

2 CHRONICLES

Chapter 1

Verse 1. [[@Bible:2 Chronicles 1:1]]{{field-on:Bible}}**And Solomon the son of David was strengthened in his kingdom.** Defying the opposition of Adonijah and his accomplices. See **1 Kings 1:4-10.** {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 1:2]]{{field-on:Bible}}**Then Solomon spake unto all Israel.** As David had done before him. (**1 Chronicles 28:1; 29:1**) {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 1:3]]{{field-on:Bible}}**Went to the high place.** This word is usually taken in an ill sense: but here in a good. ⁽¹⁾ See on **1 Kings 3:4.** {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 1:4]]{{field-on:Bible}}**But the ark.** See on **2 Samuel 6:2,** &c. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 1:5]]{{field-on:Bible}}**He put.** *i.e.*, Moses put.

And Solomon and all the congregation sought unto it. Or, Unto him, *i.e.*, the Lord; there they did their devotions to him: they diligently sought him, as the word signifieth. Compare **Hebrews 11:6.** {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 1:6]]{{field-on:Bible}}**The tabernacle of the congregation.** Which was so called, because there the people met to serve God. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 1:7]]{{field-on:Bible}}**In that night.** See on **1 Kings 3:5.**

Did God appear. That this was a divine dream, Solomon was sufficiently sensible, by the great wisdom wherewith he found himself indued when he awoke. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 1:8]]{{field-on:Bible}}**Thou hast showed, &c.** God must be praised for the kindness he hath showed to our ancestors also. See on **1 Kings 3:6.** {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 1:9]]{{field-on:Bible}}**Let thy promise.** viz., To the utmost extent of it. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 1:10]]{{field-on:Bible}}**Give me now wisdom and knowledge.** Knowledge to discern, and wisdom to do that which is right.

That I may go out, &c. See on **1 Kings 3:7.** {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 1:11]]{{field-on:Bible}}**Thou hast not asked riches.** See **1 Kings 3:11.** {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 1:12]]{{field-on:Bible}}**Wisdom and knowledge is granted.** See here how highly therefore we are to esteem Solomon's writings. Well might he say, "Have not I written to thee excellent things in counsels and knowledge?" (**Proverbs 22:20**) {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 1:13]]{{field-on:Bible}}**And reigned over Israel.** *Sic regnabat*, he so reigned, *sc.*, with that wisdom and knowledge which God had promised him. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 1:14]]{{field-on:Bible}}**And Solomon gathered chariots and horsemen.** This is here added to show how God made good to Solomon that other part of his promise also concerning riches and honours. And here the lawgiver might dispense with

¹ Vatab.

that law of his, (***Deuteronomy 17:16***) by a singular privilege to this king of Israel. See on ***1 Kings 4:26***. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 1:15]]{{field-on:Bible}}**And the king made.** Heb., Gave. By giving he made it so. This was a golden age indeed. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 1:17]]{{field-on:Bible}}**And Solomon had horses, &c.** See ***1 Kings 10:28-29***. {{field-off:Bible}}

Chapter 2

Verse 1. [[@Bible:2 Chronicles 2:1]]{{field-on:Bible}}**And Solomon determined.** Heb., Said. He slighted not the divine oracle nor his father's charge; but was still plodding and talking of it to himself till it was done.

To build a house for the name of the Lord. See **1 Kings 5:3**, and compare this chapter with that: the one giveth light to the other; as glasses set one against another do cast a mutual light.

And a house for his kingdom. David had built a fair palace: but Solomon's far exceeded it: this was a house for his kingdom. Our William Rufus found much fault with Westminster Hall for being built too small: and took a plot for one far more spacious to be added unto it.

⁽²⁾{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 2:2]]{{field-on:Bible}}**And Solomon told out.** See **1 Kings 5:16-17**.

And three thousand and six hundred. See on **1 Kings 5:16**. Solomon might afterwards add three hundred more, for better despatch. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 2:3]]{{field-on:Bible}}**And Solomon sent to Hiram.** See on **1 Kings 5:1**.

As thou didst deal with David my father. By this thankful acknowledgment he seeketh to ingratiate. *Gratiarum actio est ad plus dandum invitatio.* {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 2:4]]{{field-on:Bible}}**To dedicate it to him, &c.** Not to be *impiae gentis arcanum*, as Florus basely slandereth this temple. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 2:5]]{{field-on:Bible}}**And the house which I build is great.** Excellently great, as he afterwards saith. (**2 Chronicles 2:9**)

For great is our God. And must therefore be served like himself.

Above all gods. Whether deputed, as princes, or reputed, as idols. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 2:6]]{{field-on:Bible}}**Seeing the heavens and heaven of heavens.** He is ανεπιγραπτος incomprehensible, incircumscribable: good without quality, great without quantity, everlasting without time, present everywhere without place, containing all things without extent: he filleth all places without compression or straitening of another, or the contraction, extension, condensation, or rarefaction of himself: he is within all things, and contained of nothing: without all things, and sustained of nothing. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 2:7]]{{field-on:Bible}}**Send me now therefore a man.** See **1 Kings 7:13-14**. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 2:8]]{{field-on:Bible}}**Send me also cedar trees.** Which are strong, longlasting, and odoriferous.

Fir trees, and alnum trees. See on **1 Kings 5:8**.

My servants shall be with thy servants. See on **1 Kings 5:6**. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 2:9]]{{field-on:Bible}}**Wonderful great.** Yet was it not so great as the temple at Ephesus, but far more wonderful. See on **2 Chronicles 2:5**. {{field-off:Bible}}

² Dan., Hist.

Verse 10. [[@Bible:2 Chronicles 2:10]]{{field-on:Bible}}**And, behold, I will give to thy servants.** And shall not Christ's servants and ministers have due maintenance? That which is given to them is given to Christ; as that which is here promised to Hiram's servants, is promised to Hiram's self, (**1 Kings 5:6, 11**) who, if he did not like it, is promised more. (**1 Kings 5:6**) The difference of the food and measures given by Solomon here, over and above that in **1 Kings 5:11**, may stand in this, that the former was for king Hiram's court and household: and this here, for his workmen in Lebanon. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 2:11]]{{field-on:Bible}}**Because the Lord hath loved his people.** It is a great mercy of God to any people, that they have good governors; and the contrary. (**Isaiah 3:2-4**) {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 2:12]]{{field-on:Bible}}**Blessed be the Lord God of Israel, that made heaven and earth.** *Egregia est confessio.* Aristotle held the world's eternity. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 2:13]]{{field-on:Bible}}**Of Hiram my father.** *i.e.*, His servant and architect. The Vulgate hath it, Hiram my father, *i.e.*, one whom, for his virtue, wisdom, and industry, I honour as a father. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 2:14]]{{field-on:Bible}}**The son of a woman.** See on **1 Kings 7:14**.

Skilful to work in gold, &c. Some men are good at anything; as Hippias, called Omniseius by Apuleius. ⁽³⁾ He was not only a general scholar, but made with his own hands he ring he wore, the clothes he had on, the shoes on his feet, &c., as Cicero ⁽⁴⁾ tells us.{{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 2:15]]{{field-on:Bible}}**Now therefore the wheat.** See **2 Chronicles 2:10**. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 2:16]]{{field-on:Bible}}**And we will cut wood.** See the benefit of a good neighbour, ready to every good office, as Hesiod describeth him. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 2:17]]{{field-on:Bible}}**After the numbering.** See **1 Chronicles 22:2**. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 2:18]]{{field-on:Bible}}**And he set threescore and ten thousand of them.** Hereby were shadowed out the several offices in Christ's Church: this St Paul setteth forth by the similitude of the different members in man's body, &c.

To set the people a work. Heb., To make them to pass, *sc.*, from one business to another. {{field-off:Bible}}

³ Apulei. Florid.

⁴ *De Orator*, lib. iii.

Chapter 3

Verse 1. [[@Bible:2 Chronicles 3:1]]{{field-on:Bible}}**Then Solomon began to build.** (*See Trapp on "1 Kings 6:1"*) &c

At Jerusalem in mount Moriah. Where Isaac, as a type of Christ, bore the wood, obeyed his father, and should have been sacrificed. Calvary, where our Saviour suffered, was either a part of this mount, or very near unto it. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 3:2]]{{field-on:Bible}}**In the fourth year of his reign.** Temple work meets with many problems, and goes not on too hastily. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 3:3]]{{field-on:Bible}}**Wherein Solomon was instructed.** Heb., Founded. To be well instructed, is to be well grounded; for want whereof, many are wherried about with divers and strange doctrines. (*Hebrews 13:9*) {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 3:4]]{{field-on:Bible}}**And the porch.** See on *1 Kings 6:3*.

And he overlaid it within with pure gold. Such was Christ's inside; (*Colossians 2:9*) in his outside was no such desirable beauty; so (*Isaiah 53:2*) the Church's glory is inward, (*Psalms 45:13*) in the hidden man of the heart. (*1 Peter 3:4*) {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 3:5]]{{field-on:Bible}}**Which he overlaid with fine gold.** As the parts of this temple were not seen naked, so neither must our souls be seen without faith, love, and other golden graces. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 3:6]]{{field-on:Bible}}**And he garnished the house with precious stones.** Every one of which had some egregious virtue: so, much more hath effectual faith, laborious love, reverent fear, patient hope, right repentance, assured confidence, &c., and—that which holdeth all these together lovely lowly mindedness. See *1 Peter 5:5*. (*See Trapp on "1 Peter 5:5"*)

And the gold was gold of Parvaim. That is, Of Havilah, (*Genesis 2:11*) where the best gold is, saith Junius, and where, Pliny saith, ⁽⁵⁾ there is a town called, corruptly, Parbacia. Others take it for Ophir, now called Peru, the greater and the lesser; whence the word here used is of the dual number. It hath affinity with *Epher*, dust, and *Peer*, comeliness: the finest gold is but yellow earth.{{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 3:7]]{{field-on:Bible}}**He overlaid also the house.** All the inside of it. Let us spare for no cost, *ut aureos et argenteos animos, hoc est, variis virtutibus excultos habeamus*. ⁽⁶⁾ Gold and silver will perish, though they be tried in the fire; (*1 Peter 1:7*) so will not true grace: it will one day be glory.

And graved cherubims. See *1 Kings 6:23*. Angels are present in the assemblies of God's people.{{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 3:8]]{{field-on:Bible}}**Six hundred talents.** Which is, as we count it, two millions and two hundred and fifty thousand pound. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 3:9]]{{field-on:Bible}}**And he overlaid the upper chambers.** These were, saith Diodate, certain principal rooms of the building of the porticoes, appointed for the holy ministers to make their meals in, like unto refectories; or else for places of meetings and counsel. See *1 Chronicles 28:11*. {{field-off:Bible}}

⁵ Lib. vi. cap. 28.

⁶ Lavat.

Verse 10. [[@Bible:2 Chronicles 3:10]]{{field-on:Bible}}**Two cherubims of image work.** *Opere exemtili*, so Tremellius; of work that might be taken asunder. Or of moving work, so others; that is to say, made as if they were in the act of flying or going. If it were image work—cherubims were made like boys, —yet this is no plea for Popish images; since they are flatly forbidden; and God made the law for us, not for himself. {{field-off:Bible}}

Verse 11, 12. [[@Bible:2 Chronicles 3:11]]{{field-on:Bible}}See on **1 Kings 6:24**, &c. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 3:13]]{{field-on:Bible}}**And their faces were inward.** Heb., Toward the house; i.e., toward the holy place, called the greater house. (**2 Chronicles 3:5**) {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 3:14]]{{field-on:Bible}}**And he made the veil.** See on **1 Kings 6:21**. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 3:15]]{{field-on:Bible}}**Also he made before the house two pillars.** These were cast by Hiram, as great ordnance are now-a-days, round and hollow. See on **1 Kings 7:15**. {{field-off:Bible}}

Verse 16, 17. [[@Bible:2 Chronicles 3:16]]{{field-on:Bible}}See **1 Kings 7:17-18, 21**. {{field-off:Bible}}

Chapter 4

Verse 1. [[@Bible:2 Chronicles 4:1]]{{field-on:Bible}}**Moreover, he made an altar of brass.** This altar was a type of the cross of Christ, yea, of Christ himself. "We also have an altar," &c. (*Hebrews 13:10*)

And ten cubits the height thereof. That all the people might see the burnt offerings, and be reminded of their sins and of their Saviour; for the ceremonial law was their gospel. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 4:2]]{{field-on:Bible}}**Also he made a molten sea.** See on *1 Kings 7:23*, &c. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 4:3]]{{field-on:Bible}}**The similitude of oxen.** Haply called knops. (*1 Kings 7:24*) {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 4:4]]{{field-on:Bible}}**It stood upon twelve oxen.** Prefiguring, say some, the twelve apostles, who carried the water of life all the world oVerse See *1 Kings 7:25*. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 4:5]]{{field-on:Bible}}**Three thousand baths.** See on *1 Kings 7:26*. There it is said "two thousand baths": *Dicendum hic addi, &c.*, salth Vatablus. This prophet addeth what is wanting in the other; *ea enim est mens autheris huius libri*, for that is the design of this our author. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 4:6]]{{field-on:Bible}}**He made also ten lavers.** See on *1 Kings 7:37*. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 4:7]]{{field-on:Bible}}**And he made ten candlesticks of gold, according to their form.** According to David's pattern.

Five on the right hand. See *1 Kings 7:49*. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 4:8]]{{field-on:Bible}}**He made also ten tables.** Lyra holdeth that all these were for shewbread, each of them having twelve loaves weekly set thereon, one hundred thirty-two in all. In our heavenly "Father's house is bread enough."

He made a hundred basons of gold. To receive the blood of the sacrifices. The blood of Christ is most precious, and must not be trampled on. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 4:9]]{{field-on:Bible}}**Furthermore he made the court.** See *1 Kings 6:30*.

And the great court. *i.e.*, The people's court, called here *gnazarah*: ⁽⁷⁾ haply because here God helped the people, when he heard their prayers, or when here they took sanctuary.{{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 4:10]]{{field-on:Bible}}**And he set the sea.** See *1 Kings 7:39*. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 4:11]]{{field-on:Bible}}**And Hiram made the pots, and the shovels.** This diligent and exact description of these vessels of the temple sheweth that all things needful to salvation are set down in the holy Scriptures, as Lavater well observeth. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 4:12]]{{field-on:Bible}}**And the chapters.** Of these, see *1*

⁷ *Forte ex azar fit azirum, et inde asilum.*

Kings 7:16. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 4:13]]{{field-on:Bible}}See **1 Kings 7:18, 20.**
{{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 4:14]]{{field-on:Bible}}See on **1 Kings 7:27, &c.**
{{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 4:16]]{{field-on:Bible}}**Did Hiram his father.** *i.e.*, Whom Solomon called father for his age and great worth. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 4:17]]{{field-on:Bible}}**In the clay ground.** In holes digged in the earth, without moulds did he cast them, say some. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 4:22]]{{field-on:Bible}}**And the snuffers, &c.** See on **2 Chronicles 4:11.** {{field-off:Bible}}

Chapter 5

Verse 1. [[@Bible:2 Chronicles 5:1]]{{field-on:Bible}}**Thus all the work.** See *1 Kings 7:51*.
{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 5:2]]{{field-on:Bible}}**Then Solomon assembled, &c.** See for this whole chapter following, *1 Kings 8:1-12*. (*See Trapp on "1 Kings 8:1"*) &c
{{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 5:3]]{{field-on:Bible}}**In the seventh month.** Called Ethanim: haply from the many festivals therein observed. And Solomon fitly taketh that time for the dedication of the temple. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 5:9]]{{field-on:Bible}}**And there it is unto this day.** *i.e.*, Until the time that the larger Chronicles of the Kings of Judah out of which Ezra compiled this abstract—were written. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 5:11]]{{field-on:Bible}}**And did not then wait by course.** Because the work was extraordinary. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 5:12]]{{field-on:Bible}}**Being arrayed in white linen.** Which might remind them of that innocency and integrity required of them. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 5:13]]{{field-on:Bible}}**Were even as one, to make one sound.** Signifying that unanimity and good agreement that must be amongst ministers, yea, all Christians. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 5:14]]{{field-on:Bible}}**So that the priests could not stand.** This showed that that Levitical ministry should cease when the Lord Christ came.
{{field-off:Bible}}

Chapter 6

Verse 1. [[@Bible:2 Chronicles 6:1]]{{field-on:Bible}}**Then said Solomon.** See **1 Kings 8:12-14**, &c. {{field-off:Bible}}

Verse 41. [[@Bible:2 Chronicles 6:41]]{{field-on:Bible}}**Now therefore arise, O Lord God.** *Surge, age, Summe Pater:* thus he inviteth the Lord to take possession of the temple, his resting place, where his ark should be no more transported, but settled for a long season.

Let thy priests, O Lord God, be clothed with salvation. *Ut plane pleneque sint sani et salvi,* that they may save themselves, and those that hear them. The psalmist hath it, "Let thy priests, O Lord, be clothed with righteousness," both imputed and imparted: these are called "the righteousnesses of the saints." (**Revelation 19:8**) Let them be both justified and sanctified, adorned with holiness as with a garment. (**Isaiah 61:10**) The priests, who were daily conversant in the temple, had their peculiar vestments, which foreshadowed different virtues. Solomon therefore prayeth that they may be eminent in the gifts and graces of the Spirit: *immo ut circumvallentur et circummuniuntur salutaribus Dei beneficiis, ut vestimento corpus;* ⁽⁸⁾ yea, that God would "compass them about with his favour," not only "as with a shield," (**Psalms 5:12**) but as with a garment, which sitteth close to the body, and is to it both *integumentum, ornamentum et munimentum*; whence also it is called garment, *q., gardment*, as some hold. See more, **Psalms 132:8-10**, which is the same almost with this, and is therefore thought to have been made by Solomon.{{field-off:Bible}}

Verse 42. [[@Bible:2 Chronicles 6:42]]{{field-on:Bible}}Remember **the mercies of David.** Those "sure mercies"; (**Isaiah 55:3**) that is, promises of mercy. {{field-off:Bible}}

Chapter 7

Verse 1. [[@Bible:2 Chronicles 7:1]]{{field-on:Bible}}**The fire came down from heaven.** In a miraculous manner, to testify God's approbation. This fire was kept alive till the captivity of Babylon: and after that, it was said to have been miraculously also renewed; (**2 Mac 1:18-22**) *fides sit penes authorem.*

And the glory of the Lord filled the house. *i.e.*, The thick cloud, a sign of God's glory, hidden here from us who are not able to behold it: like as we cannot look upon the sun *in rota*, but only in *radiis*. When we come to heaven, we shall see him as he is; see as we are seen. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 7:2]]{{field-on:Bible}}**And the priests could not enter.** See **1 Kings 8:11**. By reason of an astonishing reverence: besides the brightness of the glory, as before. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 7:3]]{{field-on:Bible}}**Saw how the fire came down.** Though the Lord do not now thus sensibly answer prayers by fire from heaven, or by shaking the house, as **Acts 4:31**, yet by faith we are assured, and by experience confirmed, that they are graciously accepted. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 7:4]]{{field-on:Bible}}**Then the king, &c.** See **1 Kings 8:62**. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 7:5]]{{field-on:Bible}}**Of twenty and two thousand oxen.** The greatest offering that we do anywhere read of. The emperor's hecatombs—wherein they gloried, and whereby they thought they merited—consisting of a hundred eagles, a hundred lions, a hundred swine, &c., offered to their gods, were nothing to it. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 7:6]]{{field-on:Bible}}**To praise the Lord.** *sc.*, With **Psalms 136** See **2 Chronicles 5:13**. The rest of the Israelites stood by the priests and Levites, praising God in their hearts. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 7:7]]{{field-on:Bible}}**Moreover, Solomon hallowed.** See on **1 Kings 8:64**. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 7:8]]{{field-on:Bible}}**Solomon kept the feast.** See **1 Kings 8:65**. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 7:10]]{{field-on:Bible}}**And on the three and twentieth day.** On the two and twentieth he dismissed those that dwelt within a Sabbath day's journey. (**1 Kings 8:66**) {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 7:11]]{{field-on:Bible}}See on **1 Kings 9:1**. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 7:12]]{{field-on:Bible}}**And the Lord appeared to Solomon by night.** Night and day God is doing good to his people. As a good householder, if he hear but a noise in the house by night, or smell but a smoke, starteth up, &c.; so here. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 7:13]]{{field-on:Bible}}**If I shut up heaven, &c.** In answer this is to that prayer of Solomon, **1 Kings 8:35, 37**. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 7:14]]{{field-on:Bible}}**And turn from their wicked ways.** This is *optima et aptissima poenitentia*, saith Luther, the best repentance.

And will heal their land. Of the wounds and bloody welts that my judgments have left upon it. {{field-off:Bible}}

Verse 15-17. [[@Bible:2 Chronicles 7:15]]{{field-on:Bible}}&c. See on **1 Kings 9:3-9**.
{{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 7:22]]{{field-on:Bible}}**And it shall be answered.** Or, And they shall answer. (**1 Kings 9:9**) *Non quidem omnes, sed pii et rerum periti.* The godly who shall say so. {{field-off:Bible}}

Chapter 8

Verse 1. [[@Bible:2 Chronicles 8:1]]{{field-on:Bible}}**At the end of twenty years.** See **1 Kings 9:19.** {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 8:2]]{{field-on:Bible}}**Which Hiram had restored.** Out of dislike of them. (**1 Kings 9:12**) Or, Which Hiram had given to Solomon, that by exchange of courtesies their love might increase. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 8:3]]{{field-on:Bible}}**And prevailed against it.** King James, when he first entered England at Berwick, himself gave fire to, and shot off a piece of ordinance, in which cannon he might seem to have discharged war out of England; so did Solomon out of Israel, by this one expedition. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 8:4]]{{field-on:Bible}}**And he built Tadmor, &c.** See **1 Kings 9:18-19.** {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 8:5]]{{field-on:Bible}}**Fenced cities.** To prevent and frighten an enemy. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 8:6]]{{field-on:Bible}}**And in Lebanon.** In the forest of Lebanon, where he had his summer house. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 8:8]]{{field-on:Bible}}**Them did Solomon make to pay tribute.** Not for a toleration of their heathenish superstitions—as our William Rufus dealt by the Jews here, nor to use them as the Pope still doth the Jews in his dominions, to suck from the meanest, and to be sucked—or rather squeezed as full sponges—by the greatest; but for state service, and haply to gain them to God. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 8:9]]{{field-on:Bible}}**But of the children of Israel.** See **1 Kings 9:22.** {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 8:10]]{{field-on:Bible}}See on **1 Kings 9:23.** {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 8:11]]{{field-on:Bible}}**For he said, My wife shall not dwell.** Or, He had said so, *sc.*, before he built a house for her: and while the ark was yet in the city of David.

Because the places are holy. And she not yet too holy, but retaining some of her Egyptian profanenesses: *vel propter multiplicis huius sexus immundities legales*. Solomon had, against the law of God, married this and other strange wives, for political ends no doubt, and as hoping that by his wisdom he should reclaim them, or at least rule them. He did so at first, as we see in this instance. For we may not think that Solomon did this out of superstition, —as the monks at this day pare and sweep the rooms of their monasteries wherein women have been, as if they were unclean creatures, —but out of the reverential fear of God, and a religious respect to the ark. Howbeit afterwards, overcome by the importunities of his strange wives, he yielded to them shamefully. Watch, therefore, and beware. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 8:12]]{{field-on:Bible}}**Then Solomon offered.** These sacrifices were their sacraments, visible words directing them to Christ. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 8:13]]{{field-on:Bible}}**Three times in a year.** At the three great feasts following. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 8:14]]{{field-on:Bible}}**According to the order of David.** See **1 Chronicles 24:1.** {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 8:16]]{{field-on:Bible}}**So the house of God was perfected.**
See **1 Kings 9:25.** {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 8:17]]{{field-on:Bible}}**To Eziongeber.** A haven of the Red Sea, called by Josephus Berenice, by Jerome Essia; Eloth is also called Elath, (**Deuteronomy 2:8**) and at this day Elana, *unde sinus Elaniticus*.

Four hundred and fifty talents. Thirty of them seem to go for the charges of the voyage.
Compare **1 Kings 9:28.** {{field-off:Bible}}

Chapter 9

Verse 1. [[@Bible:2 Chronicles 9:1]]{{field-on:Bible}}**And when the queen of Sheba.** See on **1 Kings 10:1.** *Saba forte ἄ Σέβομαι*, for the plenty of frankincense and sweet odours there. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 9:2]]{{field-on:Bible}}**And Solomon told her all her questions.** Which were not of those curious and frivolous ones condemned by St Paul: but weighty and necessary, concerning God and his providence, concerning sin, good works, life eternal, &c., questions also political and moral. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 9:3]]{{field-on:Bible}}**Had seen the wisdom of Solomon.** **1 Kings 10:4.** {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 9:4]]{{field-on:Bible}}**And their apparel.** **1 Kings 10:5.** {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 9:5]]{{field-on:Bible}}**It was a true report.** *Praeclare de ipso loquitur. Lipsius conqueritur—an Iustus ipse viderit—desiisse homines non mode laudanda facere, sed laudare.* ⁽⁹⁾ Praise worthy persons are not to be defrauded of their due praises. "If any virtue, if any praise." (**Philippians 4:8**).{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 9:6]]{{field-on:Bible}}**For thou exceedest, &c.** See **1 Kings 10:7.** {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 9:7]]{{field-on:Bible}}**Which stand continually before thee.** Those that saw Christ in the flesh had therein a happiness; (**Matthew 13:17**) how much more such as see him in heaven! See on **1 Kings 10:8.** {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 9:8]]{{field-on:Bible}}**To establish them for ever** She speaketh of the spiritual Israel. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 9:9]]{{field-on:Bible}}**And she gave the king.** See **1 Kings 9:14.** {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 9:10]]{{field-on:Bible}}**And the servants also of Hiram.** See **1 Kings 10:11.**

Brought alghum trees. Not corals, as some would have it, but brazil wood, or rather ebony. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 9:12]]{{field-on:Bible}}**And king Solomon gave to the queen.** **1 Kings 10:13.**

Besides that which she had brought unto the king. *i.e.*, Besides that which he gave her in exchange or requital of her presents, he added many more thereunto, out of his own mere bounty and liberality; even the greatest rarities of his country. Munster's translation therefore is not to be admitted, *Sed non tantum quantum illa attulit regi*. Ingenuous spirits love not to lie behind in their courteous retributions. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 9:13]]{{field-on:Bible}}**Now the weight.** See **1 Kings 10:14.** {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 9:14]]{{field-on:Bible}}See **1 Kings 10:15-17, &c.** {{field-off:Bible}}

⁹ Lib. ii. epist. 70.

Verse 17. [[@Bible:2 Chronicles 9:17]]{{field-on:Bible}}**Moreover the king made.** See on **1 Kings 10:18.** {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 9:18]]{{field-on:Bible}}**And there were six steps.** *Haec omnia fuerunt mystica.* All about this throne was mystical and significative. {{field-off:Bible}}

Verse 19-23. [[@Bible:2 Chronicles 9:19]]{{field-on:Bible}}**&c.** See **1 Kings 10:20-22,** &c. {{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 9:25]]{{field-on:Bible}}**And Solomon had, &c.** See **1 Kings 10:26.** {{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 9:26]]{{field-on:Bible}}**And he reigned.** See **1 Kings 4:21.** {{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 9:27]]{{field-on:Bible}}**That are in the low plains.** That grow in every hedgerow. {{field-off:Bible}}

Verse 28. [[@Bible:2 Chronicles 9:28]]{{field-on:Bible}}**And they brought.** See **1 Kings 10:28.** {{field-off:Bible}}

Verse 29. [[@Bible:2 Chronicles 9:29]]{{field-on:Bible}}**Now the rest, &c.** And worst. See **1 Kings 11:41.**

First and last. His first were best: of his last this historian saith nothing, but layeth his finger on the scar.

In the book of Nathan. In part of the First Book of Kings, written by these three prophets. {{field-off:Bible}}

Chapter 10

Verse 1. [[@Bible:2 Chronicles 10:1]]{{field-on:Bible}}**And Rehoboam went to Shechem.** (See Trapp on "1 Kings 12:1") (See Trapp on "1 Kings 12:2") (See Trapp on "1 Kings 12:3") {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 10:7]]{{field-on:Bible}}**If thou be kind to this people.** "If thou wilt be a servant unto this people this day, and wilt serve them." (1 Kings 12:7) (See Trapp on "1 Kings 12:7") {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 10:8]]{{field-on:Bible}}**The young men...that stood before him.** *Qui erant illi ab auribus, a Consilio, poculis.* {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 10:10]]{{field-on:Bible}}**My little finger shall be thicker.** Or, Is thicker, *q.d.*, My dignity, majesty, and might is greater than ever was my father's. Perhaps he preferred himself before his father—as did also Henry, the eldest son of our King Henry II, who got not so much by his coronation as to have a name in the catalogue of the kings of England—because he was born of a king's daughter, and so a better woman, in his esteem, than Bathsheba. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 10:13]]{{field-on:Bible}}**And king Rehoboam forsook the counsel.** Livy saith, *Fatis urgentibus Rempublicam, omnia salutaria monita sperni*; when a state is ripe for ruin, all wholesome counsels are fatally but foolishly slighted. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 10:16]]{{field-on:Bible}}**So all Israel went to their tents.** Revolted from Rehoboam, as likewise, upon a like discontent, did the Saracens from Heraclius the Roman emperor, soon overrunning Syria, Egypt, Persia, and other flourishing kingdoms, now in the possession of the Turks. ⁽¹⁰⁾ {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 10:18]]{{field-on:Bible}}**Then king Rehoboam sent Adoram.** But all too late.

"Quid iuvat amisso claudere septa grege!"

The people are a most dangerous and heady water when once it is out. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 10:19]]{{field-on:Bible}}**And Israel rebelled.** Their making Jeroboam king is added; (1 Kings 12:20) but this historian meddleth not with that usurper or his successors, unless it be by the by, as 2 Chronicles 11:1-4. {{field-off:Bible}}

¹⁰ Paul. Aemyl.

Chapter 11

Verse 1-4. [[@Bible:2 Chronicles 11:1]]{{field-on:Bible}}See on **1 Kings 12:21-24.**
{{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 11:5]]{{field-on:Bible}}**And Rehoboam dwelt, &c.** See **1 Kings 12:18.** {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 11:11]]{{field-on:Bible}}**And put captains in them.** Who were his own sons likely, (**2 Chronicles 11:23**) in whom he might best confide, though our Henry II found it otherwise. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 11:12]]{{field-on:Bible}}**And made them exceeding strong.** But sin was at the bottom, and blew them up: their iniquity was their ruin, as **Ezekiel 18:30.**
{{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 11:13]]{{field-on:Bible}}**And the priests and the Levites.** This was to be like their worthy predecessors. (**Exodus 32:26**)

For Jeroboam and his sons. Who were as active against the truth as their father. See **1 Kings 12:28.** One main reason might be, to possess their cities and lands. The church bread is sweet bread, said William Rufus. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 11:15]]{{field-on:Bible}}**And he ordained him priests.** See **1 Kings 12:31.**

And for the devils. Heb., Hairy horrid things, boegy men. See **Revelation 9:11-20.** The devil is **εἰδωλοχᾶρης**, saith Synesius; and hereby it appeareth that Jeroboam set up more idols than the two golden calves. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 11:16]]{{field-on:Bible}}**And after them.** See the force of good example; and that there were not a few of these that thus fled, though Jeroboam way laid them. (**Hosea 5:1**) (*See Trapp on "Hosea 5:1"*) Augustine gathereth from hence, that in those most corrupt times of king Ahab there were found seven thousand that had not bowed their knees to Baal.

Such as set their hearts. *Qui tradiderunt cor suum*, who delivered up their hearts to seek the Lord; to run any hazard rather than to violate their consciences. Such were the English exiles in Queen Mary's days, from whom Stephen Gardiner vowed so to stop the sending of all supplies, that for very hunger they should eat their own nails, and then feed on their fingers' ends: but 'threatened folk live long'; and before these banished men were brought to that short bill of fare, the bishop was first all eaten up of worms himself. ⁽¹¹⁾ These exiles of Israel had harbour and maintenance from Rehoboam, whose kingdom was not a little strengthened and settled by the coming of these good men.{{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 11:17]]{{field-on:Bible}}**For three years they walked in the ways of David and Solomon.** viz., Before his fall, and after his repentance: for this passage charitably implieth the repentance of Solomon in his last days, though haply he could not reform all idolatries; as neither could Manasseh: (**2 Chronicles 33:18**) for it is not likely, saith a good expositor, ⁽¹²⁾ that the beginning of Rehoboam's reign would have been David-like, if Solomon had died, and left the kingdom in so corrupt a condition. Yet some conceive that Solomon is here joined with David, because himself continued incorrupt from idolatry, though

¹¹ Fuller's Church Hist.

¹² Mr Jackson.

he suffered high places to be set up for his wives.{{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 11:18]]{{field-on:Bible}}**The daughter of Jerimoth the son of David.** By some concubine likely. See **1 Chronicles 3:9**.

The daughter of Eliab. All his three wives here mentioned were of David's family, and of his own kindred. {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 11:21]]{{field-on:Bible}}**He took Maachah, the daughter of Absalom.** *i.e.*, His niece by his sister, or his daughter Tamar, whose husband haply was called Uriel. See **1 Kings 15:2**. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 11:22]]{{field-on:Bible}}**And Rehoboam loved Maachah.** Not for any good that was in her, (*see 1 Kings 15:13*) but either for her beauty, or for her conformity unto him in wicked practices; for likeness maketh love, ⁽¹³⁾ saith the philosopher, in married couples especially.

*"Uxor pessima, pessimus maritus:
Miror non bene convenire vobis."*—Martial.

For he thought to make him king. Maachah would have it so, belike, whether it were right or wrong. *Occidar, modo imperet*, said Nero's mother, Let him be king, whatever come of it.{{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 11:23]]{{field-on:Bible}}**And he dealt wisely.** *i.e.*, Politicly, as did after him Jehoshaphat, (**2 Chronicles 21:3**) for he dispersed his other sons, that they might not conspire against his successor: and he gave them both victuals in abundance, and a multitude of wives, as some understand those words—he asked for a multitude of wives— *ut ventri et veneri vacantes*, that drowned in sensual delights, they might not aspire to the kingdom. {{field-off:Bible}}

¹³ ὁμοιον ὁμοίου ἐφίεται.—*Arist., Eth., lib. viii.*

Chapter 12

Verse 1. [[@Bible:2 Chronicles 12:1]]{{field-on:Bible}}**When Rehoboam had established the kingdom.** For the first three years of his reign, when the rent was but newly made, and he might well fear the loss of his kingdom, he seemed to have some goodness in him; but when he saw himself settled, he revolted from the Lord.

*“Luxuriant animi rebus plerunque secundis:
Nec facile est aequa commoda mente pati.”*

And all Israel with him. *Israel is here, and 2 Chronicles 12:6, put and meant for Judah.*
{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 12:2]]{{field-on:Bible}}**In the fifth year of Rehoboam.** In his fourth year they fell from God’s service to idolatry, and did evil as they could. Had they taken away the idol temple set up by Solomon—as Zisca in Bohemia, and Cromwell here, did the monasteries, they had not likely so soon and so much corrupted themselves. But herein also Manasseh was to blame; and Constantine the Great, in that he only shut up the idol temples, and destroyed them not, which Julian the apostate did soon after set open again.

Shishak king of Egypt. See on **1 Kings 14:25**.

Came up against Jerusalem. Which when he had taken, he went on to other parts, and subdued all Asia, say Herodotus and Siculus.

Because they had transgressed against the Lord. See **1 Kings 14:22-24**. Shishak probably was stirred up by Jeroboam who had lived in the court of Egypt, and married a wife there of the blood-royal, as some say—to invade Rehoboam’s country: but this he could not have done, had they not prevaricated against the Lord. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 12:3]]{{field-on:Bible}}**The Lubims.** Or, Lybians. (**Nahum 3:9**)

The Sukkiims. Or, Scenites, such as dwelt in tents. The same are called Nomades and Troglodytes, of whom Mela ⁽¹⁴⁾ saith that they were *Nullarum opum domini, strident potius quam loquuntur, specus subeunt, alunturque serpentibus*, beggarly, barbarous, savage people, all which made against the Jews, but for the fulfilling of God’s threatenings. (**Deuteronomy 28:15-68**).{{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 12:4]]{{field-on:Bible}}**And he took the fenced cities.** There is no fence against God; no shielding ourselves against his fire. The Turks do so in Hungary and other parts of Christendom for the punishment of Popish artolatry and other abominations. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 12:5]]{{field-on:Bible}}**Then came Shemaiah the prophet.** See **1 Kings 12:12**. This was a great mercy that a prophet was sent unto them to exhort them to repentance, and to prescribe them a course.

Because of Sishak. Who was but the vial through whose hands God poured out his wrath. (**2 Chronicles 12:7**) {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 12:6]]{{field-on:Bible}}**Whereupon the princes of Israel.** That is, Of Judah, as **2 Chronicles 12:1**.

And the king humbled themselves. But feignedly and forcedly, (see **2 Chronicles 12:14**) as was that of Pharaoh and Ahab. {{field-off:Bible}}

¹⁴ Lib. i.

Verse 7. [[@Bible:2 Chronicles 12:7]]{{field-on:Bible}}**They have humbled themselves, &c.** After a sort they had. Now if the leaves of this tree of humiliation be so sovereign, what are the fruits? If the shadow so effectual, what the substance?

But I will grant them some deliverance. Or, A little deliverance. So gracious is the Lord, and liberal to all.

And my wrath shall not be poured out. See on **2 Chronicles 12:5**. "In the midst of judgment he remembereth mercy": and suffereth not his whole wrath to arise against sinners, lest they should be utterly taken away by that tempest. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 12:8]]{{field-on:Bible}}**That they may know my service.** Know by woeful experience, the worth of my work and wages by the want thereof, and the contrary miseries. They that serve not God with cheerfulness "in the abundance of all things, shall serve their enemies" another while "in want of all." (**Deuteronomy 28:47-48**) {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 12:9]]{{field-on:Bible}}**So Shishak king of Egypt came up against Jerusalem.** Josephus saith he marched into it, and plundered it. But it is more likely that he compounded with Rehoboam for a great sum, as Sennacherib did with Hezekiah, (**2 Kings 18:14-15**) and upon this account had the treasures and golden shields. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 12:10]]{{field-on:Bible}}**Instead of which, &c.** See on **1 Kings 14:27**. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 12:11]]{{field-on:Bible}}**And when the king entered into the house of the Lord.** He went no more—for a while at least—to the high places.

“παθὼν δὲ τε νήπιος ἔγνω.”

The guard came and fetched them. Either to secure his person, who might be in danger of his life from discontented persons, by reason of the late great loss, or at least that he might not be altogether slighted by his people. See **1 Kings 14:28**. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 12:12]]{{field-on:Bible}}**And also in Judah things went well.** Or, And yet in Judah there were good things; many in whom good things were found, as **1 Kings 14:13**, and many good things—as ordinances, sacrifices, &c. found among those good persons. *Semen sanctum statumen terrae* (**Isaiah 6:10**) though all in a manner had corrupted themselves, as it is in **2 Chronicles 12:1** of this chapter. Tremellius rendereth it, *Etiamque erga Iehudam usus est verbis bonis*. Also he comforted Judah with good words. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 12:13]]{{field-on:Bible}}**For Rehoboam was one and forty years old.** See **1 Kings 14:21**. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 12:14]]{{field-on:Bible}}**Because he prepared not.** Some good resolutions he had, but they were flashy and fleeting: he drew them not into execution, but was soon off all again; his quicksilver was not fixed. See **2 Chronicles 12:6**. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 12:15]]{{field-on:Bible}}**In the book of Shemaiah the prophet.** Not now extant; though God, if he had pleased, could as well have preserved those books, for the use of his Church, as he did the holy vessels of the temple from the spoil of Shishak.

And of Iddo the seer concerning genealogies. Or, Pedigrees, or histories. This book is called Midrath, or a Commentary, (**2 Chronicles 13:22**) Story, or Chronicle. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 12:16]]{{field-on:Bible}}**And was buried in the city of David.** Burial of the dead is neither to be altogether slighted, as it was by the Cynics, nor to be performed with too much pomp and cost. Of Charles IX, king of France, what excessive honour was done him after his death, see the note on **2 Chronicles 16:14**. Cyrus, that great king of Persia, charged his sons and friends upon his deathbed, not to wrap his body in gold or silver; but without any sumptuous ceremonies to lay him in his grave, and to cover him with earth:⁽¹⁵⁾ which, saith Cicero, ⁽¹⁶⁾ was *antiquissimum genus sepulturae*, the most ancient kind of burying the dead. {{field-off:Bible}}

¹⁵ Xenoph., *Cyrop.*, lib. viii.

¹⁶ ii. *De Legib.*

Chapter 13

Verse 1. [[@Bible:2 Chronicles 13:1]]{{field-on:Bible}}**Now in the eighteenth year.** See *1 Kings 15:1-2*. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 13:2]]{{field-on:Bible}}**His mother's name was Michaiah.** *Alias* Maachah. See on *2 Chronicles 11:21-22*.

And there was war between Abijah and Jeroboam. Like as there had been between Rehoboam and Jeroboam. So the dissension betwixt England and Scotland, which consumed more Christian blood, wrought more spoil and destruction, and continued longer, than ever quarrel we read of did between any two people in the world. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 13:3]]{{field-on:Bible}}**And Abijah set the battle in array.** Josephus saith, that Jeroboam began the war, in hope to vanquish young Abijah; but Sethus Calvisius saith, that Abijah, rashly offering war to Jeroboam, yet obtained the victory, when he called upon God.

Even four hundred thousand, &c. Yet was this great army out numbered by Jeroboam's; so was Asa's six hundred thousand by Zera's million. Huge were the armies of the Jews, that small people in comparison: five hundred thousand—not fifty thousand only, as Ruffinus ill translateth Josephus—were slain on one side; the greatest number that ever we read of slain in any battle. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 13:4]]{{field-on:Bible}}**And Abijah stood upon mount Zemaraim.** As Jotham likewise had done upon mount Gerizim. (*Judges 9:7*) It is probable that Abijah had, by his heralds or messengers, desired a parley: else he could not have delivered himself without danger. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 13:5]]{{field-on:Bible}}**Ought ye not to know?** *q.d.*, How can ye be ignorant? and how dare you go against your knowledge? Is it not a grievous sin so to do

By a covenant of salt. *i.e.*, Perpetual and inviolable, solemn—as with sacrifice—and sure. See on *Numbers 18:19*. That exposition of Sanchez is somewhat strange and far fetched: that God's covenant with the house of David was conditional, and therefore to be taken with a grain of salt; viz., that they should have the kingdom for ever, if they kept touch with him, &c. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 13:6]]{{field-on:Bible}}**Yet Jeroboam the son of Nebat, the servant of Solomon.** But such a servant, as being delicately brought up by him, and courteously dealt with, would needsly become his son at length, as *Proverbs 29:21*, rising up and rebelling against his lord, as he is justly charged, though God foretold that he should be king. (*1 Kings 11:35*) {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 13:7]]{{field-on:Bible}}**And there are gathered unto him vain men.** *Rachas* brainless fellows, light and empty; yokeless also and masterless; men of no piety or common honesty. Such also were Catiline's comrades among the Romans.

When Rehoboam was young. Not in age, but in experience, policy, and valour; he was *imbellis et metculosus*, hen-hearted, as we say, and—as a young plant, not yet rooted—easily shaken and swayed by the insolencies of his rebellious subjects.

And could not withstand them. Thus he layeth the fault—like a good child—wholly upon his father; with whom, it is like, he was displeased for obeying the prophet Shemaiah, (*2 Chronicles 11:4*) and not reducing his rebels at first, as he might have done, but for his folly and faint-heartedness, saith Abijah. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 13:8]]{{field-on:Bible}}**To withstand the kingdom of the Lord.** And so, giant-like, to fight against God. Is that ever like to do well? "Do ye provoke the Lord to anger? are ye stronger than he?"

And there are with you golden calves. In the camp perhaps, as **1 Chronicles 14:12.**
{{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 13:9]]{{field-on:Bible}}**Have you not cast out the priests of the Lord?** Who should pray for you, and make atonement.

So that whosoever cometh to consecrate himself. Heb., To fill his hand, sc., with sacrifices; or haply with bribes. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 13:10]]{{field-on:Bible}}**But as for us, the Lord is our God, &c.** *Summa ratio est quae pro religione facit*, saith Papinian. Abijah was none of the best, and yet pretendeth to a great deal of religion, and pleadeth hard for it; though he "walked in all the sins of his father" Rehoboam. (**1 Kings 15:3**) Hypocrites want for no fair words. Some think that Abijah, when he went forth to battle, was indifferent good; but puffed up with his great victory, he fell away. Pellican holdeth that he was ever naught: only the worship of God was by him externally maintained and magnified; wherewith because God was well pleased, it being of his own ordaining, he now took part with him. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 13:11]]{{field-on:Bible}}**Upon the pure table and the candlestick of gold.** Either it is table, for tables, as **1 Kings 7:48**; or else this king, who little minded such matters, thought there had been but one such table and candlestick in the temple, as of old in the tabernacle. ⁽¹⁷⁾{{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 13:12]]{{field-on:Bible}}**And, behold, God himself is with us.** ἐπιφορά, *qua praecipua argumenta repetit*: he is speaking his last to them, and therefore speaks thick.

For our captain. *Deus est dux*; he is in the head of us, who is himself a whole army.

Fight ye not against the Lord. A good motion, had it come from a better mouth.
{{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 13:13]]{{field-on:Bible}}**But Jeroboam caused an ambushment.** While Abijah was thus haranguing and persuading the people to lay down their arms, and to return to their obedience, Jeroboam closely divided his army, causing one part to wheel about, and to come upon their backs, and the other to set upon them before, thinking so to surprise them unawares. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 13:14]]{{field-on:Bible}}**And when Judah looked back.** For till then, they suspected not any such treachery.

And they cried unto the Lord. *Inter arma silent leges: preces non sileant*. Prayers are the soldier's surest great ordnance. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 13:15]]{{field-on:Bible}}**Then the men of Judah gave a shout.** *Initio pugnae, de more antiquorum*. Together with their loud outcries—first for fear perhaps, afterwards to affright their enemies—prayers went up to God. And see the happy effect thereof.

God smote Jeroboam. With a panic terror, with furies in his own conscience, and with some grievous disease, whereof, Nabal-like, at length he died. (**2 Chronicles 13:20**)

¹⁷ Lavat.

{{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 13:17]]{{field-on:Bible}}**So there fell down slain of Israel five hundred thousand.** A monstrous and matchless slaughter, far beyond that of Tamerlane when he took Bajazet, or Aetius, the Roman prefect, when he fought with Attilas and his Huns in the fields of Catalaunia, where were slain on both sides one hundred and sixty-five thousand. See on **2 Chronicles 13:3.** {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 13:18]]{{field-on:Bible}}**Because they relied upon the Lord.** *Deo confisi nunquam confusi.* Trust in God never miscarrieth. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 13:19]]{{field-on:Bible}}**And took cities from him, Bethel.** Where stood one of the golden calves, secured, haply, by the inhabitants before the enemy came, as idolaters' main care is for their idols. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 13:20]]{{field-on:Bible}}**And the Lord struck him.** That is, Jeroboam (see on **2 Chronicles 13:15**); not Abijah, as the Hebrews sense the text, saying that God therefore struck him, because, when he took Bethel, he destroyed not the idol there, but kept it and worshipped it. A fable. {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 13:21]]{{field-on:Bible}}**And married fourteen wives.** Some of them before he came to the kingdom. Junius well readeth it, He had married fourteen wives. This was against an express law, (**Deuteronomy 17:17**) besides the utter unlawfulness of polygamy, whereof before. But many great men make little of laws; it is plea sufficient for their offence that it is—

"facinus maioris abollae." {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 13:22]]{{field-on:Bible}}**And his ways.** Which were not good. *Prodit se libidinosum fuisse*; by his many wives he appeareth to have been libidinous, as was also his father.

And his sayings. His oration, (**2 Chronicles 13:5**, &c.) which is very artificial, and other apophthegms, as being Solomon's grandchild, &c. {{field-off:Bible}}

Chapter 14

Verse 1. [[@Bible:2 Chronicles 14:1]]{{field-on:Bible}}**So Abijah slept with his fathers.** See **1 Kings 2:10.**

In the city of David. There David's sepulchre was to be seen in the apostles' days; (**Acts 2:29**) and there Solomon's sepulchre, which the Jews had in great esteem, fell to pieces without force offered to it, a little before the last destruction of Jerusalem in 132 AD, as Dio testifieth.
(¹⁸){{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 14:2]]{{field-on:Bible}}**And Asa did that which was good.** See **1 Kings 15:11.**

In the eyes of the Lord. Not in his own eyes, or the eyes of men, *qui larvis ducuntur*, which are oft bemisted. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 14:3]]{{field-on:Bible}}**And the high places.** Erected to idols; not the other. (**1 Kings 15:14**) {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 14:4]]{{field-on:Bible}}**And commanded Judah.** It is not enough to pull down superstition; but God's sincere service also must be set up.
{{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 14:5]]{{field-on:Bible}}**And the images.** Heb., The sun images: *Hammonim*, the images of Jupiter Ammon, as some (¹⁹) will have it.{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 14:6]]{{field-on:Bible}}**And he built fenced cities.** Though he had no war, yet he provided for it. So did our Queen Elizabeth; and so must every Christian soldier. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 14:7]]{{field-on:Bible}}**Because we have sought the Lord our God, we have sought him.** It did his heart good to think how piously they had purchased their present peace; and therefore he repeateth it. See **Zechariah 8:19.** (*See Trapp on "Zechariah 8:19"*) {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 14:8]]{{field-on:Bible}}**Two hundred and fourscore thousand.** "Little Benjamin" was grown very numerous and potent. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 14:9]]{{field-on:Bible}}**And there came out against them.** Called in, likely, by the ten tribes, in revenge of the late overthrow given them by Abijah.

Zerah the Ethiopian. Who is thought to have reigned over Egypt also.

With a host of a thousand thousand. A larger host than that of Xerxes. Josephus saith it consisted of nine hundred thousand foot, and one hundred thousand horse.

And three hundred chariots. *sc., Falcatis et aeratis*, armed with scythes, and other instruments of death.

And came unto Mareshah. The country of the prophet Micah, the Morasthite, in the tribe of Judah. Here, then, was *Hannibal ad portas*. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 14:10]]{{field-on:Bible}}**In the valley of Zephathah.** See **Judges 1:17.** {{field-off:Bible}}

¹⁸ (*Dio, l. 59. c. 13. s. 2. 8:451*)

¹⁹ A Lapide.

Verse 11. [[@Bible:2 Chronicles 14:11]]{{field-on:Bible}}**It is nothing with thee.** See **1 Samuel 14:9.**

Help us, O Lord our God; for we rest on thee. *Adiuva nos, nam te nitimur:* Asa found his great army outmatched, and therefore resteth wholly upon God, and sped accordingly, as Hanani afterwards mindeth him. (**2 Chronicles 16:8**)

For in thy name. *i.e.,* For thy service and glory, by thy will, under thy conduct, calling upon thy name, and resting on thy power.

Let not man prevail against thee. Sorry, sickly man, as the word signifieth. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 14:12]]{{field-on:Bible}}**So the Lord smote the Ethiopians.** *Egit in praecipitiurn,* he tumbled them down headlong. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 14:13]]{{field-on:Bible}}**Unto Gerar.** A city of the Philistines, who took part, it is likely, with these Ethiopians, and therefore suffered with them.

That they could not recover themselves. Heb., There was no life in them; *pecoris instar trucidabantur,* they were slain as dogs.

And before his host. His host of angels, saith Lyra

And they carried away very much spoil. A good amends for the treasure that Shishak, king of Egypt and Ethiopia, took from Rehoboam. Riches come and go, *accedunt et recedunt instar Euripi,* they do often change masters. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 14:14]]{{field-on:Bible}}**And they smote all the cities.** See on **2 Chronicles 14:13.** {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 14:15]]{{field-on:Bible}}**They smote also the tents of cattle.** The Arabian Scenites, who had also aided the Ethiopians, and now had enough of it. "So let all thine enemies perish, O Lord." {{field-off:Bible}}

Chapter 15

Verse 1. [[@Bible:2 Chronicles 15:1]]{{field-on:Bible}}**The son of Oded.** *Alias* Iddo the seer. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 15:2]]{{field-on:Bible}}**And he went out to meet Asa.** To admonish him and his army of their duty after so great a victory, it requiring as much skill to use it well as to get it.

The Lord is with you. In mercy, while you be with him in duty. God's ordinances are the heavenly exchange, saith one, betwixt God and his people: they present duty, he confers mercy. God's Spirit is a delicate thing, saith another: *ita nos tractat, sicut tractatur*. God's visitation, saith a third, is like checker work, black and white, "Those that honour me, I will honour; but those that despise me shall be lightly esteemed."

If ye seek him, he will be found of you. So that you seek him "with all your heart, and with all your soul." (*Jeremiah 29:13; 2 Chronicles 15:12*)

But if ye forsake him. As our King John confessed that he did, when he resigned up his kingdom to the Pope, and that he never prospered after it. God, as a father, doth alter the set of his looks toward his own children, when they grow wanton upon his love, and let down the diligence of their just observance and duty. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 15:3]]{{field-on:Bible}}**Now for a long season.** For about thirty years.

Israel. The ten revolted tribes.

Hath been without the true God. So were our ancestors the old Britons, whose idols were *portenta diabolica*, saith Gildas, *pene numero Aegyptiaca vincentia*, monstrous idols.

And without a teaching priest. No wonder, therefore, that they were "without God in the world," stark atheists, *sine lege, sine rege, sine fide*," without law, king or fidelity" as the Brazilians are said to be. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 15:4]]{{field-on:Bible}}**But when they in their trouble.** *i.e.*, Their ancestors before the revolt, as in the days of the Judges. Some understand it of the Babylonish captivity, and read thus,

But when they in their trouble shall return, &c., as many of the ten tribes also then did, and came back with the rest to their own country. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 15:5]]{{field-on:Bible}}**And in those times there was no peace.** *i.e.*, After their apostasy from God, and their revolt from the house of David, they have had an ill time of it, being harrowed with continual wars and oppressions. And were not we in as bad condition recently here in England? Blessed be God for better times! {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 15:6]]{{field-on:Bible}}**And nation was destroyed.** Heb., Beaten to pieces: such is the woe of war, that no words, however so wide, are sufficient to set it forth. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 15:7]]{{field-on:Bible}}**Be ye strong therefore.** Since God hath dealt better with you, and brought you back with victory and much spoil, set lustily and vigorously to work, be active for God, in reforming things amiss amongst us: your labour cannot be in vain in the Lord. Those viperous gunpowder traitors had, while they were digging in their vault of villainy, a psalter composed by some of their padres, and secretly passed from hand to hand, whereof this was a part, "Confirm your hearts with hope, for your redemption is

not far off. The year of visitation draweth to an end, and jubilation is at hand. The memory of novelties shall perish with a crack, as a ruinous house falling to the ground: he will come as a flame that bursteth out beyond the furnace." &c. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 15:8]]{{field-on:Bible}}**And when Asa heard these words.** He was zealous for God before, but now his heart, was all on a light flame for God. "Did not our hearts burn within us, whilst he opened unto us the Scriptures?" said those two disciples travelling to Emmaus. (**Luke 24:32**) Together with Christ's words there went forth a power. (**Luke 5:15**)

And the prophecy of Oded. That is, Of Azariah, son of Oded.

He put away the abominable idols. St Peter speaketh of "abominable idolatry." (**1 Peter 4:3**) Some Papists would hence infer that there is some idolatry not abominable, so loath are idolaters that their asses' ears should be seen. Some think that Asa now purged out this abomination, *quaestione domesticatim habita*,⁽²⁰⁾ by narrow search made from house to house.

And out of the cities which he had taken from mount Ephraim. Where the Ethiopians haply had left some of their spawn, as toads and other vermin leave their slime and filth congealed behind them.

And renewed the altar of the Lord. *i.e.*, Repaired it, being decayed, and offered on it very many sacrifices.{{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 15:9]]{{field-on:Bible}}**And the strangers with them, &c.** Strangers they had made themselves by their revolt with the rest, but now they repented and returned, being looked upon by their "brethren in iniquity" as apostates, like as Luther by the Papists. An apostate he confessed himself, *sed beatum et sanctum*," but happy and holy," but such a one as had not kept touch with the devil. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 15:10]]{{field-on:Bible}}**In. the third month.** At the feast of Pentecost, at which time of the year Constantinople was taken by the Turks, because the Greek Church denied the procession of the Holy Ghost from the Son, as Estius⁽²¹⁾ hath observed, Pentecost being a feast anciently dedicated to the memorial of the same Holy Spirit.{{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 15:11]]{{field-on:Bible}}**And they offered of the spoil.** Heathens also did so, ascribing thereby the victory to their gods. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 15:12]]{{field-on:Bible}}**And they entered into a covenant.** As well knowing the fickleness of their own hearts, they do hereby think good to bind them to the good abearance; a commendable practice, by holy vows to bind ourselves to the performance of bounden duties. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 15:13]]{{field-on:Bible}}**That whosoever would not seek the Lord.** *i.e.*, Be subject to the Lord, but seek to other gods.

Should be put to death. According to the law. (**Deuteronomy 13:9**) Say not, This is Old Testament, we find no such thing in gospel. See **Zechariah 13:3; 12:10; Romans 13:4; 1 Peter 2:13-14**; and distinguish not where the Scripture doth not distinguish. See **2 Chronicles 34:33; Ezra 7:26; Daniel 3:29**. Heathen magistrates are commended for interesting themselves in matters of religion. Good kings, as here, and **2 Chronicles 34:33**, are commended for putting upon their people wholesome laws and strait, binding them to the

²⁰ Jun.

²¹ In lib. sent. distinc, xi., cap. 2.

purity of religion and power of godliness. Neither is this any impeachment to their Christian liberty, —as Anabaptists hold, and the Donatists afore them, asking malapertly, *Quid imperatori cum ecclesia?* What hath the civil magistrate to do with the Church?—it is rather an ornament to their beauty, &c. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 15:14]]{{field-on:Bible}}**And they swore unto the Lord.** For better assurance. An oath is a curb to conscience; ὄρκος just as ἔρκος.

With a loud voice. *Verbis non tantum desertis, sed et exertis*, audibly and boldly. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 15:15]]{{field-on:Bible}}**For they had sworn with all their heart.** Not as she in the tragedy, who said, *Iuravi lingua, mentem iniuratam gero*,⁽²²⁾ I have sworn with my tongue, but my heart is unsworn; nor as equivocating Jesuits, who teach mental reservations in taking an oath—Pascenius scoffeth King James for the invention of his oath of allegiance;—but *absque dolo malo, et ex animi sententia*; truly and uprightly.{{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 15:16]]{{field-on:Bible}}**And also concerning Maachah.** See on **1 Kings 15:13**.

He removed her from being queen. Or, From being chief priest, *in sacris meplezethi*, to that abominable grove idol, which had its name from trembling or terrifying, or from the horrible villainies committed at those roguish rites of Priapus; not unlike those other of Anubis, where Decius Mundus abused that noble Roman matron Paulina, whom he could not bring to his lure by any money.⁽²³⁾{{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 15:17]]{{field-on:Bible}}**But the high places.** See on **1 Kings 15:14**. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 15:18]]{{field-on:Bible}}**And he brought.** See **1 Kings 15:15**. Hypocrites may, for self-respects, be liberal; as was Herod in beautifying the temple. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 15:19]]{{field-on:Bible}}**Unto the five and thirtieth year.** *sc.*, From the revolt of the ten tribes. See **2 Chronicles 16:8**. The Septuagint corruptly here render, Unto the thirtieth year. {{field-off:Bible}}

²² Eurip. *Cic.*, *De Offic.*, lib. iii.

²³ Joseph.

Chapter 16

Verse 1. [[@Bible:2 Chronicles 16:1]]{{field-on:Bible}}**In the six and thirtieth year.** See **2 Chronicles 15:19.**

Of the reign of Asa. Or, In the reign of Asa.

Baasha king of Israel. Of whom, see **1 Kings 15:27.**

Came up against Judah. See on **1 Kings 15:17**, &c. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 16:2]]{{field-on:Bible}}**Then Asa brought out silver and gold.** Here good Asa began to decline; which was the worse in him, because in his old age, after so great a victory, and so strict a covenant to cleave close to the Lord. {{field-off:Bible}}

Verse 3-6. [[@Bible:2 Chronicles 16:3]]{{field-on:Bible}}See on **1 Kings 15:19-21**, &c. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 16:7]]{{field-on:Bible}}**At that time Hanani.** Father to Jehu the prophet. (**1 Kings 16:1**)

And not relied on the Lord. He trusteth not God at all, who trusteth him not over all.

Therefore is the host of the king of Syria escaped. Thou hast lost the glory and booty, that I would have given thee, if Benhadad had come up with Baasha against thee, as by covenant he should have done. Nay, more, the Syrians having now found the way to this good land, will hereafter invade and overrun a great part of it, as they did in the days of Ahab and Joash, and perhaps of Asa also. (**2 Chronicles 16:9**) Therefore from henceforth thou shalt have war. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 16:8]]{{field-on:Bible}}**Were not the Ethiopians.** See **2 Chronicles 14:9.**

He delivered them into thine hand. And should not experience have bred confidence? Shouldst thou by this base begging, nay, buying help of Benhadad, cast a blur on both God's power (**2 Chronicles 16:8**) and providence. (**2 Chronicles 16:9**) {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 16:9]]{{field-on:Bible}}**For the eyes of the Lord.** *i.e.*, His fatherly care and providence, which one well compareth to a well-drawn picture, that eyeth all that are in the room. He is not such a God as the Epicures dreamt him to be,

"Namque deos didici securum agere aevum," & c.—Horat.

The Hebrew word for "run to and fro" signifieth, not to take a light view, but to search narrowly into the nature and course of things.

To show himself strong. Or, To lay strong hold on them, and to add strength to them, that they may do exploits.

Herein thou hast done foolishly. This was plain dealing, well becoming a prophet: who should not flatter princes, saith Hilary: ⁽²⁴⁾ since they can do us no greater harm than can a fever, a fire, a fall of a house, &c. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 16:10]]{{field-on:Bible}}**Then Asa was wroth with the seer.** This might better have become an Ahab, a Joash, a Herod, a Cambyzes, or Tiberius: but for Asa to be angry with the seer; Queen Elizabeth with the bishop that put her in mind of her great

²⁴ In *Psalms* 51.

age and death; Tertullian to turn Montanist in his old age, and write bitterly against the orthodox party, for whom he had been so zealous;—this was very sad, and lets us see what are the best when left to themselves: how they may bristle and bustle against a just reproof, till they have better considered.

And put him in a prison house. Heb., Into a house of subversion, *in carcerem cippi*, into the traitor's prison, whither the Lady Elizabeth was so loath to go, when landed prisoner at the Tower.

For he was in a rage with him. *Indignatione percitus erat*. The Vulgate hath it, For the Lord was very angry for this matter, and slew very many of the people. Pellican also goeth the same way, being deceived by the Vulgate, and for want of looking into the Hebrew text.

And Asa oppressed some of the people. *Conquassavit*, he crushed or trampled on such as spake against his tyranny toward the prophet: he took an order with them to teach them better manners. Thus he added sin to sin, as the best shall do if God restrain them not. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 16:11]]{{field-on:Bible}}**First and last.** He did his best at first: but the end of a thing should be better than the beginning. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 16:12]]{{field-on:Bible}}**Was diseased in his feet.** *Laborabat podagrd*, ⁽²⁵⁾ saith Vatablus; he was troubled with the gout, with a swelling in his feet, say the Rabbins. As he had laid the good prophet by the heels in prison, so doth God lay him by the heels in his bed; to him therefore he should have sought for release; since natural means in this case could do him little good.

"Una eademque manus, &c."

Until his disease was exceeding great. Heb., Till it ascended upwards; till the humour and grief was gotten into his head, and so became more grievous and dangerous. Let no man look that God should lay down the bucklers first: he will have the better of us.

Yet in his disease he sought not to the Lord. Which yet he had covenanted to do. (2 *Chronicles 14:7*) That he repented of this and the rest of his misdoings ere he died, we doubt not. See 2 *Chronicles 15:17; 20:32*. Maximianus the persecutor, in a grievous fit of sickness, was convinced that God was angry with him for his cruelty to the Christians; whereupon he reversed his own edicts, and begged their prayers. ⁽²⁶⁾

But to the physicians. Thus he fell into his former sin of creature confidence. See 2 *Chronicles 16:2, 7*. It is hard to say how oft a saint may fall into the same sin. A doctor is God's ordinance, and must be made use of in due time and manner. The Jews are to blame who detest all physicians: they have a proverb in their Talmud, *Optimus inter medicos ad gehennam*, The best physician will to hell. Farewell doctor, said old Chaucer; physicians have undone me, said Adrian the emperor; so might the *Hemorrhaise* have said, had she not touched at length the hem of Christ's garment. But Luke was "the beloved physician": and our Saviour saith, "The whole need not the physician, but the sick." (*Matthew 9:12*) Asa sinned not in using the physicians, but in trusting to them, as if they by their skill, without the divine influence, could have kept off death: whereas death suddenly snatcheth away physicians oft together with their patients; as it were in scorn and contempt of medicines.{{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 16:13]]{{field-on:Bible}}**And Asa slept with his fathers.** He that could drive out that huge army of the Ethiopians, could not drive away death.

²⁵ He did not ὀρθοποδεῖν, and was therefore podagrinus.

²⁶ Euseb.

{{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 16:14]]{{field-on:Bible}}**And they buried him in his own sepulchre..** Heb., Sepulchres; haply because large and capacious.

Which he had made. Heb., Digged. This was well done. But that he filled it so full of sweet odours, Pellican blameth him for; whether justly or not, *aliorum esto iudicium*.

And laid him in the bed which was filled. Or, Which he had filled. See the preceding note. What would Pellican have said if he had been in France, when after the death of Charles IX, his image was laid in a rich bed in triumphant attire, with the crown upon his head, and the collar of the order about his neck, and forty days at ordinary hours, dinner and supper was served in with all accustomed ceremonies, as sewing, water, grace, carving, &c., all the cardinals, prelates, lords, gentlemen, and officers attending in far greater solemnity than if he had been alive! ⁽²⁷⁾

With sweet odours. *Congesta cremantur thurea dona.* ⁽²⁸⁾ A good name is better than all these. (*Ecclesiastes 7:1*)

And they made a very great burning for him. Not of his body, but of sweet odours only, at and in his sepulchre. See **2 Chronicles 21:19; Jeremiah 34:5.** {{field-off:Bible}}

²⁷ Dr Hakew., *Apolog.*

²⁸ Virg.

Chapter 17

Verse 1. [[@Bible:2 Chronicles 17:1]]{{field-on:Bible}}**And Jehoshaphat his son reigned.** See **1 Kings 15:24**.

And strengthened himself against Israel. Or, Upon Israel; *i.e.*, upon that part of it which was subject to him. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 17:2]]{{field-on:Bible}}**And he placed forces.** See **2 Chronicles 17:19**. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 17:3]]{{field-on:Bible}}**Because he walked in the first ways of his father David.** Who during his trouble kept himself free from scandalous and reproachful practices, innocent from the great transgression. (**Psalm 19:13**) *David rector fuit in servitio quam in regno*, saith Gregory. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 17:4]]{{field-on:Bible}}**And not after the doings of Israel.** Who in his days did evil as they could, under that nonsuch, Ahab. But Jehoshaphat was not corrupted with their ill neighbourhood. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 17:5]]{{field-on:Bible}}**And he had riches and honour in abundance.** Herein he came near unto Solomon in his greatest flourish. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 17:6]]{{field-on:Bible}}**And his heart was lifted up.** Not with pride, as **2 Chronicles 32:25**, but with undaunted courage and disengaged zeal, such as made him come off roundly and readily in the ensuing reformation: he was more forward and forth putting than his father Asa, "not slothful in business, but fervent in spirit, serving the Lord." {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 17:7]]{{field-on:Bible}}**He sent to his princes to teach in the cities of Judah.** Teaching princes there are not many, such as were David, Solomon, George, prince of Anhalt, &c., but these were sent with the teaching Levites to countenance and bear them out in this visitation general, and perhaps to punish the opposite and obstinate, if any such. Junius readeth the text thus, He sent with his princes, these Levites for the teaching. Or, the princes taught the people the law of the land; the priests and Levites the law of God: both did mutually help one another. So a Danish king of this land made a law, that at the general court of every shire the bishop of the diocese should accompany the sheriff, that the one might countenance God's law, the other man's. ⁽²⁹⁾ Queen Elizabeth once in her progress through Suffolk, observing that the justices of that county who came to meet her had every man his minister next to his body, said she wondered not that that county was so well governed, where she saw that the word and sword went so lovingly together. ⁽³⁰⁾{{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 17:9]]{{field-on:Bible}}**And had the book of the law of the Lord with them.** They taught not traditions, human inventions, or unwritten verities. All their doctrines came *cum privilegio*, and were Scripture proof. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 17:10]]{{field-on:Bible}}**And the fear of the Lord fell upon all the kingdoms.** It is said (**2 Chronicles 17:2**) Jehoshaphat placed forces in all the fenced cities; yet it is not said thereupon that "the fear of the Lord fell upon the neighbour nations." But when he had established a preaching ministry in all the cities, then his enemies had a fear, and made no war. {{field-off:Bible}}

²⁹ In Scotland, in their General Assembly, the king had his commissioner or substitute, to see that nothing was concluded to his prejudice.

³⁰ Speed.

Verse 11. [[@Bible:2 Chronicles 17:11]]{{field-on:Bible}}**Also some of the Philistines.** These, having been subdued by David, had withheld their tribute for a time; but now, seeing Jehoshaphat's growing greatness, they bring it in with the better, that no offence might be taken at their former neglect. The word here used signifieth honorary gifts, or oblations, pacifications.

"Placatur donis Iupiter ipse datis"

Think the same of the Arabians. See **2 Chronicles 14:14-15.** {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 17:12]]{{field-on:Bible}}**And Jehoshaphat waxed great exceedingly.** Heb., He was going and growing. "By humility and the fear of the Lord are riches, and honour, and life." (**Proverbs 22:4**)

And he built in Judah castles. *Bironeoth*, *πύργους*, *turres*. So did the Burgundians, and thence had their names

And cities of store. Granaries; in the Hebrew they have their name from their utility or usefulness. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 17:13]]{{field-on:Bible}}**And he had much business.** *Ἔργα πολλά*, ⁽³¹⁾ Many works going forward at once; a negotious man he was. His business, say some, lay in beautifying and fortifying those cities. Augustus gloried at his death, that whereas he had found Rome built with brick, he had left it made of marble.

And the men of war...were in Jerusalem. These were his Praetorian forces; his Praesidiaries were up and down in the various cities.{{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 17:14]]{{field-on:Bible}}**Three hundred thousand.** These were under his command and at hand, to come whensoever the king would. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 17:16]]{{field-on:Bible}}**Who willingly offered himself unto the Lord.** He was a votary: the vows of God were upon him, and this made him the more valiant and resolute ⁽³²⁾ in the exercise of arms, for the service of God and the safety of his people. The Spahis among the Turks are a sort of horsemen, voluntaries and votaries to gain paradise by dying for the Mohammedan cause. These are never known to return home but with victory; these are heavy upon the enemy. For

"Vincitur haud gratis, iugulo qui provocat ensem." {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 17:17]]{{field-on:Bible}}**With bow and shield.** The Benjamites were notable bowmen. (**1 Chronicles 12:2**) The English were anciently so too. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 17:18]]{{field-on:Bible}}**A hundred and fourscore thousand.** His militia was eleven hundred and threescore thousand, besides what he had in garrisons. (**2 Chronicles 17:19**) So that, as he was better, he was stronger than his father Asa had been. Piety hath prosperity. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 17:19]]{{field-on:Bible}}**These waited on the king.** *i.e.*, In their turns, and by course. {{field-off:Bible}}

³¹ Sept.

³² *Alacerrimo et promptissimo animo.—Jan.*

Chapter 18

Verse 1. [[@Bible:2 Chronicles 18:1]]{{field-on:Bible}}**Now Jehoshaphat had riches in abundance.** *Stultitiam patiuntur opes.* He was the worse for his wealth—as most men also are, —else he had not been so fond of this new affinity with Ahab. (2 *Kings 8:18*) {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 18:2]]{{field-on:Bible}}**He went down to Ahab to Samaria.** See 1 *Kings 22:2*, in which chapter we have the same history related as here, not abridged—as is usual with this author—but at large; this much commendeth it unto us as necessary and profitable, since the Holy Ghost doth nothing in vain.

And Ahab killed sheep and oxen. As to feast him and his retinue, so, haply, to sacrifice to the gods, as idolaters used to do when great strangers came unto them. Dido did so when Æneas came to her court.

*“Simul Aeneam in regia ducit
Tecta, simul divum templis indicit honorem.”*—Aeneid, lib. i.

Now Jezebel was Dido’s countrywoman, and had a great influence upon her husband Ahab. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 18:3]]{{field-on:Bible}}**I am as thou art.** See 1 *Kings 22:4*. Jehoshaphat was too facile. It was noted as a fault in Henry IV of France that he was *aeque male ac bono reconciliabilis*, of too good a nature, as we say of some. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 18:4]]{{field-on:Bible}}**Inquire, I pray thee, of the Lord today.** Yea, but this should have been done before he had engaged to go. Good Jehoshaphat is oft taxed for being smart too late. Few consider that it is better to stop or step back than to run on out of the way. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 18:5]]{{field-on:Bible}}**Four hundred prophets.** An ecumenical council. See on 1 *Kings 2:6*. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 18:9]]{{field-on:Bible}}**Clothed in their robes.** And as the Septuagint have it, ἔνυχτοι, in their arms, that they might provoke the people to take up arms. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 18:11]]{{field-on:Bible}}**And all the prophets prophesied.** See 1 *Kings 22:12*. With as much confidence as Jesuits offer to pawn their souls for the truth of their assertions, and tell us, that if we be not damned, they will be damned for us. Event, the master of fools, confuted these bold affirmers. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 18:13]]{{field-on:Bible}}**Even what my God saith.** His God he calleth him, though he had suffered for God, and was like to suffer more for his veracity. He would not budge—as Ecebolius and other timeservers did—for any man’s pleasure or displeasure. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 18:20]]{{field-on:Bible}}**And there came out a spirit.** The Rabbis fable that this was Naboth’s ghost, who to be revenged on Ahab, thus offereth his service. In times of Popery, devils came saying that they were the souls of such and such dead persons; and desired to be set free from the pains of purgatory, &c. {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 18:23]]{{field-on:Bible}}**And smote Micaiah.** To do this in open court, and in such a presence, was great impudency; besides the violence, which yet is usually offered to Christ’s servants, when other arguments are wanting. *Argumenta sua formant in Barbara et Ferio*, as one saith wittily. If Micaiah should have smitten Zedekiah, there

would have been somewhat to do. But some may better steal a horse, than others look over the hedge. {{field-off:Bible}}

Verse 29. [[@Bible:2 Chronicles 18:29]]{{field-on:Bible}}**But put thou on thy robes.** As if you were the general of both armies. Ahab pretended herein to honour Jehoshaphat, but intended to save himself, and to elude Micaiah's prophecy. {{field-off:Bible}}

Verse 31. [[@Bible:2 Chronicles 18:31]]{{field-on:Bible}}**Therefore they compassed about him.** This great strait Jehoshaphat cast himself into; as likewise the valiant Hunniades did, at the battle of Varna, where he was worsted, and afterwards taken prisoner by Dracula, for joining with that perjured Popish king of Hungary.

And the Lord helped him. See **1 Kings 22:32**, where yet this precious passage is not; but is here added by the penman of this book, who relateth things formerly set down, but oft with usury. {{field-off:Bible}}

Verse 33. [[@Bible:2 Chronicles 18:33]]{{field-on:Bible}}**Between the joints of the harness.** The hand of Heaven carrying the arrow to that very place. As when God will save a man, a book in his bosom, the money in his purse, the buckle of his girdle shall preserve him from the deadly thrust, or shot.

For I am wounded. Heb., I am sick, or weary. Perhaps he would have concealed his deadly wound from his chariot man; but

“Εὔρε φεὸς τὸν ἀλιτρὸν.”

His "sin had now found him out"; and, as stout hearted as he was, death seized him. For, {{field-off:Bible}}

Verse 34. [[@Bible:2 Chronicles 18:34]]{{field-on:Bible}}**About the time of the sun going down he died.** And so proved that a whole council—of false prophets especially—may err. Ahab might now have sent for Zedekiah, with his fellows, as Rodulphus Suevus did for the Popish bishops, who had put him on to take up arms against his master, the emperor, complaining of them at his death, that they had deceived him to his destruction, with the Popes,

“Petra dedit Petro, Petrus diadems Rodulpho.” {{field-off:Bible}}

Chapter 19

Verse 1. [[@Bible:2 Chronicles 19:1]]{{field-on:Bible}}**And Jehoshaphat...returned to his house in peace.** He looked upon himself as "a brand pulled out of the fire"; and having seen another ship wrecked, he resolveth to look better to his tackling. His soul had escaped as a bird out of the snare of the fowlers, as a dove out of the claws of a hawk, or talons of an eagle. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 19:2]]{{field-on:Bible}}**And Jehu the son of Hanani the seer.** Jehu delivered his message with better success than his father had done. (**2 Chronicles 16:7**) Asa had gall in his ears, as some creatures are said to have; but good Jehoshaphat had *ures purgatissimas*, a "hearing ear," (**Proverbs 20:12**) an "obedient ear," (**Proverbs 25:12**) upon which "a wise reprover is as an earring of gold, and an ornament of fine gold." (*See Trapp on "Proverbs 25:12"*)

Shouldest thou help the ungodly. *i.e.*, That wicked wretch Ahab, of whom it might be said, as afterwards it was of the Jews in St Paul's time, that "they pleased not God, and were contrary to all men," (**1 Thessalonians 2:15**) or as the historian said of Commodus, the emperor, that he was called "the enemy of God and men."

And love them that hate the Lord? I think not. Idolaters are God-haters—whatever they pretend—and are therefore to be heartily "hated," (**Psalms 139:22**) provided that we hate *non virum, sed vitium*, not the man, but his manners.

Therefore is wrath upon thee. Thy late great danger was a fair warning, and must be kept in recent remembrance. The Moabites and the Ammonites, &c., are preparing against thee. The prophet also might have respect—as one ⁽³³⁾ hath well observed—to some dissension that began at present betwixt his sons; the seeds of that horrid slaughter Jehoram did afterwards make amongst them. (**2 Chronicles 21:4**).{{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 19:3]]{{field-on:Bible}}**Nevertheless there are good things found in thee.** Therefore God, rewarding his own graces in thee, will not suffer his whole wrath to arise against thee, but even in judgment remember mercy. Thus God "spareth" his people, "as a man spareth his own son that serveth him." (**Malachi 3:17**) (*See Trapp on "Malachi 3:17"*) As for the good works we do, *Certum est nos facere quod facimus, sed Deus facit ut faciamus*; He doeth all. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 19:4]]{{field-on:Bible}}**And Jehoshaphat dwelt at Jerusalem.** He made no more journeys to Samaria; as he who had escaped with his life at the fall of Blackfriars, cried out, "I will go no more to mass"; and another, "Mass is misery." A third—nothing so wise—said, that nothing grieved him more, than that he had not died by that mischance. But see the just hand of God upon such wild wishers. This Parker—for that was his name—going over to Douay to take priestly orders the week following, was drowned in his passage. ⁽³⁴⁾

And he went out again through the people. Heb., He returned, and went out. He had reformed all places before; but in his absence, at the siege of Ramothgilead, all fell out of order again; like as when Moses was gone but forty days only to converse with God, the people had corrupted themselves, and made a golden calf. It may very well be, too, that by Jehoshaphat's evil example, in loving those that hated the Lord, the people took heart to slight the service of God, and to hanker after idols. Jehoshaphat, therefore, the first thing he doth after his

³³ Mr Jackson.

³⁴ Fuller's *Eccles. Hist.*

return—when once he had recovered his fright, and considered the prophet's reproof—he setteth upon a reformation—which is *optima et aptissima poenitentia*, as I have before noted out of Luther—and because it shall be thoroughly done from one end of the land to the other, he goeth himself in person, to see it done.{{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 19:5]]{{field-on:Bible}}**And he set judges in the land.** Judges they had before; but some of them, haply, fell in the late war with the Syrians, or were otherwise wanting to their places and duties. It is a mercy to have judges, *modo audeant quae sentiunt*, saith the orator, ⁽³⁵⁾ so they be as they should be.

Throughout all the fenced cities. Lest soldiers should abuse their power unto violence and wrong, as they are apt to do. (*Luke 3:14*).{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 19:6]]{{field-on:Bible}}**And he said to the judges.** He left them their lesson: and it is such, surely, as deserveth not only to be written in letters of gold on all seats of judicature and in all houses of judges, but also to be engraven upon the tables of their hearts.

Take heed what ye do. *Carete vobis, cavete populo*, do all deliberately, and on good advice: looking well about you.

For ye judge not for man, but for the Lord. *Non tam mei quam Dei estis vicarii*: It is God whom you represent. See therefore that ye do it worthy of God: and that you express not him to the world as a corrupt and crooked judge.

Who is with you in the judgment. As lord paramount. It is as if Jehoshaphat had said, I cannot ride circuit with you, but God both can and will. The Ethiopian judges always reserved the chief place on the tribunal empty for God; of whose presence they were persuaded, though they saw him not. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 19:7]]{{field-on:Bible}}**Wherefore now let the fear of the Lord be upon you.** Fear to offend so great a majesty. *Cave, spectat Cato*, was a watchword among the Romans. The Turkish senate is very careful what they say or do, when they know that the grand signior is at the dangerous door, and hears all.

Take heed and do it. *Abundans cautela hic non nocet*.

For there is no iniquity with the Lord our God. As neither must there be with you, whom he hath intrusted with the administration of his earthly kingdom. The Athenian judges, before they ascended the tribunal, swore that they would without writhing or warping, give sentence according to the laws; and in those things concerning which there were no laws, according to conscience and equity, which the Greeks call *γνώμην δικαιοσύνην*, —the most righteous sentence. ⁽³⁶⁾

Nor respect of persons. He heareth causes speak, and not persons; so should ye. The ancients, for this, pictured justice blind. The Areopagites heard causes in the dark; but so did not those other Athenian judges, who, having the fair harlot Phryne before them, convicted of some great crime, and being about to condemn her, *absolverunt tamen postquam conspexerunt speciosissimum eius pectus, &c.*, acquitted her nevertheless, when they had beheld her beautiful bosom, which Hyperides her lawyer showed them, to move them to pity her. Was this agreeable to their oath mentioned in the former note? It is reported of Trajan the emperor,

³⁵ *Cic., pro Milone.*

³⁶ *Archaeol. Attic., 113.*

that he neither feared nor hated any man living. ⁽³⁷⁾

Nor taking of gifts. God is not δωροφάγος; he rejecteth the sacrifices of the wicked, and will not be bribed. Demosthenes was by Harpalus, to the hazard of his country; but Phocion would not, for when Alexander the Great sent him great gifts to win him over thereby to his side, he asked the messengers why their master sent gifts to him rather than to any other of the Athenians. They answered, Because he holdeth you to be honest, and therefore best deserving. He replied, Carry back his gifts therefore; *Et me talem esse porro sinat*, and let him suffer me still to continue in mine honesty.{{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 19:8]]{{field-on:Bible}}**Moreover, in Jerusalem did Jehoshaphat set.** He constituted the high senate or council of the Sanhedrim in the chief city; these were to judge in cases most intricate, according to *Deuteronomy 17:8-9*, and to receive appeals from inferior courts. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 19:9]]{{field-on:Bible}}**In the fear of the Lord, faithfully.** The fear of the Lord will make you faithful; and keep you from wrying or wrong doing.

And with a perfect heart. *Et candido corde*, uprightly: not biased with fear or favour. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 19:10]]{{field-on:Bible}}**Of your brethren.** *q.d.*, They are your brethren by race, place, and grace; therefore see that right be done them; else your father will be angry.

Between blood and blood. Between an innocent and one culpable of death: as also between murders, whether wilful or casual.

Between law and commandments, &c. To find out the true sense of the law, when it is pleaded by both parties; and to resolve the seeming ambiguities and contradictions: for not the letter but the mind of the law is law; and this you must fish out.

That they trespass not against the Lord. By misinterpreting the law; making it a nose of wax; writhing it from the right sense. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 19:11]]{{field-on:Bible}}**In all the matters of the Lord.** In matters ecclesiastical.

For all the king's matters. *i.e.*, In civil affairs.

And the Levites shall be officers before you. *Apparitores, lectores, praefecti*, to see things rightly carried and good laws executed. The Greeks had their νομοφύλακας, officers of the same sort.

Deal courageously. Heb., Take courage and do, ⁽³⁸⁾ *i.e.*, do your office, *forti et excelso animo*. Fear no colours, but act vigorously, and the work is done. *Possunt*, saith he, *quia posse videntur*. They are able who seem to be able. Historians ascribe most of Alexander's success to his courage: he never thought anything unfeasible. The ruler's offering must be a male; the people's might be a female, (*Leviticus 4:22-23, 27-28*) to show that a ruler or judge must be of a masculine spirit.

And the Lord shall be with the good. To protect and direct them; to assist and accept them; to reward their integrity, what hardship soever here they meet with: as Judge Hales did, being imprisoned in the Marshalsea, Counter, and Fleet, because that in the beginning of Queen

³⁷ Plutarch., *Vit. x.*, *Rhet. in Hyperide*.

³⁸ *Audete et agite.*, Be prepared and act.

Mary's reign, before any new laws were yet made, he did at the Quarter Sessions give charge upon the statutes made in the time of King Henry VIII and Edward VI, for supremacy and religion.⁽³⁹⁾ {{field-off:Bible}}

³⁹ Act. and Mon., 1282.

Chapter 20

Verse 1. [[@Bible:2 Chronicles 20:1]]{{field-on:Bible}}**It came to pass after this also.** After Jehoshaphat's great care to reform and set all to right throughout his kingdom, (**2 Chronicles 19:4-11**) for his further trial, and exercise of his faith, these enemies—moved with envy, doubtless, at his growing greatness, and stirred up by the Syrians, against whom he had taken part with Ahab lately—were turned loose upon him. The best are not to account it strange when they "fall into divers temptations"; but to consider of this golden chapter, wherein (*res multae et magnae continentur*, saith Lavater) are contained many great matters; neither is there any chapter in this whole book whereout we may learn more.

And with them other beside the Ammonites. viz., The Syrians, (**2 Chronicles 20:2**) and the Edomites. (**2 Chronicles 20:10**) The Amalekites, say some of the Hebrews; as others the Hamenins.

Came against Jehoshaphat to battle. Not once giving him warning by their heralds or otherwise,⁽⁴⁰⁾ but thinking to surprise him, though he was never unprovided. See **2 Chronicles 17:17-18.**{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 20:2]]{{field-on:Bible}}**From beyond the sea.** The Dead Sea, which ran between Judea and Syria; and about this sea was their rendezvous.

Which is Engedi. See **Joshua 15:62**. Here were the gardens of balsam, saith Zeigler, and the woods of palm trees.

Verse 3 And Jehoshaphat feared...and proclaimed a fast. When the Turks fast it is a sure sign that they are in a bodily fear: they also cast dust upon their heads, and their hands up towards heaven, when they are about to enter battle.⁽⁴¹⁾ But Jehoshaphat's fear was not only natural, of the enemy, but reverential, of God; and his fast not a moral but a religious abstinence, that he might thereby amerce the flesh, afflict the soul, and pray with more edge and earnestness.{{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 20:4]]{{field-on:Bible}}**To ask help of the Lord.** Armed they came on this errand. *Ora et labora. Admota manu invocanda est Minerva*, said the heathens. Pray and put forth yourselves at once. The late renowned Gustavus, king of Sweden, would pray on shipboard, ashore, in the field, in the midst of the battle; as if prayer alone were the surest piece of his whole armour. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 20:5]]{{field-on:Bible}}**Before the new court.** *Omnes docti ignorant quodnam fuerit atrium illud novum*, saith Vatablus. It is generally taken for the priest's court newly repaired, as the altar had been. (**2 Chronicles 15:8**) {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 20:6]]{{field-on:Bible}}**Art not thou God in heaven? &c.** The choice of fit attributes, whereby to represent God to the soul in prayer, doth notably help faith and cause fervency. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 20:7]]{{field-on:Bible}}**Art not thou our God?** God's might and his mercy are faith's Jachin and Boaz, whereon it resteth.

And gavest it to the seed of Abraham. So that we are thy tenants, thy vassals; and wilt not thou see to us? Sure thou wilt. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 20:8]]{{field-on:Bible}}**And have built thee a sanctuary**

⁴⁰ *Id fuit contra ius gentium. It was be done against the law of the nations.*

⁴¹ *Turk. Hist., 157.*

therein. This is to be God's faithful remembrancer, as *Isaiah 62:6*, marg. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 20:9]]{{field-on:Bible}}**If when evil cometh upon us, as the sword, &c.** Which is called "evil" by a specialty. "I make peace, and create evil," *i.e.*, war. (*Isaiah 45:7*) It is here further called a judgment by a specialty.

For thy name is in this house. And shall it be a mere name? wilt not thou afford us the true signs and effects of thy presence? {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 20:10]]{{field-on:Bible}}**Whom thou wouldest not let Israel invade. Deuteronomy 2:5, 9, 19; Numbers 20:21.** So that they are thine and our beneficiaries; but ungrateful ones. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 20:11]]{{field-on:Bible}}**Behold, I say, how they reward us.** See the indignity of the fact, and avenge it. To render evil for evil is brutish; but evil for good is devilish. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 20:12]]{{field-on:Bible}}**For we have no might against this great company.** Pray we the same; at the hour of death especially, when beset with legions of evil spirits.

But our eyes are toward thee. Our hope is, that where human help faileth divine help will appear, as Philo the Jew said, when cast out by Caligula the emperor. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 20:13]]{{field-on:Bible}}**And all Judah stood before the Lord.** *Ex singulis familiis omnes* All from each family. (*John 3:5*)

With their little ones, their wives, and their children. To move pity, to excite devotion, and to offer a holy violence to the Almighty. *Haec enim vis grata est Deo*, saith Tertullian. Such a violence is well pleasing to God. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 20:14]]{{field-on:Bible}}**Came the Spirit of the Lord.** He was suddenly overcome by a prophetic inspiration, and moved by the Holy Ghost to utter it. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 20:15]]{{field-on:Bible}}**And thou king Jehoshaphat.** *Regem post plebem nominat*, he nameth the king after the people; yet is not he displeased. The Pope of Rome taketh it for an affront to be named after the greatest kings and emperors. His flatterers tell him that he is the sun, and the emperor the moon, in the Church's firmament. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 20:16]]{{field-on:Bible}}**Behold, they come up by the cliff of Ziz.** Which is said to be between the wilderness of Tekoah and the wilderness of Jeruel. Ziz signifieth a flower; it signifieth also, saith the Gloss, a caldron or pot; because in this place the enemies were cut in pieces, and made as meat for the pot. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 20:17]]{{field-on:Bible}}**Set yourselves, stand ye still.** The soldier's motto is, *Nec fugere nec sequi*: Neither flee nor follow. the true Christian's is, *Nec temere, nec timide*. Neither rashly nor fearful. So here, neither fly upon your enemies, nor flee from them. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 20:18]]{{field-on:Bible}}**And Jehoshaphat bowed his head with his face to the ground.** *Incurvasit sese in naves versus terram*.—Vat. He made very low obeisance. Among the Jews at this day, the gesture of adoration in their synagogues is the bowing forward of their bodies; for kneeling they use none, as neither do the Greeks.

⁽⁴²⁾{{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 20:19]]{{field-on:Bible}}**Stood up to praise the Lord.** So sure they were of the victory, that even before they had it they sang an **ΕΤΙΒΟΚΙΟΝ**, a triumphant song. As to God, so to true faith, all things are present, all things are possible. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 20:20]]{{field-on:Bible}}**Believe in the Lord...so shall ye be established.** When faith is driven to work alone without sense, then God thinks it lieth upon his credit to show mercy. See **Isaiah 7:9; Hebrews 6:12; Isaiah 28:16.** {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 20:21]]{{field-on:Bible}}**And when he had consulted with the people.** This gained him much respect amongst them; for he knew that it was no hunting *invitis canibus*, unwilling dogs, unless the hounds were willing, as the proverb is.

He appointed singers unto the Lord. See on **2 Chronicles 20:19**. Faith lodgeth a certainty in the soul, believing God upon his bare word; and that against sense in things invisible, and against mason in things incredible.

And that should praise the beauty of holiness. This is a description of God, saith Junius; of heaven, saith Vatablus; of the ark, say others. (**Psalms 29:2; 96:9**) {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 20:22]]{{field-on:Bible}}**And when they began to sing and to praise.** So at the siege of Mountabon, the people of God using daily humiliation as their service would permit, did sing a psalm after and immediately before their sallying forth. With which practice the enemy coming acquainted, ever upon the singing of the psalm, after which they expected a sally, they would so quake and tremble, crying, "They come, they come," as though the wrath of God and the rage of all the creatures had been breaking out upon them.

The Lord set ambushments. *Furor hostibus a Deo immissus ut in se invicem efferati saevire non desisterent, donec mutuis caedibus sese prostravissent.* The wrath of God wrought their ruin, as by an ambush, unexpectedly and irresistibly. Some understand this ambush of the holy angels, sent suddenly in upon them to slay them; whereupon they mistaking the matter, and supposing it had been their own companions, flew upon them, and so sheathed their swords in one another's bowels. {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 20:23]]{{field-on:Bible}}**Every one helped to destroy one another.** Like so many *Terrigenae fratres*. "Who would not fear thee, O King of nations!" {{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 20:24]]{{field-on:Bible}}**And none escaped.** *Ne ignifer quidem reliquus est factus, ut in Proverbio est.* See the like history in **Judges 7:22-25**, and learn how we may be freed from our spiritual enemies—viz., not by our own might and merits, but by faith in Christ, who hath made us more than conquerors, (**Romans 8:37**) that is, triumphers. (**2 Corinthians 2:14**) {{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 20:25]]{{field-on:Bible}}**Both riches.** The Hebrew *Recush* sounds like it. It signifieth substance, or gathered goods; for it hath the name of getting and gathering.

And precious jewels. *Vasa desideriorum*, gold rings, precious stones, chains of pearl, &c. Pharaoh's horses had golden trappings. (**Solomon's Song 1:8**) And the Midianitish camels had chains of gold about their necks. (**Judges 8:26**) {{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 20:26]]{{field-on:Bible}}**And on the fourth day.** Whilst the

⁴² Sandys's *Relat. of West. Religion*.

mercy was yet fresh. We must hasten our praises: no part of the thank offering might be kept until the third day.

For there they blessed the Lord. So did our Edward III after the victory at Poitiers, where he took the French king, A.D. 1356. Polydor Virgil telleth us, ⁽⁴³⁾ that speedy order was taken that eight days together should be spent in giving God the thanks and glory. The like was done by our Richard I when he had beaten the king of France at Givors, A.D. 1195. ⁽⁴⁴⁾ But especially by our Henry V after his victory at Agincourt. He gave strict orders, saith the chronicler, ⁽⁴⁵⁾ that no ballad or song should be made or sung, more than of thanksgiving to the Lord alone. That victorious king of Sweden, Gustavus Adolphus, as he prayed much and often, on shipboard, on shore, in the field, in the midst of battle, so he was no less careful to glorify God the giver of victory: as making him not his refuge only, but his recompense also. ⁽⁴⁶⁾

Therefore the name of the place was called Berachah. *i.e.*, Blessing: so to perpetuate to posterity the memory of that great mercy. There are that think this valley is the same with that called the valley of Jehoshaphat, (*Joel 3:2, 12*) and that there Christ shall sit in judgment.{{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 20:27]]{{field-on:Bible}}**And Jehoshaphat in the forefront of them.** Heb., In the head of them. ⁽⁴⁷⁾ Among the Romans no man was to ride in triumph, unless he had overcome fifty thousand enemies, or except he had got five victories; and then the conqueror in his triumphant chariot rode to the capitol, where in all humility he presented a palm to Jupiter, whereby he acknowledged it was his power whereby the enemy was vanquished. ⁽⁴⁸⁾ Good Jehoshaphat is here riding in triumph to Jerusalem, there to acknowledge, that not Jupiter, but Jehovah had made them to rejoice over their enemies.{{field-off:Bible}}

Verse 28. [[@Bible:2 Chronicles 20:28]]{{field-on:Bible}}**Unto the house of the Lord.** Not to tippling houses and wine taverns, ⁽⁴⁹⁾ as now-a-days the manner of some is.{{field-off:Bible}}

Verse 29. [[@Bible:2 Chronicles 20:29]]{{field-on:Bible}}**And the fear of God, &c.** The Lord cast a great terror into their minds, and so restrained them. {{field-off:Bible}}

Verse 30. [[@Bible:2 Chronicles 20:30]]{{field-on:Bible}}**For his God gave him rest.** "It is a righteous thing with God to recompense tribulation to them that trouble his: and to them who are troubled, rest," if not afore, yet at least "when the Lord Jesus shall be revealed from heaven," &c. (*2 Thessalonians 1:6-7*) {{field-off:Bible}}

Verse 31-33. [[@Bible:2 Chronicles 20:31]]{{field-on:Bible}} (*See Trapp on "1 Kings 22:41"*) (*See Trapp on "1 Kings 22:42"*) (*See Trapp on "1 Kings 22:43"*) {{field-off:Bible}}

Verse 33. [[@Bible:2 Chronicles 20:33]]{{field-on:Bible}}**For as yet the people had not prepared their hearts.** They could not find in their hearts, though Jehoshaphat had been at much pains with them, (*2 Chronicles 19:4*) to part with their accustomed sacrificing in those high places; nor could the king yet bring them to it. That tyrant of three letters, *Mos*, or custom, is very prevalent everywhere. The people called Hircani had an absurd custom of

⁴³ Lib. xix.

⁴⁴ Hoveden.

⁴⁵ Daniel.

⁴⁶ Speed.

⁴⁷ Isid.

⁴⁸ Liv., lib. vi. dec. 3.

⁴⁹ *Non recta in aenopolia se contulerunt.—Lavati.*

casting their dead to be devoured by dogs, which were kept for the purpose at the public charge, and called grave dogs. ⁽⁵⁰⁾ And whenas king Nicanor would have broke them of that barbarous custom, he hardly escaped the loss of his kingdom and life together. ⁽⁵¹⁾{{field-off:Bible}}

Verse 34. [[@Bible:2 Chronicles 20:34]]{{field-on:Bible}}**Who is mentioned.** viz., **1 Kings 16:5.** Others render it, Who was commanded to register the same in the books of the kings of Israel, of part whereof they conceived him to have been the penman. {{field-off:Bible}}

Verse 35. [[@Bible:2 Chronicles 20:35]]{{field-on:Bible}}**Did Jehoshaphat king of Judah join himself.** So he fell once and again into the same sin. See **1 Kings 22:44.** {{field-off:Bible}}

Verse 36. [[@Bible:2 Chronicles 20:36]]{{field-on:Bible}}**And he joined himself.** See **1 Kings 22:48-49.** {{field-off:Bible}}

Verse 37. [[@Bible:2 Chronicles 20:37]]{{field-on:Bible}}**And the ships were broken.** By tempest likely; and perhaps lying at anchor in the harbour; as it befell Charles V's navy before the walls of Algiers, besieged by him by sea and by land, and well-nigh taken. {{field-off:Bible}}

⁵⁰ Cicero.

⁵¹ Nicronym.

Chapter 21

Verse 1. [[@Bible:2 Chronicles 21:1]]{{field-on:Bible}}**And Jehoram his son reigned.** Than whom a worse could hardly be found: but as the Constantinopolitans were told, that for their wickedness they were justly plagued with a Phocas; so were these perverse Hierosolymitans with a Jehoram. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 21:2]]{{field-on:Bible}}**King of Israel.** Of all Israel by right; but really, of a part of them only. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 21:3]]{{field-on:Bible}}**With fenced cities.** Herein he dealt wisely; as it is said of Rehoboam for the like. (**2 Chronicles 11:2-3**) But "the race is not always to the swift, nor the battle to the strong, nor yet bread to the wise," &c. (**Ecclesiastes 9:11-12**) {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 21:4]]{{field-on:Bible}}**He strengthened himself.** By gifts, likely, he gained to his party vain men, as Jeroboam also did, in those cities that were given to his brethren.

He slew all his brethren with the sword. All, lewd losel (profligate)! what a bloody foundation was here laid of his kingdom—not unlike that of Cain, of Cambyses, of Romulus, of Jugurtha, of Caracalla, of the cruel Turks at this day—but it came home to him, as God is the avenger of all such. See God's judgments upon his sons shortly after, (**2 Chronicles 21:17**) and also upon his grandchildren. (**2 Chronicles 22:10-11**) Only Jehoahaz was left of the one, and Joash of the other; and these also merely for God's promise' sake to David. (**2 Chronicles 21:7**) {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 21:5]]{{field-on:Bible}}**Jehoram was thirty and two.** See **2 Kings 8:17**. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 21:6]]{{field-on:Bible}}**And he walked in the ways of the kings of Israel.** He was an idolater, and therefore so cruel and bloody minded toward his innocent brethren. It is probable that he charged them with high treason, which ever was *unicum crimen eorum qui crimine vacabant*, saith Lipsius; but the Hebrews say that he slew them because they walked in the good ways of their father Jehoshaphat, and would not yield to his idolatries; and then it was the worse: those princes might be put to death as their partisans.

For he had the daughter of Ahab to wife. viz., Wicked Athaliah, that Jezebel of Jerusalem. She is called also the daughter of Omri, Ahab's father, to denote the deep ingrafting of idolatrous principles within her breast, as taking them from two such arch-idolaters. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 21:7]]{{field-on:Bible}}**As he promised to give a light to him.** *Successionem stirpis regiae et splendidae*. Out of this "light," or lamp, came at length that "Sun of righteousness," "the Light of the world," Christ Jesus. See on **2 Kings 8:19**. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 21:8]]{{field-on:Bible}}**In his days the Edomites.** See on **2 Kings 8:20**. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 21:9]]{{field-on:Bible}}**And smote the Edomites.** But could not subdue them. They might be more troublesome, as Carthage was to Rome, when but half destroyed, than before he meddled with them. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 21:10]]{{field-on:Bible}}**Did Libnah revolt.** See **2 Kings 8:22**. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 21:11]]{{field-on:Bible}}**Moreover he made high places.** ⁽⁵²⁾ He restored what his father and grandfather had destroyed, *Heroum filii noxae*. The reason whereof some give is this, that God may show that good children are his gift alone. And again, good men are oft so intent upon the public affairs in state and church, that they neglect their private, and give not their children so good education as they should.

To commit fornication. To worship Baal. See **2 Kings 9:22**. This was the worse, because in Jerusalem, the holy city; and because he caused them to do it, partly by his allurements, and partly by affrightments; as did Julian also the apostate, *qui persuadendo persecutus est*. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 21:12]]{{field-on:Bible}}**And there came a writing to him.** Out of paradise, say some, by the hand of an angel, or of some faithful man, to whom Elias appeared after his death, as he did afterwards to the three disciples at Christ's transfiguration. Others deny that this was Elijah the Tishbite—which title is not here given unto him—but another Elijah; or they say that it was Elisha, bearing the name of Elijah, because he came in the spirit of Elijah, that the writing might have the more authority and weight. This is rather to cut than to untie the knot. They do better who say, that Elijah the Tishbite, foreseeing by the Spirit (**1 Kings 13:2; Isaiah 45:1**) that Jehoram would do so wickedly, wrote this epistle whilst he was yet alive, and left it with Elisha, or some other trusty person, to be sent unto Jehoram when he should see his time. Let us consider that letters are sent to us also from heaven, *sc.*, the writings of the prophets and apostles, warning us to repent. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 21:13]]{{field-on:Bible}}**And hast also slain thy brethren.** This Jehoram would not hear of by word of mouth: he is told of it therefore by a letter. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 21:14]]{{field-on:Bible}}**Smite thy people.** Because too flexible to thy will.

And thy children] For a just punishment of thy fratricide. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 21:15]]{{field-on:Bible}}**And thou shalt have great sickness.** *Eris in morbis*. See this accomplished. (**2 Chronicles 21:19**)

Until thy bowels fall out. Philip II of Spain, who set forth the great armada against England, 1588, and was a great persecutor of the Lutherans within his own dominions, died a like death, A.D. 1598. So did Herod, Maximian, Arrius, &c. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 21:16]]{{field-on:Bible}}**Moreover the Lord stirred up.** And so fulfilled all that Elijah had foretold: why is he not then better believed? If some astrologer had once or twice prognosticated, and it proved true, he should be much cried up and credited. And shall not God's prophets be so? "Believe the prophets, and ye shall prosper." But many believe them no otherwise than they do the predictions of an almanac, if so much.

And of the Arabians. The inhabitants of Arabia Felix and Petraea. These were instigated, likely, by the Edomites, whom Jehoram sought to reduce, but could not. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 21:17]]{{field-on:Bible}}**And carried away all the substance.** Plundered the chief city also, and the king's palace. Jerusalem, after it became idolatrous, was ten times taken: Rome, since it became Papal, was never besieged but it was also taken and plundered. This word plunder, which we first heard of in the Swedish wars, is said to come from *planum dare*, to level or plane all to nothing; or from the Dutch, as if it were to plume or pluck the feathers of a bird to the bare skin.

⁵² *Quasi bellum Deo indicens.—Lavati.*

And his sons also. Whom they slew. (*2 Chronicles 22:1*)

And his wives. Athaliah escaped, for a public mischief. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 21:18]]{{field-on:Bible}}**And after all this.** Because he proved incorrigible. *Plectimur, nec tamen flectimur.*

Smote him in his bowels. So he did Arrius; John de Roma, that cruel persecutor; Alexander, the cruel keeper of Newgate; Twiford, who was executioner of Frith, Bayfield, Bainham, Lambert, Tewkesbury, and other good men in Henry VIII's time; ⁽⁵³⁾ and Arminius, who, being grievously tormented with a cough, gout, ague, and incessant pain in his bowels, ended his wretched days at Leyden, where he had craftily revived the heresy of Pelagius.{{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 21:19]]{{field-on:Bible}}**After the end of two years.** This was a long while to lie under so intolerable a disease; and yet all this was but a typical hell, a foretaste of eternal torments, unless he repented. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 21:20]]{{field-on:Bible}}**Departed without being desired.** *Ingloria vita recessit.* As he lived wickedly, so he died wishedly. The like is reported of Tiberius the emperor; of Mohammed I; of Edwin, king of this land; of William Rufus, who died unlamented, as being a contemner of all religion, *alieni appetens, sacrorum direptor, et avaritia et saevitia infamis*, saith the historian. {{field-off:Bible}}

⁵³ Act. and Mon., 1904; Ibid., 1146.

Chapter 22

Verse 1. [[@Bible:2 Chronicles 22:1]]{{field-on:Bible}}**And the inhabitants of Jerusalem.** The Sanhedrim especially there sitting.

Made Ahaziah. Called also Azariah, (*2 Chronicles 22:6*) and Jehoahaz, (*2 Chronicles 21:17*) for he was trinomous.

Had slain all the eldest. After that they had carried them captive. (*2 Chronicles 21:17*)
{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 22:2]]{{field-on:Bible}}**Forty and two years old.** Heb., The son of two and forty years was Ahaziah when he began to reign; *i.e.*, in the last of the two and forty years of the house of Omri, in which it fell, and Ahaziah with it. See on *2 Kings 8:26*.
{{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 22:3]]{{field-on:Bible}}**For his mother was his counsellor.** Mothers have a great influence upon their children, whether for good or evil. Catherine de Medici, queen mother of France, for instance, a second Athaliah. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 22:4]]{{field-on:Bible}}**Wherefore he did evil.** See *2 Kings 8:27*, where he is said to be the son-in-law to the house of Ahab. So that what by his mother's command, and what by his wife's importunity, he was utterly marred. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 22:5]]{{field-on:Bible}}**And went with Jehoram.** See *2 Kings 8:28*. He went to fetch his death. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 22:6]]{{field-on:Bible}}**And he returned to be healed.** See *2 Kings 9:15*.

And Azariah. See on *2 Chronicles 22:1*. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 22:7]]{{field-on:Bible}}**And the destruction.** Heb., The treading down, *sc.*, with the feet of Jehu.

By coming to Joram. See *2 Kings 9:21*, &c. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 22:8]]{{field-on:Bible}}**When Jehu was executing.** *2 Kings 9:22*, &c.

And the sons of the brethren. *2 Kings 10:13-14*. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 22:9]]{{field-on:Bible}}**And he sought Ahaziah.** *2 Kings 9:27*.

Because, said they, he is the son of Jehoshaphat:] Holiness hath its honour in the worst hearts. Here also Ahaziah receiveth courtesy from Jehoshaphat's dust.

So the house of Ahaziah had no power to keep still the kingdom. Either by reason of their tender age, or for want of partakers, or by reason of Athaliah's might. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 22:10]]{{field-on:Bible}}**But when Athaliah.** See *2 Kings 11:1*.

Destroyed all the seed royal. Such another wicked woman was the mother of King Edward, called the martyr, whom she basely butchered; and because his brother Ethelred, who succeeded him, being but ten years of age, mourned for him, his mother was so enraged thereat, that taking wax candles which were readiest at hand, therewith she scorched him so

sore, that he could never after endure wax candles to be burnt before him. ⁽⁵⁴⁾

Verse 11, 12. (*See Trapp on "2 Kings 11:2"*) (*See Trapp on "2 Kings 11:3"*) (*See Trapp on "2 Kings 11:4"*) {{field-off:Bible}}

⁵⁴ Mr Clark's *Martyrol*, p. 31.

Chapter 23

Verse 1. [[@Bible:2 Chronicles 23:1]]{{field-on:Bible}}**Strengthened himself, and took.** It was a weighty work he went about, and therefore he taketh the wisest course, the fittest time; on the Sabbath, when the congregation met; and in the temple, whither Athaliah and her courtiers seldom came; and not till the people had, for seven years before, borne Athaliah's tyrannical government, and groaned after deliverance. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 23:2]]{{field-on:Bible}}**And they went about in Judah.** But with so much silence and secrecy, that Athaliah knew nothing of the business See on **2 Kings 11:4**. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 23:3]]{{field-on:Bible}}**Made a covenant with the king..** Swearing silence, allegiance, and obedience to him, that they would be his liege people, as he should be their liege lord. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 23:4]]{{field-on:Bible}}**This is the thing that ye shall do.** See **2 Kings 11:9**.

Entering on the sabbath day. The better day the better deed. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 23:5]]{{field-on:Bible}}**At the gate of the foundation.** Called also the gate of Sur; and why, see on **2 Kings 11:6**. The Rabbis say that this gate had seven different names. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 23:6]]{{field-on:Bible}}**Shall keep the watch of the Lord.** They shall observe to do in this service of the Lord what is given them in charge. Every man must move in his own orb to promote the work of reformation. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 23:7]]{{field-on:Bible}}**And the Levites shall compass the king.** See **2 Kings 11:8**. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 23:8]]{{field-on:Bible}}**Did according to all things.** See **2 Kings 11:9**. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 23:9]]{{field-on:Bible}}**That had been king David's.** See **2 Kings 11:10**. The very heathens consecrated their *arma victricia*, weapons wherewith they had done great exploits, to their gods; as giving them the honour of their victories. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 23:10]]{{field-on:Bible}}**And he set all the people...by the king round about.** Subjects should stand by their princes, and defend them to their utmost; resolving to live and die with them. See **2 Kings 11:11**. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 23:11]]{{field-on:Bible}}**Then they brought out the king's son.** See **2 Kings 11:12**.

And Jehoiada and his sons anointed him. Good Zechariah among the rest, who was afterwards, for his faithful discharge of his duty, put to death by this ungrateful prince. (**2 Chronicles 24:21**)

And said, God save the king. This they said out of a good and upright heart; not as Squire the traitor, in Queen Elizabeth's days, who said cheerfully, God save the queen, and at the same time poisoned the pummel of her saddle, when she was about to ride abroad, with intent to have destroyed her. ⁽⁵⁵⁾{{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 23:12]]{{field-on:Bible}}**Now when Athaliah.** See **2 Kings 11:13.** {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 23:13]]{{field-on:Bible}}**Stood at his pillar.** See **2 Kings 11:14.**

And all the people of the land rejoiced. Because they were now freed from Athaliah's tyranny.

"Post nubila Phaebus.

FleBILE principium melior fortuna sequetur."{{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 23:14]]{{field-on:Bible}}**Have her forth.** See **2 Kings 11:15.** Their fingers even itched to be slaying her in the very temple; so hateful had she made herself.

And whoso followeth her. As none did in this condition. And the like befell her mother Jezebel, Nero, and other tyrants. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 23:15]]{{field-on:Bible}}**So they laid hands on her.** ⁽⁵⁶⁾ Which she once thought none durst have done; but the craftiest and strongest creatures are taken and slain by men.

"Elephas grandis est, et occiditur:

Leo fortis est, et occiditur:

Cave multos, si singulos non times, "

said the comedian covertly to Maximinus the emperor, who professed to fear no man: but when his head was soon after brought to Rome, all ran to the altars to thank the gods; and Balbinus, who succeeded him, sacrificed hecatombs, commanding the same to be done throughout the empire. ⁽⁵⁷⁾{{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 23:16]]{{field-on:Bible}}**And Jehoiada made a covenant between him.** As God's minister, representing his person in this action.

And between the king. Whom he bindeth not to himself, as the Pope doth Christian princes, but to God. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 23:17]]{{field-on:Bible}}**Then all the people.** See **2 Kings 11:18.** This was the joyful day that God's people had so long prayed for. Pray and look up: an answer will surely come down. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 23:18]]{{field-on:Bible}}**Also Jehoiada appointed.** See **2 Kings 11:18.** {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 23:19]]{{field-on:Bible}}**And he set the porters.** He rested not till he had set all to rights, though all could not be done at once. This was a good lord protector.

That none which was unclean in anything should enter in. Oh that we also had store of such porters, to keep out the unclean from holy ordinances! {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 23:20]]{{field-on:Bible}}**And brought down the king.** See **2 Kings 11:19.** {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 23:21]]{{field-on:Bible}}**And all the people of the land**

⁵⁶ Or, They made a lane for her.

⁵⁷ Capitolin.

rejoiced. So, and much more shall the whole community of God's people do, when the whore of Rome is executed by Christ, the true Jehoiada, who shall throw her out of the temple, and burn her with fire, because she hath slain the seed royal, put down kings at her pleasure, usurped the government of the Church, set up altars and images to Baalim, called such traitors as seek to set the crown upon Christ's head, &c. But how impudent and ungrateful was Rhiston the Jesuit, who being condemned to die, and yet pardoned by Queen Elizabeth, ran beyond sea, and railed on her in print, saying that she was worse than Athaliah, Maachah, Jezebel, Herodias, &c. {{field-off:Bible}}

Chapter 24

Verse 1. [[@Bible:2 Chronicles 24:1]]{{field-on:Bible}}**And he reigned forty years.** See **2 Kings 12:1.**

His mother's name also was Zibiah of Beersheba. Whatever his mother was, his foster mother, his aunt Jehoshebah, did all the offices of a good mother to him; but he ill requited her in her son Zechariah. It is said of the Irish, ⁽⁵⁸⁾ that the love of foster brothers amongst them far surpasses all the loves of all men.{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 24:2]]{{field-on:Bible}}**And Joash did that which was right all the days of Jehoiada.** Education doth something, as the boat moveth some little time upon the water by virtue of the former stroke. Nero, for his first five years, while he hearkened to his two tutors, Seneca and Burrhus, was very fair conditioned. That speech of his, *Quam vellem nescire literas*, when he was to set his hand to a warrant for the execution of any condemned person, occasioned Seneca to write his book of clemency, in which he propounds him for a pattern. See **2 Kings 12:2.** {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 24:3]]{{field-on:Bible}}**And Jehoiada took for him two wives.** What could his own father, if living, have done more for him? {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 24:4]]{{field-on:Bible}}**Joash was minded to repair.** Hereby he showed his thankfulness to God, who in that house had so graciously preserved him, and done so great things for him. See **2 Kings 12:4-5.** {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 24:5]]{{field-on:Bible}}**Howbeit the Levites hastened it not.** See on **2 Kings 12:6.** {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 24:6]]{{field-on:Bible}}**Why hast thou not?** Wonder that Jehoiada should need a chiding from Joash. See **2 Kings 12:7.**

The collection, according to the commandment of Moses. Heb., The collection of Moses, i.e., such as Moses used. (*Exodus 30:12, 16; 25:2-9*) to the which this was somewhat like, and therefore thus called. See the like, **2 Kings 12:7; Jude 1:11**, &c. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 24:7]]{{field-on:Bible}}**For the sons of Athaliah.** This they might do before they were slain by the Arabians. (**2 Chronicles 21:17**) Her son Ahaziah, who escaped them, was wholly ruled by her. Jerome and Lyra by her sons understand her Baal's priests, whom she cherished and chucked as if they had been born of her body. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 24:8]]{{field-on:Bible}}**And at the king's commandment.** See **2 Kings 12:9.**

And set it without at the gate. Near the altar, that men might be encouraged to it, as to an offering made to God, saith Wolphius. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 24:9]]{{field-on:Bible}}**The collection that Moses.** See on **2 Chronicles 24:6.** {{field-off:Bible}}

Verse 10-12. [[@Bible:2 Chronicles 24:10]]{{field-on:Bible}}See **2 Kings 12:10-11.** {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 24:13]]{{field-on:Bible}}**And the work was perfected by them.** Heb., The healing went up upon the work. *Metaphora tracta a corporibus quae medicina*

⁵⁸ Camden's *Elisab.*

curantur: so the sun is said in spring to "heal" those deformities that winter had brought upon the earth. (**Malachi 4:2**) {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 24:14]]{{field-on:Bible}} **Whereof were made vessels.**

Instead of those that had been taken away, partly by the Arabian plunderers, and partly by Athaliah's sacrilegious sons. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 24:15]]{{field-on:Bible}} **But Jehoiada waxed old.** And therefore, haply, had been the more remiss. (**2 Chronicles 24:6**)

And was full of days. See on **1 Chronicles 23:1**.

When he died. The good people were ready to wish, as the Romans did of Augustus, that either he had never been born, or had never died. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 24:16]]{{field-on:Bible}} **And they buried him among the kings.** A great honour surely, the like whereunto was lately done here to that most reverend archbishop Ussher, ⁽⁵⁹⁾ who, though Jehoiada-like he had done much good in our Irish and English Israel, both towards God and toward his house, as it is here, yet died praying for pardon of his sins, and in special of his omissions, though he was never known to omit an hour, but ever employed in his Master's business.{{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 24:17]]{{field-on:Bible}} **Came the princes of Judah, and made obeisance to the king.** Rabbi Solomon saith that they persuaded him that he was more than a man, and gave him divine honours: but this is not likely. In most fawning and flattering manner did these court parasites present themselves before him, *suavia potius quam sana consilia atque remedia illi propinantes*, persuading him that during the days of Jehoiada he had been a king without a kingdom, a lord without a dominion, a subject to his subjects, &c.: that he should do well to take knowledge of his great power, and to show it by granting to every man a liberty to worship God as he list, and where he best liketh, not tied to the temple, but doing his devotions in other places besides, as high places, groves, &c.

And the king hearkened unto them. As fair words make fools fain, and princes' minds are easily altered for the worse, *quando non deligunt quos diligant, sed consiliarios adhibent parasitos, sputa illorum instar canum lingentes, &c.*, when they give ear to flatterers. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 24:18]]{{field-on:Bible}} **And wrath came upon Judah.** Let our church forsakers chew on this: let them see what good patriots they are. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 24:19]]{{field-on:Bible}} **Yet he sent prophets to them.** As God loveth to foresignify; such is his pity and patience.

And they testified against them: but they would not give ear. The Vulgate rendereth it, *Quos Protestantes illi audire nolebant*: which Poynes ⁽⁶⁰⁾ the Papist construeth thus, Whom those Protestants would not hear; and therefore, very doctor like, inferreth that it was foretold in the Old Testament that the Protestants were a malignant church, whereas *Protestantes* there is to be referred to prophets going before; and so it followeth better that the name of Protestants—though in contempt put upon the reformed churches by the Papists, by reason of their protestation against the Romish religion made at Spires above a hundred years since—yet is ancient and honourable; and that they were idolaters that would not give ear to those Protestants of old—as neither will they to this day—who called heaven and earth to witness against them.{{field-off:Bible}}

⁵⁹ Narration of his life and death by Dr Bernard.

⁶⁰ Preface to his book *Of the Sacraments. Sic et Duacerises, Anglice.*

Verse 20. [[@Bible:2 Chronicles 24:20]]{{field-on:Bible}}**Zechariah the son of Jehoiada.** Called, say some, elsewhere Barachias, that is, the blessed of the Lord; which title he might have given him, as Jedediah was to Solomon, for honour's sake.

Which stood above the people. And earnestly inveighed against the evil manners of king, princes, and people, who thereupon taxed him as a traitor, likely, and a trumpet of rebellion, as the Papists did Luther, and gave him his passport out of the world. {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 24:21]]{{field-on:Bible}}**And stoned him with stones.** This is *mercis mundi*: this is the lot of downright dealing prophets, even the same as of hares that will needs give laws to lions: it is Aristotle's comparison. ⁽⁶¹⁾ The poet truly saith,

"Nihil est violentius aure tyranni."

Tyrants are very touchy: *Tange montes et fumigabunt*, Touch those mountains, and they will smoke: none but silken words will down with them. Maneinellus, for his plain dealing in a sermon preached at Rome before Pope Alexander VI, had first his hands cut off, and then his tongue cut out, of which wound he died. Savanarola was served in like manner; so was Lambert, bishop of Trajectum, for reproving King Pipin, &c. Muleasses, king of Tunes, cruelly tortured to death the Manifet and Mesnar by whose means especially he had attained to the kingdom, grieving to see them live to whom he was so much beholden, and therefore rewarded them with such sharp punishment. Who knoweth but Joash might be of the same mind toward good Zechariah? See **2 Chronicles 23:11**.{{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 24:22]]{{field-on:Bible}}**Thus Joash the king remembered not the kindness.** This was monstrous ingratitude, such as was that also of Hercules, who, for a sharp word, knocked on the head his tutor Linus: *Hoc ictu ceu didactro accepto Linus mortuus est*. Johannes Scotus and Cassianus Brixienis, two famous schoolmasters, were stabbed to death by their unruly scholars with their penknives; Seneca was suffocated in a bath by the command of his pupil Nero. ⁽⁶²⁾ *παλαιὰ μὲν εὖδει χάρις: ἀμνάμονες δὲ ἄνθρωποι*, saith Pindarus: Good turns are as soon forgotten by men, as eaten bread is by children. Do them nineteen kindnesses, and if ye fail them in the twentieth—which yet, perhaps, would prove no kindness to them—all is lost.

*"Sunt homines humeris quos si quis gestat ad urbem
Ausoniam, domiti quae caput orbis erat;
Nec tamen ad portam placide deponat eosdem,
Gratia praeteriti nulla laboris eris."*—Ausonius.

Pythias royally entertained and feasted Xerxes and all his huge army, proffering him also a great sum of gold toward the charges of the war, after which, Xerxes having pressed his five sons for the war, Pythias went to him entreating him to release his eldest son, to be a comfort and support to his old age; but Xerxes, being angry at his request, most ungratefully caused his son to be cut into two pieces, and laid in the way for his army to march oVerse ⁽⁶³⁾

The Lord look upon it. Or, The Lord will look upon it and require it. He did so, and that forthwith, (**2 Chronicles 24:23-26**) for "precious in the sight of the Lord is the death of his saints," his suffering saints especially. Epiphanius ⁽⁶⁴⁾ saith that from the death of this high priest, God answered the Jews no more by Urim and Thummim.{{field-off:Bible}}

⁶¹ *In Politic.*

⁶² Cicero was beheaded by Papilius Laenas, a soldier whose life he had saved.

⁶³ Herodot.

⁶⁴ *In Vit. Zacha.*

Verse 23. [[@Bible:2 Chronicles 24:23]]{{field-on:Bible}}**And it came to pass, &c.** *Agminatim mala irruunt*: now began their misery in answer to Zechariah's last, whether prayer or prophecy. Sir Con. MacGenis, one of the late Irish rebels, after he had murdered one Mr Trug, a minister, was so haunted with the furies of his own conscience, that he thought his ghost followed him day and night. ⁽⁶⁵⁾ The like we may very well think of bloody Joash. But besides what he felt within, "the Syrians before and the Philistines behind came upon him with open mouth to devour him; and for all this God's anger was not turned away, but his hand was stretched out still." (*Isaiah 9:12*) (*See Trapp on "2 Kings 12:17"*) (*See Trapp on "2 Kings 12:18"*)

And destroyed all the princes. Those cursed clawbacks that had marred a good king. (*2 Chronicles 24:17*) Now it comes home to them, by God's special direction to the enemy, who executed judgment upon Joash. (*2 Chronicles 24:24*).{{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 24:24]]{{field-on:Bible}}**So they executed judgment against Joash.** *Ignominiosa iudicia*, saith the Vulgate; they used him basely, by whipping, torturing, or otherwise wounding him, so that he fell grievously sick upon it. Jerome saith they upbraided him with his killing of Zechariah, as Nebuchadnezzar afterwards did Zedekiah with his perjury; (*2 Kings 25:6*) and as Sapores, king of Persia, dealt with Valerian the emperor, who was at first so mild and favourable to Christians, that his house, frequented by them, seemed to be a very church; but afterwards, being corrupted by a certain Egyptian magician, he so raged against those whom he had before honoured as the people of God, that he exceeded all his predecessors in cruelty towards them. ⁽⁶⁶⁾ But God met with this Joash too; for, being taken captive by the king of Persia, he was used like a slave as long as he lived, Sapores setting his foot upon his neck whensoever he mounted on horseback. Thus he lived seven years in reproaches, and then died a violent death. Eusebius saith his eyes were pulled out, wherewith he died. Agathias saith he was flayed alive, and rubbed all over with salt.{{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 24:25]]{{field-on:Bible}}**And when they were departed from him.** So that he had time to repent, but did not.

For they left him in great diseases. Such, perhaps, as was that of Count Felix of Wurtemberg, who threatened to ride up to the spurs in the blood of the Lutherans, but died choked in his own blood; ⁽⁶⁷⁾ or that of Charles IX of France, author of the Parisian massacre, who died of a like disease; or that of Ladislaus, king of Bohemia and Hungary, who most unjustly had caused Ladislaus, son to Hunniades—who had better deserved of him—to be beheaded. He afterwards died of a pestilent sore in his groin.

For the blood of the sons of Jehoiada. *i.e.*, Of the son: called sons, say some, because he was to his father instead of many sons.{{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 24:26]]{{field-on:Bible}}**Zabad.** Slaves they were both, born of bondwomen, but God's executioners. He was just, though they were unjust.{{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 24:27]]{{field-on:Bible}}**And the greatness of the burdens..** (*2 Kings 12:18*) Not heavy enough to break his hard heart. {{field-off:Bible}}

⁶⁵ Mr Clark's *Martyrol*, 36.

⁶⁶ He was author of the eighth persecution.

⁶⁷ *Act. and Mon.*, 1902.

Chapter 25

Verse 1. [[@Bible:2 Chronicles 25:1]]{{field-on:Bible}}**Amaziah was twenty and five years old.** See on **2 Kings 14:1-2**.

And he reigned twenty and nine years. But above half that time he lived in very great contempt among his own people, basely and idly. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 25:2]]{{field-on:Bible}}**And he did that which was right.** A hypocrite may do such works as are materially good, which yet may never prove so formally and eventually. {{field-off:Bible}}

Verse 3-4. [[@Bible:2 Chronicles 25:3]]{{field-on:Bible}}(*See Trapp on "2 Kings 14:5"*) (*See Trapp on "2 Kings 14:6"*) {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 25:5]]{{field-on:Bible}}**Three hundred thousand choice men.** His great-grandfather Jehoshaphat had eleven hundred thousand. Their idolatry and evil practices had wasted and weakened them. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 25:6]]{{field-on:Bible}}**For a hundred talents of silver**
This was no great hire, but the hope of spoil put them on; as it did likewise those thirteen thousand soldiers of Germany, almost all Lutherans, led by George Fransperg—a general in the imperial army under conduct of Charles Burbon, that sacked Rome in the time of Pope Clement VII—with no other pay but of one crown apiece of his own goods, and promise to lead them to Rome, where they should meet with good booty. ⁽⁶⁸⁾{{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 25:7]]{{field-on:Bible}}**But there came a man of God to him.** This was, say the Hebrews, ⁽⁶⁹⁾ Amos, the father of the prophet Isaiah, being brother to Amaziah; but that is but a conjecture.

Let not the army. What marvel that Christians prevail so little against the Turks, considering what soldiers they make use of!{{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 25:8]]{{field-on:Bible}}**But if thou wilt go.** If thou hast a mind to wrestle a fall with the Almighty, at thy own peril be it. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 25:9]]{{field-on:Bible}}**The Lord is able.** Before he had said, **2 Chronicles 25:8,**

God hath power to help and to cast down. God's power is a main prop to faith, and men never doubt of God's will to do them good, but they do at the same time doubt of his power. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 25:10]]{{field-on:Bible}}**And they returned home in great anger.** Better that wicked persons be offended than that we have any unnecessary dealings with them, since we are sure to carry out of their company either guilt or grief. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 25:11]]{{field-on:Bible}}**And Amaziah strengthened himself.** *Cum coepisset esse animo fortis et fidenti*, He had a good name; it imported "one strong in the Lord and in the power of his might"; but he was far enough from that.

And went to the valley of Salt. See **2 Kings 14:7**. {{field-off:Bible}}

⁶⁸ *Hist. of Counc. of Trent*, 43.

⁶⁹ Sedar Olam.

Verse 12. [[@Bible:2 Chronicles 25:12]]{{field-on:Bible}}**And cast them down from the top.** See **2 Kings 14:7.** {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 25:13]]{{field-on:Bible}}**From Samaria even to Bethhoron.** All along the breadth of Judah. Some will have this not to have been done till Amaziah's return from the slaughter of Edom, for a punishment of his pride and idolatry. ⁽⁷⁰⁾{{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 25:14]]{{field-on:Bible}}**He brought the gods of the children of Seir.** The old Romans, having subdued any nation, set up their gods to themselves also, to win their favour; Amaziah might do this haply for the like reason. The Jews fable that when those ten thousand Edomites were cast down from the rock, a voice from the idols was heard, This cometh upon you because ye have neglected to worship us; and that Amaziah, hearing this, did as he did. The truth is, he was given up of God unto this sin of idolatry, for a just punishment of his pride and hypocrisy; as were also the Turks to the Mohammedan superstition, which they received together with the kingdom of Persia, won by Tangrolipix, sultan of the Turks, A.D. 1030. So that hard it is to say, saith the historian, which nation lost more, —the Saracens and Persians by the loss of so great a kingdom, or the Turks by embracing so great a vanity. ⁽⁷¹⁾{{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 25:15]]{{field-on:Bible}}**And he sent unto him a prophet.** When he might have sent him to hell with a thunderbolt; as the patientest man upon earth would have done likely, had he been in God's place and power.

Why hast thou sought after the gods? It may be that the Edomites had hid their tutelary gods, and that Amaziah sought them out. The word signifieth a diligent, narrow search. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 25:16]]{{field-on:Bible}}**Forbear; why shouldest thou be smitten?** *Desine, vel dabis poenas ;*

"An expectas ut Quintilianus ametur?"

I Know that God hath determined. Heb., Counsell'd. Uncounsellable people have God's marks upon them. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 25:17]]{{field-on:Bible}}**Then Amaziah...took advice.** But wanted good counsellors, or else he was too much wedded to his own will: as was Xerxes about his expedition against Greece, to his own ruin. {{field-off:Bible}}

Verse 18-20. [[@Bible:2 Chronicles 25:18]]{{field-on:Bible}}&c., to the end of the chapter. (*See Trapp on "2 Kings 14:8"*) (*See Trapp on "2 Kings 14:9"*) (*See Trapp on "2 Kings 14:10"*) {{field-off:Bible}}

⁷⁰ Lyra. Mayer.

⁷¹ Turk. Hist.

Chapter 26

Verse 1. [[@Bible:2 Chronicles 26:1]]{{field-on:Bible}}**Then all the people of Judah took Uzziah.** In this and the next ten chapters we have the histories of Uzziah and ten more kings of Judah, in whose days prophesied the most of the prophets, both major and minor: ⁽⁷²⁾ to whose writings these eleven chapters lend not a little light, and are therefore diligently to be read and heeded.{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 26:2]]{{field-on:Bible}}**He built Eloth, &c.** See **2 Kings 14:22.** {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 26:3]]{{field-on:Bible}}**Sixteen years old.** See **2 Kings 15:2.** {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 26:4]]{{field-on:Bible}}**And he did that which was right.** See **2 Chronicles 25:2; 2 Kings 15:3.** {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 26:5]]{{field-on:Bible}}**And he sought God.** Heb., Full in *consulendo Deo*, i.e., He was wholly taken up in consulting with God.

In the days of Zechariah. Who was, saith Jerome, son to Zechariah, the son of Jehoiada. He had a daughter, say others, ⁽⁷³⁾ called Abijah, who became wife to king Ahaz, and mother to Hezekiah.

Who had understanding in the visions of God. Was a skilful seer or prophet. Some render it, Who made to understand in the fear of God.

And as long as he sought the Lord, God made him to prosper. So fared it also with that great prince of late years, who, while he stood to the true religion, was *Bonus orbi*, good of bereft, and prospered in all his enterprises: but afterwards was *Orbus boni*, bereft of good, and sped accordingly, as one wittily descanted upon his name.{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 26:6]]{{field-on:Bible}}**And the wall of Jabneh.** Which was a strong city by the seaside, not more than three hours' travel from Gath, saith Adrichomius. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 26:7]]{{field-on:Bible}}**That dwelt in Gurbaal.** Which is the same with Gerar, saith the Gloss: where Abimelech once reigned, and Abraham sojourned.

And the Mehunims. Called by profane authors Scenites. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 26:8]]{{field-on:Bible}}**For he strengthened himself exceedingly.** Heb., *Fortificatus est usque in excelsum*: and this tumoured him up, his *good* and his *blood* rising together, as they say. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 26:9]]{{field-on:Bible}}**Moreover Uzziah built towers.** He repaired those great breaches made by Joash. (**2 Chronicles 25:23**) {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 26:10]]{{field-on:Bible}}**For he loved husbandry.** So did the ancient patriarchs and the old Romans, who held it commendation enough for a man to be called and counted a good ploughman; and sent for senators, yea, generals from the plough, as Cincinnatus, Senanus, and others. ⁽⁷⁴⁾ Solomon saith that the king's throne is upheld by husbandry: and Socrates called it *Amaltheae cornu*, the horn of plenty.{{field-off:Bible}}

⁷² Lavat.

⁷³ Salian. Cajetan. Dion.

⁷⁴ Cicero *De Senect.* Antoninus Pius was a great lover of husbandry.

Verse 11. [[@Bible:2 Chronicles 26:11]]{{field-on:Bible}}**Moreover Uzziah had a host.** Like as Jehoshaphat had afore him, (**2 Chronicles 17:14, 19**) whom perhaps he made his pattern for imitation: as Themistocles did Miltiades; as Alexander did Achilles; as Caesar did Alexander, &c. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 26:12]]{{field-on:Bible}}**Were two thousand and six hundred.** All these were commanders. What a huge host then had he! for we may not think that here—as was said of Alcibiades's army—they were all leaders, no learners. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 26:13]]{{field-on:Bible}}**Three hundred thousand.** This was far short of Jehoshaphat's eleven hundred thousand. (**2 Chronicles 17:14-18**) *Honestum est ei qui in primis non potest, in secundis tertiisve consistere.* ⁽⁷⁵⁾{{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 26:14]]{{field-on:Bible}}**And habergeons.** Back and breastpieces. Christ appointeth his soldiers no armour for the back, (**Ephesians 6:10-17**) because they may not at all turn their backs upon the enemy: "Resist the devil and he will flee." {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 26:15]]{{field-on:Bible}}**And he made in Jerusalem engines.** These were anciently much in use, but laid by ever since great guns were invented.

Invented by cunning men. Heb., *Excogitata excogitatione excogitantis*, invented by the invention of the inventor. This is an emphatical Hebraism.

For he was marvellously helped (by God) till he was strong. And then he served him a slippery trick, as we say. Hypocrites have God in admiration only for advantage; when they have what they would have, they start aside like a broken bow. (**Hosea 7:16; 2 Chronicles 12:1**) {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 26:16]]{{field-on:Bible}}**But when he was strong.** See on **2 Chronicles 26:15**.

And went into the temple of the Lord. Where none might come but priests. Perhaps he affected to be, as the kings of the heathens were, high priests also. His "pride," as a great swelling, "budded" (**Ezekiel 7:10**) and broke out into so many sores of ambition, presumption, pragmatism, pertinacity, &c., till it had undone him; so that on his tomb might well have been written, as was upon Funccius the chronologer's by his own appointment,

*"Disce meo exemplo propriis intendere rebus:
Et fuge ceu pestem τὴν πολυπραγμο συνῆν."* {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 26:17]]{{field-on:Bible}}**That were valiant men.** Men of great strength and good mettle. Levites did great exploits when put upon it, as **Exodus 32:26**, &c. "They out of Zebulun, that handled the pen of the writer"—scribes and scholars—also bore arms in some cases. (**Judges 5:14**) {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 26:18]]{{field-on:Bible}}**And they withstood Uzziah the king.** Wherein they became an example of courage and piety, to ministers especially, who must withstand the torrent of vices, and not spare to reprove the greatest, if need be; as Nathan did David, as John Baptist did Herod, as Ambrose did Theodosius. This emperor, when he was at Thessalonica, in revenge of certain of his judges slain there in an uproar and tumult of the people, made a great slaughter among them by his soldiers, who destroyed seven thousand of the citizens. Ambrose, bishop of Milan, heard hereof to his great grief; and when the emperor,

⁷⁵ Cicero.

afterwards returning to Milan, would have come, as his manner had been, to the holy assembly, he stoutly withstood him, saying, *Quibus oculis intuebere templum illius qui est omnium Dominus, &c.*? With what face canst thou look him in the face who is Lord of all? With what feet canst thou enter his house, whom thou hast so deeply displeased? How canst thou receive his body with those hands of thine so drenched in Christian blood? Or drink his blood with that mouth that commanded such an inhuman slaughter? *Recede igitur, et ne conare novo scelere scelus ante editum augere, &c.* Depart, therefore, and go not about to add one wickedness to another; but stand thou excommunicated, till by repentance thou hast obtained pardon of God, and given satisfaction to his offended people. The good emperor—who having been religiously bred, knew well what was fit for a king to do, and what for a bishop—returned hereupon to his palace, after that he had acknowledged the greatness of his sin, where also he spent eight months in weeping and lamentation; and then coming to Ambrose, he begged pardon and absolution; which after many rebukes, at length he obtained. ⁽⁷⁶⁾

It appertaineth not unto thee, Uzziah. Chrysostom ⁽⁷⁷⁾ much admiring this speech, *Vide, saith he, libertatem: Vide mentem servire nesciam: Vide linguam caelos attingentem: Vide libertatera incoercibilem: Vide hominis corpus et angel; mentem, &c.* See what a gallant spirit this man was of, and of what a bold speech; he had the body of a man, but the mind of an angel, &c.{{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 26:19]]{{field-on:Bible}} **Then Uzziah was wroth.** See on **2 Chronicles 24:21; 20.**

The leprosy even rose up in his forehead. Let our lay preachers look to it, though not presently punished, as here God will maintain his own order set by himself in Church or State, and take an order, sooner or later, with such as violate the same. See **2 Kings 15:5.**

Before the priests. To show that he sided with them.

From beside the incense altar. Or, From upon; which showeth, saith one, ⁽⁷⁸⁾ that by some visible sign—as by some vapour or ashes stirred up, &c., against Uzziah's face—God manifested that this leprosy was immediately sent from him. Josephus saith that that terrible earthquake (**Amos 1:1; Zechariah 14:5**) happened at this time, with other prodigies.{{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 26:20]]{{field-on:Bible}} **Yea, he himself also hasted.** As **Esther 6:12.** {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 26:21]]{{field-on:Bible}} **A leper until the day of his death.** Some leprosy was curable, and some not. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 26:22]]{{field-on:Bible}} **Did Isaiah...write.** Partly in his prophecy, and partly in the Second Book of Kings. {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 26:23]]{{field-on:Bible}} See on **2 Kings 15:5, 8.** {{field-off:Bible}}

⁷⁶ Theodoret.

⁷⁷ Hom. iv, *De Verb. Isaiae.*

⁷⁸ Diod.

Chapter 27

Verse 1. [[@Bible:2 Chronicles 27:1]]{{field-on:Bible}}**Jotham was twenty and five years old.** Twenty and five he was years old when his father was stricken with leprosy; from which time he reigned as king, even in his father's days: after whose death the kingdom was more solemnly stablished to him alone. Hence he is said then to have begun his reign; and then was Ahaz twenty years old, Jotham being about forty. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 27:2]]{{field-on:Bible}}**And he did that which was right.** See **2 Kings 15:34**. Josephus saith that no virtue was wanting unto him, and that he was pious, just, public spirited, &c.

Howbeit he entered not into the temple. viz., To encroach upon the priest's office; to serve God, no doubt but he entered into it frequently.

And the people did yet corruptly. By sacrificing and burning incense still in the high places, (**2 Kings 15:35**) though Isaiah, Hosea, Micah, and other holy prophets then living showed them their sin. To this day, people will not leave their old evil customs, though never so much preached down. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 27:3]]{{field-on:Bible}}**He built the high gate.** See **2 Kings 15:35**.

And on the wall of Ophel. This was, saith Adrichomius, a tower of exceeding great height, *quasi nube caput inserens*, seeming to reach to the very clouds; it was also a strong fort near unto the temple; the habitation of the Nethinims. (**Nehemiah 3:26; 11:21**) It was burnt by Titus' soldiers. See **2 Chronicles 36:19**. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 27:4]]{{field-on:Bible}}**He built castles and towers.** For defence against the invasion of enemies. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 27:5]]{{field-on:Bible}}**Both the second year, and the third.** After which, it is like, he exacted not so much of them. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 27:6]]{{field-on:Bible}}**So Jotham became mighty.** The Hebrews think that he was perfect and without blame, as his name signifieth; like as Valerian the emperor said of his successor Probus, that he was *vere probus* very honest, and had not his name for nought: he was kind to the Christians, and therefore blessed by God with many victories against the barbarians.

Because he prepared his ways before the Lord. Or, He established, *i.e.*, he was constant in a good course; so was neither his father nor grandfather. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 27:7]]{{field-on:Bible}}**And his ways.** *i.e.*, His counsels, actions, whole course. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 27:8]]{{field-on:Bible}}**He was five and twenty years old.** See on **2 Chronicles 27:1**. This is here repeated, to show that he persevered in well doing to his death, saith the Gloss here. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 27:9]]{{field-on:Bible}}**And Ahaz his son reigned.** And wrought a woeful change, being *optimi patris pessimus filius*. {{field-off:Bible}}

Chapter 28

Verse 1. [[@Bible:2 Chronicles 28:1]]{{field-on:Bible}}**Ahaz was twenty years old.** And reigned but sixteen years; and yet when he died, Hezekiah his son was twenty-five years old. (2 *Chronicles* 29:1) Some ⁽⁷⁹⁾ say this was extraordinary, and render this reason: Ahaz so young a father, as Elizabeth an old mother, should have hoped in Emmanuel, born of a virgin. Others ⁽⁸⁰⁾ solve it thus: The beginning of that reign, when Ahaz was but twenty years old, is to be referred to Jotham, his father; for Ahaz was twenty years old when he—namely Jotham—began to reign: as Jehoiachin was eight years old when he—namely Jehoiakim his father—began to reign: for Jehoiachin was eighteen when he himself began to reign. (2 *Chronicles* 36:9; 2 *Kings* 24:8)

Like David his father. No, nor like either Jotham, his immediate father, or Hezekiah, his son and successor; betwixt which two Ahaz standeth here in the history, as a thorn between two lilies, or as a collier between a couple of fullers, himself being so much the worse and more wicked, by how much better they were, and more virtuous.{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 28:2]]{{field-on:Bible}}**For he walked in the ways of the kings of Israel.** Yea, he outdid them in wickedness. See on 2 *Kings* 16:3-4. Sundry holy prophets, as Isaiah, Micah, Nahum, &c., declaimed earnestly against his abominable practices, and proclaimed hell-fire in case he repented not; but he either turned the deaf ear to them, or, if he gave them the hearing, yet he heeded them not; *luporum instar, ingenium non mutavit*. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 28:3]]{{field-on:Bible}}**And burnt his children in the fire.** Some he burnt outright, in honour of Moloch, or Saturn (indeed the devil), and others he caused to pass through the fire, with the safeguard of their lives, though not haply of their hair; believing that thereby they were purged from their spiritual filthiness. The Tartars do the like at this day: the Papists also, in their supposed purgatory, dream of such a like purgation. The king of Spain put his eldest son into the hands of the bloody Inquisitors, to be murdered by them, that he might approve himself an obedient son to the Pope, who thereupon blasphemously applied unto him that saying of the apostle, He spared not his own son, but gave him for us. See 2 *Kings* 16:3. ⁽⁸¹⁾{{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 28:4]]{{field-on:Bible}}**He sacrificed also, &c.** See 2 *Kings* 16:4. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 28:5]]{{field-on:Bible}}**Wherefore the Lord his God.** *i.e.*, That should have been his God, and would have been too, had he been oughts *as he ought*.

Into the hand of the king of Syria. *i.e.*, Of Rezin, whom God raised up to be a scourge to Judah, to chastise them for their idolatry and other impieties.

And they smote him. viz., When they took Elah. See 2 *Kings* 16:6. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 28:6]]{{field-on:Bible}}**For Pekah the son of Remaliah.** Here was *aliud ex alio malum*: the other evil from other man, but these hammers of the Most High did but beat upon cold iron. See 2 *Kings* 15:27. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 28:7]]{{field-on:Bible}}**And Zichri, a mighty man of Ephraim.** *Heros fortis Ephraita*, a man of extraordinary courage and strength: he must be so,

⁷⁹ Brought. Consent.

⁸⁰ Dr Gouge.

⁸¹ Jerome. Caten.

that slew so many grandees and their guards. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 28:8]]{{field-on:Bible}}**Two hundred thousand women, sons and daughters.** These also were sinners against their own souls: for "the children gathered wood, and the fathers kindled the fire, and the women kneaded dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, to provoke the Lord to anger." (*Jeremiah 7:18*) {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 28:9]]{{field-on:Bible}}**And he went before the host.** He put his life in his hand, and met them in the face. This was a bold attempt: and God, of whom it was, succeeded it. Prophets have ever been revered; poets were among the Greeks, as Tyrtæus and others; the Bard; a kind of priests, were here in Albion by the greatest commanders. Zedekiah, a king, is here taxed for not humbling himself before Jeremiah, a poor prophet. (*2 Chronicles 36:12*)

And ye have slain them with a rage. Which is the worst counsellor, as knowing neither mean nor measure.

That reacheth unto heaven. That thing must needs be very great, one end whereof reacheth as high as heaven. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 28:10]]{{field-on:Bible}}**But are there not with you, even with you, sins against the Lord?** At the loss of Calais, when a proud Frenchman asked an English captain, When will you fetch Calais again? he gravely answered, When your sins shall weigh down ours. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 28:11]]{{field-on:Bible}}**Now hear me therefore.** Here we have the picture of a good preacher. Oded teacheth, reproveth, exhorteth, turneth himself into all shapes, of spirit and of speech, that he may work upon his hearers; and he had his desire. See Timothy's task. (*2 Timothy 4:2-3*) {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 28:12]]{{field-on:Bible}}**Then certain of the heads.** So mightily did the word of God in the mouth of this one prophet work upon them; although he used not the Lord's name unto them, because he thought them, saith Jerome, for their idolatries, unworthy. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 28:13]]{{field-on:Bible}}**Ye shall not bring in the captives hither.** This was right; the commanders take part with the prophet in opposing and beating down the sins of the people.

To add more to our sins, and to our trespass. That is, To the iniquity of our sin, as David calleth it, (*Psalms 32:5*) the guilt that followeth upon it, that biteth like a serpent, and stingeth as an adder. (*Proverbs 23:32*) {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 28:14]]{{field-on:Bible}}**So the armed men left the captives.** See here what a few may do against a multitude, in a good cause, if they set to work in good earnest. See *John 7:45*. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 28:15]]{{field-on:Bible}}**And anointed them, and carried all the feeble of them.** This was to "break off their iniquities by showing mercy to the poor, that there might be a lengthening of their tranquillity." (*Daniel 4:27*) *Clementia plus potest quam violentia.* ⁽⁸²⁾ Courtesy can do no more than cruelty, said Antigonus. Julius Caesar, Vespasian, Aurelian, and our Queen Elizabeth, are famous in history for showing mercy to their enemies. {{field-off:Bible}}

⁸² Plut.

Verse 16. [[@Bible:2 Chronicles 28:16]]{{field-on:Bible}}**Did Ahaz send unto the king of Assyria.** Heb., Kings; so he is called, because king of kings, a mighty monarch. To him, therefore, Ahaz sendeth for help, at that time when the prophet Isaiah bade him trust only in God, and offered him a most satisfying sign for his confirmation. (*Isaiah 7:14-16*) (*See Trapp on "2 Kings 16:7"*) {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 28:17]]{{field-on:Bible}}**For again the Edomites.** "Many sorrows shall be to the wicked; whenas he that trusteth in the Lord"—which Ahaz would not hear of—"mercy shall compass him round about," (*Psalms 32:10*) as it did his good son Hezekiah. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 28:18]]{{field-on:Bible}}**The Philistines also.** For a punishment of Judah's incorrigibleness. The Syrians before and the Philistines behind, &c. (*Isaiah 9:12-13*) {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 28:19]]{{field-on:Bible}}**For he made Judah naked.** He stripped them of the sincere service of God—which is the beauty and bulwark of a nation—and might have been called, as our Henry III was, *regni dilapidator*, the kingdom's bane and break-neck. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 28:20]]{{field-on:Bible}}**And Tilgathpilneser.** See *2 Kings 16:10*.

And distressed him, but strengthened him not. This beast observing the hedge to be low, went over it, making Ahaz his tributary: how else is it said, that Hezekiah rebelled against him? (*2 Kings 18:7*) Many princes have lost what they had, by calling in foreigners to their help. The Romans and Turks got much by this means. {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 28:21]]{{field-on:Bible}}**And Ahaz took away a portion.** He hoped hereby to ingratiate with the Assyrian; but the hope of the wicked shall perish, saith Solomon. See on *2 Kings 16:8*. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 28:22]]{{field-on:Bible}}**And yet in the time of his distress.** So stubborn was he and stiff necked, he would sooner break than bend. Such refractories also were Pharaoh, Saul, the Scribes and Pharisees, the railing thief that suffered with our Saviour: "reprobate silver" the Scripture calleth them; (*Jeremiah 6:30*) they add rebellion to their sin, (*Job 34:37*) and to their sinews of iron, brows of brass. (*Isaiah 48:4*)

This is that king Ahaz. That stigmatical Belialist. There are three men in Scripture that have a special brand or mark of ignominy set upon them: Cain, (*Genesis 4:15*) Dathan, (*Numbers 26:9*) and Ahaz here; the reason whereof was, chiefly, the sin of stubbornness. {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 28:23]]{{field-on:Bible}}**Unto the gods of Damascus, which smote him.** So he thought, at least—for they could not smite him (*Jeremiah 10:5*; *1 Corinthians 8:4*)—in the same sense as Christ is said to have bought reprobates, (*2 Peter 2:1*) *putative scilicet*.

And he said, Because the gods of the kings of Syria. That he might not seem to be mad without reason, he had somewhat to say for this absurd practice of his.

Therefore I will sacrifice. God had helped him against "the two tails of those smoking firebrands," (*Isaiah 7:4*) yet he could not find in his heart to sacrifice to him.

But they were the ruin of him. So had the gods of Edom been of Amaziah, (*2 Chronicles 25:14-15*) for a warning to him. So were their senseless idolatries the ruin of the Roman and

Greek empires. {{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 28:24]]{{field-on:Bible}}**And Ahaz gathered together.** See **2 Kings 16:8.**

And shut up the doors of the house of the Lord. As Julian shut up the churches of the Christians. Herein Ahaz was worse than Athaliah; who suffered Jehoiada and the priests to execute their offices in the temple, though herself worshipped idols. {{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 28:25]]{{field-on:Bible}}**And in every several city of Judah.** So zealous are idolaters, and busy in digging descents down to hell, and destroying souls; the pseudo-Catholics, for instance. {{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 28:26]]{{field-on:Bible}}**And all his ways.** See **2 Chronicles 27:7.** {{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 28:27]]{{field-on:Bible}}**And Ahaz slept with his fathers.** He died a natural death, though he was so detestable a miscreant. God putteth off the punishment of many wicked wretches till the other world. {{field-off:Bible}}

Chapter 29

Verse 1. [[@Bible:2 Chronicles 29:1]]{{field-on:Bible}}**Hezekiah began to reign.** See *2 Kings 18:1-2*.

And his mother's name was Abijah. He was the better man for the good instructions of his mother, though she could do no good on her husband Ahaz; such was his pertinacy, not moved at all by her piety. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 29:2]]{{field-on:Bible}}**And he did that which was right..** (*2 Kings 18:3*) The more happy was his government, because he came after the stormy times of his father Ahaz. He came as a fresh spring after a sharp winter, and brought the ship of Judah from a troublous and tempestuous sea, to a safe and quiet harbour. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 29:3]]{{field-on:Bible}}**He in the first year of his reign, in the first month.** Yea, and the first day of that month, (*2 Chronicles 29:17*) on his coronation day, began to reform. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 29:4]]{{field-on:Bible}}**The east street.** Which was before the east gate of the temple. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 29:5]]{{field-on:Bible}}**And he said unto them, Hear me.** He makes a speech to them, full of faith and piety in every passage.

Ye Levites. He beginneth his reformation at the ministry. *Incipiendum a Minoritis*, said one of the council of Basil; *Imo vero a Maioritis*, said another. The priests are here comprised under the name of Levites.

Sanctify now yourselves. By legal rites, but especially by repentance, faith, and new obedience, fit yourselves for your respective employments.

And carry forth the filthiness. The idols, and all their trinkets and trash. Nothing must be left behind that might make idolaters hope for a desired day. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 29:6]]{{field-on:Bible}}**And have turned their backs.** With greatest scorn and disdain, openly, basely, and opprobriously. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 29:7]]{{field-on:Bible}}**Unto the God of Israel.** Whom they have sacrilegiously robbed and wronged. We should be sensible of, and humbled for, the sins of our forefathers, else we are justly chargeable with them. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 29:8]]{{field-on:Bible}}**And he hath delivered them to trouble.** Heb., To commotion, so that they are scattered hither and thither, *ut fit incursionibus Turcicis*, as it falleth out wherever the great Turk setteth his foot. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 29:9]]{{field-on:Bible}}**For, lo, our fathers have fallen.** *2 Chronicles 28:5-6*.

For this. *i.e.*, For sin, that mother of all misery.

It is in my heart. Or, With my heart. God put it there doubtless; for the heart of the best is naturally as barren of any good as they report the isle of Patmos is, where nothing will grow but on earth brought from other places. It is with holy resolutions, saith one, as with exotic noble plants: this country is not so kindly for them, being but a step-mother to them, therefore they must be much watered and cherished. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 29:11]]{{field-on:Bible}}**Be not now negligent.** Or, Be not deceived: a good memento for ministers, who must be both intelligent and diligent. Hezekiah

found, it seemeth, some slackness and backwardness in the priests and Levites to the work of reformation: he therefore—as after him Aemilius Paulus the consul, when nobody else dared, did himself run with the hatchet into the temple of Serapis, the demolishing whereof the senate had decreed—began first himself, and awaketh those sluggards with these words, *Ne sitis socordes*, Be not slack, my sons; God hath chosen you, &c. Up and be doing. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 29:12]]{{field-on:Bible}} **Then the Levite, arose.** How could they do less? The Popish clergy, pressed by their prince to a reformation, would have boasted of their immunities, and have given out that the king had not to do in matters of religion, &c. In the colloquy at Possiacum, a Spanish Jesuit told the queen-mother of France to her face that she did ill to meddle in matters that belonged not to her, but to the Pope, cardinals, and bishops: the zeal of which Jesuit pleased the Pope, who said he might be compared to the ancient saints, having, without respect of the young king and princes there present, maintained God's cause, and upbraided the queen to her face. ⁽⁸³⁾

Mahath the son of Amasai, &c. These were renowned reformers then, as of late years were Luther, Melancthon, Bucer, Farellus, Calvin, Cranmer, Knox, and others, whose names are written in the book of life. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 29:15]]{{field-on:Bible}} **By the words of the Lord.** *i.e.*, In his name, and according to his express will. Or, In the business of the Lord. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 29:16]]{{field-on:Bible}} **Into the brook Kidron.** Or, Town ditch. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 29:17]]{{field-on:Bible}} **Now they began on the first day.** See **2 Chronicles 29:3, 5**. Some by the first day here understand the first day of the year, which fell out toward the latter end of the first year of Hezekiah's reign.

And in the sixteenth day. What a deal of trash and filth was here contracted and got together in the temple in the so short reign of Ahaz, that so many men were so long busied in ridding of it! What wonder, then, that in so long reign of Antichrist, all was so much out of order in the Church, and that the noble reformers had, and still have, so much ado to purge it? {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 29:18]]{{field-on:Bible}} **Then they went in to Hezekiah the king.** To whom they knew they should be most welcome, coming on such an errand. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 29:19]]{{field-on:Bible}} **Did cast away in his transgression.** Glorifying, likely, in his sacrilege, and success there upon; as did Dionysius when he had spoiled a temple. Finding the winds favourable in his navigation, Lo, said he, how the gods approve of sacrilege! But he should have remembered that *Nondum omnium dictum sol occiderat*, his sin would shortly find him out. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 29:20]]{{field-on:Bible}} **Then Hezekiah the king rose early.** His zeal for God's glory made his obedience prompt and present, ready and speedy. He could not rest till he had reformed, calling a Parliament here for the purpose. {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 29:21]]{{field-on:Bible}} **And they brought seven bullocks and seven rams.** Hezekiah being to dedicate, and, as it were, anew to consecrate the temple by solemn sacrifices, bringeth seven of a sort of all kinds of clean beasts, to denote the community or whole body of the kingdom.

⁸³ *Hist. of Coun. of Trent*, 455.

To offer them on the altar of the Lord. God sanctified the altar, (*Exodus 29:44*) and the altar sanctified the gift. (*Matthew 23:19*) We Christians also have an altar, (*Hebrews 13:10*) but not as our late altar-men would have had it, and we believe that our sevenfold manifold sins shall be taken away by that perfect and absolute sacrifice of the Messiah, that Lamb without blemish and without spot. (*1 Peter 1:19*) {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 29:22]]{{field-on:Bible}} **They sprinkled the blood upon the altar.** Whereby was typified the application of Christ's precious blood purging the conscience from dead works, (*Hebrews 9:14*) appeasing God's wrath, (*Romans 3:25*) purchasing the Church, (*Acts 20:28*) ratifying the covenant, (*Hebrews 9:18*) opening the Holy of Holies, and giving entrance. (*Hebrews 10:11*) {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 29:23]]{{field-on:Bible}} **They laid their hands upon them.** *Manibus suis nixi sunt eis*; by this ceremony they confessed their sins, and laid them, as it were, upon their sacrifice, indeed upon Christ, "who his own self bore our sins in his own body upon the tree." (*1 Peter 2:24*) {{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 29:24]]{{field-on:Bible}} **To make an atonement for all Israel.** For the ten tribes also; for they had need enough. It is but a little fire that casteth but a little heat: a great fire will be felt afar off; so a great measure of charity. {{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 29:25]]{{field-on:Bible}} **According to the commandment of the Lord.** Heb., By the hand of the Lord, by the hand of his prophets; to note, say the Hebrews here, that precepts delivered by the prophets are the very precepts of God himself. {{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 29:26]]{{field-on:Bible}} **With instruments of David.** *i.e.*, Appointed by David, not without God's Holy Spirit. (*1 Chronicles 23:5*) {{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 29:27]]{{field-on:Bible}} **The song of the Lord began also.** Holy and divine songs, (*Psalms 136*) especially, which is here, by an excellency, called the song of the Lord, as some think. {{field-off:Bible}}

Verse 28. [[@Bible:2 Chronicles 29:28]]{{field-on:Bible}} **And the singers sang.** Heb., And the song sang, *i.e.*, the whole choir; or, as some will, the chief chanter. {{field-off:Bible}}

Verse 29. [[@Bible:2 Chronicles 29:29]]{{field-on:Bible}} **The king and all that were present.** He joins himself with the many in worshipping God. {{field-off:Bible}}

Verse 30. [[@Bible:2 Chronicles 29:30]]{{field-on:Bible}} **Moreover the king Hezekiah and the princes.** This Parliament (*2 Chronicles 29:20*) might well have been called, as that was here in the 25th of Edward III, *Benedictum Parlementum*. {{field-off:Bible}}

Verse 31. [[@Bible:2 Chronicles 29:31]]{{field-on:Bible}} **Come near, and bring sacrifices.** So unsatisfiable was his good heart in serving and praising God. {{field-off:Bible}}

Verse 32. [[@Bible:2 Chronicles 29:32]]{{field-on:Bible}} **Was threescore and ten bullocks.** This was much for a people that had by the late wars been so "scattered and peeled," (*Isaiah 18:2*) and that had apostatised from God. {{field-off:Bible}}

Verse 33. [[@Bible:2 Chronicles 29:33]]{{field-on:Bible}} **And the consecrated things.** Reserved to be offered up another time. See *2 Chronicles 29:32*. {{field-off:Bible}}

Verse 34. [[@Bible:2 Chronicles 29:34]]{{field-on:Bible}} **So that they could not slay all.** Slay them, and flay them, and lay them on the altar piecemeal.

For the Levites were more upright. *i.e.*, More free hearted, forward, and forth putting.

{{field-off:Bible}}

Verse 35. [[@Bible:2 Chronicles 29:35]]{{field-on:Bible}}**Were in abundance.** See **2 Chronicles 29:32.** {{field-off:Bible}}

Verse 36. [[@Bible:2 Chronicles 29:36]]{{field-on:Bible}}**For the thing was done suddenly.** Which showed that there was much of God in it. Church businesses usually go on but slowly. *Sed nescit tarda molimina Spiritus Sancti gratia*, saith Ambrose. The Spirit makes quick work. {{field-off:Bible}}

Chapter 30

Verse 1. [[@Bible:2 Chronicles 30:1]]{{field-on:Bible}}**To Ephraim and Manasseh.** That is, To all that were left of the ten tribes under king Hoshea, who, being rather atheist than idolater, and brought very low by the Assyrian, hindered not the people's going up to the temple. The good of our brethren in other kingdoms must also be minded. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 30:2]]{{field-on:Bible}}**To keep the passover in the second month.** He knew that *nunquam sero si serio*. See **Numbers 9:10**. If we can but say, with Augustine, *Nimis sero te amavi Domine*, all shall do well. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 30:3]]{{field-on:Bible}}**For they could not keep it at that time.** Namely, On the fourteenth day of the first month, for the two following reasons. See the like, **Numbers 9:10-11**. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 30:4]]{{field-on:Bible}}**And all the congregation.** Who might here well say, in the courtier's language, Whatsoever pleaseth the king shall please me. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 30:5]]{{field-on:Bible}}**For they had not done it of a long time.** So easily falleth religion to the ground under bad princes and priests: such as were Ahaz and Uriah. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 30:6]]{{field-on:Bible}}**Ye children of Israel, turn again to the Lord.** Hezekiah knew that the poor remnant of Israel were in great affliction: he therefore presseth them to repentance, whereby men return to God, as by sin they run from him. *Afflictiones sunt lex practice (Psalm 119:71)* Hezekiah thought it was good striking while the iron was hot. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 30:7]]{{field-on:Bible}}**Who gave them up to desolation.** Heb., To astonishment: *fecit ut omnes mirarentur, ac misererentur*.

As ye see. For it is to be hoped that your afflictions—those *pillulae lucis*—have cleared up your eyesight. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 30:8]]{{field-on:Bible}}**But yield yourselves unto the Lord.** Heb., Give the hand; *i.e.*, submit to his justice, and implore his mercy; put yourselves into the hands of justice, in hope of mercy. "Humble yourselves under the mighty hand of God, that he may lift you up." (**James 5:10**) "He will not take the wicked by the hand." (**Job 8:20**, margin) {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 30:9]]{{field-on:Bible}}**Your brethren...shall find compassion, &c.** A forcible reason; if but for your poor brethren and children's sake, who shall find favour with their enemies for your piety and prayers, turn to the Lord. This because they did not, themselves also were shortly after carried captive by Shalmaneser, and never returned. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 30:10]]{{field-on:Bible}}**But they laughed them to scorn.** So profane and superstitious they were; so ready ripe for rain. It is a sad foretoken of a common calamity, when religion is become a matter, not of form only, but of scorn. Josephus saith that these Israelites thus invited slew both the messengers, and those prophets also that exhorted them to go up. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 30:11]]{{field-on:Bible}}**Nevertheless, divers of Asher...humbled.** And were hid, no doubt, when the rest were carried captive by Shalmaneser. Preserved they were, if not from the common destruction, yet from the common distraction;

for God "will save the humble person." (**Job 22:29**) {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 30:12]]{{field-on:Bible}}**Also in Judah the hand of God.** *i.e.*, The grace of God; whose alone it is to work the heart to good, and to give "repentance unto life." His grace is irresistible. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 30:13]]{{field-on:Bible}}**A very great congregation.** Brought thither by God's holy hand; (**2 Chronicles 30:12**) yea, the arm of the Lord was revealed unto them. (**Isaiah 53:1**) {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 30:14]]{{field-on:Bible}}**And took away the altars.** With other instruments of superstition: the brazen serpent also, because it was abused by the people. See **2 Kings 18:4**. (*See Trapp on "2 Kings 18:4"*) {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 30:15]]{{field-on:Bible}}**Then they killed the passover** So must we first cast the baggage into the brook, and then come to the Lord's supper. (**1 Corinthians 5:7-8**)

And the priests and Levites were ashamed. As well they might, that they had been so slack and backward to so good a business, so generally and zealously set upon. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 30:16]]{{field-on:Bible}}**The blood which they received of the hands of the Levites.** Part of the blood they sprinkled as a type of that "blood of sprinkling, that speaketh better things" for us; and part to be poured out by the priest upon the earth, to show that the best have deserved to be destroyed, and that God is the Lord of life and of death. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 30:17]]{{field-on:Bible}}**The charge of the killing of the passovers.** That is, Not only of the paschal lamb, but of the passover offerings, (**2 Chronicles 35:7-8**) called here passovers. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 30:18]]{{field-on:Bible}}**Many of Ephraim and Manasseh, &c.** Who had been a long while without God, without law, and without a teaching priest; (**2 Chronicles 15:3**) these came rudely and unreverently to the passover, and some way smarted for it. In the gospel, he that came in without a wedding garment on his back, went not out without fetters on his feet. And "for this cause many are weak and sickly amongst you, and some are fallen asleep," *i.e.*, dead outright. (**1 Corinthians 11:30**)

The good Lord pardon every one. *Iehovah optimus praestet Spiritu suo quod isti temporis importunitate praetermiserunt*: the good Lord make us by his Spirit, what, through want of time or means, is wanting to this poor people, and graciously accept their weak but willing services, &c. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 30:19]]{{field-on:Bible}}**That prepareth his heart.** As well as he is able, though he fall far short of what he should be. The bent, frame, and tendencies of the heart show what the man is. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 30:20]]{{field-on:Bible}}**And healed the people.** He healed them on both sides: "he forgave all their iniquities, and healed all their diseases." (**Psalms 103:3**) {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 30:21]]{{field-on:Bible}}**Singing with loud instruments.** Heb., With instruments of strength; or, concerning the strength and power of God, as Munster senseth it. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 30:22]]{{field-on:Bible}}**And Hezekiah spake comfortably to all the Levites.** Heb., To the heart of all the Levites: he cheered them up, and encouraged

them to do their work lustily, promising them his best assistance. Few such princes. Some ⁽⁸⁴⁾ sense the words thus: He spake unto them words piercing to the heart, that they should take upon them and continue the care of instructing the people. Others thus: He instructed them in the free grace and rich mercy of God, who accepteth of those that are upright in heart, though there may be some outward failings. A most comfortable doctrine indeed.

That taught the good knowledge of the Lord. And therefore had the more need of encouragement under so laborious an employment.{{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 30:23]]{{field-on:Bible}}**And they kept other seven days.** *Gaudet solennitas haec produci*, as Augustine saith of the feast of pentecost. This they did, partly to make amends for their former neglect of this holy service, and partly to keep their hearts in so good a frame, to retain the gladness they had in the first seven: as the silkworm stretcheth forth herself before she spinneth her finest thread. {{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 30:24]]{{field-on:Bible}}**And the princes gave a thousand bullocks.** Neither the king nor princes spared for cost to further so good a motion, and to draw the people to stay with delight; those of the ten tribes especially, that they may be better instructed. {{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 30:25]]{{field-on:Bible}}**And all the congregation...rejoiced.** This was right; for all God's worships were to be celebrated with joy; (*Deuteronomy 12:7*) and joy is a condition of an acceptable service. (*Deuteronomy 26:14*) Sacrifices offered in mourning were an abomination, (*Hosea 9:4*) yea, accursed of God. (*Deuteronomy 28:47*) {{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 30:26]]{{field-on:Bible}}**There was not the like in Jerusalem.** Since the revolt of the ten tribes, there was not such a panegyris, or general assembly, nor so great a festivity. {{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 30:27]]{{field-on:Bible}}**Arose and blessed the people.** Which was a part of their office. See the form. (*Numbers 6:23*) {{field-off:Bible}}

Chapter 31

Verse 1. [[@Bible:2 Chronicles 31:1]]{{field-on:Bible}}**Now when all this was finished.** Now that they had heard the law, received the sacrament, and had their hearts filled with the joy of the Lord, which was their strength, and graciously lifted up in the Lord's ways, as **2 Chronicles 17:6**, they returned not home, till they had first done these zealous acts.

And brake the images in pieces. They with their king. (**2 Kings 18:4**)

In Ephraim also and Manasseh. Such cities therein as were subject to Hezekiah. Or if they went further, they looked upon Hoshea then king of Israel as a usurper: and he being rather an atheist than idolater, suffered the people haply to do herein as they would, so that he might be suffered to sit in the throne.

Returned every man to his possession. They did not cast off their callings, and all care of their affairs, now that they were enlightened, as some of our sectaries hold themselves bound to do. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 31:2]]{{field-on:Bible}}**In the gates of the tents of the Lord.** *i.e.*, Of the temple, fitly compared to a camp, for the watch and ward there kept by the priests, and for the convention of the people thither, as to their rendezvous, to pray, which is the chief service of our spiritual warfare. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 31:3]]{{field-on:Bible}}**He appointed also the king's portion of his substance.** That is, Of his proper goods, and at his own particular cost. This he did of his princely liberality, for the ease of the people, who had been miserably peeled out and impoverished in his father's days. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 31:4]]{{field-on:Bible}}**That they might be encouraged.** That having τῶν ἀναγκαίων χωρησίαν, as Chrysostom hath it, a liberal subsistence, they might serve the Lord without distraction, and with much alacrity: for

"Pluribus intentus minor est ad singula sensus."{{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 31:5]]{{field-on:Bible}}**And as soon as the commandment came abroad.** Heb., Brake forth. Ahaz had nulled the laws for ministers' maintenance, that he might bring them to beggary and dishearten them—the like did Julian the apostate;—Hezekiah therefore reviveth those laws with the first: and the people readily obeyeth them.

Brought they in abundantly. ⁽⁸⁵⁾ Not pinchingly and deceitfully, as now-a-days. *Spoliantur Parochiae et Scholae non aliter ac si fame necare nes velint*, saith Luther. Our parishes and schools are so robbed of their right, as if they meant to famish us all. ⁽⁸⁶⁾ To colour the matter, conscience is pretended by some: but the apostle telleth them it is not conscience, but covetousness. (**2 Corinthians 9:5**).{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 31:6]]{{field-on:Bible}}**Which were consecrated unto the Lord.** *i.e.*, Such as, over and above the tithes ordinarily appointed to be paid, any did voluntarily vow to give: so the Vulgate. See **2 Chronicles 31:8**. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 31:7]]{{field-on:Bible}}**In the third month.** About pentecost which is called the feast of harvest.

⁸⁵ *Libenter et liberaliter.*

⁸⁶ *Maligne dantibus maledicit Deus (Malachi 3:9)*

They began to lay the foundation of the heaps. That is, Of the grain stacks, brought by the people into the tithe barns. (*Malachi 3:10*) This they did not, till the king both exhorted them, and began to them.

And finished them in the seventh month. About the feast of tabernacles, called the feast of ingathering at the end of the year. (*Exodus 23:16*) {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 31:8]]{{field-on:Bible}}**They blessed the Lord.** For so good a year; but especially for so good a frame of spirit in the people. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 31:9]]{{field-on:Bible}}**Concerning the heaps.** See on *2 Chronicles 31:7*. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 31:10]]{{field-on:Bible}}**And Azariah the chief priest.** The same, saith Lyra, that withstood Uzziah, with so much zeal and courage.

For the Lord hath blessed his people. That is, His priests and people, saith Lavater, who have rightly used and not wasted God's plenty. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 31:11]]{{field-on:Bible}}**To prepare chambers.** Or, Storehouses. Prepared they were before by Solomon: but now they were put in order, and made fit for such a use. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 31:12]]{{field-on:Bible}}**And brought in the offerings.** Sin offerings and thank offerings.

And the dedicated things. See on *2 Chronicles 31:6*. Among our forefathers, the statute of Mortmain provided they should give no more to the church. But now there needed no such statute; the springs of men's bounty being like Jordan turned back.

Faithfully. Heb., In truth: they paid their dues honestly and out of conscience: not counting all well got that was gotten from the priests, as now-a-days they do. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 31:13]]{{field-on:Bible}}**At the commandment of Hezekiah the king, and Azariah.** Without whose advice the king would do nothing in church affairs. The great Turk doth the like with his mufti, (*A Muslim priest or expounder of the law*) &c. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 31:14]]{{field-on:Bible}}**Was over the freewill offerings of God.** *Super liberalitates Dei*, called also the most holy things or sanctities of sanctities. See *2 Chronicles 31:6*. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 31:15]]{{field-on:Bible}}**To give to their brethren by courses.** In a geometrical proportion. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 31:16]]{{field-on:Bible}}**From three years old.** For these also there was maintenance allotted and allowed: so great was the abundance of the offerings, the people's liberality, and the king's providence, piety, and devotion. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 31:18]]{{field-on:Bible}}**Of all their little ones, their wives, &c.** Their wives and children depended upon them for a maintenance, and had it. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 31:20]]{{field-on:Bible}}**And wrought that which was good, &c.** This his uprightness was the best stake in his hedge, when the news of death made all crack. (*Isaiah 38:3*) {{field-off:Bible}}

Chapter 32

Verse 1. [[@Bible:2 Chronicles 32:1]]{{field-on:Bible}}**After these things.** See *2 Kings 18:13*, &c. When Hezekiah had set all things in good order, up came Sennacherib with his army. So after sweet communion with God, at the sacrament or otherwise, look for "leviathan, that crooked serpent," to disturb all.

And the establishment thereof. Or, And the truth or faithfulness thereof, *i.e.*, of the author in relating them, or rather of Hezekiah in transacting them. *Postquam haec fideliter sunt gesta*: so Munster rendereth it.

And thought to win them for himself. Heb., To break them up, or to divide them, sow dissension among them, which is the mother of dissolution. *Divide et impera*. Divide and conquer. His father had carried away, captive the ten tribes: he doubted not, therefore but he should conquer the other two; but his hopes ran aground, as the proverb hath it.
{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 32:2]]{{field-on:Bible}}**That Sennacherib was come.** See on *2 Kings 18:13*.
{{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 32:3]]{{field-on:Bible}}**To stop the waters of the fountains.** He trusted in God: but yet used the best means. God is to be trusted, but not tempted. See *Isaiah 22:9, 11*.
{{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 32:4]]{{field-on:Bible}}**And the brook.** Called Gihon. (*2 Chronicles 32:30*) This was one of those rivers the waters whereof made glad the city of God. See *1 Kings 1:33*.

Come and find much water. Take we like care that Satan, when he cometh to assault us, find not much matter. "Mortify therefore your earthly members, fornication, ... and covetousness." (*Colossians 3:5*)
{{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 32:5]]{{field-on:Bible}}**And raised it up to the towers.** Or, Mounted the warlike engines upon the towers, for his better defence.
{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 32:6]]{{field-on:Bible}}**He set captains of war.** He did all that could be done: for he knew that the Assyrian came with a mighty force, as a river that "cometh up over all his channels, and goeth over all his banks." (*Isaiah 8:7*)
{{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 32:7]]{{field-on:Bible}}**Be strong and courageous.** His speech is short but pithy: very cordial and comfortable.

Now for all the multitude that is with him. Only go to Christ and say, as *Isaiah 8:8*, "The stretching out of his wings hath filled the breadth of thy land, O Immanuel."
{{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 32:8]]{{field-on:Bible}}**With him is an arm of flesh.** Flesh is frail: and God can make the strongest sinew in his arm to crack quickly.

But with us is the Lord our God. The import of "Immanuel"; by which name Christ now began to be known amongst them.
{{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 32:9]]{{field-on:Bible}}**Sent his servants to Jerusalem.** See *2 Kings 18:9*. Antichrist, in like sort, sendeth his legates and nuncios to solicit people to a defection from Christ; as he did Vergerius to Saxony, Campeius to the princes of Germany, Sadoletus to Geneva, Pool hither, &c.
{{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 32:10]]{{field-on:Bible}}**Whereon do ye trust.** Like rhetoric

hereunto useth Antichrist, where he would seduce. See Sadolet's sugared Epistle to the Citizens of Geneva, written in Calvin's absence, who fully and elegantly answered it from Strasburg, where for a while he lived an exile. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 32:11]]{{field-on:Bible}}**Doth not Hezekiah persuade (or deceive) you?** See on *2 Kings 18:29-30*. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 32:12]]{{field-on:Bible}}**Hath not the same Hezekiah taken away his high places?** So saith Antichrist, Have not your reformers taken away the abbeys, monasteries, altars, crosses, &c.? And as there wanted not some in Jerusalem who were of the same mind with Sennacherib's messengers, so neither wanteth there among us a malignant party, that grumble and grind their teeth at our happy Reformation. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 32:13]]{{field-on:Bible}}**Know you not.** See *2 Kings 19:11-12*. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 32:14]]{{field-on:Bible}}**That my fathers utterly destroyed.** See *2 Kings 18:34; 19:12-13*. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 32:15]]{{field-on:Bible}}**Now therefore let not Hezekiah.** See *2 Kings 18:29*.

How much less shall your God. Prodigious blasphemy! And was not that of John Hunt, a a Popish pamphleteer, every whit as bad, when he said, The God of the Protestants is the most uncivil and evil mannered God of all those who have borne the names of gods upon the earth; yea, worse than Pan, god of the clowns, which can endure no ceremonies nor good manners at all! ⁽⁸⁷⁾{{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 32:16]]{{field-on:Bible}}**And his servants spake yet more.** Adding of their own to their master's mandates which yet needed not. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 32:17]]{{field-on:Bible}}**He wrote also letters.** See *2 Kings 19:9, 14*. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 32:18]]{{field-on:Bible}}**Then they cried...in the Jews' speech]** See *2 Kings 18:28*.

To affright them, and to trouble them. To sow the seeds of sedition amongst them, to make division, and thereby get dominion. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 32:19]]{{field-on:Bible}}**As against the gods of the people of the earth.** This was high blasphemy. See on *2 Chronicles 32:15; 2 Kings 17:30, 33-41*. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 32:20]]{{field-on:Bible}}**For this cause.** See *2 Kings 19:2-3, &c.*

And the prophet Isaiah...prayed. And at the same time prophesied comfortably. (*2 Kings 19:14-19*) {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 32:21]]{{field-on:Bible}}**And the Lord sent an angel.** See *2 Kings 19:35*.

So he returned with shame of face. He was not so much preserved, as reserved to a greater mischief

⁸⁷ Humble Appeal to King James, chap. 6.

And when he was come. See *2 Kings 19:36-37*. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 32:22]]{{field-on:Bible}}**And the inhabitants of Jerusalem.** Who were not only preserved, but much enriched by the spoil of their enemies.

And guided them on every side. As a careful shepherd doth his flock. {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 32:23]]{{field-on:Bible}}**And many brought gifts unto the Lord.** Many strangers were hereupon proselyted, like as Jethro also had been by God's great works for his people against the Egyptians. {{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 32:24]]{{field-on:Bible}}**In those days Hezekiah was sick to the death.** See *2 Kings 20:1-3*, &c. {{field-off:Bible}}

Verse 25. [[@Bible:2 Chronicles 32:25]]{{field-on:Bible}}**But Hezekiah rendered not again.** His returns were not answerable to his receipts. *Plerique omnes sumus ingrati*. The rain comes down from heaven in showers; it goes up but in mists: so do our praises return slowly and slenderly. We serve God, for most part as little children serve us, who, when they be come in to us from their play, and have got something of us they want, away they go, without reverence or respect of us; but if they know we will have duty, then they do it, but in such a fashion that we may see their hearts are on their game abroad more than on their duty.

For his heart was lifted up. Not as good Jehoshaphat's was, (*2 Chronicles 17:6*) but worse, with pride and self-conceit, whilst he considered not his distance from God and dependence upon God, but acted as if he had been some petty god within himself. Such a blab Satan will easily blow up in the best hearts, if they watch not. {{field-off:Bible}}

Verse 26. [[@Bible:2 Chronicles 32:26]]{{field-on:Bible}}**Notwithstanding Hezekiah humbled himself.** He afflicted himself with voluntary sorrows, when once, by the preaching of the prophet, he came to a sight of his sin. *Submissior factus est superbia cordis sui*—so Vatablus rendereth it—he was made more humble by the pride of his heart: as God's people are gainers by their sins also; whence that paradox of Augustine, My sins, in some sense, do me more good than my graces; for they make me afterwards more humble, more careful, more thankful for a Saviour, more merciful to others, more desirous of the state of perfection, &c. See *2 Kings 20:17-19*. {{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 32:27]]{{field-on:Bible}}**And Hezekiah had exceeding much riches and honour.** And these puffed him up; his heart was lifted up with his wealth, as a boat riseth with the rising of the water that carrieth it.

And for all manner of pleasant jewels. Heb., Instruments of desire. All these were lawful enough, and useful, had he not shot his affections too far into them.

"Difficile est amicos opibus non tradere." {{field-off:Bible}}

Verse 28. [[@Bible:2 Chronicles 32:28]]{{field-on:Bible}}**For the increase of corn, wine, and oil.** These are commodities less precious, but more necessary than the former, as the great Caliph of Babylon found when famished to death in the midst of his great treasure, whereof he was willed to eat and make no spare. ⁽⁸⁸⁾ {{field-off:Bible}}

Verse 29. [[@Bible:2 Chronicles 32:29]]{{field-on:Bible}}**For God had given him substance very much.** That is, The wealth of this world; though to speak properly, true grace only is "substance, durable substance": riches are *nec vera, nec vestra* (*Luke 16:11-12*) {{field-off:Bible}}

⁸⁸ *Turk. Hist.*, fol. 113.

Verse 30. [[@Bible:2 Chronicles 32:30]]{{field-on:Bible}}**Stopped the upper watercourse of Gihon.** See **2 Chronicles 32:4.**

And Hezekiah prospered. See **2 Kings 18:7.** {{field-off:Bible}}

Verse 31. [[@Bible:2 Chronicles 32:31]]{{field-on:Bible}}**Howbeit in the business of the ambassadors.** See **2 Kings 20:12-14.**

God left him, to try him. As he oft doth his best children, (**Genesis 22:1; Job 1:12; 2:3, 6**) but forsaketh them not utterly. (**Psalms 119:8**) The humility that Hezekiah showed when the prophet admonished him, and his perseverance in piety, do show that God never quite deprived him of his grace: only *sivit eum agere ex affectu suo*, he let him, for this once, do as he would, not strengthening him by his Spirit in this temptation of worldly ambition, that he might discover him to himself and to others; for that a man is, that he is in a temptation. Satan can work but according to the matter he findeth in us. The wind addeth no water to the sea, only can make the waves to rise and surge. The fire addeth nothing to the water when it is set upon it, but attenuateth it only, and causeth it to boil, &c. {{field-off:Bible}}

Verse 32. [[@Bible:2 Chronicles 32:32]]{{field-on:Bible}}**And his goodness.** Heb., His kindnesses; viz., to God's people in supplying them with sacrifices, and setting up the sincere service of God.

In the book of the kings. Either those now extant, or those larger, long since lost, and out of which these chronicles seem to have been compiled. {{field-off:Bible}}

Verse 33. [[@Bible:2 Chronicles 32:33]]{{field-on:Bible}}See **2 Kings 20:21.** {{field-off:Bible}}

Chapter 33

Verse 1. [[@Bible:2 Chronicles 33:1]]{{field-on:Bible}}**Manasseh was twelve years old.** See **2 Kings 21:1.**

And he reigned fifty and five years. So long he reigned, (1.) For the punishment of the people's sins; (2.) That he might have time enough to amend his own life; (3.) That in him, as afterwards in Paul, "God might show forth all longsuffering, for a pattern to them who should afterwards believe on him to life everlasting." (**1 Timothy 1:16**) *Vide ubi supra.*
{{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 33:2]]{{field-on:Bible}}**But he did that which was evil.** He quickly made mad Work, as we say, turning all upside down. So great is the loss of good princes, when they die: and so suddenly can God cause the sun to go down over a nation, even at noonday, for the just punishment of such ungrateful wretches as love darkness better than light, because their works are evil. See on **2 Kings 21:2.** {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 33:3]]{{field-on:Bible}}**For he built again.** Heb., He returned, and built. He returned, but not to God. Whilst his father lived, he seemed to hate the high places; but now he changed his mind, but for the worse: *profecit in peius.* See **2 Kings 21:3.**

He worshipped all the host of heaven. So do those, after a sort, that attribute to the stars more than is meet. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 33:4]]{{field-on:Bible}}**In the house of the Lord.** Which was as bad as for a wife to bring her paramours into her husband's bed. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 33:5]]{{field-on:Bible}}**And he built altars.** See **2 Kings 21:5.**
{{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 33:6]]{{field-on:Bible}}**And he caused his children to pass, &c.** Thinking thereby to merit remission of sin, (**Micah 6:7**) and to obtain victories, as that king of Moab did. (**2 Kings 3:27**)

And he observed times, and used enchantments. Five of those six sorts of witchcraft mentioned by Moses, (**Deuteronomy 18:9-14**) Manasseh fell into. See **2 Kings 21:6.**
{{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 33:7]]{{field-on:Bible}}**The idol which he had made.** This was some special idol worshipped by him in a grove, and now brought into the temple, as it were on purpose to provoke the Lord. ⁽⁸⁹⁾ {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 33:8]]{{field-on:Bible}}**Neither will I any more.** See **2 Kings 21:8.** {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 33:9]]{{field-on:Bible}}**So Manasseh made Judah.** The people follow their prince, as in a beast the body followeth the head: and as in a fish, putrefaction beginneth at the head: so here. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 33:10]]{{field-on:Bible}}**And the Lord spake to Manasseh.** sc., By his prophets, Isaiah, Joel, Micah, Habakkuk, and others; *sed surdo fabulam*; they lost their sweet words. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 33:11]]{{field-on:Bible}}**Wherefore the Lord brought upon them.** Manasseh, though son to good Hezekiah, and one of our Saviour's progenitors, was not

⁸⁹ Diod.

spared; and shall other such sinners go unpunished? Never think it.

Of the king of Assyria. Of the king of Babylon, saith Josephus: but herein, saith Lyra, there is no difference. Assyria was the beginning of the Babylonish monarchy.

Which took Manasseh among the thorns. Or, Thistles, as *2 Kings 14:9*. Thither he had now fled to hide himself, who erst had faced the heavens, and opposed with crest and breast whatsoever stood in the way of his sins and lusts. The prophet Isaiah he had sawn asunder; if all be true that is storied of him. Now himself was carried bound to Babylon, and there put into a brazen vessel full of holes, saith Jerome, and therein tormented by fire put about it. At other times he was fed, saith Chrysostom,⁽⁹⁰⁾ but with so much barley bread in a day, and so much water mingled with vinegar, as might keep him alive: being all the while bound with chains in the prison house, and this of itself was misery enough for a king to endure. We know the proverb, *Si non sis qui fueris, non est cur velis vivere*.{{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 33:12]]{{field-on:Bible}}**And when he was in affliction.** When the rod spake, he heard it (*Micah 6:9*) who would not hear the word. (*2 Chronicles 33:10*) God sent him into the dungeon to repent; as he did David into the depths, and Jonah into the whale's belly to pray. Adversity hath whipt many a soul to heaven, which otherwise prosperity had coached to hell.

He besought the Lord. There is a prayer extant that is said to be his, *pia sane et elegans*, saith Lavater; but it is Apocryphal, as not found in the Hebrew text.

And humbled himself greatly. As he had sinned greatly, so his humiliation bore a proportion, being deep, downright, and such as brought him home. The prodigal changed many places ere he came home in earnest. Many came out of Egypt, that never came into Canaan. Ahab humbled himself, so did those justiciaries, (*Isaiah 58:3*) but not greatly, as Manasseh; their sorrow for sin was but skin deep. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 33:13]]{{field-on:Bible}}**And prayed to him.** His afflictions, like Benhadad's best counsellors, sent Manasseh with a cord about his neck, to the merciful King of Israel.

And he was entreated of him, and heard his supplication. Note this against those old and our new Novatians. Despair not of mercy, though never so sinful; but know, that if men can find a praying heart, God will find a pitying heart.

And brought him again to Jerusalem. How, and by what means, is not recorded. The Lord knoweth how to deliver his. (*2 Peter 2:9*)

Then Manasseh knew that the Lord he was God. This lesson he had learned in the school of Babylon. *Christianorum Theologia, Crux*, saith Luther. The cross had taught Manasseh more of God than ever he knew before. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 33:14]]{{field-on:Bible}}**Now after this he built a wall.** It is uncertain how he got out of prison; whether with the king of Babylon's good leave, or by making escape. There are that tell us, that the prison doors were opened, his chains loosened, and he delivered, as afterwards Peter was. (*Acts 12:3-11*) Howsoever, he thought good to fortify himself against the Babylonians, and whatsoever enemies. This, though it be here set down first, yet Josephus saith, that the first work he did after his return, was to reform religion. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 33:15]]{{field-on:Bible}}**And he took away the strange**

⁹⁰ Hom. i. in Matt.

gods. This he had promised to do, doubtless, in his distress; and now he doth it. "Vow, and perform to the Lord your God," &c.

And cast them out of the city. Saying unto them, "Get you hence." (*Isaiah 30:22*) "What have I to do any more with idols?" (*Hosea 14:8*) This was his repentance from sin. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 33:16]]{{field-on:Bible}}**And he repaired the altar of the Lord.** Which himself had defaced in his idolatrous humour. His contrition was seconded with conversion; his humiliation with reformation.

And commanded Judah to serve the Lord. Before he had seduced them, now he reduceth them into the right way; laying God's and his charge upon them to live better. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 33:17]]{{field-on:Bible}}**Nevertheless the people did sacrifice.** Do Manasseh what he could to the contrary. *Plus valet malum inolitum, quam bonum insolitum.* It is hard to break people off their sinful and superstitious customs. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 33:18]]{{field-on:Bible}}**And his prayer unto God.** See on **2 Chronicles 33:12.** {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 33:19]]{{field-on:Bible}}**His prayer also]** Which was sure some excellent and eximious prayer, and is therefore so much mentioned. Affliction exciteth devotion: and then, if ever, men "pray in the Holy Ghost."

And all his sin, and his trespass. His transgression against God, and his trespass against men. So St Paul, I was—as to the first table—"a blasphemer," saith he, and—as to the second—"a persecutor": and—as to both—"injurious," one that wronged both God and man. (*1 Timothy 1:13*)

Among the sayings of the seers. Or, Of Hosai, who might be some prophet, whose book is not now extant. Some Rabbis hold that Hosai is Isaiah. Others of them say, that Isaiah was slain by Manasseh, before his captivity. Seder Olam maketh mention of Ozai as a prophet under the reign of Amon. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 33:20]]{{field-on:Bible}}**And they buried him in his own house.** See on **2 Kings 21:18.** {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 33:21]]{{field-on:Bible}}**Amon was twenty and two years old.** See **2 Kings 21:19.**

And reigned two years. Twelve, saith the Greeks. Perhaps he reigned ten years in his father's absence, as Philo saith he did. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 33:22]]{{field-on:Bible}}**Which Manasseh his father had made.** But not burnt, as he ought. (*Deuteronomy 7:5*) See **2 Kings 21:20.** {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 33:23]]{{field-on:Bible}}**But Amon trespassed more and more.** Heb., He multiplied trespass; adding rebellion to sin, he died in it. {{field-off:Bible}}

Verse 24, 25. [[@Bible:2 Chronicles 33:24]]{{field-on:Bible}}See on **2 Kings 21:21-24.** {{field-off:Bible}}

Chapter 34

Verse 1. [[@Bible:2 Chronicles 34:1]]{{field-on:Bible}}**Josiah was eight years old.** Woe to that land whose prince is a child, saith Solomon; (*Ecclesiastes 10:16*) but Josiah was an extraordinary child, and a great blessing to his people. So was our Edward VI, that second Josiah, who began early likewise, and lived much in a little time, *in brevi vitae spacio tempora virtutum multa replevit.* ⁽⁹¹⁾ See **2 Kings 22:1.** {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 34:2]]{{field-on:Bible}}**And he did that which was right.** See **2 Kings 22:2.** {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 34:3]]{{field-on:Bible}}**For in the eighth year of his reign.** So soon as he had the reins in his own hands, he began.

He began to seek. That is, Publicly to show his zeal for God; which was in him of a little child.

And in the twelfth year. See **2 Kings 23:4-5,** &c. {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 34:4]]{{field-on:Bible}}**In his presence.** He would see it done; that so it might be thoroughly done.

He cut down...he brake in pieces, &c. *Notanda est congeries verborum,* saith Lavater. Five or six several words are here used, to show how he mauled them, and made mortar of them, as we say; such was his holy indignation, zeal, and revenge. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 34:5]]{{field-on:Bible}}**And he burnt the bones.** That those altars might be defiled, discredited, and abhorred for ever.

He cleansed Judah and Jerusalem. Cleansed it as well as he could; bringing them to an outward conformity, whose hearts were still full of harlotry; as well appeared when Josiah's head was laid. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 34:6]]{{field-on:Bible}}**And so did he in the cities of Manasseh.** Wherever he had to do; and in all places else where he could come; so great was his zeal, so diffusive his charity. {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 34:7]]{{field-on:Bible}}**And when he had broken.** See **2 Chronicles 34:4.**

And cut down all the images. Which have their name from burning or raging heat; because idolaters, *quasi aestu perciti,* followed their idols with much heat of desire, through any danger. Some render it the sun images. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 34:8]]{{field-on:Bible}}**Now in the eighteenth year.** See on **2 Kings 22:3.**

To repair the house of the Lord. This had been done before by Joash, (**2 Kings 12:5**) but that was two hundred and thirty-four years since: so that now there was need of new reparations. *Tempus edax rerum.* {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 34:9]]{{field-on:Bible}}**And when they came to Hilkiah the high priest.** See **2 Kings 22:4.**

They delivered the money, &c. The like was done. (**2 Kings 12:10-11**) Only things are here more exactly set down.

⁹¹ Jerome.

Which the Levites had gathered. The Pope, under pretext of repairing St Peter's Church in Rome, gathered great sums of money by his pardon mongers in Germany, and England, and elsewhere, till people grew wiser. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 34:10]]{{field-on:Bible}}**And they put it in the hand.** See on **2 Kings 22:5.** {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 34:11]]{{field-on:Bible}}**Even to the artificers, &c.** See on **2 Kings 22:6.**{{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 34:12]]{{field-on:Bible}}**The men did the work faithfully.** As in the presence of God: to whom if men would but do eye-service, it were well: but a faithful servant is a rare bird.

All that could skill of instruments of music. This was then a great praise; and haply they used their skill in the hearing of the workmen, to cheer them up: as Amphion did those that built the walls of Thebes; the poets feign, that by his sweet music he drew together the stones of those walls. Alexander Aphrodisaeus gives this reason, why porters go singing under their burdens: because their minds being delighted with the sweetness of their music, the body may feel the less weight under the burden. ⁽⁹²⁾ {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 34:13]]{{field-on:Bible}}**Also they were over the bearers of burdens.** To see they did their work carefully; and to make them do it cheerfully. See on **2 Chronicles 34:12.** {{field-off:Bible}}

Verse 14-15. [[@Bible:2 Chronicles 34:14]]{{field-on:Bible}}**Hilkiah the priest found a book of the law.** See **2 Kings 22:8.** {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 34:16]]{{field-on:Bible}}**And Shaphan carried the book.** See **2 Kings 22:10.** {{field-off:Bible}}

Verse 17-21. [[@Bible:2 Chronicles 34:17]]{{field-on:Bible}}See on **2 Kings 22:9-12.** {{field-off:Bible}}

Verse 22-26. [[@Bible:2 Chronicles 34:22]]{{field-on:Bible}}See **2 Kings 22:14-18.** {{field-off:Bible}}

Verse 27. [[@Bible:2 Chronicles 34:27]]{{field-on:Bible}}**Because thine heart was tender.** So was King Edward VI when he heard Ridley or Latimer; whose sermons he did usually excerpt and note with his own hand. {{field-off:Bible}}

Verse 28. [[@Bible:2 Chronicles 34:28]]{{field-on:Bible}}**Behold, I will gather thee.** See **2 Kings 22:20.**

All the evil. War, and all the evils that attend it, as filth falleth into a sink.

So they brought the king word. They were no way guilty of that fault which the Greeks call [παράπρεσβεία](#), or delivering a wrong message. {{field-off:Bible}}

Verse 29-33. [[@Bible:2 Chronicles 34:29]]{{field-on:Bible}}See **2 Kings 23:1-3, &c.** {{field-off:Bible}}

Verse 33. [[@Bible:2 Chronicles 34:33]]{{field-on:Bible}}**And made all that were present.** He constrained them by royal power and authority, saith Diodate, to forsake idolatry, and serve God according to the exterior form by him appointed, &c. *Tantum adhibuit severitatem disciplinae*, saith Junius. That of Lavater also here is very good: Good God, saith he, how great

⁹² Probl. 1, Num 78.

need have we of another Josiah at this time, when so many errors and enormities abound amongst us! {{field-off:Bible}}

Chapter 35

Verse 1. [[@Bible:2 Chronicles 35:1]]{{field-on:Bible}}Moreover, Josiah kept a passover See on **2 Kings 23:21**. {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 35:2]]{{field-on:Bible}}And he set the priests in their charges. His idolatrous predecessors had put all out of order; and perhaps had made some priests that were not of the tribe of Levi, as Jeroboam had done. {{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 35:3]]{{field-on:Bible}}Put the holy ark in the house. Heb., The ark of holiness: therefore that ark or chest is not here meant, wherein were put the collection moneys, as some would have it, but the ark of the covenant: which might be put out of its place in the days of his wicked father Amon, to make way for some idol in its room. He might remember, saith Cajetan, what damage had been done to the Philistines, when the ark stood by Dagon. The Hebrews tell us, that the priests in those idolatrous times had carried the holy ark out of the temple—that it might not stand there among those heathenish idols—and conveyed it to the house of Shallum, who was uncle to the prophet Jeremiah, and husband to the prophetess Huldah, (**2 Chronicles 34:22**) and that therefore Josiah sent to her to consult with the Lord for him.

It shall not be a burden upon your shoulders. *q.d.*, You are eased of that burden; (**1 Kings 8:6**) therefore,

Serve now the Lord your God, &c. Employ yourselves so much the more freely and vigorously in this other part of your service. (**1 Chronicles 23:26**) {{field-off:Bible}}

Verse 4. [[@Bible:2 Chronicles 35:4]]{{field-on:Bible}}Prepare yourselves. Heathens saw that God was not to be served, but by those who were οἰκοθεν παρὰ Σκευᾶ Σμένοι, prepared aforehand. ⁽⁹³⁾ Solon willed in his laws that the sacrifices should be chosen and selected, and the sacrificers should purify themselves some days before. {{field-off:Bible}}

Verse 5. [[@Bible:2 Chronicles 35:5]]{{field-on:Bible}}And stand in the holy place. In the priests' court. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 35:6]]{{field-on:Bible}}Sanctify yourselves, and prepare your brethren. Not by auricular confession, or the like; but by holy exhortations, to cast away the idols of their hearts, and to come to the sacrament with the best preparation they can make. The Sybarites, when they invited to a feast, gave their women a year's warning to deck, and trim, and prepare themselves. Should not people long before prepare, when to come to the Lord's table? {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 35:7]]{{field-on:Bible}}Of the flock, lambs and kids. Either of these might by the law be offered, (**Exodus 12:5**) but use and custom made it most frequent to furnish the paschal supper rather with a lamb than with a kid: and accordingly did our Saviour celebrate the passover

And three thousand bullocks. These were rather a part of the solemnity of the feast of unleavened bread, which lasted seven days together, than precisely of the paschal supper.

These were of the king's substance. See **2 Chronicles 30:24**. {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 35:8]]{{field-on:Bible}}And his princes gave willingly. Heb., To liberality. See the force of good example. These princes were none of the best, as appears in Zephaniah.

⁹³ Plutarch. Demosth.

Two thousand and six hundred small cattle. This these priests could not have done had they not been wealthy and well-underlaid, as we say. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 35:9]]{{field-on:Bible}}**Five thousand small cattle.** See on **2 Chronicles 35:8**. These Levites exceeded those priests. {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 35:10]]{{field-on:Bible}}**According to the king's commandment.** Kings in those days commanded the priests, as well as others, to do their duties. That great Heteroclit of Rome acknowledgeth not any such right of theirs. *Volumus te scire te in temporalis et spiritualis nobis subiacere, &c.*, said Pope Boniface in a brave *bravado* of his to Philip the Fair, king of France. {{field-off:Bible}}

Verse 11. [[@Bible:2 Chronicles 35:11]]{{field-on:Bible}}**And they killed the passover** See **2 Chronicles 30:15**. The Levites killed the bullocks, whereof see **2 Chronicles 35:7**; but the paschal lamb, the most proper service of the passover, was killed, as some think, by the head of each family. {{field-off:Bible}}

Verse 12. [[@Bible:2 Chronicles 35:12]]{{field-on:Bible}}**To offer unto the Lord.** The burntofferings were wholly consumed on the altar; the skin and dung were "burnt without the camp." (**Hebrews 13:12**) Hereby was signified, (1.) Christ's ardent love and zeal towards his people; (2.) His bitter passion in the whole man. {{field-off:Bible}}

Verse 13. [[@Bible:2 Chronicles 35:13]]{{field-on:Bible}}**And they roasted the passover with fire.** To set forth Christ roasted for us in the fire of his Father's fierce wrath. *Area amorem illius, &c.* By way of retribution, let us do as is prescribed in **Hebrews 13:10-17**.

And divided them speedily. Heb., Made them run. *Bis dat qui cito dat.* He gives twice who gives quickly. {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 35:14]]{{field-on:Bible}}**And afterwards they made ready for themselves.** But not till they had executed their office. They were none of those *irregulares gulares, &c.* {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 35:15]]{{field-on:Bible}}**According to the commandment.** Which to obey was their meat and drink. See **1 Chronicles 25:1**, &c. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 35:16]]{{field-on:Bible}}**Upon the altar of the Lord.** Which typified the godhead of Christ—not the cross properly—sanctifying the sacrifice offered thereon. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 35:17]]{{field-on:Bible}}**And the feast of unleavened bread.** See on **2 Chronicles 35:7**. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 35:18]]{{field-on:Bible}}**And there was no passover like to that.** See **2 Kings 23:22**.

Neither did all the kings of Israel. No, not Hezekiah; for at his passover the congregation was not so great, nor so well prepared; nor were the Levites and singers so well marshalled, nor the sacrifices so many, &c. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 35:19]]{{field-on:Bible}}**In the eighteenth year.** See **2 Kings 23:23**. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 35:20]]{{field-on:Bible}}**After all this.** viz, Thirteen years after the aforesaid passover

Necho king of Egypt. i.e., Pharaoh with the goutish feet.

And Josiah went out against him. But better he had kept at home. See **2 Kings 23:29**. *Ius legionis facile est*, The law of the army is easy, saith Vegetius, ⁽⁹⁴⁾ *Non sequi, non fugere bellum*; war is neither to be followed after nor fled from. Passion is an ill counsellor. It is no weighing gold in the midst of a wind. We read not that he consulted with God by any prophet. Lassitude of the members precedeth a disease, saith Hippocrates: so doth carnal security danger.

I come not against thee. Or, Be not against thyself.

But against the house wherewith I have war. Heb., The house of my war, *i.e.*, the race royal of Assyria, perpetual enemies and emulators to the Egyptians.

For God commanded me to make haste. By Jeremiah, say the Jewish doctors; but that was more than Josiah knew. He might take it for a pretence only, like that of Rabshakeh (**2 Kings 18:25**)

Forbear thee from meddling with God. *Desine a Deo*. It is not safe to fight against God. {{field-off:Bible}}

Verse 22. [[@Bible:2 Chronicles 35:22]]{{field-on:Bible}}**Nevertheless Josiah, &c.** See **2 Kings 23:29**. He should have considered that the chance of war is uncertain, and oft mischievous to both sides, &c.

And hearkened not unto the words of Necho. Woe then to such as hearken not to the undoubted words of God, in the mouths of his faithful ministers.

In the valley of Megiddo. Forty-four miles from Jerusalem. {{field-off:Bible}}

Verse 23. [[@Bible:2 Chronicles 35:23]]{{field-on:Bible}}**For I am sore wounded.** There wanted not those malignants, likely, that would say, It was just upon him for his foolhardiness and impiety in pulling down those things which his predecessors had set up, &c. {{field-off:Bible}}

Verse 24. [[@Bible:2 Chronicles 35:24]]{{field-on:Bible}}**His servants therefore took him.** They forsook him not in his extremity, and last agony; as our Edward III's servants did him; all but one poor priest, who called upon him, now dying, to remember his Saviour and to ask mercy for his offences: whereupon he showed all signs of contrition, and at his last breath expressed the name of Jesus. ⁽⁹⁵⁾

And they brought him to Jerusalem, and he died. See **2 Kings 23:30**. He repented at his death, no doubt, of his rashness. As did also Curiensis, a godly Dutch divine, who held it unlawful to forbear to visit the infected with the pestilence; but when this good pastor, being too venturous, had got the plague, and was nigh to death, he cried out, *O utinam Zanchii consilium secutus essem!* O that I had taken Zanchius my colleague's counsel, which was to forbear visiting such as were so visited!

And all Judah and Jerusalem mourned for Josiah. As great cause they had; greater than the Thebans had for their Epaminondas, or the Romans for their Augustus. Who when he died, we feared, saith Paterculus, that all would have been nought with us. And did not our fathers fear the like when that peerless Queen Elizabeth died? When Louis XII left the world, such a turn of things fell out in France, saith Budaeus, that he who erst seemed to touch heaven with his finger, now lay grovelling on the ground, as if he had been thunderstruck. Think the same of this sad state, all whose happiness died with their good king Josiah. {{field-off:Bible}}

⁹⁴ Lib. ii. cap. 1.

⁹⁵ Dan. Hist., 260.

Verse 25. [[@Bible:2 Chronicles 35:25]]{{field-on:Bible}}**And Jeremiah lamented for Josiah.** Whose worth he had fully known; and to whom himself was better known than Daniel was afterwards to Belshazzar; who knew not till he was told by his mother that there was any such man in his kingdom. Whereas had he been a Tricongiustospot, he would sooner have taken knowledge of him.

And behold they are written in the lamentations. Whether he meant the Lamentations of Jeremiah *Lamentations 4*, or some other mournful ditty extant in those time, and known by the name of the Lamentations,⁽⁹⁶⁾ is uncertain. The Roman senate bitterly bewailed the death of Titus, heaping more praise upon him dead than ever they had done whilst he was alive.⁽⁹⁷⁾ Cardanus's epitaph upon our King Edward VI is well known—

*"Flete nefas magnum, sed toto flebitis orbe
Mortales: refter corruit omnis honos.
Nam regum decus et iuvenum flos, spesque bonorum,
Deliciae saeculi et gloria gentis erat.*

*Dignus Apollineis lachrymis, doctaeque Minervae
Flosculus (heu misero) concidit ante diem.
Te tumulo dabimus Musae supremaque flentes
Munera, Melpomene tristia fata canet."* {{field-off:Bible}}

⁹⁶ θρηνηδίαΣ.

⁹⁷ Sueton.

Chapter 36

Verse 1. [[@Bible:2 Chronicles 36:1]]{{field-on:Bible}}**Then the people of the land took Jehoahaz.** See **2 Kings 23:30.** {{field-off:Bible}}

Verse 2. [[@Bible:2 Chronicles 36:2]]{{field-on:Bible}}**Jehoahaz was twenty and three.** **2 Kings 23:31.**{{field-off:Bible}}

Verse 3. [[@Bible:2 Chronicles 36:3]]{{field-on:Bible}}**Put him down.** And, as some think, afterwards put him to death in Egypt. Jehoahaz was but a younger brother, as is elsewhere noted, yet he would needs reign, and was soon after dethroned. He portrayed the ambitious man rightly, that pictured him snatching at a crown, and falling, with this motto, *Sic mea fata sequor*. See **2 Kings 23:33.** {{field-off:Bible}}

Verse 4-5. [[@Bible:2 Chronicles 36:4]]{{field-on:Bible}}See on **2 Kings 23:34-35**, &c. {{field-off:Bible}}

Verse 6. [[@Bible:2 Chronicles 36:6]]{{field-on:Bible}}**Against him came up Nebuchadnezzar.** See **2 Kings 24:1.** {{field-off:Bible}}

Verse 7. [[@Bible:2 Chronicles 36:7]]{{field-on:Bible}}**Nebuchadnezzar also carried off the vessels.** viz., Some of them, for some were carried to Babylon at other times. (**2 Kings 24:13; Jeremiah 52:19**) {{field-off:Bible}}

Verse 8. [[@Bible:2 Chronicles 36:8]]{{field-on:Bible}}**And that which was found in him.** *i.e.*, That appeared to be in him after he came to the kingdom; for magistracy sheweth a man. The Jewish doctors, and from them other expositors not a few, tell us that on the dead body of this king were found certain brand marks, made in honour of the gods whom he served. Whereupon one crieth out, *Quid miserius et infelicius*, &c. What could be more wretched and miserable than for a crowned king so far to embase himself as to become a stigmatic of the devil? This was a heathenish practice. {{field-off:Bible}}

Verse 9. [[@Bible:2 Chronicles 36:9]]{{field-on:Bible}}**Jehoiachin was eight years old when he began to reign.** *i.e.*, When his father Jehoiakim began to reign, for when himself began, he was eighteen. (**2 Kings 24:8**) For another solution (*See Trapp on "2 Kings 24:8"*) The like relative sense may that speech admit. (**2 Kings 16:2**) {{field-off:Bible}}

Verse 10. [[@Bible:2 Chronicles 36:10]]{{field-on:Bible}}**And when the year was expired.** Heb., At the return of the year; that is, in the spring. (**2 Kings 24:10-11**)

"Namque in se sua per vestigia volvitur annum." {{field-off:Bible}}

Verse 11-13. [[@Bible:2 Chronicles 36:11]]{{field-on:Bible}}(*See Trapp on "2 Kings 24:10"*) (*See Trapp on "2 Kings 24:11"*) (*See Trapp on "2 Kings 24:17"*) (*See Trapp on "2 Kings 24:18"*) (*See Trapp on "2 Kings 24:19"*) (*See Trapp on "2 Kings 24:20"*) {{field-off:Bible}}

Verse 14. [[@Bible:2 Chronicles 36:14]]{{field-on:Bible}}**Moreover, all the chief priests and the people, &c.** There was a general defection, and, as physicians phrase it, *Corruptio totius substantiae*, a rabble of rebels fighting against Heaven. {{field-off:Bible}}

Verse 15. [[@Bible:2 Chronicles 36:15]]{{field-on:Bible}}**Rising up betimes, and sending.** *Manicando et mittendo, instar boni patris familias*, saith A Lapidè: like a good householder, who is up with the first, giving directions, and ordering the affairs of his family. {{field-off:Bible}}

Verse 16. [[@Bible:2 Chronicles 36:16]]{{field-on:Bible}}**But they mocked the messengers of God.** Yea, misused them, murdered them. See **2 Chronicles 30:10; Matthew 21:34-36.**

Until the wrath of the Lord arose against his people. Desperate sinners procure implacable wrath, irrevocable decrees, exterminating judgments. Men's sins put thunderbolts into God's hands, who may well say, *Non nisi coactus*, Not till needs must: "fury is not in me." As a woman bringeth not forth without pain, a bee stingeth not till provoked, so neither doth God proceed to punish till there be no remedy.

Till there was no remedy. Heb., No healing. They would have no healing, and now they can have none though they would. Cantharides and scorpions are said to carry about them a remedy for their own poison; *at ipsi peccato sua inest poena et supplicium*; but so doth not sin, for it is sure of punishment, when once it hateth to be healed especially. Nowhere else in Scripture but here, and **Proverbs 29:1**, is it said "there is no remedy"; and it is fearful. What can we of this nation expect but an utter extermination for our notorious obstinacy? See the sentence, and tremble at it. (**Ezekiel 24:13-14**) Josephus reporteth that in his time his countrymen the Jews were grown so desperately wicked, that if the Romans had not destroyed them, without doubt either the earth would have swallowed them up, or fire from heaven have consumed them. {{field-off:Bible}}

Verse 17. [[@Bible:2 Chronicles 36:17]]{{field-on:Bible}}**Who slew their young men...in the house of their sanctuary.** This was barbarous inhumanity. Alaricus the Goth, when, after two years' siege, he had taken the city of Rome, spared such as had fled into the churches, and there taken sanctuary. {{field-off:Bible}}

Verse 18. [[@Bible:2 Chronicles 36:18]]{{field-on:Bible}}**And all the vessels of the house of God.** See **2 Kings 24:13-15**. {{field-off:Bible}}

Verse 19. [[@Bible:2 Chronicles 36:19]]{{field-on:Bible}}**And they burnt the house of God.** Which those Jews had so fearfully profaned.

And burnt all the palaces thereof. See **2 Kings 25:9**. {{field-off:Bible}}

Verse 20. [[@Bible:2 Chronicles 36:20]]{{field-on:Bible}}**Carried he away to Babylon.** See **2 Kings 25:11**.

Where they were servants to him and his sons. viz., To Nebuchadnezzar, Evilmerodach, and Belshazzar, according as had been foretold. (**Jeremiah 27:6-7**) {{field-off:Bible}}

Verse 21. [[@Bible:2 Chronicles 36:21]]{{field-on:Bible}}**To fulfil the word of the Lord.** See **Jeremiah 25:9, 12; 29:10; Daniel 9:2**.

Until the land had enjoyed her Sabbaths. As had likewise been foretold. (**Leviticus 26:34-35; 23:32**) The land was eased from the wicked weight of such inhabitants, which brought upon it heavy curses, and toiled and tired it out with continual tillage. {{field-off:Bible}}

Verse 22-23. [[@Bible:2 Chronicles 36:22]]{{field-on:Bible}}See **Ezra 1:1**, (*See Trapp on "Ezra 1:1"*)

Laus Deo in aeternum{{field-off:Bible}}