bible:2 Chronicles **6:**26]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**27]]Ver. [[27 >> Bible:2 Chronicles **6:**27]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**28]]Ver. [[28 >> Bible:2 Chronicles **6:**28]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**29]]Ver. [[29 >> Bible:2 Chronicles **6:**29]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**30]]Ver. [[30 >> Bible:2 Chronicles **6:**30]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**31]]Ver. [[31 >> Bible:2 Chronicles **6:**31]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**32]]Ver. [[32 >> Bible:2 Chronicles **6:**32]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**33]]Ver. [[33 >> Bible:2 Chronicles **6:**33]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**34]]Ver. [[34 >> Bible:2 Chronicles **6:**34]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**35]]Ver. [[35 >> Bible:2 Chronicles **6:**35]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**36]]Ver. [[36 >> Bible:2 Chronicles **6:**36]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**37]]Ver. [[37 >> Bible:2 Chronicles **6:**37]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**38]]Ver. [[38 >> Bible:2 Chronicles **6:**38]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**39]]Ver. [[39 >> Bible:2 Chronicles **6:**39]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**40]]Ver. [[40 >> Bible:2 Chronicles **6:**40]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**41]]Ver. [[41 >> Bible:2 Chronicles **6:**41]]. See Gill on "2Ch **5:**1".

[[@2 Chronicles **6:**42]]Ver. [[42 >> Bible:2 Chronicles **6:**42]]. See Gill on "2Ch **5:**1"

[[@2 Chronicles 7]]

Chapter 7

INTRODUCTION TO 2 CHRONICLES 7

In this chapter is an account of the Lord's acceptance of the sacrifices offered at the dedication of the temple by fire, to the great surprise and encouragement of the people, **2Ch 7:1**, and of the feast kept on that account, and the feast of tabernacles, **2Ch 7:8**, and of the Lord's appearance to Solomon, giving an answer to his prayer, **2Ch 7:13**.

[[@2 Chronicles **7:**1]]Ver. [[1 >> Bible:2 Chronicles **7:**1]]. Now when Solomon had made an end of praying,.... The prayer recorded in the preceding chapter:

the fire came down from heaven and consumed the burnt offering and the sacrifices; which was the token God gave of his acceptance of them, of which there had been several instances before, **Le 9:24**, 1Ki 1**8:**38,

and the glory of the Lord filled the house; the glory of the Shechinah of the Lord, as the Targum, see **1Ki 8:11**.

[[@2 Chronicles **7:**2]]Ver. [[2 >> Bible:2 Chronicles **7:**2]]. And the priests could not enter into the house of the Lord,.... They went in to carry the ark thither, but not being able to stand to minister, they came out, and could not reenter:

because the glory of the Lord had filled the Lord's house; both the holy place, and the holy of holies, see **1Ki 8:10**.

[[@2 Chronicles **7:**3]]Ver. [[3 >> Bible:2 Chronicles **7:**3]]. And when all the children of Israel saw how the fire came down,.... From heaven upon the sacrifice, and consumed it, which was all visible to the eye; or it may be this was a distinct fire from the former, since it seems to have come down upon the house, and so may denote a bright, shining, glorious light; the same with what follows:

and the glory of the Lord upon the house; for not only the house was filled with the glory, but there was a bright stream of light and glory over it, very dazzling and surprising:

they bowed themselves with their faces to the ground upon the pavement; of the great court, where they were assembled:

and worshipped and praised the Lord: worshipped him by praising him:

saying, for he is good; in his nature, promises, and blessings; is good, and does good:

for his mercy endureth for ever; this was the close of their song of praise.

[[@2 Chronicles **7:**4]]Ver. [[4,5 >> Bible:2 Chronicles **7:**4-5]].. Then the king and all the people,.... Of these two verses,

See Gill on "1Ki **8:**62",

See Gill on "1Ki **8:**63".

[[@2 Chronicles **7:**5]]Ver. [[5 >> Bible:2 Chronicles **7:**5]]. See Gill on "2Ch **7:**4".

[[@2 Chronicles **7:**6]]Ver. [[6 >> Bible:2 Chronicles **7:**6]]. And the priests waited on their offices,.... Performed them, some in offering sacrifices, others in blowing trumpets, as it may be explained from the latter part of the verse:

the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord; under a divine direction, on which the Levites played to the songs of praise offered to the Lord, and by which they made music sacred to him:

because his mercy endureth for ever; which, as it was the close of their songs of praise, was the cause of them:

when David praised by their ministry; the songs sung being composed by him, and the instruments they played upon being of his invention, and used by his order:

and the priests sounded trumpets before them; or rather over against them, that is, over against the Levites, as they were singing and playing on the instruments of music:

and all Israel stood; while this sacred and delightful service was performing, they both stood up, and stood by the priests and Levites, and joined with them in praising the Lord.

[[@2 Chronicles **7:**7-10]]Ver. [[7-10 >> Bible:2 Chronicles **7:**7-10]]. Moreover, Solomon hallowed the middle of the court,.... From hence, to the end of **2Ch 7:10** is the same with **1Ki 8:64**.

See Gill on "1Ki **8:**64",

See Gill on "1Ki **8:**65",

See Gill on "1Ki **8:**66", only mention is made in **2Ch 7:9** of the dedication of the altar, as if distinct from the dedication of the house, and hallowing the middle of the court, see **Nu 7:10**

in imitation of which the Heathens dedicated their altars, in which they used ashes and water, as Pausanias {y} relates, and had also feasts, as here, at the dedication of their temples {z}, in which they have been imitated by Christians; and many of our country feasts, as they are called, were first kept at the dedication of churches to such and such a saint.

{y} Eliac, 1. sive, l. 5. p. 312. {z} Plin. Ep. l. 4. ep. 1.

[[@2 Chronicles **7:**8]]Ver. [[8 >> Bible:2 Chronicles **7:**8]]. See Gill on "2Ch **7:**7"

[[@2 Chronicles **7:**9]]Ver. [[9 >> Bible:2 Chronicles **7:**9]]. See Gill on "2Ch **7:**7"

[[@2 Chronicles **7:**10]]Ver. [[10 >> Bible:2 Chronicles **7:**10]]. See Gill on "2Ch **7:**7"

[[@2 Chronicles **7:**11]]Ver. [[11 >> Bible:2 Chronicles **7:**11]]. Thus Solomon finished the house of the Lord,.... With which begins 1Ki 1**1:**1,

See Gill on "1Ki 1**1:**1".

[[@2 Chronicles **7:**12-22]]Ver. [[12-22 >> Bible:2 Chronicles **7:**12-22]]. And the Lord appeared to Solomon by night,.... From hence, to the end of the chapter, much the same things are related as in **1Ki 9:2**,

See Gill on "1Ki **9:**2",

See Gill on "1Ki **9:**3",

See Gill on "1Ki **9:**4",

See Gill on "1Ki **9:**5",

See Gill on "1Ki **9:**6",

See Gill on "1Ki **9:**7",

See Gill on "1Ki **9:**8",

See Gill on "1Ki **9:**9", excepting **2Ch 7:13** which contain an answer to the particular requests made by Solomon in case of a famine or pestilence, that when the people of Israel should humble themselves in prayer and supplication, the Lord would be attentive to them, and forgive them, **2Ch 6:26** and which is given as a specimen, and as encouragement to expect the same treatment in all other cases mentioned in Solomon's prayer, they so behaving.

[[@2 Chronicles **7:**13]]Ver. [[13 >> Bible:2 Chronicles **7:**13]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**14]]Ver. [[14 >> Bible:2 Chronicles **7:**14]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**15]]Ver. [[15 >> Bible:2 Chronicles **7:**15]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**16]]Ver. [[16 >> Bible:2 Chronicles **7:**16]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**17]]Ver. [[17 >> Bible:2 Chronicles **7:**17]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**18]]Ver. [[18 >> Bible:2 Chronicles **7:**18]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**19]]Ver. [[19 >> Bible:2 Chronicles **7:**19]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**20]]Ver. [[20 >> Bible:2 Chronicles **7:**20]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**21]]Ver. [[21 >> Bible:2 Chronicles **7:**21]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles **7:**22]]Ver. [[22 >> Bible:2 Chronicles **7:**22]]. See Gill on "2Ch **7:**12".

[[@2 Chronicles 8]]

Chapter 8

INTRODUCTION TO 2 CHRONICLES 8

This chapter contains much the same, with a little variation, as what is related in **1Ki 9:10**.

[[@2 Chronicles **8:**1]]Ver. [[1 >> Bible:2 Chronicles **8:**1]]. And it came to pass at the end of twenty years,....

See Gill on "1Ki **9:**10".

[[@2 Chronicles **8:**2]]Ver. [[2 >> Bible:2 Chronicles **8:**2]]. That the cities which Huram had restored to Solomon,.... Which Solomon first gave to him, but he not liking them, returned them to him, **1Ki 9:12**,

Solomon built them; or rebuilt them, being very much out of repair, which might be one reason of Huram's not accepting them:

and caused the children of Israel to dwell there; they being inhabited by others, the remains of the Canaanitcs perhaps; see **2Ch 8:7**.

[[@2 Chronicles **8:**3]]Ver. [[3 >> Bible:2 Chronicles **8:**3]]. And Solomon went to Hamathzobah,.... In an hostile manner, which is the only instance of any warlike expedition of Solomon's. This was Coelesyria, which though subdued in the times of David, perhaps rebelled, and now Solomon went forth to reduce it:

and prevailed against it; took it.

[[@2 Chronicles **8:**4]]Ver. [[4 >> Bible:2 Chronicles **8:**4]]. And built Tadmor in the wilderness,.... Of which

See Gill on "1Ki **9:**18"

and all the storehouses which he built in Hamath; a country in Syria, which he made himself master of, and where he laid up store of provision and ammunition to keep it, should any attempt be made to rescue it out of his hands. According to an Arabic writer **{a}**, Solomon in the twenty fourth year of his reign having demolished Antioch, built seven cities, of which Tadmor was one.

{a} Abulpharag. Hist. Dynast. dyn. 3. p. 53.

[[@2 Chronicles **8:**5]]Ver. [[5 >> Bible:2 Chronicles **8:**5]]. Also he built Bethhoron the upper, and Bethhoron the nether,.... Only mention is made of the latter in **1Ki 9:17**,

fenced cities, with walls, gates, and bars; fortified cities in the tribe of Ephraim.

[[@2 Chronicles **8:**6-12]]Ver. [[6-12 >> Bible:2 Chronicles **8:**6-12]]. And Baalath,.... See **1Ki 9:18**. From hence, to the end of **2Ch 8:11**, it is the same with **1Ki 9:19**.

See Gill on "1Ki **9:**19".

See Gill on "1Ki **9:**20".

See Gill on "1Ki **9:**21".

See Gill on "1Ki **9:**22".

See Gill on "1Ki **9:**23".

See Gill on "1Ki **9:**24".

[[@2 Chronicles **8:**7]]Ver. [[7 >> Bible:2 Chronicles **8:**7]]. See Gill on "2Ch **8:**6".

[[@2 Chronicles **8:**8]]Ver. [[8 >> Bible:2 Chronicles **8:**8]]. See Gill on "2Ch **8:**6".

[[@2 Chronicles **8:**9]]Ver. [[9 >> Bible:2 Chronicles **8:**9]]. See Gill on "2Ch **8:**6".

[[@2 Chronicles **8:**10]]Ver. [[10 >> Bible:2 Chronicles **8:**10]]. See Gill on "2Ch **8:**6".

[[@2 Chronicles **8:**11]]Ver. [[11 >> Bible:2 Chronicles **8:**11]]. See Gill on "2Ch **8:**6".

[[@2 Chronicles **8:**12]]Ver. [[12 >> Bible:2 Chronicles **8:**12]]. Then Solomon offered burnt offerings to the Lord,.... Meaning not barely at the time he rebuilt the above cities, for it was his constant practice:

on the altar of the Lord, which he had built before the porch; the brasen altar, which was at the entrance into the temple, within the court; of which see **2Ch 4:1**.

[[@2 Chronicles **8:**13]]Ver. [[13 >> Bible:2 Chronicles **8:**13]]. Even after a certain rate every day, according to the commandment of Moses,.... The daily sacrifice, morning and evening, Ex 2**9:**38,

on the sabbaths, and on the new moons; when there were additional sacrifices, Nu 2**8:**9, &c.

and on the solemn feasts three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; which serves to explain the three times in **1Ki 9:25**.

[[@2 Chronicles **8:**14]]Ver. [[14 >> Bible:2 Chronicles **8:**14]]. And he appointed, according to the order of David his father, the courses of the priests to their service,.... The twenty four courses which served weekly in their turns, 1Ch 2**4:**1

and the Levites to their charges, to praise and minister before the priests, as duty of every day required; who also had their courses by lot, to sing the praises of God, when the priests sacrificed, or blew the trumpets, 1Ch 2**5:**1,

the porters also by their courses at every gate; from hence Dr. Lightfoot concludes that these were divided into twenty four classes, as the priests and Levite singers were:

for so had David the man of God commanded, 1Ch 2**6:**1, who in all these affairs acted as a prophet, under the inspiration and direction of the Holy Spirit of God.

[[@2 Chronicles **8:**15]]Ver. [[15 >> Bible:2 Chronicles **8:**15]]. And they departed not from the commandment of the king unto the priests and Levites,.... The priests and Levites departed not from it, not from the commandment of Solomon, according to the order of David, but in all things obeyed it:

concerning any matter; which related to the office of either of them, sacrificers, singers, or porters:

or concerning the treasures; such of the Levites as had the care of them were faithful to their trust, see 1Ch 2**6:**20, &c.

[[@2 Chronicles **8:**16]]Ver. [[16 >> Bible:2 Chronicles **8:**16]]. Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished,.... The materials were prepared, and the money for the expenses; and even the very stones and timber were made fit for the building, so that there was nothing to retard the completion of it:

so the house of God was perfected; in the space of seven years, in all the parts, and according to the form and pattern of it, see **1Ki 6:38**.

[[@2 Chronicles **8:**17-18]]Ver. [[17-18 >> Bible:2 Chronicles **8:**17-18]]. Then went Solomon to Eziongeber,.... Being now at leisure to look after his navy, to carry on merchandise; and of this, and the following verse, and the reconciliation of them with **1Ki 9:26**,

See Gill on "1Ki **9:**26",

See Gill on "1Ki **9:**27",

See Gill on "1Ki **9:**28".

[[@2 Chronicles **8:**18]]Ver. [[18 >> Bible:2 Chronicles **8:**18]]. See Gill on "2Ch **8:**17".

[[@2 Chronicles 9]]

Chapter 9

INTRODUCTION TO 2 CHRONICLES 9 & 10

The ninth chapter is the same with 1Ki 1**0:**1 excepting **2Ch 9:26**, which agrees with **1Ki 4:21**, the same with

1Ki 1**1:**41, only in **2Ch 9:29** it is more largely expressed that the acts of Solomon's reign were written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, against Jeroboam the son of Nebat; or rather "concerning Jeroboam", as the Septuagint and some other versions {b}, in which Iddo is called Joel; and by Theodoret said to be the same that prophesied of Jeroboam and his altar, See Gill on "1Ki 1**3:**1"; the books mentioned are since lost.

{b} le peri Sept. de, Junius & Tremellias, Piscator.

[[@2 Chronicles **9:**2]]Ver. [[2 >> Bible:2 Chronicles **9:**2]]. See Gill on "1Ki 1**0:**1".

[[@2 Chronicles **9:**3]]Ver. [[3 >> Bible:2 Chronicles **9:**3]]. See Gill on "1Ki 1**0:**2".

[[@2 Chronicles **9:**4]]Ver. [[4 >> Bible:2 Chronicles **9:**4]]. See Gill on "1Ki 1**0:**3".

[[@2 Chronicles **9:**5]]Ver. [[5 >> Bible:2 Chronicles **9:**5]]. See Gill on "1Ki 1**0:**4".

[[@2 Chronicles **9:**6]]Ver. [[6 >> Bible:2 Chronicles **9:**6]]. See Gill on "1Ki 1**0:**5".

[[@2 Chronicles **9:**7]]Ver. [[7 >> Bible:2 Chronicles **9:**7]]. See Gill on "1Ki 1**0:**6".

[[@2 Chronicles **9:**8]]Ver. [[8 >> Bible:2 Chronicles **9:**8]]. See Gill on "1Ki 1**0:**7".

[[@2 Chronicles **9:**9]]Ver. [[9 >> Bible:2 Chronicles **9:**9]]. See Gill on "1Ki 1**0:**8".

[[@2 Chronicles **9:**10]]Ver. [[10 >> Bible:2 Chronicles **9:**10]]. See Gill on "1Ki 1**0:**11".

[[@2 Chronicles **9:**11]]Ver. [[11 >> Bible:2 Chronicles **9:**11]]. See Gill on "1Ki 1**0:**12".

[[@2 Chronicles **9:**12]]Ver. [[12 >> Bible:2 Chronicles **9:**12]]. See Gill on "1Ki 1**0:**13".

[[@2 Chronicles **9:**13]]Ver. [[13 >> Bible:2 Chronicles **9:**13]]. See Gill on "1Ki 1**0:**14".

[[@2 Chronicles **9:**14]]Ver. [[14 >> Bible:2 Chronicles **9:**14]]. See Gill on "1Ki 1**0:**15".

[[@2 Chronicles **9:**15]]Ver. [[15 >> Bible:2 Chronicles **9:**15]]. See Gill on "1Ki 1**0:**16".

[[@2 Chronicles **9:**16]]Ver. [[16 >> Bible:2 Chronicles **9:**16]]. See Gill on "1Ki 1**0:**17".

[[@2 Chronicles **9:**17]]Ver. [[17 >> Bible:2 Chronicles **9:**17]]. See Gill on "1Ki 1**0:**18".

[[@2 Chronicles **9:**18]]Ver. [[18 >> Bible:2 Chronicles **9:**18]]. See Gill on "1Ki 1**0:**19".

[[@2 Chronicles **9:**19]]Ver. [[19 >> Bible:2 Chronicles **9:**19]]. See Gill on "1Ki 1**0:**20".

[[@2 Chronicles **9:**20]]Ver. [[20 >> Bible:2 Chronicles **9:**20]]. See Gill on "1Ki 1**0:**21".

[[@2 Chronicles **9:**21]]Ver. [[21 >> Bible:2 Chronicles **9:**21]]. See Gill on "1Ki 1**0:**22".

[[@2 Chronicles **9:**22]]Ver. [[22 >> Bible:2 Chronicles **9:**22]]. See Gill on "1Ki 1**0:**23".

[[@2 Chronicles **9:**23]]Ver. [[23 >> Bible:2 Chronicles **9:**23]]. See Gill on "1Ki 1**0:**24".

[[@2 Chronicles **9:**24]]Ver. [[24 >> Bible:2 Chronicles **9:**24]]. See Gill on "1Ki 1**0:**25".

[[@2 Chronicles **9:**25]]Ver. [[25 >> Bible:2 Chronicles **9:**25]]. See Gill on "1Ki 1**0:**26".

[[@2 Chronicles **9:**26]]Ver. [[26 >> Bible:2 Chronicles **9:**26]]. See Gill on "1Ki **4:**21".

[[@2 Chronicles **9:**27]]Ver. [[27 >> Bible:2 Chronicles **9:**27]]. See Gill on "1Ki 1**0:**27".

[[@2 Chronicles **9:**28]]Ver. [[28 >> Bible:2 Chronicles **9:**28]]. See Gill on "1Ki 1**0:**28".

[[@2 Chronicles **9:**29]]Ver. [[29 >> Bible:2 Chronicles **9:**29]]. See Gill on "1Ki 1**1:**41"

[[@2 Chronicles **9:**30]]Ver. [[30 >> Bible:2 Chronicles **9:**30]]. See Gill on "1Ki 1**1:**42"

[[@2 Chronicles **9:**31]]Ver. [[31 >> Bible:2 Chronicles **9:**31]]. See Gill on "1Ki 1**1:**43"

[[@2 Chronicles 10]]

Chapter 10

INTRODUCTION TO 2 CHRONICLES 10

This chapter is not only in sense the same, but is expressed almost in the selfsame words as First Kings chapter twelve, verses one through nineteen, so there needs not anything to be added to the notes there, which the reader is referred to.

[[@2 Chronicles 1**0:**1]]Ver. [[1 >> Bible:2 Chronicles 1**0:**1]]. See Gill on "1Ki 1**2:**1".

[[@2 Chronicles 1**0:**2]]Ver. [[2 >> Bible:2 Chronicles 1**0:**2]]. See Gill on "1Ki 1**2:**2".

[[@2 Chronicles 1**0:**3]]Ver. [[3 >> Bible:2 Chronicles 1**0:**3]]. See Gill on "1Ki 1**2:**3".

[[@2 Chronicles 1**0:**4]]Ver. [[4 >> Bible:2 Chronicles 1**0:**4]]. See Gill on "1Ki 1**2:**4".

[[@2 Chronicles 1**0:**5]]Ver. [[5 >> Bible:2 Chronicles 1**0:**5]]. See Gill on "1Ki 1**2:**5".

[[@2 Chronicles 1**0:**6]]Ver. [[6 >> Bible:2 Chronicles 1**0:**6]]. See Gill on "1Ki 1**2:**6".

[[@2 Chronicles 1**0:**7]]Ver. [[7 >> Bible:2 Chronicles 1**0:**7]]. See Gill on "1Ki 1**2:**7".

[[@2 Chronicles 1**0:**8]]Ver. [[8 >> Bible:2 Chronicles 1**0:**8]]. See Gill on "1Ki 1**2:**8".

[[@2 Chronicles 1**0:**9]]Ver. [[9 >> Bible:2 Chronicles 1**0:**9]]. See Gill on "1Ki 1**2:**9".

[[@2 Chronicles 1**0:**10]]Ver. [[10 >> Bible:2 Chronicles 1**0:**10]]. See Gill on "1Ki 1**2:**10".

[[@2 Chronicles 1**0:**11]]Ver. [[11 >> Bible:2 Chronicles 1**0:**11]]. See Gill on "1Ki 1**2:**11".

[[@2 Chronicles 1**0:**12]]Ver. [[12 >> Bible:2 Chronicles 1**0:**12]]. See Gill on "1Ki 1**2:**12".

[[@2 Chronicles 1**0:**13]]Ver. [[13 >> Bible:2 Chronicles 1**0:**13]]. See Gill on "1Ki 1**2:**13".

[[@2 Chronicles 1**0:**14]]Ver. [[14 >> Bible:2 Chronicles 1**0:**14]]. See Gill on "1Ki 1**2:**14".

[[@2 Chronicles 1**0:**15]]Ver. [[15 >> Bible:2 Chronicles 1**0:**15]]. See Gill on "1Ki 1**2:**15".

[[@2 Chronicles 1**0:**16]]Ver. [[16 >> Bible:2 Chronicles 1**0:**16]]. See Gill on "1Ki 1**2:**16".

[[@2 Chronicles 1**0:**17]]Ver. [[17 >> Bible:2 Chronicles 1**0:**17]]. See Gill on "1Ki 1**2:**17".

[[@2 Chronicles 1**0:**18]]Ver. [[18 >> Bible:2 Chronicles 1**0:**18]]. See Gill on "1Ki 1**2:**18".

[[@2 Chronicles 1**0:**19]]Ver. [[19 >> Bible:2 Chronicles 1**0:**19]]. See Gill on "1Ki 1**2:**19".

[[@2 Chronicles 11]]

Chapter 11

INTRODUCTION TO 2 CHRONICLES 11

In this chapter are related the preparations Rehoboam made to regain the ten tribes that revolted from him, but was forbid making the attempt by a prophet of the Lord, which he paid a regard unto, 2Ch 1**1:**1, the fortification of several cities in Judah and Benjamin for his defence, 2Ch 1**1:**5, the resort of several priests and Levites to him from Jeroboam, which served to strengthen his kingdom, 2Ch 1**1:**13, and an account of his wives, and of his children, and of his disposal of them, 2Ch 1**1:**18.

[[@2 Chronicles 1**1:**1-4]]Ver. [[1-4 >> Bible:2 Chronicles 1**1:**1-4]]. And when Rehoboam was come to Jerusalem,.... After he had been at Shechem, and had given his answer to the request of the men of Israel, upon which they revolted from him: this and the three following verses are the same with 1Ki 1**2:**21.

See Gill on "1Ki 12:21".

[[@2 Chronicles 11:2]]Ver. [[2 >> Bible:2 Chronicles 11:2]]. See Gill on "1Ki 12:22".

[[@2 Chronicles 11:3]]Ver. [[3 >> Bible:2 Chronicles 11:3]]. See Gill on "1Ki 12:23".

[[@2 Chronicles 11:4]]Ver. [[4 >> Bible:2 Chronicles 11:4]]. See Gill on "1Ki 12:24".

[[@2 Chronicles 11:5]]Ver. [[5 >> Bible:2 Chronicles 11:5]]. And Rehoboam dwelt in Jerusalem,.... The metropolis of Judah, and the capital city of his kingdom:

and built cities for defence in Judah; that is, rebuilt, enlarged, and fortified them; for otherwise they were built before, though neglected before the revolt of the ten tribes; but now it became necessary to make them more capacious and strong, to protect his people, and defend himself against Israel; for though he was forbid to act offensively, and therefore contented himself to abide in Jerusalem, and not go forth to war; yet he might lawfully put himself into a condition of defence.

[[@2 Chronicles 11:6]]Ver. [[6 >> Bible:2 Chronicles 11:6]]. He built even Bethlehem,.... The place of our Lord's birth, about six miles from Jerusalem:

and Etam; another city in the tribe of Judah; see **1Ch 4:32**, there was a rock of this name, Jud 15:8 and a fountain from whence waters were conveyed into the pool at Jerusalem, spoken of in Jewish writings {b}:

and Tekoah; of which place Amos the prophet was, and which was about twelve miles from Jerusalem. Rauwolff {c} speaks of it as a fortified place now; he says it has a strong and mighty castle, built on a great and high hill.

{b} Cippi Heb. p. 10. {c} Travels, par. 3. c. 22. p. 321. Ed. Ray.

[[@2 Chronicles 11:7]]Ver. [[7 >> Bible:2 Chronicles 11:7]]. And Bethzur, and Shocho, and Adullam. All in the tribe of Judah, of which see Jos 15:35.

[[@2 Chronicles 11:8]]Ver. [[8 >> Bible:2 Chronicles 11:8]]. And Gath,.... Which cannot be that Gath which was one of the principalities of the Philistines, but a city in the tribe of Judah; though of it we nowhere else read; unless this is the same with Moreshethgath, **Mic 1:14**, which is probable, since it follows:

and Mareshah; the birth place of Micah the prophet, **Mic 1:1**,

and Ziph; there were two cities of this name in the tribe of Judah, Jos 15:24.

[[@2 Chronicles 1**1:**9]]Ver. [[9 >> Bible:2 Chronicles 1**1:**9]]. And Adoraim,.... Called by Josephus {d} Adora, which he mentions along with Mareshah, or Marissa:

and Lachish: a royal city in the time of the Canaanites, and which fell to the lot of Judah, Jos 1**2:**11,

and Azekah; a city situated in the plain of Judah, Jos 1**0:**10.

{d} Antiqu. l. 13. c. 9. sect. 1.

[[@2 Chronicles 1**1:**10]]Ver. [[10 >> Bible:2 Chronicles 1**1:**10]]. And Zorah,.... The same with Zoreah, Jos 1**5:**33,

and Aijalon; there was a city of the tribe of Dan of this name, in the valley of which the moon stood still in the times of Joshua, Jos 1**0:**12, but whether the same with this, and now belonging to Judah, or another of the same name, is not certain:

and Hebron; a city in the mountainous part of Judah, and a city of refuge, about twenty miles from Jerusalem, Jos 1**5:**54,

which are in Judah and in Benjamin fenced cities; as they were now made by Rehoboam.

[[@2 Chronicles 1**1:**11]]Ver. [[11 >> Bible:2 Chronicles 1**1:**11]]. And he fortified the strong holds,.... Of these and other cities:

and put captains in them; garrisons of soldiers, with captains over them to defend them:

and store of victual, and of oil and wine; that they might be able to hold out a siege, should they be attacked.

[[@2 Chronicles 1**1:**12]]Ver. [[12 >> Bible:2 Chronicles 1**1:**12]]. And in every several city he put shields and spears,.... Furnished them with these and perhaps other pieces of armour, these being put for all, to defend themselves with against an enemy, and to annoy them:

and made them exceeding strong; so that they could not be easily taken:

having Judah and Benjamin on his side: which tribes cleaved to one another, and to Rehoboam, and to the kings of the house of David, in later times, as well as to the true religion.

[[@2 Chronicles 1**1:**13]]Ver. [[13 >> Bible:2 Chronicles 1**1:**13]]. And the priests and the Levites, that were in all Israel,.... In the ten tribes, in the cities assigned to them therein:

resorted to him out of all their coasts; as to their rightful sovereign, and chiefly for the sake of the service of the sanctuary at Jerusalem.

[[@2 Chronicles 1**1:**14]]Ver. [[14 >> Bible:2 Chronicles 1**1:**14]]. For the Levites left their suburbs and their possession,.... The cities and the fields adjacent to them, which were given them in the several tribes, and were in all forty eight; see Jos 2**1:**1 and came to Judah and Jerusalem; to the cities of Judah, which belonged to the Levites; and to Jerusalem, where they exercised their functions:

for Jeroboam and his sons had cast them off from exercising the priest's office unto the Lord; neither suffering them to go to Jerusalem in their courses, as they used to do by turns, nor to perform their office in their own dwellings, according to the law of God, in teaching and instructing the people.

[[@2 Chronicles 1**1:**15]]Ver. [[15 >> Bible:2 Chronicles 1**1:**15]]. And he ordained him priests for the high places,.... Of such who were not of the tribe of Levi, and family of Aaron; see 1Ki 1**2:**31

and for the devils; demons in the shape of goats, as this word signifies, in which form many of the Heathen deities were worshipped; idols of whatsoever kind are so called; for whosoever worships them worships not God, but devils, **1 Corinthians** 1**0:**21 the images which Jeroboam set up may be meant, and the next clause may be rendered as explanative of them:

even for the calves which he had made; one of which he set up at Dan, and the other at Bethel, 1Ki 1**2:**28.

[[@2 Chronicles 1**1:**16]]Ver. [[16 >> Bible:2 Chronicles 1**1:**16]]. And after them out of all the tribes of Israel,.... Besides the priests and Levites, and after their example, many of the common people, out of all the ten tribes:

such as set their hearts to seek the Lord God of Israel; to seek his face and favour, where he was to be found; to worship him according to his revealed will, and to receive doctrine or instruction from him, as the Targum:

came to Jerusalem to sacrifice to the Lord God of their fathers; to sacrifice where only sacrifices were to be offered up, and by the priests of the Lord, who were gone thither, and to their fathers' God, whom the ten tribes had revolted from.

[[@2 Chronicles 1**1:**17]]Ver. [[17 >> Bible:2 Chronicles 1**1:**17]]. So they strengthened the kingdom of Judah,.... Made it more numerous, and in a better condition to defend itself:

and made Rehoboam son of Solomon strong three years; established him on the throne, strengthened the government in his hands, and were the means of preserving him in the pure worship of God for the space of time mentioned, the reason of which follows:

for three years they walked in the way of David and Solomon; in their good ways, which were according to the rule of the divine word; and which, as they refer to the whole of David's life and reign, some particular actions excepted, so to the former part of Solomon's

reign, before he fell into idolatry, and to the latter part of it after his repentance; for that he did repent is by some concluded from hence, and may be more strongly from the book of Ecclesiastes, written by him in his old age. This is to be understood both of Rehoboam and his people, who after three years forsook the law of the Lord, 2Ch 1**2:**1.

[[@2 Chronicles 1**1:**18]]Ver. [[18 >> Bible:2 Chronicles 1**1:**18]]. And Rehoboam took him Mahalath, the daughter of Jerimoth, the son of David, to wife,.... Of which son of David we nowhere else read; perhaps he might be the son of one of his concubines, or he might have two names:

and Abihail the daughter of Eliab the son of Jesse; who was David's eldest brother. 1Sa 1**7:**13. She must be a granddaughter or great-granddaughter of his.

[[@2 Chronicles 1**1:**19]]Ver. [[19 >> Bible:2 Chronicles 1**1:**19]]. Which bare him children,.... Or, "and she bore him" {d}; for it is said only of one of them, the other perhaps died without children; this may refer to the last mentioned, Abihail, whose children were

Jeush, and Shamariah, and Zaham; who perhaps all died in their father's lifetime, since the firstborn of a later wife succeeded him.

{d} dltw "peperit", Pagninus, Montanus.

[[@2 Chronicles 1**1:**20]]Ver. [[20 >> Bible:2 Chronicles 1**1:**20]]. And after he took Maacah the daughter of Absalom,.... Thought by some to be Absalom the son of David, his father's brother, and his uncle, and so married his cousin; but Absalom seems to have had but one daughter, whose name was Tamar, 2Sa 1**4:**27, and the name of this man is different from his; he is called Abishalom, 1Ki 1**5:**2

and Uriel of Gibeah; 2Ch 1**3:**2, of the tribe of Benjamin, whereas Absalom was of the tribe of Judah:

which bare him Abijah, and Attai, and Ziza, and Shelomith: Abijah the firstborn, and who was successor in the kingdom, is the same with Abijam, 1Ki 1**4:**31 of the rest we nowhere else read.

[[@2 Chronicles 1**1:**21]]Ver. [[21 >> Bible:2 Chronicles 1**1:**21]]. And Rehoboam loved Maacah the daughter of Absalom above all his wives and his concubines, &c] Who is called Michaiah, the daughter of Uriel, 2Ch 1**3:**2,

for he took eighteen wives and sixty concubines; led thereunto by the example of his father Solomon, contrary to the command of God, **Deuteronomy** 1**7:**17

and begat twenty eight sons and sixty daughters; to have many children was reckoned a great blessing, but it was not honourable to have them in such a way.

[[@2 Chronicles 1**1:**22]]Ver. [[22 >> Bible:2 Chronicles 1**1:**22]]. And Rehoboam made Abijah the son of Maacah the chief,.... The chief of all his sons, head over them, being the son of his most beloved wife, and her firstborn however, and perhaps might be of a greater capacity than the rest of his children:

to be ruler among his brethren; or over them; gave him greater authority, and intrusted him with more power, set him above them, and treated him as heir apparent to the crown: for he thought

to make him king; either to take him into partnership in the throne with him in his lifetime, or to appoint and declare him to be his successor.

[[@2 Chronicles 1**1:**23]]Ver. [[23 >> Bible:2 Chronicles 1**1:**23]]. And he dealt wisely,.... Acted a prudent part, in order to execute his scheme, and particularly by disposing of his other sons in different parts of his kingdom, as follows: or "he made him his son Abijah to understand" {e}; he taught and instructed him in the art of government, took a particular care of his education, that he might be fitted for it; and he might instruct him how to behave towards his brethren, for the present and hereafter, as well as towards all the people in general: or "he (Abijah) understood" {f}; had more understanding and wisdom than all the children of Rehoboam; though it seems best to interpret it of Rehoboam himself, since it follows:

and disposed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; to be governors thereof, in whose hands he could better trust them than in any other; or else, by thus separating them, they would not be able to enter into combination against Abijah; but then he must at the same time appoint some persons to watch and observe them; or otherwise, having such, strong places in their possession, they might rebel against him; the Targum is,

"he built and repaired the cities, and appointed of all his children throughout all the countries of the house of Judah, to all the fortified cities;"

that is, to have the command of them:

and he gave them victual in abundance; that they might have no reason to complain, and might be able to hold out a siege against an enemy, should they be attacked:

and he desired many wives; either for himself, or rather for his son, since he himself had many; or "Abijah desired, or asked {g} many wives" of their parents, or of those who had the dispose of them, in imitation of his father.

{e} Nbtw "erudire faciebat", Pagninus, Grotius; "docuit", Vatablus. {f} "lntellexit", Piscator. {g} lavy "petivit", Pagninus, Montanus, Vatablus; "postulavit", Piscator.

[[@2 Chronicles 12]]

Chapter 12

INTRODUCTION TO 2 CHRONICLES 12

Rehoboam and his people forsaking the law of the Lord, Shishak king of Egypt is allowed by God to invade his land, and take his fenced cities, 2Ch 1**2:**1, upon which a prophet of the Lord was sent to him and his princes, to show them the reason of it; whereupon they humbled themselves, and the Lord was pleased not to allow the enemy utterly to destroy them, yet to reduce them to servitude, and take away their riches, 2Ch 1**2:**5, and the chapter is closed with an account of the reign and death of Rehoboam, 2Ch 1**2:**13.

[[@2 Chronicles 1**2:**1]]Ver. [[1 >> Bible:2 Chronicles 1**2:**1]]. And it came to pass, when Rehoboam had established the kingdom,.... Or when the kingdom of Rehoboam was established; the tribes of Judah and Benjamin being firmly attached to him, and great numbers from the other tribes coming over to him, and things going on peaceably and prosperously during the three years that he and his people abode by the pure worship of God:

and had strengthened himself; built fortified cities for the defence of himself and kingdom, 2Ch 1**1:**5, he forsook the law of the Lord; after he had reigned three years, and was become strong, and thought himself safe and secure on the throne, trusting to his strength:

and all Israel with him; the greater part of them following the example of their king; of this defection, and the sins they fell into, see

1Ki 1**4:**22.

[[@2 Chronicles 1**2:**2]]Ver. [[2 >> Bible:2 Chronicles 1**2:**2]]. And it came to pass in the fifth year of Rehoboam,.... In the fourth year, the apostasy of him and his people began; and, in the year following, what is next related happened, as a punishment of it:

Shishak king of Egypt came up against Jerusalem; of whom see

1Ki 1**1:**40,

because they transgressed against the Lord; transgressed the law of the Lord by falling into idolatry and other abominable evils; the Targum is,

"against the Word of the Lord."

[[@2 Chronicles 1**2:**3]]Ver. [[3 >> Bible:2 Chronicles 1**2:**3]]. With twelve hundred chariots, and threescore thousand horsemen; and the people were without number,.... The foot soldiers; their number, according to Josephus **{**h**}** was 400,00**0:**

that came with him out of Egypt; the above numerous army came from thence with him, which was famous for horses and chariots of war, see

Ex 1**4:**7, what follow seem to have joined him after he came out of Egypt, or whom he subdued in his way; the Lubim or Lybians, inhabitants of Libya, a country near Egypt the same with the Lehabim; of whom see

Genesis 1**0:**13,

the Sukkiims; who were either the Scenite Arabs, who dwelt in tents, as this word signifies; or the Troglodytes, according to the Septuagint and Vulgate Latin versions, who dwelt in dens and caves, in which sense the word "Succah" is sometimes used, **Job 38:**40 and in their country was a town called Suchae, mentioned by Pliny {i}; they inhabited near the Red sea; and if Shishak is the same with Sesostris, as is thought, these people were subdued by him, as Herodotus {k} and Strabo {l} testify:

and the Ethiopians; some think these were the Cushite Arabs, and that Sesostris came into Arabia is testified by the above writers; though rather the proper Ethiopians are meant, since they are joined with the Lubim or Africans; and since, as Herodotus {m} says, he ruled over Ethiopia; and Diodorus Siculus {n} says he fought with them, and obliged them to pay him tribute.

{h} Antiqu. l. 8. c. 10. sect. 2. {i} Nat. Hist. l. 6. c. 29. {k} Euterpe, sive, l. 2. c. 102. {l} Geograph. l. 16. p. 529. {m} Ut supra, (Euterpe, sive, l. 2.) c. 110. {n} Bibliothec. l. 1. p. 50.

[[@2 Chronicles 1**2:**4]]Ver. [[4 >> Bible:2 Chronicles 1**2:**4]]. And he took the fenced cities which pertained to Judah,.... Which Rehoboam had lately built, and placed his sons in them, 2Ch 1**1:**5, these he took without any opposition:

and came to Jerusalem; there being no army to oppose him; and so Sesostris took many countries without fighting, and among the rest Phoenicia, as Manetho {o} relates, in which Judea may be included.

{o} Apud Joseph. contr. Apion. l. 1. c. 15.

[[@2 Chronicles 1**2:**5]]Ver. [[5 >> Bible:2 Chronicles 1**2:**5]]. Then came Shemaiah the prophet to Rehoboam,.... The same as in

2Ch 1**1:**2, there called the man of God:

and to the princes of Judah that were gathered together to Jerusalem because of Shishak; through fear of him, and for safety and protection from him, and to consult what was to be done at this critical juncture, whether to fight him, or make peace with him on the best terms they could:

and said unto them, thus saith the Lord, ye have forsaken me; his law, his word, worship, and ordinances, 2Ch 1**2:**1,

and therefore have I also left you in the hand of Shishak; suffered him to invade their land, take their fenced cities, and come up to Jerusalem without any opposition, as a punishment of their apostasy; and to explain this providence to them, and call them to repentance, was the prophet sent.

[[@2 Chronicles 1**2:**6]]Ver. [[6 >> Bible:2 Chronicles 1**2:**6]]. Whereupon the princes of Israel and the king humbled themselves,.... Both by words acknowledging their sins, and the justice of God, and by deeds, perhaps putting on sackcloth, as was usual on such occasions, and betaking themselves to fasting and prayer:

and they said, the Lord is righteous; in giving them up into the hand of their enemies, seeing they had forsaken him, and sinned against him.

[[@2 Chronicles 1**2:**7]]Ver. [[7 >> Bible:2 Chronicles 1**2:**7]]. And when the Lord saw that they humbled themselves,.... Though but externally; the Lord takes notice of external humiliation, as he did of Ahab's, 1Ki 2**1:**29,

the word of the Lord came to Shemaiah, saying, they have humbled themselves, therefore I will not destroy them; not now, at least not altogether, 2Ch 1**2:**12,

but I will grant them some deliverance; yet not a complete one, for they were brought into servitude by Shishak, 2Ch 1**2:**8, or only for a short time:

and my wrath shall not be poured out against Jerusalem by the hand of Shishak; that is, to the uttermost; that was reserved to another time, and to be done by another hand, Nebuchadnezzar king of Babylon.

[[@2 Chronicles 1**2:**8]]Ver. [[8 >> Bible:2 Chronicles 1**2:**8]]. Nevertheless, they shall be his servants,.... tributaries to the king of Egypt:

that they may know my service, and the service of the kingdoms of the countries; the difference between them, how easy the one, which they might perform without taxes and tributes, and how hard and heavy the other, through the exactions and exorbitant demands of those to whom they became subjects.

[[@2 Chronicles 1**2:**9-11]]Ver. [[9-11 >> Bible:2 Chronicles 1**2:**9-11]]. So Shishak king of Egypt came up against Jerusalem,.... The Vulgate Latin version is,

"departed from Jerusalem,"

as he did, having taken it, and spoiled it of its riches, and settled a yearly tax on the inhabitants of the land; of this, and the two following verses, See Gill on "1Ki 1**4:**26".

See Gill on "1Ki 1**4:**27".

See Gill on "1Ki 1**4:**28".

[[@2 Chronicles 1**2:**10]]Ver. [[10 >> Bible:2 Chronicles 1**2:**10]]. See Gill on "2Ch 1**2:**9".

[[@2 Chronicles 1**2:**11]]Ver. [[11 >> Bible:2 Chronicles 1**2:**11]]. See Gill on "2Ch 1**2:**9".

[[@2 Chronicles 1**2:**12]]Ver. [[12 >> Bible:2 Chronicles 1**2:**12]]. And when he humbled himself,.... That is, Rehoboam; or broke his heart, as the Targum, was of a contrite spirit seemingly, for it was merely external:

the wrath of the Lord turned from him; which appeared by the departure of Shishak's army:

that he would not destroy him altogether; or make an utter destruction of him and his people:

and also in Judah things went well; prospered and succeeded after this affair of Shishak was over: or "in Judah there were good things" {p}; there were some good men, priests, Levites, and many of the common people, that did good things, kept up and abode by the pure worship and service of God; and which was another reason why the Lord would not destroy them altogether now, see **Genesis** 1**8:**31.

{p} Mybwj Myrbd "opera bona", V. L. "res bonae", Tigurine version, Vatablus, Rambachius.

[[@2 Chronicles 1**2:**13]]Ver. [[13 >> Bible:2 Chronicles 1**2:**13]]. So Rehoboam strengthened himself in Jerusalem,.... Fortified that yet more for the defence of himself, after Shishak departed:

and reigned; twelve years more, for he reigned in all seventeen, and this was in his fifth year; of what follows in this verse,

See Gill on "1Ki 1**4:**21".

[[@2 Chronicles 1**2:**14]]Ver. [[14 >> Bible:2 Chronicles 1**2:**14]]. And he did evil,.... Committed idolatry, relapsed into that, his humiliation not being hearty and sincere:

because he prepared not his heart to seek the Lord; by prayer and supplication, and by an attendance on the service and worship of God; for though he did these things outwardly, yet not sincerely and heartily; he did not engage in them seriously and in good earnest, with affection and fervour.

[[@2 Chronicles 1**2:**15]]Ver. [[15,16 >> Bible:2 Chronicles 1**2:**15-16]].. Now the acts of Rehoboam,.... Of these two verses,

See Gill on "1Ki 1**4:**29".

See Gill on "1Ki 1**4:**30".

See Gill on "1Ki 1**4:**31".

[[@2 Chronicles 1**2:**16]]Ver. [[16 >> Bible:2 Chronicles 1**2:**16]]. See Gill on "2Ch 1**2:**15".

[[@2 Chronicles 13]]

Chapter 13

INTRODUCTION TO 2 CHRONICLES 13

This chapter begins with the reign of Abijah, 2Ch 1**3:**1, gives an account of a battle between him and Jeroboam, previous to which Abijah made a speech to Jeroboam and his army, to vindicate his own cause, encourage his own soldiers, and intimidate the enemy, and dissuade them from fighting, 2Ch 1**3:**3 and in the mean while Jeroboam laid an ambush for him, which greatly distressed him, 2Ch 1**3:**13, nevertheless he obtained a complete victory over him, 2Ch 1**3:**15, and the chapter is concluded with some account of his family and reign, 2Ch 1**3:**21.

[[@2 Chronicles 1**3:**1]]Ver. [[1 >> Bible:2 Chronicles 1**3:**1]]. Now in the eighteenth year of King Jeroboam began Abijah to reign over Judah. See Gill on "1Ki 1**5:**1".

[[@2 Chronicles 1**3:**2]]Ver. [[2 >> Bible:2 Chronicles 1**3:**2]]. He reigned three years in Jerusalem,....

See Gill on "1Ki 1**5:**2",

his mother's name also was Michaiah the daughter of Uriel of Gibeah; see 2Ch 1**1:**20,

See Gill on "1Ki 1**5:**2".

and there was war between Abijah and Jeroboam; and in this chapter is an account of a battle fought between them, not recorded in the book of Kings.

[[@2 Chronicles 1**3:**3]]Ver. [[3 >> Bible:2 Chronicles 1**3:**3]]. And Abijah set the battle in array, with an army of valiant man of war, even four hundred thousand chosen men,.... Collected such an army of select men, led them into his enemy's country, and set them in order of battle:

and Jeroboam also set the battle in array against him, with eight hundred thousand chosen men, being mighty men of valour; double the number of Abijah s army, he having ten tribes to collect out of, and Abijah but two.

[[@2 Chronicles 1**3:**4]]Ver. [[4 >> Bible:2 Chronicles 1**3:**4]]. And Abijah stood upon Mount Zemaraim, which is in Mount Ephraim,.... Which might have its name from a city of Benjamin of this name, to which it was near, though within the borders of Ephraim, Jos 1**8:**22 formerly inhabited by the Zemarites, from whence it might have its name, **Genesis** 1**0:**18 here Abijah stood, that he might be the better heard by the armies pitched in the valley; and very probably he desired a parley, and it was granted, otherwise he would not have been safe in the position in which he was;

and said, hear me, thou Jeroboam, and all Israel; as many as were now gathered together, and which were a great number.

[[@2 Chronicles 1**3:**5]]Ver. [[5 >> Bible:2 Chronicles 1**3:**5]]. Ought you not to know,.... They did know what he afterwards says, but he would have them consider and acknowledge it:

that the Lord God of Israel gave the kingdom over Israel to David for ever; to him and his seed, particularly to the Messiah, that should spring from him; but whether Abijah had this in view is a question, see **2Sa 7:13**

even to him and to his sons by a covenant of salt? that is, a perpetual one, which was inviolable, and never to be made void; called so, because salt preserves from corruption and putrefaction, and because made use of in sacrifices offered when covenants were made; the Targum is,

"as salt waters, which never lose their saltness."

[[@2 Chronicles 1**3:**6]]Ver. [[6 >> Bible:2 Chronicles 1**3:**6]]. Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up,.... Notwithstanding it was well known the kingdom was entailed on the posterity of David by an everlasting covenant; Abijah calls Jeroboam Solomon's servant, by way of great contempt, as Jarchi observes, he being the general receiver of his tax in the tribe of Ephraim, 1Ki 1**1:**28

and hath rebelled against his lord; his rightful king and sovereign; the charge is no less than high treason.

[[@2 Chronicles 1**3:**7]]Ver. [[7 >> Bible:2 Chronicles 1**3:**7]]. And there are gathered unto him vain men,.... Void of the fear of God, and all that is good:

the children of Belial: men unprofitable, good for nothing, or that had cast off the yoke of the law of God, were lawless and abandoned persons:

And have strengthened themselves against Rehoboam the son of Solomon: rejected his government of them; went into a strong opposition to him, and set up another king over them:

when Rehoboam was young and tender hearted, and could not withstand them; not that he was young in years, for he was forty one years of age when he began to reign; though Joshua is called a young man when he is supposed to be between fifty and sixty years of age

Ex 3**3:**11, and though "adolescentia" and "juventus" are both used in Latin writers for "youth", yet Varro {q} distinguishes them, and makes the former to begin at the year fifteen, and continue to the year thirty, and the latter to begin at thirty, and end at forty five; so that, according to this, Rehoboam was then in his stage of youth; but perhaps the meaning here is, that he was young in the kingdom, scarcely settled on his throne, and the advantage of that was taken; not was he cowardly and fearful; and if Abijah meant that by "tender heartedness", he not only reproached but belied his father; for he would have fought with Israel in order to have reduced them to obedience, but was forbidden by the Lord; if by "tender hearted", he means that he had a tender regard to the command of God, it is true; but that seems not to be his sense, but the former.

{q} Apud Stockim in voce ren, p. 688.

[[@2 Chronicles 1**3:**8]]Ver. [[8 >> Bible:2 Chronicles 1**3:**8]]. And now ye think to withstand the kingdom of the Lord in the hand of the sons of David,.... To oppose them, prevail over them, and get it out of their hands, which is delivered to them by the Lord, as the Targum:

and ye be a great multitude; of which they boasted, and in which they trusted, being ten tribes to two, and in this army two to one:

and [there are] with you golden calves which Jeroboam made you for gods; or, "but **{r}** there are with you", &c. which Abijah suggests would be so far from helping them, that they would be their ruin, they having, by the worship of them, provoked the Lord against them.

{r} So Grotious, Schnidt, and others.

[[@2 Chronicles 1**3:**9]]Ver. [[9 >> Bible:2 Chronicles 1**3:**9]]. Have ye not cast out the priests of the Lord the sons of Aaron, and the Levites,.... Because they would not sacrifice to his idols, and that they might not instruct the people in the pure worship of God, and that he and his people might be free from the payment of tithes, firstfruits, &c. and their cities fall into his hands:

and have made you priests after the manner of the nations of [other] lands? after the manner of the Gentiles, without any regard to any particular tribe, which God had appointed those to be taken from:

so that whosoever cometh to consecrate himself with a young bullock and seven rams; which were five more than what were required by the law of Moses for the consecration of a priest, Ex 2**9:**1, the same

may be a priest of [them that are] no gods; by nature, only nominal and fictitious deities, as the calves were, which had no divinity in them, see 1Ki 1**3:**31.

[[@2 Chronicles 1**3:**10]]Ver. [[10 >> Bible:2 Chronicles 1**3:**10]]. But as for us, the Lord [is] our God,.... The Word of the Lord, as the Targum; we know and acknowledge no other; not the calves at Dan and Bethel, nor any other idols, only the one living and true God:

and we have not forsaken him; his laws, statutes, ordinances, and worship; for though Abijah was not a religious man, yet it seems the form of religion was kept up, and temple service was observed, in his days:

and the priests which minister unto the Lord; by offering sacrifices, and burning incense:

are the sons of Aaron; and they only:

and the Levites wait upon their business; some in singing songs of praise, vocally and instrumentally, others in keeping the doors of the temple and the treasures of the house of God, and others in assisting the priests at the altar.

[[@2 Chronicles 1**3:**11]]Ver. [[11 >> Bible:2 Chronicles 1**3:**11]]. And they burn unto the Lord, every morning and every evening, burnt sacrifices and sweet incense,.... That is, the

priests; the one they did on the altar of burnt offering, and the other on the altar of incense, and both every day, morning and evening:

the shewbread also set they in order upon the pure table; the shewbread table, every sabbath day, when they took the old bread off, which had stood there a week:

and the candlestick of gold, with the lamps thereof, to burn every evening; these were lighted every evening, and dressed every morning; and though there were ten tables and ten candlesticks in Solomon's temple, yet only one of each was used at a time; and therefore from hence it is not to be concluded that all the rest were taken away by Shishak:

for we keep the charge of the Lord our God; observe all the rites and ceremonies, laws, and ordinances enjoined by him; the Targum is,

"the charge of the Word of the Lord our God:"

but ye have forsaken him; his fear or worship, as the same paraphrase.

[[@2 Chronicles 1**3:**12]]Ver. [[12 >> Bible:2 Chronicles 1**3:**12]]. And, behold, God himself is with us for our Captain,.... To go before our armies, and fight our battles for us:

and his priests with sounding trumpets to cry alarm against you; which was one use of the trumpets, that the people might be remembered by the Lord, and saved from their enemies, Nu 1**0:**9, so that this circumstance was against Jeroboam and his army, and for Abijah and his:

O children of Israel, fight ye not against the Lord God of your fathers; for fighting against his people, that retained the pure worship of him, was fighting against him:

for you shall not prosper; he seems to be assured of victory.

[[@2 Chronicles 1**3:**13]]Ver. [[13 >> Bible:2 Chronicles 1**3:**13]]. But Jeroboam caused an ambushment to come about behind them,.... While Abijah was making his oration, he detached a party from his army, which got about, and lay in ambush, behind the army of Abijah:

so they were before Judah; Jeroboam and the greater part of his army:

and the ambushment was behind them; which Jeroboam had sent thither.

[[@2 Chronicles 1**3:**14]]Ver. [[14 >> Bible:2 Chronicles 1**3:**14]]. And when Judah looked back,.... On hearing a noise behind them:

behold, the battle was before and behind; men were set in battle array, and the battle was begun, and an attack made upon them both ways:

and they cried unto the Lord; for help against their enemies, and to deliver them out of their hands:

and the priests sounded with the trumpets; to inspire them with cheerfulness, and to suggest to them that God was with them and they need not be afraid.

[[@2 Chronicles 1**3:**15]]Ver. [[15 >> Bible:2 Chronicles 1**3:**15]]. Then the men of Judah gave a shout,.... Taking heart at the sound of the trumpets, and in order to encourage one another, and intimidate the enemy; See Gill on "1Sa 1**7:**20",

and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah; possessed them with a panic, so that they fled at once, as follows.

[[@2 Chronicles 1**3:**16]]Ver. [[16 >> Bible:2 Chronicles 1**3:**16]]. And the children of Israel fled before Judah,.... Were in such a fright and consternation, that they could not stand their ground, or engage at all; but took to flight immediately:

and God delivered them into their hand; to be taken and slain by them.

[[@2 Chronicles 1**3:**17]]Ver. [[17 >> Bible:2 Chronicles 1**3:**17]]. And Abijah and his people slew them with a great slaughter,.... As they fled, pursuing them:

so there fell down slain of Israel five hundred thousand chosen men; such a slaughter as is not to be met with in any history, as Josephus {s} observes; though Abarbinel wonders he should say so, and affirms that he had read of larger numbers slain at once; but he is the only man that ever pretended to it; Jerom {t} makes the number but 50,000, and some copies of the Vulgate Latin {u}, and Josephus Ben Gorion, as Abarbinel {w} relates; but the true Josephus, the Targum, and all the ancient versions, agree with the Hebrew text; more than half Jeroboam's army was cut off, and 100,000 more than Abijah had in his.

{s} Antiqu. l. 8. c. 11. sect. 3. {t} Trad. Heb. fol. 84. M. {u} So that of Sixtus V. in James's Corruption of the Fathers, p. 294. {w} Comment in 1. Reg. xv. 6. fol. 250. 3.

[[@2 Chronicles 1**3:**18]]Ver. [[18 >> Bible:2 Chronicles 1**3:**18]]. Thus the children of Israel were brought under at that time,.... Humbled and weakened, but not reduced to the government of the house of David:

and the children of Judah prevailed; or grew strong:

because they relied upon the Lord God of their fathers; trusted in him, and not in an arm of flesh; the Targum is,

"in the Word of the Lord God of their fathers."

[[@2 Chronicles 1**3:**19]]Ver. [[19 >> Bible:2 Chronicles 1**3:**19]]. And Abijah pursued after Jeroboam,.... As he and his army fled:

and took cities from him; the following ones:

Bethel with the towns thereof; the villages adjoining to it; here one of the calves was set up, which either Jeroboam took care to remove before this place fell into the hands of Abijah, or Abijah let it remain, and did not destroy it:

and Jeshanah with the towns thereof; which Reland {x} thinks is the same that is called by Jerom {y} Jethaba:

and Ephraim with the towns thereof; a city so called, thought to be the same that is mentioned in the passage, See Gill on "Joh 1**1:**54"; it is here called, in the Targum, Ephron; so Jerom {z} calls it, and says it was Sichem.

{x} Palestin. Illustrat. p. 861. {y} **Deuteronomy** loc. Heb. fol. 92. L. {z} Trad. Heb. fol. 85. A.

[[@2 Chronicles 1**3:**20]]Ver. [[20 >> Bible:2 Chronicles 1**3:**20]]. Neither did Jeroboam recover strength again in the days of Abijah,.... So as to bring an army into the field against him, and fight him:

and the Lord struck him; by some Jewish writers {a}, this is interpreted of Abijah; and the reason of his being stricken, they say, was because he did not destroy the calf when he took Bethel; but it is best to understand it of Jeroboam, since Abijah is afterwards said to wax mighty:

and he died; not immediately, for he lived two years after Abijah, 1Ki 1**4:**20, but continued under a lingering disease he was smitten with, and which issued in his death.

{a} Bereshit Rabba, sect. 65. fol. 58. 8. Seder Olam Rabba, c. 16.

[[@2 Chronicles 1**3:**21]]Ver. [[21 >> Bible:2 Chronicles 1**3:**21]]. But Abijah waxed mighty,.... In his kingdom, increasing in riches and numbers, power and authority, and in his family:

and married fourteen wives, and begat twenty and two sons and sixteen daughters; not after the above battle, nor since he began to reign; for he reigned but three years; but he, no doubt, married wives and had children before he came to the throne, as he might have others after.

[[@2 Chronicles 1**3:**22]]Ver. [[22 >> Bible:2 Chronicles 1**3:**22]]. And the rest of the acts of Abijah, and his ways, and his sayings,.... Not only his warlike actions, and his course of life, but some remarkable sayings of his, he being a man of wisdom and eloquence, as his above speech shows;

are written in the story of the prophet Iddo; who might write the history of his own times; see 1Ki 1**5:**7.

[[@2 Chronicles 14]]

Chapter 14

INTRODUCTION TO 2 CHRONICLES 14

This chapter relates the death of Abijah, and the succession of Asa in his stead, 2Ch 1**4:**1, gives a good character of the latter for his reformation in religion, and for the care he took for the safety and protection of his subjects, 2Ch 1**4:**2, and an account is given of a large army of Ethiopians that came against him, over whom he crying to the Lord, and trusting in him, by his help obtained a complete victory, 2Ch 1**4:**9.

[[@2 Chronicles 1**4:**1]]Ver. [[1 >> Bible:2 Chronicles 1**4:**1]]. So Abijah slept with his fathers, 1Ki 1**5:**8

and Asa his son reigned in his stead; in his days the land was quiet ten years; the Targum is, the land of Israel; but much better the Septuagint, the land of Judah; these ten years, in which it had rest from war, were the first three years of Asa's reign, and the first seven of Baasha's, according to Jarchi, and which seems right; after which there was war between them all their days, see 1Ki 1**5:**32.

[[@2 Chronicles 1**4:**2]]Ver. [[2 >> Bible:2 Chronicles 1**4:**2]]. And Asa did that which was good and right,.... See

1Ki 1**5:**11.

[[@2 Chronicles 1**4:**3]]Ver. [[3 >> Bible:2 Chronicles 1**4:**3]]. For he took away the altars of the strange gods,.... Or of a strange people, of the Zidonians, Ammonites, and Moabites, which had remained from the times of Solomon, and which he built for his wives, 1Ki 1**1:**7

and the high places; built for idols; for as for those on which the true God was worshipped, they were not removed in his days, 1Ki 1**5:**14

and brake down the images: or statues, or pillars, erected to the honour of idols, and on which the images of them were placed:

and cut down the groves; in the midst of which they stood.

[[@2 Chronicles 1**4:**4]]Ver. [[4 >> Bible:2 Chronicles 1**4:**4]]. And commanded Judah to seek the Lord God of their fathers,.... To pray to him, and him only, and attend his worship and service; this he did by a public edict:

and to do the law and the commandment: to observe all the laws of God, moral, ceremonial, and civil.

[[@2 Chronicles 1**4:**5]]Ver. [[5 >> Bible:2 Chronicles 1**4:**5]]. Also he took away out of all the cities of Judah the high places and the images,.... Perhaps the high places in 2Ch 1**4:**3 design only the high places and altars in Jerusalem, and near it; these in all the rest of the

cities of the land; the "images were", as the word signifies, "sun images", either made in the form of the sun, or dedicated to it, or temples for it; See Gill on "Le 2**6:**30",

and the kingdom was quiet before him; he had no foreign enemy to molest him, and so took that opportunity to reform divine worship, and in that he met with no opposition from his people.

[[@2 Chronicles 1**4:**6]]Ver. [[6 >> Bible:2 Chronicles 1**4:**6]]. And he built fenced cities in Judah,.... For his defence against the kingdom of Israel and other nations, as Rehoboam had done before him; and which might have been demolished by Shishak king of Egypt, when he took them, 2Ch 1**1:**5

for the land had rest; according to the Targum, the land of Israel rested, and gave no disturbance to the kingdom of Judah, not having recovered the blow given them by Abijah; but it is rather to be understood of the land of Judah, which, as it did not attempt the reduction of the ten tribes, so it was neither attacked by them, nor any other enemy: and he had no war in those years; in the ten years mentioned, 2Ch 1**4:**1, neither with Israel nor any other nation: because the Lord had given him rest; that he might be at leisure to do the above things; all rest is from the Lord, civil, spiritual, and eternal.

[[@2 Chronicles 1**4:**7]]Ver. [[7 >> Bible:2 Chronicles 1**4:**7]]. Therefore he said unto Judah,.... To the nobles and principal men of the kingdom:

let us build these cities; which he, no doubt, particularly mentioned by name, and pointed at; that is, repair and fortify them, and put them into a better condition of defence:

and make about them walls and towers, gates and bars; which are always made to fortified places, to protect the inhabitants, and keep out an enemy:

while the land is yet before us; in our power, no enemy in it, nor any to hinder or molest:

because we have sought the Lord our God, we have sought him, and he hath given us rest on every side; had set up his pure worship, reformed abuses in it, and removed idolatry from it, and closely attended to the service of the sanctuary, which was well pleasing to God; the happy effect of which they experienced, rest from all their enemies round about them:

so that they built, and prospered; they began, and went on, and finished, there being nothing to hinder them.

[[@2 Chronicles 1**4:**8]]Ver. [[8 >> Bible:2 Chronicles 1**4:**8]]. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand,.... These were armed with a large sort of shield, to protect them, and with spears, to push at an enemy when they came near them, and to close quarters with them:

and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand; these had also a lesser sort of shields, to defend their bodies, and bows and arrows, to annoy an enemy at a distance:

all these were mighty men of valour; able bodied men, valiant and courageous; perhaps Asa gathered these together, on hearing that the Ethiopians were preparing to attack him, as follows.

[[@2 Chronicles 1**4:**9]]Ver. [[9 >> Bible:2 Chronicles 1**4:**9]]. And there came out against them Zerah the Ethiopian, with an host of thousand thousand, and three hundred chariots,.... According to Josephus {b}, this army consisted of 900,000 foot, and 100,000 horsemen, and certain it is there were horsemen among them, 2Ch 1**6:**8 some say these were not the Ethiopians in Africa, beyond Egypt, being, as is said, too far off for such an army to travel, and it would be hard to say what should induce them to it; and besides it is urged, the king of Egypt would never have suffered them to pass through his dominions, as they must to come to Judea; but that they were the Cushite Arabs, that inhabited Midian, part of Arabia Petraea, and Arabia Felix, near Judaea, See Gill on "Nu 1**2:**1", but since this great host consisted of Lubim or Libyans, inhabitants of Africa, as well as of Ethiopians, 2Ch 1**6:**8, these Ethiopians seem to be rather those in Africa, who were masters of Egypt and Libya, as well as Ethiopia, quickly after the death of Shishak, or Sesostris, see 2Ch 1**2:**2, which accounts for the size of this army, and their passage through Egypt: that there were two sorts of Ethiopians, the western and eastern ones, the one that dwelt in Africa, the other in Asia, appears clearly from Homer {c}, Herodotus {d}, and Heliodorus {e}, the former of which seem here meant; nor need this army be thought incredible, especially since they were joined by the Lubim or Libyans, and assisted by the Philistines, as appears by what follows; besides, the two armies of Israel and Judah we read of in the preceding chapter, when put together, exceed this; see also 2Ch 1**7:**14, so the armies of Tamerlane and Bajazet, that of the former being 1,600,000, and that of the latter 1,400,000 {f}:

and came unto Mareshah; a city in the tribe of Judah, on the borders of it, 2Ch 1**1:**8.

{b} Antiqu. l. 8. c. 12. sect. 1. {c} Odyss. 1. ver. 23, 24. {d} Polymnia, sive, l. 7. c. 69, 70. {e} Ethiopic. l. 9. c. 6. {f} Laonic. Chalcocond. de rebus Turc. l. 3. p. 98, 102.

[[@2 Chronicles 1**4:**10]]Ver. [[10 >> Bible:2 Chronicles 1**4:**10]]. Then Asa went out against him,.... Notwithstanding he brought so great an army with him:

and they set the battle in array in the valley of Zephathah at Mareshah; where the Ethiopians were; he did not stay till they got further into his country, but marched against them when on the frontiers of it, and chose the valley to pitch in, as being more to the advantage of his smaller army; see **Jud 1:17**.

[[@2 Chronicles 1**4:**11]]Ver. [[11 >> Bible:2 Chronicles 1**4:**11]]. And Asa cried unto the Lord his God,.... Or prayed, as the Targum, with vehemence, being in distress; this he did before the battle began, at the head of his army, and for the encouragement of it:

and said, Lord, [it is] nothing with thee to help; nothing can hinder from helping, his power being superior to all others, and even infinite, and none besides him could:

whether with many, or with them that have no power; numbers make no difference with him, nor the condition they are in; whether numerous and mighty, or few and feeble; he can as easily help the one as the other, see 1Sa 1**4:**6,

help us, O Lord our God; who are few and weak in comparison of the enemy:

for we rest on thee; trust in thee, and rely upon thee for help; the Targum is,

"on thy Word we lean:"

and in thy name we go against this multitude; expressing faith in him, expecting help from him, encouraging and strengthening themselves in him, going forth not in their own name and strength, but in his; the Targum is,

"in the name of the Word of the Lord:"

O Lord, thou [art] our God: and thou only we know, and serve no other, and we are thy people, called by thy name:

let not man prevail against thee; for should this enemy prevail against them, it would be interpreted prevailing against their God.

[[@2 Chronicles 1**4:**12]]Ver. [[12 >> Bible:2 Chronicles 1**4:**12]]. So the Lord smote the Ethiopians before Asa, and before Judah,.... With consternation and terror; they were thrown into a panic:

and the Ethiopians fled; before them, just as Jeroboam and Israel had, as related in the preceding chapter, 2Ch 1**3:**15.

[[@2 Chronicles 1**4:**13]]Ver. [[13 >> Bible:2 Chronicles 1**4:**13]]. And Asa, and the people that [were] with him, pursued them unto Gerar,.... A city of the Philistines, **Genesis** 2**0:**1,

and the Ethiopians were overthrown, that they could not recover themselves; they were thrown into such a fright, and into so much confusion, that they could not put themselves in order, and rally again; or there fell such a vast number of them, that there were scarce any remaining alive, which seems to be the sense of the words used:

for they were destroyed before the Lord, and before his host; the army of Israel, which the Lord was, as it were, the Commander of, fought for, and led them in the pursuit, and gave them victory; or it may mean an host of angels, employed in destroying this great army; and so the Syriac and Arabic versions of 2Ch 1**4:**12 read,

"the angel of the Lord smote the Ethiopians:"

and they carried away very much spoil; which they found in their camp, and with their slain; even much gold and silver, as Josephus {g} says.

{g} Ut supra, (Antiq. l. 8. c. 12.) sect. 2.

[[@2 Chronicles 1**4:**14]]Ver. [[14 >> Bible:2 Chronicles 1**4:**14]]. And they smote all the cities round about Gerar,.... The cities of the Philistines, who were auxiliaries and confederates with these Ethiopians, and colonies from them, according to Theodoret, and who says, about Eleutheropolis was a place, called, in his time, Geraron Saton:

for the fear of the Lord came upon them; so that they had no power to defend themselves, and oppose the men of Judah:

and they spoiled all the cities; of the goods and substance that were in them:

for there was exceeding much spoil in them; great wealth and riches of one kind or another.

[[@2 Chronicles 1**4:**15]]Ver. [[15 >> Bible:2 Chronicles 1**4:**15]]. They smote also the tents of cattle,.... The people that dwelt in tents for the sake of the pasturage of their cattle; the Scenite Arabs, so called from dwelling in tents:

and carried away sheep; which those Arabs were feeding in Palestine, and which this great army brought with them for their support:

and camels in abundance; which is another circumstance proving them to be Arabs, who abounded with camels:

and returned to Jerusalem; with their spoil, and with great joy.

[[@2 Chronicles 15]]

Chapter 15

INTRODUCTION TO 2 CHRONICLES 15

Asa returning from the battle, and with the spoil of the enemy, was met by a prophet of the Lord, who encouraged him to go on with the work of reformation, promising the presence and help of God with him, 2Ch 1**5:**1, which inspired him with fresh courage, and he went about the work with great alacrity; and having offered sacrifices, he and his people entered into a solemn covenant with the Lord, to serve him, 2Ch 1**5:**8 upon which he destroyed his mother's idol, brought the dedicated things into the house of God, and the effect of this was peace for a long time, 2Ch 1**5:**16.

[[@2 Chronicles 1**5:**1]]Ver. [[1 >> Bible:2 Chronicles 1**5:**1]]. And the Spirit of God came upon Azariah the son of Oded,.... The same with Iddo, as Hillerus {h} thinks; and some suppose this to be the name of the son as well as the father, but called Azariah, to distinguish him from him, see 2Ch 1**5:**8 on whom came, as the Targum, the spirit of prophecy, instructing him what to say to Asa; and the Jews say {i} he is the same with Iddo, and he the same that was sent to Jeroboam, to reprove him for the altar he built.

{h} Onomastic, Sacr. p. 458. {i} In Hieron. Trad. Heb. in Paralipom. fol. 84. L. & 85. A.

[[@2 Chronicles 1**5:**2]]Ver. [[2 >> Bible:2 Chronicles 1**5:**2]]. And he went out to meet Asa,.... From Jerusalem, as Asa was coming to it:

and said unto him, hear ye me, Asa, and all Judah and Benjamin; the principal inhabitants of which tribes had been collected, and went to this war, and were now returning:

the Lord is with you, while ye be with him; it was a clear case he had been with them, in giving them the victory over the Ethiopians; and as long as they continued in the service of God, and abode by his pure worship, they might expect he would yet be with them, otherwise not:

and if ye seek him, he will be found of you; you will see his face, and enjoy his favour, and have his presence, and help from him in every time of need, when they sought him by prayer and supplication, as Asa had, and attended his worship and ordinances:

but if ye forsake him; his laws and his service:

he will forsake you; and leave you to fall into the hands of your enemies.

[[@2 Chronicles 1**5:**3]]Ver. [[3 >> Bible:2 Chronicles 1**5:**3]]. Now for a long season Israel [hath been] without the true God,.... The fear, worship, and service of him being greatly neglected by them for a long time; what period of time is referred to is not expressed, whether past, present, or to come, but left to be supplied; the Targum refers this to the time of the separation of the ten tribes, and the days of Jeroboam, when the calves were worshipped, and not the true God, and the teaching priests of the Lord were cast out, and the law of the Lord, especially with respect to worship, was not regarded, in which it is followed by many interpreters; others think it refers to time to come, and to what would be the case, should they forsake the Lord; and was fulfilled in the Babylonish captivity, see **Ho 3:4** and the Jews {k} say, that

"Oded prophesied that the days should come, when Israel would be "without the true God", since judgment should not be done in the world: and "without a teaching priest"; since the high priesthood should cease, (see **Heb 7:12**) "and without the law"; since the sanhedrim should cease;"

but according to our supplement, and which seems most correct, it refers to time past; not to the case of the ten tribes from the times of Jeroboam; nor to the case of Judah from the times of Rehoboam; but to times more remote, even the times of the judges, when they worshipped Baal and Ashtaroth, and not the true God, **Jud 2:10**, yet at the same time suggesting, that should the present inhabitants of Judah go into the same practices, their case would be like theirs, described in the following verses:

and without a teaching priest: as they were under the judges, from the times of Phinehas to those of Eli, which was a long space of time:

and without law; every man doing as he pleased, there being no king in Israel, nor any regard paid to the law of God, moral or ceremonial, Jud 1**7:**6.

{k} Vajikra Rabba, sect. 19. fol. 160. 4.

[[@2 Chronicles 1**5:**4]]Ver. [[4 >> Bible:2 Chronicles 1**5:**4]]. But when they in their trouble did turn unto the Lord God of Israel,.... When being carried captive by neighbouring nations, and oppressed; and they cried unto the Lord, and repented of their sins, and turned from them to him:

and sought him; by prayer and supplication:

he was found of them; and appeared for their help and deliverance, of which there are many instances in the book of Judges.

[[@2 Chronicles 1**5:**5]]Ver. [[5 >> Bible:2 Chronicles 1**5:**5]]. And in those times there was no peace to him that went out nor to him that came in,.... There was no safety in going abroad for travellers from one part to another on account of trade and business, the highways being infested with thieves and robbers:

but great vexations were upon all the inhabitants of the countries; of the country villages, which were deserted, because of the plunders and depredations of them, **Jud 5:6**.

[[@2 Chronicles 1**5:**6]]Ver. [[6 >> Bible:2 Chronicles 1**5:**6]]. And nation was destroyed of nation, and city of city,.... Or one tribe of another; as the Ephraimites by the Gileadites, and the tribe of Benjamin by the other tribes; and Shechem by Abimelech, **Jud 9:45**,

for God did vex them with all adversity; both with foreign enemies and civil wars; and now it is intimated that this would be their case again, should they not keep close to the Lord their God.

[[@2 Chronicles 1**5:**7]]Ver. [[7 >> Bible:2 Chronicles 1**5:**7]]. Be ye strong therefore, and let not your hands be weak,.... Be hearty, earnest, and vigorous, and not languid and remiss in reforming the worship of God, which Asa had begun:

for your work shall be rewarded; with peace and prosperity at home, and success against enemies abroad, of which they had had a recent instance.

[[@2 Chronicles 1**5:**8]]Ver. [[8 >> Bible:2 Chronicles 1**5:**8]]. And when Asa heard these words, and the prophecy of Oded the prophet,.... Some think that besides the above words of Azariah the son of Oded, a prophecy of Oded his father was related by him, though not recorded; but rather Oded here is the same with the son of Oded; and so the Vulgate Latin and Syriac versions read Azariah the son of Oded; and so does the Alexandrian copy of the Septuagint version:

he took courage, and put away the abominable idols out of all the land of Judah and Benjamin; which were abominable to God, and all good men; besides the images and statues he had broken before, he removed other idols that remained, being animated and emboldened by the speech of the prophet:

and out of the cities which he had taken from Mount Ephraim: the same which his father Abijah had taken from Jeroboam, 2Ch 1**3:**19 and which perhaps, upon the approach of the Ethiopians, revolted from Asa, or were restored by them to Jeroboam, and Which Asa retook upon his conquest of them:

and renewed the altar of the Lord before the porch of the Lord; the altar of burnt offering, which had never been repaired since it was made by Solomon; perhaps he anew overlaid it with brass that being worn out, or become very thin in some places.

[[@2 Chronicles 1**5:**9]]Ver. [[9 >> Bible:2 Chronicles 1**5:**9]]. And he gathered all Judah and Benjamin, and the strangers with them,.... The proselytes of the gate:

out of Ephraim and Manasseh, and out of Simeon: out of all the places in those tribes that had come off to him, or had been taken by him; for otherwise these belonged to the ten tribes under the government of Jeroboam, and his successors, and the next clause explains it:

for they fell to him out of Israel abundance, when they saw that the Lord his God was with him; as was clear by the victory he gave him over the Ethiopians; after that time many in the above tribes came over to him; the Targum is,

"when they saw the Word of the Lord his God was his help."

[[@2 Chronicles 1**5:**10]]Ver. [[10 >> Bible:2 Chronicles 1**5:**10]]. So they gathered themselves together at Jerusalem,.... By the order of Asa, 2Ch 1**5:**9,

in the third month; of the ecclesiastical year, the month Sivan, in which month was the day of Pentecost; and that very probably was the time of their gathering:

in the fifteenth year of the reign of Asa; and which seems to be the year in which he fought the Ethiopians.

[[@2 Chronicles 1**5:**11]]Ver. [[11 >> Bible:2 Chronicles 1**5:**11]]. And they offered unto the Lord the same time,.... The Targum adds, on the feast of weeks, or Pentecost: of the spoil which they had brought; from the camp of the Ethiopians, and the cities of the Philistines:

seven hundred oxen and seven thousand sheep; partly for burnt offerings, and partly for peace offerings, by way of thankfulness to the Lord for the victory he had given them, and for a feast at the making of the following covenant with him.

[[@2 Chronicles 1**5:**12]]Ver. [[12 >> Bible:2 Chronicles 1**5:**12]]. And they entered into a covenant,.... Asa and all his people; that is, as Piscator remarks, they went between the pieces of the calf cut asunder, for the confirmation of the covenant, see Jer 3**4:**18,

to seek the Lord God of their fathers, with all their heart, and with all their soul; to serve and worship him most truly, sincerely, and cordially.

[[@2 Chronicles 1**5:**13]]Ver. [[13 >> Bible:2 Chronicles 1**5:**13]]. That whosoever would not seek the Lord God of Israel should be put to death,.... That obstinately refused to worship him, and served other gods, which by the law was deserving of death, **Deuteronomy** 1**7:**2,

whether small or great, whether man or woman; without any regard to rank or dignity, age or sex.

[[@2 Chronicles 1**5:**14]]Ver. [[14 >> Bible:2 Chronicles 1**5:**14]]. And they sware unto the Lord with a loud voice,.... As not being ashamed of the oath they took, and that there might be witnesses of it, and that it might be clear they did not equivocate in but expressed themselves in plain words:

and with shouting, and with trumpets, and with cornets; showing that the oath was not extorted from them unwillingly, but that they took it with the utmost cheerfulness, and with all the demonstrations of joy and gladness imaginable.

[[@2 Chronicles 1**5:**15]]Ver. [[15 >> Bible:2 Chronicles 1**5:**15]]. And all Judah rejoiced at the oath,.... The greater part of them; for some there might be who were dissemblers:

for they had sworn with all their heart; in the sincerity and uprightness of their souls:

and sought him with their whole desire; none being more or so desirable as he:

and he was found of them: and favoured them with his presence:

and the Lord gave them rest round about; from all their enemies.

[[@2 Chronicles 1**5:**16-18]]Ver. [[16-18 >> Bible:2 Chronicles 1**5:**16-18]]. And also concerning Maachah the mother of Asa the king,.... Or rather his grandmother, 1Ki 1**5:**10,

he removed her from being queen; the Septuagint version is, "that she should not minister to Astarte"; which was the goddess of the Zidonians; of this and the two next verses, See Gill on "1Ki 1**5:**13",

See Gill on "1Ki 1**5:**14",

See Gill on "1Ki 1**5:**15".

[[@2 Chronicles 1**5:**17]]Ver. [[17 >> Bible:2 Chronicles 1**5:**17]]. See Gill on "2Ch 1**5:**16".

[[@2 Chronicles 1**5:**18]]Ver. [[18 >> Bible:2 Chronicles 1**5:**18]]. See Gill on "2Ch 1**5:**16".

[[@2 Chronicles 1**5:**19]]Ver. [[19 >> Bible:2 Chronicles 1**5:**19]]. And there was no more war unto the thirty fifth year of the reign of Asa. That is, from the Ethiopian war to that time; after

that there was no war with any foreign enemy; there were animosities and discords, bickerings and hostilities of some sort continually between Asa and Baasha king of Israel, as long as he lived, see 1Ki 1**5:**16.

[[@2 Chronicles 16]]

Chapter 16

INTRODUCTION TO 2 CHRONICLES 16

Baasha coming up against Judah, and building Ramah, Asa made a league with the king of Syria, and hired him to make a diversion in his favour, and cause Baasha to leave off building, which succeeded, 2Ch 1**6:**1, for which he was reproved by a prophet of the Lord, with whom he was so angry for it as to put him in prison, and oppress others, 2Ch 1**6:**7, and the chapter is closed with an account of his disease and conduct under it, and of his death and burial, 2Ch 1**6:**11.

[[@2 Chronicles 1**6:**1]]Ver. [[1 >> Bible:2 Chronicles 1**6:**1]]. In the thirty and sixth year of the reign of Asa Baasha king of Israel came up against Judah,.... How this is to be reconciled with the reign of Baasha, which was but twenty four years, and was begun in the third of Asa, and therefore must have been dead nearly ten years before this year of Asa's reign, See Gill on "1Ki 1**5:**17" where, and in the following verses, are the same things related as here, to the end of the sixth verse; the explanation of which the reader is referred to.

[[@2 Chronicles 1**6:**2]]Ver. [[2 >> Bible:2 Chronicles 1**6:**2]]. See Gill on "2Ch 1**6:**1".

[[@2 Chronicles 1**6:**3]]Ver. [[3 >> Bible:2 Chronicles 1**6:**3]]. See Gill on "2Ch 1**6:**1".

[[@2 Chronicles 1**6:**4]]Ver. [[4 >> Bible:2 Chronicles 1**6:**4]]. See Gill on "2Ch 1**6:**1".

[[@2 Chronicles 1**6:**5]]Ver. [[5 >> Bible:2 Chronicles 1**6:**5]]. See Gill on "2Ch 1**6:**1".

[[@2 Chronicles 1**6:**6]]Ver. [[6 >> Bible:2 Chronicles 1**6:**6]]. See Gill on "2Ch 1**6:**1".

[[@2 Chronicles 1**6:**7]]Ver. [[7 >> Bible:2 Chronicles 1**6:**7]]. And at that time Hanani the seer came to Asa king of Judah,.... Being sent by the Lord to reprove him:

and said unto him, because thou hast relied on the king of Syria; on the covenant he made with him, on the promises the Syrian king made to him upon receiving his money, and so trusted to an arm of flesh, and even an Heathen king:

and not relied on the Lord thy God; his promises, power, and providence, which he had reason to believe would have been engaged on his behalf, had he placed his confidence in him as he ought to have done: the Targum is,

"and not relied on the Word of the Lord thy God:"

therefore is the host of the king of Syria escaped out of thine hand; which otherwise would have fallen into it, had he left him to continue in league with the king of Israel, and not solicited him to break it; for then he would have come with him against Asa, and the Lord would have delivered him to him.

[[@2 Chronicles 1**6:**8]]Ver. [[8 >> Bible:2 Chronicles 1**6:**8]]. Were not the Ethiopians and the Lubim a huge host, with very many chariots and horsemen?.... They were no less than 1,000,000 men, and three hundred chariots, 2Ch 1**4:**9, the Lubim were the Libyans, a people near Egypt, that dwelt in Africa; according to an Arabic writer **{l}**, they were the Nubians:

yet, because thou didst rely on the Lord, he delivered them into thine hand; and with equal ease could and would have delivered the Syrian army unto him, had he as then trusted in the Lord.

{l} Abulpharag. Hist. Dynast. dyn. 3. p. 57.

[[@2 Chronicles 1**6:**9]]Ver. [[9 >> Bible:2 Chronicles 1**6:**9]]. For the eyes of the Lord run to and fro throughout the whole earth,.... The eyes of his omniscience are everywhere, and the eyes of his mercy and goodness, of his care and providence, are here and there, and in every place throughout the whole world at once, see **Zec 4:10**,

to show himself strong in the behalf of them whose heart is perfect towards him; or, as in the margin, "strongly to hold" with such, to be on their side, take their part, strengthen them, support and supply them, and to protect and defend them who are sincere and upright in heart; whose graces are sincere and unfeigned, though not complete, nor they free from sin, and who, with the heart, sincerely believe in God, in which Asa at this time failed, though otherwise his heart is said to be perfect, 1Ki 1**5:**4, it was so in the general bent of it, and especially with respect to the worship of God, though there was something lacking in his faith at this time, as there often is in the best of men:

herein thou hast done foolishly; to trust in man, and not in the Lord, to part with his money, and lose the opportunity of having the whole Syrian army fall into his hands:

therefore from henceforth thou shalt have wars; which, though we read not of, was doubtless his case; some interpret it of his posterity.

[[@2 Chronicles 1**6:**10]]Ver. [[10 >> Bible:2 Chronicles 1**6:**10]]. Then Asa was wroth with the seer,.... For this faithful reproof of him, which was another instance of his sin and folly:

and put him in a prison house; in a very strait place, in which he could not turn himself, what we call "little ease"; some say it was the stocks, others a pillory he put him into:

for he was in a rage with him because of this thing; his passion rose very high, and to which he gave way, and was his infirmity:

and Asa oppressed some of the people the same time; by fines and imprisonments, such as perhaps expressed their disapprobation of his league with the king of Syria, and of his ill usage of the prophet.

[[@2 Chronicles 1**6:**11]]Ver. [[11 >> Bible:2 Chronicles 1**6:**11]]. And, behold, the acts of Asa, first and last,....

See Gill on "1Ki 1**5:**23".

[[@2 Chronicles 1**6:**12]]Ver. [[12 >> Bible:2 Chronicles 1**6:**12]]. And Asa in the thirty ninth year of his reign was diseased in his feet,.... This was about two years before his death, and his disease is generally thought to be the gout in his feet, and a just retaliation for putting the prophet's feet into the stocks:

until his disease was exceeding great; it increased upon him, and became very severe and intolerable, and the fits were frequent, as well as the pain sharper; though the sense of the Hebrew {m} phrase may be, that his disease got upwards, into a superior part of his body, head, or stomach, which, when the gout does, it is dangerous. A very learned physician {n} is of opinion, that not the gout, but what he calls an "aedematous" swelling of the feet, is meant, which insensibly gets up into the bowels, and is successively attended with greater inconveniences; a tension of the abdomen, difficulty of breathing, very troublesome to the patient, and issues in a dropsy, and death itself:

yet in his disease he sought not to the Lord; his seeking to physicians for help in his disease, perhaps, would not have been observed to his reproach, had he also sought unto the Lord, whom he ought to have sought in the first place; and when he applied to the physicians, he should have implored the blessing of God on their prescriptions; but he so much forgot himself as to forget the Lord: this is the first time we read of physicians among the Jews, and some think these were Heathens, and a sort of enchanters: the Jews entertained a very ill opinion of physicians; the best of them, they say {o}, deserve hell, and they advise {p} men not to live in a city where the chief man is a physician; but the author of the book of Ecclesiasticus gives a great encomium of them, and exhorts to honour and esteem them,

"1 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him. 2 For of the most High cometh healing, and he shall receive honour of the king. 3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. 4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them. 5 Was not the water made sweet with wood, that the virtue thereof might be known? 6 And he hath given men skill, that he might be honoured in his marvellous works. 7 With such doth he heal [men], and taketh away their pains. 8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth," (Sirach 38)

Julian {q} the emperor greatly honoured them, and observes, that it is justly said by the philosophers, that the art of medicine fell from heaven.

{m} hleml de "usque ad supra", Montanus; "usque ad summum", Vatablus; "usque ad sursum", Piscator. {n} Scheuchzer. Physic. Sacr. vol. 4. p. 645. {o} T. Bab. Kiddashin, fol. 32. 1. Gloss. in ib. {p} T. Bab. Pesachim, fol. 113. 1. {q} Opera, par. 2. p. 154.

[[@2 Chronicles 1**6:**13]]Ver. [[13 >> Bible:2 Chronicles 1**6:**13]]. And Asa slept with his fathers, and died in the forty first year of his reign. See 1Ki 1**5:**10.

[[@2 Chronicles 1**6:**14]]Ver. [[14 >> Bible:2 Chronicles 1**6:**14]]. And they buried him in his own sepulchres which he had made for himself in the city of David,.... Where was the burying place of the kings of Judah; here Asa had ordered a vault to be made for himself and his family, and therefore called sepulchres, because of the several cells therein to put separate bodies in:

and laid him in the bed; not only laid him out, as we express it, but laid him on a bed of state, where he lay in great pomp; or the funeral bed, which, with other nations {r}, used to be strowed with sweet smelling flowers and herbs, as follows:

which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries art; or rather confectioner or druggist; for it is a question whether there were then any such we call apothecaries; this bed was strowed with spices, myrrh, aloes, cassia, cinnamon, &c. and which perhaps might be made up into a liquid, which was sprinkled over the bed and shroud in which he lay:

and they made a very great burning for him; not that they made a great fire, and burned his body; for burning was not used with the Jews; but they burnt spices and other things in great quantity, in honour of him:

See Gill on "Jer 3**4:**5", and this custom continued to the times of Herod, at whose funeral there were five hundred of his domestics and freed men bearing spices {s}.

{r} Herodian. Hist. l. 4. c. 3. Vid. Kirchman. de Funer. Roman. l. 1. c. 11. & Alstorph. de Lect. Vet. c. 19. p. 151, 152. {s} Joseph. de Bello Jud. l. 1. c. 33. sect. 9.

[[@2 Chronicles 17]]

Chapter 17

INTRODUCTION TO 2 CHRONICLES 17

This chapter relates the accession of Jehoshaphat to the throne, his settlement on it, his piety, and reformation in religion, 2Ch 1**7:**1, his care to instruct the people in the law of God, 2Ch 1**7:**7, the respect shown him by neighbouring nations, 2Ch 1**7:**10, the fortified places of his kingdom, his numerous forces and mighty men at the head of them, 2Ch 1**7:**12.

[[@2 Chronicles 1**7:**1]]Ver. [[1 >> Bible:2 Chronicles 1**7:**1]]. And Jehoshaphat his son reigned in his stead,.... In the stead of Asa his father:

and strengthened himself against Israel; the ten tribes, by fortifying his cities, building castles, raising and keeping a large standing army, as the latter part of this chapter shows, and the next verse.

[[@2 Chronicles 17:2]]Ver. [[2 >> Bible:2 Chronicles 17:2]]. And he placed forces in all the fenced cities of Judah,.... A considerable number of soldiers, to defend them should they be attacked:

and set garrisons in the land of Judah: on the frontiers and borders of it, to protect it:

and in the cities of Ephraim; soldiers to keep garrison there:

which Asa his father had taken; see 2Ch 15:8.

[[@2 Chronicles 17:3]]Ver. [[3 >> Bible:2 Chronicles 17:3]]. And the Lord was with Jehoshaphat,.... Guiding and directing, prospering and succeeding him in all things; he had, no doubt, his gracious presence in spiritual things, as well as his powerful and directing presence in things civil; the Targum is,

"the Word of the Lord was for his help;"

because he walked in the first ways of his father David; which were his best; some of his last ways not being good, as in the affair of Uriah and Bathsheba, and his numbering of the people; Jehoshaphat followed him in the one, but not in the other: or, "in the ways of David and his father, the first"; the first of them both; for the latter ways of his father Asa were not so good as his first, as the preceding chapter shows; and the Septuagint version leaves out the word "David", and so restrains it to his own father:

and sought not unto Baalim; as did Ahab king of Israel, who now reigned there; 1Ki 15:24.

[[@2 Chronicles 17:4]]Ver. [[4 >> Bible:2 Chronicles 17:4]]. But sought to the Lord God of his fathers,.... Prayed to him, worshipped and served him:

and walked in his commandments; observed and kept them, moral, ceremonial, and judicial:

and not after the doings of Israel: who worshipped the golden calves at Dan and Bethel.

[[@2 Chronicles 17:5]]Ver. [[5 >> Bible:2 Chronicles 17:5]]. Therefore the Lord stablished the kingdom in his hand,.... Piety is the best prop of government; the throne is best supported and established by truth, righteousness, and mercy; by the exercise of these Jehoshaphat was settled in his kingdom, and had a place in the hearts of his people:

and all Judah brought to Jehoshaphat presents; being well affected to him, as well as it was usual so to do at a prince's accession to the throne, see 1Sa 10:27

and he had riches and honour in abundance; through the presents his subjects brought him, and the respect they showed him.

[[@2 Chronicles 17:6]]Ver. [[6 >> Bible:2 Chronicles 17:6]]. And his heart was lifted up in the ways of the Lord,.... It was engaged in them, was bent and set upon them; he walked in them with great pleasure and cheerfulness, being inspired with zeal and courage; he was fearless and intrepid, and regarded not any opposition he might have, or expect to have, in the work of reformation in which he was concerned:

moreover, he took away the high places; such as were dedicated to idols, but not those in which the true God was worshipped, 2Ch 20:33

and groves out of Judah; where idols were placed; for though these had been removed by Asa, yet had been renewed in the latter part of his days, when more negligent of religion.

[[@2 Chronicles 17:7]]Ver. [[7 >> Bible:2 Chronicles 17:7]]. Also in the third year of his reign he sent to his princes,.... That dwelt in the several parts of the kingdom; or he sent them, being with him, some of the principal men of his court; for l may be a sign of the accusative case, as it sometimes is:

even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah; to see that they were taught, and oblige them to attend to the instructions that should be given them, and not mutiny and rebel against their teachers; and to let them know what was the king's pleasure on this head, and to back with their authority the priests and Levites, whose proper work it was to instruct, and who therefore were sent with them, as follows.

[[@2 Chronicles 17:8]]Ver. [[8 >> Bible:2 Chronicles 17:8]]. And with them he sent Levites,.... With the five princes he sent nine Levites:

even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; of whom we nowhere else read; no doubt they were principal persons, and fit for the work they were sent about:

and with them Elishama and Jehoram, priests; whose lips were to keep knowledge, and at whose mouth the law was to be sought, **Mal 2:7**.

[[@2 Chronicles 17:9]]Ver. [[9 >> Bible:2 Chronicles 17:9]]. And they taught in Judah,.... The people their duty to God and man:

and had the book of the law of the Lord with them; as the rule of their instruction, and the people's obedience; out of this they taught them, and by it confirmed what they taught, and enforced it with the divine authority:

and went about throughout all the cities of Judah; not only their own cities, the Levitical ones, but all others:

and taught the people; the law of the Lord, the fear and worship of God.

[[@2 Chronicles 17:10]]Ver. [[10 >> Bible:2 Chronicles 17:10]]. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah,.... Upon the ten tribes, and on foreign nations about them, as Moabites, Edomites, Syrians, Egyptians, Arabs, and Philistines; this fear, as it came from the Lord, so might be raised and increased by observing, that religion was revived in them; for they might perceive, by former observations made, that the more religious these people were, the more prosperous and formidable they were:

so that they made no war against Jehoshaphat; to interrupt him in the work of reformation he was so intent upon.

[[@2 Chronicles 17:11]]Ver. [[11 >> Bible:2 Chronicles 17:11]]. Also some of the Philistines brought Jehoshaphat presents and tribute silver,.... Perhaps those of Gerar, and the parts adjacent, Asa took and spoiled, and made tributary, 2Ch 14:14,

and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats; with which their country abounded; and these might be the Scenite Arabs, who fearing lest Jehoshaphat should fall upon them, and take away their flocks as his father had done, 2Ch 14:15, brought these presents to him.

[[@2 Chronicles 17:12]]Ver. [[12 >> Bible:2 Chronicles 17:12]]. And Jehoshaphat waxed great exceedingly,.... In wealth and riches, power and authority, in his forces and fortifications:

and he built in Judah castles, and cities of stores; castles for the defence of his kingdom, and store cities to lay up corn, and wine, and all provisions, in case of an invasion, or against a time of war.

[[@2 Chronicles 17:13]]Ver. [[13 >> Bible:2 Chronicles 17:13]]. And he had much business in the cities of Judah,.... Partly in fortifying them, and partly in reforming the inhabitants of them:

and the men of war, mighty men of valour, were in Jerusalem; or by or near unto it, so the particle is rendered, **Jos 5:13**, they encamped in places adjacent to it; for such a number of men as follows, even 1,160,000, could never be contained in Jerusalem, but must be disposed of in the territories of it; nor did they wait on the king together; but in course, see 2Ch 17:19, by which it appears there is no need to suppose any mistake of the transcriber, in any or all of the following sums, as has been suggested {q}.

{q} See Maitland's History of London, B. 3. ch. 2. p. 543.

[[@2 Chronicles 17:14]]Ver. [[14 >> Bible:2 Chronicles 17:14]]. And these are the numbers of them, according to the house of their fathers,.... Both of the tribe of Judah and of Benjamin: and first

of Judah, the captains of thousands; some had 1000 men under them, and some one hundred:

Adnah the chief; he was the principal commander or general of them:

and with him mighty men of valour, three hundred thousand; such a number was under his command.

[[@2 Chronicles 17:15]]Ver. [[15 >> Bible:2 Chronicles 17:15]]. And next to him was Jehohanan the captain,.... Being of the same rank as to office, but having a lesser number of men under him; and it may respect not any kind of subordination, only nearness of place, as the Targum,

"he that encamped next to him"

and with him two hundred and fourscore thousand; which number was but 20,000 less than the former.

[[@2 Chronicles 17:16]]Ver. [[16 >> Bible:2 Chronicles 17:16]]. And next him was Amasiah the son of Zichri,.... He encamped next to him, as the Targum:

who willingly offered himself unto the Lord; to fight the Lord's battles, and without any stipend, as some think; or, as Kimchi, he offered gold and silver to the treasures of the house of the Lord:

and with him two hundred thousand mighty men of valour; the number was 80,000 less than the former; the whole of Judah amounted to 780,000 men.

[[@2 Chronicles 17:17]]Ver. [[17 >> Bible:2 Chronicles 17:17]]. And of Benjamin, Eliada, a mighty man of valour,.... Was the chief commander:

and with armed men with bow and shield two hundred thousand; which were the armour of the tribe of Benjamin they were best skilled in, 2Ch 14:8.

[[@2 Chronicles 17:18]]Ver. [[18 >> Bible:2 Chronicles 17:18]]. And next to him, was Jehozabad,.... According to the Targum he encamped next him:

and with him one hundred and fourscore thousand ready prepared for war; being able bodied men, well disciplined, valiant, and well armed; these numbers of Judah and Benjamin put together amount to 1,160,000 men, whereas Asa only brought into the field 580,000; but it should be considered there had been a long time of peace, many had come off from the ten tribes to Judah, and the promise of multiplying the seed of Abraham was eminently fulfilled.

[[@2 Chronicles 17:19]]Ver. [[19 >> Bible:2 Chronicles 17:19]]. These waited on the king,.... Not this vast number of men at one time, but in course, as David's military men waited on him, 1Ch 27:1 or each of these captains, with a proper number of men under them

detached from the body; and they were all ready to obey the king's orders whenever he should have occasion for them:

besides those whom the king put into the fenced cities throughout Judah; and all together, the militia of the kingdom was very numerous and formidable.

[[@2 Chronicles 18]]

Chapter 18

INTRODUCTION TO 2 CHRONICLES 18

[[@2 Chronicles 1**8:**1]]Ver. [[1 >> Bible:2 Chronicles 1**8:**1]]. Now Jehoshaphat had riches and honour in abundance,.... Still more and more, see 2Ch 1**7:**5, and which moved Ahab to desire friendship and affinity with him, to which Jehoshaphat agreed:

and joined affinity with Ahab; king of Israel, married his son Joram to Athaliah, a daughter of Ahab by Jezebel of Zidon; which marriage proved of bad consequence to Jehoshaphat and his family.

[[@2 Chronicles 1**8:**2]]Ver. [[2 >> Bible:2 Chronicles 1**8:**2]]. And after certain years,.... Two years, according to the Syriac and Arabic versions, or in the third year after the affinity was contracted, see 1Ki 2**2:**2,

he went down to Ahab to Samaria; to pay him a visit upon the alliance, civil and matrimonial, contracted between them:

and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him; entertained him and his retinue in a very grand and liberal manner:

and persuaded him to go up with him to Ramothgilead; from hence, to the end of the chapter, it is the same with 1Ki 2**2:**4.

See Gill on "1Ki 2**2:**4".

See Gill on "1Ki 2**2:**5".

See Gill on "1Ki 2**2:**6".

See Gill on "1Ki 2**2:**7".

See Gill on "1Ki 2**2:**8".

See Gill on "1Ki 2**2:**9".

See Gill on "1Ki 2**2:**10".

See Gill on "1Ki 2**2:**11".

See Gill on "1Ki 2**2:**12".

See Gill on "1Ki 2**2:**13".

See Gill on "1Ki 2**2:**14".

See Gill on "1Ki 2**2:**15".

See Gill on "1Ki 2**2:**16".

See Gill on "1Ki 2**2:**17".

See Gill on "1Ki 2**2:**18".

See Gill on "1Ki 2**2:**19".

See Gill on "1Ki 2**2:**20".

See Gill on "1Ki 2**2:**21".

See Gill on "1Ki 2**2:**22".

See Gill on "1Ki 2**2:**23".

See Gill on "1Ki 2**2:**24".

See Gill on "1Ki 2**2:**25".

See Gill on "1Ki 2**2:**26".

See Gill on "1Ki 2**2:**27".

See Gill on "1Ki 2**2:**28".

See Gill on "1Ki 2**2:**29".

See Gill on "1Ki 2**2:**30".

See Gill on "1Ki 2**2:**31".

See Gill on "1Ki 2**2:**32".

See Gill on "1Ki 2**2:**33".

See Gill on "1Ki 2**2:**34".

See Gill on "1Ki 2**2:**35".

See Gill on "1Ki 2**2:**36".

See Gill on "1Ki 2**2:**37".

[[@2 Chronicles 1**8:**3]]Ver. [[3 >> Bible:2 Chronicles 1**8:**3]]. See Gill on "2Ch 1**8:**2"

[[@2 Chronicles 1**8:**4]]Ver. [[4 >> Bible:2 Chronicles 1**8:**4]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**5]]Ver. [[5 >> Bible:2 Chronicles 1**8:**5]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**6]]Ver. [[6 >> Bible:2 Chronicles 1**8:**6]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**7]]Ver. [[7 >> Bible:2 Chronicles 1**8:**7]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**8]]Ver. [[8 >> Bible:2 Chronicles 1**8:**8]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**9]]Ver. [[9 >> Bible:2 Chronicles 1**8:**9]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**10]]Ver. [[10 >> Bible:2 Chronicles 1**8:**10]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**11]]Ver. [[11 >> Bible:2 Chronicles 1**8:**11]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**12]]Ver. [[12 >> Bible:2 Chronicles 1**8:**12]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**13]]Ver. [[13 >> Bible:2 Chronicles 1**8:**13]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**14]]Ver. [[14 >> Bible:2 Chronicles 1**8:**14]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**15]]Ver. [[15 >> Bible:2 Chronicles 1**8:**15]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**16]]Ver. [[16 >> Bible:2 Chronicles 1**8:**16]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**17]]Ver. [[17 >> Bible:2 Chronicles 1**8:**17]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**18]]Ver. [[18 >> Bible:2 Chronicles 1**8:**18]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**19]]Ver. [[19 >> Bible:2 Chronicles 1**8:**19]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**20]]Ver. [[20 >> Bible:2 Chronicles 1**8:**20]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**21]]Ver. [[21 >> Bible:2 Chronicles 1**8:**21]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**22]]Ver. [[22 >> Bible:2 Chronicles 1**8:**22]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**23]]Ver. [[23 >> Bible:2 Chronicles 1**8:**23]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**24]]Ver. [[24 >> Bible:2 Chronicles 1**8:**24]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**25]]Ver. [[25 >> Bible:2 Chronicles 1**8:**25]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**26]]Ver. [[26 >> Bible:2 Chronicles 1**8:**26]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**27]]Ver. [[27 >> Bible:2 Chronicles 1**8:**27]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**28]]Ver. [[28 >> Bible:2 Chronicles 1**8:**28]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**29]]Ver. [[29 >> Bible:2 Chronicles 1**8:**29]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**30]]Ver. [[30 >> Bible:2 Chronicles 1**8:**30]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**31]]Ver. [[31 >> Bible:2 Chronicles 1**8:**31]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**32]]Ver. [[32 >> Bible:2 Chronicles 1**8:**32]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**33]]Ver. [[33 >> Bible:2 Chronicles 1**8:**33]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 1**8:**34]]Ver. [[34 >> Bible:2 Chronicles 1**8:**34]]. See Gill on "2Ch 1**8:**2".

[[@2 Chronicles 19]]

Chapter 19

INTRODUCTION TO 2 CHRONICLES 19

Jehoshaphat returning from the battle at Ramothgilead, was met by a prophet, who reproved him for helping the ungodly, 2Ch 1**9:**1, which quickened him to a greater regard for the reformation of his kingdom, 2Ch 1**9:**4, and he set judges in all the cities of Judah, and exhorted them to do justice, 2Ch 1**9:**5, and in the city of Jerusalem he appointed priests and Levites for the same purpose, and gave them a strict charge, and animated and encouraged them to perform their office faithfully, 2Ch 1**9:**8.

[[@2 Chronicles 1**9:**1]]Ver. [[1 >> Bible:2 Chronicles 1**9:**1]]. And Jehoshaphat the king of Judah returned,.... From Ramothgilead, after Ahab was slain:

to his house in peace in Jerusalem; to his palace there in safety, having narrowly escaped losing his life in the battle.

[[@2 Chronicles 1**9:**2]]Ver. [[2 >> Bible:2 Chronicles 1**9:**2]]. And Jehu the son of Hanani the seer,.... The son of him that reproved Asa, for which he put him in prison, 2Ch 1**7:**7, but that did not deter this his son from reproving Jehoshaphat:

went out to meet him; as he was returning:

and said to King Jehoshaphat, shouldest thou help the ungodly; such an one as Ahab, an idolater, murderer, and persecutor:

and love them that hate the Lord? his laws, worship, and ordinances, as he had; intimating, that he had done wrong, by entering into alliance and affinity with him, by showing him friendship, and assisting him in his war against the Syrians:

therefore is wrath upon thee from before the Lord; which appeared in the war of the Ammonites and Moabites with him, related in the next chapter, and in the calamities that came upon his family, his sons being slain by Jehoram that succeeded him, and his grandsons by Jehu.

[[@2 Chronicles 1**9:**3]]Ver. [[3 >> Bible:2 Chronicles 1**9:**3]]. Nevertheless, there are good things found in thee,.... Principles of grace, righteousness, and holiness, faith, love, zeal, and other graces, true and genuine, from whence sprung many good works done by him:

in that thou hast taken away the groves out of the land; cut down the groves of trees, and destroyed the idols and images in them:

and hast prepared thine heart to seek God; through the grace of God his heart was disposed to serve and worship the Lord, and to seek his honour and glory.

[[@2 Chronicles 1**9:**4]]Ver. [[4 >> Bible:2 Chronicles 1**9:**4]]. And Jehoshaphat dwelt at Jerusalem,.... And went out no more to Samaria, nor concerned himself about the affairs of Israel, but attended to his own:

and he went out again through the people; took a tour throughout his dominions now, in his own person, as before by his princes, with the priests and Levites:

from Beersheba to Mount Ephraim; Beersheba was the southern boundary of the land of Judah, and Mount Ephraim lay to the north, and was the northern boundary of it since the division of the kingdom:

and brought them back to the Lord God of their fathers; from idolatry to the pure worship of God, such who had relapsed since the first reformation, or had not been influenced by it.

[[@2 Chronicles 1**9:**5]]Ver. [[5 >> Bible:2 Chronicles 1**9:**5]]. And he set judges in the land throughout all the fenced cities of Judah, city by city,.... Inferior judges in lesser courts of judicature than that at Jerusalem, and that in every city, that judgment and justice might be executed everywhere; such were appointed by David, but had been neglected, and now restored, see 1Ch 2**6:**29.

[[@2 Chronicles 1**9:**6]]Ver. [[6 >> Bible:2 Chronicles 1**9:**6]]. And said to the judges, take heed what you do,.... In judgment, that they judged righteous judgment according to the law of God, without partiality and respect of persons:

for ye judge not for man, but for the Lord; not for man only, but for the Lord; and not so much for man as for the Lord, whom they represented in judgment; whose law was the rule of their judgment, and whose glory their end, and to whom they were accountable:

who is with you in the judgment: as to guide and direct you, so to observe how they behaved, and be a witness for or against them; the Targum is,

"ye judge not before men, but before the Word of the Lord, whose Shechinah dwells with you in the affair of judgment."

[[@2 Chronicles 1**9:**7]]Ver. [[7 >> Bible:2 Chronicles 1**9:**7]]. Wherefore now let the fear of the Lord be upon you,.... And act as having that before your eyes, and on your hearts:

take heed and do it; do the commands enjoined them by him, and do judgment according to the law of God:

for there is no iniquity with the Lord our God; none in his nature, nor in his law; none commanded nor approved of by him, and therefore none should be done by his representatives in judgment:

nor respect of persons; whether high or low, rich or poor:

nor taking of gifts; he accepts not the faces of men, nor receives bribes, nor should his judges; this is forbidden by him, **Deuteronomy** 1**6:**19.

[[@2 Chronicles 1**9:**8]]Ver. [[8 >> Bible:2 Chronicles 1**9:**8]]. Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel,.... This was the great court of judicature, consisting of princes, priests, and Levites, of ecclesiastics and political persons; for causes of both sorts were brought thither:

for the judgment of the Lord; in things sacred, which related to the worship of God, and the support of it:

and for controversies; of a civil kind between man and man, whether pecuniary or capital, of a more private or public kind:

when they returned to Jerusalem; that is, this court was set up at Jerusalem, when Jehoshaphat, the priests, Levites, and chief men that went with him, returned thither.

[[@2 Chronicles 1**9:**9]]Ver. [[9 >> Bible:2 Chronicles 1**9:**9]]. And he charged them,.... The members of the court at Jerusalem:

saying, thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart; judge righteously and impartially, as men fearing God, true to the trust reposed in them, and sincere and upright in heart and actions, having nothing else in view but the glory of God, and the good of men.

[[@2 Chronicles 1**9:**10]]Ver. [[10 >> Bible:2 Chronicles 1**9:**10]]. And what cause soever shall come unto you of your brethren that dwell in their cities,.... Whether sacred or civil, that should come before them by way of appeal from, inferior courts in the country, where they could not be determined:

between blood and blood; one relation and another, or with respect to shedding of blood, whether ignorantly or purposely:

between law and commandment, statutes and judgments; not rightly understood, and so pleaded on both sides:

ye shall even warn them that they trespass not against the Lord; the persons engaged in controversy, that they take no false oath, nor bear false testimony, and act not stubbornly against any of the laws, when explained in court unto them:

and so wrath come upon you and your children; upon judges for the neglect of their duty in giving due warning, and upon the people for not taking it when given:

this do, and ye shall not trespass; if the above charge in all its parts is strictly attended to.

[[@2 Chronicles 1**9:**11]]Ver. [[11 >> Bible:2 Chronicles 1**9:**11]]. And, behold, Amariah the chief priest is over you in all matters of the Lord,.... He being high priest, presided in this court in all things sacred, or which respected the worship of God; and was present to give his advice, and direct in the determination of all such matters that should come before them, according to the laws and statutes provided in such cases; though it may be he was only a common priest that was chief over them, or the president of this court:

and Zebadiah the son of Ishmael, the ruler of the house of Judah; the prince of the tribe of Judah:

for all the king's matters; such as related to civil government, and which were not so clearly determined by positive laws:

also the Levites shall be officers before you; to execute the sentences that should be passed by them:

deal courageously; fear not the faces of any, but judge righteously and faithfully:

and the Lord shall be with the good; with good men that do good, to bestow all needful good upon them, to protect and defend them; the Targum is,

"the Word of the Lord shall be for your help, who is good."

[[@2 Chronicles 20]]

Chapter 20

INTRODUCTION TO 2 CHRONICLES 20

Jehoshaphat having notice of a numerous army coming against him, 2Ch 2**0:**1, betakes himself to fasting and prayer with his people, 2Ch 2**0:**3, when they were immediately assured of victory by a prophet, which filled them with joy and thankfulness, 2Ch 2**0:**14, and accordingly their enemies destroyed one another, and Jehoshaphat and his people returned to Jerusalem rejoicing and praising God, 2Ch 2**0:**22, and the chapter is closed with an account of the latter part of Jehoshaphat's reign, 2Ch 2**0:**31.

[[@2 Chronicles 2**0:**1]]Ver. [[1 >> Bible:2 Chronicles 2**0:**1]]. It came to pass after this also,.... After Jehoshaphat's return from Ramothgilead, and putting the civil and religious affairs of his people on a better footing, when he might have expected much peace and prosperity:

that the children of Moab, and the children of Ammon; both the descendants of Lot, see **Psalm** 8**3:**8,

and with them other besides the Ammonites; a great company of Arabians, according to Josephus {r}; or "with the Meamonites", which the Targum understands of the Idumaeans or Edomites; and so do other interpreters, and which they conclude from 2Ch 2**0:**10. Jarchi thinks the Amalekites are meant, who were of the race of Edom; but the notion of Kimchi seems best, that these are the people that are so called from the name of a place, Meon, and, by an inversion of letters, the same with the Meunim or Maonites, mentioned along with the Zidonians and Amalekites, Jud 1**0:**12 and whom the Septuagint version here calls Minaeans;

some {s} take them to be such who counterfeited the Ammonites in their apparel and gestures:

these came against Jehoshaphat in battle; being instigated perhaps by the Syrians, who owed him ill will for assisting Ahab against them at Ramothgilead; for from that quarter they came, as the following verse shows.

{r} Antiqu. l. 9. c. 1. sect. 2. {s} Weemse of the Moral Law, l. 2. c. 6. p. 161.

[[@2 Chronicles 2**0:**2]]Ver. [[2 >> Bible:2 Chronicles 2**0:**2]]. Then there came some that told Jehoshaphat,.... Deserters or spies, or some of the inhabitants of those parts where they had entered, who rode post haste to acquaint him with it:

saying, there cometh a great multitude against thee from beyond the sea on this side Syria; that is, beyond the Dead or Salt sea, the sea of Sodom; the Targum is,

"beyond the west of Syria,"

that sea being the western boundary of it:

and, behold, they be in Hazazontamar, which is Engedi;

See Gill on "**Genesis** 1**4:**7".

[[@2 Chronicles 2**0:**3]]Ver. [[3 >> Bible:2 Chronicles 2**0:**3]]. And Jehoshaphat feared,.... Exceedingly, as the Targum adds, not merely because of the number of his enemies, for he had forces enough to go forth against them, see 2Ch 1**7:**14, but chiefly because the Lord had told him that wrath was upon him from him, 2Ch 1**9:**2 and he might fear that this was the time for the execution of it:

and set himself to seek the Lord; by prayer and supplication, with all seriousness, fervour, and constancy:

and proclaimed a fast throughout all Judah; a day of humiliation and mourning for sin before the Lord; when they were ordered to abstain from bodily food and labour, that they might be fit and more at leisure for spiritual exercises.

[[@2 Chronicles 2**0:**4]]Ver. [[4 >> Bible:2 Chronicles 2**0:**4]]. And Judah gathered themselves together to ask help of the Lord,.... To implore his assistance against their enemies, and his protection of them; and they met not in their several cities, but at Jerusalem, as appears by what follows:

even out of all the cities of Judah they came to seek the Lord; at the temple, where was the ark, the symbol of his presence.

[[@2 Chronicles 2**0:**5]]Ver. [[5 >> Bible:2 Chronicles 2**0:**5]]. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord,.... In the temple, in the court

of the people, where the inhabitants of Judah and Jerusalem were assembled, in the midst of which he stood very probably on the brasen scaffold erected by Solomon, **2Ch 6:13**,

before the new court: which must be the court of the priests, for he stood in the great court, or court of the people, and before this, which might be so called, because renewed or repaired when the altar was by Asa, 2Ch 1**5:**8. Dr. Lightfoot **{t}** thinks it was the court of the women; but it is a question whether there was any such court in the first temple; or that the great court was then divided into two, one for the men, the other for the women.

{t} Prospect of the Temple, ch 18. p. 1090.

[[@2 Chronicles 2**0:**6]]Ver. [[6 >> Bible:2 Chronicles 2**0:**6]]. And said, O Lord God of our fathers,.... Abraham, Isaac, and Jacob, whose covenant God he was:

art not thou God in heaven? that dwellest and rulest there, and dost whatever thou pleasest in the armies of it:

and rulest not thou over all the kingdoms of the Heathens? being King of kings, and Lord of lords, all the world over:

and in thine hand is there not power and might, so that none is able to withstand thee? his power being infinite, unlimited, and uncontrollable, and so not resistible by finite creatures, at least not so as to be stopped and overcome.

[[@2 Chronicles 2**0:**7]]Ver. [[7 >> Bible:2 Chronicles 2**0:**7]]. Art not thou our God,.... In a peculiar sense, not merely as the Creator and Governor of men, but in a covenant relation their covenant God and Father:

who didst drive out the inhabitants of the land before thy people Israel; the seven nations of Canaan, to make way and room for Israel:

and gavest it to the seed of Abraham thy friend for ever? made a deed of gift of it to them, and settled it on them till the coming of the Messiah, and that as an instance of love and friendship to Abraham; and wilt thou therefore suffer it to be taken from his seed?

[[@2 Chronicles 2**0:**8]]Ver. [[8 >> Bible:2 Chronicles 2**0:**8]]. And they dwelt therein,.... From ages past, hitherto, since it was first given them, and they were put into the possession of it:

and have built thee a sanctuary therein for thy name; a temple for his worship, honour, and glory, and for him to dwell in; and is a reason why it might be hoped he would protect them, especially when they prayed to him:

saying; and he promised to hear and help them, as follows.

[[@2 Chronicles 2**0:**9]]Ver. [[9 >> Bible:2 Chronicles 2**0:**9]]. If when evil cometh upon us,.... Any calamity,

as the sword, judgment, or pestilence, or famine, God's four sore judgments, if by "judgment" is meant wild beasts:

we stand before this house; in the court before the holy place, and holy of holies:

and in thy presence, for thy name is in this house; called upon in it, and it was called by his name, and in which he dwelt:

and cry unto thee in our affliction; as Solomon prayed at the dedication of it:

then thou wilt hear and help; as the Lord promised, see **1Ki 8:33**.

[[@2 Chronicles 2**0:**10]]Ver. [[10 >> Bible:2 Chronicles 2**0:**10]]. And now, behold, the children of Ammon, and Moab, and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt,.... Charging them not to meddle with them, nor take any of their lands from them, **Deuteronomy 2:5**,

but they turned from them, and destroyed them not; in obedience to the divine command, when it was in their power to have done it.

[[@2 Chronicles 2**0:**11]]Ver. [[11 >> Bible:2 Chronicles 2**0:**11]]. Behold, I say, how they reward us,.... Evil for good:

to come to cast us out of thy possession, which thou hast given us to inherit; the land of Canaan was their inheritance, an inheritance given them by God, their covenant God and Father, who had a right to dispose of it; and yet so given, that it was still his possession, he was the Lord and Proprietor, they but tenants under him; all which, as they were so many aggravations of the guilt of their enemies, so they were so many arguments with the Lord to protect them.

[[@2 Chronicles 2**0:**12]]Ver. [[12 >> Bible:2 Chronicles 2**0:**12]]. O our God wilt thou not judge them?.... Bring them to thy bar, examine these facts alleged against them, convict them of injustice, and condemn and punish them for it:

for we have no might against the great company that cometh against us; for though the militia of the kingdom of Judah was very numerous, as described 2Ch 1**7:**14 yet on a sudden it might not be easy to gather it together; besides, it was nothing to put trust and confidence in; and if the Lord was not with them, their strength would be weakness, and they not able to withstand this numerous army:

neither know we what to do; whether to attempt to muster the militia, and go out to meet them, or to shut up themselves in Jerusalem, and make the best defence they could:

but our eyes are upon thee; for advice and direction, for help and protection; the eyes of their bodies were lifted up in prayer to him, and the eyes of their souls, of faith, hope, expectation, and desire, were fastened on him.

[[@2 Chronicles 2**0:**13]]Ver. [[13 >> Bible:2 Chronicles 2**0:**13]]. And all Judah stood before the Lord,.... Looking towards the most holy place, where the ark of his presence was, in an humble and submissive posture; waiting what would be the issue of things, what answer they should have from the Lord:

with their little ones, their wives, and their children: they and their wives, with their children, both small and grown up, which they brought with them, that as the sight of them, now in the utmost danger, might affect them, and make them the more fervent in their supplications to God, so they might hope the Lord would have pity and compassion on them, and save them.

[[@2 Chronicles 2**0:**14]]Ver. [[14 >> Bible:2 Chronicles 2**0:**14]]. Then upon Jahaziel, the son of Zechariah, the son of Benaiah,

the son of Jehiel, the son of Mattaniah, a Levite, of the sons of Asaph,.... Being a man of some note, though a Levite, his genealogy is given:

came the Spirit of the Lord in the midst of the congregation; the spirit of prophecy from the Lord, as the Targum, as it was; for he foretold the victory that should be obtained over the enemy, and that without fighting, yea, the particular place where they should meet them; and this came upon him suddenly, while he was in the midst of the congregation, while he and they were waiting upon the Lord, and perhaps had never prophesied before; or if he had, prophecy did not come according to the will of man, but by the will of God; the Spirit of God in that, as in other instances, is like the wind that blows when and where it listeth.

[[@2 Chronicles 2**0:**15]]Ver. [[15 >> Bible:2 Chronicles 2**0:**15]]. And he said, hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat,.... There is a climax or gradation in these words rising from the lowest to the highest; from the people of the cities in the country, to the inhabitants of Jerusalem the metropolis, and from thence to the king the supreme governor:

thus saith the Lord unto you, be not afraid, nor dismayed, by reason of this great multitude; whose numbers were discouraging to the king, and he had taken notice of them, which this respects:

for the battle is not your's, but God's: the cause was his, and he would espouse and maintain it; not they, but he, would fight the battle, and therefore they had nothing to fear.

[[@2 Chronicles 2**0:**16]]Ver. [[16 >> Bible:2 Chronicles 2**0:**16]]. Tomorrow go ye down against them,.... This was the fast day, and so not proper to march out in, but on the morrow they might go out with great confidence and intrepidity; and as Jerusalem was situated on an eminence, they are directed to go down:

behold, they come up by the cliff of Ziz; a steep hill, so called from the flowers upon it:

and ye shall find them at the end of the brook; on the bank of Kidron, according to Beckius, which seems not likely to be meant, since they went as far as the wilderness of Tekoa, 2Ch 2**0:**20,

before the wilderness of Jeruel; the same with that of Tekoa, or near it.

[[@2 Chronicles 2**0:**17]]Ver. [[17 >> Bible:2 Chronicles 2**0:**17]]. Ye shall not need to fight in this battle,.... Since the Lord would fight for them:

set yourselves, stand ye still; present themselves they might, as if ready to engage; and keep their ground, not giving way in the least, but would have no need to strike a stroke:

and see the salvation of the Lord with you; which he would work for them, see Ex 1**4:**13,

and Judah, and Jerusalem, fear not, nor be dismayed; which is repeated for the confirmation of them:

tomorrow go out against them, for the Lord will be with you; to protect them, fight for them, and give them victory; the Targum is,

"the Word of the Lord shall be your help."

[[@2 Chronicles 2**0:**18]]Ver. [[18 >> Bible:2 Chronicles 2**0:**18]]. And Jehoshaphat bowed his head with his face to the ground,.... Not only in reverence of God, and his prophet, but as a token of his belief of what was said, and his thankfulness for it:

and all Judah, and the inhabitants of Jerusalem, fell before the Lord, worshipping him; adoring his goodness to them, in imitation of their king.

[[@2 Chronicles 2**0:**19]]Ver. [[19 >> Bible:2 Chronicles 2**0:**19]]. And the Levites, of the children of the Kohathites, and of the children of the Korhites,.... Who were of the posterity of Kohath, in the line of Korah:

stood up to praise the Lord God of Israel with a loud voice on high; in high notes; they being the course in turn at this time for this service.

[[@2 Chronicles 2**0:**20]]Ver. [[20 >> Bible:2 Chronicles 2**0:**20]]. And they rose early in the morning,.... Being confident of success, animated by what the prophet said to them:

and went forth into the wilderness of Tekoa; which, according to Jerom {u}, was six miles from Bethlehem, and nine from Jerusalem, some say twelve, beyond which was nothing but a desert; it was part of the wilderness of Judah:

and as they went forth; out of Jerusalem, through one of the gates of it:

Jehoshaphat stood and said, believe in the Lord your God; in the promises he had made, particularly with respect to the victory over their present enemies; the Targum is,

"in the Word of the Lord your God:"

so shall you be established; have courage and firmness of mind, as well as be safe and secure:

believe his prophets; sent by him, and that speak in his name, particularly Jahaziel, who had predicted victory to them:

so shall ye prosper; things will succeed to your wishes, and beyond your expectations.

{u} Prooem. in Amos, and Comment. in ch. i. 1.

[[@2 Chronicles 2**0:**21]]Ver. [[21 >> Bible:2 Chronicles 2**0:**21]]. And when he had consulted with the people,.... His principal officers, in what order they should march, and in what manner they should form themselves, when they met the enemy, and how they should conduct as if they were to engage:

he appointed singers unto the Lord; to sing his praise, and give him glory, as if the victory was already completed, it being so sure:

and that should praise the beauty of holiness, as they went out before the army; that is, praise God, who is glorious in holiness, whose beauty lies in his holiness, and who is holy in all his ways and works:

and to say, praise the Lord, for his mercy endureth for ever; with which they were to conclude their songs of praise, as David did, and whose songs they might sing; see **Psalm** 13**6:**1.

[[@2 Chronicles 2**0:**22]]Ver. [[22 >> Bible:2 Chronicles 2**0:**22]]. And when they began to sing and to praise,.... They sung more or less all the way they went, from the time they set out, but when they came nearer the enemy, they sung louder and louder:

the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which came against Judah; some take them to be their own ambushments, which they set for the destruction of Judah; but the Lord turned them against their own confederates, mistaking them for Jews; so the Vulgate Latin version,

"the Lord turned their ambushments against themselves;"

or rather these were angels, who appeared in the form of the Edomites, and so fell upon the Ammonites and Moabites:

and they were smitten; by them, many of them were destroyed; hence it follows,

[[@2 Chronicles 2**0:**23]]Ver. [[23 >> Bible:2 Chronicles 2**0:**23]]. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir,.... Supposing that they had acted a treacherous part by them, and took on the side of their enemies:

utterly to slay and destroy them; as they did:

and when they had made an end of the inhabitants of Seir; so that there were none left of them:

everyone helped to destroy one another; in their confusion mistook one another, either for Edomites or Jews, like the Midianites in the times of Gideon.

[[@2 Chronicles 2**0:**24]]Ver. [[24 >> Bible:2 Chronicles 2**0:**24]]. When Judah came towards the watch tower in the wilderness,.... Which might stand upon the hill or cliff of Ziz, for the sake of the direction of travellers, and the preservation of them from thieves and robbers:

they looked unto the multitude; which they could take a view of from the top of the hill:

and behold, they were dead bodies fallen to the earth, and none escaped; all to a man slain, there was not one to be seen standing on his feet.

[[@2 Chronicles 2**0:**25]]Ver. [[25 >> Bible:2 Chronicles 2**0:**25]]. And when Jehoshaphat and his people came to take the spoil of them,.... Which was all they had to do; they had no need to fight, as they were told, the Lord had fought for them:

they found among them in abundance both riches with the dead bodies; rich garments on them, and gold and silver on them:

and precious jewels, which they stripped of for themselves; with which their clothes, or some part of their bodies, were ornamented:

more than they could carry away; they were so many, that they made too great a burden for them:

and they were three days in gathering of the spoil, it was so much; it took up so much time to strip the bodies, to search for their money and jewels, rings, chains, and such like things of value, worn by them.

[[@2 Chronicles 2**0:**26]]Ver. [[26 >> Bible:2 Chronicles 2**0:**26]]. And on the fourth day they assembled themselves in the valley of Berachah,.... As it was afterwards called from what they did there, as follows, which was the reason of its name:

for there they blessed the Lord; returned thanks to him for this wonderful appearance on their behalf, and gave him the glory of it; no doubt but they had given him praise before in some sort and manner, but now in a set, solemn, and public manner, with one heart and voice they united in ascribing honour, blessing, and glory to him:

therefore the name of the same place was called the valley of Berachah unto this day; the valley of Blessing; this name it bore in the times of Ezra, the writer of this book, even after the Jews returned from the Babylonish captivity; it is thought to be the same that is called by Jerom **{**w**}** Cepharbarucha, which he speaks of as not far from Engedi, see 2Ch 2**0:**2, others will have it to be the same with the valley of Jehoshaphat, but not so likely, that seems to be nearer Jerusalem.

{w**}** Epitaph. Paulae.

[[@2 Chronicles 2**0:**27]]Ver. [[27 >> Bible:2 Chronicles 2**0:**27]]. Then they returned, every man of Judah and of Jerusalem, and Jehoshaphat at the forefront of them, to go again to Jerusalem with joy,.... There to praise the Lord in the temple, as they had done in the valley:

for the Lord had made them to rejoice over their enemies; by giving them a complete victory, and making them masters of so much wealth and riches.

[[@2 Chronicles 2**0:**28]]Ver. [[28 >> Bible:2 Chronicles 2**0:**28]]. And they came to Jerusalem with psalteries, and harps, and trumpets,.... The three principal instruments of music used in singing the praises of God; these they played upon as they came to the city, and entered it, and passed through it:

unto the house of the Lord; the temple, there to offer praise and thanksgiving again.

[[@2 Chronicles 2**0:**29]]Ver. [[29 >> Bible:2 Chronicles 2**0:**29]]. And the fear of God was on all the kingdoms of these countries,.... Whose armies were slain, and all other neighbouring ones; for the word these is supplied:

when they had heard that the Lord fought against the enemies of Israel; and they were afraid to invade their land, or make war with them; nor did the Edomites dare to revolt in the times of Jehoshaphat.

[[@2 Chronicles 2**0:**30]]Ver. [[30 >> Bible:2 Chronicles 2**0:**30]]. So the realm of Jehoshaphat was quiet,.... Both within and without; they were at peace among themselves, and none from abroad dared to molest them:

for his God gave him rest round about; from all his enemies; the Targum has it, the Word of his God; and so, in the preceding verse, the Word of the Lord fought; and in 2Ch 2**0:**28 the Word of the Lord made them rejoice.

[[@2 Chronicles 2**0:**31]]Ver. [[31,32 >> Bible:2 Chronicles 2**0:**31-32]].. And Jehoshaphat reigned over Judah,.... Of these two verses, See Gill on "1Ki 2**2:**42".

See Gill on "1Ki 2**2:**43".

[[@2 Chronicles 2**0:**32]]Ver. [[32 >> Bible:2 Chronicles 2**0:**32]]. See Gill on "2Ch 2**0:**31".

[[@2 Chronicles 2**0:**33]]Ver. [[33 >> Bible:2 Chronicles 2**0:**33]]. Howbeit, the high places were not taken away,.... The high places, where idols were worshipped, were taken away, 2Ch 1**7:**6, but not those where sacrifices were offered to the true God:

for as yet the people had not prepared their hearts unto the God of their fathers; to seek and serve him wholly, according to his will, to offer sacrifices to him only at Jerusalem, as the

law required, **Deuteronomy** 1**2:**5, they could not as yet be prevailed upon to relinquish the high places, built and made use of before the temple was; partly because they were nearer to some of them than that, and partly out of veneration for them, as being of a long time used.

[[@2 Chronicles 2**0:**34]]Ver. [[34 >> Bible:2 Chronicles 2**0:**34]]. Now the rest of the acts of Jehoshaphat, first and last,.... Those that were done at the beginning, and those that were done at the latter end of his reign:

behold, they are written in the book of Jehu, the son of Hanani, who is mentioned in the book of the kings of Israel; see 1Ki 1**6:**1, the same that reproved Jehoshaphat, 2Ch 1**9:**2. He wrote a book of his own times, and which was so much esteemed, according to Kimchi, that it was written with, or put along with, the book of the kings of Israel, for so he interprets the phrase; but the Targum understands it of Jehu being the king's historiographer, who had the care and oversight of the diary, journal, or annals of the kings of Israel.

[[@2 Chronicles 2**0:**35]]Ver. [[35 >> Bible:2 Chronicles 2**0:**35]]. And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel,.... Meaning, not after the invasion of the Moabites, &c. and the slaughter of them, but after Jehoshaphat returned from Ramothgilead, when he was reproved by a prophet for helping the ungodly, 2Ch 1**9:**1 so that it was a great aggravation of his folly and weakness, that after that, and quickly after that, he should join himself to a wicked prince, though not in war, but in trade; for so it must be, since Ahaziah reigned but two years, and those not complete, see 1Ki 2**2:**51, but is here related, that Jehoshaphat's weaknesses and blemishes might be laid together:

who did very wickedly; that is, Ahaziah, who walked in the ways of Ahab his father, and of Jezebel his mother, and of Jeroboam the son of Nebat, 1Ki 2**2:**52.

[[@2 Chronicles 2**0:**36]]Ver. [[36 >> Bible:2 Chronicles 2**0:**36]]. And he joined himself with him to make ships to go to Tarshish,.... Of which, See Gill on "1Ki 2**2:**48", and though it is there said, 1Ki 2**2:**49, that Jehoshaphat refused letting the servants of Ahaziah go with his, that was after he had been reproved for joining with him, and after the ships were broken:

and they made the ships in Eziongeber; of which

See Gill on "1Ki **9:**26".

[[@2 Chronicles 2**0:**37]]Ver. [[37 >> Bible:2 Chronicles 2**0:**37]]. Then Eliezer the son of Dodavah of Mareshah,.... A city in the tribe of Judah, Jos 1**5:**44

prophesied against Jehoshaphat, saying, because thou hast joined thyself with Ahaziah; an idolatrous prince, with whom he ought to have had no fellowship, even in civil things, it being both a countenancing him, and exposing himself and people to danger:

the Lord hath broken thy works; the ships built at the joint expense of the two kings, that is, the Lord had determined to break them, and now foretold that he would; the Targum is,

"the Word of the Lord hath destroyed thy works:"

and the ships were broken, that they were not able to go to Tarshish;

See Gill on "1Ki 2**2:**48".

[[@2 Chronicles 21]]

Chapter 21

INTRODUCTION TO 2 CHRONICLES 21

This chapter relates Jehoram's succession to the throne of Judah, and the murders and idolatries committed by him, 2Ch 2**1:**1, the revolt of the Edomites from him, and some of his own people, 2Ch 2**1:**8, a writing of Elijah to him, threatening a great plague to him and his family, 2Ch 2**1:**12, the raising up of several enemies against him, 2Ch 2**1:**16, his sickness, death, and burial, 2Ch 2**1:**18.

[[@2 Chronicles 2**1:**1]]Ver. [[1 >> Bible:2 Chronicles 2**1:**1]]. Now Jehoshaphat slept with his fathers,....

See Gill on "1Ki 2**2:**50".

[[@2 Chronicles 2**1:**2]]Ver. [[2 >> Bible:2 Chronicles 2**1:**2]]. And he had brethren, the sons of Jehoshaphat,.... That is, Jehoram had, who succeeded him: their names follow,

Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah; two of them were of the same name; though it may be observed, that in the Hebrew text they are somewhat distinguished, the latter is called Azariah; Jehiel is said, by the Jews {x}, to be the same with Hiel that rebuilt Jericho; indeed it was rebuilt in the times of Jehoshaphat, and was a city of the tribe of Benjamin, Jos 1**8:**21 which was under his jurisdiction; but it can never be thought that he would ever suffer a son of his to rebuild it; besides, he is expressly said to be a Bethelite, 1Ki 1**6:**34,

all these were the sons of Jehoshaphat king of Israel; which generally, since the division of the kingdom, designs the ten tribes, but cannot be the meaning here, because Jehoshaphat was only king of two tribes, Judah and Benjamin; they were tribes of Israel indeed, and so he was king of a part of Israel; and besides, many out of the ten tribes came and settled in his kingdom, and were under his government; though some think he is so called, because he concerned himself so much for the kingdom of Israel, and more than for his own; but the Vulgate Latin, Septuagint, Syriac, and Arabic versions, all read king of Judah; wherefore some are of opinion that Israel is a mistake of the transcriber; but this need not be supposed, since he was of right king of Israel, and was in fact king of two tribes that belonged to Israel.

{x} T. Hieros. Sanhedrin, fol. 29. 4.

[[@2 Chronicles 2**1:**3]]Ver. [[3 >> Bible:2 Chronicles 2**1:**3]]. And their father gave them great gifts of silver, and of gold, and of precious things,.... As jewels and precious stones; or precious garments, as the Targum, in like manner as Abraham gave to his sons, when he sent them from Isaac:

with fenced cities in Judah; not as their own property, but he appointed them governors in them, to defend them against an enemy, and as a mark of honour to them:

but the kingdom gave he to Jehoram, because he was the firstborn; strictly observing the law in **Deuteronomy** 2**1:**16, which was not always done; though it was reckoned by the Heathens contrary to the law of nations to give the kingdom to the younger {y}.

{y} Justin. e Trogo, l. 16. c. 2.

[[@2 Chronicles 2**1:**4]]Ver. [[4 >> Bible:2 Chronicles 2**1:**4]]. Now when Jehoram was risen up to the kingdom of his father,.... Succeeded him in it, and reigned alone, for he had reigned with his father some years before his death; See Gill on "2Ki **8:**16",

he strengthened himself; in the kingdom, by some means or another closely attaching the greater part of the princes, and people of the land, unto him, when he thought himself well settled and established on the throne; though some understand it of making strong, or hardening his heart to do what is next mentioned:

and slew all his brethren with the sword; either to get their riches into his hands, or lest, being religious princes, they should oppose his restoring idolatry, and for that reason the people should depose him, and set up one of them; and therefore he dispatched them out of the way to secure himself, and carry his point:

and [divers] also of the princes of Israel; such who had removed out of the ten tribes, for the sake of religion, and therefore would never agree to the introduction of idolatry among them, for which reason Jehoram slew them; and perhaps they might express their disapprobation and abhorrence of his murder of his brethren.

[[@2 Chronicles 2**1:**5-10]]Ver. [[5-10 >> Bible:2 Chronicles 2**1:**5-10]]. Jehoram was thirty two years old,.... Of these verses,

See Gill on "2Ki **8:**17" See Gill on "2Ki **8:**18" See Gill on "2Ki **8:**19" See Gill on "2Ki **8:**20" See Gill on "2Ki **8:**21" See Gill on "2Ki **8:**22"

[[@2 Chronicles 2**1:**6]]Ver. [[6 >> Bible:2 Chronicles 2**1:**6]]. See Gill on "2Ch 2**1:**5".

[[@2 Chronicles 2**1:**7]]Ver. [[7 >> Bible:2 Chronicles 2**1:**7]]. See Gill on "2Ch 2**1:**5".

[[@2 Chronicles 2**1:**8]]Ver. [[8 >> Bible:2 Chronicles 2**1:**8]]. See Gill on "2Ch 2**1:**5".

[[@2 Chronicles 2**1:**9]]Ver. [[9 >> Bible:2 Chronicles 2**1:**9]]. See Gill on "2Ch 2**1:**5".

[[@2 Chronicles 2**1:**10]]Ver. [[10 >> Bible:2 Chronicles 2**1:**10]]. See Gill on "2Ch 2**1:**5".

[[@2 Chronicles 2**1:**11]]Ver. [[11 >> Bible:2 Chronicles 2**1:**11]]. Moreover, he made high places in the mountains of Judah,.... Temples and altars for idols, which, being built on mountains, had the name of high places; and these Jehoram made or rebuilt were those which had been pulled down by Asa and Jehoshaphat:

and caused the inhabitants of Jerusalem to commit fornication; that is, idolatry, drawing them by his own example to worship Baal, for he did what Ahab and his family did, 2Ch 2**1:**6, and compelled Judah thereto; the inhabitants of Jerusalem falling into the same idolatrous practice with him, he forced the inhabitants of the cities, and in the country, to do the same, who it seems were not so willing and ready to comply therewith.

[[@2 Chronicles 2**1:**12]]Ver. [[12 >> Bible:2 Chronicles 2**1:**12]]. And there came a writing to him from Elijah the prophet,.... Not what was written by him after his ascension to heaven, and from thence came to Jehoram, even seven years after that, as say some Jewish writers **{z}**; nor was it a writing from another person of the same name in those times, since of such an one we nowhere read; nor from Elisha bearing the name of Elijah, having a double portion of his spirit on him, since he is never so called; but this was a writing of Elijah's before his ascension, who, foreseeing by a spirit of prophecy what Jehoram would be guilty of, wrote this, and gave it to one of the prophets, as Kimchi suggests, and most probably to Elisha, to communicate it to him at a proper time; and who might, as the above writer intimates, think it came immediately from heaven:

saying, thus saith the Lord God of David thy father; and from whose God he had departed, and to which ancestor of his he was so much unlike:

because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah; neither trod in the steps of his father nor grandfather.

{z} Seder Olam Rabba, c. 17. Ganz. Tzemach David, par. 1. fol. 12. 1. A. M. 3050.

[[@2 Chronicles 2**1:**13]]Ver. [[13 >> Bible:2 Chronicles 2**1:**13]]. And hast walked in the way of the kings of Israel,.... Worshipping the calves, and even Baal, with other idols, as they did:

and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab; meaning spiritual whoredoms or idolatries:

and hast also slain thy brethren of thy father's house, which were better than thyself; more religious, more humane, more prudent, and fitter for government.

[[@2 Chronicles 2**1:**14]]Ver. [[14 >> Bible:2 Chronicles 2**1:**14]]. Behold, with a great plague will the Lord smite thy people,.... They going into the same idolatry with himself willingly, at least great part of them, and therefore deserved to be smitten, and which would be a punishment to him:

and thy children, and thy wives, and all thy goods; which should be carried captive, as the event shows.

[[@2 Chronicles 2**1:**15]]Ver. [[15 >> Bible:2 Chronicles 2**1:**15]]. And thou shalt have great sickness by disease of thy bowels,.... Which was a just retaliation to him, for having no bowels of compassion on his brethren whom he slew:

until thy bowels fall out by reason of the sickness day by day; that continuing day after day, and even year after year, the space of two years, as appears from 2Ch 2**1:**19.

[[@2 Chronicles 2**1:**16]]Ver. [[16 >> Bible:2 Chronicles 2**1:**16]]. Moreover, the Lord stirred up against Jehoram the spirit of the Philistines,.... Which had been depressed in the times of Jehoshaphat, to whom they brought their presents and tribute willingly, 2Ch 1**7:**11

and of the Arabians that were near the Ethiopians; not the Ethiopians of Africa, as the Targum, for the Arabians were not near them, but the Chusaean Arabs or Midianites, see Nu 1**2:**1. The Targum is, the Word of the Lord did this.

[[@2 Chronicles 2**1:**17]]Ver. [[17 >> Bible:2 Chronicles 2**1:**17]]. And they came up into Judah, and brake into it, &c. l In an hostile manner:

and carried away all the substance that was found in the king's house, his gold, silver, and precious things, the rich furniture of his palace; no mention is made of any other plunder in the city, or the country; so that they seem to have had their principal eye to the king's palace, and the spoil of that; being so directed by the providence of God, who had stirred them up to do this as a punishment of Jehoram:

and his sons also, and his wives; these they also carried away, all but Athaliah, who hid herself; he through his disease not being able to make any opposition, or to get any forces together to withstand them:

so that there was never a son left him, save Jehoahaz, the youngest of his sons; the same that is called Ahaziah and Azariah, 2Ch 2**2:**1 so the prophecy in 2Ch 2**1:**14 was fulfilled.

[[@2 Chronicles 2**1:**18]]Ver. [[18 >> Bible:2 Chronicles 2**1:**18]]. After all this the Lord smote him in his bowels with an incurable disease. What it was is not agreed upon; some take it be an "hernia", or rupture; others, the falling of the "anus", or a fistula in it; others, the colic, or iliac passion; but generally it is thought to be a dysentery, or bloody flux; the Targum is,

"the Word of the Lord broke him."

[[@2 Chronicles 2**1:**19]]Ver. [[19 >> Bible:2 Chronicles 2**1:**19]]. And it came to pass that in process of time, after the end of two years,.... So long he was afflicted and tortured with the above disease:

his bowels fell out by reason of his sickness; either in like manner as Judas's did, **Ac 1:18** or as in the manner the bowels of Arius are said to do, while sitting on the seat of the vault **{a}**; or perhaps only what was contained in the bowels is meant, if it was the colic:

so he died of sore diseases; he seems to have had a complication of them, and these very painful and distressing:

and the people made no burning for him, like the burnings of his fathers; as they did for his grandfather Asa, 2Ch 1**6:**14, they did not burn spices or odoriferous wood, as the Targum; though his body, because of the stench of it, needed it, as Jarchi observes.

{a} Sozomen. Eccl. Hist. l. 2. c. 29, 30.

[[@2 Chronicles 2**1:**20]]Ver. [[20 >> Bible:2 Chronicles 2**1:**20]]. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years,.... See **2Ki 8:17**,

and departed without being desired; to live, either by himself, being weary of life through the pain he endured; or by his people, he being so wicked a prince, and so ill beloved by them, that nobody wished to have him live, but were glad to hear of his death; the meaning is, he died unlamented; his death is expressed by a departing out of this world into another, a phrase more than once used for death in the New Testament, see Joh 1**3:**1,

howbeit, they buried him in the city of David, but not in the sepulchres of the kings; they showed him some respect for the sake of his father, by burying him in the city of David, but denied him the honour of lying in the royal sepulchres, see **2Ki 8:24**.

[[@2 Chronicles 22]]

Chapter 22

INTRODUCTION TO 2 CHRONICLES 22

In this chapter we have an account of the wicked reign of Ahaziah the son of Jehoram, 2Ch 2**2:**1 of his death, the occasion and manner of it, 2Ch 2**2:**5 and of his mother Athaliah destroying all the royal seed, excepting one, who was hid by the king's sister, and assuming the government to herself, 2Ch 2**2:**10.

[[@2 Chronicles 2**2:**1]]Ver. [[1 >> Bible:2 Chronicles 2**2:**1]]. And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead,.... He being the only surviving one of the sons of Jehoram, the same with Jehoahaz, 2Ch 2**1:**17 who was saved when the rest were taken captive and slain, by his mother Athaliah, and he made his escape, and that she also escaped is clear from

for the band of men that came with the Arabians to the camp; that is, of the Philistines, 2Ch 2**1:**16, which band seems to be a band or company of thieves and robbers, as the Septuagint, cruel and barbarous, as the action ascribed to them shows:

[for they] had slain all the eldest; sons of Jehoram; the Philistines and Arabians only carried them away captives, but those slew them in cold blood:

so Ahaziah the son of Jehoram king of Judah reigned; being declared his successor by the inhabitants of Jerusalem.

[[@2 Chronicles 2**2:**2]]Ver. [[2 >> Bible:2 Chronicles 2**2:**2]]. Forty two and years old was Ahaziah when he began to reign,.... In **2Ki 8:26**, he is said to be but twenty two years old at his accession to the throne, which is undoubtedly most correct; for this makes him to be two years older than his father when he died, who was thirty two when he began to reign, and reigned eight years, 2Ch 2**1:**20, different ways are taken to solve this difficulty; some refer this to Jehoram, that he was forty two when Ahaziah began to reign, but he was but forty when he died; others to the age of Athaliah his mother, as if he was the son of one that was forty two, when he himself was but twenty two; but no instance is given of any such way of writing, nor any just reason for it; others make these forty two years reach to the twentieth of his son Joash, his age twenty two, his reign one, Athaliah six, and Joash thirteen; but the two principal solutions which seem most to satisfy learned men are, the one, that he was twenty two when he began to reign in his father's lifetime, and forty two when he began to reign in his own right; but then he must reign twenty years with his father, whereas his father reigned but eight years: to make this clear they observe {b}, as Kimchi and Abarbinel, from whom this solution is taken, that he reigned eight years very happily when his son was twenty two, and taken on the throne with him, after which he reigned twenty more ingloriously, and died, when his son was forty two; this has been greedily received by many, but without any proof: the other is, that these forty two years are not the date of the age of Ahaziah, but of the reign of the family of Omri king of Israel; so the Jewish chronology {c}; but how impertinent must the use of such a date be in the account of the reign of a king of Judah? all that can be said is, his mother was of that family, which is a trifling reason for such an unusual method of reckoning: it seems best to acknowledge a mistake of the copier, which might easily be made through a similarity of the numeral letters, bm, forty two, for bk, twenty two {d}; and the rather since some copies of the Septuagint, and the Syriac and Arabic versions, read twenty two, as in Kings; particularly the Syriac version, used in the church of Antioch from the most early times; a copy of which Bishop Usher obtained at a very great price, and in which the number is twenty two, as he assures us; and that the difficulty here is owing to the carelessness of the transcribers is owned by Glassius {e}, a warm advocate for the integrity of the Hebrew text, and so by Vitringa {f}: and indeed it is more to the honour of the sacred Scriptures to acknowledge here and there a mistake in the copiers, especially in the historical books, where there is sometimes a strange difference of names and numbers, than to give in to wild and distorted interpretations of them, in order to reconcile them, where there is no danger with respect to any article of faith or manners; and, as a learned man {g} has observed of the New Testament,

"it is an invincible reason for the Scripture's part, that other escapes should be so purposely and infinitely let pass, and yet no saving and substantial part at all scarce moved out of its place; to say the truth, these varieties of readings, in a few by-places, do the same office to

the main Scriptures, as the variation of the compass to the whole magnet of the earth, the mariner knows so much the better for these how to steer his course;"

and, with respect to some various readings in the Old Testament, Dr. Owen {h} observes, God has suffered this lesser variety to fall out, in or among the copies we have, for the quickening and exercising of our diligence in our search of his word:

he reigned one year in Jerusalem. His mother's name also [was] Athaliah, the daughter of Omri, see **2Ki 8:26**.

{b} In Hieron. Trad. Heb. in Paralip. fol. 85. E. {c} Seder Olam Rabba, c. 17. So Ben Gersom. {d} See Kennicott's Dissert. 1. p. 98. {e} Philolog. Sacr. p. 114. {f} Hypotypol Hist. Sacr. p. 67. {g} J. Gregory's Preface to his Works. {h} Divine Original of the Scripture, p. 14.

[[@2 Chronicles 2**2:**3]]Ver. [[3 >> Bible:2 Chronicles 2**2:**3]]. He also walked in the ways of the house of Ahab,.... As his father Jehoram had, 2Ch 2**1:**6

for his mother was his counsellor to do wickedly; to commit idolatry, who was of that idolatrous house.

[[@2 Chronicles 2**2:**4]]Ver. [[4 >> Bible:2 Chronicles 2**2:**4]]. Wherefore he did evil in the sight of the Lord, like the house of Ahab,.... See **2Ki 8:27**

for they were his counsellors, after the death of his father, to his destruction; both of soul and body; for they gave him bad advice, both in religious and civil things; these were some of the family or court of the king of Israel, that his mother sent for after his father's death to be of his council.

[[@2 Chronicles 2**2:**5]]Ver. [[5,6 >> Bible:2 Chronicles 2**2:**5-6]].. He walked also after their counsel,.... Did as they advised him, as in matters of religion, so in political things, of which there is an instance in this and the next verse; of which

See Gill on "2Ki **8:**28".

See Gill on "2Ki **8:**29".

[[@2 Chronicles 2**2:**6]]Ver. [[6 >> Bible:2 Chronicles 2**2:**6]]. See Gill on "2Ch 2**2:**5".

[[@2 Chronicles 2**2:**7]]Ver. [[7 >> Bible:2 Chronicles 2**2:**7]]. And the destruction of Ahaziah was of God by coming to Joram,.... Of his appointing; it was according to his purpose and decree, and was brought about by his overruling Providence, ordering the occasion and manner of it very justly for his sins:

for when he was come, he went out with Jehoram against Jehu the son of Nimshi; see **2Ki 9:21**,

whom the Lord had anointed to cut off the house of Ahab; raised up to be king of Israel for that purpose, **2Ki 9:6**, the Targum is,

"whom Elijah anointed by the command of the Word of the Lord;"

but it was not Elijah, but a prophet by the order of Elisha, that anointed him, **2Ki 9:1**, and this being done by direction of the Lord, is ascribed to him.

[[@2 Chronicles 2**2:**8]]Ver. [[8 >> Bible:2 Chronicles 2**2:**8]]. And it came to pass, that when Jehu was executing judgment on the house of Ahab,.... On Joram, his son, and seventy more sons, his kinsfolks, courtiers, and priests:

and found the princes of Judah, and or even the sons of the brethren of Ahaziah; whose number was forty two:

that ministered to Ahaziah; had offices in his court, or in obedience to his will, went to visit the children of the king and queen of Israel:

and he slew them; Jehu did; of the occasion, time, and place of his meeting with them, and slaying them, see 2Ki 1**0:**12.

[[@2 Chronicles 2**2:**9-11]]Ver. [[9-11 >> Bible:2 Chronicles 2**2:**9-11]]. And he sought Ahaziah,.... Who fled on Joram's being wounded by Jehu:

and they caught him; the soldiers of Jehu, who were sent after him, and bid to smite him:

for he was hid in Samaria; either in some part of the kingdom of Samaria, or in the city itself, whither he fled:

and brought him to Jehu: who was at Jezreel,

See Gill on "2Ki **9:**27",

and when they had slain him they buried him; not at Jezreel, but delivered him to his servants to carry him to Jerusalem, and there bury him in the sepulchres of his fathers, **2Ki 9:28**,

because, said they, he is the son of Jehoshaphat, who sought the Lord with all his heart; a grandson of his, and therefore out of respect to the memory of his name, these being religious men, ordered his burial there:

so the house of Ahaziah had no power to keep still the kingdom; his brethren and their sons being slain, and his own children being young fell into the hands of Athaliah, who murdered them all, but one, hid by his aunt, and so got the government into her own hands, as may be observed in the following verses, 2Ch 2**2:**10.

[[@2 Chronicles 2**2:**10]]Ver. [[10 >> Bible:2 Chronicles 2**2:**10]]. See Gill on "2Ch 2**2:**9".

[[@2 Chronicles 2**2:**11]]Ver. [[11 >> Bible:2 Chronicles 2**2:**11]]. See Gill on "2Ch 2**2:**9".

[[@2 Chronicles 2**2:**12]]Ver. [[12 >> Bible:2 Chronicles 2**2:**12]]. See Gill on "2Ch 2**2:**9".

[[@2 Chronicles 23]]

Chapter 23

INTRODUCTION TO 2 CHRONICLES 23

The contents of this chapter are the same with 2Ki 1**1:**4 and need no other explanation than what may be found in the notes there, to which the reader is referred.

See Gill on "2Ki 1**1:**4".

See Gill on "2Ki 1**1:**5".

See Gill on "2Ki 1**1:**6".

See Gill on "2Ki 1**1:**7".

See Gill on "2Ki 1**1:**8".

See Gill on "2Ki 1**1:**9".

See Gill on "2Ki 1**1:**10".

See Gill on "2Ki 1**1:**11".

See Gill on "2Ki 1**1:**12".

See Gill on "2Ki 1**1:**13".

See Gill on "2Ki 1**1:**14".

See Gill on "2Ki 1**1:**15".

See Gill on "2Ki 1**1:**16".

See Gill on "2Ki 1**1:**17".

See Gill on "2Ki 1**1:**18".

See Gill on "2Ki 1**1:**19".

See Gill on "2Ki 1**1:**20".

[[@2 Chronicles 2**3:**2]]Ver. [[2 >> Bible:2 Chronicles 2**3:**2]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**3]]Ver. [[3 >> Bible:2 Chronicles 2**3:**3]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**4]]Ver. [[4 >> Bible:2 Chronicles 2**3:**4]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**5]]Ver. [[5 >> Bible:2 Chronicles 2**3:**5]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**6]]Ver. [[6 >> Bible:2 Chronicles 2**3:**6]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**7]]Ver. [[7 >> Bible:2 Chronicles 2**3:**7]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**8]]Ver. [[8 >> Bible:2 Chronicles 2**3:**8]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**9]]Ver. [[9 >> Bible:2 Chronicles 2**3:**9]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**10]]Ver. [[10 >> Bible:2 Chronicles 2**3:**10]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**11]]Ver. [[11 >> Bible:2 Chronicles 2**3:**11]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**12]]Ver. [[12 >> Bible:2 Chronicles 2**3:**12]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**13]]Ver. [[13 >> Bible:2 Chronicles 2**3:**13]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**14]]Ver. [[14 >> Bible:2 Chronicles 2**3:**14]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**15]]Ver. [[15 >> Bible:2 Chronicles 2**3:**15]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**16]]Ver. [[16 >> Bible:2 Chronicles 2**3:**16]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**17]]Ver. [[17 >> Bible:2 Chronicles 2**3:**17]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**18]]Ver. [[18 >> Bible:2 Chronicles 2**3:**18]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**19]]Ver. [[19 >> Bible:2 Chronicles 2**3:**19]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**20]]Ver. [[20 >> Bible:2 Chronicles 2**3:**20]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 2**3:**21]]Ver. [[21 >> Bible:2 Chronicles 2**3:**21]]. See Gill on "2Ch 2**3:**1".

[[@2 Chronicles 24]]

Chapter 24

INTRODUCTION TO 2 CHRONICLES 24

This chapter begins with the reign of Joash king of Judah, son of Ahaziah, 2Ch 2**4:**1, relates his concern and care to repair the temple, 2Ch 2**4:**4, the death of Jehoiada the priest, during whose life he reigned well, but after his death sadly apostatized, 2Ch 2**4:**15, for which, being reproved by Zechariah, he was so wroth with him as to order him to be stoned, 2Ch 2**4:**20, wherefore for these evils enemies were raised up against him; he was smitten with diseases, and his servants conspired against him and slew him, and would not bury him among the kings, 2Ch 2**4:**23.

[[@2 Chronicles 2**4:**1]]Ver. [[1,2 >> Bible:2 Chronicles 2**4:**1-2]].. Joash was seven years old when he began to reign,.... This, and the following verse, are the same with 2Ki 1**1:**21.

See Gill on "2Ki 1**2:**1".

See Gill on "2Ki 1**2:**2".

[[@2 Chronicles 2**4:**2]]Ver. [[2 >> Bible:2 Chronicles 2**4:**2]]. See Gill on "2Ch 2**4:**1".

[[@2 Chronicles 2**4:**3]]Ver. [[3 >> Bible:2 Chronicles 2**4:**3]]. And Jehoiada took for him two wives,.... Not for himself; he had a wife who was aunt to King Joash, and he had sons who were concerned with him in anointing him, 2Ch 2**2:**11 and was now upwards of one hundred years of age; but for the king, when he was at an age fit for marriage, he advised him to marry, and proposed wives to him, whom he thought would be agreeable; for, observing what mischief was done both in church and state through Jehoram's marrying Athaliah, he was desirous of preventing any such disagreeable marriage; and as the young king was in all things guided and directed by him, so he was in this; and no doubt they were good women he pitched upon, and proposed to the king; one of them was Jehoadan, 2Ch 2**5:**1, but the name of the other we know not:

and he begat sons and daughters; how many is not said, nor do we read of the names of any of them, but of Amaziah who succeeded him.

[[@2 Chronicles 2**4:**4]]Ver. [[4 >> Bible:2 Chronicles 2**4:**4]]. And it came to pass after this,.... After his marriage, when he was about twenty or twenty one years of age, perhaps:

that Joash was minded to repair the house of the Lord; which in some places might be fallen to decay, having been built one hundred and fifty years or more, and in others defaced by Athaliah, and needed ornamenting, see 2Ki 1**2:**4.

[[@2 Chronicles 2**4:**5]]Ver. [[5 >> Bible:2 Chronicles 2**4:**5]]. And he gathered together the priests and Levites,.... To communicate his mind unto, and give them a charge and instructions:

and said unto them, go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year; what money he means is more fully explained in 2Ki 1**2:**4,

and see that ye haste the matter; for he was very desirous of having this work accomplished, it being the place of the worship of God, and where he had been preserved in his infancy:

howbeit, the Levites hastened it not; either through negligence in them to collect the money, or backwardness in the people to give, or through an avaricious disposition to keep it, and use it for themselves; so that it was delayed unto the twenty third year of his reign 2Ki 1**2:**6.

[[@2 Chronicles 2**4:**6]]Ver. [[6 >> Bible:2 Chronicles 2**4:**6]]. And the king called for Jehoiada the chief,.... Who was either the high priest, or the head of his course, or, however, the chief of the priests and Levites concerned in this affair, and, indeed, was the chief or prime minister of state:

and said unto him, why hast thou not required of the Levites to bring in out of Judah, and out of Jerusalem, the collection; the money to repair the house they were ordered to collect, 2Ch 2**5:**6 according to the commandment

of Moses the servant of the Lord and of the congregation of Israel, for the tabernacle of witness? for the repair of it, such as Moses required, and the people used to pay, referring to the half shekel; or to a freewill offering of the people, Moses enjoined or directed to.

[[@2 Chronicles 2**4:**7]]Ver. [[7 >> Bible:2 Chronicles 2**4:**7]]. For the sons of Athaliah, that wicked woman,.... Not Ahaziah and his brethren, in the lifetime of Jehoram, but sons of Athaliah by another man, as Kimchi suggests:

had broken up the house of God; not that they had made ruptures in it, or broke down the walls of it, but had defaced it by taking off the gold and silver upon it:

and also all the dedicated things of the house of the Lord did they bestow upon Baalim; not strictly all, but a great many of them, as this word in many instances is used, as Kimchi observes, and with them furnished, beautified, and adorned the temple of Baal.

[[@2 Chronicles 2**4:**8]]Ver. [[8 >> Bible:2 Chronicles 2**4:**8]]. And at the king's commandment they made a chest,....

See Gill on "2Ki 1**2:**9".

[[@2 Chronicles 2**4:**9]]Ver. [[9 >> Bible:2 Chronicles 2**4:**9]]. And they made a proclamation through Judah and Jerusalem,.... By heralds appointed for the purpose:

to bring in to the Lord; into the house of the Lord, and for the reparation of it; and so for his service, honour, and glory:

the collection that Moses the servant of the Lord laid upon Israel in the wilderness; not to bring in the tabernacle of Moses, as the Targum here and in 2Ch 2**4:**6, but such a voluntary gift as Moses moved the children of Israel to bring, when in the wilderness, for the service of the tabernacle.

[[@2 Chronicles 2**4:**10]]Ver. [[10 >> Bible:2 Chronicles 2**4:**10]]. And all the princes and all the people rejoiced,.... When they heard the proclamation, and understood for what use the money was to be given, and in what manner; all was agreeable and pleasing to them:

and brought in, and cast into the chest; through the hole that was in the lid of it, 2Ki 1**2:**9,

until they had made an end: everyone had given as much as he could, or thought fit to give.

[[@2 Chronicles 2**4:**11]]Ver. [[11 >> Bible:2 Chronicles 2**4:**11]]. Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites,.... The place where his officer or officers met, appointed for this service; very probably in one of the chambers of the temple,

and when they saw that there was much money: see 2Ki 1**2:**10,

the king's scribe; or secretary:

and the high priest's officer; his "sagan", or deputy priest:

came and emptied the chest; poured out the money, and told it, and put it up in bags, 2Ki 1**2:**10 and took it, and carried it to its place again, 2Ch 2**4:**8, by the hands of the Levites that brought it;

and thus they did day by day; as often as the chest was full, or they perceived there was much in it:

and gathered money in abundance; enough to repair the house, ornament it, and furnish it with vessels that were wanting.

[[@2 Chronicles 2**4:**12]]Ver. [[12 >> Bible:2 Chronicles 2**4:**12]]. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord,.... That is, they gave it to those who were overseers of them, to pay them with it, 2Ki 1**2:**11

and hired masons and carpenters to repair the house of the Lord see

2Ki 1**2:**12

and also such as wrought iron and brass to mend the house of the Lord; where it required any work of that kind.

[[@2 Chronicles 2**4:**13]]Ver. [[13 >> Bible:2 Chronicles 2**4:**13]]. So the workmen wrought,.... The masons, carpenters, blacksmiths, and brasiers:

and the work was perfected by them; the business of repairs was completely finished:

and they set the house of God in his state; as it was at first:

and strengthened it; so that it seemed as firm and stable as when first built.

[[@2 Chronicles 2**4:**14]]Ver. [[14 >> Bible:2 Chronicles 2**4:**14]]. And when they had finished it,.... The repairs of the house, all that were necessary:

they brought the rest of the money before the king and Jehoiada: that is, the overseers, when they had paid the workmen, brought what was left of the money collected to the king and the priest, to dispose of as they should think fit:

whereof were made vessels for the house of the Lord; in the room of such that Athaliah and her sons had taken away, and converted to the use of Baal; for though it is said, 2Ki 1**2:**13, that none were made of this money, the meaning is, that none were made of it until the work was finished, and the workmen paid:

even vessels to minister and offer withal; which, according to Jarchi, were pestles and mortars to beat spices with; but Kimchi thinks they were small vessels with which they drew wine out of the bin for drink offerings: and spoons and vessels of gold and silver: see 2Ki 1**2:**13,

and they offered burnt offerings in the house of the Lord continually all the days of Jehoiada; the daily sacrifice, morning and evening.

[[@2 Chronicles 2**4:**15]]Ver. [[15 >> Bible:2 Chronicles 2**4:**15]]. But Jehoiada waxed old, and was full of days when he died,.... A very old man; few at this time arrived to such an age; he was a rare instance:

One hundred and thirty years old was he when he died; the oldest man we read of from the times of Moses, and older than he by ten years.

[[@2 Chronicles 2**4:**16]]Ver. [[16 >> Bible:2 Chronicles 2**4:**16]]. And they buried him in the city of David among the kings,.... In honour to him, he having been the preserver of the king, and of the kingdom, and being by marriage a relation of the present king, uncle to him:

because he had done good in Israel; in that part of it which belonged to the kingdom of the house of David:

both towards God, and towards his house; both for the restoring the pure worship of God, and the repairs of the temple.

[[@2 Chronicles 2**4:**17]]Ver. [[17 >> Bible:2 Chronicles 2**4:**17]]. Now after the death of Jehoiada came the princes of Judah,.... Who had been secretly inclined to idolatry, but durst not discover it during the life of Jehoiada; whose influence at court was too great for them to counterwork, but when dead they came to court:

and made obeisance to the king; bowed in a very lowly manner, fawned upon him, and flattered him. Some Jewish writers, as Kimchi observes, understand this of religious adoration, that they made a god of him, and worshipped him, pretending, as a foundation for it, his being hid six months in the temple, and preserved; but it designs no more than civil worship and homage:

then the king hearkened unto them; coursing with him about divine worship, which the business they came about; desiring that they might, not be obliged to come to Jerusalem to worship, but might make use of the high places, and by that means worship what idol they pleased, which he granted to them; the Targum is,

"he received their idols from them."

[[@2 Chronicles 2**4:**18]]Ver. [[18 >> Bible:2 Chronicles 2**4:**18]]. And they left the house of the Lord God of their fathers,.... Came no more to the temple at Jerusalem, forsook the worship and service of it:

and served groves and idols; worshipped idols in groves, which were upon high places:

and wrath came upon Judah and Jerusalem for this their trespass: their idolatry, and particularly on these princes, the Syrian army coming against them, and destroying them, 2Ch 2**4:**23.

[[@2 Chronicles 2**4:**19]]Ver. [[19 >> Bible:2 Chronicles 2**4:**19]]. Yet he sent prophets to them, to bring them again unto the Lord,.... To reprove them for their sin, to warn them of their danger, to exhort them to their duty, and endeavour to restore them, and reduce them to the obedience and worship, of God; such was his clemency, goodness, and condescension to them, before he executed his wrath upon them:

and they testified against them; against their sins, and declared what would befall them, and called heaven and earth to witness for God and against them:

but they would not give ear: to their reproofs, admonitions, cautions, and exhortations, but went on in their own ways.

[[@2 Chronicles 2**4:**20]]Ver. [[20 >> Bible:2 Chronicles 2**4:**20]]. And the Spirit of the Lord came upon Zechariah the son of Jehoiada the priest,.... The spirit of prophecy, as the Targum; he was moved and influenced by it to speak what is after related:

which stood above the people; in a desk, or sort of pulpit, in which the priests stood when they taught the people, that they might be the better heard, like that which Ezra used, **Ne 8:4**

and said unto them, thus saith God; being moved and directed by his Spirit, he spake in his name:

why transgress ye the command of the Lord, that ye cannot prosper? by committing idolatry, than which nothing could more hinder prosperity, both in things spiritual and temporal, in soul and body:

because ye have forsaken the Lord, he hath also forsaken you; because they had forsaken the worship of God, as the Targum, God had forsaken them, and was about to give them up into the hand of their enemies.

[[@2 Chronicles 2**4:**21]]Ver. [[21 >> Bible:2 Chronicles 2**4:**21]]. And they conspired against him,.... Consulted together to take away his life, and got the order of the king to do it:

and stoned him with stones at the commandment of the king in the court of the house of the Lord; where he had stood and reproved them; this they did before he went out, while in the temple; and if he is the same Zechariah, as some think, our Lord speaks of, he was slain between the temple porch and the altar, Mt 2**3:**35,

See Gill on "Mt 2**3:**35".

[[@2 Chronicles 2**4:**22]]Ver. [[22 >> Bible:2 Chronicles 2**4:**22]]. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him,.... In preserving him in his infancy, and nourishing him; in settling him on the throne, and assisting him with his advice and counsel:

but slew his son; who also assisted at his coronation, and with his father and brethren anointed him king, as is probable, 2Ch 2**3:**11,

and when he died, he said, the Lord look upon it, and requite it; meaning his blood; this he said, not from a private spirit of revenge, but with a view to the glory of divine justice, and which he delivered not as a wish, or by way of imprecation, that so it might be, but as a prophecy that so it would be.

[[@2 Chronicles 2**4:**23]]Ver. [[23 >> Bible:2 Chronicles 2**4:**23]]. And it came to pass at the end of the year,.... After the death of Zechariah; so soon had his prophecy its accomplishment:

that the host of Syria came up against him; against Joash, king of Judah, under Hazael king of Syria, or however sent by him; for some think this is a different expedition from that in 2Ki 1**2:**17 though others take it to be the same:

and they came to Judah and Jerusalem; not only came into the land of Judah, but as far as Jerusalem, the forces of Joash not being able to stop them:

and destroyed all the princes of the people from among the people; the idolatrous princes of Judah, 2Ch 2**4:**17, which is very remarkable that they should be distinguished from the people in their destruction, who had been the chief cause of the wrath of God coming upon them:

and sent all the spoil of them unto the king of Damascus; all the riches that were taken from them were sent to the king of Syria at Damascus; this looks as if Hazael was not with this army.

[[@2 Chronicles 2**4:**24]]Ver. [[24 >> Bible:2 Chronicles 2**4:**24]]. For the army of the Syrians came with a small company of men,.... It consisted but of few:

and the Lord delivered a very great host into their hand; which the king of Judah and his princes had got together to oppose them:

because they had forsaken the Lord God of their fathers; therefore the Lord forsook them, and gave them up into the hand of their enemies:

so they executed judgment against Joash; were the instruments God made use of to execute his vengeance on him for his idolatry and murder.

[[@2 Chronicles 2**4:**25]]Ver. [[25 >> Bible:2 Chronicles 2**4:**25]]. And when they were departed from him,.... Having got what wealth and spoil they could:

for they left him in great diseases; through the wounds they gave him, and the distress they brought him into:

his own servants conspired against him, for the blood of the sons of Jehoiada the priest; for perhaps more than one was slain at the same time; the rest vindicating the cause of their brother, shared the same fate; or the plural is put for the singular:

and slew him on his bed; in the house of Millo, where he lay ill of his wounds, and sick of his diseases, and could not defend himself:

and he died: of the wounds his servants gave him:

and they buried him in the city of David, but they buried him not in the sepulchres of the kings; see 2Ki 1**2:**21.

[[@2 Chronicles 2**4:**26]]Ver. [[26 >> Bible:2 Chronicles 2**4:**26]]. And these are they that conspired against him, Zabad the son of Shimeah an Ammonitess,.... Called Jozachar, the son of Shimeah, 2Ki 1**2:**21,

and Jehozabad the son of Shimrith a Moabitess; called in the same place the son of Shomer.

[[@2 Chronicles 2**4:**27]]Ver. [[27 >> Bible:2 Chronicles 2**4:**27]]. Now concerning his sons,.... The sons of Joash; how many they were, and what their names:

and the greatness of the burdens laid upon him; which some understand of the hard and heavy prophecies of the Lord against him; and others of the heavy taxes and tribute imposed on him by the king of Syria; and others of the collection for the repairs of the temple, 2Ch 2**4:**6, where the word used signifies a burden; and it follows,

and the repairing of the house of the Lord; the whole history of that:

behold, they are written in the story of the book of the kings; not in the canonical book so called, but in the history, commentaries, or annals of the kings of Judah now lost:

and Amaziah his son reigned in his stead; see 2Ki 1**2:**21.

[[@2 Chronicles 25]]

Chapter 25

INTRODUCTION TO 2 CHRONICLES 25

This chapter begins with the reign of Amaziah, and some of the first acts of it, slaying those that killed his father, 2Ch 2**5:**1, raising a large army in his own kingdom, to which he added 100,000 more he hired out of Israel, whom yet he sent home by the advice of a prophet, 2Ch 2**5:**5, and with his own army marched against the Edomites, and obtained a victory over them, 2Ch 2**5:**11, but the Israelites being displeased with him for dismissing them, fell on some of his cities, and slew many in them, 2Ch 2**5:**13, and such was his stupidity, as to worship the gods of the Edomites he had conquered, for which he was reproved by a prophet, 2Ch 2**5:**14 and being elated with his victory, he sent a challenge to the king of Israel, who accepting of it, a battle ensued, in which Judah was worsted, their king taken, and treasuries spoiled, 2Ch 2**5:**17, and the chapter is closed with the death and burial of Amaziah, 2Ch 2**5:**25.

[[@2 Chronicles 2**5:**1-4]]Ver. [[1-4 >> Bible:2 Chronicles 2**5:**1-4]]. Amaziah was twenty five years old when he began to reign,.... Of these verses,

See Gill on "2Ki 1**4:**2".

See Gill on "2Ki 1**4:**3".

See Gill on "2Ki 1**4:**5".

See Gill on "2Ki 1**4:**6".

[[@2 Chronicles 2**5:**2]]Ver. [[2 >> Bible:2 Chronicles 2**5:**2]]. See Gill on "2Ch 2**5:**1"

[[@2 Chronicles 2**5:**3]]Ver. [[3 >> Bible:2 Chronicles 2**5:**3]]. See Gill on "2Ch 2**5:**1"

[[@2 Chronicles 2**5:**4]]Ver. [[4 >> Bible:2 Chronicles 2**5:**4]]. See Gill on "2Ch 2**5:**1"

[[@2 Chronicles 2**5:**5]]Ver. [[5 >> Bible:2 Chronicles 2**5:**5]]. Moreover Amaziah gathered Judah together,.... The inhabitants thereof:

and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin; he divided the people, according to their families throughout his kingdom, into thousands and hundreds, and out of their respective families appointed captains over them:

and he numbered them from twenty years old and above; the usual age men were numbered at for war, to the fiftieth, according to Josephus; the Roman law {a} obliged none to be soldiers after fifty, nor might any be dismissed before {b}; the age of military men with the Romans was from seventeen to forty six, or, as some, forty five; but with the Persians from twenty as here to fifty {c}:

and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield; which shows that their number was greatly decreased since the times of Jehoshaphat, 2Ch 1**7:**14, occasioned by the wars under Jehoram, Ahaziah, and Joash; some copies of the Vulgate Latin {d} have only 30,000.

{a} Seneca de Brevitate Vitae, c. 20. {b} Liv. Hist. l. 42. c. 33. {c} Alex. ab. Alex. Genial. Dier. l. 1. c. 20. {d} Ed. of Sixtus V. the Lovain and MSS. in James's Corruption of the Fathers, p. 295.

[[@2 Chronicles 2**5:**6]]Ver. [[6 >> Bible:2 Chronicles 2**5:**6]]. He hired also one hundred thousand mighty men of valour out of Israel,.... The ten tribes, judging his own army not sufficient for his expedition against the Edomites he was meditating:

for one hundred talents of silver; which amounted to 35,300 pounds sterling, and according to Beckius {e} were about five florins and a half to each soldier.

{e} Not. in Targum in loc.

[[@2 Chronicles 2**5:**7]]Ver. [[7 >> Bible:2 Chronicles 2**5:**7]]. But there came a man of God to him,.... Who the Jews say {f} was the brother of the king, Amos, the father of Isaiah, but without foundation:

saying, O king, let not the army of Israel go with thee; to war against Edom; meaning the 100,000 men he had hired, and suggesting that to have them with him would not be to his advantage, but his detriment, for the following reason:

for the Lord is not with Israel, to wit,

with all the children of Ephraim; they being idolaters, worshippers of the calves; and as they had forsaken the Lord, he had forsaken them; therefore no help could be expected from them; the Targum is,

"the Word of the Lord is not their help."

{f} Seder Olam Rabba, c. 20. Shalshalet Hakabala, fol. 11. 2.

[[@2 Chronicles 2**5:**8]]Ver. [[8 >> Bible:2 Chronicles 2**5:**8]]. But if thou wilt go, do it, be strong for the battle,.... An ironical expression; if thou wilt not be advised, take them with thee, and try what thou canst do; exert all thy courage, and use thy military skill, and mark the issue:

God shall make thee fall before the enemy; notwithstanding the number of thy troops, and those of thy auxiliaries; though some take them to be spoken seriously, and read the words, "but go thou"; that is, alone, without the hired troops, and fight boldly and courageously; or otherwise "God shall make thee fall", &c.

for God hath power to help and to cast down; to help with a few, and to cast down with many; to help without the hired Israelites, and to cast down with them.

[[@2 Chronicles 2**5:**9]]Ver. [[9 >> Bible:2 Chronicles 2**5:**9]]. And Amaziah said to the man of God, but what shall we do for the one hundred talents which I have given to the army of Israel?.... They will be lost, there is no demanding them back again; this he spake with some concern, as loath to lose so much money:

and the man of God answered, the Lord is able to give thee much more than this; whose is the earth, and the fulness thereof, the gold and silver, and all the riches of it; and therefore he had no need to trouble himself about the loss of his money, which, if obedient to the will of God, he might expect it would be abundantly repaid him.

[[@2 Chronicles 2**5:**10]]Ver. [[10 >> Bible:2 Chronicles 2**5:**10]]. Then Amaziah separated them,.... From his army, among whom they were incorporated and ranked, to wit,

the army that was come to him out of Ephraim; which he had hired of the ten tribes, these he singled out:

to go home again; to their own country:

wherefore their anger was greatly kindled against Judah, and they returned home in great anger; it being a great slight put upon them, and a reproach to them, to be thus dismissed, as

they thought; and especially if they understood that it was because they were idolaters; and the rather as they might have hoped to have had their share in the plunder of the Edomites.

[[@2 Chronicles 2**5:**11]]Ver. [[11 >> Bible:2 Chronicles 2**5:**11]]. And Amaziah strengthened himself, and led forth his people,.... To go to war with the Edomites; not discouraged by the dismission of the hired troops, but trusting in the promise and power of God, he went forth with boldness and intrepidity:

and went to the valley of salt, and smote of the children of Seir, ten thousand; the Edomites; so called, not because they were the posterity of Seir, but because they dwelt in Seir, from whence they drove the descendants of Seir, and dwelt in their stead; see 2Ki 1**4:**7.

[[@2 Chronicles 2**5:**12]]Ver. [[12 >> Bible:2 Chronicles 2**5:**12]]. And other ten thousand left alive did the children of Judah carry away captive,.... The rest of the army of the Edomites, which amounted to the same number, fell into their hands, and they took them, and carried them off:

and brought them unto the top of the rock; very probably the same on which the city Petra, the metropolis of Edom, was built, called also Selah, 2Ki 1**4:**7 both which names signify a rock. Josephus {g} calls it the great rock in Arabia; that is, Arabia Petraea:

and cast them down from the top of the rock, that they were broken all in pieces; burst asunder, bones broken, and limb from limb separated. This sort of punishment was inflicted by the Romans on various malefactors, by casting them down from the Tarpeian rock {h}; and in Greece, according to the Delphian law, such as were guilty of sacrilege were led to a rock, and cast down headlong from thence {i}: and now in Turkey, at a place called Constantine, a town situated on the top of a great rock, the usual way of executing great criminals is by pushing them from off the cliff {k}; see **Lu 4:29**, but to use captives taken in war after this manner seems cruel and barbarous; and what should be the reason of such treatment of them is not easy to say.

{g} Antiqu. l. 9. c. 9. sect. 1. {h} Liv. Hist. l. 6. c. 20. Patercul. Hist. Roman. l. 2. Aurel. Victor. de Vir. Illustr. c. 27, 70. Vid, Rycquium de Capitol. Roman. c. 4. p. 45, &c. {i} Aelian. Var. Hist. l. 11. c. 5. {k} Pitt's Account of the Mahometans, ch. 1. p. 10.

[[@2 Chronicles 2**5:**13]]Ver. [[13 >> Bible:2 Chronicles 2**5:**13]]. But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, &e.] The 100,000 men hired out of Israel, whom he dismissed before he went against Edom:

fell upon the cities of Judah, from Samaria even unto Bethhoron; which, though it formerly belonged to Ephraim, had been taken by the men of Judah; they did not fall on these as they returned home, for then it would have been said from Bethhoron to Samaria: but after they had returned home, they meditated this piece of revenge for the ill treatment of them, as they reckoned it:

and smote three thousand of them; of the inhabitants of the cities, who rose up and opposed them:

and took much spoil; out of them, and went their way with it.

[[@2 Chronicles 2**5:**14]]Ver. [[14 >> Bible:2 Chronicles 2**5:**14]]. Now it came to pass, after that Amaziah was come from the slaughter of the Edomites,.... Instead of returning thanks to God for the victory obtained, and giving him the glory of it:

that he brought the gods of the children of Seir, and set them up to be his gods; what were the gods of the Edomites is nowhere said in Scripture; only Josephus **{l}** speaks of the priests of Coze, which he says was a god of the Idumaeans:

and bowed himself before them, and burned incense unto them; which was the greatest piece of sottishhess and stupidity imaginable, to worship the gods of a nation conquered by him; for since they could not save them, what help could he expect from them?

{l} Antiqu. l. l5. c. 7. sect. 9.

[[@2 Chronicles 2**5:**15]]Ver. [[15 >> Bible:2 Chronicles 2**5:**15]]. Wherefore the anger of the Lord was kindled against Amaziah,.... Idolatry being always highly displeasing to the Lord; and this was a most provoking instance of it, that when the Lord had given him victory over his enemies, that he should forsake him, and worship their gods:

and he sent unto him a prophet; whether the same as before, is not certain:

which said unto him, why hast thou sought after the gods of the people which could not deliver their own people out of thine hand? and therefore it was madness in him to seek after them, and worship them.

[[@2 Chronicles 2**5:**16]]Ver. [[16 >> Bible:2 Chronicles 2**5:**16]]. And it came to pass, as he talked with him, that the king said unto him, art thou made of the king's council?.... He was not indeed one of his privy council, made so by him, but he was appointed a counsellor to him by the Lord, the King of kings, to expostulate with him about his idolatry, and to advise him to relinquish it, to whose counsel he ought to have hearkened:

forbear, why shouldest thou be smitten? bidding him hold his peace, and threatening him, that if he did not, he must expect to be smitten; that is, with death, as Zechariah the prophet was by the order of his father:

then the prophet forbore; left off speaking, only added this at parting:

and said, I know that God hath determined to destroy thee; being given up to hardness of heart, so as to pay no regard to the Lord and his prophets, which was a sure presage of destruction:

because thou hast done this; committed such idolatry, and persisted in it:

and hast not hearkened to my counsel; to reform from it.

[[@2 Chronicles 2**5:**17-19]]Ver. [[17-19 >> Bible:2 Chronicles 2**5:**17-19]]. Then Amaziah king of Judah took advice,.... Not of God, nor of his prophets, but of some of his nobles like himself:

and sent to Joash--king of Israel; of his message to him here, and his answer in the two following verses, see the following notes:

See Gill on "2Ki 1**4:**8".

See Gill on "2Ki 1**4:**9".

See Gill on "2Ki 1**4:**10".

[[@2 Chronicles 2**5:**18]]Ver. [[18 >> Bible:2 Chronicles 2**5:**18]]. See Gill on "2Ch 2**5:**17"

[[@2 Chronicles 2**5:**19]]Ver. [[19 >> Bible:2 Chronicles 2**5:**19]]. See Gill on "2Ch 2**5:**18"

[[@2 Chronicles 2**5:**20-28]]Ver. [[20-28 >> Bible:2 Chronicles 2**5:**20-28]]. But Amaziah would not hear,.... What the king of Israel advised him to, not to meddle to his hurt;

for it came of God, that he might deliver them into the hand [of their enemies]; Amaziah and his army into the hands of Joash and his; this was the will of God, and was brought about by his providence; and that it might be, Amaziah was given up to blindness and hardness of heart, as a punishment of his idolatry:

because they sought after the gods of Edom; he and his nobles, and many of the people following his example; from hence to the end of the chapter the same things are recorded as in 2Ki 1**4:**11, see the notes there, See Gill on "2Ki 1**4:**11" See Gill on "2Ki 1**4:**12" See Gill on "2Ki 1**4:**13" See Gill on "2Ki 1**4:**14" See Gill on "2Ki 1**4:**15" See Gill on "2Ki 1**4:**16" See Gill on "2Ki 1**4:**17" See Gill on "2Ki 1**4:**18" See Gill on "2Ki 1**4:**19" See Gill on "2Ki 1**4:**20"

[[@2 Chronicles 2**5:**21]]Ver. [[21 >> Bible:2 Chronicles 2**5:**21]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**22]]Ver. [[22 >> Bible:2 Chronicles 2**5:**22]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**23]]Ver. [[23 >> Bible:2 Chronicles 2**5:**23]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**24]]Ver. [[24 >> Bible:2 Chronicles 2**5:**24]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**25]]Ver. [[25 >> Bible:2 Chronicles 2**5:**25]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**26]]Ver. [[26 >> Bible:2 Chronicles 2**5:**26]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**27]]Ver. [[27 >> Bible:2 Chronicles 2**5:**27]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 2**5:**28]]Ver. [[28 >> Bible:2 Chronicles 2**5:**28]]. See Gill on "2Ch 2**5:**20"

[[@2 Chronicles 26]]

Chapter 26

INTRODUCTION TO 2 CHRONICLES 26

This chapter relates the good reign of Uzziah, 2Ch 2**6:**1, his wars and victories, his buildings, the number of his soldiers, and his military stores, 2Ch 2**6:**6, his invasion of the priest's office, in attempting to offer incense, for which he was smitten with a leprosy, which continued to his death, 2Ch 2**6:**16.

[[@2 Chronicles 2**6:**1-4]]Ver. [[1-4 >> Bible:2 Chronicles 2**6:**1-4]]. Then all the people of Judah took Uzziah,.... Of this and the three following verses, see the notes on 2Ki 1**4:**21 where Uzziah is called Azariah.

See Gill on "2Ki 1**4:**21" See Gill on "2Ki 1**4:**22" See Gill on "2Ki 1**5:**2" See Gill on "2Ki 1**5:**3"

[[@2 Chronicles 2**6:**2]]Ver. [[2 >> Bible:2 Chronicles 2**6:**2]]. See Gill on "2Ch 2**6:**1".

[[@2 Chronicles 2**6:**3]]Ver. [[3 >> Bible:2 Chronicles 2**6:**3]]. See Gill on "2Ch 2**6:**1".

[[@2 Chronicles 2**6:**4]]Ver. [[4 >> Bible:2 Chronicles 2**6:**4]]. See Gill on "2Ch 2**6:**1".

[[@2 Chronicles 2**6:**5]]Ver. [[5 >> Bible:2 Chronicles 2**6:**5]]. And he sought God in the days of Zechariah,.... Not that Zechariah, the last of the prophets save one, he lived three hundred years after this; nor he that Joash slew; but, as it may seem, a son of his, perhaps the same with him in **Isa 8:2**,

who had understanding in the visions of God: who either had prophetic visions granted to him, or had divine wisdom to interpret such that others had; or, as others think, had a gift of

interpreting the prophecies of others, the writings of Moses and David, &c. to which the Targum seems to agree; which paraphrases it,

"who taught in the fear of the Lord;"

with which agree the Septuagint, Syriac, and Arabic versions; some copies read "in the fear of God"; as an ancient manuscript mentioned by Junius, and so the Talmud {l}:

and, as long as he sought the Lord, God made him to prosper; in his kingdom, and against his enemies; even so long as he abode by the word, worship, and ordinances of God, of which instances are given, as follow.

{l} Vid. Buxtorf. Lex. in rad. har.

[[@2 Chronicles 2**6:**6]]Ver. [[6 >> Bible:2 Chronicles 2**6:**6]]. And he went forth, and warred against the Philistines,.... Who in the times of Jehoram broke in upon Judah, and distressed them, 2Ch 2**1:**16

and brake down the wall of Gath; which was one of the five principalities of the Philistines:

and the wall of Jabneh; nowhere else mentioned in Scripture, but frequent in the Jewish writings; where the sanhedrim sometimes sat, and where was a famous university, and from whence sprung many of the Jewish rabbins; it is the same which in some writers is called Jamnia, and was a port near to Joppa; and belonged to the tribe of Dan, as Josephus {m} writes:

and the wall of Ashdod: another of the principalities of the Philistines, the same with the Azotus of the New Testament; he dismantled all these places:

and built cities about Ashdod, and among the Philistines; where he placed garrisons to keep them in awe; see **Am 1:8**.

{m} Antiqu. l. 5. c. 9. sect. 22.

[[@2 Chronicles 2**6:**7]]Ver. [[7 >> Bible:2 Chronicles 2**6:**7]]. And God helped him against the Philistines,.... He did not do all before related of himself, and by his own strength, but by the help of God; the Targum is

"the Word of the Lord helped him:"

and against the Arabians that dwelt in Gurbaal; the same with Gerar, according to the Targum; which also belonged to the Philistines, and had a king in Abraham's time, **Genesis** 2**0:**1, the same with Askelon, another of the five principalities of the Philistines:

and the Mehunims; or the Minaeans, as the Septuagint, and whom Pliny {n} makes mention of among the Arabians; they seem to be the Scenite Arabs; see 2Ch 2**0:**1, or rather, as the Targum, those that dwelt in the plain of Maon, which was in Arabia Petraea.

{n} Nat. Hist. l. 6. c. 28.

[[@2 Chronicles 2**6:**8]]Ver. [[8 >> Bible:2 Chronicles 2**6:**8]]. And the Ammonites gave gifts to Uzziah,.... As tributaries to him, or; however, as desirous to live in friendship with him:

and his name spread abroad, even to the entering in of Egypt; so far he carried his arms, and conquered the countries that lay between Palestine and Egypt:

for he strengthened himself exceedingly; his kingdom and its coasts from the force of enemies.

[[@2 Chronicles 2**6:**9]]Ver. [[9 >> Bible:2 Chronicles 2**6:**9]]. Moreover Uzziah built towers in Jerusalem at the corner gate,.... Which was broken down by the king of Israel in his father's time, 2Ch 2**5:**23 and which he not only repaired, but strengthened, by building a tower upon it:

and at the valley gate; which led to the valley, **Ne 2:13**, called the valley of the dead bodies, in which they were cast, and in which the brook Kidron ran, Jer 3**1:**40

and at the turning of the wall; at each of those places he built towers, which Josephus {o} says were one hundred and fifty cubits high: and fortified them; put garrisons of soldiers into them.

{o} Antiqu. l. 9. c. 10. sect. 3.

[[@2 Chronicles 2**6:**10]]Ver. [[10 >> Bible:2 Chronicles 2**6:**10]]. Also he built towers in the desert,.... In the desert of Arabia, to protect travellers from thieves and robbers, and particularly shepherds and their flocks, as appears by what follows; which a certain writer {p} thinks are the same which the Indians call pagodas; not such as served for temples, but were buildings encompassed with good walls, where flocks were gathered together in case of any alarm:

and digged many wells; for the watering of the flocks, which in those hot and desert places were of great use:

for he had much cattle, both in the low country and in the plains; both flocks and herds:

husbandmen also, and vinedressers in the mountains; husbandmen to take care of the corn, and manure the land for that, and gather it when ripe; and vinedressers to prune the vines, and look after them; which were very often planted on mountains, and on which also corn grew, **Psalm** 7**2:**16

and in Carmel; a place in the tribe of Judah, where Nabal dwelt, 1Sa 2**5:**2 or it may be put for any fruitful field:

for he loved husbandry; not only the profit, but the exercise of it at times; and it was usual with great personages in the eastern countries to employ themselves in some such way; Saul after he was king attended the herd, 1Sa 1**1:**5, Mesha king of Moab was a sheep master, **2Ki 3:4**, among the Romans, Quinctius Cincinnatus and Cato Major {q} were great lovers of husbandry; and we read of one of the Chinese emperors that gave himself to husbandry, held the plough himself, broke the clods, and cast in the seed, to set an example to the whole

empire {r}. Another of their emperors gave himself wholly to husbandry {s}; an other chose an husbandman for his successor, and who also encouraged husbandry {t}.

{p} Agreement of Customs between the East Indians and Jews, art. 13. p. 61. {q} In Cicero de Senectute. {r} Martin. Sinic. Hist. l. 8. p. 326. {s} Ib. l. 4. p. 92. {t} Ib. l. 1. p. 29, 32.

[[@2 Chronicles 2**6:**11]]Ver. [[11 >> Bible:2 Chronicles 2**6:**11]]. Moreover, Uzziah had an host of fighting men,.... A standing army:

that went out to war by bands; to annoy his enemies, and to scour the country from thieves and robbers, that came in troops to plunder:

according to the number of their account, by the hand of Jeiel the scribe; the secretary of war, who ordered these bands, settled their number, and directed their destination:

and Maaseiah the ruler; or officer over them, a lieutenant:

under the hand of Hananiah, one of the king's captains; that had the command of them, or at least of one of them.

[[@2 Chronicles 2**6:**12]]Ver. [[12 >> Bible:2 Chronicles 2**6:**12]]. The whole number of the chief of the fathers of the mighty men of valour were two thousand six hundred. Who were the commanders and principal officers of his army; and such a number supposed a large army, as follows.

[[@2 Chronicles 2**6:**13]]Ver. [[13 >> Bible:2 Chronicles 2**6:**13]]. And under their hand was an army, three hundred thousand and seven thousand and five hundred,.... Which was larger than that in his father's time by 7500, 2Ch 2**5:**5 besides officers:

that made war with mighty power, to help the king against the enemy; they were ready to fight, and fight valiantly, whenever the king had any occasion for them, or the land was invaded.

[[@2 Chronicles 2**6:**14]]Ver. [[14 >> Bible:2 Chronicles 2**6:**14]]. And Uzziah prepared for them throughout all the host,.... For every soldier in the army:

shields and spears; defensive and offensive weapons, the one to cover and protect their bodies, the other to push and pierce their enemies:

and helmets, and habergeons; the first of these were a covering for the head in the day of battle, and the other coats of mail, to defend the body:

and bows; to shoot arrows out of:

and slings to cast stones; at which the Benjaminites formerly were very expert.

[[@2 Chronicles 2**6:**15]]Ver. [[15 >> Bible:2 Chronicles 2**6:**15]]. And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal,.... Such as with the Romans were called "catapultae", "ballistae" {u}, "scorpiones" {w}, &c. and by this it appears that these were not first invented in Greece and Rome, but in Judea. It is said {x}, that the Romans received the machine to batter cities from the Greeks, and that the Trojan horse was no other than a battering ram; but if they did, the invention of them must be ascribed, not to them, but rather to the Syrians and Phoenicians, according to Pliny {y}; though others {z} suppose the Carthaginians, who were a colony of theirs, to be the inventors of them; yet, after all, they seem to be the device of some skilful men among the Jews, in the times of Uzziah; according to Diodorus Siculus {a}, they were not found out when Nineveh was besieged in the times of Sardanapalus:

and his name spread far abroad; in distant countries, for his warlike dispositions and preparations, which made them stand in fear of him:

for he was helped until he was strong; he was wonderfully helped by the Lord to build fortified places, raise a numerous army, and provide all sorts of armour for them, and invent such machines as would greatly annoy the enemy, whereby he became very potent, and injected dread round about him.

{u} Cicero. Tusculan. Quaest. l. 2. Tacit. Hist. l. 3. c. 23. {w} Ammian. Marcellin. l. 23. {x} Vid. Valtrinum de re militari Roman. l. 5. c. 6. {y} Nat. Hist. l. 7. c. 56. {z} Vitruvius de Architectura, l. 10. c. 19. Tertullian. de Pallio, c. 1. & Salmasius in ib. Vid. Turnebi Adversaria, l. 29. c. 18. {a} Bibliothec. l. 2. p. 113.

[[@2 Chronicles 2**6:**16]]Ver. [[16 >> Bible:2 Chronicles 2**6:**16]]. When he was strong,.... Became great and powerful, through his victories, the enlargement of his dominions, and having a numerous army, and these well accoutred, and many fortified cities and towers:

his heart was lifted up to his destruction; he grew vain and proud, elated with his flourishing circumstances, which issued in his ruin:

for he transgressed against the Lord his God; who had helped him, and made him so great, and had bestowed so many favours upon him; the Targum is,

"the Word of the Lord his God;"

what his transgression was, follows:

and went into the temple of the Lord; the holy place, into which none but the priests might enter:

to burn incense upon the altar of incense; which stood there.

[[@2 Chronicles 2**6:**17]]Ver. [[17 >> Bible:2 Chronicles 2**6:**17]]. And Azariah the priest went in after him,.... To hinder him from doing it, and to persuade him to go out. This was the high priest, as appears from 2Ch 2**6:**20 and is thought to be the same that is spoken of in **1Ch 6:10**

and with him eighty priests of the Lord, that were valiant men; not only able bodied men, but men of spirit and courage, and zealous for the honour of God.

[[@2 Chronicles 2**6:**18]]Ver. [[18 >> Bible:2 Chronicles 2**6:**18]]. And they withstood Uzziah the king,.... They not only stood against him, but stood about him, surrounded him, so as to hinder him from approaching the altar of incense:

and said unto him, it appertaineth not unto thee, Uzziah, to burn incense unto the Lord; it did not belong to his office as a king, it was no part of it

but to the priests the sons of Aaron, that are consecrated to burn incense; and to them only; for even the Levites might not do it, only those of the tribe of Levi, that descended from Aaron, see Nu 1**6:**35,

go out of the sanctuary, for thou hast trespassed; by going into that:

neither shall it be for thine honour from the Lord God; but to his hurt, and be a brand of infamy upon him; for more is designed than is expressed, and as the event showed.

[[@2 Chronicles 2**6:**19]]Ver. [[19 >> Bible:2 Chronicles 2**6:**19]]. Then Uzziah was wroth,.... With the priests, and, as Josephus {b} says, threatened to kill them:

and had a censer in his hand to burn incense; ready to do it, and resolved upon it:

and while he was wroth with the priests; and expressing his indignation, and do what he would do to them, if they continued to oppose him:

the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar; which seems not only to describe the position of the priests, being beside the altar of incense, to keep the king from it, when the leprosy was seen by them in his forehead, but the quarter from whence the stroke invisibly came. Josephus {c} says, there was earthquake at the same time, and a mountain was rent.

{b} Antiqu. l. 9. c. 10. sect. 4. {c} Ibid.

[[@2 Chronicles 2**6:**20]]Ver. [[20 >> Bible:2 Chronicles 2**6:**20]]. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead,.... He was leprous all over his body, no doubt, but it appeared in his forehead very remarkably, and was seen by them all, who, without doubt, informed him of his case, and of which he soon became sensible:

and they thrust him out from thence; the holy place, he being now unfit to be in a common dwelling house, or his own palace, and much less to be in the house of God:

yea, himself also hasted to go out, because the Lord had smitten him; fearing, should he continue there, that something worse would befall him; the Targum is, the Word of the Lord. The leprosy was a disease sent immediately from God, as the case of Miriam, and this of Uzziah, show; and so the Persians {d} had a notion, that those had it who sinned against the sun, and for that reason, and which they accounted and worshipped as God.

{d} Herodot. Clio, sive, l. 1. c. 138.

[[@2 Chronicles 2**6:**21]]Ver. [[21 >> Bible:2 Chronicles 2**6:**21]]. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper,....

See Gill on "2Ki 1**5:**5",

for he was cut off from the house of the Lord; not, suffered to enter into that, because of his uncleanness:

and Jotham his son was over the king's house, judging the people of the land; see 2Ki 1**5:**5.

[[@2 Chronicles 2**6:**22]]Ver. [[22 >> Bible:2 Chronicles 2**6:**22]]. Now the rest of the acts of Uzziah, first and last,.... What were done by him, both in the beginning and latter end of his reign:

did Isaiah the prophet, the son of Amoz, write: not in his own prophecy, but in the history of his own times, which was usual for every prophet to write, though now lost, see 2Ki 1**5:**6.

[[@2 Chronicles 2**6:**23]]Ver. [[23 >> Bible:2 Chronicles 2**6:**23]]. So Uzziah slept with his fathers,.... Died as they did, the same year, according to Dr. Lightfoot **{e}**, in which he was smitten with the leprosy; and in the year of his death it was Isaiah had the vision related in **Isa 6:1**, &c.

and they buried him with his fathers; See Gill on "2Ki 1**5:**7".

{e} Works, vol. 1. p. 99.

[[@2 Chronicles 27]]

Chapter 27

INTRODUCTION TO 2 CHRONICLES 27

This chapter treats of the reign of Jotham, which was a good one, 2Ch 2**7:**1, of his buildings and wars, 2Ch 2**7:**3, and of his death and burial, 2Ch 2**7:**7.

[[@2 Chronicles 2**7:**1]]Ver. [[1 >> Bible:2 Chronicles 2**7:**1]]. Jotham was twenty five years old,....

See Gill on "2Ki 1**5:**33".

[[@2 Chronicles 2**7:**2]]Ver. [[2 >> Bible:2 Chronicles 2**7:**2]]. And he did that which was right,....

See Gill on "2Ki 1**5:**34",

howbeit, he entered not into the temple of the Lord; to burn incense, as his father did; he did according to his good ways, but not his evil ones:

and the people did yet corruptly; in sacrificing and burning incense in the high places, 2Ki 1**5:**35 which some think Joash himself did, and is meant in the preceding clause; but the sense given is best.

[[@2 Chronicles 2**7:**3]]Ver. [[3 >> Bible:2 Chronicles 2**7:**3]]. He built the high gate in the house of the Lord,.... See the note on 2Ki 1**5:**35

and on the wall of Ophel he built much; which Kimchi interprets an high place; it was the eastern part of Mount Zion. Josephus {f} calls it Ophlas, and says it joined to the eastern porch of the temple; and some have thought the porch of the temple is meant; the Targum renders it a palace; it is a tradition of the Jews that it was the holy of holies {g}.

{f} **Deuteronomy** Bell. Jud. l. 5. c. 4. sect. 2. {g} Vid. Hieron Trad. Heb. in lib. Paralipom. fol. 86. A. F. G.

[[@2 Chronicles 2**7:**4]]Ver. [[4 >> Bible:2 Chronicles 2**7:**4]]. Moreover, he built cities in the mountains of Judah,.... In the mountainous part of it, the hill country of Judea, **Lu 1:65**,

and in the forests he built castles and towers; for the safety of travellers, and of shepherds and their flocks, see 2Ch 2**6:**10.

[[@2 Chronicles 2**7:**5]]Ver. [[5 >> Bible:2 Chronicles 2**7:**5]]. He fought also with the king of the Ammonites, and prevailed against them,.... These were brought into subjection by David; but in later times endeavoured to cast off the yoke, and even invaded the land of Judah, as in the days of Jehoshaphat, and now in the reign of Jotham, but succeeded not, see **Am 1:13**

and the children of Ammon gave him the same year one hundred talents of silver; he obliged them to pay this tribute annually, and which they began to pay in the present year, and amounted to 35,330 pounds,

and ten thousand measures of wheat, and ten thousand of barley; the measure here is the "cor", the same with the "homer"; which, according to Godwin {h}, held forty five gallons, or five bushels and five gallons, so that there must be upwards of 50,000 bushels of each of these paid to Jotham; according to Bishop Cumberland {i}, a "cor", or "homer", held seventy five wine gallons, and upwards of five pints:

so much did the children of Ammon pay both the second year and the third; the two following years as well as the present one; why this tribute was not continued to be paid cannot be said with certainty, whether the Ammonites refused and revolted, and could not be obliged, or whether the agreement was only for three years.

{h} Moses & Aaron, l. 6. c. 9. {i} Scripture Weights and Measures, ch. 3. p. 86.

[[@2 Chronicles 27:6]]Ver. [[6 >> Bible:2 Chronicles 27:6]]. So Jotham became mighty,.... Having built towers and castles, and fortified cities, and conquered his enemies:

because he prepared his ways before the Lord his God; ordered, directed, and guided them according to the word and will of God, and walked as in the sight of God, having the fear of him continually before him.

[[@2 Chronicles 27:7]]Ver. [[7 >> Bible:2 Chronicles 27:7]]. Now the rest of the acts of Jotham, and all his wars,.... Not only with the Ammonites, but with the Syrians, and ten tribes, see

2Ki 15:37

and his ways, lo, they are written in the books of the kings of Israel and Judah; not in the canonical books of Kings, but in the Chronicles of the kings of both nations, see 2Ki 15:36.

[[@2 Chronicles 27:8]]Ver. [[8 >> Bible:2 Chronicles 27:8]]. He was twenty five years old,.... The same is repeated here as in 2Ch 27:1.

[[@2 Chronicles 27:9]]Ver. [[9 >> Bible:2 Chronicles 27:9]]. See Gill on "2Ki 15:38".

[[@2 Chronicles 28]]

Chapter 28

INTRODUCTION TO 2 CHRONICLES 28

This chapter contains the reign of Ahaz, and gives an account of the idolatry he was guilty of, 2Ch 28:1, what calamities came upon him and his people, being delivered up into the hands of the kings of Syria and Israel, who slew many, and carried others captives, 2Ch 28:5, though they that were taken captive by Israel, at the admonition of a prophet, were sent back again, 2Ch 28:9, how also he was distressed by the Edomites and Philistines, and not helped by the king of Assyria, he sent for and made presents to, 2Ch 28:16 and yet went into more and greater idolatries, 2Ch 28:22, and the chapter is concluded with his death and burial, 2Ch 28:26.

[[@2 Chronicles 28:1-4]]Ver. [[1-4 >> Bible:2 Chronicles 28:1-4]]. Ahaz was twenty years old when he began to reign,.... These verses are much the same with 2Ki 16:2, only in 2Ch 28:2 it is said,

he made also molten images for Baalim; the several Baals or idols of the nations round about, as well as served Jeroboam's calves; see **Jud 2:11**, and he is said in 2Ch 28:3,

to burn incense in the valley of the son of Hinnom; to Molech, the god of the Ammonites, who was worshipped there.

See Gill on "2Ki 1**6:**2" See Gill on "2Ki 1**6:**3" See Gill on "2Ki 1**6:**4"

[[@2 Chronicles 2**8:**2]]Ver. [[2 >> Bible:2 Chronicles 2**8:**2]]. See Gill on "2Ch 2**8:**1"

[[@2 Chronicles 2**8:**3]]Ver. [[3 >> Bible:2 Chronicles 2**8:**3]]. See Gill on "2Ch 2**8:**1"

[[@2 Chronicles 2**8:**4]]Ver. [[4 >> Bible:2 Chronicles 2**8:**4]]. See Gill on "2Ch 2**8:**1"

[[@2 Chronicles 2**8:**5]]Ver. [[5 >> Bible:2 Chronicles 2**8:**5]]. Wherefore the Lord his God delivered him into the hand of the king of Syria,.... Whose name was Rezin, 2Ki 1**6:**5, though that is an after expedition to this, which is there related. The Lord is called the God of Ahaz, because he was so of right; he had dominion over him, and ought to have been worshipped by him; and, besides, he was so by virtue of the national covenant between God and the people Ahaz was king of; and moreover, Ahaz professed he was his God, though in an hypocritical manner, and he forsook the true worship of him:

and they smote him, and carried away a great multitude of them captives, and brought them to Damascus; whereas in a later expedition, related in 2Ki 1**6:**5, they did not succeed:

and he was also delivered into the hand of the king of Israel; whose name was Pekah:

who smote him with a great slaughter; as is next related.

[[@2 Chronicles 2**8:**6]]Ver. [[6 >> Bible:2 Chronicles 2**8:**6]]. For Pekah son of Remaliah,.... Who was at this time king of Israel:

slew in Judah an hundred and twenty thousand in one day, which were all

valiant men; a great slaughter to be made at one time, and of valiant men, but not so great as that in 2Ch 1**3:**17,

because they had forsaken the Lord God of their fathers; this was not a reason with Pekah for slaying them, he himself being an idolater, but why the Lord suffered them to be slain by him.

[[@2 Chronicles 2**8:**7]]Ver. [[7 >> Bible:2 Chronicles 2**8:**7]]. And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son,.... Who therefore must have escaped being burnt in the valley of Hinnom, or only was caused to pass through the fire there, 2Ch 2**8:**3,

and Azrikam the governor of the house; steward or treasurer in the king's house, in the same office as Sheban was, Isa 2**2:**15

and Elkanah that was next to the king: prime minister of state.

[[@2 Chronicles 2**8:**8]]Ver. [[8 >> Bible:2 Chronicles 2**8:**8]]. And the children of Israel carried captive of their brethren two hundred thousand women, sons and daughters,.... Which was a very large and unusual number to be carried captive; but having made such a slaughter of the men, and the rest being intimidated thereby, it was the more easily done:

and took away also much spoil from them; wealth and riches out of their cities, and even from Jerusalem; for by the preceding verse it seems as if they came thither:

and brought the spoils to Samaria; or rather "towards Samaria" {k}, as some render the word; for they were not as yet come to it, nor did they bring it and their captives thither, see **2Ch 9:15**.

{k} Nwrmvl "versus Samariam", Piscator, Rambachius.

[[@2 Chronicles 2**8:**9]]Ver. [[9 >> Bible:2 Chronicles 2**8:**9]]. But a prophet of the Lord was there, whose name was Oded,.... Not the same that was in the time of Asa, 2Ch 1**5:**1,

and he went out before the host that came to Samaria; that was coming thither; he went out of Samaria to meet them:

and said unto them, behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand; he let them know it was not owing to their wisdom and conduct, their prowess and courage, that they had got the victory over them, but because the Lord was displeased with them for their sins, and therefore gave them up into their hands:

and ye have slain them in a rage that reaches up unto heaven; that is, with an exceeding great rage and fury, and the cry of which reached to heaven also, and was displeasing to God; he suggests to them, that they had exceeded all bounds, and had not shown that compassion to their brethren, when fallen into their hands, they ought to have done, and which therefore was resented by the God of heaven, see **Zec 1:15**.

[[@2 Chronicles 2**8:**10]]Ver. [[10 >> Bible:2 Chronicles 2**8:**10]]. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you,.... As seemed by taking and bringing captive such a number of them, contrary to the law, Le 2**5:**39

but are there not with you, even with you, sins against the Lord your God? for which they deserved to be chastised as well as their brethren the men of Judah, and might expect it, and especially if they used them in a barbarous manner, and contrary to the will of God.

[[@2 Chronicles 2**8:**11]]Ver. [[11 >> Bible:2 Chronicles 2**8:**11]]. Now hear me therefore,.... And not only hear, but be obedient:

and deliver the captives again, which ye have taken of your brethren; their women, sons and daughters, even all of them, the whole 200,00**0:**

for the fierce wrath of God is upon you; hangs over your heads, and will fall upon you, unless you do this.

[[@2 Chronicles 2**8:**12]]Ver. [[12 >> Bible:2 Chronicles 2**8:**12]]. Then certain of the heads of the children of Ephraim,.... Of the principal men of the ten tribes, whose names follow:

Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war; who were bringing the captives and spoils to Samaria; but these princes, being influenced by what the prophet said, hindered their proceeding any further.

[[@2 Chronicles 2**8:**13]]Ver. [[13 >> Bible:2 Chronicles 2**8:**13]]. And said unto them, ye shall not bring in the captives hither,.... That is, into Samaria, near which it seems they now were:

for whereas we have offended against the Lord already; by exceeding in their cruelty against their brethren of Judah, as well as by worshipping the calves:

ye intend to add more to our sins and to our trespass: by making slaves of those they had taken captives, which was against the express law of God:

for your trespass is great; which they had committed already, by their idolatrous practices:

and there is fierce wrath against Israel; which they perceived by what the prophet had said.

[[@2 Chronicles 2**8:**14]]Ver. [[14 >> Bible:2 Chronicles 2**8:**14]]. So the armed men left the captives and the spoil before the princes and the congregation. Which were come out of Samaria to meet them; such an effect had the word's of the prophet, and the princes, upon them, that they not only left the captives with them, but the spoil, to dispose of, as they thought fit.

[[@2 Chronicles 2**8:**15]]Ver. [[15 >> Bible:2 Chronicles 2**8:**15]]. And the men that were expressed by name rose up,.... Either those before named, 2Ch 2**8:**12 as Jarchi, and so the Vulgate Latin version; or such as they pitched upon, nominated, and appointed:

and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them; put clothes on their backs, and shoes on their feet, who either were taken or carried away before they could put on their garments, or had been stripped of them:

and gave them to eat, and drink, and anointed them; not only fed them, being hungry and thirsty, but anointed them for refreshment after travelling; the Targum is, "washed them", from dirt and filth contracted by travelling:

and carried all the feeble of them on asses; women and children that were not able to walk afoot so far back again:

and brought them to Jericho, the city of palm trees, to their brethren; a city on the borders both of Judah and Israel, and famous for the number of palm trees near it, see **Jud 1:16** in all which these inhabitants of Samaria acted the part of the good Samaritan, Lu 1**0:**33,

then they returned to Samaria: the prophet, with the princes, and the army, and the whole congregation.

[[@2 Chronicles 2**8:**16]]Ver. [[16 >> Bible:2 Chronicles 2**8:**16]]. At that time did King Ahaz send to the kings of Assyria to help him. To Tiglathpileser, and his son, see 2Ki 1**6:**7, and the Septuagint, Vulgate Latin, Syriac, and Arabic versions, read in the singular, and so the Targum.

[[@2 Chronicles 2**8:**17]]Ver. [[17 >> Bible:2 Chronicles 2**8:**17]]. For again the Edomites had come,.... As in the days of Jehoshaphat, 2Ch 2**0:**10,

and smitten Judah, and carried away captives; taking the advantage of the weak and low condition Ahaz was in, and which was the reason of his sending to the king of Assyria.

[[@2 Chronicles 2**8:**18]]Ver. [[18 >> Bible:2 Chronicles 2**8:**18]]. The Philistines also had invaded the cities of the low country,.... Which lay nearest to them, as Sharon, Lydda, Joppa, &c. in revenge of what Uzziah had done to them, 2Ch 2**6:**6, and of the south of Judah; they penetrated as far as that, from the west to the south of the land:

and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho, with the villages thereof and Timnah with the villages thereof; of which see Jos 1**5:**10

and Gimzo also, and the villages thereof; which though nowhere else mentioned in Scripture, yet we frequently read in Jewish writings **{l}** of Nahum, a man of Ganizu, which perhaps is the same place with this:

and they dwelt there; kept them in their hands, and inhabited them.

{l} T. Bab. Taanith, fol. 21. 1. Sanhedrin, fol. 108. 2, &c.

[[@2 Chronicles 2**8:**19]]Ver. [[19 >> Bible:2 Chronicles 2**8:**19]]. For the Lord brought Judah low because of Ahaz king of Israel,.... Because of his impieties and idolatries, which the people by his example went into; he is called king of Israel, because he walked in the ways of the kings of Israel, and because he ruled over two of the tribes of Israel, and of right was king over all Israel, as David and Solomon his ancestors were; though the Vulgate Latin, Septuagint, and Syriac versions, read, king of Judah; and so the Targum: "for he made Judah naked"; stripped them of their religion, and the worship of God, and so of the divine protection, whereby they were exposed to their enemies, see Ex 3**2:**25 the Targum is,

"for the house of Judah ceased from the worship of the Lord;"

transgressed sore against the Lord; by committing gross idolatry the same Targum is,

"they dealt falsely with the Word of the Lord."

[[@2 Chronicles 2**8:**20]]Ver. [[20 >> Bible:2 Chronicles 2**8:**20]]. And Tilgathpilneser king of Assyria came unto him,.... Not to Jerusalem, but to Damascus, where he made a diversion in his favour, and took that city, and where Ahaz met him, 2Ki 1**6:**9

and distressed him, but strengthened him not; exhausted his treasures, and laid a tribute upon him, but did not help him against the Edomites and Philistines, or recover for him the cities they had taken from him; and, in taking Damascus, he served himself more than Ahaz, and paved the way for seizing upon the ten tribes.

[[@2 Chronicles 2**8:**21]]Ver. [[21 >> Bible:2 Chronicles 2**8:**21]]. For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes,.... A part out of the treasures of the temple, and a part out of his own treasures, and another which he levied upon his nobles:

and gave it unto the king of Assyria; sent it to him as a present, to engage him on his side, and assist him against his enemies, 2Ki 1**6:**10

but he helped him not; See Gill on "2Ch 2**8:**20".

[[@2 Chronicles 2**8:**22]]Ver. [[22 >> Bible:2 Chronicles 2**8:**22]]. And in the time of his distress did he trespass yet more against the Lord,.... By increasing his idolatries, as appears by what he did, in imitation of what he saw at Damascus, where he had an interview with the king of Assyria, 2Ki 1**6:**10

this is that King Ahaz; that monster of iniquity, than whom there was none worse, nor any so bad, of all the kings of Judah.

[[@2 Chronicles 2**8:**23]]Ver. [[23 >> Bible:2 Chronicles 2**8:**23]]. For he sacrificed unto the gods of Damascus, which smote him,.... As he foolishly imagined, that they might do him no more hurt; as it is said of the Indians, that they worship the devil, that he may not hurt them; but that a king of Judah should do this is monstrous stupidity; rather therefore the meaning may be, that he worshipped the gods of those that smote him, those of the men or soldiers of Damascus {m} see 2Ch 2**8:**5 for the Spirit of God would never ascribe the smiting of him to idols, though he himself might;

and he said, because the gods of the kings of Syria help them; which looks as if this was before Damascus was taken by the king of Assyria, and when Rezin king of Syria prevailed over Ahaz:

therefore will I sacrifice to them, that they may help me; against the Edomites and Philistines; wherefore rather to this, his idolatry, respect is had in 2Ch 2**8:**22,

but they were the ruin of him, and of all Israel; the worship of them was the cause of all the calamities that came upon that part of Israel of which he was king.

{m} So Junius & Tremellius, Piscator.

[[@2 Chronicles 2**8:**24]]Ver. [[24 >> Bible:2 Chronicles 2**8:**24]]. And gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God,.... And converted them to his own use, sold them, or melted the gold and silver, of which they were, and made money of them, his treasures being exhausted:

and shut up the doors of the house of the Lord: that the people might not come and worship there, but on the high places he made:

and he made him altars in every corner of Jerusalem; that the priests might sacrifice there, and not in the temple.

[[@2 Chronicles 2**8:**25]]Ver. [[25 >> Bible:2 Chronicles 2**8:**25]]. And in every city of Judah he made high places to burn incense unto the gods,.... The gods of Damascus, and other idols; this he did to prevent their coming to Jerusalem to worship.

[[@2 Chronicles 2**8:**26]]Ver. [[26,27 >> Bible:2 Chronicles 2**8:**26-27]].. Now the rest of his acts,.... Of these two verses,

See Gill on "2Ki 1**6:**19",

See Gill on "2Ki 1**6:**20".

[[@2 Chronicles 2**8:**27]]Ver. [[27 >> Bible:2 Chronicles 2**8:**27]]. See Gill on "2Ch 2**8:**26"

[[@2 Chronicles 29]]

Chapter 29

INTRODUCTION TO 2 CHRONICLES 29

This chapter begins with the good reign of Hezekiah, who upon his accession to the throne opened the doors of the temple, 2Ch 2**9:**1, summoned the priests and Levites, and exhorted them to purge the temple, and restore the worship of it, 2Ch 2**9:**4, who accordingly set about the work immediately, and cleansed the temple, and, when they had done, reported it to the king, 2Ch 2**9:**12 upon which he, with the princes, went into the temple and offered sacrifices, 2Ch 2**9:**20 and ordered singers to sing at the offering of burnt offerings, 2Ch 2**9:**25 when he and his people offered burnt offerings and peace offerings in great abundance, 2Ch 2**9:**31.

[[@2 Chronicles 2**9:**1]]Ver. [[1,2 >> Bible:2 Chronicles 2**9:**1-2]].. Hezekiah began to reign,.... Of these two verses,

See Gill on "2Ki 1**8:**2",

See Gill on "2Ki 1**8:**3".

[[@2 Chronicles 2**9:**2]]Ver. [[2 >> Bible:2 Chronicles 2**9:**2]]. See Gill on "2Ch 2**9:**1"

[[@2 Chronicles 2**9:**3]]Ver. [[3 >> Bible:2 Chronicles 2**9:**3]]. He in the first year of his reign, in the first month,.... And, as appears from 2Ch 2**9:**17, on the first day of the month:

opened the doors of the house of the Lord; which his father had shut, 2Ch 2**8:**24

and repaired them; or strengthened them, the hinges, and other parts of them, being loosened and weakened; and ornamented them by overlaying them with gold, the plates of which very probably his father had taken off; for, certain it is, Hezekiah overlaid them, and very probably at this time, see 2Ki 1**8:**16.

[[@2 Chronicles 2**9:**4]]Ver. [[4 >> Bible:2 Chronicles 2**9:**4]]. And he brought in the priests and Levites,.... The persons that officiated in the service of the temple:

and gathered them together into the east street; which led to the eastern gate of the temple.

[[@2 Chronicles 2**9:**5]]Ver. [[5 >> Bible:2 Chronicles 2**9:**5]]. And said unto them, hear me, ye Levites; sanctify yourselves,.... By washing their bodies and their garments, that no pollution might attend them in their service, see Isa 5**2:**11

and sanctify the house of the Lord God of your fathers; by carrying out of it all manner of uncleanness, as they did, 2Ch 2**9:**16,

and carry forth the filthiness out of the holy place; or the abomination; the altar, like that at Damascus, which Ahaz, removing the altar of the Lord, had placed in the court of the priests; or, as Kimchi thinks, an idol, which he had set upon that altar.

[[@2 Chronicles 2**9:**6]]Ver. [[6 >> Bible:2 Chronicles 2**9:**6]]. For our fathers have transgressed, and done that which was evil in the eyes of the Lord our God,.... Meaning their more immediate ancestors, his father and theirs, who had committed idolatry; which is a great trespass, and than which there is not a greater evil in the sight of God, nor more provoking to him:

and have forsaken him; his word, worship, and ordinances:

and have turned away their faces from the habitation of the Lord; the temple, by neglecting that, and the service of it, and attending the high places: and turned their backs; upon it; though some think this refers to a rite or custom, introduced by Ahaz before he shut up the temple, that instead of looking to the west, when they worshipped, where was the ark of the Lord, he ordered them to turn their faces to the east, where his altar stood.

[[@2 Chronicles 2**9:**7]]Ver. [[7 >> Bible:2 Chronicles 2**9:**7]]. Also they have shut up the doors of the porch,.... So that there was no entering into the temple, 2Ch 2**8:**24

and put out the lamps; for the priests not being able to go in morning and evening to light them, and dress them, they in course went out; the Jews say {n}, that on the eighteenth of Ab, which answers to part of July and August, the western lamp was extinct in the days of Ahaz, for which a fast was kept on that day:

and have not burnt incense, nor offered burnt offerings in the holy place unto the God of Israel; but had done these in the high places to idols, 2Ch 2**8:**3.

{n} Schulchan Aruch, par. 1. c. 580. sect. 2.

[[@2 Chronicles 2**9:**8]]Ver. [[8 >> Bible:2 Chronicles 2**9:**8]]. Wherefore the wrath of the Lord was upon. Judah and Jerusalem,.... As appeared, by suffering the Syrians, and Israelites, and Edomites, and Philistines, to come upon them, and distress them, as the history of the preceding chapter shows:

and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes; such desolation and destruction were made among them, as not only threw them into a stupor, that they knew not what to do, but were amazing to all their neighbours, and caused them to hiss at them, which they could not but be sensible of.

[[@2 Chronicles 2**9:**9]]Ver. [[9 >> Bible:2 Chronicles 2**9:**9]]. For, lo, our fathers have fallen by the sword,.... Of the kings of Syria and Israel, even great numbers of them, 2Ch 2**8:**5

and our sons and our daughters and our wives are in captivity for this; for this idolatry; or they were, though afterwards dismissed, 2Ch 2**8:**8 and some of them were still in captivity, perhaps such as were carried captive by the Edomites, 2Ch 2**8:**17.

[[@2 Chronicles 2**9:**10]]Ver. [[10 >> Bible:2 Chronicles 2**9:**10]]. Now it is in mine heart to make a covenant with the Lord God of Israel,.... To renew one, as Asa and Jehoiada had done, promising to serve the Lord, and worship him according to his will:

that his fierce wrath might be turned from us; under the tokens of which they still continued, and might expect it to break forth in other instances, unless a reformation was made.

[[@2 Chronicles 2**9:**11]]Ver. [[11 >> Bible:2 Chronicles 2**9:**11]]. My sons,.... So, as the father of his people, he speaks of them in the most tender and affectionate manner:

be not now negligent; backward to this good work, slothful, sluggish, and remiss in it; according to Jarchi and Kimchi, the word has the signification of error, and the sense may be, do not continue in the error in which you have been, in neglecting the service of God:

for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense; on the altar of incense, which was the work of the priests, and for which they were selected from the rest of their brethren; and Hezekiah's discourse was directed to them, as well as to the Levites, 2Ch 2**9:**4.

[[@2 Chronicles 2**9:**12-14]]Ver. [[12-14 >> Bible:2 Chronicles 2**9:**12-14]]. Then the Levites arose,.... Whose names are mentioned; of the Kohathites two, Mahath the son of Amashai, and Joel the son of Azariah; of the Merarites two, Kish the son of Abdi, and Azariah the son of Jehalelel; of the Gershonites two, Joah the son of Zimmah, and Eden the son of Joah; and of the family of Elizaphan, a Kohathite, two, Shimri and Jehiel; and of the family of Asaph, one of the chief singers in the times of David, two, Zechariah and Mattaniah; and of the family of Heman, another principal singer in the same times, two, Jehiel and Shimei; and of the family of Jeduthun, the third principal singer, the same with Ethan, two, Shemaiah and Uzziel, in all fourteen.

[[@2 Chronicles 2**9:**13]]Ver. [[13 >> Bible:2 Chronicles 2**9:**13]]. See Gill on "2Ch 2**9:**12"

[[@2 Chronicles 2**9:**14]]Ver. [[14 >> Bible:2 Chronicles 2**9:**14]]. See Gill on "2Ch 2**9:**13"

[[@2 Chronicles 2**9:**15]]Ver. [[15 >> Bible:2 Chronicles 2**9:**15]]. And they gathered their brethren, and sanctified themselves,.... As they were bid, see 2Ch 2**9:**5,

and came, according to the commandment of the king, by the word of the Lord, to cleanse the house of the Lord; for this, which the king commanded, was by the Lord, and they came to do this work, in obedience to both.

[[@2 Chronicles 2**9:**16]]Ver. [[16 >> Bible:2 Chronicles 2**9:**16]]. And the priests went into the inner part of the house of the Lord, to cleanse it,.... Into the holy place, where the candlesticks and shewbread tables stood, into which none but priests might enter, but not into the most holy place, the innermost of all; for none but the high priest might go into that, and only on the day of atonement; though in case of necessity, as for repairs, others might go into it, and so perhaps now to cleanse it, if any pollution was there:

and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord; into the court of the priests, where the Levites might be, and were:

and the Levites took it, to carry it out abroad into the brook Kidron; which ran through the valley of the son of Hinnom, into which all unclean things, and the filth of the temple and sacrifices, were usually carried and cast, see 2Ki 1**8:**12.

[[@2 Chronicles 2**9:**17]]Ver. [[17 >> Bible:2 Chronicles 2**9:**17]]. Now they began on the first day of the first month to sanctify,.... Either of the reign of King Hezekiah, or rather of the year; the month Ab or Nisan, as the Targum expresses it:

and on the eighth of the month came they to the porch of the Lord; they seem to have begun cleansing the inner part of the temple first, and so came forward until they came to the porch which led into it:

so they sanctified the house of the Lord in eight days; the holy place, and it may be the most holy place, and the court of the priests:

and on the sixteenth day of the first month they made an end; it took them eight days more to cleanse the outward porch, and the buildings and chambers belonging to the temple; according to Jarchi, it required so much time, because Ahaz had framed pictures of idols upon the walls of the temple, which could not be defaced sooner.

[[@2 Chronicles 2**9:**18]]Ver. [[18 >> Bible:2 Chronicles 2**9:**18]]. Then they went in to Hezekiah the king,.... In his palace:

and said, we have cleansed all the house of the Lord; the several parts of it, and apartments belonging to it:

and the altar of burnt offering, with all the vessels thereof; which they cleansed and scoured, and put in their proper place, and which Ahaz had removed:

and the shewbread table, with all the vessels thereof; which had lain neglected and profaned, but were now put in order.

[[@2 Chronicles 2**9:**19]]Ver. [[19 >> Bible:2 Chronicles 2**9:**19]]. Moreover, all the vessels which King Ahaz in his reign did cast away in his transgression,.... Not that he threw them away, being valuable, as made of gold and silver; but, as Kimchi interprets it, he removed them, and converted them to idolatrous uses; or, as the Targum, he defiled or profaned them, and made them abominable by strange idols:

have we prepared and sanctified, and, behold, they are before the altar of the Lord; they had cleaned them, and fitted them for service, and had put them where they were ready for use; though the Targum is,

"we have laid them aside, and hid them, and prepared others in their room,"

as unfit for divine service; and which is the sense of other Jewish writers {o}.

{o} T. Bab. Avodah Zarah, fol. 54. 2.

[[@2 Chronicles 2**9:**20]]Ver. [[20 >> Bible:2 Chronicles 2**9:**20]]. Then Hezekiah the king rose early,.... Took the first opportunity to attend the worship of God, and set an example to his people:

and gathered the rulers of the city; the elders of the people, the chief magistrates in Jerusalem:

and went up to the house of the Lord; the temple, to worship there.

[[@2 Chronicles 2**9:**21]]Ver. [[21 >> Bible:2 Chronicles 2**9:**21]]. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the

kingdom, and for the sanctuary, and for Judah,.... To make atonement in a typical way, having respect to the sacrifice of the Messiah, for the sins of the king, his family and court, among whom idolatry had prevailed in the times of his father; and for the cleansing of the temple, which had been polluted by the idolatries of Ahaz; and for the expiation of the whole land; seven of each sort are ordered, though only one goat was required for a sin offering by the law, because of the multitude of transgressions that had been committed, and because of the length of time in which sacrifices had been neglected:

and he commanded the priests the sons of Aaron to offer them on the altar of the Lord: the altar of burnt offerings, whose business it was to do it.

[[@2 Chronicles 2**9:**22]]Ver. [[22 >> Bible:2 Chronicles 2**9:**22]]. So they killed the bullocks,.... The seven bullocks, that is, the priests killed them:

and the priests received the blood; into basins provided for that purpose:

and sprinkled it on the altar; according to the law of Moses, **Le 1:5** and so they did with the rams and lambs.

[[@2 Chronicles 2**9:**23]]Ver. [[23 >> Bible:2 Chronicles 2**9:**23]]. And they brought forth the he goats for the sin offering before the king and the congregation,.... Which were to make atonement for the sins of both:

and they laid their hands on them; signifying thereby that they were vicarious sacrifices to be offered up in their own room and stead, and that they deserved to die, as these creatures would: transferring as it were hereby their sins unto them, for which they were to be sacrificed, and to make atonement, as an emblem of the imputation of the sins of the Lord's people to Christ, sacrificed in their stead.

[[@2 Chronicles 2**9:**24]]Ver. [[24 >> Bible:2 Chronicles 2**9:**24]]. And the priests killed them,.... The seven he goats; for of the killing of the bullocks, rams, and lambs, mention is made before, 2Ch 2**9:**2

and they made reconciliation with their blood upon the altar, to make atonement for all Israel; typical of the reconciliation and atonement made for the whole spiritual Israel of God by the sacrifice of Christ:

for the king commanded that the burnt offering, and the sin offering, should be made

for all Israel; not only for the tribes of Judah and Benjamin, and for as many of the rest of the tribes as were come over to them, and dwelt among them; but even for the ten tribes also, sadly guilty of idolatry, and for whose reformation and good this pious prince was concerned, see

2Ch 3**0:**1.

[[@2 Chronicles 2**9:**25]]Ver. [[25 >> Bible:2 Chronicles 2**9:**25]]. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps,.... To play upon, which were the three principal instruments of music used in religious worship, and what had been disused in the times of Ahaz:

according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; this sort of music was not commanded by the law of Moses, but was directed to by David under a divine influence, and was approved of by the prophets of the Lord here mentioned:

for so was the commandment of the Lord by his prophets; the Targum is,

"for by the Word of the Lord was the commandment by the hand of the prophets."

[[@2 Chronicles 2**9:**26]]Ver. [[26 >> Bible:2 Chronicles 2**9:**26]]. And the Levites stood with the instruments of David,.... Which were invented, directed, and ordered to be used by him, and are the same as in the preceding verse:

and the priests with the trumpets; which were made by the direction of Moses, according to the order of God, Nu 1**0:**2.

[[@2 Chronicles 2**9:**27]]Ver. [[27 >> Bible:2 Chronicles 2**9:**27]]. And Hezekiah commanded to offer the burnt offering upon the altar,.... Which was wholly devoted to the Lord, and was an acknowledgment of his sovereignty over them, and of his goodness to them:

and when the burnt offering began, the song of the Lord began also with trumpets, and with the instruments ordained by David king of Israel; and this was done at the time of the pouring out of the drink offering, which always attended the burnt offering; for this is a rule with the Jews, that they do not say the song but over the drink offering {o}.

{o} T. Bab. Eracin, fol. 12. 1.

[[@2 Chronicles 2**9:**28]]Ver. [[28 >> Bible:2 Chronicles 2**9:**28]]. And all the congregation worshipped,.... Bowed their heads as a token of divine adoration:

and the singers sang; both with vocal and instrumental music, who were the Levites:

and the trumpeters sounded; their silver trumpets; these were the priests: and all this continued

until the burnt offering was finished; with all appertaining to it, the meat and drink offerings.

[[@2 Chronicles 2**9:**29]]Ver. [[29 >> Bible:2 Chronicles 2**9:**29]]. And when they had made an end of offering,.... Both the sin offering and the burnt offering:

the king and all that were with him bowed themselves and worshipped; towards the place where the ark was, giving thanks for the purging of the temple, and restoring the worship of it.

[[@2 Chronicles 2**9:**30]]Ver. [[30 >> Bible:2 Chronicles 2**9:**30]]. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord, with the words of David, and of Asaph the seer,.... Making use of psalms composed by the one and the other; Jarchi takes it to be the one hundred and fifth psalm, which begins, "O give thanks unto the Lord, call upon his name"; as in

1Ch 1**6:**7

and they sang praises with gladness; the king and all the people:

and they bowed their heads and worshipped; made another adoration of the Divine Being, as deeply impressed with a sense of his greatness and goodness.

[[@2 Chronicles 2**9:**31]]Ver. [[31 >> Bible:2 Chronicles 2**9:**31]]. Then Hezekiah answered and said,.... Or proceeded to say, as follows:

now ye have consecrated yourselves unto the Lord; having entered anew on the performance of their office, filling their hands with sacrifices, as the words signify:

come near, and bring sacrifices and thank offerings into the house of the Lord; which the people were to put into their hands to offer for them:

and the congregation brought in sacrifices and thank offerings; peace offerings, part of which the offerers had to feast on with their friends so expressing their joy and thankfulness on this occasion:

and as many as were of a free heart burnt offerings; of which they had no share, but were wholly the Lord's; and which was a greater proof of their liberality, and so of their sincere and cordial thankfulness.

[[@2 Chronicles 2**9:**32]]Ver. [[32 >> Bible:2 Chronicles 2**9:**32]]. And the number of the burnt offerings which the congregation brought were seventy bullocks, one hundred rams, and two hundred lambs; all these were for a burnt offering to the Lord. Of which they had no part to feast but were wholly devoted to the Lord, by way of thankfulness to him.

[[@2 Chronicles 2**9:**33]]Ver. [[33 >> Bible:2 Chronicles 2**9:**33]]. And the consecrated things,.... Which were devoted for peace offerings, of which the owners had a part: were six hundred oxen, and three thousand sheep; which was a much lesser number than what were offered upon occasion in the times of David and Solomon, the nation being poorer; and besides, these were only the oblation of two tribes, they of all Israel.

[[@2 Chronicles 2**9:**34]]Ver. [[34 >> Bible:2 Chronicles 2**9:**34]]. But the priests were too few, so that they could not flay all the burnt offerings,.... Take off the skins of them, which used to be done by the priests, **Le 1:6**,

wherefore their brethren the Levites did help them till the work was ended; assisted in the flaying of the sacrifices, until they had gone through the service of this time, and the skins of all the sacrifices were flayed off:

and until the other priests had sanctified themselves; who had been negligent of it, or had defiled themselves by idolatry:

for the Levites were more upright in heart to sanctify themselves than the priests; were more ready to do it, and did it with greater cheerfulness and good will; were not backward to do it, but did it at once.

[[@2 Chronicles 2**9:**35]]Ver. [[35 >> Bible:2 Chronicles 2**9:**35]]. And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings, for every burnt offering,.... Besides the abundance of burnt offerings, whose skins were to be taken off, there were meat offerings and drink offerings to each, which required many hands to prepare them; and also the fat of the peace offerings was to be burnt; which, all together, occasioned a great deal of business:

so the service of the house of the Lord was set in order: both for sacrifice and singing; a good beginning was made, and there was a good foundation laid to proceed on.

[[@2 Chronicles 2**9:**36]]Ver. [[36 >> Bible:2 Chronicles 2**9:**36]]. And Hezekiah rejoiced, and all the people,.... To see things go on so well, which foreboded good unto them: and particularly

that God had prepared the people; disposed and directed their hearts in such a manner as to yield such a cheerful obedience to the will of God, and show such a hearty regard to his worship and service, and the restoration of it:

for the thing was done suddenly; whereby it the more appeared that they were under a divine influence, which so quickly and powerfully wrought upon them to engage in this work, and needed not arguments and persuasions to bring them to it.

[[@2 Chronicles 30]]

Chapter 30

INTRODUCTION TO 2 CHRONICLES 30

Hezekiah having consulted his nobles about keeping the passover the second month, and determined upon it, sent messengers throughout Israel and Judah, to acquaint them with it, at which some mocked, and others seriously attended to it, 2Ch 3**0:**1 so it was celebrated in a solemn manner, though some were not qualified for it according to the law, and for whose pardon Hezekiah prayed, and it was granted, 2Ch 3**0:**13, also the feast of unleavened bread was kept seven days, and a festival of seven days more was likewise observed with great joy and gladness, 2Ch 3**0:**21.

[[@2 Chronicles 3**0:**1]]Ver. [[1 >> Bible:2 Chronicles 3**0:**1]]. And Hezekiah sent to all Israel and Judah,.... Sent messengers to them, not only to the subjects of his own kingdom, Judah, but to all the Israelites that dwelt in it, who were come thither for the sake of religion, and the worship of God:

and wrote letters also to Ephraim and Manasseh; which are put for all the ten tribes, as appears from 2Ch 3**0:**10 and are distinguished from Israel in the preceding clause:

that they should come to the house of the Lord at Jerusalem; not that he laid his commands upon them to come, they not being his subjects, namely, those of the ten tribes; but he hereby admonished them of their duty, and gave them a kind invitation, signifying the doors of the temple were open for them, and they were welcome to come thither:

to keep the passover unto the Lord God of Israel; to the glory of his name, who was the common Lord of them all, and whose command it was to keep the passover, and that at Jerusalem, and nowhere else, see

Deuteronomy 1**6:**1.

[[@2 Chronicles 3**0:**2]]Ver. [[2 >> Bible:2 Chronicles 3**0:**2]]. For the king had taken counsel, and his princes, and all the congregation in Jerusalem,.... He and his nobles, and the great sanhedrim or senate of the nation, had consulted together:

to keep the passover in the second month; in the month Ijar, as the Targum, because they could not keep it in the first month, as it should have been kept, according to the law of God, for the reasons following.

[[@2 Chronicles 3**0:**3]]Ver. [[3 >> Bible:2 Chronicles 3**0:**3]]. For they could not keep it at the time,.... In the month Nisan, as the Targum adds, on the fourteenth day of the month, as the law enjoined, because the cleansing of the temple was not finished until the sixteenth day, see 2Ch 2**9:**17 and, besides this, two other reasons follow:

because the priests had not sanctified themselves sufficiently; that is, a sufficient number of them were not sanctified, to slay all the passover lambs the people that came to the feast would want:

neither had the people gathered themselves together to Jerusalem; they had no notice of it, nor summons for it; and it was required that, at such a time, all the males in the land should appear at Jerusalem; but this custom having been long disused, it required time to acquaint them of the revival of it.

[[@2 Chronicles 3**0:**4]]Ver. [[4 >> Bible:2 Chronicles 3**0:**4]]. And the thing pleased the king, and all the congregation. They all unanimously agreed to it, and determined it should be done.

[[@2 Chronicles 3**0:**5]]Ver. [[5 >> Bible:2 Chronicles 3**0:**5]]. So they established a decree, to make proclamation throughout all Israel,.... Passed a vote, that heralds should be appointed and sent to proclaim it throughout the land, that all might know it, and none plead ignorance:

from Beersheba even to Dan; the one being the southern and the other the northern boundary of the whole land of Israel:

that they should come to keep the passover unto the Lord God of Israel at Jerusalem: the only proper place where it was to be kept:

for they had not done it of a long time in such sort as it was written; as prescribed in the law those of the ten tribes had not observed it from the time of the schism of Jeroboam, and many in the kingdom of Judah had neglected it, at least had not kept it as the law required; for the phrase which we render "of a long time" rather respects a multitude of persons than length of time, who had been very deficient in their observance of this ordinance; the Targum is, that

"many had not done it in its time, in Nisan,"

and suggests that it was kept twice this year, first in Nisan by a few, and now again in the second month Ijar, and which is the sense of some Talmudic writers {p}, but has no foundation in the text.

{p} T. Bab. Sanhedrin, fol. 12. 2.

[[@2 Chronicles 3**0:**6]]Ver. [[6 >> Bible:2 Chronicles 3**0:**6]]. So the posts went with the letters from the king and his princes throughout all Israel and Judah,.... Both through the kingdoms of the ten tribes of Israel, and the kingdom of the two tribes of Judah and Benjamin:

and according to the commandment of the king, saying; so they were ordered by the king to say, when they delivered the letters which by the king's commandment they carried; or this was the purport of them, as follows, especially of those that were sent to the ten tribes:

ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel; from whom they had revolted, and from whose worship they had departed, by setting up and serving the calves at Dan and Bethel:

and he will return to the remnant of you that are escaped out of the hand of the king of Assyria; Pul and Tiglathpileser, who had both invaded their land, and the latter had taken many of their cities, and carried the inhabitants captive, 2Ki 1**5:**19.

[[@2 Chronicles 3**0:**7]]Ver. [[7 >> Bible:2 Chronicles 3**0:**7]]. And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers,.... By worshipping the calves, and neglecting the service of God in the temple at Jerusalem; the Targum is,

"which acted deceitfully with the Word of the Lord their God:"

who therefore gave them up to desolation, as ye see; some part of the land of Israel being already made desolate by the kings of Assyria, which was very visible.

[[@2 Chronicles 3**0:**8]]Ver. [[8 >> Bible:2 Chronicles 3**0:**8]]. Now be ye not stiffnecked, as your fathers were,.... Obstinate and refractory, like heifers unaccustomed to the yoke, which draw back from it, and will not submit to it:

but yield yourselves unto the Lord; be subject unto him, or "give the hand" {q} to him, as a token of subjection and homage, or of entering into covenant with him, promising for the future to serve and obey him:

and enter into his sanctuary, which he hath sanctified for ever; set apart for worship and service, until the Messiah should come:

and serve the Lord your God; there, in the temple, according to his prescribed will:

that the fierceness of his wrath may turn away from you; which had already broke out, in suffering the Assyrians to invade their land, and distress them.

{q} dy wnt "date manum", Pagninus, Montanus, &c.

[[@2 Chronicles 3**0:**9]]Ver. [[9 >> Bible:2 Chronicles 3**0:**9]]. For if ye turn again unto the Lord,.... To the fear or worship of the Lord, as the Targum:

your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land; who had been carried away by Tiglathpileser, see **Psalm** 10**6:**46,

for the Lord your God is gracious and merciful; so he had proclaimed his name, as they must know, Ex 3**4:**6,

and will not turn away his face from you; in wrath and anger; or withdraw his Shecaniah from you, as the Targum; his gracious and glorious presence:

if ye return unto him; his fear and worship, as the same paraphrase.

[[@2 Chronicles 3**0:**10]]Ver. [[10 >> Bible:2 Chronicles 3**0:**10]]. So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun,.... Through all the ten tribes, not being hindered or forbid by Hoshea king of Israel, who was one of the best of their kings, and was very willing his people should go and worship at Jerusalem if they thought fit; so that they had no excuse to make, as before, that they were forbid by their king going thither; and which it is very probable Hezekiah knew, and therefore took the freedom to send posts throughout his kingdom:

but they laughed them to scorn, and mocked them; the messengers that brought the letters, the contents of which they despised, and paid no regard to; this was the behaviour of many, and probably of the greater part, but not of all, as follows.

[[@2 Chronicles 3**0:**11]]Ver. [[11 >> Bible:2 Chronicles 3**0:**11]]. Nevertheless, divers of Asher, and Manasseh, and of Zebulun, humbled themselves,.... Confessed their idolatries and

impieties, and expressed sorrow and repentance for them, and were willing to obey the commands of God, and attend his worship and ordinances:

and came to Jerusalem; to keep the passover.

[[@2 Chronicles 3**0:**12]]Ver. [[12 >> Bible:2 Chronicles 3**0:**12]]. Also in Judah the hand of God was to give them one heart,.... To make them unanimous in this service, hearty and willing to it, to a man, which was owing to the power and efficacy of divine grace:

to do the commandment of the king and of the princes, by the word of the Lord; to keep the passover, which they did not only in obedience to their superiors, and their orders, but considering these as agreeable to the word and will of God.

[[@2 Chronicles 3**0:**13]]Ver. [[13 >> Bible:2 Chronicles 3**0:**13]]. And there assembled at Jerusalem much people,.... Out of the several tribes:

to keep the feast of unleavened bread: the passover, which was eaten with unleavened bread:

in the second month: the month Ijar:

a very great congregation; such as had not been seen on such an occasion for many years.

[[@2 Chronicles 3**0:**14]]Ver. [[14 >> Bible:2 Chronicles 3**0:**14]]. And they arose,.... Before they slew and ate the passover:

and took away the altars that were in Jerusalem; which Ahaz had set up in every corner of Jerusalem, to offer sacrifices upon, 2Ch 2**8:**24

and all the altars for incense took they away; for as there were some to offer sacrifices on, there were others to burn incense upon, not to the Lord, but to idols, as the Targum adds:

and cast them into the brook Kidron; having reduced them to dust and ashes, see 2Ch 2**9:**16.

[[@2 Chronicles 3**0:**15]]Ver. [[15 >> Bible:2 Chronicles 3**0:**15]]. Then they killed the passover on the fourteenth day of the second month,.... For though they could not keep it in the month in which it should have been kept, for the reasons before given, yet they kept it on the day of the month in which it was observed:

and the priests and the Levites were ashamed; of their negligence and backwardness to service, and to fit themselves for it, when they saw the people so forward and ready to attend to it:

and they sanctified themselves; by washing their bodies and their garments:

and brought in the burnt offerings into the house of the Lord; to be offered up on the altar of burnt offerings, to expiate their own sins, and the sins of the people; though some take these

to be the passover offerings; but they were not offered until the fifteenth day, and besides were peace offerings, mentioned 2Ch 3**0:**22, rather these were the daily sacrifices.

[[@2 Chronicles 3**0:**16]]Ver. [[16 >> Bible:2 Chronicles 3**0:**16]]. And they stood in their place after their manner, according to the law of Moses the man of God,.... The priests in their place, and the Levites in theirs, in which they were ordered to stand when they offered sacrifice:

the priests sprinkled the blood, which they received of the hand of the Levites; the blood either of the burnt offerings before mentioned, or of the passover lambs, which the Levites slew, and received the blood of them in basins; and which the priests took of them, and sprinkled, not on the door posts of houses, as in Egypt, but on the altar round about, and which none but priests might do, **Le 1:5**.

[[@2 Chronicles 3**0:**17]]Ver. [[17 >> Bible:2 Chronicles 3**0:**17]]. For there were many in the congregation that were not sanctified,.... Or purified from uncleanness, contracted either by idolatry, or through such things which, according to the ceremonial law, made them unclean, and from which they had not now time to cleanse themselves according to the law:

therefore the Levites had the charge of the killing of the passovers for everyone that was not clean, to sanctify them unto the Lord; this they did for the masters of families, who were ceremonially unclean, who otherwise might have killed their passover lambs themselves, see

Ex 1**2:**6, but now the Levites did it for them, that their passovers might be sanctified and consecrated to the Lord; for, as Philo the Jew says **{r}**, one day in a year the whole sacrificed, everyone acted as a priest, and brought and slew his own sacrifice, meaning at the passover.

{r} **Deuteronomy** Vita Mosis, l. 3. p. 686. & de Decalogo, p. 766.

[[@2 Chronicles 3**0:**18]]Ver. [[18 >> Bible:2 Chronicles 3**0:**18]]. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun,.... All which were of the ten tribes, where idolatry had prevailed for a long time:

had not cleansed themselves; from impurity contracted by idolatry and other things:

yet did they eat the passover otherwise than it was written; because they ate it in their uncleanness, which was not according to the law, that required that such should be clean that ate of any holy things, see Joh 1**8:**28 but since these people came a great way off, and there was no deferring it to another month, the king chose rather they should be admitted to eat of it, though in their uncleanness:

but Hezekiah prayed for them, saying, the good Lord pardon everyone; God, who is gracious and merciful, and of his goodness, grace, and mercy, forgive such who, though ceremonially unclean, ate of the passover, and especially since they were sincere and cordial in their services; and therefore he hoped that this breach of the ceremonial law would not be laid to their charge. Goodness is such a well known attribute of God, that the very Heathens ascribe it to their deities; hence we read of a temple of the "good god", the gods being the givers of good things to men; Jupiter, or Jove, the supreme god, is supposed to be meant **{s}**.

{s} Pausan. Arcadica, sive, l. 8. p. 513. Vid. Ciceronem de Nat. Deor. l. 3. prope finem.

[[@2 Chronicles 30:19]]Ver. [[19 >> Bible:2 Chronicles 30:19]]. That prepareth his heart to seek God, the Lord God of his fathers,.... Who was heartily desirous of worshipping God, and observing his ordinances, which had been enjoined their fathers, and they had kept; though Aben Ezra, as Kimchi observes, refers this to Hezekiah,

whose whole heart he directed, or prepared to seek the Lord, &c. by prayer and supplication for everyone of the said persons:

though he be not cleansed according to the purification of the sanctuary: according to the ceremonial law, which the service of the temple required; since, though they were attended with a ceremonial impurity, had a moral purity, and their hearts were right with God.

[[@2 Chronicles 30:20]]Ver. [[20 >> Bible:2 Chronicles 30:20]]. And the Lord hearkened to Hezekiah,.... Heard his prayer, and accepted of it, and granted what he desired:

and healed his people; that is, forgave their sins, as Kimchi interprets it; forgiveness being expressed by healing, for which he refers to **Psalm** 41:4 to which may be added **Psalm** 103:3 and which was known either by a prophet sent to declare it, or by not punishing them for their offence.

[[@2 Chronicles 30:21]]Ver. [[21 >> Bible:2 Chronicles 30:21]]. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness,.... Which, according to the law of Moses, were always to follow the passover, Ex 12:18

and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord; or instruments of strength {t}; so called not from the matter of them, or manner in which they were made, but either from the sound of them, as our version, or from the strength and power of God, which they set forth in praise; the Targum is,

"with instruments of praise,"

and so the word is sometimes used, see **Psalm 8:2** compared with

Mt 21:16, the priests blew with trumpets, and the Levites played on harps, psalteries, &c. and this they did every day when the sacrifices were offered, during the seven days of unleavened bread.

{t} ze ylkb "cum instrumentis fortitudinis", Vatablus.

[[@2 Chronicles 30:22]]Ver. [[22 >> Bible:2 Chronicles 30:22]]. And Hezekiah spake comfortably to all the Levites,.... Or "to the heart" {u} of them, such things as were very encouraging to them to go on in the work and worship of God, commending their singing,

exhorting them to diligence in instructing the people, promising them his favour and protection:

even those that taught the good knowledge of the Lord; who instructed the people well in his word, worship, and ordinances; though some restrain this to their skill in singing the praises of God, both vocally and instrumentally, and their abilities and diligence in teaching others:

and they did eat throughout the feast: or did eat the feast; that is, the sacrifices of it; not the Levites only, but the king, and all the congregation:

offering peace offerings; part of which belonged to the Lord, another part to the priests, and a third to the offerers, on which they feasted with their friends; and this they did throughout all the seven days of the feast:

and making confession to the Lord God of their fathers; confessing their sins of omission and commission they had been guilty of; owning the goodness, grace, and mercy of God towards them; blessing and praising his name for the restoration of his worship and ordinances among them.

{u} bl le "ad cor", Pagninus, Montanus, &c.

[[@2 Chronicles 3**0:**23]]Ver. [[23 >> Bible:2 Chronicles 3**0:**23]]. And the whole assembly took counsel to keep other seven days,.... They consulted among themselves, and with the king and his nobles about it, who all agreed to it:

and they kept other seven days with gladness; not altogether in the same manner they had kept the preceding seven days; they did not slay and eat passover lambs, nor did they eat unleavened bread, but offered peace offerings, and feasted upon them; and sung the praises of God, and attended to the instructions of the priests and Levites, being in a very agreeable frame of mind for religious exercises.

[[@2 Chronicles 3**0:**24]]Ver. [[24 >> Bible:2 Chronicles 3**0:**24]]. For Hezekiah king of Judah did give to the congregation one thousand bullocks, and seven thousand sheep,.... He separated them, as Kimchi interprets it, from his own herds and flocks; or out of his own substance, at his own expense purchased them; or lifted them up, as the word signifies, as heave offerings to the Lord; and gave them to the people for thank offerings to feast upon:

and the princes gave to the congregation one thousand bullocks, and ten thousand sheep: for the same purposes, following the king's example:

and a great number of priests sanctified themselves; besides those who had before, that they might be fit to offer this great number of sacrifices.

[[@2 Chronicles 3**0:**25]]Ver. [[25 >> Bible:2 Chronicles 3**0:**25]]. And all the congregation of Judah, with the priests and Levites,.... The people that were gathered together out of the several cities of Judah, which no doubt was the largest congregation, with whom the priests and Levites are joined, as being of that kingdom, and dwellers in Jerusalem, where their office lay:

and all the congregation that came out of Israel; out of the ten tribes, particularly Ephraim, Manasseh, Issachar, and Zebulun, 2Ch 3**0:**18, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced; the proselytes, even such as were circumcised, who ate of the passover, and kept the feast of unleavened bread, as well as the other days of rejoicing, the former of which none might partake of but circumcised persons; and it can hardly be thought that any other would come out of Israel on such an occasion, see

Ex 1**2:**48.

[[@2 Chronicles 3**0:**26]]Ver. [[26 >> Bible:2 Chronicles 3**0:**26]]. So there was great joy in Jerusalem,.... Not merely carnal, expressed in eating and drinking, and making merry with one another, but spiritual, on account of the restoration of temple service, and the feasts of the Lord:

for since the time of Solomon the son of David, king of Israel, there was not the like in Jerusalem; not the like joy, so spiritual, sincere, and hearty; nor such a number of persons rejoicing together on such an occasion; nor for so many days together, which were as many as at the dedication of the temple by Solomon.

[[@2 Chronicles 3**0:**27]]Ver. [[27 >> Bible:2 Chronicles 3**0:**27]]. Then the priests the Levites arose,.... The priests who were of the tribe of Levi; for there were some in Israel that were not, but were made of any of the people, as in the times of Jeroboam; though some supply the copulative "and"; so the Targum: "and blessed the people"; which was the proper work and business of the priests to do; though, while they were blessing, the Levites might be singing:

and their voice was heard; meaning not by the people, though undoubtedly it was, but by the Lord; the Targum is,

"their prayer was heard or received;"

for the blessing was delivered in a petitionary way, **Nu 6:24**, and was no other than a request that God would bless them, which he did:

and their prayer came up to his holy dwellingplace, even unto heaven; see **Psalm 3:4** by what means it was known their prayer was heard and accepted cannot be said; there might be some visible token of it, as the people were dismissed, and departed.

[[@2 Chronicles 31]]

Chapter 31

INTRODUCTION TO 2 CHRONICLES 31

This chapter begins with the destruction of idolatrous worship, the appointment of the courses of the priests and Levites, and the royal bounty for sacrifices, 2Ch 3**1:**1, next follows the order Hezekiah gave, that the people at Jerusalem, and throughout the land, should make the proper provision for the priests and Levites, as the law directed; and which was cheerfully complied with, and the firstfruits and tithes were brought in, in great abundance, insomuch that there was enough, and plenty left, 2Ch 3**1:**4, wherefore chambers were prepared in the

temple to lay it up in, and persons appointed to be the overseers of it, and to distribute it faithfully to their brethren and their families, to small and great, 2Ch 3**1:**11, and the chapter is closed in praise of the works of Hezekiah, and the success that attended him, 2Ch 3**1:**20.

[[@2 Chronicles 3**1:**1]]Ver. [[1 >> Bible:2 Chronicles 3**1:**1]]. Now when all this was finished,.... The temple cleansed, the priests and Levites sanctified, the passover and feast of unleavened bread observed, and other seven days of rejoicing kept:

all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin; which had been erected by Ahaz, 2Ch 2**8:**2 at or about this time also the brasen serpent was broke to pieces, 2Ki 1**8:**4,

in Ephraim also and Manasseh, until they had utterly destroyed them all; which must be understood of such cities in those tribes that had been taken in former times by the kings of Judah from the kings of Israel; or such as were now in the hands of the Assyrians, who might not concern themselves in matters of religion; or this might be done at the connivance of Hoshea king of Israel, who had no regard to any other idolatry than the worship of the calves; and besides, having met with trouble from the Assyrians, and fearing more, might be willing to have his kingdom cleared of idolatry, in hope the divine displeasure would be removed:

then all the children of Israel returned every man to his possession into their own cities; and not till then, when all monuments of idolatry were removed.

[[@2 Chronicles 3**1:**2]]Ver. [[2 >> Bible:2 Chronicles 3**1:**2]]. And Hezekiah appointed the courses of the priests, and the Levites after their courses,.... As they were fixed by David, and were in the times of Jehoshaphat, and had been since interrupted, and which Hezekiah now restored, and placed them in their regular order:

every man according to his service, the priests and Levites for burnt offerings, and for peace offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord; or camp of the Lord, where they were posted, and lay as an host encamped, to keep the watch of the house of the Lord; the priests, they were appointed to offer the sacrifices of every sort; the Levites to minister to them in what they needed and required of them, and others of them to be singers in time of service, and others to be porters at the gate.

[[@2 Chronicles 3**1:**3]]Ver. [[3 >> Bible:2 Chronicles 3**1:**3]]. He appointed also the king's portion of his substance,.... Out of his own treasury, of his royal bounty, over and above what was usual for kings to give for their own sacrifices, the treasury of the temple being exhausted, and the people being brought into low circumstances in the last reign:

for the burnt offerings, [to wit], for the morning and evening burnt offerings; the daily sacrifice offered morning and evening, which had been neglected, but now revived:

and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts; when beside the daily sacrifice there were additional ones: as it is written in the law of the Lord; in

Nu 2**8:**9.

[[@2 Chronicles 31:4]]Ver. [[4 >> Bible:2 Chronicles 31:4]]. Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites,.... What was assigned unto them by the law of God by tithes, firstfruits, &c.

that they might be encouraged in the law of the Lord; in the study of it; that they might gain greater knowledge of it themselves, and be better able to instruct the people, which of late had been much neglected; and that they might be more at leisure for such service, and be free from all worldly business, care, and distraction of mind, was the design of this edict.

[[@2 Chronicles 31:5]]Ver. [[5 >> Bible:2 Chronicles 31:5]]. And as soon as the commandment came abroad,.... Not only was published in the city of Jerusalem, but the report of it, or rather that itself, was spread throughout the cities of Judah:

the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey; the three first of these are expressed in the law, **Deuteronomy** 18:4 but not honey; wherefore the Targum here, and the Jewish writers in general, interpret it of the "dubsa" of the palm tree, as they call it, the fruit and liquor of that, which is of a sweet taste, and which the Scenite Arabs called "dabusa", as Pliny {w} from Juba relates; for so it should be read, and not "dabulan" or "dablan", as in some copies: but though honey was forbid to be used in sacrifice, it was not forbidden to be eaten; and as the land of Judea abounded with honey, properly so called, the priests might have the firstfruits of that as of other liquors; See Gill on "**Deuteronomy 8:**8",

and of all the increase of the field; of the trees of it, vines, fig trees, pomegranates, &c. as Kimchi;

and the tithe of all things; even of herbs, as the same writer, and so the Talmud {x}, which were free from tithes by the law, see Mt 23:23,

brought they in abundantly; even of all that their vineyards, oliveyards, and fields produced.

{w} Nat. Hist. l. 13. c. 4. {x} T. Bab. Nedarim, fol. 55. 1.

[[@2 Chronicles 31:6]]Ver. [[6 >> Bible:2 Chronicles 31:6]]. And concerning the children of Israel and Judah, that dwelt in the cities of Judah,.... As for the supplement "concerning", I see no need of it; the sense is, that when the king's edict was known by the inhabitants of the cities in the country, as well as at Jerusalem:

they also brought in the tithes of oxen, and sheep; according to the law in Le 27:32

and the tithe of holy things, which were consecrated unto the Lord their God; which Jarchi understands of the second tithe the Levites were to give to the priests; but Kimchi of things consecrated to sacred uses, and no longer for their own, and which were even free from tithing:

and laid them by heaps: heaps upon heaps, such large quantities were brought in.

[[@2 Chronicles 3**1:**7]]Ver. [[7 >> Bible:2 Chronicles 3**1:**7]]. In the third month they began to lay the foundation of the heaps..... The month Sivan, as the Targum, in which month was the feast of Pentecost, called the feast of the harvest, Ex 2**3:**16, for then barley harvest was ended, and wheat harvest began, and the firstfruits were brought:

and finished them in the seventh month; the month Tisri, as the Targum, in which was the feast of tabernacles, sometimes called the feast of ingathering, of the fruits of the earth, the wine, oil, &c. and so a proper time for bringing the tithes of all.

[[@2 Chronicles 3**1:**8]]Ver. [[8 >> Bible:2 Chronicles 3**1:**8]]. And when Hezekiah and the princes came and saw the heaps,.... Of the tithes and firstfruits:

they blessed the Lord; for the great increase of the fruits of the earth, and for making the people so willing to bring in the dues to the priests and Levites:

and his people Israel; wished all happiness and prosperity to them, being found in the way of their duty.

[[@2 Chronicles 3**1:**9]]Ver. [[9 >> Bible:2 Chronicles 3**1:**9]]. Then Hezekiah questioned with the priests and the Levites concerning the heaps. How they came to be so large, or why they let them lie where they did.

[[@2 Chronicles 3**1:**10]]Ver. [[10 >> Bible:2 Chronicles 3**1:**10]]. And Azariah the chief priest of the house of Zadok answered him,.... Who was the high priest of the family of Eleazar, in the line of Zadok, made high priest in Solomon's time, when Abiathar was thrust out; Jarchi takes him to be the same Azariah that was in the days of Uzziah, 2Ch 2**6:**17,

and said, since the people began to bring the offerings into the house of the Lord we have had enough to eat, and have left plenty; which were now four mouths since; and the priests and Levites, and their families, had partaken of them, and eat to satiety, and yet there was great plenty remaining:

for the Lord hath blessed his people: the Targum is,

"the Word of the Lord has blessed them,"

given them large crops this year, and a ready willing mind to bring in what is due for the service of the temple:

and that which is left is this great store; the heaps the king and princes saw, and inquired about; or what is left is for the great multitude of the priests and Levites, and their families, both at Jerusalem, and in the cities in the country; so Kimchi interprets it.

[[@2 Chronicles 3**1:**11]]Ver. [[11 >> Bible:2 Chronicles 3**1:**11]]. Then Hezekiah commanded to prepare chambers in the house of the Lord,.... Either to build new ones, or fit up those that were built:

and they prepared [them]; got them ready to lay up the stores in.

[[@2 Chronicles 3**1:**12]]Ver. [[12 >> Bible:2 Chronicles 3**1:**12]]. And brought in the offerings, and the tithes, and the dedicated things, faithfully,.... Kept nothing back for their own private use, but faithfully delivered in and laid up the whole that was brought which remained; this was done by the priests and Levites, in whose hands and care they were:

over which Cononiah the Levite was ruler, and Shimei his brother was the next; these two had the charge and care of the whole, the one as deputy to the other.

[[@2 Chronicles 3**1:**13]]Ver. [[13 >> Bible:2 Chronicles 3**1:**13]]. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother,.... These ten were assistants to the other two, were under them, and at their command, and were to be ready at hand to do what they should order and direct them:

at the commandment of Hezekiah the king, and Azariah the ruler of the house of God; these were fixed in their post under the other two by the king and the high priest, to whom also the other two were accountable.

[[@2 Chronicles 3**1:**14]]Ver. [[14 >> Bible:2 Chronicles 3**1:**14]]. And Kore the son of Imnah the Levite, the porter towards the east,.... At the east gate of the temple; see 1Ch 2**6:**17

was over the freewill offerings of God, to distribute the oblations of the Lord; to the priests and Levites, for whose use they were; or to deliver out the fine flour, oil, and wine, and frankincense, for the meat and drink offerings:

and the most holy things; which belonged to the priests only to eat of, as the remainder of the meat offerings, the sin and trespass offerings, and the shewbread.

[[@2 Chronicles 3**1:**15]]Ver. [[15 >> Bible:2 Chronicles 3**1:**15]]. And next to him were Eden and Mijamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah,.... As Kore was the principal, and his business lay chiefly with the priests in the temple, and in Jerusalem, these men under him were employed in distributing to the priests,

in the cities of the priests; in the several parts of the country:

in their set office; or faithfully:

to give to their brethren by courses, as well to the great as to the small; to communicate of the stores under their hands, according to their several courses, both priests and Levites, and to all in their families, small and great.

[[@2 Chronicles 3**1:**16]]Ver. [[16 >> Bible:2 Chronicles 3**1:**16]]. Beside their genealogy of males, from three years old and upwards,.... Their office was not only to give to the priests,

but to those of their males in their genealogy, who were three years old and upwards; for under that age, according to Kimchi, they were not fit to come into the temple; nor have they knowledge to keep what is put into their hands; nor fit to handle offerings, lest they should defile them; but at that age they might be taught how to hold them, and be used to it; but as for females, he says, they were not admitted at any age:

even unto everyone that entereth into the house of the Lord; of the said age, and in the genealogy and register of the priests:

his daily portion for their service in their charges, according to their courses; food for every day, in consideration of their service in their several wards, according to their courses in turn.

[[@2 Chronicles 3**1:**17]]Ver. [[17 >> Bible:2 Chronicles 3**1:**17]]. Both to the genealogy of the priests by the house of their fathers,.... As to the priests registered according to their families from the age before observed, a portion was given: so to the Levites,

from twenty years old and upward, in their charges, by their courses; for though originally they were not admitted into the tabernacle till twenty five years of age, nor to officiate till thirty, but in David's time they were allowed at twenty years of age and upwards, 1Ch 2**3:**24.

[[@2 Chronicles 3**1:**18]]Ver. [[18 >> Bible:2 Chronicles 3**1:**18]]. And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation,.... These were all genealogized and registered, wives and children, sons and daughters, whether small or grown up; and a portion was distributed to them according to their number, greater or lesser:

for in their set office they sanctified themselves in holiness; which is to be understood either of the overseers, who, in their set office, faithfully distributed the holy things to the persons before described; or else to the priests, and Levites, to whom, and to whose families, the distribution was made, because they wholly devoted themselves to the holy service of God.

[[@2 Chronicles 3**1:**19]]Ver. [[19 >> Bible:2 Chronicles 3**1:**19]]. Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city,.... Which were allowed to them out of the several tribes, and where they dwelt, when it was not the turn of their course to officiate in the temple; now to these, as well as to those in Jerusalem, a portion was distributed for the support of them and their families:

the men that were expressed by name; before mentioned, 2Ch 3**1:**13, though some understand it of such as were nominated and appointed by them, and to act under them in the country:

to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites: as before declared.

[[@2 Chronicles 3**1:**20]]Ver. [[20 >> Bible:2 Chronicles 3**1:**20]]. And thus did Hezekiah throughout all Judah,.... Settled the courses of the priests and Levites, and made a provision for them and their families:

and wrought that which was good and right and truth before the Lord his God: or did that which was truly right and good, according to the law and will of God, in the sincerity and uprightness of his soul, and as in the presence of the omniscient God, he approving and accepting it for Christ's sake.

[[@2 Chronicles 31:21]]Ver. [[21 >> Bible:2 Chronicles 31:21]]. And in every work that he began in the service of the house of God,.... In cleansing the temple, providing sacrifices, placing the priests and Levites order, taking care of the maintenance of them,

and in the law and in the commandments; in the observation of all the laws, statutes, and judgments of God, moral, ceremonial, and judicial:

to seek his God; and serve and worship him, and therein his honour and glory:

he did it with all his heart; in the most cordial, sincere, and upright manner:

and prospered; he succeeded in all he undertook, God being with him, and blessing him in his civil and religious concerns.

[[@2 Chronicles 32]]

Chapter 32

INTRODUCTION TO 2 CHRONICLES 32

This chapter relates Sennacherib's invasion of the land of Judah, the preparations Hezekiah made to resist him, and the encouragement he gave his people to trust in the Lord, 2Ch 32:1 the messages and letters Sennacherib sent to Hezekiah and his subjects, full of arrogance and blasphemy, to solicit them to deliver up Jerusalem to him, 2Ch 32:9 the destruction of his army by an angel, and the deliverance of the Jews at the prayers of Hezekiah and Isaiah, 2Ch 32:20 the sin Hezekiah fell into after this, and his recovery from a fit of illness; but, upon his humiliation for it, wrath was averted, 2Ch 32:24 and the chapter is concluded with an account of his honours, riches, and exploits, and of his death and burial, 2Ch 32:27.

[[@2 Chronicles 32:1]]Ver. [[1 >> Bible:2 Chronicles 32:1]]. After these things, and the establishment thereof,.... What are recorded in the preceding chapters, when matters were well settled, especially with respect to religion and temple service, and when Hezekiah was well established in the throne of his kingdom, had fought with and defeated the Philistines, and cast off the Assyrian yoke, and was in very prosperous circumstances; for it was in the fourteenth year of his reign that what follows was done:

Sennacherib king of Assyria came and entered into Judah, and encamped against the fenced cities, and thought to win them for himself; or to break them, or into them; or through them {y} to break down the walls to take them, and join them to himself, as the Targum, and he did take them, see 2Ki 18:13.

{y} Meqbl "ad perrumpendum eas", Montanus; "diffindere illas", Piscator; "abscindere", Schmidt.

[[@2 Chronicles 3**2:**2]]Ver. [[2 >> Bible:2 Chronicles 3**2:**2]]. And when Hezekiah saw that Sennacherib was come,.... Into the land of Judah, which he perceived and understood by reports brought to him: and that he was purposed to fight against Jerusalem; to besiege it and take it, if possible; this he saw was his design, by taking the fenced cities in his way, and coming forward with his forces.

[[@2 Chronicles 3**2:**3]]Ver. [[3 >> Bible:2 Chronicles 3**2:**3]]. He took counsel with his princes, and his mighty men,.... With his nobles, and the officers of his army, what steps should be taken to resist, retard, and distress the enemy, and among the rest what follows was proposed:

to stop the waters of the fountains which were without the city; that so the Assyrian army would find it difficult to supply themselves with water, which was an article of great importance:

and they did help him; to stop the fountains, not only with their advice how to do it, but with their men, their servants, who assisted those that Hezekiah employed in this work.

[[@2 Chronicles 3**2:**4]]Ver. [[4 >> Bible:2 Chronicles 3**2:**4]]. So there was gathered much people together,.... At the instance of Hezekiah, his nobles and officers:

who stopped all the fountains; perhaps by laying planks over them, and earth upon them, so that it could not be discerned there were any fountains there:

and the brook that ran through the midst of the land; which, according to Kimchi, was Gihon, 2Ch 3**2:**30, which was near Jerusalem; the stream of this very probably they turned into channels under ground, whereby it was brought into the city into reservoirs there provided, that that might have a supply during the siege, while the enemy was distressed for want of it:

saying, why should the kings of Assyria come and find much water? by which means they would be able to carry on the siege to a great length, when otherwise they would be obliged to raise it quickly: mention is made of kings of Assyria, though there was but one, with whom there might be petty kings, or tributary ones; and, besides, as he boasted, his princes were altogether kings, Isa 1**0:**8.

[[@2 Chronicles 3**2:**5]]Ver. [[5 >> Bible:2 Chronicles 3**2:**5]]. Also he strengthened himself,.... In the Lord his God, and fortified his city, and put it in the best manner of defence he could:

and built up all the wall that was broken; which was broken from the gate of Ephraim to the corner gate by Joash king of Israel; and though it might have been repaired by Uzziah, it might again be broken down in the times of Ahaz, by Pekah, king of Israel, or some other enemy, see

2Ch 2**5:**3

and raised it up to the towers; from the corner tower to the tower of the gate of Ephraim, which, as before observed, had been broken down:

and another wall without; a second wall, either all around the city, or at such a part of it which was weakest; Josephus {z} says the city of Jerusalem had three walls about it:

and repaired Millo in the city of David; a wall on the north side of the city:

and made darts and shields in abundance; darts to cast from the walls of the city, to annoy the enemy with, and shields to defend them from those of the enemy.

{z} **Deuteronomy** Bello Jud. l. 5. c. 4. sect. 3.

[[@2 Chronicles 3**2:**6]]Ver. [[6 >> Bible:2 Chronicles 3**2:**6]]. And he set captains of war over the people,.... To teach them the exercises of war, to lead them on against the enemy, to direct them where to stand, and what to do in defence of the city:

and gathered them together to him in the street of the gate of the city; the street which led to the gate, and was large and commodious to assemble the people in:

and spake comfortably to them; to animate and encourage them to hold out the siege, and do all they could to repel the enemy;

saying; as follows.

[[@2 Chronicles 3**2:**7]]Ver. [[7 >> Bible:2 Chronicles 3**2:**7]]. Be strong and courageous,.... Be of good heart and spirit, and quit yourselves like men:

be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; which was very large; for no less than 185,000 were slain of them by an angel in one night, 2Ki 1**9:**35

for there be more with us than with him; though not in number, yet in power and might; and if angels are meant, they are more in number; but it seems, by what follows, that Hezekiah had only the Lord his God in his thoughts and view.

[[@2 Chronicles 3**2:**8]]Ver. [[8 >> Bible:2 Chronicles 3**2:**8]]. With him is an arm of flesh,.... Only weak, frail, mortal men, not at all to be feared; nothing in comparison of the Lord:

but with us is the Lord our God, to help us, and to fight our battles; who is the Lord God Almighty, who has the host of heaven at his command, and with whom all the inhabitants of the earth are as nothing; the Targum is,

"the Word of the Lord our God is for us to help us, and fight our battles:"

and the people rested themselves upon the words of Hezekiah king of Judah; not upon his bare words, but on what was contained in them, on the strength and power of the Lord God he assured them was on their side; they believed what he said to be true, and trusted in the Lord that he would save them.

[[@2 Chronicles 3**2:**9]]Ver. [[9 >> Bible:2 Chronicles 3**2:**9]]. After this did Sennacherib king of Assyria send his servants to Jerusalem,.... Who are mentioned by name, 2Ki 1**8:**17 this was after Hezekiah had given him a large quantity of silver and gold to depart, and he did depart from him, 2Ki 1**8:**14

but he himself laid siege against Lachish, and all his power with him; one of the cities of Judah, see Isa 3**6:**2, from hence he dispatched them

unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem; who had retired thither for safety, upon the invasion of their country by the king of Assyria.

[[@2 Chronicles 3**2:**10]]Ver. [[10 >> Bible:2 Chronicles 3**2:**10]]. Thus saith Sennacherib king of Assyria, whereon do ye trust,.... On what power in heaven or on earth?

that ye abide in the siege in Jerusalem? hold out against the siege of it, and do not deliver it up.

[[@2 Chronicles 3**2:**11]]Ver. [[11 >> Bible:2 Chronicles 3**2:**11]]. Doth not Hezekiah persuade you to give over yourselves to die by famine, and by thirst,.... Suggesting that would be their case if they did not surrender:

saying, the Lord our God shall deliver us out of the hand of the king of Assyria? See Gill on "Isa 3**6:**15".

[[@2 Chronicles 3**2:**12-15]]Ver. [[12-15 >> Bible:2 Chronicles 3**2:**12-15]]. Hath not the same Hezekiah taken away his high places,.... For the sense of this and the three following verses, see the notes on

See Gill on "Isa 3**6:**17" See Gill on "Isa 3**6:**18" See Gill on "Isa 3**6:**19" See Gill on "Isa 3**6:**20"

[[@2 Chronicles 3**2:**13]]Ver. [[13 >> Bible:2 Chronicles 3**2:**13]]. See Gill on "2Ch 3**2:**12"

[[@2 Chronicles 3**2:**14]]Ver. [[14 >> Bible:2 Chronicles 3**2:**14]]. See Gill on "2Ch 3**2:**12"

[[@2 Chronicles 3**2:**15]]Ver. [[15 >> Bible:2 Chronicles 3**2:**15]]. See Gill on "2Ch 3**2:**12"

[[@2 Chronicles 3**2:**16]]Ver. [[16 >> Bible:2 Chronicles 3**2:**16]]. And his servants spake yet more against the Lord God, and against his servant Hezekiah. Than what is here recorded, as may be read in 2Ki 1**8:**1, and Isa 3**6:**1.

[[@2 Chronicles 3**2:**17]]Ver. [[17 >> Bible:2 Chronicles 3**2:**17]]. He wrote also letters to rail on the Lord God of Israel,.... See 2Ki 1**9:**9.

[[@2 Chronicles 3**2:**18]]Ver. [[18 >> Bible:2 Chronicles 3**2:**18]]. Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall,.... The messengers of Sennacherib, particularly Rabshakeh the chief speaker; though they were desired to speak in the Syrian language, Isa 3**6:**11,

but this they did to affright them, and to trouble them, that they might take the city; to throw them into terror and confusion, that they might prevail upon them to deliver up the city to them.

[[@2 Chronicles 3**2:**19]]Ver. [[19 >> Bible:2 Chronicles 3**2:**19]]. And they spake against the God of Jerusalem,.... The only living and true God, whom the inhabitants of Jerusalem professed to be their God, and who was worshipped by them in the temple there:

as against the gods of the people of the earth, which were the work of the hands of man; they made no difference between the one and the other, but spoke as freely and as contemptibly of the one as of the other, see Isa 3**6:**19.

[[@2 Chronicles 3**2:**20]]Ver. [[20 >> Bible:2 Chronicles 3**2:**20]]. And for this cause Hezekiah the king, and the prophet Isaiah, the son of Amoz, prayed and cried to heaven. To God in heaven; of the prayer of Hezekiah on this account, see Isa 3**7:**15, and the notes there; See Gill on "Isa 3**7:**15" See Gill on "Isa 3**7:**16" See Gill on "Isa 3**7:**17" See Gill on "Isa 3**7:**18" See Gill on "Isa 3**7:**19" See Gill on "Isa 3**7:**20"

and though we read not of the prayer of Isaiah, no doubt he made one, as Hezekiah desired, and since he received a message from the Lord, which he sent to Hezekiah, Isa 3**7:**4.

[[@2 Chronicles 3**2:**21]]Ver. [[21 >> Bible:2 Chronicles 3**2:**21]]. And the Lord sent an angel,.... The Targum is,

"the Word of the Lord sent Gabriel;"

Josephus **{a}** takes this angel, or messenger sent of God, to be the pestilence; and others suppose it to be a hot pestilential wind, common in the eastern countries, called "Samiel", or the poison wind, by which multitudes are sometimes destroyed at once; of which Thevenot and other travellers make mention, See Gill on "**Job 27:**21",

See Gill on "**Psalm** 9**1:**6", but be it as it may, it was sent of God, was under his direction, and by his power and providence did the execution according to his prediction:

which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria; the generals and officers of his army, with the common soldiers, to the

number of 185,000, Isa 3**6:**1, among these, no doubt, were the three generals sent with railing letters to Hezekiah, particularly Rabshakeh,

See Gill on "Isa 3**7:**36"

so he returned with shame of face to his own land; Assyria, particularly to Nineveh, the metropolis of it, Isa 3**7:**37

and when he was come into the house of his god; the temple of his idol, whose name was Nisroch:

they that came forth of his own bowels slew him there with the sword; his sons Adrammelech and Sharezer, Isa 3**7:**38.

{a} Antiqu. l. 10. c. 1. sect. 5.

[[@2 Chronicles 3**2:**22]]Ver. [[22 >> Bible:2 Chronicles 3**2:**22]]. Thus the Lord saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria,.... As most clearly appeared; for no stroke was struck but by him:

and from the hand of all other; the Arabic version adds,

"who were round about them;"

who by this defeat were deterred from attacking them:

and guided them on every side: and guarded them all around, as a shepherd leads his flock, where they may be secure from all dangers.

[[@2 Chronicles 3**2:**23]]Ver. [[23 >> Bible:2 Chronicles 3**2:**23]]. And many brought gifts unto the Lord to Jerusalem,.... Even out of neighbouring nations, things which they devoted to the service of God in the temple, being convinced that this wonderful deliverance was wrought by the Lord God of Israel, and by him only:

and presents to Hezekiah king of Judah; being desirous of living in friendship with him, who appeared to be the favourite of the God of heaven:

so that he was magnified in the sight of all nations from thenceforth; from the time of the destruction of the Assyrian army in such a wonderful manner, he was highly esteemed, and his name and fame spread abroad among all the neighbouring nations round about him.

[[@2 Chronicles 3**2:**24]]Ver. [[24 >> Bible:2 Chronicles 3**2:**24]]. In those days Hezekiah was sick,.... Of which sickness, and of his prayer, and of the sign given him, see Isa 3**8:**1 and the notes there.

[[@2 Chronicles 3**2:**25]]Ver. [[25 >> Bible:2 Chronicles 3**2:**25]]. But Hezekiah rendered not again according to the benefit done unto him,.... Both in the deliverance of him and his people from the king of Assyria, and the recovery of him from his sickness:

for his heart was lifted up; with pride, because of the wonderful defeat of the Assyrian army in his favour, the miracle wrought at his recovery from illness, the riches and honour conferred upon him, the presents brought him from his neighbours, and especially the embassy of the king of Babylon to him:

therefore there was wrath upon him, and upon Judah and Jerusalem; who, in imitation of him, fell into the same sin of pride, with many others; and therefore both he and they were threatened with some tokens of the divine displeasure.

[[@2 Chronicles 3**2:**26]]Ver. [[26 >> Bible:2 Chronicles 3**2:**26]]. Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem,.... In what manner is not said; perhaps by putting on sackcloth, and by fasting and prayer, and making confession of sin, and declaring repentance for it:

so that the wrath of the Lord came not upon them in the days of Hezekiah; but in the days of his son's sons, Isa 3**9:**7.

[[@2 Chronicles 3**2:**27]]Ver. [[27 >> Bible:2 Chronicles 3**2:**27]]. And Hezekiah had exceeding much riches,.... Increased by the spoil of the Assyrian camp, and the presents sent him after that by neighbouring nations, 2Ch 3**2:**21

and honour; both from his subjects, and the nations around him:

and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels: which were houses both for rich and curious things, and for armour, he showed to the ambassadors of Babylon,

See Gill on "Isa 3**9:**2".

[[@2 Chronicles 3**2:**28]]Ver. [[28 >> Bible:2 Chronicles 3**2:**28]]. Storehouses also for the increase of corn, and wine, and oil,.... The produce of his fields, vineyards, and oliveyards, such as David had, with persons over them, see 1Ch 2**7:**25

and stands for all manner of beasts; as oxen, horses, camels, and asses, see **2Ch 9:25**

and cotes for flocks; folds for sheep.

[[@2 Chronicles 3**2:**29]]Ver. [[29 >> Bible:2 Chronicles 3**2:**29]]. Moreover, he provided him cities,.... Where he had the above storehouses and stalls, and convenient dwellings for those that looked after them, and were over his cattle, small and great, as follows; the Vulgate Latin version reads six cities in some copies **{b}**:

and possessions of flocks and herds in abundance; in which the riches of men, and even of kings, lay in those times:

for God had given him substance very much; for all was owing to his disposing providence, let it come which way it might.

{b} So the Edition of Sixtus V. Lovain, and MSS. in James's Contrariety of the Popish Bibles, p. 295.

[[@2 Chronicles 3**2:**30]]Ver. [[30 >> Bible:2 Chronicles 3**2:**30]]. This same Hezekiah also stopped the upper water course of Gihon,.... Which Procopius Gazeus says was the same with Siloam, and which it seems had two streams, and this was the upper one; Mr. Maundrell says {c}, the pool of Gihon

"lies about two furlongs without Bethlehem gate westward; it is a stately pool, one hundred and six paces long, and sixty seven broad, and lined with wall and plaster, and was, when we were there, well stored with water:"

and brought it straight down to the west side of the city of David; through canals under the plain of the city of David; as the Targum, by a subterraneous passage; and Siloam, as Dr. Lightfoot {d} observes from Josephus, was behind the west wall, not far from the corner that pointed toward the southwest:

and Hezekiah prospered in all his works; natural, civil, and religious, 2Ch 3**1:**21.

{c} Journey from Aleppo, &c. p. 108. {d} Chorograph. in John, c. 5. sect. 2.

[[@2 Chronicles 3**2:**31]]Ver. [[31 >> Bible:2 Chronicles 3**2:**31]]. Howbeit, [in the business of] the ambassadors of the princes of Babylon, who sent unto him to inquire the wonder that was [done] in the land,.... Not to see the two tables of stone which were in the ark, with the other two that were broken because of the sin of the calf, as the Targum; nor to ask about the destruction of the Assyrian army, and the manner of it, as Grotius; but to be informed of the miracle of the sun's going back ten degrees, when Hezekiah was recovered from his sickness; the Chaldeans being a people much given to astrology, and curious in their observations of that kind:

God left him to try him; by showing him all his treasures:

that he might know all that was in his heart; not that God might know, who knows all things, unless spoken of him after the manner of men; but rather that Hezekiah might know the pride lurking in his heart, and other sins which escaped his notice, Jer 1**7:**9 or that it might be known by others; that the children of men might know it, as Kimchi; and take warning by it, and observe the frailty and infirmity of the best of men.

[[@2 Chronicles 3**2:**32]]Ver. [[32 >> Bible:2 Chronicles 3**2:**32]]. Now the rest of the acts of Hezekiah, and his goodness,.... His acts of piety and liberality:

behold, they are written in the vision of Isaiah the prophet, the son of Amoz; in the prophecy of Isaiah, Isa 3**6:**1, whose book is called the Vision of Isaiah, **Isa 1:1**

and in the book of the kings of Judah and Israel; in

2Ki 1**8:**1.

[[@2 Chronicles 3**2:**33]]Ver. [[33 >> Bible:2 Chronicles 3**2:**33]]. And Hezekiah slept with his fathers,.... Died, as they did:

and they buried him in the chiefest of the sepulchres of the sons of David; in the more honourable and principal of them; there are still to be seen, on the north of Jerusalem, some grottos, called the sepulchres of the kings, though it is certain none of the kings of Israel or Judah were buried there; unless it may be thought, as Mr. Maundrell {e} conjectures, that Hezekiah was here inferred, and that these are the sepulchres of the sons of David here mentioned; however, he observes, whoever was buried here, this is certain, that the place itself discovers so great an expense both of labour and treasure, that we may well suppose it to be the work of kings:

and all Judah and the inhabitants of Jerusalem did him honour at his death; by attending his funeral in great numbers, by burning spices for him, and by mourning for him many days:

and Manasseh his son reigned in his stead; of whom a further account is given in the next chapter.

{e} Journey from Aleppo, &c. p. 76.

[[@2 Chronicles 33]]

Chapter 33

INTRODUCTION TO 2 CHRONICLES 33

This chapter gives an account of the reign of Manasseh, of his idolatries and impieties, 2Ch 3**3:**1, of his captivity, humiliation, repentance, and reformation, 2Ch 3**3:**11 of his last end, death, and burial, 2Ch 3**3:**18 and of the wicked reign of Amon his son, and of his death by his servants, 2Ch 3**3:**21.

[[@2 Chronicles 3**3:**1]]Ver. [[1 >> Bible:2 Chronicles 3**3:**1]]. Manasseh was twelve years old,.... From hence to the end of 2Ch 3**3:**9 the same things are recorded, almost word for word, as in 2Ki 2**1:**1, see the notes there.

See Gill on "2Ki 2**1:**1".

[[@2 Chronicles 3**3:**2]]Ver. [[2 >> Bible:2 Chronicles 3**3:**2]]. See Gill on "2Ki 2**1:**2"

[[@2 Chronicles 3**3:**3]]Ver. [[3 >> Bible:2 Chronicles 3**3:**3]]. See Gill on "2Ki 2**1:**3"

[[@2 Chronicles 3**3:**4]]Ver. [[4 >> Bible:2 Chronicles 3**3:**4]]. See Gill on "2Ki 2**1:**4"

[[@2 Chronicles 3**3:**5]]Ver. [[5 >> Bible:2 Chronicles 3**3:**5]]. See Gill on "2Ki 2**1:**5"

[[@2 Chronicles 3**3:**6]]Ver. [[6 >> Bible:2 Chronicles 3**3:**6]]. See Gill on "2Ki 2**1:**6"

[[@2 Chronicles 3**3:**7]]Ver. [[7 >> Bible:2 Chronicles 3**3:**7]]. See Gill on "2Ki 2**1:**7"

[[@2 Chronicles 3**3:**8]]Ver. [[8 >> Bible:2 Chronicles 3**3:**8]]. See Gill on "2Ki 2**1:**8"

[[@2 Chronicles 3**3:**9]]Ver. [[9 >> Bible:2 Chronicles 3**3:**9]]. See Gill on "2Ki 2**1:**9"

[[@2 Chronicles 3**3:**10]]Ver. [[10 >> Bible:2 Chronicles 3**3:**10]]. And the Lord spake to Manasseh, and to his people,.... By his servants the prophets, see 2Ki 2**1:**10, where what was said to them is recorded:

but they would not hearken; to what was said, to reproofs, admonitions, and exhortations to repent and reform.

[[@2 Chronicles 3**3:**11]]Ver. [[11 >> Bible:2 Chronicles 3**3:**11]]. Wherefore the Lord brought upon them the captains of the host of the king of Assyria,.... Who was Esarhaddon, the son and successor of Sennacherib; this, according to the Jewish chronology **{**f**}**, was in the twenty second year of Manasseh's reign:

which took Manasseh among the thorns; in a thicket of briers and thorns, where, upon his defeat, he had hid himself; a fit emblem of the afflictions and troubles his sins brought him into:

and bound him with fetters; hands and feet; with chains of brass, as the Targum, such as Zedekiah was bound with, 2Ki 2**5:**7, not chains of gold, with which Mark Antony bound a king of Armenia, for the sake of honour **{**g**}**:

and carried him to Babylon; for now the king of Assyria was become master of that city, and added it to his monarchy, and made it the seat of his residence; at least some times that and sometimes Nineveh, Merodachbaladan being dead, or conquered; though, according to Suidas **{**h**}**, it was he that took Manasseh; and by an Arabic writer **{**i**}**, he is said to be carried to Nineveh.

{f} Seder Olam Rabba, c. 24. p. 67. {g} Vell. Patercul. Hist. Roman. l. 2. {h} In voce manasshv. {i} Abulpharag. Hist. Dynast. Dyn. 3. p. 67. So Suidas, ib.

[[@2 Chronicles 3**3:**12]]Ver. [[12 >> Bible:2 Chronicles 3**3:**12]]. And when he was in affliction,.... In prison; however, in fetters; according to the Targum, the Chaldeans made an instrument of brass with holes in it, and put him in it, and fire about it, something like the brasen bull of Perillus; and the above Arabian writer {k} calls it a tower of brass:

he besought the Lord his God; by prayer and supplication:

and humbled himself greatly before the Lord God of his fathers; confessing his sins, expressing great sorrow and repentance for them.

{k} Abulph. & Suidas, ib. (Hist. Dynast. Dyn. 3. p. 67.)

[[@2 Chronicles 3**3:**13]]Ver. [[13 >> Bible:2 Chronicles 3**3:**13]]. And prayed unto him,.... To have mercy on him, and forgive him his sins:

and he was entreated of him, and heard his supplication; and granted his request, showed favour to him, and forgave him his sins:

and brought him again to Jerusalem into his kingdom; so wrought upon the heart of the king of Assyria, as to give him his liberty, and restore him to his dominions; it is very probable his captivity was not long; for, being soon brought by his affliction to a sense and confession of his sins, by the overruling providence of God, he was quickly released:

then Manasseh knew that the Lord he was God; and not the idols he had served; that he was a holy God, and hated sin, and a just God in afflicting him for it, and gracious and merciful in forgiving his sins, and bringing him out of his troubles.

[[@2 Chronicles 3**3:**14]]Ver. [[14 >> Bible:2 Chronicles 3**3:**14]]. Now after this he built a wall without the city of David,.... Which perhaps had been broken down by the Assyrian army, when it came and took him; Vitringa {l} thinks this is the wall of the pool of Siloah, **Ne 3:15** which seems to be the first and oldest wall, as Josephus {m}; for that turning to the north bent towards the pool of Siloam; an Arabic writer {n} calls it the southern wall:

on the west side of Gihon; on the west side of the city, towards Gihon; for that was to the west of it, 2Ch 3**2:**30,

in the valley, even to the entering in at the fish gate; through which the fish were brought from Joppa, and where, according to the Targum, they were sold:

and compassed about Ophel; the eastern part of Mount Zion; some say it was the holy of holies, 2Ch 2**7:**3,

and raised it up a very great height; built the wall very high there:

and put captains of war in all the fenced cities of Judah; this he did to put his kingdom in a posture of defence, should it be attacked by the Assyrian army again.

{l} Comment. in Jesaiam, c. 22. 9. {m} **Deuteronomy** Bello Jud. l. 5. c. 4. sect. 9. {n} Abulpharag. Hist. Dynast. Dyn. 3. p. 67.

[[@2 Chronicles 3**3:**15]]Ver. [[15 >> Bible:2 Chronicles 3**3:**15]]. And he took away the strange gods, and the idol out of the house of the Lord,.... Which he had set there, 2Ch 3**3:**7

and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem; see 2Ch 3**3:**4,

and cast them out of the city; perhaps into the brook Kidron; all this he did to show the sincerity of his repentance for his idolatry, and his abhorrence of it.

[[@2 Chronicles 3**3:**16]]Ver. [[16 >> Bible:2 Chronicles 3**3:**16]]. And he repaired the altar of the Lord,.... Which was fallen to ruin, being neglected and disused in his times of idolatry: or, according to the Keri, or marginal reading, and so the Targum, "he built it"; which perhaps he had before pulled down and destroyed:

and sacrificed thereon peace offerings and thank offerings; to the Lord, for bringing him out of captivity, and restoring him to his kingdom; and especially for converting him from his idolatries, giving him repentance for them, and forgiveness of sins:

and commanded Judah to serve the Lord God of Israel; and him only; another instance of the truth of his repentance, in endeavouring to reform those whom he had misled, and restore the true worship of God among them, and bring them back to that.

[[@2 Chronicles 3**3:**17]]Ver. [[17 >> Bible:2 Chronicles 3**3:**17]]. Nevertheless, the people did sacrifice still in the high places,.... Not in those that were built for idols, at least did not sacrifice to them; for it follows:

yet unto the Lord their God only; the Targum is,

"to the name of the Word of the Lord their God."

[[@2 Chronicles 3**3:**18]]Ver. [[18 >> Bible:2 Chronicles 3**3:**18]]. Now the rest of the acts of Manasseh,.... Good and bad, what were done by him both before and after his conversion:

and his prayer unto his God; which it seems was taken and recorded, but now lost; for as for that which is among the apocryphal writings, there is no reason to believe it to be his, though it is thought to be so by many {o}:

and the words of the seers; or the prophets, as the Targum; and the prophets in his days, according to the Jewish chronology {p}, were Joel, Nahum, and Habakkuk:

that spake to him in the name of the Lord God of Israel; words of admonition and reproof before his humiliation, and words of comfort, advice, and instruction, after it; the Targum is,

"that spake to him in the name of the Word of the Lord God of Israel:"

behold, they are written in the book of the kings of Israel; not in the canonical book so called, where none of the above things, namely, his prayer, and the speeches of the prophets, are to be found, at least not all; but in the annals of the kings of Israel, now lost.

{o} Vid. Fabritii Bibliothec. Graec. l. 3. c. 31. p. 738, 739. {p} Seder Olam Rabba, c. 20.

[[@2 Chronicles 3**3:**19]]Ver. [[19 >> Bible:2 Chronicles 3**3:**19]]. His prayer also,.... Was not only recorded in the above annals, but in the writings of another person after mentioned:

and how God was entreated of him; heard his prayer, and showed him favour both in a temporal and spiritual way; for though the Jews would not allow that he was saved, or had a part in the world to come, eternal life {q}, yet there appears no just reason why it should be so thought:

and all his sin, and his trespass; his impieties, idolatries, and murders: and the places wherein he built high places; see 2Ch 3**3:**3

and set up groves; statues in groves:

and graven images, before he was humbled; see 2Ch 3**3:**7,

behold, they are written among the sayings of the seers; or of Hosea, the name of a prophet who wrote the history of his own times; so the Targrim and Vulgate Latin version; and, according to the Jewish chronology {r}, there was a prophet of this name in the times of Amon the son of Manasseh.

{q} Misn. Sanhedrin, c. 11. sect. 2. {r} Seder Olam Zuta, p. 105. Ed. Meyer.

[[@2 Chronicles 3**3:**20-25]]Ver. [[20-25 >> Bible:2 Chronicles 3**3:**20-25]]. So Manasseh slept with his fathers, and they buried him in his own house,.... That is, in the garden of his house,

See Gill on "2Ki 2**1:**18"; there; to which may be added, that the Jews {s} in later times buried in a garden; though it was the custom of the ancients, both Greeks {t} and Romans {u}, to bury the dead in their own houses; hence sprung the worship of the Lares and Penates, the household gods: from hence to the end of the chapter is the same with

2Ki 2**1:**18.

See Gill on "2Ki 2**1:**18" See Gill on "2Ki 2**1:**19" See Gill on "2Ki 2**1:**20" See Gill on "2Ki 2**1:**21" See Gill on "2Ki 2**1:**22" See Gill on "2Ki 2**1:**23" See Gill on "2Ki 2**1:**24" See Gill on "2Ki 2**1:**25" See Gill on "2Ki 2**1:**26"

{s} Cippi Heb. p. 43. {t} Plato in Minoe. {u} Servius in Virgil. Aeneid. 5. "praeterea si nova", & in l. 6. "sedibus hunc refer", &c.

[[@2 Chronicles 3**3:**21]]Ver. [[21 >> Bible:2 Chronicles 3**3:**21]]. See Gill on "2Ch 3**3:**20"

[[@2 Chronicles 3**3:**22]]Ver. [[22 >> Bible:2 Chronicles 3**3:**22]]. See Gill on "2Ch 3**3:**20"

[[@2 Chronicles 3**3:**23]]Ver. [[23 >> Bible:2 Chronicles 3**3:**23]]. See Gill on "2Ch 3**3:**20"

[[@2 Chronicles 3**3:**24]]Ver. [[24 >> Bible:2 Chronicles 3**3:**24]]. See Gill on "2Ch 3**3:**20"

[[@2 Chronicles 3**3:**25]]Ver. [[25 >> Bible:2 Chronicles 3**3:**25]]. See Gill on "2Ch 3**3:**20"

[[@2 Chronicles 34]]

Chapter 34

INTRODUCTION TO 2 CHRONICLES 34

This chapter begins with the good reign of Josiah, the reformation he made in the land, purging it from idolatry, 2Ch 3**4:**1, relates the orders he gave to repair the house of the Lord, which was accordingly done, 2Ch 3**4:**8, when the book of the law was found and brought to him, which greatly affected him, 2Ch 3**4:**12, upon which he deputed some persons to inquire of the Lord, who did of Huldah the prophetess, to whom she gave an answer, which they returned to the king, 2Ch 3**4:**20 and the chapter is concluded with an account of reading the book in the ears of all the people, and of the king, and then making a covenant with the Lord to serve him, 2Ch 3**4:**27.

[[@2 Chronicles 3**4:**1]]Ver. [[1,2 >> Bible:2 Chronicles 3**4:**1-2]].. Josiah was eight years old when he began to reign,.... Of these two verses, See Gill on "2Ki 2**2:**1",

See Gill on "2Ki 2**2:**2".

[[@2 Chronicles 3**4:**2]]Ver. [[2 >> Bible:2 Chronicles 3**4:**2]]. See Gill on "2Ch 3**4:**1"

[[@2 Chronicles 3**4:**3]]Ver. [[3 >> Bible:2 Chronicles 3**4:**3]]. For in the eighth year of his reign, while he was yet young,.... Being in the sixteenth year of his age; though Kimchi thinks it was the very year he began to reign, which was the eighth of his age; and Jarchi observes, it may be interpreted, "though he was young, he began to seek after the God of David his father"; to pray unto him, to seek after the knowledge of him, and the true manner of worshipping him, what were his will, commands, and ordinances; the Targum is,

"to seek instruction or doctrine of the Lord God of David his father,"

to be taught his ways, such as David his great ancestor walked in, and whom he chose to follow:

and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves and the carved images, and the molten images; which were made in the times of Manasseh; and though removed by him when humbled, were restored in the reign of Amon. Now Josiah purged the land from these, by putting them down, and destroying them; and this he did when he was twenty years of age, having now more authority, being out of his minority, and from under guardians, and one year before Jeremiah began to prophesy, **Jer 1:1**.

[[@2 Chronicles 3**4:**4]]Ver. [[4 >> Bible:2 Chronicles 3**4:**4]]. And they broke down the altars of Baalim in his presence,.... He not only ordered them to be broke down, but he went in person, and saw it done; these were the altars Manasseh had reared up to the idols; and though upon his humiliation he cast them out, they were rebuilt by Amon his son, see 2Ch 3**3:**3,

and the images that were above them he cut down; sun images, as the word signifies; these Chamanim might be representatives of Cham or Ham, the son of Noah, the same with Jupiter Ammon; and there was another Heathen deity, Amanus, Strabo {w} speaks of, supposed to be the sun,

See Gill on "Le 2**6:**30", these, as Jarchi says, were in the form of the sun, and were set above the altars, over against the sun, to whom worship was paid; though some think this respects not place, but time, and that these were images in times past; in the preceding age, as the Tigurine version:

and the groves, and the carved images and the molten images, he brake in pieces; ordered them to be broken; the groves were statues, or images in groves, and thereby distinguished from those made of wood, and were carved, and from those that were of molten metal, and were placed elsewhere:

and made dust of them, and strewed it upon the graves of them that had sacrificed unto them, see 2Ki 2**3:**6.

{w} Geograph l. 11. p. 352.

[[@2 Chronicles 3**4:**5]]Ver. [[5 >> Bible:2 Chronicles 3**4:**5]]. And he burnt the bones of the priests upon their altars,.... On which they sacrificed, in detestation of their idolatry, and to deter from it; and this he did according to the prophecy of him, above three hundred and fifty years before:

and cleansed Judah and Jerusalem; from idolatry, and all the monuments of it.

[[@2 Chronicles 3**4:**6]]Ver. [[6 >> Bible:2 Chronicles 3**4:**6]]. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali,.... Which though they belonged to the ten tribes, yet these being carried captive by the king of Assyria, they that were left became subject to the kings of Judah,

See Gill on "2Ki 2**3:**19",

with their mattocks round about; or hammers or mauls, as Kimchi, or pick axes, such sort of instruments as were used in demolishing altars and images: the Targum is,

"in the house of their desolation;"

and so other versions, "in their desolate places" {x}, which were become such, the inhabitants being carried captive, and few left behind.

{x} Mhytbrtb "in desolatis locis suis, [vel] eorum", Montanus, Tigurine version, Rambachius.

[[@2 Chronicles 3**4:**7]]Ver. [[7 >> Bible:2 Chronicles 3**4:**7]]. And when he had broken down the altars and the groves,.... The statues or images in them:

and had beaten the graven images into powder; and strewed it on the graves of the idolaters:

and cut down all the idols throughout all the land of Israel; the sun images as in 2Ch 3**4:**4,

he returned to Jerusalem; this tour of his throughout the whole land, and the things done by him, which are represented as done before the repairs of the temple were made, and the book of the law found and read, and the covenant he and his people made with the Lord, are spoken of in 2Ki 2**3:**4, as if done after.

[[@2 Chronicles 3**4:**8]]Ver. [[8 >> Bible:2 Chronicles 3**4:**8]]. Now in the eighteenth year of his reign, when he had purged the land and the house,.... The temple; this was in the twenty sixth year of his age, six years this work had been doing before it was finished:

he sent Shaphan the son of Azaliah: who only is mentioned in

2Ki 2**2:**3 two more are added here, as follow:

and Maaseiah the governor of the city; the city of Jerusalem, a deputy governor under the king, a sort of mayor or provost:

and Joah the son of Joahaz the recorder; who was over the book of memorials, as the Targum; the word may be rendered "the remembrances"; and, according to Jarchi, as every king of Judah had a scribe to write down the memorable things that happened in his reign, good or bad, so the scribe had one by him, to put him in mind of every transaction, from whom he wrote it down:

to repair the house of the Lord his God; that is, to give orders for the doing of it, to prepare for it, provide workmen, and appoint overseers of them: it had not been repaired since the times of Joash, which, according to the Jewish chronology {y}, was a space of two hundred and eighteen years.

{y} Seder Olam Rabba, c. 24.

[[@2 Chronicles 3**4:**9]]Ver. [[9 >> Bible:2 Chronicles 3**4:**9]]. And when they came to Hilkiah the high priest,.... To whom they were sent to advise with about the repair of the temple:

they delivered the money that was brought into the house of God; that is, the high priest, and the Levites the doorkeepers, gave it to the king's ministers; which money was either brought to the temple voluntarily, as the free gifts of the people, for the repairs; or rather what was collected by the Levites, sent throughout the land for that purpose, or it may be both:

which the Levites that kept the doors; of the temple; and received the money as the people brought it:

and also had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin; they went throughout all the land of Israel and Judah, and collected money for the above purpose:

and they returned to Jerusalem; with it, which the high priest took the sum of, see 2Ki 2**2:**4 of whom the king's ministers now received it.

[[@2 Chronicles 3**4:**10]]Ver. [[10 >> Bible:2 Chronicles 3**4:**10]]. And they put it,.... The king's ministers did:

in the hand of the workmen that had the oversight of the house of the Lord; whose business it was to inspect the temple, and see what repairs were necessary, and to overlook the workmen in making those repairs; the names of these overseers are in 2Ch 3**4:**12,

and they gave it to the workmen that wrought in the house of the Lord, to repair and mend the house; that is, the overseers gave the money they received to the labourers, as the hire of their labour, and the reward of their work, and to buy materials with, as follows.

[[@2 Chronicles 3**4:**11]]Ver. [[11 >> Bible:2 Chronicles 3**4:**11]]. Even to the artificers and builders gave they it,.... To the masons and carpenters:

to buy hewn stone; to put in the room of that which was decayed or fallen down:

and timber for couplings; of boards, beams, and rafters:

and to floor the houses; the chambers, the apartments in the temple, which belonged to the priests and Levites:

which the kings of Judah had destroyed; the idolatrous ones, who had let them go to decay and ruin, taking no care of them.

[[@2 Chronicles 3**4:**12]]Ver. [[12 >> Bible:2 Chronicles 3**4:**12]]. And the men did that work faithfully,.... The labouring men, as also their inspectors, see 2Ki 2**2:**7

and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; the third son of Levi:

and Zechariah and Meshullam, of the sons of the Kohathites; who had their name from Kohath, the second son of Levi:

to set it forward; to urge and animate the men to their work, to keep them constant to it, and see that they did it well:

and other of the Levites, all that could skill of instruments of music; these, when they were not employed in singing in the temple, attended this service, to look after the workmen at the repairs of it; and perhaps they might play, as some think, on their instruments of music, while the men were at work, that they might go on in it the more pleasantly and cheerfully.

[[@2 Chronicles 3**4:**13]]Ver. [[13 >> Bible:2 Chronicles 3**4:**13]]. Also they were over the bearers of burdens,.... Who carried the timber and stones to the workmen, to look after them, that they were not dilatory, and that the workmen might not stand still for want of materials being brought to them to work with:

and were overseers over all that wrought in any manner of service; whether in the way of masonry, or in that of carpenters, or of such that served them, or in whatsoever way:

and of the Levites there were scribes, and officers, and porters; some to take the account of the money carried in and paid, who were the

scribes, according to Jarchi; and others who looked after the men, and kept them to work, who were the

officers; and others that let them in and out, called

porters.

[[@2 Chronicles 3**4:**14]]Ver. [[14 >> Bible:2 Chronicles 3**4:**14]]. And when they brought out the money that was brought into the house of the Lord,.... The Levites, who brought it out of the country into the temple, and from thence brought it to the high priest, who delivering it to the king's ministers, and they to the overseers, the repairs were begun:

and then Hilkiah the high priest found a book of the law of the Lord given by Moses house of the Lord,.... The Levites, who brought it out of the country into the temple, and from thence brought it to the high priest, who delivering it to the king's ministers, and they to the overseers, the repairs were begun: See Gill on "2Ki 2**2:**8". From hence, to the end of 2Ch 3**4:**28, is the same as 2Ki 2**2:**8.

See Gill on "2Ki 2**2:**9" See Gill on "2Ki 2**2:**10" See Gill on "2Ki 2**2:**11" See Gill on "2Ki 2**2:**12" See Gill on "2Ki 2**2:**13" See Gill on "2Ki 2**2:**14" See Gill on "2Ki 2**2:**15" See Gill on "2Ki 2**2:**16" See Gill on "2Ki 2**2:**16" See Gill on "2Ki 2**2:**17" See Gill on "2Ki 2**2:**18" See Gill on "2Ki 2**2:**19" See Gill on "2Ki 2**2:**20"

[[@2 Chronicles 3**4:**15]]Ver. [[15 >> Bible:2 Chronicles 3**4:**15]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**16]]Ver. [[16 >> Bible:2 Chronicles 3**4:**16]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**17]]Ver. [[17 >> Bible:2 Chronicles 3**4:**17]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**18]]Ver. [[18 >> Bible:2 Chronicles 3**4:**18]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**19]]Ver. [[19 >> Bible:2 Chronicles 3**4:**19]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**20]]Ver. [[20 >> Bible:2 Chronicles 3**4:**20]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**21]]Ver. [[21 >> Bible:2 Chronicles 3**4:**21]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**22]]Ver. [[22 >> Bible:2 Chronicles 3**4:**22]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**23]]Ver. [[23 >> Bible:2 Chronicles 3**4:**23]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**24]]Ver. [[24 >> Bible:2 Chronicles 3**4:**24]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**25]]Ver. [[25 >> Bible:2 Chronicles 3**4:**25]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**26]]Ver. [[26 >> Bible:2 Chronicles 3**4:**26]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**27]]Ver. [[27 >> Bible:2 Chronicles 3**4:**27]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**28]]Ver. [[28 >> Bible:2 Chronicles 3**4:**28]]. See Gill on "2Ch 3**4:**14"

[[@2 Chronicles 3**4:**29-32]]Ver. [[29-32 >> Bible:2 Chronicles 3**4:**29-32]]. Then the king sent and gathered,.... From hence, to the end of 2Ch 3**4:**32, the same account is given of the reading of the law to the people, and of the covenant the king and they made to serve the Lord, as in 2Ki 2**3:**1.

[[@2 Chronicles 3**4:**30]]Ver. [[30 >> Bible:2 Chronicles 3**4:**30]]. See Gill on "2Ch 3**4:**29".

[[@2 Chronicles 3**4:**31]]Ver. [[31 >> Bible:2 Chronicles 3**4:**31]]. See Gill on "2Ch 3**4:**29".

[[@2 Chronicles 3**4:**32]]Ver. [[32 >> Bible:2 Chronicles 3**4:**32]]. See Gill on "2Ch 3**4:**29".

[[@2 Chronicles 3**4:**33]]Ver. [[33 >> Bible:2 Chronicles 3**4:**33]]. And Josiah took away all the abominations out of all the countries that [pertained] to the children of Israel,.... All their idols, as related in 2Ki 2**3:**4, &c.

and made all that were present in Israel to serve, even to serve the Lord their God; by his edicts, and by his example:

and all his days they departed not from following the Lord God of their fathers; not publicly and universally; otherwise there were great declensions and corruptions among them, as the prophecies of Jeremiah and Zephaniah show.

[[@2 Chronicles 35]]

Chapter 35

INTRODUCTION TO 2 CHRONICLES 35

In this chapter we have an account of the keeping of the passover and its preparation, for which the priests and Levites were ordered to prepare, and to which Josiah, and his princes, gave liberally, and such an one was kept as had not been for ages past, 2Ch 3**5:**1, and of Josiah's rash engagement in battle with the king of Egypt, in which he was slain, 2Ch 3**5:**20 and of the great lamentations that were made for him, 2Ch 3**5:**24.

[[@2 Chronicles 3**5:**1]]Ver. [[1 >> Bible:2 Chronicles 3**5:**1]]. Moreover, Josiah kept a passover unto the Lord in Jerusalem,.... Where only it was to be kept:

and they killed the passover on the fourteenth day of the first month; the month Nisan, as the Targum, which was the exact time of killing the passover lamb, according to the law of Moses, Ex 1**2:**6, in the Vulgate Latin version of the Apocrypha in:

"And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;" (1 Esdras **1:**1)

it is called the fourteenth moon of the first month; a phrase often used in ecclesiastical writers, when speaking of the time of the passover; and so we now call one of the days of the week "dies lunae", Monday.

[[@2 Chronicles 3**5:**2]]Ver. [[2 >> Bible:2 Chronicles 3**5:**2]]. And he set the priests in their charges,.... In their offices, and in their proper places, to execute them:

and encouraged them to the service of the house of the Lord; to attend it with cheerfulness and constancy, and do it according to the will of God, promising his favour and protection.

[[@2 Chronicles 3**5:**3]]Ver. [[3 >> Bible:2 Chronicles 3**5:**3]]. And said unto the Levites that taught all Israel,.... Whose business it was to go through the several tribes, and instruct them in the knowledge of God, his word and worship, statutes and ordinances. In an ancient MS. mentioned by Junius, it is read, "who prepared for all Israel the holy things", &c.

which were holy unto the Lord; who were consecrated to the name of the Lord, as the Targum, dedicated to his worship and service; or it may signify the holy things they taught or prepared:

these put the holy ark in the house which Solomon the son of David king of Israel did build; which some think was removed from thence by Amon, and an idol put in its room, which is the greater trespass he is said to be guilty of, 2Ch 3**3:**23 others, that it was privately removed by the high priest in idolatrous times, and laid up in some secret place for the preservation of it; but rather the truth is, that it had been removed by the order of Josiah, for the sake of the repairs of the most holy place; and this being done, he orders it to be replaced; and though the Levites might not go into the holy of holies, yet they could carry it to the entrance of the holy place, and the priests from thence to the door of the most holy place, where the high priest could receive it, and fix it in its proper place:

it shall not be a burden upon your shoulders; it was not now to be carried from place to place, having a fixed abode in the most holy place, and therefore they were at leisure to attend other service:

serve now the Lord your God, and his people Israel; by singing the praises of God, and slaying the passover lambs for the people.

[[@2 Chronicles 3**5:**4]]Ver. [[4 >> Bible:2 Chronicles 3**5:**4]]. And prepare yourselves,.... To do their work in this service of the sanctuary, the passover; that they be ready to do it, and diligent in it, and perform it according to the law of God:

by the houses of your fathers, after your courses; such of them whose turn in course it was to officiate:

according to the writing of David king of Israel, and according to the writing of Solomon his son; who had given in writing directions in what manner their courses should be observed, see 1Ch 2**3:**1.

[[@2 Chronicles 3**5:**5]]Ver. [[5 >> Bible:2 Chronicles 3**5:**5]]. And stand in the holy place,.... The court of the priests, where their ministrations were:

according to the divisions of the families of your brethren the people; of the other tribes, who were according to their families to provide a lamb for the passover:

and after the division of the families of the Levites; who were obliged to observe the same ordinance in their respective families, and for whom, as well as for the other families of Israel, they were to slay the lamb.

[[@2 Chronicles 3**5:**6]]Ver. [[6 >> Bible:2 Chronicles 3**5:**6]]. So kill the passover,.... In the manner, time, and place, and for the persons it should be killed:

and sanctify yourselves: by washing themselves and garments, that they might be fit for this service:

and prepare your brethren; prepare a lamb for your brethren, or instruct them how to perform their office that needed instruction:

that they may do according to the word of the Lord by the hand of Moses; celebrate the ordinance of the passover in all its rites, according to the law of Moses, at least in every rite in which they were more peculiarly concerned.

[[@2 Chronicles 3**5:**7]]Ver. [[7 >> Bible:2 Chronicles 3**5:**7]]. And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings,.... Which be either lambs or kids of the goats, Ex 1**2:**5, for all that were present, to the number of 30,000; that is, 30,000 lambs or kids, which would serve 30,000 families:

and three thousand bullocks; these were for the "chagigah" or feast, kept on the day following the passover:

these were of the king's substance; taken out of his flocks and herds, or bought with his money, and liberally given to the people, to such poor families as could not afford well to be at the expense of such a festival.

[[@2 Chronicles 3**5:**8]]Ver. [[8 >> Bible:2 Chronicles 3**5:**8]]. And his princes gave willingly to the people, to the priests and the Levites,.... Besides, to some other families, they gave also to poor priests and Levites, which the king's bounty did not extend to; and these princes were not secular, but ecclesiastical princes, as follows:

Hilkiah, and Zechariah, and Jehiel, rulers of the house; of the temple; Hilkiah was high priest, and the other two were chief priests, the one of the line of Eleazar, and the other of the line of Ithamar:

these gave unto the priests for the passover lambs; 2600 small cattle; which were lambs, or kids, or both:

and three hundred oxen; for peace offerings on the seven days of unleavened bread, to feast upon.

[[@2 Chronicles 3**5:**9]]Ver. [[9 >> Bible:2 Chronicles 3**5:**9]]. Cononiah also, and Shemaiah and Nathaneel his brethren,.... See 2Ch 3**1:**12

and Hashabiah, and Jehiel, and Jozabad, chief of the Levites; men of considerable substance, and in good posts and offices:

gave unto the Levites; their poor brethren of that order:

for passover offerings five thousand small cattle; lambs, or kids, or both:

and five hundred oxen; for the feast that followed the passover.

[[@2 Chronicles 3**5:**10]]Ver. [[10 >> Bible:2 Chronicles 3**5:**10]]. So the service was prepared,.... Every thing was got ready both for the passover and the feast of unleavened bread, for all sorts of people, rich and poor:

and the priests stood in their place; in their court near the altar, to sprinkle the blood of the sacrifices about it, as in the following verse:

and the Levites in their courses; whose turn it was to officiate:

according to the king's commandment, 2Ch 3**5:**4.

[[@2 Chronicles 3**5:**11]]Ver. [[11 >> Bible:2 Chronicles 3**5:**11]]. And they killed the passover,.... The lambs for the passover, which was done by the Levites:

and the priests sprinkled [the blood] from their hands; which they received from the Levites, see 2Ch 3**0:**16.

and the Levites flayed them; the passover lambs, took off their skins.

[[@2 Chronicles 3**5:**12]]Ver. [[12 >> Bible:2 Chronicles 3**5:**12]]. And they removed the burnt offerings,.... Either such of the lambs and kids as were designed for burnt offerings for the people; these they separated from those that were for the passover; or they removed from them what was to be burnt, the fat of the inwards, of the kidneys, and the caul on the liver:

that they might give; the rest for the passover:

according to the divisions of the families of the people, to offer unto the Lord; according to the number of them:

as it is written in the book of Moses; see **Le 3:3**,

and so did they with the oxen; such of them as were appointed for burnt offerings were set apart by themselves, and such as were for peace offerings; what of them were to be burnt, as those before mentioned, were taken from them.

[[@2 Chronicles 3**5:**13]]Ver. [[13 >> Bible:2 Chronicles 3**5:**13]]. And they roasted the passover with fire, according to the ordinance,.... Of the Lord by Moses, Ex 1**2:**8

but the other holy offerings; which were the peace offerings:

sod they in pots, and in cauldrons, and pans; which was forbid to be done with the passover lamb, but might with the other sacrifices, which were to be eaten, Ex 1**2:**9

and divided them speedily among all the people; the parts which belonged to the offerer, who was the king; but he gave his part to the people, and therefore the Levites delivered them to them as soon as they could.

[[@2 Chronicles 3**5:**14]]Ver. [[14 >> Bible:2 Chronicles 3**5:**14]]. And afterwards they made ready for themselves, and for the priests,.... The passover lambs, and such parts of the peace offerings that belonged to them:

because the priests the sons of Aaron were busied in offering burnt offerings; such as are before said to be removed or separated for that purpose:

and the fat; of the peace offerings that was to be burnt: and this employed them

until night; so that they could not prepare the passover for themselves:

and therefore the Levites prepared, not only for themselves, [but] and [also] for the priests the sons of Aaron; who were otherwise engaged in the service of the day.

[[@2 Chronicles 3**5:**15]]Ver. [[15 >> Bible:2 Chronicles 3**5:**15]]. And the singers the sons of Asaph were in their place,.... In the court of the priests, singing and playing on their instruments while the sacrifices were offering:

according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; the same with Ethan; and everyone were seers, as Jarchi interprets it, that is, the three last:

and the porters waited at every gate; such of the Levites as were in, that post and office:

they might not depart from their service; to let people in and out, that came for their passover lamb, and share in their other offerings:

for their brethren the Levites prepared for them; because they were not at leisure to prepare for themselves.

[[@2 Chronicles 3**5:**16]]Ver. [[16 >> Bible:2 Chronicles 3**5:**16]]. So all the service of the Lord was prepared the same day,.... With every sacrifice, and for all sorts of persons:

to keep the passover, and to offer burnt offerings upon the altar of the Lord; which were required to be done on that day:

according to the commandment of King Josiah; which was, that every thing be provided, prepared, and done, as the law required.

[[@2 Chronicles 3**5:**17]]Ver. [[17 >> Bible:2 Chronicles 3**5:**17]]. And the children of Israel that were present kept the passover at that time,.... In its proper time, on the fourteenth day of Nisan:

and the feast of unleavened bread seven days; the seven days following the passover, as the Lord by Moses appointed.

[[@2 Chronicles 3**5:**18-19]]Ver. [[18-19 >> Bible:2 Chronicles 3**5:**18-19]]. And there was no passover like to that kept in Israel,.... So exactly according to the law, so universally by Israel and Judah, and with such liberality shown by the king, and the chief of the priests and Levites; of this, and the following verse, See Gill on "2Ki 2**3:**22",

See Gill on "2Ki 2**3:**23"

[[@2 Chronicles 3**5:**19]]Ver. [[19 >> Bible:2 Chronicles 3**5:**19]]. See Gill on "2Ch 3**5:**18"

[[@2 Chronicles 3**5:**20]]Ver. [[20 >> Bible:2 Chronicles 3**5:**20]]. After all this, when Josiah had prepared the temple,.... Purified it, and cleansed it from the filth in it, and from all idolatry, and had repaired it, and put the service of it in good order, and on a good footing, after which great prosperity in church and state might have been expected:

Necho king of Egypt came up to fight against Carchemish by Euphrates; now called Querquisia, supposed by some to be the same with the Cadytis of Herodotus, which that historian calls a great city of Syria, whither he says Necho went after the battle with the Syrians {x}; of which

See Gill on "Isa 1**0:**9" and of this king of Egypt,

See Gill on "2Ki 2**3:**29" See Gill on "Jer 4**6:**2"

and Josiah went out against him; or to meet him, and stop him from going through his land, which lay between Egypt and Syria; Egypt being on the south of Israel, and Euphrates on the north of it, as Jarchi observes.

{x} Euterpe, sive, l. 2. c. 159. & Galei not. in ib.

[[@2 Chronicles 3**5:**21]]Ver. [[21 >> Bible:2 Chronicles 3**5:**21]]. But he sent ambassadors to him,.... That is, Necho sent to Josiah:

saying, what have I to do with thee, thou king of Judah? signifying he had no quarrel with him, he did not come to fight with him, and he had no business to intermeddle between him and another prince:

I come not against thee this day; in an hostile manner:

but against the house wherewith I have war; the king of Assyria:

for God commanded me to make haste; and oppose his enemy: according to the Targum, it was his idol; and which is the sense of other Jewish writers {y}; but the true God might have appeared to him in a dream, or sent a prophet to him; or at least he might pretend this, that it might have the greater effect on Josiah; and indeed it seems to be real from the following verse:

forbear thee from meddling with God, who is with me, that he destroy thee not; he concluded God was with him, and would succeed him, because he had put him upon this enterprise, and

hastened him to it; therefore Josiah, in opposing him, might expect to be resisted by him, and fall.

{y} T. Bab. Taanith, fol. 22. 2.

[[@2 Chronicles 3**5:**22]]Ver. [[22 >> Bible:2 Chronicles 3**5:**22]]. Nevertheless, Josiah would not turn his face from him,.... Or withdraw his forces, and go back:

but disguised himself that he might fight with him; without being personally known, and aimed at, see 1Ki 2**2:**30

and hearkened not unto the words of Necho from the mouth of God: not believing that what he said came from the Lord, though it might; and his infirmity was, that he did not inquire of the Lord about it:

and came to fight in the valley of Megiddo; which was in the tribe of Manasseh, thought to be the Magdolum of Herodotus, where he says Necho fought the battle {z}; See Gill on "2Ki 2**3:**29".

{z} Gale in Herodot. ut supra. (Euterpe, sive, l. 2. c. 159. & Galei not. in ib.)

[[@2 Chronicles 3**5:**23]]Ver. [[23 >> Bible:2 Chronicles 3**5:**23]]. And the archers shot at King Josiah,.... For, though disguised, he appeared to be a general officer, and indeed chief commander, and therefore aimed at him, and pressed him hard:

and the king said to his servants, have me away, for I am wounded; as Ahab said, when in the like case, 1Ki 2**2:**34.

[[@2 Chronicles 3**5:**24]]Ver. [[24 >> Bible:2 Chronicles 3**5:**24]]. And his servants therefore took him out of that chariot,.... Dead, and had him to Jerusalem, and buried him;

See Gill on "2Ki 2**3:**30",

and all Judah and Jerusalem mourned for Josiah; he having been so good a king, so tender of them, and such an happy instrument in restoring the true religion, and the service of God; this was the sense of the generality of them, who were sincere in their mourning; but it is not improbable that those who were inclined to idolatry were secretly glad, though they dissembled mourning with the rest.

[[@2 Chronicles 3**5:**25]]Ver. [[25 >> Bible:2 Chronicles 3**5:**25]]. And Jeremiah lamented for Josiah,.... Composed a lamentation for him, which is now lost; for what is said in **La 4:20** respects Zedekiah, and not Josiah:

and all the singing men, and all the singing women, spake of Josiah in their lamentations unto this day; who were made use of on mournful occasions, as the "preficae" among the Romans, see **Jer 9:17** these in their mournful ditties used to make mention of his name, and the disaster that befell him:

and made them an ordinance in Israel; an annual constitution, as the Targum calls it, appointing a solemn mourning for him once a year, which Jarchi says was on the ninth of Ab or July:

and, behold, they are written in the lamentations; not of Jeremiah; though the Targum is,

"lo, they are written in the book which Baruch wrote from the mouth of Jeremiah, concerning the lamentations,"

but respect a collection of lamentations on various subjects then in being, but since lost.

[[@2 Chronicles 3**5:**26]]Ver. [[26,27 >> Bible:2 Chronicles 3**5:**26-27]]. Now the rest of the acts of Josiah, and his goodness,.... His piety towards God, and liberality to the people; of these two verses,

See Gill on "2Ki 2**3:**28".

[[@2 Chronicles 3**5:**27]]Ver. [[27 >> Bible:2 Chronicles 3**5:**27]]. See Gill on "2Ch 3**5:**26"

[[@2 Chronicles 36]]

Chapter 36

INTRODUCTION TO 2 CHRONICLES 36

This chapter records the reigns of the four kings of Judah, and the captivity of the Jews, the short reign of Jehoahaz, deposed by the king of Egypt, and his brother Eliakim or Jehoiakim set up in his room, 2Ch 3**6:**1, the reign of Jehoiakim, who was bound and carried away by Nebuchadnezzar, 2Ch 3**6:**5, the reign of Jehoiachin his son, who also in a short time was taken and carried to Babylon by the same king, 2Ch 3**6:**9, the reign of Zedekiah, who also rebelled against the king of Babylon, and he and his people were taken and carried captive by him for his sins, which are here mentioned, according to the prophecy of Jeremiah, and where the Jews continued until the reign of the kingdom of Persia, 2Ch 3**6:**11 and the chapter is concluded with the proclamation of Cyrus king of Persia, and with which also the next book begins, 2Ch 3**6:**22.

[[@2 Chronicles 3**6:**1-13]]Ver. [[1-13 >> Bible:2 Chronicles 3**6:**1-13]]. Then the people of the land took Jehoahaz the son of Josiah,.... Of whose reign, and of the three following, Jehoiakim, Jehoiachin, and Zedekiah, and the account of them, from hence to the end of 2Ch 3**6:**13, what needs explanation or reconciliation,

See Gill on "2Ki 2**3:**31" See Gill on "2Ki 2**3:**32" See Gill on "2Ki 2**3:**33" See Gill on "2Ki 2**3:**34" See Gill on "2Ki 2**3:**35" See Gill on "2Ki 2**3:**36" See Gill on "2Ki 2**3:**37" See Gill on "2Ki 2**4:**5" See Gill on "2Ki 2**4:**6" See Gill on "2Ki 2**4:**8" See Gill on "2Ki 2**4:**10" See Gill on "2Ki 2**4:**17" See Gill on "2Ki 2**4:**18"

[[@2 Chronicles 3**6:**2]]Ver. [[2 >> Bible:2 Chronicles 3**6:**2]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**3]]Ver. [[3 >> Bible:2 Chronicles 3**6:**3]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**4]]Ver. [[4 >> Bible:2 Chronicles 3**6:**4]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**5]]Ver. [[5 >> Bible:2 Chronicles 3**6:**5]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**6]]Ver. [[6 >> Bible:2 Chronicles 3**6:**6]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**7]]Ver. [[7 >> Bible:2 Chronicles 3**6:**7]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**8]]Ver. [[8 >> Bible:2 Chronicles 3**6:**8]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**9]]Ver. [[9 >> Bible:2 Chronicles 3**6:**9]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**10]]Ver. [[10 >> Bible:2 Chronicles 3**6:**10]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**11]]Ver. [[11 >> Bible:2 Chronicles 3**6:**11]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**12]]Ver. [[12 >> Bible:2 Chronicles 3**6:**12]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**13]]Ver. [[13 >> Bible:2 Chronicles 3**6:**13]]. See Gill on "2Ch 3**6:**1"

[[@2 Chronicles 3**6:**14]]Ver. [[14 >> Bible:2 Chronicles 3**6:**14]]. Moreover, the chief of the priests, and of the people, transgressed very much after all the abominations of the Heathens,.... The priests, and even the chief of them, who should have instructed the people in the duties of religion, and retained them in the pure worship of God, these were the ringleaders of idolatry, who led the people to commit all the idolatries of the Heathens round about them; and of the people, all ranks and degrees of them were corrupted with them; this was their case in several of the preceding reigns, and now a little before the destruction of them:

and polluted the house of the Lord, which he had hallowed in Jerusalem; the temple dedicated to his worship there; this they defiled, by setting up idols in it.

[[@2 Chronicles 3**6:**15]]Ver. [[15 >> Bible:2 Chronicles 3**6:**15]]. And the Lord God of their fathers sent to them by his messengers,.... The prophets of the Lord, to admonish them of their idolatries, and to reprove them for them, to warn them of the wrath of God that would come upon them on that account, unless they repented and reformed; these were at the beginning of their apostasy, and were successively continued unto this time, as Ahijah, Elijah, and others, in the first times of it; Amos, Isaiah, and others, in the middle of it; and Jeremiah, Zephaniah, and Ezekiel, towards the close of it:

rising up betimes, and sending; which is either to be understood of the Lord, and as expressive of his care and diligence, like the master of a family, solicitous for the good of it; or of the messengers, the prophets, who made haste to go or send their prophecies and instructions to reclaim the people; the phrase is often to be met with in the prophecy of Jeremiah, See Gill on "Jer 1**1:**7":

because he had compassion on his people, and on his dwellingplace; being unwilling they should come to ruin, and perish, and their city and temple be destroyed where they dwelt.

[[@2 Chronicles 3**6:**16]]Ver. [[16 >> Bible:2 Chronicles 3**6:**16]]. But they mocked the messengers of God, and despised his words,.... Which was the treatment Jeremiah and Ezekiel frequently met with:

and misused his prophets; imprisoned them, as Micaiah and Jeremiah were:

until the wrath of the Lord arose against his people; which burned like fire in his breast, and broke out to the consumption of them:

till there was no remedy; or healing of them; there was no reclaiming or recovering of them, no bringing them to repentance, and no pardon for them.

[[@2 Chronicles 3**6:**17]]Ver. [[17 >> Bible:2 Chronicles 3**6:**17]]. Therefore he brought upon them the king of the Chaldees,.... Nebuchadnezzar; and though it was the rebellion of Zedekiah which was the cause and occasion of his coming against them, yet it was the Lord that moved him to it, and gave him success:

who slew their young men with the sword, in the house of the sanctuary; in the temple, where they took sanctuary, imagining that sacred place would protect them from the rage of the enemy, but it did not:

and had no compassion on young man or maiden, old man, or him that stooped for age; spared none on account of age or sex, but put them all to the sword, or carried them captive:

he gave them into his hand; that is, the Lord delivered them into the hand of the king of Babylon, for their sins.

[[@2 Chronicles 3**6:**18]]Ver. [[18 >> Bible:2 Chronicles 3**6:**18]]. And all the vessels of the house of God, great and small,.... All that were left; for some had been carried away in both the reigns preceding:

and the treasures of the house of the Lord, and the treasures of the king and of his princes; which became the spoil and booty of the soldiers:

all these he brought to Babylon; the vessels were laid up there, and restored when Cyrus took it; but the treasures were no doubt in part taken for his own use, and the rest divided in the army.

[[@2 Chronicles 3**6:**19]]Ver. [[19 >> Bible:2 Chronicles 3**6:**19]]. And they burnt the house of the Lord,.... The temple; of which, and what follows in this verse, See Gill on "Jer 5**2:**13",

See Gill on "Jer 5**2:**14".

[[@2 Chronicles 3**6:**20]]Ver. [[20 >> Bible:2 Chronicles 3**6:**20]]. And them that had escaped from the sword carried he away captive,.... The king of Babylon, or his general by his orders, excepting some poor persons left to till the land, see Jer 5**2:**15,

where they were servants to him and his sons; his son Evilmerodach, and his grandson Belshazzar, See Gill on "Jer 2**7:**7":

until the reign of the kingdom of Persia; until that monarchy began, as it did upon the taking of Babylon by Cyrus king of Persia. This is the first place we meet with this name of Persia in Scripture. The Arabic writers differ about the origin of it; some derive it from Pars the son of Arsham (Arphaxad), the son of Shem; others from Pars the son of Amur, the son of Japheth; and others say Pars was the son of Elam, the son of Shem, the son of Noah {a}; but Bochart {b}, seems to be most correct in the derivation of the word, who observes, from Xenophon {c}, horses were very rare in this country; and very few could ride them before the times of Cyrus, who taught his foot soldiers to ride horses; and hence it became common, so that none of the best men of the land cared to be seen on foot; yea, he made a law, that it should be reckoned infamous if any of those he had taught the art of riding were seen to go on foot, though ever so little a way; from this sudden change made in his time the people were called Persians, and the country Persia; in the Arabic language, "pharas" signifying a horse, and "pharis" a horseman; and the same writer observes, that hence it is that no mention is made of this country, in the name of Persia, by Isaiah and Jeremiah; but by Ezekiel and Daniel, who were contemporary with Cyrus; and in this book and the following historical ones, which were wrote after the Babylonish captivity, as their history shows; and that this book was, is clear from the preceding clause, as well as from the three last verses.

{a} Hyde, Hist. Relig. Vet. Pers. c. 35. p. 418, 419. {b} Phaleg. l. 4. c. 10. col. 224. {c} Cyropaedia, l. 1. c. 11. & l. 4. c. 17, 18.

[[@2 Chronicles 3**6:**21]]Ver. [[21 >> Bible:2 Chronicles 3**6:**21]]. To fulfil the word of the Lord by the mouth of Jeremiah,.... That is, the Jews were so long servants in Babylon, as in the preceding verse, to accomplish Jeremiah's prophecy of it, 2Ch 2**5:**12

until the land had enjoyed her sabbaths; the sabbatical years, or seventh year sabbaths, which, according to the law of the land, was to rest from being tilled, Le 2**5:**4, which law had been neglected by the Jews, and now, whether they would or not, the land should have rest for want of persons to till it:

for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years; as threatened in Le 2**6:**34 on which text Jarchi observes, that at the destruction of the first temple the law concerning the sabbath, or rest of the land had been neglected four hundred and thirty years, in which space were sixty nine sabbatical years; and, according to Maimonides {d}, it was at the end of a sabbatic year that the city and temple were destroyed, and so just seventy years had been neglected, and the land was tilled in them as in other years, and now it had rest that exact number of years; but of this we cannot be certain, though it is probable.

{d} Hilchot Shemitah Veyobel, c. 10. sect. 3.

[[@2 Chronicles 3**6:**22]]Ver. [[22,23 >> Bible:2 Chronicles 3**6:**22-23]].. Now in the first year of Cyrus king of Persia,.... These two verses are the same with which the next book, the book of Ezra, begins, where they will be explained; and these two books, the one ending and the other beginning with the same words, is a strong presumption, that one and the same person, Ezra, is the writer of them both; or rather, as a learned {e} writer conjectures, these two verses are added by some transcriber, who, having finished the book of Chronicles at verse twenty one went on with the book of Ezra, without any stop; but, perceiving his mistake, broke off abruptly; for so it is plain these verses conclude; however, this shows, as the same writer observes, that the book of Ezra followed that of the Chronicles, in the Hebrew copies, though it now does not.

{e} Dr. Kennicott's Dissert. 1. p. 492, &c.

[[@2 Chronicles 3**6:**23]]Ver. [[23 >> Bible:2 Chronicles 3**6:**23]]. See Gill on "2Ch 3**6:**22".