

THE HISTORY OF ISRAEL AND JUDAH.

BY ISAIAH-BEN-AMUZ, THE PROPHET.

(See Second Chronicles, Ch. 32, v. 32.)

BOOK V.

THE MONARCHICAL PERIOD.

THE FIRST BOOK OF KINGS.

(B.C. 1015.) *David grows old and helpless.*

1 **B**UT King David grew old and advanced in years, and they covered him with clothing, but he felt no warmth, so his officers said to him, "Let us seek for your Majesty a young maiden, and let her attend the king, and be a nurse and lie at your breast, and warm your Majesty."
3 They therefore sought for the fairest girl in all the bounds of Israel, and found Abishag the Shunamite, and
4 brought her to the king. The girl was very beautiful, and she was nurse to the king and attended to him, but the king never married her.

(B.C. 1015.) *Adoniah attempts to be made King.*

5 Then Adoniah, the son of Khagith, raised himself, saying, "I will be king," so he prepared a carriage and horses, and fifty men to run before
6 him, for his father never restrained him at any time by asking, "What are you doing?" He was very handsome, and was born next after
7 Absalom. He also made an agreement with J'oab-ben-Zeruiah, and Abiathar the priest, and they helped
8 Adoniah forward. But Zadok the priest, and Beniah-ben-Jhoiadah, and Nathan the Reciter, and Shemai, and

Rai, and the Heroes who were with David, were not with Adoniah.

Adoniah, however, sacrificed sheep 9 and oxen, and fat calves, at Aben-Zakhleth, which is near Ainrogel, and he invited all his brothers, the king's sons, and all the nobles of Judah in the king's service. He did not, 10 however, invite Nathan the Reciter, and Beniah, and the Heroes, or Solomon his brother. Nathan there- 11 fore spoke to Bathsheba the mother of Solomon, saying, "Have you heard that Adoniah, the son of Khagith, reigns, and our master David does not know it? So now go, reflect 12 with yourself and protect your own life, and the life of your son Solomon. Go, and proceed to King David, and 13 say to him 'Did not your Majesty promise to your handmaid that Solomon your son shall reign after me, and sit upon my throne? Then why is Adoniah reigning?' Then 14 whilst you are speaking thus with the king, I will come after you, and confirm your statement."

Bathsheba consequently went to 15 the king in his chamber. The king, however, was very old, and Abishag the Shunamite was attending on the king, when Bathsheba approached 16 and bowed to the king, and the king asked, "What is the matter?"

And she replied to him, "Did not 17 my Prince swear to your handmaid by your EVER-LIVING GOD, that

'Solomon your son shall reign after
18 me and sit upon my throne?' But
now, see, Adoniah reigns, and your
19 Majesty does not know it. And he is
sacrificing oxen, and fat calves, and
sheep, in plenty, and has invited all
the sons of the king, and Abiathar
the Priest, and J'oab the commander
of the army,—but he has not invited
20 your servant Solomon. And now,
your Majesty, the eyes of all Israel
are upon you, to inform them who
shall sit upon the throne of your
21 Majesty after you; because when
your Majesty lies down with your
fathers, I, and Solomon your son
will be offensive."

22 And then, whilst she was talking to
the king, Nathan the reciter came,
23 and they reported to the king, saying,
"Nathan the Reciter is here," and he
came before the king; and bowed
to the king with his face earthwards.
24 Then Nathan asked, "Has your
Majesty commanded, 'Adoniah shall
reign after me? and he shall sit on
25 my throne?' For he has gone down
to-day and is sacrificing oxen, and
fat calves, and sheep in plenty, and
has invited all the king's sons, and
the commanders of the army, and
Abiathar, the Priest, and they are
eating and drinking before him, and
26 they cry, 'Adoniah is king!' But
for me, your servant, and for Zadok the
Priest, and for Benaiah-ben-Joiadah,
and for your servant Solomon, there
27 is no invitation.—But perhaps this
affair is from your Majesty, only you
have not informed your servants who
shall sit on your Majesty's throne
after you?"

28 Then the king answered, "Let
them call Bathsheba to me." So she
came to the king's presence, and
29 stood before the king, when the king
swore and said, "By the life of the
EVER-LIVING Who delivered me from
30 all my troubles, exactly as I promised
you, by the EVER-LIVING GOD of
Israel, saying 'that Solomon your
son should reign after me, and shall
sit on my throne in my place,' I will
do it to-day!"

31 Bathsheba consequently bent with
her face earthward, and bowed to
the king, and said, "May my Prince,
King David live for ever!"

32 Next King David said, "Fetch to
me Zadok the Priest, and Nathan the
Reciter, and Benaiah-ben-Jhoiadah."
And they came to the royal pre-

sence; when the king said to them, 33
"Take with you the officers of your
Prince, and let them mount Solomon
on my own horse, and go down with
him to Ghikhon, and there let Zadok 34
the Priest, and Nathan the Reciter,
consecrate him king over Israel, and
sound a trumpet and say, 'Long live
King Solomon.' Then proceed with 35
him and bring him and set him on my
throne, and he shall be my Deputy-
vice-King, and I will instruct him in
his administration over Israel and
Judah."

Benaiah-ben-Jhoiadah then an- 36
swered the king and said, "Certainly,
for the EVER-LIVING GOD of your
Majesty says it. As the EVER- 37
LIVING has been with your Majesty,
so may he be with Solomon, and
extend his throne more than your
Majesty David's."

Zadok the Priest, and Nathan the 38
Reciter, and Benaiah-ben-Jhoiadah,
with the guards and couriers accord-
ingly went down, and mounted
Solomon on the horse of King David,
and marched with him to Ghikhon,
where Zadok the Priest took a horn 39
of oil from the Hall and consecrated
Solomon, and sounded a trumpet, and
all the forces cried, "Long live King
Solomon." The whole of the forces 40
also followed after him, playing their
bands, and cheering loudly, and
shaking the earth with their voices;
and Adoniah and all his guests who 41
were with him heard it, as they were all
at dinner. J'oab also heard the sound
of the trumpet, and asked, "What is
that roaring sound?" Whilst he 42
was still speaking Jhonathan-ben-
Abiathar the Priest came, and
Adoniah said to him, "Come, for you
are a powerful man, and one of good
luck."

But Jhonathan replied to Adoniah 43
and said, "I am unlucky to our
Prince!—King David has made
Solomon king! And the king has 44
sent with him Zadok the Priest, and
Nathan the Reciter, and Benaiah-ben-
Jhoiadah, and the Guards and Couriers,
and they have mounted him on the
king's horse; and Zadok the Priest, 45
and Nathan the Reciter have conse-
crated him King at Ghikhon, and
have gone up from there cheering,
and that sudden roar which you have
heard is the sound of them!—They 46
have also seated Solomon on the
throne of the kingdom! And the 47

ministers of King David have also come to thank our King David, saying, 'May it please your GOD to make the name of Solomon more than your name, and may He extend his throne more than He extended yours.' And they have bowed to the king who was on his couch. When the king answered thus, 'Thank the EVER-LIVING GOD of Israel, who has granted to set him to-day on my throne, and my eyes to see it.'"

49 Then all the guests of Adoniah were terrified and arose, and every-
50 one went to his carriage. Adoniah also was afraid of the appearance of Solomon, and arose and went, and took hold of the horns of the altar.

51 But it was reported to Solomon, "See! Adoniah is afraid of King Solomon, so he has seized the horns of the altar, exclaiming, 'Let King Solomon swear to me to-day that he will not kill his servant with the sword.'"

52 But Solomon answered, "If the EVER-LIVING acquits him, not a hair of his shall fall to the earth; but if he is found to be criminal, he shall die!"

53 Then King Solomon arrested, and had him brought down from the altar. So he came and bowed to Solomon the king, and Solomon said to him, "Go to your house."

(B.C. 1015.) Death of David, and Instructions to Solomon.

2 The time of David's death, however, approached, and he sent for Solomon his son, and said,—“I am going the way of all the earth, therefore be brave yourself, and be a man, and guard the Trust of your EVER-LIVING GOD, and walk in His ways by guarding His Institutions, and
3 Commandments, and Legislation, and Constitution, as they are recorded in the laws of Moses. For you should reflect upon all you do, and
4 all you find there, so that the EVER-LIVING may establish the promise which He made to me saying, 'If your children keep My path, and walk before Me in truth, with all their hearts, and all their souls, there shall not be wanting a man from you upon the throne of Israel.'

5 “You however know what J'oab-ben-Zeruah did to me, when I appointed two commanders to the armies of Israel,—Abner-ben-Ner, and Amasa-ben-Jether, whom he

murdered, and shed the blood of war in peace, and fixed the blood of war in his girdle that was round his waist, and on his shoes upon his feet;—therefore do to him as your skill 6 dictates, and let not his grey hairs go down to the grave in peace.

“To the sons of Barzilai the 7 Giladite act kindly, and let them be guests at your table, for they entertained me when I fled from Absalom your brother.

“And there is with you Shemai-ben- 8 Ghera, the Benjaminite of Bakhurim, who cursed me with foul curses at the time when I went to Bakhurim. But as he came down to meet me at the Jordan, I promised him by the EVER-LIVING that I would not kill him by the sword.—You however do 9 not pardon him, for you are a wise man, and will know how to act with him;—so bring his grey hairs with blood to the grave.”

Death and Burial of David.

David afterwards lay down with his 10 fathers, and they buried him in the city of David. And the period that 11 David reigned over Israel was forty years. He reigned in Hebron seven years, and reigned in Jerusalem thirty-three years. Thus Solomon 12 mounted the throne of his father, and greatly strengthened his kingdom.

Adoniah's foolish Interview with Bathsheba.

Then Adoniah the son of Khagith 13 came to Bathsheba the mother of Solomon, and she asked, “Does peace come with you?” And he 14 answered, “Peace,” and continued, “May I speak to you?”

When she answered, “Speak.”

And he said, “You know that the 15 kingship was mine, and all Israel placed me before them as king, but you diverted the kingship, and brought it to my brother so that it was his from the EVER-LIVING. But, 16 however, I will ask one request from you.—Do not turn your face from me.”

So she replied, “Speak.”

When he said, “Speak for me now 17 to Solomon the king, for he will not refuse you, and ask him to give me Abishag the Shunamite for a wife?”

And Bathsheba replied, “Well, I 18 will speak for you to the king.”

So Bathsheba went to King 19

Solomon to speak to him about Adoniah, and the king arose to meet her, and bowed to her, and then sat
20 on his throne, and they placed a cushion for the mother of the king, and she sat at his right hand, and said "I would ask one little request
21 from you;—do not refuse it." Then she continued, "Will you give Abishag the Shunamite to Adoniah for a wife?"

22 But King Solomon replied and said to his mother, "But why do you ask Abishag the Shunamite for Adoniah? Ask the kingship for him,—for he is my elder brother,—and for Abiathar the Priest, and for J'oab the son of Zeruiah."

23 Then King Solomon swore by the EVER-LIVING, saying, "May GOD do so to me, and more than that, if Adoniah has not spoken this speech
24 for his life! So now by the life of the EVER-LIVING Who formed me, and placed me upon the throne of David my father, and Who made a house for me, Adoniah shall die to-day!"

25 Then King Solomon sent by the hand of Beniah-ben-Jhoiadah, who struck him,—and he died.

Abiathar Deposed and Banished.

26 And he ordered Abiathar the Priest, "Go to Anathoth your estate,—for you are a dead man, but I will not kill you to-day, because you served the altar of the High LORD before David my father, and because you suffered in all my father suffered."

27 Solomon also expelled Abiathar from being priest to the EVER-LIVING, thus fulfilling the word of the EVER-LIVING which He spoke about the house of Eli, at Shiloh.

J'oab flies to the Altar for Protection.

28 When the report of this came to J'oab,—for J'oab had inclined after Adoniah, although he had not inclined after Absalom,—he fled to the Hall of the EVER-LIVING, and seized
29 the horns of the altar. But it was reported to King Solomon that J'oab had fled to the Hall of the EVER-LIVING, and that he was at the side of the altar; so the king sent Beniah-ben-Jhoiadah; saying, "Go! Execute him!"

Beniah accordingly went to the 30 Hall of the EVER-LIVING, and said to him, "The king orders you to come."

But he replied, "No, for I shall be killed!"

Beniah consequently returned the king word, saying "J'oab says thus,—and by it I am prevented."

But the king replied to him, "Do 31 as I have ordered! and execute him, and bury him, and take away the innocent blood J'oab shed from off me, and from off my father's house. For the EVER-LIVING will return 32 his blood on his head who murdered the two good men who were better than himself, and murdered them with the sword,—(but my father David knew it not.)—Abner the son of Ner, the Commander of the army of Israel, and Amasa-ben-Jether, commander of the army of Judah,—
33 and the blood of both of them is on the head of J'oab, and the head of his race for ever. But to David and his race, and house, and throne, may there be peace for ever from the EVER-LIVING."

Beniah-ben-Jhoiadah consequently 34 went and struck and killed, and buried him at his home in the pastures; and the king appointed 35 Beniah-ben-Jhoiadah to be over the army instead of him. The king also appointed Zadok as priest in place of Abiathar.

The fate of Shemai, who cursed David.

Then the king sent and summoned 36 Shemai, and said to him, "Build yourself a house in Jerusalem, and reside there, and do not go out from there whatever happens. For it shall 37 be, that on the day you go out, and pass the brook of Kedron,—be certain that you shall die.—Your blood will be on your own head."

And Shemai replied to the king, 38 "What you have said is good, your Majesty. Your servant will do it." And Shemai resided in Jerusalem some years.

(B.C. 1011.)

But at the end of three years two 39 of his slaves ran away from Shemai to Akish, the son of Makah, who had been king of Gath, and it was reported to Shemai, saying, "Your slaves are at Gath." Shemai therefore 40

- arose and saddled his ass and went to Akish at Gath, to seek his slaves, and brought his slaves from Gath.
- 41 But it was reported to Solomon that Shemai had gone from Jerusalem, to Gath, and returned.
- 42 The king consequently sent to summon Shemai and asked him, "Did I not swear to you by the EVER-LIVING, and declare, and say that in the day you went away and journeyed for any cause whatever, you should die?—and you replied 'The thing you have threatened me is good.'"
- 43 Then why have you not attended to the oath by the EVER-LIVING, and the order as I ordered you?"
- 44 And the king continued to Shemai, "You know all the wrong which your heart desired should be done to David my father,—but the EVER-LIVING has turned that on your own head; and may King Solomon be blest, and the Throne of David be established before the EVER-LIVING for ever!"
- 46 Then the king ordered Beniah-ben-Jhoiadah, and he went and assailed him, and he died. Thus the kingship was secured to the hand of Solomon.

Solomon marries Pharoh's Daughter.

- 3 Solomon afterwards contracted a treaty of marriage with Pharoh king of the Mitzeraim, and married Pharoh's daughter, and brought her to the City of David, until he completed the building of his palace, and the House of the EVER-LIVING, and the walls
- 2 around Jerusalem; for the people had altars on the hills, because a House had not been built to the name of the EVER-LIVING until these times.
- 3 And Solomon loved the EVER-LIVING, walking in all the Institutions of his father David, except that he sacrificed and burnt incense on
- 4 the hills. So the king went to Gibaon, where there was a Great Peak, to sacrifice a thousand burnt-offerings. Solomon offered them on that Peak.

(B.C. 1014.) Solomon's Wish.

- 5 At Gibaon the EVER-LIVING appeared to Solomon in a dream at night, when GOD said, "Ask what I shall give you!"
- 6 And Solomon replied, "You showed kindness to my father David, Your servant, because he walked before

You in sincerity and rectitude, and rightheartedness, and You kept this great kindness for him, by granting to him that his son should sit upon his throne,—he does to-day. Now 7 also, my EVER-LIVING GOD, You have made Your servant reign in place of David my father, but I am very young—I may not know how to conduct myself,—and Your servant 8 is in the midst of Your people whom You have chosen,—a numerous people who cannot be numbered or counted for extent. Then give Your servant a 9 heart to listen justly to Your People, and to distinguish between right or wrong. For who is able to administer justice to this splendid People of Yours?"

And it was acceptable in the sight 10 of the EVER-LIVING that Solomon asked such a thing. GOD therefore 11 said to him,

"Because you have asked this thing and not asked for yourself length of days, and have not asked wealth for yourself, and have not asked the lives of your enemies,—but have asked intelligence for yourself to listen to justice,—I will do for you as 12 you request,—I will give you a wise heart, and understanding, such as there has not been before you, and such as will not arise after you. And also, 13 I will give you what you have not asked, that is wealth and splendour such as no man of the kings of all your time possesses. And if you walk in 14 My paths, to guard My Institutions, and commands, as your father David walked, I will lengthen your days."

Then Solomon awoke,—and it was 15 a dream; so he went to Jerusalem and stood before the Ark of the Covenant of the EVER-LIVING, and offered sacrifices and thank-offerings and drink-offerings with all his ministers.

The Judgment of Solomon.

Once there came two women, har- 16 lots, to the king, and appealed to him. And the first woman said; 17

"Your Majesty, myself and this woman lived in a single house, and I bore a child there in the house; but 18 three days after I had borne it, this woman also bore a child, and we were alone; there was no outsider with us in the house; none except us two in the house. But the son of 19 this woman died at night,—as she

20 overlaid it. Then she arose in the middle of the night, and took my son from my side, while your servant slept, and laid it to her breast, and
21 laid her dead son at my breast. When I arose in the morning to suckle my child, then I saw a corpse, and having examined it in the morning, I saw that it was not my child, which I had borne."

22 Then the other woman said, "No! for my child is the living, but yours is the dead!"

But the first replied, "Nay! for your child is the dead, and my child is the living, and you shall answer for it before the king!"

23 The king consequently said, "One asserts 'My child is the living, and yours is the dead,' and the other asserts, 'No! for your child is the dead, and my child is the living!'"

24 The king therefore continued, "Fetch me a sword!" And they brought a
25 sword to the king. When the king said, "Split the living child into two, and give half to the one, and half to the other!"

26 The woman, however, whose the living child was, replied to the king,—for her affection quivered over her child,—and exclaimed, "My lord! give the living child to her, instead of the dead! Do not kill it! And thus you will preserve it for me, and for her! It shall not be split!"

27 Upon which the king replied, "Give her the living child, and kill it not,—she is its mother."

28 And all Israel heard of this judgment that the king had delivered, and they paid him respect, for they saw that divine wisdom was in his breast to do justice.

(B.C. 1014.) Solomon appoints his Ministers.

4 Thus Solomon became king over all Israel.

2 And these were his Princes:
Azariah-ben-Zadok, the Priest;

3 Alikheraf, and Akhiah, sons of Shisha, were Chancellors;
Jhoshafat-ben-Akhiud, was the Recorder;

4 And Beniah-ben-Jhoiadah, was over the army;
And Zadok and Abiathar were Priests.

5 And Azariah-ben-Nathan was Superintendent of the Governors;

And Zebud-ben-Nathan Superintendent of the Royal Farms;

And Akhishur was Superintendent of the Palace;

And Adoniram-ben-Abda, Superintendent of the Taxes.

(B.C. 1014.) Provincial Governors Appointed.

Solomon also had twelve Governors over all Israel, who also sustained the king and his family, each a month in a year,—they were to equalise the expenses, and these 8 were their names.

Ben Khor, in Mount Ephraim; 9
Ben Dakar, in Makaz, and Shalbim, and Beth-shemsh, and the oak wood of Beth-khanan; 10

Ben Khesed in Arboth, with Sokah, and all the district of Khafr; 11

Ben-Abinadab over all Nafath-dor. (Tafath the daughter of Solomon was his wife.)

To Ana-ben-Akhilud were Thanak, 12 and Megiddo, and all Bethshan to Abel-Makholah, as far as the ford of Jekemam.

Ben-Gabar was at Ramoth-Gilad. 13 He had the villages of Ben-Manasseh, that are in Gilad, with the district of Argob, that lies in Bashan. Sixty great walled cities, with walls and brass gates.

Akhinadab-ben-Ada was at Makhanim; 14

Akhimatz in Naphthali. (He also 15 married as his wife Basmath, the daughter of Solomon.)

Bana-ben-Khoshai, in Asher, and 16 Baloth;

Jhoshafat-ben-Parauh, in Issakar; 17
Shimai-ben-Ala, in Benjamin; 18

Gabar-ben-Ari, in the land of 19 Gilad, the district of Sihon, King of the Amori, and Og, King of Bashan, which district was a single government.

And Judah and Israel increased 20 like the sand which is by the sea, with plenty to eat and drink, and enjoy.

(B.C. 1014.) Extent of Solomon's Empire.

Solomon was also Emperor of all 5 the Kingdoms from the River,¹ to the

¹ By "The River" is always meant the Euphrates, which flows from the Caucasus mountains in the north to the Persian Gulf in the south of Central Asia.—F. F.

country of the Philistim and to the border of the Mitzeraim,¹ and they lay under tribute and service to Solomon all the time of his life.

2 And the provision for Solomon for a single day was thirty kors of fine flour and sixty kors of meal, ten fat bullocks, and twenty grazed bullocks, and a hundred sheep, beside goats, and venison, and fat poultry. For he also ruled over all beyond the River, from Thifsah to Azah,—in all the kingdoms beyond the River,²—and he kept peace for all his subjects around. And Judah and Israel lived in security, every one under his vine and under his fig tree, from Dan to Bersheba, all the period of Solomon.

6 Solomon also had stalls for forty thousand horses for his chariots, and twelve thousand cavalry, and the Governors provided these for King Solomon. Besides which they provided King Solomon's table each in his month. Nothing was omitted.

8 They brought barley and straw for the horses and hunters to the places where they were, every one as instructed.

Solomon as a Scientist.

9 And GOD gave to Solomon very great wisdom and understanding, and wide intelligence, like the sand on the sea shore. For Solomon's scientific knowledge was more extensive than the science of all the Beni-Kedem,³ and than all the science of the Mitzeraim.⁴ He knew more than all men of the orbits of the planets, of the origination of light, and fixed sustaining systems, and the results of the revolving spheres,⁵ and his

¹ Egypt.—F. F.

² "The Kingdoms beyond the River," that is, the districts now called Persia and Beluchistan to the River Indus.—F. F.

³ Sons of the East: Chaldeans.—F. F.

⁴ Egyptians.—F. F.

⁵ I believe the above to be the real purport of this passage which the Mediæval translators not understanding, as it contains the technical terminology of cosmical sciences of which they had lost all knowledge, transformed it into proper names. I am also satisfied the same blunder has been made in similar cases in many other passages of Scripture. I have, therefore, rejected the old versions entirely, and give the real purport of the Hebrew text, as arrived at by philological analysis. Solomon, in fact, understood what we now call the Copernican and Newtonian principles of Astronomy, and Cosmogony.—F. FENTON.

fame was spread among all the nations around. He also wrote three thousand proverbs, and his songs were one thousand and five. And he wrote about botany as well, from the Cedar upon Lebanon, to the mosses that grow upon walls; and studied the zoology of beasts, and birds, and reptiles, and fish. So that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge.

(B.C. 1014.) The King of Tyre supplies to Solomon Timber for the Temple.

Khiram¹ King of Tzur² also sent his ministers to Solomon, when he heard that he had been consecrated king as his father's viceroy, for Khiram and David were friends all their time. Solomon accordingly sent to Khiram to say:—"You know David was not able to build a House to the name of the EVER-LIVING GOD, because the EVER-LIVING said to David my father, 'Your son, whom I will place as your viceroy on your throne, shall build a house to My name.' So now therefore order them to cut for me Cedars from Lebanon, and my workmen shall be with your workmen, and I will pay your workmen. I will pay you whatever you agree, for you know there are not among us men who understand the cutting of timber as the Zidonians do."

And when Khiram heard the demands of Solomon he was greatly pleased, and said, "Thank the EVER-LIVING to-day who has given David a wise son over this great people." So Khiram sent to Solomon to say, "I have heard what you have communicated to me. I will do all that you wish in Cedar and Fir timber. My workmen shall bring it from Lebanon to the sea, and I will direct in rafts on the sea to whatever place you instruct me, and deliver it there, and you accept it, and make payment to me by providing food for my people."

Consequently Khiram supplied Solomon with Cedar and Pine timber

¹ Hiram.—F. F.

² Tzur, Tyre.—F. F.

25 as much as he desired, and Solomon paid to Khiram twenty thousand kors of wheat, to provide for his city, and twenty kors of olive oil. Solomon gave this to Khiram year by year.

(B.C. 1018.) **Solomon orders a Conscription of Workmen.**

26 Thus the EVER-LIVING gave Solomon wisdom, as He promised him, and there was peace between Khiram and Solomon, and they both
27 made a treaty together. King Solomon then levied a conscription from all Israel; and the conscription was thirty thousand men, whom he
28 sent to Lebanon, by ten thousand a month, by monthly shifts. They were a month in Lebanon; two months at home. And Adoniram was over this conscription.
29 He had also twenty thousand carriers of loads; and eighty thousand stone-cutters in the hills, besides Solomon's thirty thousand
30 masons, who were at the works in the plains, and three hundred superintendents of the people labouring at
31 the buildings. For the king ordered, and they made large stones; heavy stones for the foundations of the
32 Temple; polished stones. Thus the people of Solomon, and the people of Khiram carved, and planned, and shaped the timber and the stones to build the Temple.

(B.C. 1012.) **Date of Beginning the Temple.**

6 And it was in the four hundred and eightieth year from the coming up of the children of Israel from the land of the Mitzeraim, in his fourth year, in the month of Ziu, the same month of the year as that in which Solomon began to reign over Israel,—he began to build the Temple for the EVER-LIVING.

Description of the Temple.

2 The Temple that King Solomon built for the EVER-LIVING was sixty cubits long,¹ and twenty wide,² and
3 thirty cubits high,³ with a colonnade in front of the body of the Temple of twenty cubits wide⁴ following the

¹ Sacred cubit 25 in Eng. = 125 ft.

² = 41 ft. 8 in. Eng.

³ = 61 ft. 8 in. Eng.

⁴ = 41 ft. 8 in. Eng.

form of the building, and rising ten cubits up the face of the structure. And he made bowed windows for the 4 building above its circuit.

He built also around the wall 5 encircling the whole of the Temple, lodges joined to the wall in regular order, and also made a verandah around.

The lower lodges were five cubits 6 wide, on a platform six cubits wide,⁵ with a third seven cubits wide⁶; for a verandah was formed along the enclosure around the Court, but so as not to disfigure the walls of the Temple.

The Temple was itself built of 7 stone finished at the quarry; the stones cut, carved, and polished. No iron tool was heard in the construction whilst it was being built.

Folding gates with a platform were 8 at the right side of the building, with stairs going up to that platform, and from this platform to a third.

Thus the structure was built, and 9 they completed it by wainscoting the building with planks of cedar.

Lastly he built a story over all the 10 building five cubits in height,⁷ and covered in the structure with beams and planks of cedar.

Then the word of the EVER-LIVING 11 afterwards came to Solomon saying, "About the House which you have 12 built for Me, if you walk according to my Institutions, and practise my Decrees, and regard all my Com-
13 mandments, to guide yourself by them, then I will confirm the promise I gave you, which I promised to David your father; and I will rest in
14 the midst of the Children of Israel, and will not abandon My People of Israel."

Thus Solomon built the Temple 14 and finished it. He also built walls 15 around the Temple, with a sheltering verandah of cedar; while the ceiling of the House, as well as its walls, he panelled with that wood; but he laid the floor of the building, and the verandahs, with fir-wood.

⁵ = 10 ft. 5 in. and 12 ft. 6 in. respectively Eng.

⁶ = 10 ft. 5 in. Eng.

⁷ = 14 ft. 7 in.

These platforms seem to have been what we now call "Landings," or broad steps leading up to the verandah, and the old translators, not being accustomed to such, sadly confused their versions.—F. F.

- 16 He also built twenty cubits broad at the back of the House as a verandah, of cedar, from the floor to the height of the walls. He built it for himself, as a Lecture Hall to discuss Philosophy with Philosophers.
- 17 And this building was forty cubits
- 18 from the Temple. The inside of the building was of cedar, covered with running foliage and open flowers. The whole was of cedar; no stone was used.
- 19 And in the interior of the Temple he constructed a Recess in which to place the Ark of the Covenant of the
- 20 EVER-LIVING. And the surface of the Recess was twenty cubits long, and twenty cubits wide, and twenty cubits broad, and was surmounted by a railing of cedar plated with gold.¹
- 21 Solomon also protected the House and its top with a golden railing, and formed golden chains before the Recess, and covered them with gold.
- 22 He also covered the whole of the Temple with gold to the top. All the House and all the Altar, that was opposite the Recess, were plated with gold.
- 23 And he made for the Recess two Kerubs of olive-wood, ten cubits high, with wings of five cubits for the one Kerub, and wings of five cubits for the other Kerub,—ten cubits from the dip of one's wings to the dip of the other's wings. And the second Kerub was ten cubits from the first. The shape of both was the same.
- 26 The height of each Kerub was ten cubits,—both Kerubs were the same.
- 27 He placed the Kerubs inside the building, and the Kerubs' wings were extended. The wings of the one extended from the wall, and the wings of the other Kerub extended from the other wall;—so one's wings touched the other's wings at the middle of the hall, wing touching wing. The Kerubs were also covered with gold;
- 29 and all round the walls of the hall were carved sculptures, with statues of Kerubs and palm-trees, and open flowers, for windows and doors.
- 30 The floor of the hall was also plated with gold, with the windows and doors.

¹ Vv. 16-23. My translation of this very difficult passage is totally different in purport to that usually given, but I believe it to be the correct one, as it is self-consistent, and does not contradict other portions of the record, as the current versions do.—F. F.

The door of the Recess was made of two leaves of olive-wood with four strong posts; the two leaves were of olive-wood, with Kerubs, and palm-trees, and roses carved upon them; with gilding spread over the Kerubs, and palm-trees, and roses.

The door-posts of the Temple were made of olive-wood squared, with two leaves of pine-wood. The leaves of the first were double, on two rollers, and the second door was double on two rollers, with carvings of Kerubs, and palm-trees, and roses, and plates of gold, with skilful portraitures.

He also built an Outer Court opposite the south triangle, with colonnades of cut stone, and colonnades of carved cedar.

He began the structure in his fourth year, in the month Ziu, and finished the House in his eleventh year, in the month Bul (that is the eighth month), with all its appliances and arrangements. Thus it was seven years in building.

(B. C. 1005.) Solomon builds numerous Palaces.

But Solomon was thirteen years building his own Palace, and completing all his palaces, and building the Palace of the Forest of Lebanon. It was a hundred cubits long, and fifty cubits wide, and with towers of thirty cubits at the corners; with colonnades of cedar, and cedar beams upon the pillars, with a cedar ceiling over the verandahs, which were supported upon forty-five pillars, fifteen in a row, with three rows of copings, and window above window for three stories; and all the doors and door-posts had squared copings; and in the front, window above window for three stories.

He also made a colonnade of fifty cubits long, and thirty cubits wide, with a hall before it, with columns and an awning before them. Beside the Throne-room, where he appointed a hall to deliver judgments, which was ceiled with cedar, plank to plank.

Beside this palace, where he resided, a court was behind the Palatial-hall where experiments were made. A house was also built for the daughter of Pharoh, whom Solomon had married, similar to the Hall of Experiment.

9 All these buildings were beautifully adorned, carved with sculptures, with passages on passages, with towers, and with walks. They were magnificent within and without, from foundation to the coping stones. Even the foundations were great cut stones, ten cubit blocks, and eight cubit blocks. The pillars were also beautifully sculptured stones, and cedar. 12 And round the Great Court were three rows of sculptures and a row of carved cedar, like the Court of the House of the EVER-LIVING, enclosing both the Hall and the Palace.

(B.C. 1005.) **Works of Hiram, the Engineer.**

13 For King Solomon had sent and fetched Hiram from Tzur,—he was the son of a widow woman of the tribe of Naphthali, but his father was a native of Tzur,—who was a fabricator in metals, and skilful in engineering, and in building, and the knowledge of all construction. He came to King Solomon, and designed all his works. He also made the two pillars of brass, each of eighteen cubits high, with a cord of twelve cubits surrounding the two columns, and the two crowns of cast bronze made to place on the tops of the columns, the height of the one crown being five cubits, and the height of the other crown five cubits, made like network. He made great woven chains for the crowns that were upon the heads of the columns. Seven for the first crown,—and seven for the other crown. Thus he made the columns with two stories of network, enclosing pomegranates, for the one, to cover the tiara which was on the top; and made the same for the tiara of the second. And the tiaras which were on the tops of the columns were made of lilies, of a height of four cubits; and the tiara on each column also rose from reticulated capitals. There were also two hundred pomegranates in rows over the crowns of the two. Then he set the columns in the Court of the Temple, and placed one column on the right side, and named it Firmness,¹ next he raised the other column on the left hand and named

it Speed.¹ Last over the top of the columns he placed the lilies, and completed his work on the columns.

Description of the Brazen Sea.

He also cast an artificial sea, ten cubits from brim to brim, circular in form, and five cubits high, with a beading of thirty cubits circling round it, with mushrooms under the brim circling round it, ten to the cubit around the lake,—ten mushrooms set in two rows; cast in the same casting.

It was supported upon twelve bullocks. Three facing to the North; and three facing to the West; and three facing to the South; and three facing to the East; and the tank was above them, and all their tails were inwards. The thickness of it was a span,² and its tip like the form of a lily flower. It held two thousand baths.

Hiram makes Pedestals for the Ten Tables.

He also made ten pedestals of four cubits long, each pedestal; and four cubits wide and three cubits high; and made these pediments with dove-tails on them, and dovetailed them at the joinings. And on the dovetails that were between the joinings staples and bolts as fasteners, and over the joinings he placed projections, and below the staples and the bolts he made garlands hanging down. There were four wheels of bronze to each pediment, and axles of bronze, and four centered axle-boxes to fit the axles into. He cast each with a wreath and an opening from the inner side of the naves which projected for a cubit, and he made the circumference of the mouth a cubit and a half, and also coverings over the mouth with square indents,—not round ones. And the four wheels were beneath the indents, with clutches on the wheels with cogs, and the lever for each wheel was a cubit and a half long. And he made the wheels in the form of a chariot wheel, with spokes, and bosses, and poles, and naves,—the whole cast,—with four jambs on the four shoulders of the bearings, one from each base

¹ Yakin.—F. F.

¹ Baz.—F. F.

² 4 inches.—F. F.

35 of a shoulder. And at the top of the bearing, a round ring half a cubit high; and above the bearing levers, and cog-wheels with counter-cogs,

36 the levers projecting from lock holes, and above as a finish, Kerubs, and lions, and palms, and surrounding

37 wreaths. Thus he made the bases of the same form and shape, and the wheels of one form.

38 He also made ten lavers of brass, of forty baths capacity each laver. Each laver was four cubits; each laver was upon a single base of the ten

39 bases. The bases were placed five on the right side of the house, and five on its left. But the tank-sea was placed at the right side of the house towards the east, fronting south.

40 Hiram also made the sprinklers, and the shovels, and the basons. Hiram thus completed all the furniture which King Solomon provided for the House of the EVER-LIVING.

41 The two columns and the wreathed crowns on the tops of the columns, and the two networks to cover the two wreaths of the crowns which were on the tops of the columns,

42 with the four hundred pomegranates for the two networks,—two rows of pomegranates for each net, to cover the two wreaths of the crowns which were on the tops of the columns.

43 And the ten bases, and the ten

44 lavers upon the bases. And the one tank, and the twelve bullocks under

45 the tank. And the boilers, and the forks, and the basons. The whole of the instruments of the Hall, that Hiram made for King Solomon for the House of the EVER-LIVING were

46 of polished brass, and cast in the neighbourhood of the Jordan for the king, in the clay land between Sukoth and Tzarthan. Solomon also made a very large amount of furniture, not calculating the value of the weight of the brass.

48 Solomon besides made all the instruments of the House of the EVER-LIVING, the altar of gold, and the table of gold upon which was

49 the Showbread. And the five lamps on the right and the five on the left hand opposite the Recess were pure gold, with their plates and reflectors,

50 and snuffers of pure gold. And the fans, and psalteries, and pans; and the spoons, and tongs of refined gold. And the hinges of the doors of the

House, over the entrance of the Holy of Holies, with the doors of the House of the temple, of gold.

Thus was completed all the furniture that King Solomon made for the House of the EVER-LIVING, and Solomon brought the consecrated silver and gold of his father David, and the furniture he gave, to the House of the EVER-LIVING.

(B.C. 1004.) Consecration of the Temple.

Solomon then assembled the 8 Judges of Israel, and all the Heads of the Tribes, with the Chiefs of the families of the children of Israel, to meet King Solomon in Jerusalem, to carry up the Ark of the Covenant of the EVER-LIVING from the City of David—that is Mount Zion. When 2 King Solomon addressed all the Chiefs of Israel, in the month of Aithanim, at the festival of the seventh month.

All the Judges of Israel conse- 3 quently came, and the priests took up the Ark, and carried the Ark of the EVER-LIVING to the Hall of 4 Assembly, with all the sacred furniture that was for the Hall, going up with the Priests and Levites, and 5 King Solomon, and all the assembled Parliament of Israel with them, before the Ark, sacrificing sheep and oxen without number, for they did not count how many.

Then the Priests brought the Ark 6 of the Covenant of the EVER-LIVING to its place in the Recess of the House, to the Holy of Holies, under the canopy of the Kerubim, for the 7 Kerubs spread their wings over the surface of the Ark, and the Kerubs covered the Ark above. But they 8 drew the staves out, so that they could see the heads of the staves in the Sanctuary from the Commandary Recess, but could not see them from the Court. And they are there until to-day.¹

There was nothing in the Ark 9 except the two tables of stone that Moses placed there in Horeb, when

¹ V. 8. This comment shows the composition of this history to have preceded the Babylonian captivity, and corroborates my conviction of Isaiah being its author, for which see Second Chronicles, Ch. 32, v. 32, which confirms my conclusion made from internal evidence.—F. F.

the EVER-LIVING contracted with the Children of Israel, when he brought them up from the land of the Egyptians.

- 10 When the Priest came out from the Sanctuary, a cloud filled the
11 House of the EVER-LIVING, so that the Priests were not able to stand to serve because of the cloud;—for the splendour of the EVER-LIVING filled the House of the EVER-LIVING.

(B.C. 1004.) **Solomon's Dedicatory Psalm.**

- 12 Then Solomon exclaimed,
"The LORD said He would dwell in darkness;—
13 Building, I have built you a House,
Founded a rest for you for ever!"
14 Then the King turned his face and blessed all the Assembly of Israel, whilst all the Assembly of Israel
15 stood up, and he said,
"Bless the LIVING GOD of Israel, Who spoke directly with my father David,
And by His hand accomplishes His word,—
16 'From when I brought My People Israel out of Egypt I chose in Israel's Tribes no City,
To build a House to fix my Name,
Till for My People Israel I chose David.'
17 So it was in my father, David's heart,
To build the Name of Israel's LIVING GOD a House,
18 But the LORD enquired of my father, David,
'Longs your heart to build My Name a Home?—
It was not good that came into your mind!—
19 Begone! you shall not build that house!
But your son, who from your loins springs,
Shall build My Name that Home.'
20 And the LORD His word has done,
For I after my father rise,
And sit on Israel's throne,
As the LORD from Himself declared,
And have built this House to the NAME

Of Israel's still-living GOD,
And place there a home for the 21 Ark

Where THE LIFE'S Treaty is kept,
That He, Himself, made with our Fathers,
Whom He brought from the land of Mitzeraim."

(B.C. 1004.)

Solomon then stood before the 22 altar of the EVER-LIVING opposite all the Assembly of Israel, and spread his hands to the heavens, and said, 23

Solomon's Dedicatory Prayer.

"LIVING GOD of Israel! there is no GOD like You in heaven above, or upon earth beneath,—keeping covenant and promise to Your servants, who walk before You with all their heart. Who kept Your promise to 24 David, my father, as You promised to him,—for to-day You fulfil Your promise, by Your mouth, and by Your hand.

"So now, EVER-LIVING GOD of 25 Israel, keep to Your servant, my father David, what You promised to him, saying, 'There shall not be wanting to you a man before Me to sit upon the throne of Israel, if only your sons regard My path to walk before Me, as you have walked before Me.' And now, GOD of Israel, 26 establish, I pray, the promise You promised to Your servant David my father.

"But will GOD really dwell upon 27 the earth, while the heaven, and the heaven of heavens are not able to contain Him?—then how can this House which I have built?

"Therefore turn to the prayer of 28 Your servant, LIVING GOD, to listen to his cry, and the prayer which Your servant prays before You to-day, and 29 listen with favour to Your servant, and Your People Israel when they pray at this place, and also listen from the place of Your rest in the Heavens, listen and pardon.

"When a man has sinned by doing 30 wrong, and there is offered up for him prayer, and he comes to invoke before Your altar in this House, then 31 hear from the Heavens, and examine and judge Your servant, and punish, 32 and lay on the head of the wicked his wicked course; and give to the righteous according to his goodness.

- 33 "When Your People Israel are routed before their enemies when it has offended You, if it returns to You, and implores Your NAME, and prays, and entreats You in this House, then hear from the Heavens and pardon the sin of Your People Israel, and restore to them the land which You gave to their fathers.
- 34
- 35 "If the skies are restrained, and there is no rain, because they have sinned against You, if they pray at this place, and implore Your Name, and turn from their sins, answer them; and hear from the Heavens, and pardon the sin of Your People Israel—for You can turn them from the path of sin which they are walking in,—and give rain to Your country which You have allowed Your People to possess.
- 36
- 37 "When there may be famine in the country; when there may be blight, mildew, flights of locusts; when it may be there is an enemy ravaging in the bounds of its country; any contagion; any disease; or failure; any plague that there may be, on any land, on any of Your People Israel, by which any man can be struck to the heart,—when he spreads his hand towards this House, then listen from the Heavens,—from Your firm seat,—and pardon, and examine, and grant to each according to his need, as You know his heart,—for You know,—Yourself alone, the heart of every son of Adam, because You see the life that they live on the face of the earth, that You gave to their fathers.
- 38
- 39 "And also the foreigners who are not of Your People Israel, who come from far countries because of Your NAME,—for they will hear of Your great NAME, and Your strong hand, and Your directing arm, and come to worship at this House,—therefore listen from the Heavens,—from Your firm rest,—and effect all that the foreigners ask of You; so that all the peoples of the earth may know Your NAME, and recognize Your might, like Your People Israel; and may know that Your NAME can be called upon in this House which I have built You.
- 40
- 41
- 42
- 43
- 44 "When Your People go out to war with their enemies, in the way that You send them, and pray to the EVER-LIVING toward the City that You have chosen, and the House which I have built to Your NAME;

then hear from the Heavens their prayer and supplication, and grant them their right. 45

"When they sin against You,—for there is no man who does not sin,—and You are angry with them, and deliver them to the face of their enemies, and drive them to the country of their enemies, afar off or near; when they turn their hearts in the land of their enemies, where they dwell, and repent, and supplicate You in the land of their dwelling, saying, 'We have sinned, and been passionate, and done wrong;' and they turn to You with all their heart, and all their soul, in the country of their enemies, where they dwell, and pray to You towards the land that You gave to their fathers,—the city which You have chosen,—and this House which I have built to Your NAME;—then listen from the Heavens,—Your fixed rest—their prayer and supplication, and grant them justice, and pardon Your People who have sinned against You for all their wickedness by which they have depraved themselves before You, and grant them the mercy to be converted and obtain mercy. 46 47 48 49 50

"For Your people, and Your inheritance that You brought out from the Mitzeraim,¹ from among the iron-furnaces; when Your eyes were open fountains of mercy to Your servants, and of mercies to Your People Israel, listening to them whenever they cried to You; for You selected them to be an inheritance for Yourself from all the peoples of the earth, as You said by the means of Moses, Your servant, when You brought our fathers out from among the Mitzeraim, EVER-LIVING POWER!" 51 52 53

When Solomon had finished his prayer to the EVER-LIVING,—this perfect prayer and supplication,—he rose from before the altar of the EVER-LIVING, from kneeling on his knees, and spread his hands to the Heavens, and stood up and blessed the whole Assembly of Israel with a loud voice, saying, 54 55

(B.C. 1004.) **Solomon's Psalm of Blessing.**

"Bless the EVER-LIVING, Who has given consolation to His People Israel, According to all He promised;— 56

¹ Egypt.—F. F.

For not one word has failed,
Of all His good word which He
spoke
By the means of his servant Moses !

57 Our LIVING GOD has been with us,
As He was with our fathers;
He has not forsaken or cast off:—
58 So let our hearts be glad of Him,
And walk in all His paths,
And keep to His Commands,
His Institutions, and Decrees,
That He ordered to our fathers.

59 Let these words I pray to the LORD
Be near our LIVING GOD by day
and night,

To make His servant righteous,
And administer justly the affairs,
Of His People Israel daily,—

60 That all the Nations of the earth
may know,

That the LORD alone is enduring,

61 And let our hearts be at peace with
the LORD,

To walk by His Institutions,
And to keep His Commands from
now."

(B.C. 1004). *The Dedicatory
Sacrifice.*

62 Then the king, and all the people
with him, sacrificed sacrifices to the

63 EVER-LIVING. But Solomon sacrific-
ed as the thank-offering, which
was sacrificed to the EVER-LIVING,
twenty-two thousand oxen, and a
hundred and twenty thousand sheep,
by which the king and all the
Assembly of Israel dedicated the

64 House to the EVER-LIVING. On
the same day the king consecrated
the open court which is before the
House of the EVER-LIVING, for he
offered there the burnt-offering and
the bread-offering, and the fats of
the thank-offering, for the brass altar
which is before the EVER-LIVING was
too small for the consumption of the
burnt-offerings and the bread-offer-
ings, and the fat of the thank-
offerings.

65 At the same period Solomon also
made a festival and all Israel with
him,—at a great Assembly from the
Pass of Khamath, to the River of
Egypt, before our EVER-LIVING GOD,
for seven days, and seven days;—

66 fourteen days. Upon the eighth day
the king blessed and dismissed the
people, and they went to their homes
rejoicing, and glad-hearted, over all

the benefits which the EVER-LIVING
had given to David His servant, and
to Israel His People.

(About B.C. 902.) *Second Revelation
to Solomon.*

And when Solomon had finished 9
building the House of the EVER-
LIVING, and the King's Palace, and
all the columns Solomon delighted
to make, then the EVER-LIVING
appeared to Solomon as He appeared
to him in Gibaon, and the EVER- 3
LIVING said to him "I have heard
your prayer and the supplication that
you supplicated before Me when you
consecrated this House, which you
have built, to place My NAME in for
ever, and for My eyes and heart to
be there at all times; so now if you 4
walk before Me, as David your father
walked, with straight heart, and
endeavouring to do right, accord-
ing to all that I have commanded
you, preserving My Institutions and
Decrees, then I will confirm the 5
throne of your kingship over Israel
for ever, as I promised your father
David, saying, 'There shall not be
wanting a man for you upon the
throne of Israel.' But if you, or your 6
children, turn from following Me,
and do not keep My Commandments
and My Institutions, which I placed
before them, but go and serve other
gods, and worship them;—I will cut 7
Israel from off the face of the ground
which I gave to them, and the house
which you have consecrated for My
NAME. And I will them send from My
presence, and Israel shall become a
proverb and a scorn to all nations.
And this House, that is high above 8
all beside it, shall be thrown down
and broken. And when men ask, 9
'Why has the EVER-LIVING done so
to this country, and this House?'
they will reply, 'Because they for-
sook their EVER-LIVING GOD Who
brought their fathers out from the
land of the Mizeraim, and have
addicted themselves to other gods,
and worshipped them, and have
served them; therefore the EVER-
LIVING brought upon them all this
suffering!'"

(B.C. 992). *Solomon and Ahiram
of Tyre settle up Accounts.*

After about twenty years during 10
which Solomon had built the two

houses—the House of the EVER-LIVING, and the house of the king,—
 11 Khiram, the king of Tzur, having supplied Solomon with cedar wood, and pine wood, and gold, and all that he wished, King Solomon sold to Khiram twelve towns in Galilee,
 12 and Khiram came from Tzur to see the towns that Solomon had sold to him; but they did not please him,
 13 so he exclaimed, "What towns these are that my brother has sold to me!" So they are called the "Land of Kabul"¹ to this day.

(B.C. 992.)

14 But Khiram paid to the king a hundred and twenty talents of gold,
 15 for that was the amount of the tax which he contributed to King Solomon towards building the House of the EVER-LIVING, and his own Palace, and the Fortress and Wall of Jerusalem, and the Court and Barracks, and Gazar.
 16 For Pharaoh King of the Mitzeraim had come up and captured Gazar, and burnt it with fire, and slaughtered the Cananites who occupied the town, and gave it as a present to
 17 his daughter, Solomon's wife. But Solomon rebuilt Gazar and Beth-
 18 Khoran the lower, and Balath, and Thadmor in the Midland Desert,
 19 and all the cities for the collection of taxes that Solomon had, and the Chariot Barracks, and the Cavalry Barracks, and the Columns of Solomon,—which Columns he built in Jerusalem, and in Lebanon, and in every country where he governed.
 20 Solomon placed a tax, which continues to this day,² upon all the people who remained of the Amorites, and the Hitites, and the Perizites, the Hivites, and the Jebusites, the descendants of whom remained in the country, whom the children of Israel were not able to
 21 destroy. But upon the children of Israel Solomon did not lay it, for

¹ "Kabul," knots or twists.—F. F.

² V. 20. The remark that the tax laid by Solomon upon the Aborigines in the country existed at the date this history was written, proves it to have been composed BEFORE the date of the Assyrian and Babylonian Captivities, for these events abolished all his legislation. This is another proof of Isaiah's authorship of the whole of these histories inclusive from Joshua to the death of Hezekiah in II. Kings.—F. F.

they were soldiers, and his ministers, 22 and his Generals, and Colonels, and Commanders of the Chariots, and his Cavalry.

These were the Commanders of the 23 Engineers, who were over the works of Solomon:

Fifty-five Superintendents of the people who did the works; which were,—

The Palace for Pharaoh's daughter 24 at the top of the City of David; which Palace he built for her, when he had built the fortress.

Solomon also offered three times 25 a year burnt-offerings and thank-offerings upon the Altar that he built to the EVER-LIVING, and perfumes with them before the EVER-LIVING, after he had finished the House.

(About B.C. 1006.) Trade with Aufer began.

King Solomon also built ships at 26 Atzion-Gabar, which is at Ailoth on the Red Sea, in the country of Edom; and Khiram sent his officers, 27 men skilful in navigation, to sea with the officers of Solomon, who 28 went to Aufer and collected from there four hundred and twenty talents of gold and brought it to King Solomon.

(B.C. 992—3.) Visit of the Queen of Sheba.

When the Queen of Sheba¹ heard 10 the report of Solomon's lordly fame, she came to try him with difficult problems, and arrived at Jerusalem 2 with a very great troop bringing perfumes, and a large amount of gold, and precious stones, and went to Solomon and conversed with him 3 about all that was in her heart. There was nothing she proposed to the King that he did not explain to her. When the Queen of Sheba per- 4 ceived all the sciences of Solomon, and the House which he had built, and his dining-room, and the resi- 5 dences of his ministers, and the attendants serving him, and their uniforms, and the cup-bearers, and the offerings which he offered in the House of the EVER-LIVING, there

¹ The South. Undoubtedly Abyssinia and the East Coast of Africa down to the Cape of Good Hope.—F. F.

6 was no more spirit left in her, but she exclaimed to the king;—

“It was a truth that I heard in my country, about your affairs, and about your wisdom! But I did not trust the statements until I came, and my eyes saw it. And indeed I was not told of the half of the extent of your sciences,—for what I have heard is better than was reported to me. Your nobles are happy! Your ministers are happy, who always stand before you to listen to your wisdom! Your EVER-LIVING GOD should be blessed Who has granted to you to sit upon the throne of Israel! The LORD of Israel should be loved for ever, Who appointed you as king to do justice and right!”

10 She then gave the king one hundred and twenty talents of gold, and very many spices, and precious stones. There never again came so great a quantity of spices as the Queen of Sheba gave to King Solomon.

11 But however the ships of Khiram which brought gold from Aufer brought also from Aufer a very large quantity of almug wood¹ and precious stones, and the king made from the almug wood brackets for the house of the EVER-LIVING, and lutes for the palace of the king, and harps and guitars for the singers. Such almug trees were never again brought, nor have been seen to this day.

13 King Solomon also presented to the Queen of Sheba all she desired, or she asked for, beside what she was given direct from the hand of King Solomon. Then she turned and went to her own country, and passed over to it.

(B.C. 985.) Solomon's Wealth.

14 The weight of gold that came to Solomon in each year was six hundred and sixty-six talents of gold,² beside that produced by taxes on traders, and the import duties, and

¹ Almug wood is sandal wood, called by the Arabians Kalmak—a product of India and Africa, and used in the East in our own day for the same purposes as Solomon put it to.—F. F.

² £13,646,350 sterling by weight and at £4 per oz., but in purchasing value then at least forty-fold what gold is now, that is, equal to £445,852,000 sterling.—F. F.

tribute from all the kingdoms of the west, and the Dependencies of the country. Solomon consequently made two hundred shields of beaten gold. (Six hundred of gold went to each shield.) And three hundred targets of beaten gold; (each contained three pounds weight of gold;) and the king put them in the Palace of the forest of Lebanon.

The king also made a great ivory throne, and plated it with refined gold. There were six steps to the throne and a carriage head to the throne from behind it, with arms on both sides of the seat, and two lions standing beside them, with twelve stationed on the six steps, one upon each side. There was nothing made like them in all the kingdoms.

All the drinking cups of King Solomon were of gold, and all the furniture of his palace in Lebanon was of pure gold. None was of silver or brass in the days of Solomon, for the king's ships of Tarshish, at sea with the ships of Khiram, returned every three years. These ships of Tarshish brought gold, and silver, ivory, monkeys and peacocks.

Thus Solomon was greater than all the kings of the earth in wealth and wisdom, and all the earth sought the presence of Solomon to hear the learning that GOD had given to his intellect; and all of them brought tribute of articles of silver, and gold, and fabrics, and arms, and spices, and horses, and mules, imposed year by year. Solomon also accumulated chariots and horses, and possessed one thousand four hundred chariots, and twelve thousand cavalry, which he placed in cavalry barracks, and with the king in Jerusalem.

So the king made silver in Jerusalem like stones, and planted many cedars and sycamores in the lowlands.

The horses that Solomon had were brought from Egypt, and the collecting merchants were paid for them by the king according to contract. They brought up and fetched an Egyptian chariot for six hundred shekels of silver,¹ and a horse for one hundred and fifty,¹ and the same from all the

¹ Taking equivalent weights of silver at 5s. per oz. English, equal to £67 10s. for a chariot, and for each horse, £16 17s. Then, taking the value of a modern carriage horse at £90 sterling, the silver shekel of 2s. 4d. would be of five times the purchasing power of our day

Chiefs of the Hitites, and from the Chiefs of Aram, who brought them to hand.

(B.C. 1000 to 970.) **Solomon's Faults and Sins.**

- 11 King Solomon, however, loved many foreign women, beside the daughter of Pharoh;—Moabites, Amonites, Aramites, Zidonians, 2 Hitites,—of those nations whom the EVER-LIVING said to the children of Israel, "You shall not marry with them, and they shall not marry with you, for they will turn your hearts after their gods." Solomon descended 3 to love them, and had seven hundred princess wives, and three hundred plebeian wives, and when Solomon 4 became old his wives turned his heart after strange gods, and his heart was not at peace with his EVER-LIVING GOD like the heart of his father 5 David.¹ Solomon consequently went after Ashteroth, the goddess of the Zidonians; and after the abominable 6 Milkom, of the Amonites. Thus Solomon did wrong in the sight of the

(probably it was much more), which would make a chariot and pair of horses cost Solomon:—

Chariot	£337	10	0
Two Horses	176	16	0

£514 6 0

—F. F.

¹ It must not be supposed that all the women here enumerated were "wives" of Solomon in our English sense. The actual Hebrew is "women," that is, they were the attendants and female officials of the Royal Household, such as we call Maids of Honour, Ladies of the Bedchamber, Housemaids, &c., &c. The Princesses would be Resident Representatives, or Hostages, of the numerous Tribes and subsidiary Kings and Chiefs who were under the control and suzerainty of the Hebrew Empire, residing at the Court as agents or pledges for the good behaviour of their relatives. The absurd ideas of the Monastic Commentators, repeated by our modern ones, that all these women about the Palaces of Solomon were physically his "wives"—a meaning the Hebrew word does not bear—has led to the wildest follies and libels upon this great Monarch, Statesman, and Philosopher. It is time those follies were swept away. Luther pointed out nearly four hundred years ago the same facts as I now do, but human folly and a wicked desire to vilify a Biblical Statesman and Teacher has incited our Commentators, and especially our pretended Critics, to repeat the libels of their monkish predecessors, in spite of the great Reformer's common-sense refutation of them.—F. F.

EVER-LIVING and did not walk after the EVER-LIVING like David his father.

Solomon also built towers to the 7 abominable Kemosh of Moab, on the hill opposite to Jerusalem, and to abominable Molek, of the Amonites, and did the same for all his foreign 8 wives, with censers and altars for their gods. Therefore the EVER- 9 LIVING was displeased with Solomon, for his heart declined from the EVER-LIVING GOD of Israel Who had 10 appeared to him often, and had instructed him upon this matter, never to follow after other gods;—but he regarded not what the EVER-LIVING had commanded him.

The EVER-LIVING consequently 11 demanded of Solomon, "Say, what has been done to you, that you have not regarded My Covenant, and My Institutions, as I commanded you? I will tear away the kingship from you, and give it to your servant! How- 12 ever, I will not do this in your days, because of David your father. I will tear it from the hand of your son! Yet I will not tear the whole king- 13 ship. I will give one tribe to your son, for the sake of David My servant, and for the sake of Jerusalem which I have chosen."

(About B.C. 984.) **Hadaditi appear in Edom.**

The EVER-LIVING, however, raised 14 up an enemy to Solomon, Hadad the Edomite, who was of the Royal race of Edom, and when David invaded 15 Edom at Aloth, J'oab, the commander of the army, buried the slain, and executed all the males of the king of Edom, for J'oab occupied six months 16 there with the force of Israel until they destroyed all the male life of (the king¹ of) Edom. But Hadad escaped, 17 with some Edomite nobles, officers of his father, and went to the Mitzeraim. But Hadad was a little child. And 18 they went up from Midian, and came to Paran, and collected men to themselves from Paran, and went to Mitzer, to Pharoh, king of the Mitzeraim, who gave him a house and maintenance, and said to him, "The land is open 19 to you." Hadad also found great

¹ ("The King of Edom") is to be understood, the name of the country representing in Hebrew and Old English the Monarch See Shakespeare.—F. F.

favour in the sight of Pharaoh, and he gave him as a wife the sister of his own wife, the sister of Thakhfenis of 20 Gabirah; and the sister of Thakhfenis bore him Genubah, his son, whom Thakhfenis reared in the palace of Pharaoh, so that Genubah was in the circle of Pharaoh's palace, amongst the children of Pharaoh.

21 When Hadad heard in Egypt that David was asleep with his fathers and that J'oab the Commander of his army was dead, Hadad said to Pharaoh, "Release me, and I will go to my own country."

22 But Pharaoh asked, "For what reason? You came to me;—then why should you seek to go to your country?"

He, however, replied, "No! Yet releasing, let me go."

(B.C. 980.) **Banditti appear in Aram.**

23 GOD also raised him an enemy in Rezan-ben-Alida who had fled from Hadadazer, king of Tzobah,¹ his prince, and collected men to himself, 24 and became General of a troop of mercenaries with David. They afterwards went to Damascus and settled there, and he ruled in Damascus.

25 But he was an enemy to Israel in the time of Solomon beside the mischief of Hadad,—and he was an annoyance to Israel, and reigned in Aram.

(About B.C. 980.) **History of Jerabam, son of Nebat.**

26 J'erabam, ben - Nebat, also, an Afrathite, of Tzarad, whose mother's name was Tzeruah, wife of Almanah an officer of Solomon, rose to favour 27 with the king. And the reason why he rose to favour with King Solomon, was, when he was building the fortress around the extent of the City of 28 David, his father, the man Jerabam was energetic, and so Solomon noticed the youth, for he did the work well, and he appointed him over all the builders of the house of Joseph.

29 But on one occasion when Jerabam was going out of Jerusalem, Akhiah the Reciter, the Shilonite, met him in the road, when he was clothed in a new robe, and both were alone in 30 the open country, where Akhiah seized the new robe which was upon

him, and tore it into twelve pieces, and exclaimed to Jerabam, 31

"You take ten pieces! for thus says the EVER-LIVING GOD of Israel, 'I will tear the kingship from the hand of Solomon, and I will give to you ten of the tribes! But the one 32 tribe of Judah to him, because of My servant David, and because of Jerusalem the city I have chosen from all the tribes of Israel,—because he 33 has forsaken Me, and worshipped Ashtaroth, the goddess of Zidon, and Kemosh the god of Moab, and Milkom the god of Beni-Amon, and has not walked in My paths to do right in My sight, according to My Institutions and Decrees, like his father David. I will not, however, 34 take all the kingship from his hand, he shall remain supreme all the time of his life, because of David My servant, whom I chose, who regarded My commands and My institutions. Yet I shall take the kingship from the 35 hand of his son, and give you the ten tribes. But to his son I shall give 36 one tribe, so that there may be a light to David My servant at all times before Me in Jerusalem, the city which I have chosen to Myself to fix My Name there. Thus I will take 37 you, and you shall reign in all that your soul desires, and you shall be king over Israel. And then if you 38 listen to all I command you, and walk in My way, and do right in My sight, by preserving My Institutions and Commandments, as David My servant did, I will be with you and build you a permanent House, as I have built for David, and I will give Israel to you. And I depress the 39 race of David because of this—but not for all time!'"

Solomon consequently sought to 40 kill Jerabam, so Jerabam arose and fled to Mitzer to Shishak, king of the Mitzeraim, and continued in Mitzer until the death of Solomon.

(B.C. 975.) **Death of Solomon.**

As to the rest of the affairs of 41 Solomon, and all that he did, and his wisdom, are they not written in the history of the events of Solomon?

But the time that Solomon reigned 42 in Jerusalem over Israel was forty years. Then Solomon slept with his 43 fathers, and was buried in the city of his father David, and Rekhobam his son reigned in his place.

¹ The Delta of the Euphrates.—F. F.

Accession of Rehoboam, and his Folly.

12 But Rehobam went to Shekem, for the Parliament of Israel came to elect him king.

(B.C. 975.) Jerabam called from Egypt.

2 But Jerabam-ben-Nebat heard of it while still in Mitzer, where he had fled from before King Solomon,—for
3 Jerabam had settled in Mitzer,—so they sent an invitation to Jerabam from all the Parliament of Israel.

They then addressed Rehobam, saying,

4 "Your father was heavy upon us, but you can now lighten the load of your father from your subjects, and lift off from us the load that he laid upon us, and we will be your subjects."

5 But he replied to them, "Go away for three days. Then return to me." So the people went.

6 King Rehobam then consulted the advisers who had stood in the presence of his father Solomon during his life, asking, "What answer do you advise me to return to these people?"

7 And they replied to him, saying, "If you will be a subject of these people to-day, and answer and speak fair words to them, then they will be your subjects at all times."

8 However he rejected the advice of the old men, which they had advised, and consulted the lads who had grown up with him, who stood before him,
9 and asked them; "What answer do you advise that I shall return to these people who have addressed me, saying, 'Lift from off us what your father laid on'?"

10 And the lads who had grown up with him advised him saying, "Reply thus to those people, who addressed you saying, 'Your father loaded us, but you take it off.' Say this to them, 'My little finger is thicker
11 than my father's loins! So I will put a heavy yoke on you,—for I will add to the yoke of my father.—He flogged you with whips!—but I will flog you with scorpions!'"

(B.C. 975.) The Parliament of Israel Revolt and elect Jerabam King.

12 But Jerabam himself came, and all the Parliament with Jerabam on the

third day, as the king had appointed, when he said, "Return to me on the third day," and the king answered
13 the people harshly, and refused the counsels of the old men which they advised, but addressed them as the
14 lads advised him, and said, "My father put a load on you! but I will add another to it! My father flogged you with whips, but I will flog you with scorpions."

Thus the king did not listen to the
15 people, for the EVER-LIVING caused the people to revolt for the purpose of establishing the word that the EVER-LIVING spoke by the means of Akhiah, the Shilonite, to Jerabam-ben-Nebat.

Then all Israel saw that the king
16 would not listen to them, consequently the people returned the king word to say, "What is our share in David? For we have no inheritance from the Son of Jessai! To your tents, Israel! Now look to your own house, David!"

And Israel went to its tents.

Some Israelites, however, con-
17 tinued to reside in Judah and Rehobam reigned over them.

King Rehobam, however, sent
18 Adoram who was over the conscription, but the Parliament of Israel rose against him and stoned him to death, so King Rehobam made haste to mount his carriage and to fly to Jerusalem.

Thus Israel revolted from the
19 House of David until this day, for when all Israel heard that Jera-
20 bam had returned, they sent and invited him to the Parliament, and they elected him king over all Israel;—there were none left afterwards to the House of David except the tribe of Judah alone.

When Rehobam arrived at Jeru-
21 salem, he convoked the forces of the House of Judah, and the tribe of Benjamin, a hundred and eighty thousand soldiers, trained for war,¹ to fight with the House of Israel, to regain the kingship to Rehobam the son of Solomon.

¹ V. 21. The army that was thus raised out of two Tribes shows how the population had increased under the security of David and Solomon's reigns, and the commercial prosperity following the creation of a great Empire. Solomon had noted it and wrote "When wealth increases the consumers increase." We see it in Britain and America.—F. F.

- 22 But the word of GOD came to Shemaiah, a Man of GOD, to say,
 23 "Speak to Rekhobam-ben-Solomon, king of Judah, and to all the House of Judah and Benjamin, and the rest of the People, saying,—
 24 "Thus says the LORD! You shall not go up, and shall not war against your brothers, the children of Israel. Let each return to his home, for this event has come from Me!" And they listened to the word of the EVER-LIVING, and turned back from the march, as the EVER-LIVING commanded.
 25 Rekhobam consequently built Shikem in Mount Ephraim, and resided there, and advanced from there and built Phanual.

(B.C. 974—3.) **Jerabam revives Idolatry.**

- 26 Then Jerabam reflected "Now the kingship will return to the House of
 27 David, if these people go up to offer sacrifices in the House of the EVER-LIVING at Jerusalem; for the heart of these people will turn to their Prince,—to Rekhobam king of
 28 Judah." So the king consulted, and made two golden calves, and said to them, "It is too much for you to go up to Jerusalem. These are your gods, Israel! who brought you up out
 29 of the land of the Mitzeraim." He therefore placed the one in Bethel,
 30 and the other he placed in Dan. But this thing was a sin, and the people
 31 went before the one to Dan. He also made the House of Pillars, and made priests from the mass of the people who were not of the descen-
 32 dants of Levi. Jerabam, besides, made a festival in the eighth month, on the fifteenth day of the month, like the feast that was to the EVER-LIVING, and went up to sacrifice to the calves which he had made, and fixed in Bethel, with the priests of
 33 the columns he had made, and offered upon the altar that he had constructed in Bethel, on the fifteenth day of the eighth month, as his heart had decided to make a festival for the children of Israel, and he offered incense on the altar.

(B.C. 973.) **The Consequent Curse upon Him.**

- 13 When suddenly a Man of GOD came from Judah with a message

from the EVER-LIVING to Bethel whilst Jerabam stood at the altar with the incense, and the Messenger of the EVER-LIVING approached to the altar, and said;—

"Altar! Altar! Thus says the 2
 EVER-LIVING! Behold a Son shall be born to the House of David, his name Josiah, and he will offer upon you the Priests of the Columns who burn incense upon you; and the bones of men upon you!" He 3
 also gave a proof of it at the same time, saying, "This is the proof that the EVER-LIVING has commanded. Look! The altar splits, and scatters the fire that is upon it!"

But when the king heard the Mes- 4
 sage of the Man of GOD which he proclaimed against the altar at Bethel,—Jerabam extended his hand from the altar, exclaiming, "Seize him!" and his hand remained as he extended it from him, that he was not able to return it to himself. The altar also split and poured out 5
 the coals from the altar, according to the proof which the Man of GOD had given with the message of the EVER-LIVING.

The king consequently begged, 6
 and said to the Man of GOD, "Entreat, now, the presence of your GOD, and pray on my behalf that He would restore my hand to me."

So the Man of GOD entreated the presence of the EVER-LIVING, and He restored the king's hand to him, and it became as formerly.

Then the king said to the Man of 7
 GOD, "Come with me to the Palace, and refresh yourself, and I will give you a present."

But the Man of GOD replied to the 8
 king, "If you would give me the half of your Palace, I would not go with you, and I would not eat food, and I would not drink water in this place; for the message of the EVER- 9
 LIVING commanded me thus, saying, 'Return not by the road you go.'"

He accordingly returned by an- 10
 other road, and did not return by the road he came upon to Bethel.

But there was an old Preacher 11
 residing at Bethel, whose sons came and related to him the whole of these facts, which the Man of GOD had effected on that day in Bethel;—the messages which he had delivered to the king—they reported them to their father, when their father asked

them, "Can you tell what road he went?"

12 His sons happened to have seen the way the Man of GOD who came from Judah went. He consequently said to his sons, "Saddle my ass." And they saddled the ass, and he mounted it, and went after the Man of GOD, and found him sitting under an oak, and said to him, "Are you the Man of GOD who came from Judah?" And he answered "I am."

15 Then he said to him, "Come with me to my house and eat bread."

16 But he replied, "I am not able to turn back with you, or to go with you to eat bread; nor can I drink water with you, in this place, for the Message of the EVER-LIVING commanded me, 'You shall not eat food, nor drink water, nor even turn back to go by the road on which you came to it.'"

18 But he replied, "I also am a Preacher like yourself, and a Divine Messenger spoke to me by command of the EVER-LIVING, to say, 'Take him back with you to your house, and let him eat food and drink water.'" But he lied to him.

19 He consequently returned with him and ate bread in his house, and drank water,—and they both sat at the table, when the word of the EVER-LIVING came to the Preacher, with whom he had returned, and he exclaimed to the Man of GOD who came from Judah, "Thus says the EVER-LIVING, 'Alas! for your disobeying the direction of the EVER-LIVING! and not regarding the command which your EVER-LIVING GOD commanded you! For you have eaten food, and drunk water in the place where He commanded you not to eat bread or drink water! —Your body shall never go to the tomb of your fathers.'"

23 After he had eaten food, and after he had drunk, however, he saddled him the ass to go to where he had returned back;—and he went,—but a lion met him in the road, and killed him! and his body was stretched on the road, and the ass stood by one side, and the lion stood at the other side of the body, and men happened to come and see the body stretched on the road, and the lion standing at the side of the body, and they came and reported it in the Village in which the old Preacher

dwelt. And the Preacher, who had turned him from the path, heard it, and exclaimed "It is the Man of GOD who disobeyed the direction of the EVER-LIVING, so the LORD has given him to the lion, who has broken and killed him, according to the word which the EVER-LIVING spoke to him."

Then he addressed his sons, saying, "Saddle me the ass," and they saddled it, and he went and found the body stretched on the road, with the ass and the lion standing at the side of the body. The lion had not eaten the body, nor injured the ass!

So the Preacher lifted up the body of the Man of GOD, and laid it on the ass, and brought it back, and came to the village of the old Preacher, to mourn and to bury it. So he laid the corpse in his own tomb, and mourned over it as if it were his brother. And after he had buried it, he said to his sons, "When I die you must bury me in the tomb where the Man of GOD is buried; at the side of his bones place my bones; for it was the EVER-LIVING commanded what he proclaimed as a Message of the EVER-LIVING against the altar that is in Bethel, and against all the Temples of Columns which are in the town of Shomeron."

Jerabam refuses to Repent.

After this message Jerabam did not, however, return from his evil way, but went and made priests from the mass of the people for the Columns his hand delighted to make, and they became priests of the Columns. This matter was the sin of the House of Jerabam, which destroyed and wasted it from the face of the earth.

(B.C. 956.) Jerabam's Son Dies.

Some time after Abiah, the son of Jerabam was sick, and Jerabam said to his wife, "Rise up now and disguise yourself, so that they may not know that you are the wife of Jerabam, and go to Shiloh where Akhiah the Reciter is,—he who announced to me to reign over this people,—and take with you ten loaves of bread, and plum cakes, and a jar of honey, and go to him. He will inform you what will happen to the lad."

Jerabam's wife accordingly did so, and rose and went to Shiloh and came to the house of Akhiah. Now Akhiah

could not see, for his eyes were closed by age.

5 But the EVER-LIVING said to Akhiah, "The wife of Jerabam has come to inquire about her son from you,—for he is sick,—answer her so and so,—for when she arrives she will be like a stranger." So when
6 Akhiah heard the sound of her steps coming to the door he said,
"Come in, wife of Jerabam! Why make yourself thus like a stranger? However, I will explain your difficulty.
7 Go, and say to Jerabam, 'Thus asks the EVER-LIVING GOD of Israel!—Answer Him.—When I raised you from among the People, and appointed you a leader over My People
8 Israel, and tore the kingship from the house of David, and gave it to you,—when you were nothing except an officer of David, who kept My Commands, who walked after Me with all his heart, doing what was
9 right in My sight,—whilst you have done wrong in everything which has come before you; and you have gone and made for yourself other gods, and metal images to insult Me,—but have
10 cast Me behind your back. Therefore I will bring evil on the House of Jerabam, and I will cut off from Jerabam the pissor against the private wall, and he shall be forsaken in Israel,—and I will burn the House of Jerabam as dung is burnt to destroy
11 it. The dogs shall eat the dead of Jerabam in the city, and the birds of the sky shall eat them in the fields,—for the EVER-LIVING has said it.'
12 But you! Arise! Go to your home,—while your feet go to the city the
13 lad shall die. But all Israel shall mourn for him, and bury him. He alone of Jerabam shall come to the tomb, because there was found in him something good by the EVER-LIVING GOD of Israel among those of
14 the house of Jerabam. And the EVER-LIVING will raise up for himself a king over Israel who will destroy the House of Jerabam from this day. But what? Even now!
15 Yes! the EVER-LIVING strikes Israel as a reed is shaken by the waters, and will pull Israel up from this beautiful country which He gave to their fathers, and scatter them beyond the River, because they have made Shrines¹ to insult the EVER-LIVING.

¹ V. 15. These "Shrines" were in reality brothels for prostitutes, erected in heathen

And He will make fugitives of Israel 16 for the sin of Jerabam that he sinned, and which he induced all Israel to sin!"

Then the wife of Jerabam arose 17 and departed, and came to Thirtzath, but when she came to the threshold of the house, the youth died. And 18 they buried him, and all Israel mourned for him, as the EVER-LIVING commanded when He spoke by the means of Akhiah the Reciter, His servant.

The rest of the doings of Jerabam, 19 how he warred, and how he reigned, they are written in the records of the events of the times of the kings of Israel. But the period that Jerabam 20 reigned was twenty-two years, when he slept with his fathers, and Nadab his son succeeded him.

(B.C. 975.) History of Rehoboam.

Rekhabam, the son of Solomon, 21 however, reigned in Judah. Rekhabam was forty-one years of age when elected king, and he reigned seventeen years in Jerusalem, the city that the EVER-LIVING has chosen from all the tribes of Israel to place His Name in, and his mother's name was Namah an Amonitess.

But Judah did wrong in the sight of 22 the EVER-LIVING, and offended him more than all their ancestors with the sins that they sinned; for they also 23 built for themselves Columns, and Pillars, and Shrines, on every high hill, and under every leafy tree. And 24 there were Sodomites in the country; and they practised all the abominations of the heathen whom the EVER-LIVING had driven out before the children of Israel. Consequently in 25 the fifteenth year of the reign of Rekhabam, Shishak, King of the Mitzeraim, advanced against Jerusalem, and took the treasures of the 26 House of the EVER-LIVING, and the treasures of the King's palace, all that was seizable, with all the golden shields that Solomon had made.

But King Rekhabam made shields of 27 brass in their place, and put them into the hands of the generals of the infantry who kept guard at the door of the Palace. When the king came 28

temples to the Goddess of Lust, as they are in India to this day. Hence the constant denunciation of them in the Sacred Scriptures as the greatest of sins and depravities. —F. F.

to the House of the EVER-LIVING the infantry bore them, and afterwards bore them to the arsenal of the infantry.

- 29 As to the other affairs of Rekhabam, and all he did, they are recorded in the record of events in the days of the kings of Judah, for there was war between Rekhabam and Jerabam all their time.
- 31 At last Rekhabam slept with his fathers, and was buried with his fathers in the City of David. His mother's name was Namah an Amonitess, and King Abiam his son reigned after him.

(B.C. 958.) *The Reign of Abiam in Judah.*

- 15 Thus in the eighteenth year of King Jerabam-ben-Nebat, Abiam began to reign in Judah. He reigned three years in Jerusalem, and his mother's name was Makah, the daughter of Abishalom, and he went into all the sins that his father did before him, and his heart was not at peace with his EVER-LIVING GOD like his ancestor David. However, because of David the EVER-LIVING his GOD gave him a light in Jerusalem by raising his sons after him and fixing them in Jerusalem; since David did right in the sight of the EVER-LIVING, and did not turn from anything he was commanded all the time of his life, except in the affair of Uriah the Hitite.
- 6 There was also war between Abiam¹ and Jerabam all the time of his life.
- 7 But the rest of the affairs of Abiam, and all that he did, are written in the record of the events of the days of the kings of Judah, for there was war between Abiam and Jerabam.
- 8 At last Abiam slept with his fathers, and they buried him in the City of David, and Asa his brother² reigned in his stead.

(B.C. 955.) *Asa Reigns over Judah.*

- 9 In the twenty-second year of Jerabam King of Israel, Asa began to reign over Judah, and he reigned forty-one years in Jerusalem, and his

¹ V. 6. This should clearly be "Abiam." The "Rekhabam" of the Hebrew text is an error of transcription.—F. F.

² V. 8. The "son" of the Hebrew text should be "brother," but for a transcriber's error.—F. F.

mother's name was Makah, the daughter of Abishalom. Asa, how- 11 ever, did right in the sight of the EVER-LIVING, like David his ancestor, and expelled the Sodomites from the 12 country, and threw down the idols that his father and his mother 13 Makah had made, whom he removed from her station, because she had made horrible idols for a shrine; but Asa pulled down the goddesses and burnt them by the brook Kidron. He did not, however, overturn the 14 Columns; yet the heart of Asa was at peace with the EVER-LIVING all his days. He also brought the orna- 15 ments of his father, and adorned the House of the EVER-LIVING with their silver and gold and furniture.

There was war, however, between 16 Asa and Basha King of Israel all their time, and Basha king of Israel, 17 advanced into Judah and built Ramah so as not to allow an inlet or outlet to Asa king of Judah.

(B.C. 951.)

Consequently Asa took all the 18 silver and gold that remained in the treasuries of the House of the EVER-LIVING, and in the treasuries of the King's palace, and put them into the hands of his ministers whom King Asa sent to Ben-Hadad, Ben-Tabimon, Ben-Kazioh, King of Aram, who resided in Damascus, to say, "Let there be a treaty between you 19 and I, as between my father and yours; for I have sent to you a present of silver and gold to go and break your alliance with Basha king of Israel, and to bring you to mine."

Ben-Hadad therefore listened to 20 King Asa, and sent the generals of his forces against the cities of Israel, and captured Aion, and Dan, and Beth-Makah of the meadows, and all Kineroth, with all the country of Nafthali. And when Basha heard of 21 it he abandoned Ramah and occupied Thirtzah. Then King Asa pro- 22 claimed it to all Judah,—none were exempt—and they carried away the stones and the timber from Ramah with which Basha was building, and King Asa built with them, Neba of Benjamin, and Mitzfah.

(B.C. 914.)

As to the rest of the doings of Asa 23 —his courage, and all that he accomplished, and the towns that he built

—they are recorded in the history of the period of the kings of Judah. When he grew old he suffered from
 24 gout. Then Asa slept with his fathers, and was buried in the City of David, and instead of him J'hoshafat his son reigned.

(B.C. 954.) **Nadab Reigns over Israel.**

25 Nadab, the son of Jerabam, began to reign over Israel in the seventh year of Asa king of Judah, and he
 26 reigned over Israel two years. He did wrong in the eyes of the EVER-LIVING, walking in the ways of his father, and sinned, as he caused
 27 Israel to sin. Then Basha-ben-Akhiah of the House of Issakar conspired against him; and Basha murdered him at Gibethon, belonging to Philistia, while Nadab and the army of Israel were besieging Gibethon. So he killed him in the third
 28 year of Asa king of Judah; and reigned after him; and when he was
 29 elected he murdered all the House of Jerabam. He left none breathing to Jerabam, until he had destroyed him, as the EVER-LIVING said, when He spoke by the means of His servant
 30 Akhiah the Shilonite, because of the sin that he caused Israel to sin, by the provocation with which they provoked the EVER-LIVING GOD of Israel.
 31 As for the other affairs of Nadab, and all that he did, they are recorded in the history of events in the times of
 32 the kings of Israel. There was, however, war between Asa and Basha king of Israel all their time.

(About B.C. 953.) **Basha-ben-Akhiah Reigns over Israel.**

33 In the third year of Asa king of Judah, Basha-ben-Akhiah began to reign over all Israel in Thirtzah for
 34 fourteen years. But he did wrong in the sight of the EVER-LIVING, walking in the ways of Jerabam, and in the sins he caused Israel to sin.

(B.C. 930.)

16 Consequently the word of the EVER-LIVING came to Jehua-ben-Khanain, against Basha, to say:
 2 "Why, since I raised you from the dust, and made you a leader over My People Israel, do you walk in the

way of Jerabam, and make My people Israel sin, to offend Me by their sin? I am angry with Basha and with his
 3 House, and I will make your house like the House of Jerabam-ben-Nebat. Whoever of Basha dies in
 4 this city, the dogs shall eat; and the birds of the skies shall eat whoever dies of his in the fields!"

But the other affairs of Basha, and
 5 what he did, and his buildings, those are written in the history of events of the times of the kings of Israel. Basha, however, slept with his fathers,
 6 and was buried in Thirtzah, and Alah his son reigned after him. But there
 7 also came by means of Jehua-ben-Khanain the message from the EVER-LIVING against Basha and his House, and against all the wrong that he did in the sight of the EVER-LIVING, by insulting him with his manufactured idols;—it denounced him for being like the House of Jerabam,—and because he assailed it.

(B.C. 930.) **Alah-ben-Basha Reigns over Israel.**

In the sixteenth year of Asa king of
 8 Judah, Alah-ben-Basha began to reign over Israel in Thirtzah for two years.

(B.C. 928.) **Zimri Conspires to Murder Alah.**

Then his officer Zimri, Commander
 9 of the Chariot Barracks, conspired against him, while he was at Thirtzah, at a drinking bout, at the house of Artza, who was superintendent of his palace in Thirtzah. There
 10 Zimri came and assailed, and killed him, in the seventeenth year of Asa, king of Judah, and reigned in his
 11 stead. When he was elected king, and had settled himself on his throne, he killed the whole family of Basha. He did not leave of him a male child, or a relative of his, or a friend. Thus Zimri destroyed the whole
 12 family of Basha, according to the message of the EVER-LIVING that he spoke to Basha, by means of Jehua the Reciter, because of all the sins of
 13 Basha, and the sins of Alah his son, that they sinned, and that they made Israel to sin, to provoke the EVER-LIVING GOD of Israel to afflict them.

As to the remainder of the affairs
 14 of Alah, and all that he did, they are written in the history of the events of the times of the kings of Israel.

(B.C. 928.)

- 15 In the eighteenth year of Asa, king of Judah, Zimri began to reign for seven days in Thirtzah. The army was encamped at the time at
16 Gibethon of Philistia. The army in the camp heard the report, "Zimri has conspired, and assailed the king, and has made himself king of all Israel,"—the Commander of the army of Israel at the Camp was
17 Gomri; so Gomri, and the forces of Israel with him, went up from Gibethon and besieged Thirtzah.
18 But when Zimri saw that the city was stormed, he went to Armon, the palace of the king, and burnt himself with the king's palace, and died,
19 because of the sins that he sinned in doing wrong in the sight of the EVER-LIVING, by walking in the way of Jerabam, and the sins he committed which made Israel sin.
20 For the rest of the acts of Zimri and the conspiracy that he conspired, they are recorded in the history of the events of the times of the kings of Israel.

(B.C. 928 to 925.) **Civil War in Israel.**

- 21 Then the forces of Israel divided. Half of the forces went after Thibni-ben-Ginath to make him king, and
22 half after Gomri. But the force that followed Gomri was stronger than the force that followed Thibni-ben-Ginath, so Thibni was killed, and Gomri made himself king.

(B.C. 925.) **Gomri Reigns in Israel.**

- 23 In the twenty-first year of Asa, king of Judah, Gomri began to reign over Israel for twelve years. He
24 reigned six years in Thirtzah, and then he bought Mount Shomeron from Shomer, for two talents of silver, and built on the hill, and called the name of the city which he had built, after the name of Shomer, the owner of the hill,—Shomeron.¹
25 Gomri, however, did wrong in the sight of the EVER-LIVING,—and wrong greater than all who were
26 before him, and walked completely

¹ Turned by the Greek translators into "Samaria," and so called in the Old Versions, made from a Latin translation of the Greek one.—F.F.

in the path of Jerabam, the son of Nebat, and in his sins, that he caused Israel to sin, to provoke the EVER-LIVING GOD of Israel to destroy them.

For the rest of the affairs of Gomri 27 —what he did, and the great things that he accomplished—they are written in the history of events of the days of the kings of Israel. Then 28 Gomri slept with his fathers, and was buried in Shomeron, and Akhab his son reigned in his stead.

(B.C. 918.) **Ahab Reigns in Israel.—History of Jezebel.**

And Akhab-ben-Gomri began to 29 reign over Israel in the thirty-eighth year of Asa king of Judah, and Akhab-ben-Gomri reigned over Israel in Shomeron twenty-two years. But 30 Akhab-ben-Gomri did wrong in the sight of the EVER-LIVING, more than all before him. For it was little to him 31 to walk in the sins of Jerabam-ben-Nabat, for he took as a wife Aisabel the daughter of Athbal, king of the Zidonians, and went and served Bal, and worshipped him. He also raised 32 an Altar to Bal, in the Temple of Bal which he built in Shomeron.

Akhab besides made shrines, and 33 added to the insults to the EVER-LIVING, the GOD of Israel, beyond all the kings of Israel that were before him. In his day Jal built 34 Beth-Jal,—that is Jerikho;—by Abiram his eldest son he laid the foundations, and by Shezib, his youngest, he set up its gates, as the EVER-LIVING announced, when he spoke by the means of Joshuah-ben-Nun.

(About B.C. 910.) **Life of Eliah the Thishbite.—The Tragedy of Israel.**

But Eliah the Thishbite, from 17 Thishbi in Gilad, said to Akhab, "By the life of the EVER-LIVING GOD of Israel, before whom I stand, there shall not be for these years dew or rain, except my mouth demands it!"

Then the Message of the EVER- 2 LIVING came to him to say:—"Go 3 from here, and proceed to the East, and hide yourself near the brook Kerith, which runs into the Jordan, and the brook will give you drink, 4

and I will instruct the Arabs¹ to supply you with food there."

5 So he went and did as the EVER-LIVING said, and settled near the brook Kerith, which runs into the
6 Jordan, and the Arabs brought him bread and meat in the morning, and bread and meat in the evening, but
7 he drank from the brook. After a time, however, the brook dried up, for there were no showers in the land.

8 Then the message of the EVER-LIVING came to him, saying, "Arise! Go to Zarafthah, which belongs to Zidon, and stay there; because I have instructed a widow - woman there to provide for you."

(B.C. 907.) *Elijah and the Widow of Zarafthah.*

10 He therefore arose and went to Zarafthah and arrived at the neighbourhood of the city, and there saw a widow - woman gathering sticks, and he spoke to her and said, "Bring me, I pray, a little water in a cup, and let me drink."

11 And she went to fetch it, when he called after her, to say, "Bring me, I beg, a mouthful of bread in your hand."

12 When she replied, "By the life of your EVER-LIVING GOD, there is nothing in the house with me, except a handful of meal in a barrel, and a little oil in a cruise, and I was gathering a few sticks, and was going to bake it for myself and my son; and to eat it,—and die!"

13 But Elijah answered her, "Fear not! Go and make as you have said.—Yet also make me from it a little cake first, and bring it to me; then go and make for your son afterwards, for thus says the EVER-LIVING, the GOD of Israel, 'The barrel of meal shall not be spent, and the cruise of oil not fail, until the time the EVER-LIVING gives rain upon the surface of the ground.'"

15 She accordingly went and did as Elijah told her; and she and her family ate again, and again, from
16 that period. The barrel of meal was not spent, and the cruse of oil did

not fail, according to the word of the EVER-LIVING that He spoke by means of Eliah.

The Widow's Son becomes ill.

It was after these events that the
17 son of the woman, mistress of the house, became ill, and his illness was very severe, so that there was no
18 breath left in him. Then she said to Eliah, "Man of GOD, why have you come to me to bring my failings to remembrance, and to kill my son?"

But Eliah replied, "Give me your
19 son." And she brought him in her arms, and he carried him up to the chamber where he lodged, and laid him upon his own bed, and called
20 to the EVER-LIVING, and said, "EVER-LIVING GOD, will You also bring suffering upon the widow with whom I stay, and kill her son?"

Then he bent over the lad three
21 times, and called upon the EVER-LIVING, and said, "EVER-LIVING GOD, restore, I beg, the soul of this lad to his breast!" And the EVER-
22 LIVING listened to the voice of Eliah, and restored the soul of the lad to his breast, and he was alive. Then
23 Eliah took the lad and descended from the chamber to the house, and gave him to his mother. Eliah then said, "See! Your son is alive!"
24 When the woman replied to Eliah, "Now, by this I know that you are a Man of GOD, and that the EVER-LIVING speaks by your mouth."

(B.C. 906.) *Elijah ordered to meet Ahab.*

When many days had passed, the
18 message of the EVER-LIVING came to Eliah in the third year to say, "Go, see Akhab; when I will give rain on the face of the ground."
2 He went therefore to see Akhab.

He Meets Obadiah on the Way.

The famine was by now terrible in Shomeron; and Akhab had summoned
3 Abadiah who was over his palace, (although Abadiah revered the EVER-LIVING greatly, and when
4 Aisabel cut off the Preachers of the EVER-LIVING, Abadiah took a hundred Preachers and hid them by fifty in a cave and supplied them with bread and water), and Akhab
5 said to Abadiah, "Go through the country to all the springs of water,

The word ערבים, Arabim, was erroneously translated "ravens" by the Greek versioners, and the blunder, as usual, has been repeated since. It means Arabs, as I have translated in my text.—F. F.

and to all the brooks. Perhaps we may find verdure that may keep the horses and mules alive, and so not be deprived of cattle." They consequently divided the country between them for exploration. Akhab went one way by himself, and Abadiah went another way by himself; and while Abadiah was on his road Eliah approached him, when he dismounted and fell on his face, and exclaimed, "Are you here, my lord, Eliah?"

8 And he replied, "I am! Go, and tell your Prince, 'Eliah is here!'"

9 But he answered, "How have I offended you,—that you should put your servant into the hand of Akhab to kill me? By the life of your EVER-LIVING GOD! there is not a tribe or district where my Prince has not sent to seek you. When they said, 'He is not residing in this district, or this tribe,' then he asked an oath from the district or tribe that you could not be found there; and now you say to me, 'Go! Tell your Prince Eliah is here!' But it may be, whilst I am going from you to my Prince that the Spirit of the EVER-LIVING will carry you to—I know not where! And I having gone to inform Akhab, and he not finding you, will kill me;—yet your servant has revered the EVER-LIVING from my youth. Has it not been related to my Master what I did when Aisabel murdered the Preachers of the EVER-LIVING; how I hid a hundred of the EVER-LIVING'S Preachers by fifties in caves, and provided them with bread and water? Yet now you say to me 'Go! Tell your Prince Eliah is here!'—when he will kill me."

15 Eliah, however, answered him, "By the life of the EVER-LIVING POWER, before whose face I stand, I will see him now!"

16 Then Abadiah went to find Akhab and inform him, and Akhab came to find Eliah, and when Akhab met Eliah, Akhab said to him, "Is this the troubler of Israel?"

18 But he replied, "I do not trouble Israel! but yourself and your father's house, by forsaking the commands of the EVER-LIVING, and walking after Balim.—Now, however, collect to me all Israel at Mount Karmel, with four hundred and fifty Preachers of Bal, and the four hundred of the Preachers of the Shrines who dine at the table of Aisabel."

(B.C. 906.) *The Priests of Bal at Mount Karmel.*

Akhab in consequence sent to all 20 Israel and collected the Preachers upon Mount Karmel, where Eliah 21 came to the people and asked, "For how long will you swing between two parties? If the EVER-LIVING is GOD,—follow Him. But if Bal,—follow him." But the people did not answer a word.

Eliah consequently said to the 22 People; "Separate the Preachers of the EVER-LIVING from the four hundred and fifty Preachers of Bal, and 23 give us two bullocks, and let them choose one bullock for themselves, and cut it up, and place it upon wood, but put no fire to it; and I will offer the other bullock and lay it upon wood, but put no fire to it. Then I 24 will call upon the name of the EVER-LIVING;—and HE is the GOD Who answers by fire;—HE is the GOD."

And all the people replied, "It is a 25 good idea."

Eliah then said to the Preachers of Bal, "Choose one of the bullocks for yourselves, and prepare it first, for you are many, and call upon the name of your god, but put no fire to it."

So they took the bullock given to 26 them, and prepared it, and called on the name of Bal from daybreak until noon, saying, "Bal, answer us!" But no voice came, or answered. Then they leaped upon the altar which they had made.

When noon came, Eliah ridiculed 27 them, and said, "Call with a louder voice,—for he is a god! Perhaps he is talking? or perhaps he is hunting? or perhaps alone on a journey? or it may be he is asleep?—and he must be awakened!"

They therefore called with a louder 28 voice, and gashed themselves with knives and hooks, as they are accustomed to do, until their blood poured from them. But when noon had 29 passed, and they approached to the offering of the present,—there was neither a sound, nor an answer, nor any attention.

(B.C. 906.) *Eliah calls the People to him.*

Then Eliah said to all the people, 30 "Come near me." And all the people came to him, and he raised an altar to the EVER-LIVING. Next Eliah 31

took twelve stones, for the number of the Tribes of the sons of Jacob, to whom came the message of the EVER-LIVING, saying, "Your name shall be
 32 Israel," and built with those stones an altar to the name of the EVER-LIVING, and made a trench round the altar, of the capacity of two saths¹ of
 33 grain, and spread the wood, and divided the bullock, and laid it upon
 34 the wood. Then he said, "Fill four casks with water, and pour them over the offering and the wood." Then he said, "Repeat them!" and they repeated them. But he added "Triple
 35 it." So they tripled it; and the water ran round the altar, and also filled the trench with water, and the trench overflowed to the Altar.

Elijah's Prayer

36 Then Elijah the Preacher approached, and said: "EVER-LIVING GOD of Abraham, Isaac, and Israel, to-day let it be known that You are GOD in Israel; that I am Your servant, and that I have done by Your command
 37 all these things.—Answer, EVER-LIVING! Answer! When these people will know that You are the EVER-LIVING GOD, and that You would turn their hearts after You."
 38 And the fire from the EVER-LIVING fell upon and devoured the Offering and the wood, and the stones, and the dust, and licked up the water that
 39 was in the trench! When all the people saw it, they fell on their faces and exclaimed "The EVER-LIVING, He is the GOD! The EVER-LIVING, He is the GOD!"
 40 But Elijah answered them, "Seize the Preachers of Bal, every one: let not one of them escape!"
 So they seized them;—and Elijah led them down to the brook Kishon, and slew them there!
 41 Elijah then said to Akhab, "Go on, —eat and drink, for there is a murmuring sound of rain."
 42 Akhab consequently went up and ate and drank, while Elijah went to the top of Karmel and bowed himself earthward, and put his face between
 43 his knees, and said to his attendant, "Go up now, and look out towards the sea."

So he went up and looked out, and

¹ Probably capable of holding two hog-heads.

reported, "There is nothing whatever!"

The Little Cloud.

But he replied, "Return seven times!" And at the seventh he re- 44
 ported, "I see a little cloud like a man's hand coming up from the sea."

Then he said, "Go, and tell Akhab, 'Turn and descend,—or the rain will prevent you.'" And between this 45
 and that the skies became dark with clouds and wind, and there was a great rain, and Akhab mounted and went to Jezral,—but the hand of the EVER-LIVING was upon Elijah, and he girt up his loins and ran before Akhab to the entrance of Jezral.

Ahab Consults with Jezebel.

But Akhab informed Aisebal of all 19
 that Elijah had done, and how he had slain all her Preachers by the sword; therefore Aisebal sent a messenger² to Elijah to say, "May the gods do so to me, and add to it,—if your life shall not be like the life of one of them by to-morrow at this time!"

Elijah flies to Bersheba, then to Horeb. the Hill of God.

Then he was afraid, and rose, and 3
 went for his life, and arrived at Bersheba, belonging to Judah, and left his attendant there; he, however, 4
 went a day's journey into the desert, and sat under a broom-tree, and asked for his life to die, and said, "It is enough now, EVER-LIVING; take my life, for I am not better than my fathers." Then he lay down and 5
 slept under the broom-tree, and saw there a messenger touching him, and saying to him, "Arise and eat!"
 When he looked, he saw at his head 6
 baked cakes and a cruse of water, and he ate and drank, and rested, and slept.

The Messenger of the EVER-LIV- 7
 ING, however, returned a second time and touched him and said, "Arise, and eat! for the journey is too much for you."

So he arose and ate and drank, 8
 and travelled upon that food forty days and forty nights as far as Horeb, the mountain of the EVER-LIVING, and went into a cave there, and 9
 lodged in it, when the message of the EVER-LIVING came to him and asked, "What do you here, Elijah?"

And he replied, "I have been very 10

zealous for the EVER-LIVING GOD of MIGHT; for the Children of Israel have forsaken Your Covenant,—thrown down Your Altars,—and have slain Your preachers with the sword,—and I alone am left,—and they seek my life to take it!"

- 11 But it was answered, "Go out, and station yourself upon the Hill in the presence of the EVER-LIVING, and see the EVER-LIVING pass."

Then a great and mighty wind tore the hills, and shivered the crags before the EVER-LIVING.

The EVER-LIVING was not in the Wind!

And after the Wind,—an Earthquake.

The EVER-LIVING was not in the Earthquake.

- 12 And after the Earthquake a Fire. The EVER-LIVING was not in the Fire.

And after the Fire a STILL SMALL VOICE.

- 13 And when Eliah heard that he covered his face with his mantle, and went and stationed himself at the opening of the cave, and the VOICE addressed him and asked "What do you here, Eliah?"

- 14 When he answered, "I have been very zealous for the EVER-LIVING, the GOD of MIGHT; for the Children of Israel have forsaken Your Covenant,—thrown down Your Altars;—and have slain Your preachers with the sword; and I alone am left,—and they seek my life to take it!"

- 15 The EVER-LIVING, however, replied to him, "Turn your journey to the Desert of Damascus, and go and consecrate Hazal king over Aram; 16 and Jehu king over Israel; and Alisha-ben-Shafat of Abal-makholah, consecrate as preacher after you; 17 and then whoever escapes from the sword of Hazal, Jehu will kill, and whoever escapes from the sword of 18 Jehu, Alisha will kill.—However, there are left to Me in Israel seven thousand, all of whose knees have not bent to Bal, and all of whose lips have not kissed him."

(B. C. 906.) **Consecration of Alisha.**

- 19 He consequently went from there and found Alisha-ben-Shafat, who was ploughing with twelve sets of oxen in his presence, but he was with the twelfth set, and Eliah went over to him and threw his own

mantle upon him. So he left the 20 oxen and ran after Eliah, and said "I will bid good-bye to my father and mother,—then I will follow you."

But he replied to him, "Go back—what have I done to you?"

So he turned from following, and 21 took the set of oxen and sacrificed them, and boiled the flesh with the implements of the oxen, and gave it to the people, and they feasted. Then he arose and went after Eliah and attended him.

(B. C. 901.) **Ben-hadad invades Israel, and insults Ahab.**

At this time Ben-hadad, king of 20 Aram, collected all his forces, and thirty-two Chiefs with him, with horse and chariots, and went up and besieged Shomeron, and attacked it, and sent Messengers to Akhab, king 2 of Israel, to the city, to say to him, 3 "Ben-hadad says this,—'Your silver and your gold are mine, and the best of your wives and children are mine.'"

But the king of Israel answered 4 him, and said, "As your Majesty says, I and all that I have are yours."

Then he sent back the Messengers, 5 and they said;—

"Ben-hadad says this,—'Why I ordered to send to you was, to say your silver and gold, and wives and children must be given to me. And 6 if not by to-morrow at this time,—I will send my officers to you and they will take possession of your palace, and the houses of your ministers, and they shall lay their hands on all that is delightful in your eyes, and take it.'"

The king of Israel consequently 7 summoned the nobles of the country, and said, "You know and perceive what injury he seeks, for he has sent to me for my wives, my children, and my silver and gold, and I did not refuse him them."

All the nobles, and all the people 8 said to him, however, "Do not listen to him, and do not consent."

So he replied to the Messenger 9 of Ben-hadad, "Say to his Majesty, 'All that I promised to your officers before, I will do, but I am not able to effect this last command.'"

The messengers consequently went, and reported the business.

Then Ben-hadad again sent to him, 10

and said, "May the gods do this to me, and add to this, if the dust of Shomeron shall be enough for the soles of the army that is at my feet."

- 11 But the king of Israel replied and said, "They say, 'Let not the man putting on armour boast like him stripping it off!'"
- 12 And when he heard that word he was drinking with his Generals in the tents, so he exclaimed to his officers, "Assail the city!"

A Preacher advises to resist Ben-hadad.

- 13 A Preacher, however, approached to Akhab, king of Israel, and said, "Thus says the EVER-LIVING, 'Look upon all this great crowd. I will give it into your power to-day,—that you may know that I am the EVER-LIVING.'" "
- 14 But Akhab asked "How?"
- When he answered, "Thus says the EVER-LIVING, 'By the Guards of the Provincial Governors!'"
- Then he asked "Who must command in the battle?"
- And he replied, "Yourself."
- 15 He consequently arranged the Guards of the Provincial Governors, who were two hundred and thirty-two, and behind them he arranged the whole of the forces of all the Children of Israel, seven thousand.
- 16 And they went out at noon.
- Ben-hadad meantime had drunk himself drunk in the tents with the thirty-two Chiefs who helped him.
- 17 But the soldiers of the Provincial Governors advanced to the front, so Ben-hadad sent to inquire, and they informed him, saying, "Some men are coming out of Shomeron." When he answered, "If they come peaceably,—seize them at once; and if they come for a fight, seize them at once!"
- 19 But they were the Guards of the Provincial Governors who came from the City with the force which
- 20 followed them, and they assailed each his man, and Aram fled, and Israel pursued, but Ben-hadad escaped on a horse with his cavalry.
- 21 Then the king of Israel advanced and assailed the horse and chariots, and defeated Aram with a crushing defeat.
- 22 Then a Preacher approached the king of Israel and said to him:—
'Go and strengthen yourself, for you

should know and foresee what you have to do, because the king of Aram will come back upon you at the spring of next year."

(B.C. 900.) Ben-hadad's Ministers advise him to Reform his Army and Fight again.

The officers of the king of Aram, 23 however, said to him, "Their GOD is a GOD of the hills, therefore they were stronger than us. But if we fight them in the plain He will not be able to help them. But this event 24 has made the Chiefs return each to his own home; therefore appoint 25 Generals in their place, and collect for yourself an army like the army that was beaten, and with similar cavalry, and similar chariots, and fight them in the plain where they will not be strong."

He listened to their advice, and did so. And when the year had turned, 26 Ben-hadad organized Aram, and advanced to Afak to fight with Israel. Consequently the Children of Israel 27 organized themselves, and provisioned themselves, and marched to meet them. But the Israelites compared to them were like two flocks of sheep and goats, while Aram covered the country. But a man of God came 28 and spoke to the king of Israel and said, "Thus says the EVER-LIVING, 'Was not this what Aram said? "The EVER-LIVING is a GOD of the hills, and not a GOD of the plains?"' Therefore I will give all this great army to your hand, and you shall know that I am the EVER-LIVING."

Aram again defeated, and Ben-hadad Captured.

But those encamped, and these 29 encamped for seven days. On the seventh they joined in battle, and Israel slew of Aram, on that single day, a hundred thousand of infantry, and the remainder fled to Afak, to 30 the citadel, but the wall fell upon a crowd of twenty-seven men. The rest, with Ben-hadad, fled and reached the inner fortress of the city.

His ministers then said to him, 31 "See now, listen to us, for the kings of the House of Israel are merciful kings. Let us put sacks upon our loins, and ropes upon our heads, and go to the king of Israel. Perhaps he will spare your life."

32 They accordingly bound sacks upon their waists, and ropes on their heads, and came to the king of Israel, and said, "Your servant, Ben-hadad, asks, Will you let me live?"

When he answered, "He shall live;—he is my brother."

But the men watched, and made haste, and confirmed it from themselves, and said, "Your brother, Ben-hadad!"

33 Then he said, "Go, fetch and bring him." So they went and brought Ben-hadad to him, and he made him
34 mount into his own chariot, when he said:—

"The cities that my father took from your father I will restore; and also return to Shomeron the suburbs at Damascus, as your father held them; I will cede them to you."

So he made a compact with him that he should hand them to him.

(B.C. 900.) A Preacher denounces Ahab for his Weakness and Folly.

35 A man, however, belonging to the profession of the Preachers said to his companion, "I wish you would assault me!" but he hesitated to
36 wound him, so he said to him, "Say why have you not listened to the voice of the EVER-LIVING? In consequence, when you leave me, a lioness will assail you!" And when he went from his side, he met a lioness and she assailed him.

37 Then he met another man and said, "I wish you would assault me!" So that man assaulted, and wounded
38 him. Then the Preacher went and stationed himself awaiting the king on the road; but he had rolled in the dust up to his eyes, and when the king passed he shrieked out to the king, and said, "Your servant was in the heart of the battle, and an officer brought to me a man and said, 'Guard this man,—if he escapes, your life shall be for his life,—or you shall pay
39 a talent of silver.' But whilst your servant was walking here and there, he vanished!"

The king of Israel, however, answered, "Consequently you are convicted by your own statement."

41 Then he at once swept the dust from his face; when the king of Israel recognized him as belonging
42 to the Preachers! for he exclaimed, "Thus says the EVER-LIVING! 'Why

have you freed this cursed fellow from your power? Therefore your life shall be for his life;—and your people for his people!" So the king
43 of Israel went to his palace sad and gloomy, and came to Shomeron.

(B.C. 899.) Naboth's Vineyard, and Jezebel's Wickedness.

The following was after these events. 21 Naboth the Jezraalite possessed a vineyard at Jezraal at the side of the park of Akhab, king of Shomeron, and Akhab spoke to Naboth and said, 2
"Sell me your vineyard, and let it be mine for a flower garden; for it is near the side of my house; and I will give you in exchange a better vineyard than it; or if preferable in your opinion I will pay you money for the purchase."

Naboth, however, replied to Akhab, 3
"It would be a grief to me if I sold you my ancestral property."

Akhab consequently went to his 4 home sad and gloomy over the reply Naboth the Jezraalite had spoken to him, when he said, "I will not sell you my ancestral property," therefore he lay on his couch, and turned his face, and would not eat food. Aisabel, 5 his wife, consequently came to him and asked, "What is the matter, that your spirit is depressed? and you will not take food?"

And he told her about Naboth of 6 Jezraal, what he replied when "I asked him, 'Sell me your vineyard for money, or if it pleases you, I will give you a vineyard instead of it,'—but he answered 'I will not sell you my vineyard.'"

Aisabel, his wife, however, ex- 7 claimed, "Show now that you rule over Israel! Get up and eat bread, and rest your heart;—I will give you the vineyard of Naboth of Jezraal!"

(B.C. 899.) The Conspiracy of Jezebel against Naboth.

She consequently wrote letters in 8 the name of Akhab, and sealed the letters with his seal, to the judges and freemen of the village where Naboth resided, and wrote in the 9 letters to say: "Proclaim a feast, and put Naboth at the head of the people. Then set up two scoundrels 10 against him, and instruct them to say, 'You have libelled GOD and the

king!—and let them drag him out, and stone, and kill him."

- 11 The judges and freemen who lived in his village consequently prepared the men in the way Aisabel had sent to them in the letter she had written.
- 12 They proclaimed a feast, and put Naboth at the head of the people,
- 13 and brought the two villains, and set them against him, and the scoundrels accused Naboth before the people, saying, "Naboth libelled GOD and the king." They consequently dragged him outside the village, and stoned,
- 14 and murdered him. Then they sent to Aisabel to say "that Naboth has been stoned, and is dead!" And
- 15 when Aisabel heard that Naboth was stoned, and killed, then Aisabel said to Akhab, "Get up! Seize the vineyard of Naboth of Jezraal, which he refused to sell to you for money, for Naboth is no longer alive, but dead!"

Elijah denounces Ahab whilst seizing Naboth's Vineyard.

- 16 So when Akhab heard that Naboth was dead, Akhab arose to go up to the vineyard of Naboth the Jezraalite to
- 17 seize it, but the command of the EVER-LIVING came to Elijah the Tishbite to
- 18 say, "Arise, go and meet Akhab the king of Israel who is in Shomeron. Meet him at the vineyard of Naboth,
- 19 which he has gone to seize, and address him saying, 'Thus says the EVER-LIVING! In the place where the dogs licked the blood of Naboth,—the dogs shall lick your blood,—even yours!'"
- 20 But Akhab replied to Elijah, "Have you found me, my enemy?"
- And he answered, "I have met you, —because you have sold yourself to do evil in the sight of the EVER-
- 21 LIVING. Hence I bring evil to you, and I send a fire after you, and will cause to cut off from Akhab every boy,
- 22 and girl, and nursling in Israel! And I will make your family like the family of Jerabam the son of Nebat, and like the family of Basha-ben-Akhira, for the insult with which they insulted and sinned in Israel.
- 23 And the EVER-LIVING also says to Aisabel, 'The dogs shall eat Aisabel in the district of Jezraal.
- 24 "'Whoever of Akhab is killed in the city, the dogs shall eat!—and whoever killed in the fields,—the fowls of the
- 25 skies shall devour,—because there has

been none like Akhab who has sold himself to do evil in the sight of the EVER-LIVING with Aisabel his wife; 26 and has foully defiled himself by going after idols, in the way the Amorites did, whom the EVER-LIVING drove from before the children of Israel!"

When, however, Akhab heard these 27 messages, he tore his robes, and put a sack upon his body, and fasted, and slept in sackcloth and went sighing.

Consequently the message of the 28 EVER-LIVING came to Elijah the Tishbite, to say, "Do you see how Akhab humbles himself before me? Therefore, because he humbles himself before me, I will not bring the evil in his days.—In the days of his son I will bring the evil on his family."

(B.C. 899.)

Now for a space of three years 22 there was no war between Aram and Israel.

(B.C. 897.) **Ahab declares War with Aram, and asks Jhoshafat of Judah to help him to take Ramoth Gilad.**

But in the third year Jhoshafat king 2 of Judah came to see the king of Israel, when the king of Israel said to 3 his ministers, "You know that Ramoth Gilad is ours, yet we delay in taking it from the hand of the king of Aram." He also said to Jhoshafat, "Will you 4 go with me to attack Ramoth Gilad?"

And Jhoshafat replied to the king of Israel, "You are the same as myself,—my people and your people are the same,—my cavalry are your cavalry. But," said Jhoshafat to the 5 king of Israel, "I wish you to inquire at the same time for the command of the EVER-LIVING."

The king of Israel consequently 6 invited four hundred men of the Preachers, and asked them, "Shall we go up to Ramoth Gilad to attack it? or let it alone?" And they answered, "Go up! and Adoni will give it into the power of the king."

Jhoshafat, however, asked "Is 7 there not here also a Preacher of the EVER-LIVING who could be asked about it?"

(B.C. 897.) **The Prophecy of Mikaiha.**

When the king of Israel replied to 8 Jhoshafat, "There is only one man to

ask JEHOVAH about it,—but I hate him, —for he never preaches good about me, but bad;—Mikaiha-ben-Imlah.”

Jhoshafat, however, answered, “Do not say so, king.”

- 9 Therefore the king of Israel called to one of his officers and said, “Fetch Mikaiha-ben-Imlah.”
- 10 But the king of Israel and Jhoshafat, king of Judah, sat each on his throne clothed in their royal robes in the market place near the gate of Shomeron, and all the Preachers preached before them, and Zedekiah, the son of Kenanah, had made iron horns, and exclaimed, “Thus says the EVER-LIVING! ‘With these you shall push Aram to destruction!’” And all the Preachers preached the same, saying, “Go up to Ramoth Gilad and prosper, for the LORD will give it to the power of the king!”
- 13 The messenger also who had gone to invite Mikaiha, addressed him saying, “Look, now, the messages of the Preachers are unanimously good to the king. Come, now, talk in accordance with them, and speak good.”
- 14 But Mikaiha replied, “By the life of the EVER-LIVING that which the EVER-LIVING commands me I shall speak!”
- 15 So they came to the king and the king asked him, “Mikaiha, shall we go to Ramoth Gilad to attack it? or shall we let it alone?” When he replied to him, “Goup,—and prosper! for the EVER-LIVING will give it into the power of the king!”
- 16 But the king exclaimed, “How many times must I swear you that you will not speak to me, except truly, in the name of the EVER-LIVING?”
- 17 Then he answered:—
“I saw all Israel scattered upon the hills like sheep who have no shepherd, and the EVER-LIVING asked, ‘Have these no leader who can lead them back to their homes in safety?’”
- 18 Then the king of Israel exclaimed to Jhoshafat, “Did I not tell you that he never preached good to me, but bad?”—
- 19 He consequently continued, “Therefore hear the message of the EVER-LIVING. I saw the EVER-LIVING sitting on His Throne, and all the army of the heavens stationed near him, on the right hand and on the

left; when the EVER-LIVING asked, 20
‘Who will entice Akhab to go up and fall at Ramoth Gilad?’ And one suggested this way, and another suggested that. Then a spirit came and 21
stood before the EVER-LIVING and said, ‘I will entice him.’ But the EVER-LIVING asked him, ‘How?’

“And he replied, ‘I will go, and 22
become a Spirit of Deception in the mouths of all his Preachers.’

“When He answered, ‘You shall entice him, and also succeed.—Go and do so!’

“Therefore you see the EVER- 23
LIVING has put a Deceiving Spirit in the mouths of all these Preachers of yours;—but the EVER-LIVING has decided evil against you.”

Then Zedekiah-ben-Kananah ad- 24
vanced and struck Mikaiha on his cheek, and demanded, “How did the Spirit from the EVER-LIVING pass over from me to speak to you?”

When Mikaiha answered, —“You 25
will see on the day when you go to an inner chamber to hide yourself.”

The king of Israel, however, ex- 26
claimed, “Seize Mikaiha, and conduct him to the castle of the Governor of the city, and Joash the king’s son, and say, ‘The king orders thus: Put 27
this fellow into solitary confinement, and feed him with bread of affliction, and water of affliction,—until I return in safety.’”

But Mikaiha answered, “If you 28
return in safety, the EVER-LIVING has not spoken by me!” Then he added, “Listen all you people.”

(B.C. 897.) *Ahab and Jhoshafat assail Ramoth Gilad.*

The king of Israel, and Jhoshafat 29
king of Judah, consequently advanced against Ramoth Gilad; when the king 30
of Israel said to Jhoshafat king of Judah, “I will disguise myself and go into the battle,—but you—dress yourself in your robes.” So the king of Israel disguised himself and went to battle.

The king of Aram, however, had 31
ordered his thirty-two Officers of the charioteers, saying, “You need not fight with little or great,—but only with the king of Israel.”

(B.C. 897.) *Ahab killed by a random arrow.*

Consequently when the command- 32
ers of the chariots saw Jhoshafat,

they thought, "This is the king of Israel," and they wheeled against him to fight. But Jhoshafat cried out;—so when the commanders of the chariots discovered that he was not the king of Israel they turned away from him. A man, however, drew a bow at random, and struck the king of Israel between the joints of his armour, when he said to his charioteer, "Turn your hand, and carry me from the fight, for I am wounded." So he left the battle at once, yet the king was supported in the chariot facing Aram, but died in the afternoon, and his blood from his wound poured into the bottom of his chariot. When sunset came, the word was passed to the camp to order "each to his village, and each to his country," and they brought the dead king to Shomeron, where they buried the king.

When the chariot was washed at the pool in Shomeron, the dogs licked his blood, where the harlots washed themselves,—according to the word of the EVER-LIVING which He had spoken.

But the rest of the affairs of Akhab, and all he did, and the White Marble Palace he built, and all the towns he erected,—they are written of in the history of the events of the times of the kings of Israel. When he slept with his fathers, Akhaziah his son reigned in his place.

(B.C. 914.) **Jhoshafat begins to reign over Judah singly.**¹

Jhoshafat-ben-Asa began to reign over Judah in the fourth year of Akhab king of Israel. Jhoshafat was thirty-five years old at his coronation, and

¹ Jhoshafat had previously ruled only as Vice-roy, or Regent, for his sick father, Asa.—F. F.

he reigned twenty-five years in Jerusalem, and his mother's name was Azubah, daughter of Shibak. He walked in the path of Asa his father. He did not turn from doing right in the sight of the EVER-LIVING: except that he did not throw down the Columns. The people still sacrificed and offered incense at the Columns. Jhoshafat also was at peace with the king of Israel.

For the rest of the affairs of Jhoshafat, and the great things he achieved, and how he fought,—they are recorded in the history of events in the days of the kings of Judah. However, the remainder of the Sodomites, who escaped in the days of his father Asa, he expelled from the country.

There was no king in Edom; he appointed a king.

Jhoshafat built ships for Tharshish, to go to Aufer for gold, but they did not go, for the ships were wrecked at Atzion-gabar. Then Akhaziah son of Akhab proposed to Jhoshafat, "Let my servants and your servants go with the ships," but Jhoshafat was not willing.

When Jhoshafat slept with his fathers, he was buried with his ancestors in the City of David, and J'oram his son reigned after him.

(B.C. 897.) **Ahaziah begins to reign over Israel.**

Akhaziah-ben-Akhab began to reign over Israel in Shomeron in the seventeenth year of Jhoshafat king of Judah, and he reigned over Israel two years. But he did wrong in the eyes of the EVER-LIVING, and walked in the way of his father, and the way of his mother, and in the way of Jerabam-ben-Nebat, who made Israel sin. For he served Bal, and worshipped him, and provoked the EVER-LIVING, the God of Israel, in all that his ancestors did.

END OF THE FIRST BOOK OF THE MONARCHICAL PERIOD.—BOOK V. OF THE HISTORY OF ISRAEL.