

1 Kings

NET Bible

Adonijah Tries to Seize the Throne

1:1 King David was very old;¹ even when they covered him with blankets,² he could not get warm. **1:2** His servants advised³ him, “A young virgin must be found for our master, the king,⁴ to take care of the king’s needs⁵ and serve as his nurse. She can also sleep with you⁶ and keep our master, the king, warm.”⁷ **1:3** So they looked through all Israel⁸ for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king. **1:4** The young woman was very beautiful; she became the king’s nurse and served him, but the king did not have sex with her.⁹

1:5 Now Adonijah son of Haggith¹⁰ was promoting himself,¹¹ boasting,¹² “I will be king!” He managed to acquire¹³ chariots and horsemen, as well as fifty men to serve as his royal guard.¹⁴ **1:6** (Now his father had never corrected¹⁵ him¹⁶ by saying, “Why do you do such things?” He was also very handsome and had been born right after Absalom.¹⁷) **1:7** He collaborated¹⁸ with Joab son of Zeruiah and with Abiathar the priest, and they supported¹⁹ him.²⁰ **1:8** But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David’s elite warriors²¹ did not ally²² with Adonijah. **1:9** Adonijah sacrificed sheep, cattle, and fattened steers at the Stone of Zoheleth near En Rogel. He invited all his brothers, the king’s sons,²³ as well as all the men of Judah, the king’s servants. **1:10** But he did not invite Nathan the prophet, Benaiah, the elite warriors,²⁴ or his brother Solomon.

1:11 Nathan said to Bathsheba, Solomon’s mother, “Has it been reported to you²⁵ that Adonijah son of Haggith has become king behind our master David’s back?²⁶ **1:12** Now²⁷ let me give you some advice as to how²⁸ you can save your life and your son Solomon’s life. **1:13** Visit²⁹ King David and say to him, ‘My master, O king, did you not solemnly promise³⁰ your servant, “Surely your son Solomon will be king after me; he will sit on my throne?”’ So why has Adonijah become king?’ **1:14** While³¹ you are still there speaking to the king, I will arrive³² and verify your report.”³³

1:15 So Bathsheba visited the king in his private quarters.³⁴ (The king was very old, and Abishag the Shunammite was serving the king.) **1:16** Bathsheba bowed down on the floor before³⁵ the king. The king said, “What do you want?” **1:17** She replied to him, “My master, you swore an oath to your servant by the LORD your God, ‘Solomon your son will be king after me and he will sit on my throne.’ **1:18** But now, look, Adonijah has become king! But you,³⁶ my master the king, are not even aware of it!³⁷ **1:19** He has sacrificed many cattle, steers, and sheep and has invited all the king’s sons, Abiathar the priest, and Joab, the commander of the army, but he has not invited your servant Solomon. **1:20** Now,³⁸ my master, O king, all Israel is watching anxiously to see who is

¹tn Heb “was old, coming into the days” (i.e., advancing in years).

²tn Or “garments.”

³tn Heb “said to.”

⁴tn Heb “let them seek for my master, the king, a young girl, a virgin.” The third person plural subject of the verb is indefinite (see GKC §144.f). The appositional expression, “a young girl, a virgin,” is idiomatic; the second term specifically defines the more general first term (see *IBHS* 230).

⁵tn Heb “and she will stand before the king.” The Hebrew phrase “stand before” can mean “to attend; to serve” (see *BDB* 764).

⁶tn Heb “and she will lie down in your bosom.” The expression might imply sexual intimacy (see 2 Sam 12:3 [where the lamb symbolizes Bathsheba] and Mic 7:5), though v. 4b indicates that David did not actually have sex with the young woman.

⁷tn Heb “and my master, the king, will be warm.”

⁸tn Heb “through all the territory of Israel.”

⁹tn Heb “did not know her.”

¹⁰sn Haggith was one of David’s wives (2 Sam 3:4; 2 Chr 3:2).

¹¹tn Heb “lifting himself up.”

¹²tn Heb “saying.”

¹³tn Or “he acquired for himself.”

¹⁴tn Heb “to run ahead of him.”

¹⁵tn Or “disciplined.”

¹⁶tn Heb “did not correct him from his days.” The phrase “from his days” means “from his earliest days,” or “ever in his life.” See GKC §119.w, n. 2.

¹⁷tn Heb “and she gave birth to him after Absalom.” This does not imply they had the same mother; Absalom’s mother was Maacah, not Haggith (2 Sam 3:4).

¹⁸tn Heb “his words were.”

¹⁹tn Heb “helped after” (i.e., stood by).

²⁰tn Heb “Adonijah.” The proper name has been replaced by the pronoun (“him”) in the translation for stylistic reasons.

²¹tn Or “bodyguard” (*Heb* “mighty men”).

²²tn Heb “were not.”

²³tc The ancient Greek version omits this appositional phrase.

²⁴tn Or “bodyguard” (*Heb* “mighty men”).

²⁵tn Heb “Have you not heard?”

²⁶tn Heb “and our master David does not know.”

²⁷tn Heb “now, come.” The imperative of *הָלֵךְ* is here used as an introductory interjection. See *BDB* 234.

²⁸tn Or “so that.”

²⁹tn Heb “come, go to.” The imperative of *הָלֵךְ* is here used as an introductory interjection. See *BDB* 234.

³⁰tn Or “swear an oath to.”

³¹tn In the Hebrew text the sentence is introduced by the particle *הִנֵּה* (“look”), which here draws attention to Nathan’s concluding word of assurance and support. For this use of the word, see *KBL* 252.

³²tc The Hebrew text reads, “I will come after you.”

³³tn Heb “fill up [i.e., confirm] your words.”

³⁴tn Or “bedroom.”

³⁵tn Heb “bowed low and bowed down to.”

³⁶tc Instead of *עַתָּה* (“now”) many Hebrew MSS, along with the Old Greek, Syriac Peshitta, and Latin Vulgate, have the similar sounding independent pronoun *אַתָּה* (“you”). This reading is followed in the translation.

³⁷tn Heb “you do not know [about it].”

³⁸tc Many Hebrew MSS have *עַתָּה* (“now”) rather than the similar sounding independent pronoun *אַתָּה* (“you”).

named to succeed my master the king on the throne.³⁹ **1:21** If a decision is not made,⁴⁰ when my master the king is buried with his ancestors,⁴¹ my son Solomon and I⁴² will be considered state criminals.”⁴³

1:22 Just then,⁴⁴ while she was still speaking to the king, Nathan the prophet arrived. **1:23** The king was told, “Nathan the prophet is here.” Nathan entered and bowed before the king with his face to the floor.⁴⁵ **1:24** Nathan said, “My master, O king, did you announce, ‘Adonijah will be king after me; he will sit on my throne?’ **1:25** For today he has gone down and sacrificed many cattle, steers, and sheep and has invited all the king’s sons, the army commanders, and Abiathar the priest. At this moment⁴⁶ they are having a feast⁴⁷ in his presence, and they have declared, ‘Long live King Adonijah!’⁴⁸ **1:26** But he did not invite me—your servant—or Zadok the priest, or Benaiah son of Jehoiada, or your servant Solomon. **1:27** Has my master the king authorized this without informing your servants⁴⁹ who should succeed my master the king on his throne?”⁵⁰

David Picks Solomon as His Successor

1:28 King David responded,⁵¹ “Summon Bathsheba!”⁵² She came and stood before the king.⁵³ **1:29** The king swore an oath: “As certainly as the LORD lives (he who has rescued me⁵⁴ from every danger), **1:30** I will keep⁵⁵ today the oath I swore to you by the LORD God of Israel: ‘Surely Solomon your son will be king after me; he will sit in my place on my throne.’” **1:31** Bathsheba bowed down to the king with her face to the floor⁵⁶ and said, “May my master, King David, live forever!”

1:32 King David said, “Summon Zadok the priest, Nathan the prophet,⁵⁷ and Benaiah son of Jehoiada.” They came before the king, **1:33** and he⁵⁸ told them, “Take your master’s⁵⁹ servants with you, put my son Solomon on my mule, and lead him down to Gihon.⁶⁰ **1:34** There Zadok the priest and Nathan the prophet will anoint⁶¹ him king over Israel; then blow the trumpet and declare, ‘Long live King Solomon!’ **1:35** Then follow him up as he comes and sits on my throne. He will be king in my place; I have decreed⁶² that he will be ruler over Israel and Judah.” **1:36** Benaiah son of Jehoiada responded⁶³ to the king: “So be it!⁶⁴ May the LORD God of my master the king confirm it!⁶⁵ **1:37** As the LORD is with my master the king, so may he be with Solomon, and may he make him an even greater king than my master King David!”⁶⁶

1:38 So Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites⁶⁷ went down, put Solomon on King David’s mule, and led him to Gihon. **1:39** Zadok the priest took a horn filled with oil⁶⁸ from the tent and poured it on⁶⁹ Solomon; the trumpet was blown and all the people declared, “Long live King Solomon!” **1:40** All the people followed him up, playing flutes and celebrating so loudly they made the ground shake.⁷⁰

1:41 Now Adonijah and all his guests heard the commotion just as they had finished eating.⁷¹ When Joab heard the sound of the trumpet, he asked, “Why is there such a noisy commotion in the city?”⁷² **1:42** As he was still speaking,⁷³ Jonathan son of Abiathar the priest arrived. Adonijah said, “Come in, for⁷⁴ an important man like you must be bringing good news.”⁷⁵ **1:43** Jonathan replied⁷⁶ to Adonijah: “No!⁷⁷ Our master⁷⁸ King David has made Solomon king. **1:44** The king sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Kerethites, and the Pelethites and they put him on the king’s mule. **1:45** Then Zadok the priest and Nathan the prophet anointed⁷⁹ him king in Gihon. They went up from there rejoicing, and the city is in a commotion. That is the

³⁹ **tn** *Heb* “the eyes of all Israel are upon you to declare to them who will sit on the throne of my master the king after him.”

⁴⁰ **tn** The words “if a decision is not made” are added for clarification.

⁴¹ **tn** *Heb* “lies down with his fathers.”

⁴² **tn** *Heb* “I and my son Solomon.” The order has been reversed in the translation for stylistic reasons.

⁴³ **tn** *Heb* “will be guilty.”

⁴⁴ **tn** *Heb* “look.” The particle הנה here draws attention to Nathan’s arrival and invites the audience to view the scene through the eyes of the participants.

⁴⁵ **tn** *Heb* “ground.” Since this was indoors, “floor” is more appropriate than “ground.”

⁴⁶ **tn** *Heb* “look.”

⁴⁷ **tn** *Heb* “eating and drinking.”

⁴⁸ **tn** *Heb* “let the king, Adonijah, live!”

⁴⁹ **tc** Many Hebrew MSS and ancient textual witnesses agree with the Qere in reading this as singular, “your servant.”

⁵⁰ **tn** *Heb* “From my master the king is this thing done, and you did not make known to your servants who will sit on the throne of my master the king after him?”

⁵¹ **tn** *Heb* “answered and said.”

⁵² **sn** *Summon Bathsheba.* Bathsheba must have left the room when Nathan arrived (see 1:22).

⁵³ **tn** *Heb* “she came before the king and stood before the king.”

⁵⁴ **tn** Or “ransomed my life.”

⁵⁵ **tn** Or “carry out, perform.”

⁵⁶ **tn** *Heb* “bowed low, face [to] the ground, and bowed down to the king.”

⁵⁷ **sn** *Summon...Nathan.* Nathan must have left the room when Bathsheba reentered.

⁵⁸ **tn** *Heb* “the king.”

⁵⁹ **tn** The plural form is used in the Hebrew text to indicate honor and authority.

⁶⁰ **tn** *Heb* “mount Solomon my son on the mule that belongs to me and take him down to Gihon.”

⁶¹ **tn** Or “designate” (i.e., by anointing with oil).

⁶² **tn** Or “commanded.”

⁶³ **tn** *Heb* “answered and said.”

⁶⁴ **tn** Or “Amen.”

⁶⁵ **tn** *Heb* “So may the LORD God of my master the king say.”

⁶⁶ **tn** *Heb* “and may he make his throne greater than the throne of my master King David.”

⁶⁷ **sn** The *Kerethites* and *Pelethites* were members of David’s royal guard (see 2 Sam 8:18). The Kerethites may have been descendants of an ethnic group originating in Crete.

⁶⁸ **tn** *Heb* “the horn of oil.”

⁶⁹ **sn** *A horn filled with oil.* An animal’s horn was used as an oil flask in the anointing ceremony.

⁷⁰ **tn** Or “anointed.”

⁷¹ **tn** *Heb* “and all the people went up after him, and the people were playing flutes and rejoicing with great joy and the ground split open at the sound of them.” The verb בקע (“to split open”), which elsewhere describes the effects of an earthquake, is obviously here an exaggeration for the sake of emphasis.

⁷² **tn** *Heb* “And Adonijah and all the guests who were with him heard, now they had finished eating.”

⁷³ **tn** *Heb* “Why is the city’s sound noisy?”

⁷⁴ **tn** The Hebrew text has “look” at this point. The particle הנה here draws attention to Jonathan’s arrival and invites the audience to view the scene through the eyes of the participants.

⁷⁵ **tn** Or “surely.”

⁷⁶ **tn** *Heb* “you are a man of strength [or, “ability”] and you bring a message [that is] good.” Another option is to understand the phrase חיל יש in the sense of “a worthy man,” that is “loyal.” See also 1 Kgs 1:52 and KBL 311.

⁷⁷ **tn** *Heb* “answered and said.”

⁷⁸ **tn** For a similar use of אביל, see Gen 17:19, where God rejects Abraham’s proposal and offers an alternative.

⁷⁹ **tn** The plural form is used in the Hebrew text to indicate honor and authority.

⁸⁰ **tn** I.e., designated by anointing with oil.

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sound you hear. **1:46** Furthermore, Solomon has assumed the royal throne.⁸⁰ **1:47** The king's servants have even come to congratulate⁸¹ our master⁸² King David, saying, 'May your God⁸³ make Solomon more famous than you and make him an even greater king than you!'⁸⁴ Then the king leaned⁸⁵ on the bed **1:48** and said⁸⁶ this, 'The LORD God of Israel is worthy of praise because⁸⁷ today he has placed a successor on my throne and allowed me to see it.'⁸⁸

1:49 All of Adonijah's guests panicked;⁸⁹ they got up and went their separate ways. **1:50** Adonijah feared Solomon, so he got up and went and grabbed hold of the horns of the altar.⁹⁰ **1:51** Solomon was told, 'Look, Adonijah fears you;⁹¹ look, he has taken hold of the horns of the altar, saying, 'May King Solomon solemnly promise⁹² me today that he will not kill his servant with the sword.'"⁹³ **1:52** Solomon said, "If he is a loyal subject,⁹⁴ not a hair of his head will be harmed, but if he is found to be a traitor,⁹⁴ he will die."⁹⁵ **1:53** King Solomon sent men to bring him down⁹⁵ from the altar. He came and bowed down to King Solomon, and Solomon told him, "Go home."⁹⁶

David's Final Words to Solomon

2:1 When David was close to death,⁹⁷ he told⁹⁸ Solomon his son: **2:2** "I am about to die.⁹⁹ Be strong and become a man! **2:3** Do the job the LORD your God has assigned you¹⁰⁰ by following his instructions¹⁰¹ and obeying¹⁰² his rules, commandments, regulations, and laws as written in the law of Moses. Then you will succeed in all you do and seek to accomplish,¹⁰³ **2:4** and the LORD will fulfill his promise to me,¹⁰⁴ 'If your descendants watch their step¹⁰⁵ and live faithfully in my presence¹⁰⁶ with all their heart and being,¹⁰⁷ then,' he promised,¹⁰⁸ 'you will not fail to have a successor on the throne of Israel.'¹⁰⁹

2:5 "You know what Joab son of Zeruiah did to me—how he murdered two commanders of the Israelite armies, Abner son of Ner and Amasa son of Jether.¹¹⁰ During peacetime he struck them down like he would in battle;¹¹¹ when he shed their blood as if in battle, he stained his own belt and the sandals on his feet.¹¹² **2:6** Do to him what you think is appropriate,¹¹³ but don't let him live long and die a peaceful death.¹¹⁴

2:7 "Treat fairly¹¹⁵ the sons of Barzillai of Gilead and provide for their needs,¹¹⁶ because they helped me¹¹⁷ when I had to flee from your brother Absalom.

2:8 "Note well, you still have to contend with Shimei son of Gera, the Benjaminite from Bahurim,¹¹⁸ who tried to call down upon me a horrible judgment when I went to Mahanaim.¹¹⁹ He came down and met me at the Jordan, and I solemnly promised¹²⁰ him by the LORD, 'I will not strike you down¹²¹ with the sword.' **2:9** But now,¹²² don't treat him as if he were innocent. You are a wise man and you know how to handle him;¹²³ make sure he has a bloody death."¹²⁴

2:10 Then David passed away¹²⁵ and was buried in the city of David.¹²⁶ **2:11** David reigned over Israel forty years; he reigned in Hebron seven years, and in Jerusalem thirty-three years.

⁸⁰ **tn** Heb "And also Solomon sits on the throne of the kingdom."

⁸¹ **tn** Heb "to bless."

⁸² **tn** The plural form is used in the Hebrew text to indicate honor and authority.

⁸³ **tc** Many Hebrew MSS agree with the Qere in reading simply "God."

⁸⁴ **tn** Heb "make the name of Solomon better than your name, and make his throne greater than your throne." The term שֵׁם ("name") is used here of one's fame and reputation.

⁸⁵ **tn** Or "bowed down; worshiped."

⁸⁶ **tn** The Hebrew text reads, "and the king said."

⁸⁷ **tn** Or "Blessed be the LORD God of Israel, who...." In this blessing formula אֲשֶׁר ("who; because") introduces the reason why the one being blessed deserves the honor.

⁸⁸ **tn** Heb "and my eyes are seeing."

⁸⁹ **tn** Or "were afraid, trembled."

⁹⁰ **sn** *Grabbed hold of the horns of the altar.* The "horns" of the altar were the horn-shaped projections on the four corners of the altar (see Exod 27:2). By going to the holy place and grabbing hold of the horns of the altar, Adonijah was seeking asylum from Solomon.

⁹¹ **tn** Heb "King Solomon." The name and title have been replaced by the pronoun ("you") in the translation for stylistic reasons.

⁹² **tn** Or "swear an oath to."

⁹³ **tn** Heb "if he is a man of strength [or, ability]." In this context, where Adonijah calls himself a "servant," implying allegiance to the new king, the phrase אִישׁ אֱמֻנָה probably carries the sense of "a worthy man," that is, "loyal" (see KBL 311).

⁹⁴ **tn** Heb "but if evil is found in him."

⁹⁵ **tn** Heb "sent and they brought him down."

⁹⁶ **tn** Heb "Go to your house."

⁹⁷ **tn** Heb "and the days of David approached to die."

⁹⁸ **tn** Or "commanded."

⁹⁹ **tn** Heb "going the way of all the earth."

¹⁰⁰ **tn** Heb "keep the charge of the LORD your God."

¹⁰¹ **tn** Heb "by walking in his ways."

¹⁰² **tn** Or "keeping."

¹⁰³ **tn** Heb "then you will cause to succeed all which you do and all which you turn there."

¹⁰⁴ **tn** Heb "then the LORD will establish his word which he spoke to me, saying."

¹⁰⁵ **tn** Heb "guard their way."

¹⁰⁶ **tn** Heb "by walking before me in faithfulness."

¹⁰⁷ **tn** Or "soul."

¹⁰⁸ **tn** Heb "saying."

¹⁰⁹ **tn** Heb "there will not be cut off from you a man from upon the throne of Israel."

¹¹⁰ **tn** Heb "what he did to the two commanders... and he killed them."

¹¹¹ **tn** Heb "he shed the blood of battle in peace."

¹¹² **tn** Heb "and he shed the blood of battle when he killed which is on his waist and on his sandal[s] which are on his feet." That is, he covered himself with guilt and his guilt was obvious to all who saw him.

¹¹³ **tn** Heb "according to your wisdom."

¹¹⁴ **tn** Heb "and do not bring down his grey hair in peace [to] Sheol."

¹¹⁵ **tn** Heb "do loyalty with⁹⁵; or 'act faithfully towards.'"

¹¹⁶ **tn** Heb "and let them be among the ones who eat [at] your table."

¹¹⁷ **tn** Heb "drew near to."

¹¹⁸ **tn** Heb "Look, with you is Shimei...."

¹¹⁹ **tn** Heb "and he cursed me with a horrible curse on the day I went to Mahanaim."

¹²⁰ **tn** Or "swore an oath to."

¹²¹ **tn** Heb "kill you."

¹²² **tc** The Lucianic recension of the Old Greek and the Vulgate have here "you" rather than "now." The two words are homonyms in Hebrew.

¹²³ **tn** Heb "what you should do to him"

¹²⁴ **tn** Heb "bring his grey hair down in blood [to] Sheol."

¹²⁵ **tn** Heb "and David lay down with his fathers."

Solomon Secures the Throne

2:12 Solomon sat on his father David's throne, and his royal authority¹²⁷ was firmly solidified.

2:13 Adonijah son of Haggith visited Bathsheba, Solomon's mother. She asked, "Do you come in peace?" He answered, "Yes."¹²⁸ **2:14** He added,¹²⁹ "I have something to say to you." She replied, "Speak."¹³⁰ **2:15** He said, "You know that the kingdom¹³¹ was mine and all Israel considered me king.¹³¹ But then the kingdom was given to my brother, for the LORD decided it should be his."¹³² **2:16** Now I'd like to ask you for just one thing. Please don't refuse me."¹³³ She said, "Go ahead and ask."¹³⁴ **2:17** He said, "Please ask King Solomon if he would give me Abishag the Shunammite as a wife, for he won't refuse you."¹³⁵ **2:18** Bathsheba replied, "That's fine,¹³⁶ I'll speak to the king on your behalf."

2:19 So Bathsheba visited King Solomon to speak to him on Adonijah's behalf. The king got up to greet¹³⁷ her, bowed to her, and then sat on his throne. He ordered a throne to be brought for the king's mother,¹³⁸ and she sat at his right hand. **2:20** She said, "I'd like to ask you for just one small favor.¹³⁹ Please don't refuse me."¹⁴⁰ He said,¹⁴¹ "Go ahead and ask, my mother, for I wouldn't refuse you."¹⁴² **2:21** She said, "Allow Abishag the Shunammite to be given to your brother Adonijah as a wife."¹⁴² **2:22** King Solomon answered his mother, "Why just request Abishag the Shunammite for him?¹⁴² Since he is my older brother, you should also request the kingdom for him, for Abiathar the priest, and for Joab son of Zeruiah!"

2:23 King Solomon then swore an oath by the LORD, "May God judge me severely,¹⁴³ if Adonijah does not pay for this request with his life!¹⁴⁴ **2:24** Now, as certainly as the LORD lives (he who made me secure, allowed me to sit on my father David's throne, and established a dynasty¹⁴⁵ for me as he promised), Adonijah will be executed today!" **2:25** King Solomon then sent¹⁴⁶ Benaiah son of Jehoiada, and he killed Adonijah.¹⁴⁷

2:26 The king then told Abiathar the priest, "Go back to your property¹⁴⁸ in Anathoth. You deserve to die,¹⁴⁹ but today I will not kill you because you did carry the ark of the Sovereign LORD before my father David and you suffered with my father through all his difficult times."¹⁵⁰ **2:27** Solomon dismissed Abiathar from his position as priest of the LORD,¹⁵¹ fulfilling the decree of judgment the LORD made in Shiloh against the family of Eli.¹⁵²

2:28 When the news reached Joab (for Joab had supported¹⁵³ Adonijah, but he had not supported Absalom), he¹⁵⁴ ran to the tent of the LORD and grabbed hold of the horns of the altar.¹⁵⁵ **2:29** When King Solomon heard¹⁵⁶ that Joab had run to the tent of the LORD and was right there beside the altar, he ordered Benaiah son of Jehoiada,¹⁵⁷ "Go, strike him down."¹⁵⁸ **2:30** When Benaiah arrived at the tent of the LORD, he said to him, "The king says, 'Come out!'" But he replied, "No, I will die here." So Benaiah sent word to the king and reported Joab's reply.¹⁵⁸ **2:31** The king told him, "Do as he said. Strike him down and bury him. Take away from me and from my father's family¹⁵⁹ the guilt of Joab's murderous, bloody deeds.¹⁶⁰ **2:32** May the LORD punish him for the blood he shed,¹⁶¹ behind my father David's back he struck down and murdered with the sword two men who were more innocent and morally upright than he¹⁶²—Abner son of Ner, commander of Israel's army, and Amasa son of Jether, commander of Judah's army. **2:33** May Joab and his descendants be perpetually guilty of their shed blood, but may the LORD give perpetual peace to David, his descendants, his family,¹⁶³ and his dynasty."¹⁶⁴ **2:34** So Benaiah son of Jehoiada went up and executed Joab;¹⁶⁵ he was buried at his home in the wilderness. **2:35** The king appointed Benaiah son of Jehoiada to take his place at the head of¹⁶⁶ the army, and the king appointed Zadok the priest to take Abiathar's place.¹⁶⁷

¹²⁶sn The phrase *the city of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

¹²⁷tn Or "kingship."

¹²⁸tn Heb "[in] peace."

¹²⁹tn Heb "and he said."

¹³⁰tn Or "kingship."

¹³¹tn Heb "set their face to me to be king."

¹³²tn Heb "and the kingdom turned about and became my brother's, for from the LORD it became his."

¹³³tn Heb "Do not turn back my face."

¹³⁴tn Heb "She said, 'Speak!'"

¹³⁵tn Heb "Say to Solomon the king, for he will not turn back your face, that he might give to me Abishag the Shunammite for a wife."

¹³⁶tn Heb "[It is] good!"

¹³⁷tn Or "meet."

¹³⁸tn Heb "he set up a throne for the mother of the king."

¹³⁹tn Or "I'd like to make just one request of you."

¹⁴⁰tn Heb "Do not turn back my face."

¹⁴¹tn Heb "and the king said to her."

¹⁴²tn Heb "for Adonijah."

¹⁴³tn Heb "So may God do to me, and so may he add."

¹⁴⁴tn Heb "if with his life Adonijah has not spoken this word."

¹⁴⁵tn Heb "house."

¹⁴⁶tn The Hebrew text adds, "by the hand of."

¹⁴⁷tn Heb "and he struck him and he died."

¹⁴⁸tn Or "field."

¹⁴⁹tn Heb "you are a man of death."

¹⁵⁰tn Heb "and because you suffered through all which my father suffered."

¹⁵¹tn Heb "Solomon drove out Abiathar from being a priest to the LORD."

¹⁵²tn Heb "fulfilling the word of the LORD which he spoke against the house of Eli in Shiloh."

¹⁵³tn Heb "turned after" (also later in this verse).

¹⁵⁴tn Heb "Joab." The proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.

¹⁵⁵sn *Grabbed hold of the horns of the altar.* The "horns" of the altar were the horn-shaped projections on the four corners of the altar (see Exod 27:2). By going to the holy place and grabbing hold of the horns of the altar, Joab was seeking asylum from Solomon.

¹⁵⁶tn Heb "and it was related to King Solomon."

¹⁵⁷tn Heb "so Solomon sent Benaiah son of Jehoiada, saying."

¹⁵⁸tn Heb "saying, 'In this way Joab spoke and in this way he answered me.'"

¹⁵⁹tn Heb "house."

¹⁶⁰tn Heb "take away the undeserved bloodshed which Joab spilled from upon me and from upon the house of my father."

¹⁶¹tn Heb "The LORD will cause his blood to return upon his head."

¹⁶²tn Heb "because he struck down two men more innocent and better than he and he killed them with the sword, and my father David did not know."

¹⁶³tn Heb "house."

¹⁶⁴tn Heb "his throne."

¹⁶⁵tn Heb "struck him and killed him." The referent (Joab) has been specified in the translation for clarity.

¹⁶⁶tn Heb "over."

¹⁶⁷tc The Old Greek translation includes after v. 35 some fourteen verses that are absent from the MT.

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2:36 Next the king summoned¹⁶⁸ Shimei and told him, “Build yourself a house in Jerusalem and live there—but you may not leave there to go anywhere!¹⁶⁹ **2:37** If you ever do leave and cross the Kidron Valley, know for sure that you will certainly die! You will be responsible for your own death.”¹⁷⁰ **2:38** Shimei said to the king, “My master the king’s proposal is acceptable.¹⁷¹ Your servant will do as you say.”¹⁷² So Shimei lived in Jerusalem for a long time.¹⁷³

2:39 Three years later two of Shimei’s servants ran away to King Achish son of Maacah of Gath. Shimei was told, “Look, your servants are in Gath.” **2:40** So Shimei got up, saddled his donkey, and went to Achish at Gath to find his servants; Shimei went and brought back his servants from Gath. **2:41** When Solomon was told that Shimei had gone from Jerusalem to Gath and had then returned, **2:42** the king summoned¹⁷⁴ Shimei and said to him, “You will recall¹⁷⁵ that I made you take an oath by the LORD, and I solemnly warned you, ‘If you ever leave and go anywhere,¹⁷⁶ know for sure that you will certainly die.’ You said to me, ‘The proposal is acceptable; I agree to it.’¹⁷⁷ **2:43** Why then have you broken the oath you made before the LORD and disobeyed the order I gave you?”¹⁷⁸ **2:44** Then the king said to Shimei, “You are well aware of the way you mistreated my father David.¹⁷⁹ The LORD will punish you for what you did.¹⁸⁰ **2:45** But King Solomon will be empowered¹⁸¹ and David’s dynasty¹⁸² will endure permanently before the LORD.” **2:46** The king then gave the order to Benaiah son of Jehoiada who went and executed Shimei.¹⁸³

So Solomon took firm control of the kingdom.¹⁸⁴

The LORD Gives Solomon Wisdom

3:1 Solomon made an alliance by marriage with Pharaoh, king of Egypt; he married Pharaoh’s daughter. He brought her to the City of David¹⁸⁵ until he could finish building his residence and the temple of the LORD and the wall around Jerusalem. **3:2** Now the people were offering sacrifices at the high places,¹⁸⁶ because in those days a temple had not yet been built to honor the LORD.¹⁸⁷ **3:3** Solomon demonstrated his loyalty to the LORD by following¹⁸⁸ the practices¹⁸⁹ of his father David, except that he offered sacrifices and burned incense on the high places.

3:4 The king went to Gibeon to offer sacrifices, for it had the most prominent of the high places.¹⁹⁰ Solomon would offer up¹⁹¹ a thousand burnt sacrifices on the altar there. **3:5** One night in Gibeon the LORD appeared¹⁹² to Solomon in a dream. God said, “Tell¹⁹³ me what I should give you.” **3:6** Solomon replied, “You demonstrated¹⁹⁴ great loyalty to your servant, my father David, as he served¹⁹⁵ you faithfully, properly, and sincerely.¹⁹⁶ You have maintained this great loyalty to this day by allowing his son to sit on his throne.¹⁹⁷ **3:7** Now, O LORD my God, you have made your servant king in my father David’s place, even though I am only a young man and am inexperienced.¹⁹⁸ **3:8** Your servant stands¹⁹⁹ among your chosen people;²⁰⁰ they are a great nation that is too numerous to count or number. **3:9** So give your servant a discerning mind²⁰¹ so he can make judicial decisions for²⁰² your people and distinguish right from wrong.²⁰³ Otherwise²⁰⁴ no one is able²⁰⁵ to make judicial decisions for²⁰⁶ this great nation of yours.”²⁰⁷ **3:10** The Lord²⁰⁸ was pleased that Solomon made this request.²⁰⁹ **3:11** God said to him, “Because you asked for the ability to make wise judicial decisions, and not for long life, or riches, or vengeance on your enemies,²¹⁰ **3:12** I²¹¹ grant your request,²¹² and give²¹³ you a wise and discerning

¹⁶⁸ **tn** *Heb* “sent and summoned.”

¹⁶⁹ **tn** *Heb* “and you may not go out from there here or there.”

¹⁷⁰ **tn** *Heb* “your blood will be upon your head.”

¹⁷¹ **tn** *Heb* “Good is the word, as my master the king has spoken.”

¹⁷² **tn** *Heb* “so your servant will do.”

¹⁷³ **tn** *Heb* “many days.”

¹⁷⁴ **tn** *Heb* “sent and summoned.”

¹⁷⁵ **tn** *Heb* “Is it not [true]...?” In the Hebrew text the statement is interrogative; the rhetorical question expects the answer, “Of course it is.”

¹⁷⁶ **tn** *Heb* “here or there.”

¹⁷⁷ **tn** *Heb* “good is the word; I have heard.”

¹⁷⁸ **tn** *Heb* “Why have you not kept the oath [to] the LORD and the commandment I commanded you?”

¹⁷⁹ **tn** *Heb* “You know all the evil, for your heart knows, which you did to David my father.”

¹⁸⁰ **tn** *Heb* “The LORD will cause your evil to return upon your head.”

¹⁸¹ **tn** Or “blessed.”

¹⁸² **tn** *Heb* “throne.”

¹⁸³ **tn** “The king commanded Benaiah son of Jehoiada and he went out and struck him down and he died.”

¹⁸⁴ **tn** “And the kingdom was established in the hand of Solomon.”

¹⁸⁵ **sn** The phrase *City of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

¹⁸⁶ **sn** *Offering sacrifices at the high places.* The “high places” were places of worship that were naturally or artificially elevated.

¹⁸⁷ **tn** *Heb* “for the name of the LORD.” The word “name” sometimes refers to one’s reputation or honor (thus the translation here, “to honor the LORD”).

The “name” of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

¹⁸⁸ **tn** *Heb* “Solomon loved the LORD by walking in.”

¹⁸⁹ **tn** Or “policies, rules.”

¹⁹⁰ **tn** *Heb* “for it was the great high place.”

¹⁹¹ **tn** The verb form is an imperfect, which is probably used here in a customary sense to indicate continued or repeated action in past time. See GKC §107. b.

¹⁹² **tn** Or “revealed himself.”

¹⁹³ **tn** *Heb* “ask.”

¹⁹⁴ **tn** *Heb* “did.”

¹⁹⁵ **tn** *Heb* “walked before.”

¹⁹⁶ **tn** *Heb* “in faithfulness and in innocence and in uprightness of heart with you.”

¹⁹⁷ **tn** *Heb* “and you have kept to him this great loyalty and you gave to him a son [who] sits on his throne as this day.”

¹⁹⁸ **tn** *Heb* “and I do not know going out or coming in.”

¹⁹⁹ **tn** There is no verb expressed in the Hebrew text; “stands” is supplied in the translation for clarification.

²⁰⁰ **tn** *Heb* “your people whom you have chosen.”

²⁰¹ **tn** *Heb* “a hearing heart.” (The Hebrew term translated “heart” often refers to the mental faculties.)

²⁰² **tn** *Heb* “to judge.”

²⁰³ **tn** *Heb* “to understand between good and evil.”

²⁰⁴ **tn** *Heb* “for;” the word “otherwise” is used to reflect the logical sense of the statement.

²⁰⁵ **tn** *Heb* “who is able?” The rhetorical question anticipates the answer, “no one.”

²⁰⁶ **tn** *Heb* “to judge.”

²⁰⁷ **tn** *Heb* “your numerous people.”

²⁰⁸ **tn** The Hebrew term translated “Lord” here and in v. 15 is *יְהוָה* (*’ādōnāy*).

²⁰⁹ **tn** *Heb* “And the thing was good in the eyes of the Lord, for Solomon asked for this thing.”

²¹⁰ **tn** *Heb* “because you asked for this thing, and did not ask for yourself many days and did not ask for yourself riches and did not ask for the life of your enemies, but you asked for yourself understanding to hear judgment.”

²¹¹ **tn** This statement is introduced in the Hebrew text by the particle *וַיִּבֶן* (“look”) which draws attention to and emphasizes what follows.

²¹² **tn** *Heb* “I am doing according to your words.” The perfect tense is sometimes used of actions occurring at the same time a statement is made.

²¹³ **tn** This statement is introduced by the particle *וַיִּבֶן* (“look”) which draws attention to and emphasizes what follows. The translation assumes that the

mind²¹⁴ superior to that of anyone who has preceded or will succeed you.²¹⁵ **3:13** Furthermore, I am giving²¹⁶ you what you did not request— riches and honor so that you will be the greatest king of your generation.²¹⁷ **3:14** If you follow my instructions²¹⁸ by obeying²¹⁹ my rules and regulations, just as your father David did,²²⁰ then I will grant you long life.²²¹ **3:15** Solomon then woke up and realized it was a dream.²²² He went to Jerusalem, stood before the ark of the Lord's covenant, offered up burnt sacrifices, presented tokens of peace,²²³ and held a feast for all his servants.

Solomon Demonstrates His Wisdom

3:16 Then two prostitutes came to the king and stood before him. **3:17** One of the women said, “My master, this woman and I live in the same house. I had a baby while she was with me in the house. **3:18** Then three days after I had my baby, this woman also had a baby. We were alone; there was no one else in the house except the two of us.²²⁴ **3:19** This woman's child suffocated²²⁵ during the night when she rolled²²⁶ on top of him. **3:20** She got up in the middle of the night and took my son from my side, while your servant was sleeping. She put him in her arms, and put her dead son in my arms. **3:21** I got up in the morning to nurse my son, and there he was,²²⁷ dead! But when I examined him carefully in the morning, I realized it was not my baby.²²⁸ **3:22** The other woman said, “No! My son is alive; your son is dead!” But the first woman replied, “No, your son is dead; my son is alive.” Each presented her case before the king.²²⁹

3:23 The king said, “One says, ‘My son is alive; your son is dead,’ while the other says, ‘No, your son is dead; my son is alive.’” **3:24** The king ordered, “Get me a sword!” So they placed a sword before the king. **3:25** The king then said, “Cut the living child in two, and give half to one and half to the other!” **3:26** The real mother²³⁰ spoke up to the king, for her motherly instincts were aroused.²³¹ She said, “My master, give her the living child! Whatever you do, don't kill him!”²³² But the other woman said, “Neither one of us will have him! Let them cut him in two!” **3:27** The king responded, “Give the first woman the living child; don't kill him. She is the mother.” **3:28** When all Israel heard about the judicial decision which the king had rendered, they respected²³³ the king, for they realized²³⁴ that he possessed supernatural wisdom²³⁵ to make judicial decisions.

Solomon's Royal Court and Administrators

4:1 King Solomon ruled over all Israel. **4:2** These were his officials:

Azariah son of Zadok was the priest.

4:3 Elihoreph and Ahijah, the sons of Shisha, were scribes.

Jehoshaphat son of Ahilud was the secretary.

4:4 Benaiah son of Jehoiada was commander of²³⁶ the army.

Zadok and Abiathar were priests.

4:5 Azariah son of Nathan was supervisor of²³⁷ the governors.

Zabud son of Nathan was a priest and adviser to²³⁸ the king.

4:6 Ahishar was supervisor of the palace.²³⁹

Adoniram son of Abda was supervisor of²⁴⁰ the work crews.²⁴¹

4:7 Solomon had twelve governors appointed throughout Israel who acquired supplies for the king and his palace. Each was responsible for one month in the year. **4:8** These were their names:

Ben-Hur was in charge of the hill country of Ephraim.

4:9 Ben-Deker was in charge of Makaz, Shaalbim, Beth Shemesh, and Elon Beth Hanan.

4:10 Ben-Hesed was in charge of Arubboth; he controlled Socoh and all the territory of Hepher.

4:11 Ben-Abinadab was in charge of Naptho Dor. (He was married to Solomon's daughter Taphath.)

4:12 Baana son of Ahilud was in charge of Taanach and Megiddo, as well as all of Beth Shan next to Zarethan below Jezreel, from Beth Shan to Abel Meholah and on past Jokmeam.

4:13 Ben-Geber was in charge of Ramoth Gilead; he controlled the tent villages of Jair son of Manasseh in Gilead, as well as the region of Argob in Bashan, including sixty large walled cities with bronze bars locking their gates.

4:14 Ahinadab son of Iddo was in charge of Mahanaim.

perfect tense here indicates that the action occurs as the statement is made (i.e., “right now I give you”).

²¹⁴tn Heb “heart.” (The Hebrew term translated “heart” often refers to the mental faculties.)

²¹⁵tn Heb “so that there has not been one like you prior to you, and after you one will not arise like you.”

²¹⁶tn The translation assumes that the perfect tense here indicates that the action occurs as the statement is made.

²¹⁷tn Heb “so that there is not one among the kings like you all your days.” The LXX lacks the words “all your days.”

²¹⁸tn Heb “walk in my ways.”

²¹⁹tn Or “keeping.”

²²⁰tn Heb “walked.”

²²¹tn Heb “I will lengthen your days.”

²²²tn Heb “and look, a dream.”

²²³tn Or “peace offerings.”

²²⁴sn There was no one else in the house except the two of us. In other words, there were no other witnesses to the births who could identify which child belonged to which mother.

²²⁵tn Heb “died.”

²²⁶tn Heb “lay, slept.”

²²⁷tn Heb “look.”

²²⁸tn Heb “look, it was not my son to whom I had given birth.”

²²⁹tn Heb “they spoke before the king.” Another option is to translate, “they argued before the king.”

²³⁰tn Heb “the woman whose son was alive.”

²³¹tn Heb “for her compassions grew warm for her son.”

²³²tn The infinitive absolute before the negated jussive emphasizes the main verb.

²³³tn Heb “feared,” perhaps in the sense, “stood in awe of.”

²³⁴tn Heb “saw.”

²³⁵tn Heb “the wisdom of God within him.”

²³⁶tn Heb “was over.”

²³⁷tn Heb “was over.”

²³⁸tn Heb “close associate of.”

²³⁹tn Heb “over the house.”

²⁴⁰tn Heb “was over.”

²⁴¹sn The work crews. This Hebrew word (*mas*) refers to a group of laborers conscripted for royal or public service.

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4:15 Ahimaaz was in charge of Naphtali. (He married Solomon's daughter Basemath.)

4:16 Baana son of Hushai was in charge of Asher and Aloth.

4:17 Jehoshaphat son of Paruah was in charge of Issachar.

4:18 Shimei son of Ela was in charge of Benjamin.

4:19 Geber son of Uri was in charge of the land of Gilead (the territory which had belonged to King Sihon of the Amorites and to King Og of Bashan). He was sole governor of the area.

Solomon's Wealth and Fame

4:20 The people of Judah and Israel were as innumerable as the sand on the seashore; they had plenty to eat and drink and were happy. **4:21** (5:1)²⁴² Solomon ruled all the kingdoms from the Euphrates River²⁴³ to the land of the Philistines, as far as the border of Egypt. These kingdoms paid tribute as Solomon's subjects throughout his lifetime.²⁴⁴ **4:22** Each day Solomon's royal court consumed²⁴⁵ thirty cors²⁴⁶ of finely milled flour, sixty cors of cereal, **4:23** ten calves fattened in the stall,²⁴⁷ twenty calves from the pasture, and a hundred sheep, not to mention rams, gazelles, deer, and well-fed birds. **4:24** His royal court was so large because²⁴⁸ he ruled over all the kingdoms west of the Euphrates River from Tiphseh²⁴⁹ to Gaza; he was at peace with all his neighbors.²⁵⁰ **4:25** All the people of Judah and Israel had security; everyone from Dan to Beersheba enjoyed the produce of their vines and fig trees throughout Solomon's lifetime.²⁵¹ **4:26** Solomon had four thousand²⁵² stalls for his chariot horses and twelve thousand horses. **4:27** The governors acquired supplies for King Solomon and all who ate in his royal palace.²⁵³ Each was responsible for one month in the year; they made sure nothing was lacking. **4:28** Each one also brought to the assigned location his quota of barley and straw for the various horses.²⁵⁴

4:29 God gave Solomon wisdom and very great discernment; the breadth of his understanding²⁵⁵ was as infinite as the sand on the seashore. **4:30** Solomon was wiser than all the men of the east and all the sages of Egypt.²⁵⁶ **4:31** He was wiser than any man, including Ethan the Ezrahite or Heman, Calcol, and Darda, the sons of Mahol. He was famous in all the neighboring nations.²⁵⁷ **4:32** He composed²⁵⁸ three thousand proverbs and a thousand and five songs. **4:33** He produced manuals on botany, describing every kind of plant,²⁵⁹ from the cedars of Lebanon to the hyssop that grows on walls. He also produced manuals on biology, describing²⁶⁰ animals, birds, insects, and fish. **4:34** People from all nations came to hear Solomon's display of wisdom;²⁶¹ they came from all the kings of the earth who heard of his wisdom.

Solomon Gathers Building Materials for the Temple

5:1 (5:15)²⁶² King Hiram of Tyre sent messengers²⁶³ to Solomon when he heard that he had been anointed king in his father's place. (Hiram had always been an ally of David.) **5:2** Solomon then sent this message to Hiram: **5:3** "You know that my father David was unable to build a temple to honor the LORD²⁶⁴ his God, for he was busy fighting battles on all fronts while the LORD subdued his enemies.²⁶⁵ **5:4** But now the LORD my God has made me secure on all fronts; there is no adversary or dangerous threat. **5:5** So I have decided²⁶⁶ to build a temple to honor the LORD²⁶⁷ my God, as the LORD instructed my father David, 'Your son, whom I will put on your throne in your place, is the one who will build a temple to honor me.'²⁶⁸ **5:6** So now order some cedars of Lebanon to be cut for me. My servants will work with your servants. I will pay your servants whatever you say is appropriate, for you know that we have no one among us who knows how to cut down trees like the Sidonians."

5:7 When Hiram heard Solomon's message, he was very happy. He said, "The LORD is worthy of praise today because he²⁶⁹ has given David a wise son to rule over this great nation." **5:8** Hiram then sent this message to Solomon: "I received²⁷⁰ the message you sent to me. I will give you all the cedars and evergreens you need.²⁷¹ **5:9** My servants will bring the timber down from Lebanon to the

²⁴²sn Beginning with **4:21**, the verse numbers through **5:18** in the English Bible differ from the verse numbers in the Hebrew text (*BHS*), with **4:21** ET = **5:1** HT, **4:22** ET = **5:2** HT, etc., through **5:18** ET = **5:32** HT. Beginning with **6:1** the numbering of verses in the English Bible and the Hebrew text is again the same.

²⁴³tn *Heb* "the River" (also in v. 24). This is the standard designation for the Euphrates River in biblical Hebrew.

²⁴⁴tn *Heb* "[They] were bringing tribute and were serving Solomon all the days of his life."

²⁴⁵tn *Heb* "the food of Solomon for each day was."

²⁴⁶tn As a unit of dry measure a *cor* was roughly equivalent to six bushels.

²⁴⁷tn The words "in the stall" are added for clarification; note the immediately following reference to cattle from the pasture.

²⁴⁸tn *Heb* "because." The words "his royal court was so large" are added to facilitate the logical connection with the preceding verse.

²⁴⁹sn *Tiphseh*. This was located on the Euphrates River.

²⁵⁰tn *Heb* "for he was ruling over all [the region] beyond the River, from Tiphseh to Gaza, over all the kingdoms beyond the River, and he had peace on every side all around."

²⁵¹tn *Heb* "Judah and Israel lived securely, each one under his vine and under his fig tree, from Dan to Beersheba, all the days of Solomon."

²⁵²tn The Hebrew text has "forty thousand," but this is probably an inflated number. Some Greek MSS of the OT and the parallel in 2 Chr 9:25 read "four thousand."

²⁵³tn *Heb* "everyone who drew near to the table of King Solomon."

²⁵⁴tn *Heb* "barley and straw for the horses and the steeds they brought to the place which was there, each according to his measure."

²⁵⁵tn *Heb* "heart," i.e., mind. (The Hebrew term translated "heart" often refers to the mental faculties.)

²⁵⁶tn *Heb* "the wisdom of Solomon was greater than the wisdom of all the sons of the east and all the wisdom of Egypt."

²⁵⁷tn *Heb* "his name was in all the surrounding nations."

²⁵⁸tn *Heb* "spoke."

²⁵⁹tn *Heb* "he spoke about plants."

²⁶⁰tn *Heb* "he spoke about."

²⁶¹tn *Heb* "the wisdom of Solomon."

²⁶²sn The verse numbers in the English Bible differ from those in the Hebrew text (*BHS*) here; **5:1-18** in the English Bible corresponds to **5:15-32** in the Hebrew text. See the note at 4:21.

²⁶³tn *Heb* "his servants."

²⁶⁴tn *Heb* "a house for the name of the LORD." The word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

²⁶⁵tn *Heb* "because of the battles which surrounded him until the LORD placed them under the soles of his feet."

²⁶⁶tn *Heb* "Look, I am saying."

²⁶⁷tn *Heb* "a house for the name of the LORD." The word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

²⁶⁸tn *Heb* "a house for my name." The word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

²⁶⁹tn Or "Blessed be the LORD today, who...."

²⁷⁰tn *Heb* "heard."

²⁷¹tn *Heb* "I will satisfy all your desire with respect to cedar wood and with respect to the wood of evergreens."

sea. I will send it by sea in raft-like bundles to the place you designate.²⁷² There I will separate the logs²⁷³ and you can carry them away. In exchange you will supply the food I need for my royal court.”²⁷⁴

5:10 So Hiram supplied the cedars and evergreens Solomon needed,²⁷⁵ **5:11** and Solomon supplied Hiram annually with twenty thousand cors²⁷⁶ of wheat as provision for his royal court,²⁷⁷ as well as twenty thousand baths²⁷⁸ of pure²⁷⁹ olive oil.²⁸⁰ **5:12** So the LORD gave Solomon wisdom, as he had promised him. And Hiram and Solomon were at peace and made a treaty.²⁸¹

5:13 King Solomon conscripted²⁸² work crews²⁸³ from throughout Israel, thirty thousand men in all. **5:14** He sent them to Lebanon in shifts of ten thousand men per month. They worked in Lebanon for one month, and then spent two months at home. Adoniram was supervisor of²⁸⁴ the work crews. **5:15** Solomon also had seventy thousand common laborers²⁸⁵ and eighty thousand stonemasons²⁸⁶ in the hills, **5:16** besides thirty-three hundred²⁸⁷ officials who supervised the workers.²⁸⁸ **5:17** By royal order²⁸⁹ they supplied large valuable stones in order to build the temple’s foundation with chiseled stone. **5:18** Solomon’s and Hiram’s construction workers,²⁹⁰ along with men from Byblos,²⁹¹ did the chiseling and prepared the wood and stones for the building of the temple.²⁹²

The Building of the Temple

6:1 In the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon’s reign over Israel, during the month Ziv²⁹³ (the second month), he began building the LORD’s temple. **6:2** The temple King Solomon built for the LORD was ninety feet²⁹⁴ long, thirty feet²⁹⁵ wide, and forty-five feet²⁹⁶ high. **6:3** The porch in front of the main hall of the temple was thirty feet²⁹⁷ long, corresponding to the width of the temple. It was fifteen feet²⁹⁸ wide, extending out from the front of the temple. **6:4** He made framed windows for the temple. **6:5** He built an extension all around the walls of the temple’s main hall and holy place and constructed side rooms in it.²⁹⁹ **6:6** The bottom floor of the extension was seven and a half feet³⁰⁰ wide, the middle floor nine feet³⁰¹ wide, and the third floor ten and a half³⁰² feet wide. He made niches³⁰³ on the temple’s outer walls so the beams would not have to be inserted into the walls.³⁰⁴ **6:7** As the temple was being built, only stones shaped at the quarry³⁰⁵ were used; the sound of hammers, pickaxes, or any other iron tool was not heard at the temple while it was being built. **6:8** The entrance to the bottom³⁰⁶ level of side rooms was on the south side of the temple; stairs went up³⁰⁷ to the middle floor and then on up to the third³⁰⁸ floor. **6:9** He finished building the temple³⁰⁹ and covered it³¹⁰ with rafters³¹¹ and boards made of cedar.³¹² **6:10** He built an extension all around the temple; it was seven and a half feet high³¹³ and it was attached to the temple by cedar beams.

6:11³¹⁴ The LORD said³¹⁵ to Solomon: **6:12** “As for this temple you are building, if you follow³¹⁶ my rules, observe³¹⁷ my regulations, and obey all my commandments,³¹⁸ I will fulfill through you the promise I made to your father David.³¹⁹ **6:13** I will live among the Israelites and will not abandon my people Israel.”

²⁷² **tn** *Heb* “I will place them [on? as?] rafts in the sea to the place where you designate to me.” This may mean he would send them by raft, or that he would tie them in raft-like bundles, and have ships tow them down to an Israelite port.

²⁷³ **tn** *Heb* “smash them,” i.e., untie the bundles.

²⁷⁴ **tn** *Heb* “as for you, you will satisfy my desire by giving food for my house.”

²⁷⁵ **tn** *Heb* “and Hiram gave to Solomon cedar wood and the wood of evergreens, all his desire.”

²⁷⁶ **sn** As a unit of dry measure a *cor* was roughly equivalent to six bushels.

²⁷⁷ **tn** *Heb* “his house.”

²⁷⁸ **tc** The Hebrew text has “twenty cors,” but the ancient Greek version and the parallel text in 2 Chr 2:10 read “twenty thousand baths.”

²⁷⁹ **sn** A *bath* was a liquid measure equivalent to almost six gallons.

²⁷⁹ **tn** Or “pressed.”

²⁸⁰ **tn** *Heb* “and Solomon supplied Hiram with twenty thousand cors of wheat...pure olive oil. So Solomon would give to Hiram year by year.”

²⁸¹ **tn** *Heb* “a covenant,” referring to a formal peace treaty or alliance.

²⁸² **tn** *Heb* “raised up.”

²⁸³ **sn** *Work crews*. This Hebrew word (*mas*) refers to a group of laborers conscripted for royal or public service.

²⁸⁴ **tn** *Heb* “was over.”

²⁸⁵ **tn** *Heb* “carriers of loads.”

²⁸⁶ **tn** *Heb* “cutters” (probably of stones).

²⁸⁷ **tc** Some Greek MSS of the OT read “thirty-six hundred”; cf. 2 Chr 2:2, 18.

²⁸⁸ **tn** *Heb* “besides thirty-three hundred from the officials of Solomon’s governors who were over the work, the ones ruling over the people, the ones doing the work.”

²⁸⁹ **tn** *Heb* “and the king commanded.”

²⁹⁰ **tn** *Heb* “builders.”

²⁹¹ **tn** *Heb* “the Gebalites.” The reading is problematic and some emend to a verb form meaning, “set the borders.”

²⁹² **tc** The LXX includes the words “for three years.”

²⁹³ **sn** *During the month Ziv*. This would be April-May, 966 B.C. by modern reckoning.

²⁹⁴ **tn** *Heb* “sixty cubits.” A cubit was a unit of measure roughly equivalent to 18 inches or 45 cm. Measurements in vv. 2-10 have been converted to feet

in the translation for clarity.

²⁹⁵ **tn** *Heb* “twenty cubits.”

²⁹⁶ **tn** *Heb* “thirty cubits.”

²⁹⁷ **tn** *Heb* “twenty cubits.”

²⁹⁸ **tn** *Heb* “ten cubits.”

²⁹⁹ **tn** *Heb* “and he built on the wall of the temple an extension all around, the walls of the temple all around, for the main hall and for the holy place, and he made siderooms all around.”

³⁰⁰ **tn** *Heb* “five cubits.”

³⁰¹ **tn** *Heb* “six cubits.”

³⁰² **tn** *Heb* “seven cubits.”

³⁰³ **tn** Or “ledges.”

³⁰⁴ **tn** *Heb* “so that [the beams] would not have a hold in the walls of the temple.”

³⁰⁵ **tn** *Heb* “finished stone of the quarry,” i.e., stones chiseled and shaped at the time they were taken out of the quarry.

³⁰⁶ **tc** The Hebrew text has “middle,” but the remainder of the verse suggests this is an error.

³⁰⁷ **tn** *Heb* “by stairs they went up.” The word translated “stairs” occurs only here. Other options are “trapdoors” or “ladders.”

³⁰⁸ **tc** The translation reads with a few medieval Hebrew MSS, the Syriac Peshitta, and Vulgate השלישי (“the third”) rather than MT השלישי (“the thirty”).

³⁰⁹ **tn** *Heb* “built the house and completed it.”

³¹⁰ **tn** *Heb* “the house.”

³¹¹ **tn** The word occurs only here; the precise meaning is uncertain.

³¹² **tn** *Heb* “and rows with cedar wood.”

³¹³ **tn** *Heb* “five cubits.” This must refer to the height of each floor or room.

³¹⁴ **tc** The LXX lacks vv. 11-14.

³¹⁵ **tn** *Heb* “the word of the LORD was.”

³¹⁶ **tn** *Heb* “walk in.”

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6:14 So Solomon finished building the temple.³²⁰ **6:15** He constructed the walls inside the temple with cedar planks; he paneled the inside with wood from the floor of the temple to the rafters³²¹ of the ceiling. He covered the temple floor with boards made from the wood of evergreens. **6:16** Thirty feet in from the rear of the temple he built a wall as a partition for an inner sanctuary that would be the most holy place.³²² He paneled the wall with cedar planks from the floor to the rafters.³²³ **6:17** The main hall in front of the inner sanctuary was sixty feet long.³²⁴ **6:18** The inside of the temple was all cedar and was adorned with carvings of round ornaments and of flowers in bloom. Everything was cedar; no stones were visible.³²⁵

6:19 He prepared the inner sanctuary inside the temple so that the ark of the covenant of the LORD might be placed there. **6:20** The inner sanctuary was thirty feet³²⁶ long, thirty feet wide, and thirty feet high. He plated it with gold,³²⁷ as well as the cedar altar.³²⁸ **6:21** Solomon plated the inside of the temple with gold.³²⁹ He hung golden chains in front of the inner sanctuary and plated the inner sanctuary³³⁰ with gold. **6:22** He plated the entire inside of the temple with gold, as well as the altar inside the inner sanctuary.³³¹

6:23 In the inner sanctuary he made two cherubs of olive wood; each stood fifteen feet³³² high. **6:24** Each of the first cherub's wings was seven and a half feet long; its entire wingspan was fifteen feet.³³³ **6:25** The second cherub also had a wingspan of fifteen feet; it was identical to the first in measurements and shape.³³⁴ **6:26** Each cherub stood fifteen feet high.³³⁵ **6:27** He put the cherubs in the inner sanctuary of the temple.³³⁶ Their wings were spread out. One of the first cherub's wings touched one wall and one of the other cherub's wings touched the opposite wall. The first cherub's other wing touched the second cherub's other wing in the middle of the room.³³⁷ **6:28** He plated the cherubs with gold.

6:29 On all the walls around the temple, inside and out,³³⁸ he carved³³⁹ cherubs, palm trees, and flowers in bloom. **6:30** He plated the floor of the temple with gold, inside and out.³⁴⁰ **6:31** He made doors of olive wood at the entrance to the inner sanctuary; the pillar on each doorpost was five-sided.³⁴¹ **6:32** On the two doors made of olive wood he carved³⁴² cherubs, palm trees, and flowers in bloom, and he plated them with gold.³⁴³ He plated the cherubs and the palm trees with hammered gold.³⁴⁴ **6:33** In the same way he made doorposts of olive wood for the entrance to the main hall, only with four-sided pillars.³⁴⁵ **6:34** He also made³⁴⁶ two doors out of wood from evergreens; each door had two folding leaves.³⁴⁷ **6:35** He carved cherubs, palm trees, and flowers in bloom and plated them with gold, leveled out over the carvings. **6:36** He built the inner courtyard with three rows of chiseled stones and a row of cedar beams.

6:37 In the month Ziv³⁴⁸ of the fourth year of Solomon's reign³⁴⁹ the foundation was laid for the LORD's temple. **6:38** In the eleventh year, in the month Bul³⁵⁰ (the eighth month) the temple was completed in accordance with all its specifications and blueprints. It took seven years to build.³⁵¹

The Building of the Royal Palace

7:1 Solomon took thirteen years to build his palace.³⁵² **7:2** He named³⁵³ it "The Palace of the Lebanon Forest";³⁵⁴ it was one hundred fifty feet³⁵⁵ long, seventy-five feet³⁵⁶ wide, and forty-five feet³⁵⁷ high. It had four rows of cedar pillars and cedar beams above the pillars. **7:3** The roof above the beams supported by the pillars was also made of cedar; there were forty-five beams, fifteen per row. **7:4** There were three rows of windows arranged in sets of three.³⁵⁸ **7:5** All of the entrances³⁵⁹ were rectangular in shape³⁶⁰ and

³¹⁷tn Heb "do."
³¹⁸tn Heb "and keep all my commandments by walking in them."
³¹⁹tn Heb "I will establish my word with you which I spoke to David your father."
³²⁰tn Heb "built the house and completed it."
³²¹tc The MT reads קררה ("walls"), but this should be emended to קררה ("rafters"). See BDB 900.
³²²tn Heb "He built twenty cubits from the rear areas of the temple with cedar planks from the floor to the walls, and he built it on the inside for an inner sanctuary, for a holy place of holy places."
³²³tc The MT reads קררה ("walls"), but this should be emended to קררה ("rafters"). See BDB 900.
³²⁴tn Heb "and the house was forty cubits, that is, the main hall before it."
³²⁵tn Heb "Cedar was inside the temple, carvings of gourds (i.e., gourd-shaped ornaments) and opened flowers; the whole was cedar, no stone was seen."
³²⁶tn Heb "twenty cubits" (this measurement occurs three times in this verse).
³²⁷tn Heb "with plated gold" (or perhaps, "with pure gold").
³²⁸tn Heb "he plated [the] altar of cedar."
³²⁹tn Heb "with plated gold" (or perhaps, "with pure gold").
³³⁰tn Heb "it."
³³¹tn Heb "all the temple he plated with gold until all the temple was finished; and the whole altar which was in the inner sanctuary he plated with gold."
³³²tn Heb "ten cubits" (a cubit was a unit of measure roughly equivalent to 18 inches or 45 cm).
³³³tn Heb "The first wing of the [one] cherub was five cubits, and the second wing of the cherub was five cubits, ten cubits from the tips of his wings to the tips of his wings."
³³⁴tn Heb "and the second cherub was ten cubits, the two cherubs had one measurement and one shape."
³³⁵tn Heb "the height of the first cherub was ten cubits; and so was the second cherub."
³³⁶tn Heb "in the midst of the inner house," i.e., in the inner sanctuary.
³³⁷tn Heb "and their wings were in the middle of the room, touching wing to wing."
³³⁸sn *Inside and out* probably refers to the inner and outer rooms within the building.
³³⁹tn Heb "carved engravings of carvings."
³⁴⁰sn *Inside and out* probably refers to the inner and outer rooms within the building.
³⁴¹tn Heb "the pillar, doorposts, a fifth part" (the precise meaning of this description is uncertain).
³⁴²tn Heb "carved carvings of."
³⁴³tn Heb "he plated [with] gold" (the precise object is not stated).
³⁴⁴tn Heb "and he hammered out the gold on the cherubs and the palm trees."
³⁴⁵tn Heb "and so he did at the entrance of the main hall, doorposts of olive wood, from a fourth."
³⁴⁶tn The words "he also made" are added for stylistic reasons.
³⁴⁷tc Heb "two of the leaves of the first door were folding, and two of the leaves of the second door were folding." In the second half of the description, the MT has קלעים ("curtains"), but this is surely a corruption of צלעים ("leaves") which appears in the first half of the statement.
³⁴⁸sn *In the month Ziv*. This would be April-May, 966 B.C. by modern reckoning.
³⁴⁹tn The words "of Solomon's reign" are added for clarification. See v. 1.
³⁵⁰sn *In the month Bul*. This would be October-November 559 B.C. in modern reckoning.
³⁵¹tn Heb "he built it in seven years."
³⁵²tn Heb "His house Solomon built in thirteen years and he completed all his house."
³⁵³tn Heb "he built."
³⁵⁴sn *The Palace of the Lebanon Forest*. This name was appropriate because of the large amount of cedar, undoubtedly brought from Lebanon, used in its construction. The cedar pillars in the palace must have given it the appearance of a forest.
³⁵⁵tn Heb "one hundred cubits."
³⁵⁶tn Heb "fifty cubits."
³⁵⁷tn Heb "thirty cubits."
³⁵⁸tn Heb "and framed [windows in] three rows, and opening to opening three times." The precise meaning of this description is uncertain. Another

they were arranged in sets of three.³⁶¹ **7:6** He made a colonnade³⁶² seventy-five feet³⁶³ long and forty-five feet³⁶⁴ wide. There was a porch in front of this and pillars and a roof in front of the porch.³⁶⁵ **7:7** He also made a throne room, called “The Hall of Judgment,” where he made judicial decisions.³⁶⁶ It was paneled with cedar from the floor to the rafters.³⁶⁷ **7:8** The palace where he lived was constructed in a similar way.³⁶⁸ He also constructed a palace like this hall for Pharaoh’s daughter, whom he had married.³⁶⁹ **7:9** All of these were built with the best³⁷⁰ stones, chiseled to the right size³⁷¹ and cut with a saw on all sides,³⁷² from the foundation to the edge of the roof³⁷³ and from the outside to the great courtyard. **7:10** The foundation was made of large valuable stones, measuring either fifteen feet or twelve feet.³⁷⁴ **7:11** Above the foundation³⁷⁵ the best³⁷⁶ stones, chiseled to the right size,³⁷⁷ were used along with cedar. **7:12** Around the great courtyard were three rows of chiseled stones and one row of cedar beams, like the inner courtyard of the LORD’s temple and the hall of the palace.³⁷⁸

Solomon Commissions Hiram to Supply the Temple

7:13 King Solomon sent for Hiram³⁷⁹ of Tyre. **7:14** He was the son of a widow from the tribe of Naphtali,³⁸⁰ and his father was a craftsman in bronze from Tyre. He had the skill and know-how³⁸¹ to make all kinds of works of bronze. He reported to King Solomon and did all the work he was assigned.

7:15 He fashioned two bronze pillars; each pillar was twenty-seven feet³⁸² high and eighteen feet³⁸³ in circumference. **7:16** He made two bronze tops for the pillars; each was seven-and-a-half feet high.³⁸⁴ **7:17** The latticework on the tops of the pillars was adorned with ornamental wreaths and chains; the top of each pillar had seven groupings of ornaments.³⁸⁵ **7:18** When he made the pillars, there were two rows of pomegranate-shaped ornaments around the latticework covering the top of each pillar.³⁸⁶ **7:19** The tops of the two pillars in the porch were shaped like lilies and were six feet high.³⁸⁷ **7:20** On the top of each pillar, right above the bulge beside the latticework, there were two hundred pomegranate-shaped ornaments arranged in rows all the way around.³⁸⁸ **7:21** He set up the pillars on the porch in front of the main hall. He erected one pillar on the right³⁸⁹ side and called it Jakin;³⁹⁰ he erected the other pillar on the left³⁹¹ side and called it Boaz.³⁹² **7:22** The tops of the pillars were shaped like lilies. So the construction of the pillars was completed.

7:23 He also made the big bronze basin called “The Sea.”³⁹³ It measured fifteen feet³⁹⁴ from rim to rim, was circular in shape, and stood seven-and-a-half feet³⁹⁵ high. Its circumference was forty-five feet.³⁹⁶ **7:24** Under the rim all the way around it³⁹⁷ were round ornaments³⁹⁸ arranged in settings fifteen feet long.³⁹⁹ The ornaments were in two rows and had been cast with “The Sea.”⁴⁰⁰ **7:25** “The

option might be, “overhung [in] three rows.” This might mean they were positioned high on the walls.

³⁵⁸ **tn Heb** “all of the doors and doorposts.”

³⁶⁰ **sn** *Rectangular in shape.* That is, rather than arched.

³⁶¹ **tn Heb** “and all the entrances and the doorposts [had] four frames, and in front of opening to opening three times” (the precise meaning of the description is uncertain).

³⁶² **tn Heb** “a porch of pillars.”

³⁶³ **tn Heb** “fifty cubits.”

³⁶⁴ **tn Heb** “thirty cubits.”

³⁶⁵ **tn Heb** “and a porch was in front of them (i.e., the aforementioned pillars) and pillars and a roof in front of them (i.e., the aforementioned pillars and porch).” The precise meaning of the term translated “roof” is uncertain; it occurs only here and in Ezek 41:25-26.

³⁶⁶ **tn Heb** “and a porch for the throne, where he was making judicial decisions, the Porch of Judgment, he made.”

³⁶⁷ **tc** The Hebrew text reads, “from the floor to the floor.” The second occurrence of the term *הקרקע* (“the floor”) is probably an error; one should emend to *הקרקע* (“the rafters”). See 6:16.

³⁶⁸ **tn Heb** “and his house where he lived, the other court [i.e., as opposed to the great court], separated from the house belonging to the hall, was like this work [i.e., this style of architecture].”

³⁶⁹ **tn Heb** “and a house he was making for the daughter of Pharaoh, whom Solomon had taken, like this porch.”

³⁷⁰ **tn** Or “valuable” (see 5:17).

³⁷¹ **tn Heb** “according to the measurement of chiseled [stone].”

³⁷² **tn Heb** “inside and out.”

³⁷³ **tn** The precise meaning of the Hebrew word *טפוחה* is uncertain, but it is clear that the referent stands in opposition to the foundation.

³⁷⁴ **tn Heb** “stones of ten cubits and stones of eight cubits” (it is unclear exactly what dimension is being measured).

³⁷⁵ **tn Heb** “on top,” or “above.”

³⁷⁶ **tn** Or “valuable” (see 5:17).

³⁷⁷ **tn Heb** “according to the measurement of chiseled [stone].”

³⁷⁸ **tn** Or “the porch of the temple.”

³⁷⁹ **tn Heb** “King Solomon sent and took Hiram from Tyre.” In 2 Chr 2:13 (Heb. v. 12) and 4:11, 16 his name is spelled “Hiram.”

³⁸⁰ **tn** 2 Chr 2:14 (13 HT) says “from the daughters of Dan.”

³⁸¹ **tn Heb** “he was filled with the skill, understanding and knowledge.”

³⁸² **tn Heb** “eighteen cubits.”

³⁸³ **tn Heb** “twelve cubits.”

³⁸⁴ **tn Heb** “two capitals he made to place on the tops of the pillars, cast in bronze; five cubits was the height of the first capital, and five cubits was the height of the second capital.”

³⁸⁵ **tn Heb** “there were seven for the first capital, and seven for the second capital.”

³⁸⁶ **tn Heb** “he made the pillars, and two rows surrounding one latticework to cover the capitals which were on top of the pomegranates, and so he did for the second latticework.” The translation supplies “pomegranates” after “two rows,” and understands “pillars,” rather than “pomegranates,” to be the correct reading after “on top of.” The latter change finds support from many Hebrew MSS and the ancient Greek version.

³⁸⁷ **tn Heb** “the capitals which were on the top of the pillars were the work of lilies, in the porch, four cubits.” It is unclear exactly what dimension is being measured.

³⁸⁸ **tn Heb** “and the capitals on the two pillars, also above, close beside the bulge which was beside the latticework, two hundred pomegranates in rows around, on the second capital.” The precise meaning of the word translated “bulge” is uncertain.

³⁸⁹ **tn** Or “south.”

³⁹⁰ **sn** The name *Jakin* appears to be a verbal form and probably means, “he establishes.”

³⁹¹ **tn** Or “north.”

³⁹² **sn** The meaning of the name *Boaz* is uncertain. For various proposals, see BDB 126-27. One attractive option is to revocalize the name as *בַּעַז* (“in strength”) and to understand it as completing the verbal form on the first pillar. Taking the words together and reading from right to left, one can translate the sentence, “he establishes [it] in strength.”

³⁹³ **tn Heb** “He made the sea, cast.”

³⁹⁴ **sn** This large basin that was mounted on twelve bronze bulls and contained water for the priests to bathe themselves [2 Chr 4:6; cf. Exod 30:17-21].

³⁹⁵ **tn Heb** “ten cubits.”

³⁹⁶ **tn Heb** “five cubits.”

³⁹⁷ **tn Heb** “and a measuring line went around it thirty cubits all around.”

³⁹⁸ **tn Heb** “The Sea.” The proper noun has been replaced by the pronoun (“it”) in the translation for stylistic reasons.

³⁹⁹ **tn** Or “gourd-shaped ornaments.”

³⁹⁹ **tn Heb** “ten cubits surrounding the sea all around.” The precise meaning of this description is uncertain.

⁴⁰⁰ **tn Heb** “the gourd-shaped ornaments were in two rows, cast in its casting.”

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Sea” stood on top of twelve bulls. Three faced northward, three westward, three southward, and three eastward. “The Sea” was placed on top of them, and they all faced outward.⁴⁰¹ **7:26** It was four fingers thick and its rim was like that of a cup shaped like a lily blossom. It could hold about twelve thousand gallons.⁴⁰²

7:27 He also made ten bronze movable stands. Each stand was six feet⁴⁰³ long, six feet⁴⁰⁴ wide, and four-and-a-half feet⁴⁰⁵ high. **7:28** The stands were constructed with frames between the joints. **7:29** On these frames and joints were ornamental lions, bulls, and cherubs. Under the lions and bulls were decorative wreaths.⁴⁰⁶ **7:30** Each stand had four bronze wheels with bronze axles and four supports. Under the basin the supports were fashioned on each side with wreaths.⁴⁰⁷ **7:31** Inside the stand was a round opening that was a foot-and-a-half deep; it had a support that was two and one-quarter feet long.⁴⁰⁸ On the edge of the opening were carvings in square frames.⁴⁰⁹ **7:32** The four wheels were under the frames and the crossbars of the axles were connected to the stand. Each wheel was two and one-quarter feet⁴¹⁰ high. **7:33** The wheels were constructed like chariot wheels; their crossbars, rims, spokes, and hubs were made of cast metal. **7:34** Each stand had four supports, one per side projecting out from the stand.⁴¹¹ **7:35** On top of each stand was a round opening three-quarters of a foot deep;⁴¹² there were also supports and frames on top of the stands. **7:36** He engraved ornamental cherubs, lions, and palm trees on the plates of the supports and frames wherever there was room,⁴¹³ with wreaths⁴¹⁴ all around. **7:37** He made the ten stands in this way. All of them were cast in one mold and were identical in measurements and shape.

7:38 He also made ten bronze basins, each of which could hold about two hundred forty gallons.⁴¹⁵ Each basin was six feet in diameter;⁴¹⁶ there was one basin for each stand. **7:39** He put five basins on the south side of the temple and five on the north side. He put “The Sea” on the south side, in the southeast corner.

7:40 Hiram also made basins, shovels, and bowls. He⁴¹⁷ finished all the work on the LORD’s temple he had been assigned by King Solomon.⁴¹⁸ **7:41** He made⁴¹⁹ the two pillars, the two bowl-shaped tops of the pillars, the latticework for the bowl-shaped tops of the two pillars, **7:42** the four hundred pomegranate-shaped ornaments for the latticework of the two pillars (each latticework had two rows of these ornaments at the bowl-shaped top of the pillar), **7:43** the ten movable stands with their ten basins, **7:44** the big bronze basin called “The Sea” with its twelve bulls underneath,⁴²⁰ **7:45** and the pots, shovels, and bowls. All these items King Solomon assigned Hiram to make for the LORD’s temple⁴²¹ were made from polished bronze. **7:46** The king had them cast in earth foundries⁴²² in the region of the Jordan between Succoth and Zarethan. **7:47** Solomon left all these items unweighed; there were so many of them they did not weigh the bronze.⁴²³

7:48 Solomon also made all these items for the LORD’s temple: the gold altar, the gold table on which was kept the bread offered to God,⁴²⁴ **7:49** the pure gold lampstands at the entrance to the inner sanctuary (five on the right and five on the left), the gold flower-shaped ornaments, lamps, and tongs, **7:50** the pure gold bowls, trimming shears, basins, pans, and censers, and the gold door sockets for the inner sanctuary (the most holy place) and for the doors of the main hall of the temple. **7:51** When King Solomon was finished constructing the LORD’s temple, he⁴²⁵ put the holy items that belonged to his father David (the silver, gold, and other articles) in the treasuries of the LORD’s temple.

Solomon Moves the Ark into the Temple

8:1⁴²⁶ Then Solomon convened in Jerusalem Israel’s elders, all the leaders of the Israelite tribes and families, so they could witness the transferal of the ark of the covenant of the LORD from the city of David (that is, Zion).⁴²⁷ **8:2** All the men of Israel assembled before King Solomon during the festival⁴²⁸ in the month Ethanim⁴²⁹ (the seventh month). **8:3** When all Israel’s elders had arrived, the priests lifted the ark. **8:4** The priests and Levites carried the ark of the LORD, the tent of meeting,⁴³⁰ and all the holy items in the tent.⁴³¹ **8:5** Now King Solomon and all the Israelites who had assembled with him went on ahead of the ark and sacrificed more sheep and cattle than could be counted or numbered.⁴³²

⁴⁰¹tn Heb “all their hindquarters were toward the inside.”
⁴⁰²tn Heb “two thousand baths” (a bath was a liquid measure roughly equivalent to six gallons).
⁴⁰³tn Heb “four cubits.”
⁴⁰⁴tn Heb “four cubits.”
⁴⁰⁵tn Heb “three cubits.”
⁴⁰⁶tn The precise meaning of these final words is uncertain. A possible literal translation would be, “wreaths, the work of descent.”
⁴⁰⁷tn The precise meaning of this last word, translated “wreaths,” is uncertain.
⁴⁰⁸tn Heb “And its opening from the inside to the top and upwards [was] a cubit, and its opening was round, the work of a stand, a cubit-and-a-half.” The precise meaning of this description is uncertain.
⁴⁰⁹tn Heb “also over its opening were carvings and their frames [were] squared, not round.”
⁴¹⁰tn Heb “a cubit-and-a-half” (a cubit was a unit of measure roughly equivalent to 18 inches or 45 cm).
⁴¹¹tn Heb “four shoulders to the four sides of each stand, from the stand its shoulders.” The precise meaning of the description is uncertain.
⁴¹²tn Heb “and on top of the stand, a half cubit [in] height, round all around” (the meaning of this description is uncertain).
⁴¹³tn Heb “according to the space of each.”
⁴¹⁴tn The precise meaning of this last word, translated “wreaths,” is uncertain.
⁴¹⁵tn Heb “forty baths” (a bath was a liquid measure roughly equivalent to six gallons).
⁴¹⁶tn Heb “four cubits, each basin.” It is unclear which dimension is being measured.
⁴¹⁷tn Heb “Hiram.” The proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.
⁴¹⁸tn Heb “Hiram finished doing all the work which he did for King Solomon [on] the house of the LORD.”
⁴¹⁹tn The words “he made” are added for stylistic reasons.
⁴²⁰tn Heb “underneath ‘The Sea.’”
⁴²¹tn Heb “which Hiram made for King Solomon [for] the house of the LORD.”
⁴²²tn Or perhaps, “molds.”
⁴²³tn Heb “Solomon left all the items, due to their very great abundance; the weight of the bronze was not sought.”
⁴²⁴tn Heb “the bread of the face [or, presence].” Many recent translations employ “bread of the Presence,” but this does not convey much to the modern reader.
⁴²⁵tn The bread offered to God. This bread was viewed as a perpetual offering to God. See Lev 24:5-9.
⁴²⁶tn Heb “Solomon.” The proper name has been replaced by the pronoun (“he”) in the translation for stylistic reasons.
⁴²⁷tc The Old Greek translation includes the following words at the beginning of ch. 8: “It so happened that when Solomon finished building the Lord’s temple and his own house, after twenty years.”
⁴²⁸tn Heb “Then Solomon convened the elders of Israel, the heads of the tribes, the chiefs of the fathers belonging to the sons of Israel to King Solomon [in] Jerusalem to bring up the ark of the covenant of the LORD from the city of David (it is Zion).”
⁴²⁹tn Heb “the feast.” This was the Feast of Tabernacles, see Lev 23:34.
⁴³⁰tn Heb “the month Ethanim.” This would be September-October in modern reckoning.
⁴³¹tn Heb “the tent of assembly.”
⁴³²tn Heb “the tent of meeting.” See Exod 33:7-11.
⁴³³tn Heb “and they carried the ark of the LORD.... The priests and the Levites carried them.”
⁴³⁴tn Heb “And King Solomon and all the assembly of Israel, those who had been gathered to him, [were] before the ark, sacrificing sheep and cattle

8:6 The priests brought the ark of the covenant of the LORD to its assigned⁴³³ place in the inner sanctuary of the temple, in the most holy place under the wings of the cherubs. **8:7** The cherubs' wings extended over the place where the ark sat; the cherubs overshadowed the ark and its poles. **8:8** The poles were so long their ends were visible from the holy place in front of the inner sanctuary, but they could not be seen from beyond that point.⁴³⁵ They have remained there to this very day. **8:9** There was nothing in the ark except the two stone tablets Moses had placed there in Horeb.⁴³⁶ It was there that⁴³⁷ the LORD made an agreement with the Israelites after he brought them out of the land of Egypt. **8:10** Once the priests left the holy place, a cloud filled the LORD's temple. **8:11** The priests could not carry out their duties⁴³⁸ because of the cloud; the LORD's glory filled his temple.⁴³⁹

8:12 Then Solomon said, "The LORD has said that he lives in thick darkness. **8:13** O LORD,⁴⁴⁰ truly I have built a lofty temple for you, a place where you can live permanently." **8:14** Then the king turned around⁴⁴¹ and pronounced a blessing over the whole Israelite assembly as they stood there.⁴⁴² **8:15** He said, "The LORD God of Israel is worthy of praise because he has fulfilled⁴⁴³ what he promised⁴⁴⁴ my father David. **8:16** He told David,⁴⁴⁵ 'Since the day I brought my people Israel out of Egypt, I have not chosen a city from all the tribes of Israel to build a temple in which to live.⁴⁴⁶ But I have chosen David to lead my people Israel.' **8:17** Now my father David had a strong desire⁴⁴⁷ to build a temple to honor the LORD God of Israel.⁴⁴⁸ **8:18** The LORD told my father David, 'It is right for you to have a strong desire to build a temple to honor me.⁴⁴⁹ **8:19** But you will not build the temple; your very own son will build the temple for my honor.⁴⁵⁰ **8:20** The LORD has kept the promise he made.⁴⁵¹ I have taken my father David's place and have occupied the throne of Israel, as the LORD promised. I have built this temple for the honor⁴⁵² of the LORD God of Israel **8:21** and set up in it a place for the ark containing the covenant the LORD made with our ancestors⁴⁵³ when he brought them out of the land of Egypt."

Solomon Prays for Israel

8:22 Solomon stood before the altar of the LORD in front of the entire assembly of Israel and spread out his hands toward the sky.⁴⁵⁴ **8:23** He prayed:⁴⁵⁵ "O LORD, God of Israel, there is no god like you in heaven above or on earth below. You maintain covenantal loyalty⁴⁵⁶ to your servants who obey you with sincerity.⁴⁵⁷ **8:24** You have kept your word to your servant, my father David;⁴⁵⁸ this very day you have fulfilled what you promised.⁴⁵⁹ **8:25** Now, O LORD, God of Israel, keep the promise you made to your servant, my father David, when you said, 'You will never fail to have a successor ruling before me on the throne of Israel,⁴⁶⁰ provided that your descendants watch their step and serve me as you have done.'⁴⁶¹ **8:26** Now, O God of Israel, may the promise you made⁴⁶² to your servant, my father David, be realized.⁴⁶³

8:27 "God does not really live on the earth!⁴⁶⁴ Look, if the sky and the highest heaven cannot contain you, how much less this temple I have built! **8:28** But respond favorably to⁴⁶⁵ your servant's prayer and his request for help, O LORD my God. Answer⁴⁶⁶ the desperate prayer⁴⁶⁷ your servant is presenting to you⁴⁶⁸ today. **8:29** Night and day may you watch over this temple, the place where you promised you would live.⁴⁶⁹ May you answer your servant's prayer for this place.⁴⁷⁰ **8:30** Respond to the request of your servant and your people Israel for this place.⁴⁷¹ Hear from inside your heavenly dwelling place⁴⁷² and respond favorably.⁴⁷³

which could not be counted or numbered because of the abundance."

⁴³³tn The word "assigned" is supplied in the translation for clarification.

⁴³⁴sn *And its poles*. These poles were used to carry the ark. See Exod 25:13-15.

⁴³⁵tn *Heb* "they could not be seen outside."

⁴³⁶sn *Horeb* is another name for Mount Sinai.

⁴³⁷tn *Heb* "in Horeb where."

⁴³⁸tn *Heb* "were not able to stand to serve."

⁴³⁹tn *Heb* "the house of the LORD."

⁴⁴⁰tn The words "O LORD" do not appear in the original text, but they are supplied for clarification; Solomon addresses the Lord in prayer at this point.

⁴⁴¹tn *Heb* "turned his face."

⁴⁴²tn *Heb* "and he blessed all the assembly of Israel, and all the assembly of Israel was standing."

⁴⁴³tn The Hebrew text reads, "by his hand."

⁴⁴⁴tn The Hebrew text reads, "by his mouth."

⁴⁴⁵tn *Heb* "saying."

⁴⁴⁶tn *Heb* "to build a house for my name to be there."

⁴⁴⁷sn *To build a temple in which to live* (*Heb* "to build a house for my name to be there"). In the OT, the word "name" sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

⁴⁴⁸tn *Heb* "and it was with the heart of David my father."

⁴⁴⁹tn *Heb* "to build a house for the name of the LORD God of Israel." The word "name" in the OT sometimes refers to one's reputation or honor. The "name" of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

⁴⁵⁰tn *Heb* "Because it was with your heart to build a house for my name, you did well that it was with your heart."

⁴⁵¹tn *Heb* "your son, the one who came out of your body, he will build the temple for my name."

⁴⁵²tn *Heb* "his word that he spoke."

⁴⁵³tn *Heb* "name."

⁴⁵⁴tn *Heb* "fathers" (also in vv. 34, 40, 48, 53, 57, 58).

⁴⁵⁵tn Or "heaven."

⁴⁵⁶tn *Heb* "said."

⁴⁵⁷tn *Heb* "one who keeps the covenant and the loyal love." The expression is a hendiadys.

⁴⁵⁸tn *Heb* "who walk before you with all their heart."

⁴⁵⁹tn *Heb* "[you] who kept to your servant David my father that which you spoke to him."

⁴⁶⁰tn *Heb* "you spoke by your mouth and by your hand you fulfilled, as this day."

⁴⁶¹tn *Heb* "there will not be cut off from you a man from before me sitting on the throne of Israel."

⁴⁶²tn *Heb* "guard their way by walking before me as you have walked before me."

⁴⁶³tn *Heb* "the words that you spoke."

⁴⁶⁴tn Or "prove to be reliable."

⁴⁶⁵tn *Heb* "Indeed, can God really live on the earth?" The rhetorical question expects the answer, "Of course not," the force of which the translation above seeks to reflect.

⁴⁶⁶tn *Heb* "turn to."

⁴⁶⁷tn *Heb* "by listening to."

⁴⁶⁸tn *Heb* "the loud cry and the prayer."

⁴⁶⁹tn *Heb* "praying before you."

⁴⁷⁰tn *Heb* "so your eyes might be open toward this house night and day, toward the place about which you said, 'My name will be there.'"

⁴⁷¹tn *Heb* "by listening to the prayer which your servant is praying concerning this place."

⁴⁷²tn *Heb* "listen to the request of your servant and your people Israel which they are praying concerning this place."

⁴⁷³tn *Heb* "and you, hear inside your dwelling place, inside heaven." The precise nuance of the preposition ֶשֶׁנ, used here with the verb "hear," is unclear. One expects the preposition "from," which appears in the parallel text in 2 Chr 6:21. The nuance "inside; among" is attested for ֶשֶׁנ (see Gen 23:19; 1 Sam 10:22; Jer 4:3), but in each case a verb of motion is employed with the preposition, unlike 1 Kgs 8:30. The translation above ("from inside") is based on the

8:31 “When someone is accused of sinning against his neighbor and the latter pronounces a curse on the alleged offender before your altar in this temple, be willing to forgive the accused if the accusation is false.⁴⁷⁴ **8:32** Listen from heaven and make a just decision about your servants’ claims. Condemn the guilty party, declare the other innocent, and give both of them what they deserve.⁴⁷⁵

8:33 “The time will come when⁴⁷⁶ your people Israel are defeated by an enemy⁴⁷⁷ because they sinned against you. If they come back to you, renew their allegiance to you,⁴⁷⁸ and pray for your help⁴⁷⁹ in this temple, **8:34** then listen from heaven, forgive the sin of your people Israel, and bring them back to the land you gave to their ancestors.

8:35 “The time will come when⁴⁸⁰ the skies are shut up tightly and no rain falls because your people⁴⁸¹ sinned against you. When they direct their prayers toward this place, renew their allegiance to you,⁴⁸² and turn away from their sin because you punish⁴⁸³ them, **8:36** then listen from heaven and forgive the sin of your servants, your people Israel. Certainly⁴⁸⁴ you will then teach them the right way to live⁴⁸⁵ and send rain on your land that you have given your people to possess.⁴⁸⁶

8:37 “The time will come when the land suffers from a famine, a plague, blight and disease, or a locust⁴⁸⁷ invasion, or when their enemy lays siege to the cities of the land,⁴⁸⁸ or when some other type of plague or epidemic occurs. **8:38** When all your people Israel pray and ask for help,⁴⁸⁹ as they acknowledge their pain⁴⁹⁰ and spread out their hands toward this temple, **8:39** then listen from your heavenly dwelling place, forgive their sin,⁴⁹¹ and act favorably toward each one based on your evaluation of his motives.⁴⁹² (Indeed you are the only one who can correctly evaluate the motives of all people.)⁴⁹³ **8:40** Then they will obey⁴⁹⁴ you throughout their lifetimes as⁴⁹⁵ they live on the land you gave to our ancestors.

8:41 “Foreigners, who do not belong to your people Israel, will come from a distant land because of your reputation.⁴⁹⁶ **8:42** When they hear about your great reputation⁴⁹⁷ and your ability to accomplish mighty deeds,⁴⁹⁸ they will come and direct their prayers toward this temple. **8:43** Then listen from your heavenly dwelling place and answer all the prayers of the foreigners.⁴⁹⁹ Then all the nations of the earth will acknowledge your reputation,⁵⁰⁰ obey⁵⁰¹ you like your people Israel do, and recognize that this temple I built belongs to you.⁵⁰²

8:44 “When you direct your people to march out and fight their enemies,⁵⁰³ and they direct their prayers to the LORD⁵⁰⁴ toward his chosen city and this temple I built for your honor,⁵⁰⁵ **8:45** then listen from heaven to their prayers for help⁵⁰⁶ and vindicate them.⁵⁰⁷

8:46 “The time will come when your people⁵⁰⁸ will sin against you (for there is no one who is sinless!) and you will be angry with them and deliver them over to their enemies, who will take them as prisoners to their own land,⁵⁰⁹ whether far away or close by. **8:47** When your people⁵¹⁰ come to their senses⁵¹¹ in the land where they are held prisoner, they will repent and beg for your mercy in

demands of the immediate context rather than attested usage elsewhere.

⁴⁷⁵ **tn** *Heb* “hear and forgive.”

⁴⁷⁶ **tn** *Heb* “and forgive the man who sins against his neighbor when one takes up against him a curse to curse him and the curse comes before your altar in this house.” In the Hebrew text the words “and forgive” conclude v. 30, but the accusative sign at the beginning of v. 31 suggests the verb actually goes with what follows in v. 31. The parallel text in 2 Chr 6:22 begins with “and if,” rather than the accusative sign. In this case “forgive” must be taken with what precedes, and v. 31 must be taken as the protasis (“if” clause) of a conditional sentence, with v. 32 being the apodosis (“then” clause) that completes the sentence.

sn *Be willing to forgive the accused if the accusation is false.* At first it appears that Solomon is asking God to forgive the guilty party. But in v. 32 Solomon asks the LORD to discern who is guilty and innocent, so v. 31 must refer to a situation where an accusation has been made, but not yet proven. The very periphrastic translation reflects this interpretation.

⁴⁷⁵ **tn** *Heb* “and you, hear [from] heaven and act and judge your servants by declaring the guilty to be guilty, to give his way on his head, and to declare the innocent to be innocent, to give to him according to his innocence.”

⁴⁷⁶ **tn** *Heb* “when.” In the Hebrew text vv. 33-34 actually contain one lengthy conditional sentence, which the translation has divided into two sentences for stylistic reasons.

⁴⁷⁷ **tn** Or “are struck down before an enemy.”

⁴⁷⁸ **tn** *Heb* “confess [or perhaps, “praise”] your name.”

⁴⁷⁹ **tn** *Heb* “and they pray and ask for help.”

⁴⁸⁰ **tn** *Heb* “when.” In the Hebrew text vv. 35-36a actually contain one lengthy conditional sentence, which the translation has divided into two sentences for stylistic reasons.

⁴⁸¹ **tn** *Heb* “they”; the referent (your people) has been specified in the translation for clarity.

⁴⁸² **tn** *Heb* “confess [or perhaps, “praise”] your name.”

⁴⁸³ **tn** The Hebrew text has “because you answer them,” as if the verb is from *אָנַח* (“to answer”). However, this reference to a divine answer is premature, since the next verse asks for God to intervene in mercy. It is better to revoice the consonantal text as *אָנַחְתֶּם* (“you afflict them”), a Piel verb form from the homonym *אָנַח* (“to afflict”).

⁴⁸⁴ **tn** The translation understands *כִּי* in an emphatic or asseverative sense.

⁴⁸⁵ **tn** *Heb* “the good way in which they should walk.”

⁴⁸⁶ **tn** Or “for an inheritance.”

⁴⁸⁷ **tn** Actually two Hebrew terms appear here, both of which are usually taken as referring to locusts. Perhaps different stages of growth or different varieties are in view.

⁴⁸⁸ **tn** *Heb* “in the land, his gates.”

⁴⁸⁹ **tn** *Heb* “every prayer, every request for help which will be to all the people, to all your people Israel.”

⁴⁹⁰ **tn** *Heb* “which they know, each the pain of his heart.”

⁴⁹¹ **tn** The words “their sin” are added for clarification.

⁴⁹² **tn** *Heb* “and act and give to each one according to all his ways because you know his heart.” In the Hebrew text vv. 37-39a actually contain one lengthy conditional sentence, which the translation has divided up for stylistic reasons.

⁴⁹³ **tn** *Heb* “Indeed you know, you alone, the heart of all the sons of mankind.”

⁴⁹⁴ **tn** *Heb* “fear.”

⁴⁹⁵ **tn** *Heb* “all the days [in] which.”

⁴⁹⁶ **tn** *Heb* “your name.” In the OT the word “name” sometimes refers to one’s reputation or honor. The “name” of the LORD sometimes designates the LORD himself, being indistinguishable from the proper name.

⁴⁹⁷ **tn** *Heb* “your great name.” See the note on the word “reputation” in the previous verse.

⁴⁹⁸ **tn** *Heb* “and your strong hand and your outstretched arm.”

⁴⁹⁹ **tn** *Heb* “and do all which the foreigner calls to [i.e., “requests of”] you.”

⁵⁰⁰ **tn** *Heb* “your name.” See the note on the word “reputation” in v. 41.

⁵⁰¹ **tn** *Heb* “fear.”

⁵⁰² **tn** *Heb* “that your name is called over this house which I built.” The Hebrew idiom “to call the name over” indicates ownership. See 2 Sam 12:28.

⁵⁰³ **tn** *Heb* “When your people go out for battle against their enemies in the way which you send them.”

⁵⁰⁴ **tn** Or perhaps “to you, O LORD.” See 2 Chr 6:34.

⁵⁰⁵ **tn** *Heb* “your name.” See the note on the word “reputation” in v. 41.

⁵⁰⁶ **tn** *Heb* “their prayer and their request for help.”

⁵⁰⁷ **tn** *Heb* “and accomplish their justice.”

⁵⁰⁸ **tn** *Heb* “they”; the referent (your people) has been specified in the translation for clarity.

⁵⁰⁹ **tn** *Heb* “the land of the enemy.”

⁵¹⁰ **tn** *Heb* “they”; the referent (your people) has been specified in the translation for clarity.

⁵¹¹ **tn** Or “stop and reflect”; *Heb* “bring back to their heart.”

the land of their imprisonment, admitting, ‘We have sinned and gone astray;⁵¹² we have done evil.’ **8:48** When they return to you with all their heart and being⁵¹³ in the land where they are held prisoner,⁵¹⁴ and direct their prayers to you toward the land you gave to their ancestors, your chosen city, and the temple I built for your honor,⁵¹⁵ **8:49** then listen from your heavenly dwelling place to their prayers for help⁵¹⁶ and vindicate them.⁵¹⁷ **8:50** Forgive all the rebellious acts of your sinful people and cause their captors to have mercy on them.⁵¹⁸ **8:51** After all,⁵¹⁹ they are your people and your special possession⁵²⁰ whom you brought out of Egypt, from the middle of the iron-smelting furnace.⁵²¹

8:52 “May you be attentive⁵²² to your servant’s and your people Israel’s requests for help and may you respond to all their prayers to you.⁵²³ **8:53** After all,⁵²⁴ you picked them out of all the nations of the earth to be your special possession,⁵²⁵ just as you, O sovereign LORD, announced through your servant Moses when you brought our ancestors out of Egypt.”

8:54 When Solomon finished presenting all these prayers and requests to the LORD, he got up from before the altar of the LORD where he had kneeled and spread out his hands toward the sky.⁵²⁶ **8:55** When he stood up, he pronounced a blessing over the entire assembly of Israel, saying in a loud voice: **8:56** “The LORD is worthy of praise because he has made Israel his people secure⁵²⁷ just as he promised. Not one of all the faithful promises he made through his servant Moses is left unfulfilled.⁵²⁸ **8:57** May the LORD our God be with us, as he was with our ancestors. May he not abandon us or leave us. **8:58** May he make us submissive,⁵²⁹ so we can follow all his instructions⁵³⁰ and obey⁵³¹ the commandments, rules, and regulations he commanded our ancestors. **8:59** May the LORD our God be constantly aware of these requests of mine I have presented to him,⁵³² so that he might vindicate⁵³³ his servant and his people Israel as the need arises. **8:60** Then⁵³⁴ all the nations of the earth will recognize that the LORD is the only genuine God.⁵³⁵ **8:61** May you demonstrate wholehearted devotion to the LORD our God⁵³⁶ by following⁵³⁷ his rules and obeying⁵³⁸ his commandments, as you are presently doing.”⁵³⁹

Solomon Dedicates the Temple

8:62 The king and all Israel with him were presenting sacrifices to the LORD. **8:63** Solomon offered as tokens of peace⁵⁴⁰ to the LORD twenty-two thousand cattle and one hundred twenty thousand sheep. Then the king and all the Israelites dedicated the LORD’s temple. **8:64** That day the king consecrated the middle of the courtyard that is in front of the LORD’s temple. He offered there burnt sacrifices, grain offerings, and the fat from the peace offerings, because the bronze altar that stood before the LORD was too small to hold all these offerings.⁵⁴¹ **8:65** At that time Solomon and all Israel with him celebrated a festival before the LORD our God for two entire weeks. This great assembly included people from all over the land, from Lebo Hamath in the north to the Stream of Egypt in the south.⁵⁴² **8:66** On the fifteenth day after the festival started,⁵⁴³ he dismissed the people. They asked God to empower the king⁵⁴⁴ and then went to their homes, happy and content⁵⁴⁵ because of all the good the LORD had done for his servant David and his people Israel.

The LORD Gives Solomon a Promise and a Warning

9:1 After Solomon finished building the LORD’s temple, the royal palace, and all the other construction projects he had planned,⁵⁴⁶ **9:2** the LORD appeared to Solomon a second time, in the same way he had appeared to him at Gibeon.⁵⁴⁷ **9:3** The LORD

⁵¹²tn Or “done wrong.”

⁵¹³tn Or “soul.”

⁵¹⁴tn Heb “in the land of their enemies.”

⁵¹⁵tn Heb “your name.” See the note on the word “reputation” in v. 41.

⁵¹⁶tn Heb “their prayer and their request for help.”

⁵¹⁷tn Heb “and accomplish their justice.”

⁵¹⁸tn Heb “and forgive your people who have sinned against you, [forgive] all their rebellious acts by which they rebelled against you, and grant them mercy before their captors so they will show them mercy.”

⁵¹⁹tn Or “for.”

⁵²⁰tn Heb “inheritance.”

⁵²¹tn The Hebrew term כּוּר (kūr, “furnace,” cf. Akkadian kūrū) is a metaphor for the intense heat of purification. A כּוּר was not a source of heat but a crucible (“iron-smelting furnace”) in which precious metals were melted down and their impurities burned away (see I. Cornelius, *NIDOTTE* 2:618-19). Thus Egypt served not as a place of punishment for the Israelites, but as a place of refinement to bring Israel to a place of submission to divine sovereignty.

⁵²²sn From the middle of the iron-smelting furnace. The metaphor of a furnace suggests fire and heat and is an apt image to remind the people of the suffering they endured while slaves in Egypt.

⁵²³tn Heb “May your eyes be open.”

⁵²⁴tn Heb “to listen to them in all their calling out to you.”

⁵²⁵tn Or “For.”

⁵²⁶tn Heb “your inheritance.”

⁵²⁷tn Or “toward heaven.”

⁵²⁸tn Heb “he has given a resting place to his people Israel.”

⁵²⁹tn Heb “not one word from his entire good word he spoke by Moses his servant has fallen.”

⁵³⁰tn Heb “to bend our hearts toward him.” The infinitive is subordinate to the initial prayer, “may the LORD our God be with us.” The Hebrew term לִב (heart) here refers to the people’s volition and will.

⁵³¹tn Heb “to walk in all his ways.”

⁵³²tn Heb “keep.”

⁵³³tn Heb “May these words of mine, which I have requested before the LORD, be near the LORD our God day and night.”

⁵³⁴tn Heb “accomplish the justice of.”

⁵³⁵tn Heb “so that.”

⁵³⁶tn Heb “the LORD, he is the God, there is no other.”

⁵³⁷tn Heb “may your hearts be complete with the LORD our God.”

⁵³⁸tn Heb “walking in.”

⁵³⁹tn Heb “keeping.”

⁵⁴⁰tn Heb “as this day.”

⁵⁴¹tn Or “peace offerings.”

⁵⁴²tn Heb “to hold the burnt sacrifices, grain offerings, and the fat of the peace offerings.”

⁵⁴³tn Heb “Solomon held at that time the festival, and all Israel was with with him, a great assembly from Lebo Hamath to the Stream of Egypt, before the LORD our God for seven days and seven days, fourteen days.”

⁵⁴⁴tn Heb “on the eighth day” (that is, the day after the second seven-day sequence).

⁵⁴⁵tn Heb “they blessed the king.”

⁵⁴⁶tn Heb “good of heart.”

⁵⁴⁷tn Heb “and all the desire of Solomon which he wanted to do.”

⁵⁴⁸sn In the same way he had appeared to him at Gibeon. See 1 Kgs 3:5.

said to him, “I have answered⁵⁴⁸ your prayer and your request for help that you made to me. I have consecrated this temple you built by making it my permanent home;⁵⁴⁹ I will be constantly present there.⁵⁵⁰ **9:4** You must serve me with integrity and sincerity, just as your father David did. Do everything I commanded and obey my rules and regulations.⁵⁵¹ **9:5** Then I will allow your dynasty to rule over Israel permanently,⁵⁵² just as I promised your father David, ‘You will not fail to have a successor on the throne of Israel.’⁵⁵³

9:6 “But if you or your sons ever turn away from me, fail to obey the regulations and rules I instructed you to keep,⁵⁵⁴ and decide to serve and worship other gods,⁵⁵⁵ **9:7** then I will remove Israel from the land⁵⁵⁶ I have given them, I will abandon this temple I have consecrated with my presence,⁵⁵⁷ and Israel will be mocked and ridiculed⁵⁵⁸ among all the nations. **9:8** This temple will become a heap of ruins;⁵⁵⁹ everyone who passes by it will be shocked and will hiss out their scorn,⁵⁶⁰ saying, ‘Why did the LORD do this to this land and this temple?’ **9:9** Others will then answer,⁵⁶¹ ‘Because they abandoned the LORD their God, who led their ancestors⁵⁶² out of Egypt. They embraced other gods whom they worshiped and served.⁵⁶³ That is why the LORD has brought all this disaster down on them.’”

Foreign Affairs and Building Projects

9:10 After twenty years, during which Solomon built the LORD’s temple and the royal palace,⁵⁶⁴ **9:11** King Solomon gave King Hiram of Tyre twenty cities in the region of Galilee, because Hiram had supplied Solomon with cedars, evergreens, and all the gold he wanted. **9:12** When Hiram went out from Tyre to inspect the cities Solomon had given him, he was not pleased with them.⁵⁶⁵ **9:13** Hiram asked,⁵⁶⁶ “Why did you give me these cities, my friend⁵⁶⁷?” He called that area the region of Cabul, a name which it has retained to this day.⁵⁶⁸ **9:14** Hiram had sent to the king one hundred twenty units⁵⁶⁹ of gold.

9:15 Here are the details concerning the work crews⁵⁷⁰ King Solomon conscripted⁵⁷¹ to build the LORD’s temple, his palace, the terrace, the wall of Jerusalem, and the cities of⁵⁷² Hazor, Megiddo, and Gezer. **9:16** (Pharaoh, king of Egypt, had attacked and captured Gezer. He burned it and killed the Canaanites who lived in the city. He gave it as a wedding present to his daughter, who had married Solomon.) **9:17** Solomon built up Gezer, lower Beth Horon, **9:18** Baalath, Tadmor in the wilderness,⁵⁷³ **9:19** all the storage cities that belonged to him,⁵⁷⁴ and the cities where chariots and horses were kept.⁵⁷⁵ He built whatever he wanted in Jerusalem, Lebanon, and throughout his entire kingdom.⁵⁷⁶ **9:20** Now several non-Israelite peoples were left in the land after the conquest of Joshua, including the Amorites, Hittites, Perizzites, Hivites, and Jebusites.⁵⁷⁷ **9:21** Their descendants remained in the land (the Israelites were unable to wipe them out). Solomon conscripted them for his work crews, and they continue in that role to this very day.⁵⁷⁸ **9:22** Solomon did not assign Israelites to these work crews;⁵⁷⁹ the Israelites served as his soldiers, attendants, officers, charioteers, and commanders of his chariot forces.⁵⁸⁰ **9:23** These men were also in charge of Solomon’s work projects; there were a total of five hundred fifty men who supervised the workers.⁵⁸¹ **9:24** Solomon built the terrace as soon as Pharaoh’s daughter moved up from the city of David⁵⁸² to the palace Solomon built for her.⁵⁸³

⁵⁴⁸tn Heb “I have heard.”

⁵⁴⁹tn Heb “by placing my name there perpetually” (or perhaps, “forever”).

⁵⁵⁰tn Heb “and my eyes and my heart will be there all the days.”

⁵⁵¹tn Heb “As for you, if you walk before me, as David your father walked, in integrity of heart and in uprightness, by doing all which I commanded you, [and] you keep my rules and my regulations.” Verse 4 is actually a lengthy protasis (“if” section) of a conditional sentence, the apodosis (“then” section) of which appears in v. 5.

⁵⁵²tn Heb “I will establish the throne of your kingdom over Israel forever.”

⁵⁵³tn Heb “there will not be cut off from you a man from upon the throne of Israel.”

⁵⁵⁴tn Heb “which I placed before you.”

⁵⁵⁵tn Heb “and walk and serve other gods and bow down to them.”

⁵⁵⁶tn Heb “I will cut off Israel from upon the surface of the land.”

⁵⁵⁷tn Heb “and the temple which I consecrated for my name I will send away from before my face.”

⁵⁵⁸sn Instead of “I will send away,” the parallel text in 2 Chr 7:20 has “I will throw away.” The two verbs sound very similar in Hebrew, so the discrepancy is likely due to an oral transmissional error.

⁵⁵⁹tn Heb “will become a proverb and a taunt,” that is, a proverbial example of destruction and an object of reproach.

⁵⁵⁹tn Heb “and this house will be high [or, elevated].” The statement makes little sense in this context, which predicts the desolation that judgment will bring. Some treat the clause as concessive, “Even though this temple is lofty [now].” Others, following the lead of several ancient versions, emend the text to, “this temple will become a heap of ruins.”

⁵⁶⁰tn Heb “hiss,” or perhaps “whistle.” This refers to a derisive sound one would make when taunting an object of ridicule.

⁵⁶¹tn Heb “and they will say.”

⁵⁶²tn Heb “fathers.”

⁵⁶³tn Heb “and they took hold of other gods and bowed down to them and served them.”

⁵⁶⁴tn Heb “the two houses, the house of the LORD and the house of the king.”

⁵⁶⁵tn Heb “they were not agreeable in his eyes.”

⁵⁶⁶tn Heb “and he said.”

⁵⁶⁷tn Heb “my brother.” Kings allied through a parity treaty would sometimes address each other as “my brother.” See 1 Kgs 20:32-33.

⁵⁶⁸tn Heb “he called them the land of Cabul to this day.” The significance of the name is unclear, though it appears to be disparaging. The name may be derived from a root, attested in Akkadian and Arabic, meaning “bound” or “restricted.” Some propose a wordplay, pointing out that the name “Cabul” sounds like a Hebrew phrase meaning, “like not,” or “as good as nothing.”

⁵⁶⁹sn Units. The Hebrew term כֶּכֶר (“circle”) refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.

⁵⁷⁰sn The work crews. This Hebrew word (*mas*) refers to a group of laborers conscripted for royal or public service.

⁵⁷¹tn Heb “raised up.”

⁵⁷²tn The words “the cities of” are supplied in the translation for clarification.

⁵⁷³tn The Hebrew text has “in the wilderness, in the land.”

⁵⁷⁴tn Heb “to Solomon.” The proper name has been replaced by the pronoun (“him”) in the translation for stylistic reasons.

⁵⁷⁵tn Heb “the cities of the chariots and the cities of the horses.”

⁵⁷⁶tn Heb “and the desire of Solomon which he desired to build in Jerusalem and in Lebanon and in all the land of his kingdom.”

⁵⁷⁷tn Heb “all the people who were left from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not from the sons of Israel.”

⁵⁷⁸tn Heb “their sons who were left after them in the land, whom the sons of Israel were unable to wipe out, and Solomon raised them up for a crew of labor to this day.”

⁵⁷⁹sn These work crews. The work crews referred to here must be different than the temporary crews described in 5:13-16.

⁵⁸⁰tn Heb “officers of his chariots and his horses.”

⁵⁸¹tn Heb “these [were] the officials of the governors who were over the work belonging to Solomon, five hundred fifty, the ones ruling over the people, the ones doing the work.”

⁵⁸²sn The phrase *city of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

⁵⁸³tn Heb “As soon as Pharaoh’s daughter went up from the city of David to her house which he built for her, then he built the terrace.”

9:25 Three times a year Solomon offered burnt offerings and tokens of peace on the altar he had built for the LORD, burning incense along with them before the LORD. He made the temple his official worship place.⁵⁸⁴

9:26 King Solomon also built ships in Ezion Geber, which is located near Elath in the land of Edom, on the shore of the Red Sea. **9:27** Hiram sent his fleet and some of his sailors, who were well acquainted with the sea, to serve with Solomon's men.⁵⁸⁵ **9:28** They sailed⁵⁸⁶ to Ophir, took from there four hundred twenty units⁵⁸⁷ of gold, and then brought them to King Solomon.

Solomon Entertains a Queen

10:1 When the queen of Sheba heard about Solomon,⁵⁸⁸ she came to challenge⁵⁸⁹ him with difficult questions.⁵⁹⁰ **10:2** She arrived in Jerusalem with a great deal of pomp,⁵⁹¹ bringing with her camels carrying spices,⁵⁹² a very large quantity of gold, and precious gems. She visited Solomon and discussed with him everything that was on her mind. **10:3** Solomon answered all her questions; there was no question too complex for the king.⁵⁹³ **10:4** When the queen of Sheba saw for herself Solomon's extensive wisdom,⁵⁹⁴ the palace⁵⁹⁵ he had built, **10:5** the food in his banquet hall,⁵⁹⁶ his servants and attendants,⁵⁹⁷ their robes, his cupbearers, and his burnt offerings which he presented in the LORD's temple, she was amazed.⁵⁹⁸ **10:6** She said to the king, "The report I heard back home⁵⁹⁹ about your wise sayings and insight⁶⁰⁰ was true. **10:7** I did not believe these things until I came and saw them with my own eyes. Indeed, I didn't hear even half the story!⁶⁰¹ Your wisdom and wealth⁶⁰² surpass what was reported to me. **10:8** Your attendants, who stand before you at all times and hear your wise sayings, are truly happy!⁶⁰³ **10:9** May the LORD your God be praised because he favored⁶⁰⁴ you by placing you on the throne of Israel! Because of the LORD's eternal love for Israel, he made you king so you might make just and right decisions."⁶⁰⁵ **10:10** She gave the king one hundred twenty units⁶⁰⁶ of gold, a very large quantity of spices, and precious gems. The quantity of spices the queen of Sheba gave King Solomon has never been matched.⁶⁰⁷ **10:11** (Hiram's fleet, which carried gold from Ophir, also brought from Ophir a very large quantity of fine timber and precious gems. **10:12** With the timber the king made supports⁶⁰⁸ for the LORD's temple and for the royal palace and stringed instruments⁶⁰⁹ for the musicians. No one has seen so much of this fine timber to this very day.⁶¹⁰ **10:13** King Solomon gave the queen of Sheba everything she requested, besides what he had freely offered her.⁶¹¹ Then she left and returned⁶¹² to her homeland with her attendants.

Solomon's Wealth

10:14 Solomon received six hundred sixty-six units⁶¹³ of gold per year,⁶¹⁴ **10:15** besides what he collected from the merchants,⁶¹⁵ traders, Arabian kings, and governors of the land. **10:16** King Solomon made two hundred large shields of hammered gold; six hundred measures⁶¹⁶ of gold were used for each shield. **10:17** He also made three hundred small shields of hammered gold; three minas⁶¹⁷ of gold were used for each shield. The king placed them in the Palace of the Lebanon Forest.⁶¹⁸

10:18 The king made a large throne decorated with ivory, and overlaid it with pure gold. **10:19** There were six steps leading up to the throne, and the back of it was rounded on top. The throne had two armrests with a statue of a lion standing on each side.⁶¹⁹ **10:20** There were twelve statues of lions on the six steps, one lion at each end of each step. There was nothing like it in any other kingdom.⁶²⁰

⁵⁸⁴tn Heb "and he made complete the house."
⁵⁸⁵tn Heb "and Hiram sent with the fleet his servants, men of ships, [who] know the sea, [to be] with the servants of Solomon."
⁵⁸⁶tn Heb "went."
⁵⁸⁷sn Units. The Hebrew term כֶּכֶר ("circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.
⁵⁸⁸tn Heb "the report about Solomon." The Hebrew text also has, "to the name of the LORD," which fits very awkwardly in the sentence. If retained, perhaps it should be translated, "because of the reputation of the LORD." The phrase, which is omitted in the parallel passage in 2 Chr 9:1, may be an addition based on the queen's declaration of praise to the LORD in v. 9.
⁵⁸⁹tn Or "test."
⁵⁹⁰tn Or "riddles."
⁵⁹¹tn Heb "with very great strength." The Hebrew term חֵיל ("strength") may refer here to the size of her retinue or to the great wealth she brought with her.
⁵⁹²tn Or "balsam oil."
⁵⁹³tn Heb "Solomon declared to her all her words; there was not a word hidden from the king which he did not declare to her." If riddles are specifically in view (see v. 1), then one might translate, "Solomon explained to her all her riddles; there was no riddle too complex for the king."
⁵⁹⁴tn Heb "all the wisdom of Solomon."
⁵⁹⁵tn Heb "house."
⁵⁹⁶tn Heb "the food on his table."
⁵⁹⁷tn Heb "the seating of his servants and the standing of his attendants."
⁵⁹⁸tn Heb "there was no breath still in her."
⁵⁹⁹tn Heb "in my land."
⁶⁰⁰tn Heb "about your words [or perhaps, "deeds"] and your wisdom."
⁶⁰¹tn Heb "the half was not told to me."
⁶⁰²tn Heb "good."
⁶⁰³tn Heb "How happy are your men! How happy are these servants of yours, who stand before you continually, who hear your wisdom!"
⁶⁰⁴tn Or "delighted in."
⁶⁰⁵tn Heb "to do justice and righteousness."
⁶⁰⁶sn Units. The Hebrew term כֶּכֶר ("circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.
⁶⁰⁷tn Heb "there has not come like those spices yet for quantity which the queen of Sheba gave to King Solomon."
⁶⁰⁸tn This Hebrew architectural term occurs only here. The meaning is uncertain; some have suggested "banisters" or "parapets." The parallel passage in 2 Chr 9:11 has a different word, meaning "tracks," or perhaps "steps."
⁶⁰⁹tn Two types of stringed instruments are specifically mentioned, the כִנּוּר ("zither" [?]), and נָבֶל ("harp").
⁶¹⁰tn Heb "there has not come thus, the fine timber, and there has not been seen to this day."
⁶¹¹tn Heb "besides what he had given her according to the hand of King Solomon."
⁶¹²tn Heb "turned and went."
⁶¹³sn Units. The Hebrew term כֶּכֶר ("circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.
⁶¹⁴tn Heb "the weight of the gold which came to Solomon in one year was six hundred sixty-six units of gold."
⁶¹⁵tn Heb "traveling men."
⁶¹⁶tn The Hebrew text has simply "six hundred," with no unit of measure given.
⁶¹⁷sn Three minas. The mina was a unit of measure for weight.
⁶¹⁸sn The Palace of the Lebanon Forest. This name was appropriate because of the large amount of cedar, undoubtedly brought from Lebanon, used in its construction. The cedar pillars in the palace must have given it the appearance of a forest.
⁶¹⁹tn Heb "[There were] armrests on each side of the place of the seat, and two lions standing beside the armrests."
⁶²⁰tn Heb "nothing like it had been made for all the kingdoms."

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10:21 All of King Solomon's cups were made of gold, and all the household items in the Palace of the Forest of Lebanon were made of pure gold. There were no silver items, for silver was not considered very valuable in Solomon's time.⁶²¹ **10:22** Along with Hiram's fleet, the king had a fleet of large ships⁶²² that traveled the sea. Once every three years the fleet⁶²³ came into port with⁶²⁴ gold, silver, ivory, apes, and peacocks.⁶²⁵

10:23 King Solomon was wealthier and wiser than any of the kings of the earth.⁶²⁶ **10:24** Everyone⁶²⁷ in the world wanted to visit Solomon to see him display his God-given wisdom.⁶²⁸ **10:25** Year after year visitors brought their gifts, which included items of silver, items of gold, clothes, perfume, spices, horses, and mules.⁶²⁹

10:26 Solomon accumulated⁶³⁰ chariots and horses. He had fourteen hundred chariots and twelve thousand horses. He kept them in assigned cities and in Jerusalem.⁶³¹ **10:27** The king made silver as plentiful⁶³² in Jerusalem as stones; cedar was⁶³³ as plentiful as sycamore fig trees are in the lowlands.⁶³⁴ **10:28** Solomon acquired his horses from Egypt⁶³⁵ and from Que; the king's traders purchased them from Que. **10:29** They paid six hundred silver pieces for each chariot from Egypt, and one hundred fifty silver pieces for each horse. They also sold chariots and horses to all the kings of the Hittites and to the kings of Syria.⁶³⁶

The LORD Punishes Solomon for Idolatry

11:1 King Solomon fell in love with many foreign women (besides Pharaoh's daughter), including Moabites, Ammonites, Edomites, Sidonians, and Hittites. **11:2** They came from nations about which the LORD had warned the Israelites, "You must not establish friendly relations with them!⁶³⁷ If you do, they will surely shift your allegiance to their gods." But Solomon was irresistibly attracted to them.⁶³⁹ **11:3** He had seven hundred royal wives⁶⁴⁰ and three hundred concubines;⁶⁴¹ his wives had a powerful influence over him.⁶⁴² **11:4** When Solomon became old, his wives shifted his allegiance to⁶⁴³ other gods; he was not wholeheartedly devoted to the LORD his God, as his father David had been.⁶⁴⁴ **11:5** Solomon worshiped⁶⁴⁵ the Sidonian goddess Astarte and the detestable Ammonite god Milcom.⁶⁴⁶ **11:6** Solomon did evil before⁶⁴⁷ the LORD; he did not remain loyal to⁶⁴⁸ the LORD, like his father David had. **11:7** Furthermore,⁶⁴⁹ on the hill east of Jerusalem⁶⁵⁰ Solomon built a high place⁶⁵¹ for the detestable Moabite god Chemosh⁶⁵² and for the detestable Ammonite god Milcom.⁶⁵³ **11:8** He built high places for all his foreign wives so they could burn incense and make sacrifices to their gods.⁶⁵⁴

11:9 The LORD was angry with Solomon because he had shifted his allegiance⁶⁵⁵ away from the LORD, the God of Israel, who had appeared to him on two occasions⁶⁵⁶ **11:10** and had warned him about this very thing so that he would not follow other gods.⁶⁵⁷ But he did not obey⁶⁵⁸ the LORD's command. **11:11** So the LORD said to Solomon, "Because you insist on doing these things and have not kept the covenantal rules I gave you,⁶⁵⁹ I will surely tear the kingdom away from you and give it to your servant. **11:12** However, for your father David's sake I will not do this while you are alive. I will tear it away from your son's hand instead. **11:13** But I will not tear away the entire kingdom; I will leave⁶⁶⁰ your son one tribe for my servant David's sake and for the sake of my chosen city Jerusalem."

⁶²¹tn Heb "there was no silver, it was not regarded as anything in the days of Solomon."

⁶²²tn Heb "a fleet of Tarshish [ships]." This probably refers to large ships either made in or capable of traveling to the distant western port of Tarshish.

⁶²³tn Heb "the fleet of Tarshish [ships]."

⁶²⁴tn Heb "came carrying."

⁶²⁵tn The meaning of this word is unclear. Some suggest "baboons."

⁶²⁶tn Heb "King Solomon was greater than all the kings of the earth with respect to wealth and with respect to wisdom."

⁶²⁷tc The Old Greek translation and Syriac Peshitta have "all the kings of the earth." See 2 Chr 9:23.

⁶²⁸tn Heb "and all the earth was seeking the face of Solomon to hear his wisdom which God had placed in his heart."

⁶²⁹tn Heb "and they were bringing each one his gift, items of silver...and mules, the matter of a year in a year."

⁶³⁰tn Or "gathered."

⁶³¹tn Heb "he placed them in the chariot cities and with the king in Jerusalem."

⁶³²tn The words "as plentiful" are added for clarification.

⁶³³tn Heb "he made."

⁶³⁴tn Heb "as the sycamore fig trees which are in the Shephelah."

⁶³⁵sn From Egypt. Because Que is also mentioned, some prefer to see in vv. 28-29 a reference to Mutsur. Que and Mutsur were located in Cilicia/Cappadocia (in modern southern Turkey). See HALOT 2:625.

⁶³⁶tn Heb "and a chariot went up and came out of Egypt for six hundred silver [pieces], and a horse for one hundred fifty, and in the same way to all the kings of the Hittites and to the kings of Aram by their hand they brought out."

⁶³⁷tn Heb "you must not go into them, and they must not go into you."

⁶³⁸tn Heb "Surely they will bend your heart after their gods." The words "if you do" are supplied in the translation for clarification.

⁶³⁹tn Heb "Solomon clung to them for love." The pronominal suffix, translated "them," is masculine here, even though it appears the foreign women are in view. Perhaps this is due to attraction to the masculine forms used of the nations earlier in the verse.

⁶⁴⁰tn Heb "wives, princesses."

⁶⁴¹sn Concubines were slave women in ancient Near Eastern societies who were the legal property of their master, but who could have legitimate sexual relations with their master. A concubine's status was more elevated than a mere servant, but she was not free and did not have the legal rights of a free wife. The children of a concubine could, in some instances, become equal heirs with the children of the free wife. The usage in the present passage suggests that after the period of the Judges concubines may have become more of a royal prerogative (cf. also 2 Sam 21:10-14).

⁶⁴²tn Heb "his wives bent his heart."

⁶⁴³tn Heb "bent his heart after."

⁶⁴⁴tn Heb "his heart was not complete with the LORD his God, like the heart of David his father."

⁶⁴⁵tn Heb "walked after."

⁶⁴⁶tn Heb "Milcom, the detestable thing of the Ammonites."

⁶⁴⁷tn Heb "in the eyes of."

⁶⁴⁸tn The idiomatic statement reads in Hebrew, "he did not fill up after."

⁶⁴⁹tn Heb "then."

⁶⁵⁰sn The hill east of Jerusalem refers to the Mount of Olives.

⁶⁵¹sn A high place. The "high places" were places of worship that were naturally or artificially elevated (see 1 Kgs 3:2).

⁶⁵²tn Heb "Chemosh, the detestable thing of Moab."

⁶⁵³tc The MT reads "Molech," but Milcom must be intended (see vv. 5, 33).

⁶⁵⁴tn Heb "and the same thing he did for all his foreign wives, [who] were burning incense and sacrificing to their gods."

⁶⁵⁵tn Heb "bent his heart."

⁶⁵⁶sn These two occasions are mentioned in 1 Kgs 3:5 and 9:2.

⁶⁵⁷tn Heb "and had commanded him concerning this thing not to walk after other gods."

⁶⁵⁸tn Or "keep."

⁶⁵⁹tn Heb "Because this is with you, and you have not kept my covenant and my rules which I commanded you."

⁶⁶⁰tn Heb "give."

11:14 The LORD brought⁶⁶¹ against Solomon an enemy, Hadad the Edomite, a descendant of the Edomite king. **11:15** During David's campaign against Edom,⁶⁶² Joab, the commander of the army, while on a mission to bury the dead, killed every male in Edom. **11:16** For six months Joab and the entire Israelite army⁶⁶³ stayed there until they had exterminated every male in Edom. **11:17** Hadad,⁶⁶⁵ who was only a small boy at the time, escaped with some of his father's Edomite servants and headed for Egypt.⁶⁶⁶ **11:18** They went from Midian to Paran; they took some men from Paran and went to Egypt. Pharaoh, king of Egypt, supplied him with a house and food and even assigned him some land.⁶⁶⁷ **11:19** Pharaoh liked Hadad so well⁶⁶⁸ he gave him his sister-in-law (Queen Tahpenes' sister) as a wife.⁶⁶⁹ **11:20** Tahpenes' sister gave⁶⁷⁰ him a son named Genubath. Tahpenes raised⁶⁷¹ him in Pharaoh's palace; Genubath grew up in Pharaoh's palace among Pharaoh's sons. **11:21** While in Egypt Hadad heard that David had passed away⁶⁷² and that Joab, the commander of the army, was dead. So Hadad asked Pharaoh, "Give me permission to leave⁶⁷³ so I can return to my homeland." **11:22** Pharaoh said to him, "What do you lack here that makes you want to go to your homeland?"⁶⁷⁴ Hadad replied,⁶⁷⁵ "Nothing, but please give me permission to leave."⁶⁷⁶

11:23 God also brought against Solomon⁶⁷⁷ another enemy, Rezon son of Eliada who had run away from his master, King Hadadezer of Zobah. **11:24** He gathered some men and organized a raiding band.⁶⁷⁸ When David tried to kill them,⁶⁷⁹ they went to Damascus, where they settled down and gained control of the city. **11:25** He was Israel's enemy throughout Solomon's reign and, like Hadad, caused trouble. He loathed⁶⁸⁰ Israel and ruled over Syria.

11:26 Jeroboam son of Nebat, one of Solomon's servants, rebelled against⁶⁸¹ the king. He was an Ephraimite⁶⁸² from Zeredah whose mother was a widow named Zeruah. **11:27** This is what prompted him to rebel against the king.⁶⁸³ Solomon built a terrace and he closed up a gap in the wall of the city of his father David.⁶⁸⁴ **11:28** Jeroboam was a talented man;⁶⁸⁵ when Solomon saw that the young man was an accomplished worker, he made him the leader of the work crew from the tribe⁶⁸⁶ of Joseph. **11:29** At that time, when Jeroboam had left Jerusalem, the prophet Ahijah the Shilonite met him on the road; the two of them were alone in the open country. Ahijah⁶⁸⁷ was wearing a brand new robe, **11:30** and he grabbed the robe⁶⁸⁸ and tore it into twelve pieces. **11:31** Then he told Jeroboam, "Take ten pieces, for this is what the LORD God of Israel says: 'Look, I am about to tear the kingdom from Solomon's hand and I will give ten tribes to you. **11:32** He will retain one tribe, for my servant David's sake and for the sake of Jerusalem, the city I have chosen out of all the tribes of Israel. **11:33** I am taking the kingdom from him⁶⁸⁹ because they have⁶⁹⁰ abandoned me and worshiped the Sidonian goddess Astarte, the Moabite god Chemosh, and the Ammonite god Milcom. They have not followed my instructions⁶⁹¹ by doing what I approve and obeying my rules and regulations, like Solomon's father David did.⁶⁹² **11:34** I will not take the whole kingdom from his hand. I will allow him to be ruler for the rest of his life for the sake of my chosen servant David who kept my commandments and rules. **11:35** I will take the kingdom from the hand of his son and give ten tribes to you.⁶⁹³ **11:36** I will leave⁶⁹⁴ his son one tribe so my servant David's dynasty may continue to serve me⁶⁹⁵ in Jerusalem, the city I have chosen as my home.⁶⁹⁶ **11:37** I will select⁶⁹⁷ you; you will rule over all you desire to have and you will be king over Israel. **11:38** You must obey⁶⁹⁸ all I command you to do, follow my instructions,⁶⁹⁹ do what I approve,⁷⁰⁰ and keep my rules and commandments, like my servant

⁶⁶¹tn Or "raised up."

⁶⁶²tn Heb "when David was [fighting (?)] with Edom."

⁶⁶³tn Heb "and all Israel."

⁶⁶⁴tn Heb "until he had cut off every male in Edom."

⁶⁶⁵tn The MT reads "Adad," an alternate form of the name Hadad.

⁶⁶⁶tn Heb "and Adad fled, he and Edomite men from the servants of his father, to go to Egypt, and Hadad was a small boy."

⁶⁶⁷tn Heb "and they arose from Midian and went to Paran and they took men with them from Paran and went to Egypt to Pharaoh king of Egypt and he gave to him a house and food and he said to him, and a land he gave to him." Something seems to be accidentally omitted after "and he said to him."

⁶⁶⁸tn Heb "and Hadad found great favor in the eyes of Pharaoh."

⁶⁶⁹tn Heb "and he gave to him a wife, the sister of his wife, the sister of Tahpenes the queen."

⁶⁷⁰tn Heb "bore."

⁶⁷¹tc The Hebrew text reads והגדלוהו ("weaned him") but a slight alteration of the consonantal text yields והגדלוהו ("raised him"), which seems to make better sense.

⁶⁷²tn Heb "lay down with his fathers."

⁶⁷³tn Heb "send me away."

⁶⁷⁴tn Heb "Indeed what do you lack with me, that now you are seeking to go to your land?"

⁶⁷⁵tn Heb "and he said."

⁶⁷⁶sn So Hadad asked Pharaoh... This lengthy description of Hadad's exile in Egypt explains why Hadad wanted to oppose Solomon and supports the author's thesis that his hostility to Solomon found its ultimate source in divine providence. Though Hadad enjoyed a comfortable life in Egypt, when the LORD raised him up (apparently stirring up his desire for vengeance) he decided to leave the comforts of Egypt and return to Edom.

⁶⁷⁷tn Heb "him"; the referent (Solomon) has been specified in the translation for clarity.

⁶⁷⁸tn Heb "and he was the officer of a raiding band."

⁶⁷⁹tn The Hebrew text reads "when David killed them." This phrase is traditionally joined with what precedes. The ancient Greek version does not reflect the phrase and some suggest that it has been misplaced from the end of v. 23.

⁶⁸⁰tn The construction (Qal of יָרָן + כּ [bet] preposition) is rare, but not without parallel (see Lev 20:23).

⁶⁸¹tn Heb "raised a hand against."

⁶⁸²tn Heb "Ephraimite," which here refers to an Ephraimite (see HALOT 1:81).

⁶⁸³tn Heb "this is the matter concerning which he raised a hand against the king."

⁶⁸⁴sn The city of his father David. The phrase refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

⁶⁸⁵tn Heb "man of strength."

⁶⁸⁶tn Heb "house."

⁶⁸⁷tn The Hebrew text has simply "he," making it a bit unclear whether Jeroboam or Ahijah is the subject, but in the Hebrew word order Ahijah is the nearer antecedent, and this is followed by the present translation.

⁶⁸⁸tn Heb "and Ahijah grabbed the new robe that was on him."

⁶⁸⁹tn The words "I am taking the kingdom from him" are supplied in the translation for clarification.

⁶⁹⁰tc This is the reading of the MT; the LXX, Syriac, and Vulgate read "he has."

⁶⁹¹tn Heb "walked in my ways."

⁶⁹²tn Heb "by doing what is right in my eyes, my rules and my regulations, like David his father."

⁶⁹³tn Heb "and I will give it to you, ten tribes."

⁶⁹⁴tn Heb "give."

⁶⁹⁵tn Heb "so there might be a lamp for David my servant all the days before me in Jerusalem." The metaphorical "lamp" symbolizes the Davidic dynasty. Because this imagery is unfamiliar to the modern reader, the translation "so my servant David's dynasty may continue to serve me" has been used.

⁶⁹⁶tn Heb "so there might be a lamp for David my servant all the days before me in Jerusalem, the city which I have chosen for myself to put my name there."

⁶⁹⁷tn Heb "take."

⁶⁹⁸tn Heb "If you obey." In the Hebrew text v. 38 is actually one long conditional sentence, which has been broken into two parts in the translation for stylistic purposes.

⁶⁹⁹tn Heb "walk in my ways."

⁷⁰⁰tn Heb "do what is right in my eyes."

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David did. Then I will be with you and establish for you a lasting dynasty, as I did for David;⁷⁰¹ I will give you Israel. **11:39** I will humiliate David's descendants because of this,⁷⁰² but not forever.⁷⁰³ **11:40** Solomon tried to kill Jeroboam, but Jeroboam escaped to Egypt and found refuge with King Shishak of Egypt.⁷⁰⁴ He stayed in Egypt until Solomon died.

Solomon's Reign Ends

11:41 The rest of the events of Solomon's reign, including all his accomplishments and his wise decisions, are recorded in the scroll called the Annals of Solomon.⁷⁰⁵ **11:42** Solomon ruled over all Israel from Jerusalem for forty years. **11:43** Then Solomon passed away⁷⁰⁶ and was buried in the city of his father David.⁷⁰⁷ His son Rehoboam replaced him as king.⁷⁰⁸

Rehoboam Loses His Kingdom

12:1 Rehoboam traveled to Shechem, for all Israel had gathered in⁷⁰⁹ Shechem to make Rehoboam⁷¹⁰ king. **12:2**⁷¹¹ When Jeroboam son of Nebat heard the news, he was still in Egypt, where he had fled from King Solomon and had been living ever since.⁷¹² **12:3** They sent for him,⁷¹³ and Jeroboam and the whole Israelite assembly came and spoke to Rehoboam, saying, **12:4** "Your father made us work too hard.⁷¹⁴ Now if you lighten the demands he made and don't make us work as hard, we will serve you."⁷¹⁵ **12:5** He said to them, "Go away for three days, then return to me." So the people went away.

12:6 King Rehoboam consulted with the older advisers who had served⁷¹⁶ his father Solomon when he had been alive. He asked them,⁷¹⁷ "How do you advise me to answer these people?" **12:7** They said to him, "Today if you show a willingness to help these people and grant their request, they will be your servants from this time forward."⁷¹⁸ **12:8** But Rehoboam rejected their advice and consulted the young advisers who served him, with whom he had grown up.⁷¹⁹ **12:9** He asked them, "How do you advise me⁷²⁰ to respond to these people who said to me, 'Lessen the demands your father placed on us'?"⁷²¹ **12:10** The young advisers with whom Rehoboam⁷²² had grown up said to him, "Say this to these people who say to you, 'Your father made us work hard, but now lighten our burden.'⁷²³ Say this to them: 'I am a lot tougher than my father.'⁷²⁴ **12:11** My father imposed heavy demands on you; I will make them even heavier.⁷²⁵ My father punished you with regular whips; I will punish you with whips that really sting your flesh."⁷²⁶

12:12 Jeroboam and all the people reported⁷²⁷ to Rehoboam on the third day, just as the king had ordered when he said, "Return to me on the third day." **12:13** The king responded to the people harshly. He rejected the advice of the older men **12:14** and followed⁷²⁸ the advice of the younger ones. He said, "My father imposed heavy demands on you; I will make them even heavier.⁷²⁹ My father punished you with regular whips; I will punish you with whips that really sting your flesh."⁷³⁰ **12:15** The king refused to listen to the people, because the LORD was instigating this turn of events⁷³¹ so that he might bring to pass the prophetic announcement he had made⁷³² through Ahijah the Shilonite to Jeroboam son of Nebat.

12:16 When all Israel saw that the king refused to listen to them, the people answered the king, "We have no portion in David, no share in the son of Jesse.⁷³³ Return to your homes, O Israel!⁷³⁴ Now, look after your own dynasty, O David!"⁷³⁵ So Israel returned to their homes.⁷³⁶ **12:17** (Rehoboam continued to rule over the Israelites who lived in the cities of Judah.) **12:18** King Rehoboam sent

⁷⁰¹tn Heb "I will build for you a permanent house, like I built for David."

⁷⁰²sn Because of this. Reference is made to the idolatry mentioned earlier.

⁷⁰³tn Heb "but not all the days."

⁷⁰⁴tn Heb "but Jeroboam arose and ran away to Egypt, to Shishak king of Egypt."

⁷⁰⁵tn Heb "As for the rest of the events of Solomon, and all which he did, and his wisdom, are they not written on the scroll of the events of Solomon?"

⁷⁰⁶tn Heb "lay down with his fathers."

⁷⁰⁷sn The city of his father David. The phrase refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2 Sam 5:7.

⁷⁰⁸tc Before this sentence the Old Greek translation includes the following words: "And it so happened that when Jeroboam son of Nebat heard—now he was in Egypt where he had fled from before Solomon and was residing in Egypt—he came straight to his city in the land of Sarira which is on mount Ephraim. And king Solomon slept with his fathers."

⁷⁰⁹tn Heb "come [to]."

⁷¹⁰tn Heb "him"; the referent (Rehoboam) has been specified in the translation for clarity.

⁷¹¹tc Verse 2 is not included in the Old Greek translation. See the note on 11:43.

⁷¹²tn Heb "and Jeroboam lived in Egypt." The parallel text in 2 Chr 10:2 reads, "and Jeroboam returned from Egypt." In a purely consonantal text the forms "and he lived" and "and he returned" are identical (וָשַׁב).

⁷¹³tn Heb "They sent and called for him."

⁷¹⁴tn Heb "made our yoke burdensome."

⁷¹⁵tn Heb "but you, now, lighten the burdensome work of your father and the heavy yoke which he placed on us, and we will serve you." In the Hebrew text the prefixed verbal form with *vav* (וַיִּלְבַּחְךָ), "and we will serve you" following the imperative (וְקַלְּךָ, "lighten") indicates purpose (or result). The conditional sentence used in the translation above is an attempt to bring out the logical relationship between these forms.

⁷¹⁶tn Heb "stood before."

⁷¹⁷tn Heb "saying."

⁷¹⁸tn Heb "If today you are a servant to these people and you serve them and answer them and speak to them good words, they will be your servants all the days."

⁷¹⁹tn Heb "He rejected the advice of the elders which they advised and he consulted the young men with whom he had grown up, who stood before him." The referent (Rehoboam) of the initial pronoun ("he") has been specified in the translation for clarity.

⁷²⁰tn In the Hebrew text the verb "we will respond" is plural, although it can be understood as an editorial "we." The ancient versions have the singular here.

⁷²¹tn Heb "Lighten the yoke which your father placed on us."

⁷²²tn Heb "he"; the referent (Rehoboam) has been specified in the translation for clarity.

⁷²³tn Heb "Your father made our yoke heavy, but make it lighter upon us."

⁷²⁴tn Heb "My little one is thicker than my father's hips." The referent of "my little one" is not clear. The traditional view is that it refers to the little finger. As the following statement makes clear, Rehoboam's point is that he is more harsh and demanding than his father.

⁷²⁵tn Heb "and now my father placed upon you a heavy yoke, but I will add to your yoke."

⁷²⁶tn Heb "My father punished you with whips, but I will punish you with scorpions." "Scorpions" might allude to some type of torture using poisonous insects, but more likely it refers to a type of whip that inflicts an especially biting, painful wound.

⁷²⁷tn Heb "came."

⁷²⁸tn Heb "and spoke to them according to."

⁷²⁹tn Heb "My father made your yoke heavy, but I will add to your yoke."

⁷³⁰tn Heb "My father punished you with whips, but I will punish you with scorpions." See the note on the same phrase in v. 11.

⁷³¹tn Heb "because this turn of events was from the LORD."

⁷³²tn Heb "so that he might bring to pass his word which the LORD spoke."

⁷³³sn We have no portion in David; no share in the son of Jesse. Their point seems to be that they have no familial relationship with David that brings them any benefits or places upon them any obligations. They are being treated like outsiders.

⁷³⁴tn Heb "to your tents, Israel." The word "return" is supplied in the translation for stylistic reasons.

⁷³⁵tn Heb "Now see your house, David."

⁷³⁶tn Heb "went to their tents."

Adoniram,⁷³⁷ the supervisor of the work crews,⁷³⁸ out after them, but all Israel stoned him to death. King Rehoboam managed to jump into his chariot and escape to Jerusalem. **12:19** So Israel has been in rebellion against the Davidic dynasty to this very day. **12:20** When all Israel heard that Jeroboam had returned, they summoned him to the assembly and made him king over all Israel. No one except the tribe of Judah remained loyal to the Davidic dynasty.⁷³⁹

12:21 When Rehoboam arrived in Jerusalem, he summoned one hundred eighty thousand skilled warriors from all of Judah and the tribe of Benjamin⁷⁴⁰ to attack Israel and restore the kingdom to Rehoboam son of Solomon. **12:22** But God told Shemaiah the prophet,⁷⁴¹ **12:23** “Say this to King Rehoboam son of Solomon of Judah, and to all Judah and Benjamin, as well as the rest of the people, **12:24** ‘The LORD says this: “Do not attack and make war with your brothers, the Israelites. Each of you go home, for I have caused this to happen.”’⁷⁴² They obeyed the LORD and went home as the LORD had ordered them to do.⁷⁴³

Jeroboam Makes Golden Calves

12:25⁷⁴⁴ Jeroboam built up Shechem in the Ephraimite hill country and lived there. From there he went out and built up Penuel. **12:26** Jeroboam then thought to himself:⁷⁴⁵ “Now the Davidic dynasty could regain the kingdom.⁷⁴⁶ **12:27** If these people go up to offer sacrifices in the LORD’s temple in Jerusalem, their loyalty could shift to their former master,⁷⁴⁷ King Rehoboam of Judah. They might kill me and return to King Rehoboam of Judah.” **12:28** After the king had consulted with his advisers,⁷⁴⁸ he made two golden calves. Then he said to the people,⁷⁴⁹ “It is too much trouble for you to go up to Jerusalem. Look, Israel, here are your gods who brought you up from the land of Egypt.” **12:29** He put one in Bethel and the other in Dan. **12:30** This caused Israel to sin,⁷⁵⁰ the people went to Bethel and Dan to worship the calves.⁷⁵¹

12:31 He built temples⁷⁵² on the high places and appointed as priests people who were not Levites. **12:32** Jeroboam inaugurated a festival on the fifteenth day of the eighth month,⁷⁵³ like the festival celebrated in Judah.⁷⁵⁴ On the altar in Bethel he offered sacrifices to the calves he had made.⁷⁵⁵ In Bethel he also appointed priests for the high places he had made.

A Prophet from Judah Visits Bethel

12:33 On the fifteenth day of the eighth month (a date he had arbitrarily chosen)⁷⁵⁶ he offered sacrifices on the altar he had made in Bethel. He inaugurated a festival for the Israelites and went up to the altar to offer sacrifices. **13:1** Just then⁷⁵⁷ a prophet⁷⁵⁸ from Judah, sent by the LORD, arrived in Bethel,⁷⁵⁹ as Jeroboam was standing near the altar ready to offer a sacrifice. **13:2** With the authority of the LORD⁷⁶⁰ he cried out against the altar, “O altar, altar! This is what the LORD says, ‘Look, a son named Josiah will be born to the Davidic dynasty. He will sacrifice on you the priests of the high places who offer sacrifices on you. Human bones will be burned on you.’”⁷⁶¹ **13:3** That day he also announced⁷⁶² a sign, “This is the sign the LORD has predetermined:⁷⁶³ The altar will be split open and the ashes⁷⁶⁴ on it will fall to the ground.”⁷⁶⁵ **13:4** When the king heard what the prophet⁷⁶⁶ cried out against the altar in Bethel, Jeroboam, standing at the altar, extended his hand⁷⁶⁷ and ordered,⁷⁶⁸ “Seize him!” The hand he had extended shriveled up⁷⁶⁹ and he could not pull it back. **13:5** The altar split open and the ashes⁷⁷⁰ fell from the altar to the ground,⁷⁷¹ in fulfillment of the sign the prophet had announced with the LORD’s authority.⁷⁷² **13:6** The king pled with⁷⁷³ the prophet,⁷⁷⁴ “Seek the favor of⁷⁷⁵ the LORD your God and pray for me, so my hand may be restored.” So the prophet sought the LORD’s favor⁷⁷⁶ and the king’s hand was restored

⁷³⁷tc The MT has “Adoram” here, but the Old Greek translation and Syriac Peshitta have “Adoniram.” Cf. 1 Kgs 4:6.

⁷³⁸sn The work crews. See the note on this expression in 4:6.

⁷³⁹tn Heb “there was no one [following] after the house of David except the tribe of Judah, it alone.”

⁷⁴⁰tn Heb “he summoned all the house of Judah and the tribe of Benjamin, one hundred eighty thousand chosen men, accomplished in war.”

⁷⁴¹tn Heb “and the word of God came to Shemaiah the man of God, saying.”

⁷⁴²tn Heb “for this thing is from me.”

⁷⁴³tn Heb “and they heard the word of the LORD and returned to go according to the word of the LORD.”

⁷⁴⁴tc The Old Greek translation has here a lengthy section consisting of twenty-three verses that are not found in the MT.

⁷⁴⁵tn Heb “said in his heart.”

⁷⁴⁶tn Heb “Now the kingdom could return to the house of David.” The imperfect verbal form translated “could return” is understood as having a potential force here. Perhaps this is not strong enough; another option is “will return.”

⁷⁴⁷tn Heb “the heart of these people could return to their master.”

⁷⁴⁸tn The words “with his advisers” are supplied in the translation for clarification.

⁷⁴⁹tn Heb “to them,” although this may be a corruption of “to the people.” Cf. the Old Greek translation.

⁷⁵⁰tn Heb “and this thing became a sin.”

⁷⁵¹tc The MT reads “and the people went before the one to Dan.” It is likely that some words have been accidentally omitted and that the text originally said “and the people went before the one at Bethel and before the one at Dan.”

⁷⁵²tn The Hebrew text has the singular, but the plural is preferable here (see 1 Kgs 13:32). The Old Greek translation and the Vulgate have the plural.

⁷⁵³sn The eighth month would correspond to October–November in modern reckoning.

⁷⁵⁴sn The festival he celebrated in Judah probably refers to the Feast of Tabernacles (i.e., Booths or Temporary Shelters), held in the seventh month (September–October). See also 1 Kgs 8:2.

⁷⁵⁵tn Heb “and he offered up [sacrifices] on the altar; he did this in Bethel, sacrificing to the calves which he had made.”

⁷⁵⁶tn Heb “which he had chosen by himself.”

⁷⁵⁷tn Heb “Look.” The Hebrew particle הִנֵּה is a rhetorical device by which the author invites the reader to visualize the scene for dramatic effect.

⁷⁵⁸tn Heb “the man of God.”

⁷⁵⁹tn Heb “came by the word of the LORD to Bethel.”

⁷⁶⁰tn Heb “by the word of the LORD.”

⁷⁶¹sn ‘Look...you.’ For the fulfillment of this prophecy see 2 Kgs 23:15–20.

⁷⁶²tn Heb “gave.”

⁷⁶³tn Heb “spoken.”

⁷⁶⁴tn Heb “the fat.” Reference is made to burnt wood mixed with fat. See HALOT 1:234.

⁷⁶⁵tn Heb “will be poured out.”

⁷⁶⁶tn Heb “the man of God.”

⁷⁶⁷tn Heb “Jeroboam extended his hand from the altar.”

⁷⁶⁸tn Heb “saying.”

⁷⁶⁹tn Heb “dried up” or “withered.” The NLT interprets this as “became paralyzed.”

⁷⁷⁰tn Heb “the fat.” Reference is made to burnt wood mixed with fat. See HALOT 1:234.

⁷⁷¹tn Heb “were poured out from the altar.”

⁷⁷²tn Heb “according to the sign which the man of God had given by the word of the LORD.”

⁷⁷³tn Heb “The king answered and said to.”

⁷⁷⁴tn Heb “the man of God” (a second time later in this verse, and once in v. 7 and v. 8).

⁷⁷⁵tn Heb “appease the face of.”

⁷⁷⁶tn Heb “appeased the face of the LORD.”

to its former condition.⁷⁷⁷ **13:7** The king then said to the prophet, “Come home with me and have something to eat. I’d like to give a present.” **13:8** But the prophet said to the king, “Even if you were to give me half your possessions,⁷⁷⁸ I could not go with you and eat and drink⁷⁷⁹ in this place. **13:9** For the LORD gave me strict orders,⁷⁸⁰ ‘Do not eat or drink⁷⁸¹ there and do not go home the way you came.’” **13:10** So he started back on another road; he did not travel back on the same road he had taken to Bethel.

13:11 Now there was an old prophet living in Bethel. When his sons came home, they told their father⁷⁸² everything the prophet⁷⁸³ had done in Bethel that day and all the words he had spoken to the king.⁷⁸⁴ **13:12** Their father asked them, “Which road did he take?” His sons showed him⁷⁸⁵ the road the prophet⁷⁸⁶ from Judah had taken. **13:13** He then told his sons, “Saddle the donkey for me.” When they had saddled the donkey for him, he mounted it **13:14** and took off after the prophet,⁷⁸⁷ whom he found sitting under an oak tree. He asked him, “Are you the prophet⁷⁸⁸ from Judah?” He answered, “Yes, I am.” **13:15** He then said to him, “Come home with me and eat something.” **13:16** But he replied, “I can’t go back with you⁷⁸⁹ or eat and drink⁷⁹⁰ with you in this place. **13:17** For the LORD gave me strict orders,⁷⁹¹ ‘Do not eat or drink⁷⁹² there; do not go back the way you came.’” **13:18** The old prophet then said,⁷⁹³ “I too am a prophet like you. An angel told me with the LORD’s authority,⁷⁹⁴ ‘Bring him back with you to your house so he can eat and drink.’”⁷⁹⁵ But he was lying to him.⁷⁹⁶ **13:19** So the prophet went back with him and ate and drank in his house.⁷⁹⁷

13:20 While they were sitting at the table, the LORD spoke through the old prophet⁷⁹⁸ **13:21** and he cried out to the prophet from Judah, “This is what the LORD says, ‘You⁷⁹⁹ have rebelled against the LORD⁸⁰⁰ and have not obeyed the command which the LORD your God gave you. **13:22** You went back and ate and drank in this place, even though he said to you, ‘Do not eat or drink there.’”⁸⁰¹ Therefore⁸⁰² your corpse will not be buried in your ancestral tomb.”⁷⁹⁸⁰³

13:23 When the prophet from Judah finished his meal,⁸⁰⁴ the old prophet saddled his visitor’s donkey for him.⁸⁰⁵ **13:24** As the prophet from Judah was traveling, a lion attacked him on the road and killed him.⁸⁰⁶ His corpse was lying on the road, and the donkey and the lion just stood there beside it.⁸⁰⁷ **13:25** Some men came by⁸⁰⁸ and saw the corpse lying in the road with the lion standing beside it.⁸⁰⁹ They went and reported what they had seen⁸¹⁰ in the city where the old prophet lived. **13:26** When the old prophet who had invited him to his house heard the news,⁸¹¹ he said, “It is the prophet⁸¹² who rebelled against the LORD.⁸¹³ The LORD delivered him over to the lion and it ripped him up⁸¹⁴ and killed him, just as the LORD warned him.”⁷⁸¹⁵ **13:27** He told his sons, “Saddle my donkey,” and they did so.⁸¹⁶ **13:28** He went and found the corpse lying in the road with the donkey and the lion standing beside it;⁸¹⁷ the lion had neither eaten the corpse nor attacked the donkey. **13:29** The old prophet⁸¹⁸ picked up the corpse of the prophet,⁸¹⁹ put it on the donkey, and brought it back. The old prophet then entered the city to mourn him and to bury him. **13:30** He put the corpse into his own tomb, and they⁸²⁰ mourned over him, saying, “Ah, my brother!” **13:31** After he buried him, he said to his sons, “When I die, bury me in the tomb where the prophet⁸²¹ is buried; put my bones right beside his bones, **13:32** for the prophecy he announced with

⁷⁷⁷ **tn Heb** “and it was as in the beginning.”

⁷⁷⁸ **tn Heb** “house.”

⁷⁷⁹ **tn Heb** “eat food and drink water.”

⁷⁸⁰ **tn Heb** “for this he commanded me by the word of the LORD, saying.”

⁷⁸¹ **tn Heb** “eat food and drink water.”

⁷⁸² **tn Heb** “and his son came and told him.” The MT has the singular here, but several other textual witnesses have the plural, which is more consistent with the second half of the verse and with vv. 12-13.

⁷⁸³ **tn Heb** “the man of God.”

⁷⁸⁴ **tn Heb** “all the actions which the man of God performed that day in Bethel, the words which he spoke to the king, and they told them to their father.”

⁷⁸⁵ The Hebrew text has “and his sons saw” (וַיֵּרְאוּ, a Qal form of the verb רָאָה). In this case the verbal construction (*vav* consecutive + prefixed verbal form) would have to be understood as pluperfect, “his sons had seen.” Such uses of this construction are rare at best. Consequently many, following the lead of the ancient versions, prefer to emend the verbal form to a Hiphil with pronominal suffix (וַיֵּרְאוּהוּ, “and they showed him”).

⁷⁸⁶ **tn Heb** “the man of God.”

⁷⁸⁷ **tn Heb** “the man of God.”

⁷⁸⁸ **tn Heb** “the man of God.”

⁷⁸⁹ **tn Heb** “I am unable to return with you or to go with you.”

⁷⁹⁰ **tn Heb** “eat food and drink water.”

⁷⁹¹ **tn Heb** “for a word to me by the word of the LORD.”

⁷⁹² **tn Heb** “eat food and drink water.”

⁷⁹³ **tn Heb** “and he said to him.”

⁷⁹⁴ **tn Heb** “by the word of the LORD.”

⁷⁹⁵ **tn Heb** “eat food and drink water.”

⁷⁹⁶ **tn Or** “deceiving him.”

⁷⁹⁷ **sn** He was lying to him. The motives and actions of the old prophet are difficult to understand. The old man’s response to the prophet’s death (see vv. 26-32) suggests he did not trick him with malicious intent. The old prophet probably wanted the honor of entertaining such a celebrity, or perhaps simply desired some social interaction with a fellow prophet.

⁷⁹⁸ **tn Heb** “and he returned with him and ate food in his house and drank water.”

⁷⁹⁹ **tn Heb** “and the word of the LORD came to the prophet who had brought him back.”

⁸⁰⁰ The Hebrew text has “because” at the beginning of the sentence. In the Hebrew text vv. 21-22 are one long sentence comprised of a causal clause giving the reason for divine punishment (vv. 21-22a) and the main clause announcing the punishment (v. 22b). The translation divides this lengthy sentence for stylistic reasons.

⁸⁰¹ **tn Heb** “the mouth [i.e. command] of the LORD.”

⁸⁰² **tn Heb** “and you returned and ate food and drank water in the place about which he said to you, ‘do not eat food and do not drink water.’”

⁸⁰³ **tn Heb** “Therefore” is added for stylistic reasons. See the note at 1 Kgs 13:21 pertaining to the grammatical structure of vv. 21-22.

⁸⁰⁴ **tn Heb** “will not go to the tomb of your fathers.”

⁸⁰⁵ **tn Heb** “and after he had eaten food and after he had drunk.”

⁸⁰⁶ **tn Heb** “and he saddled for him the donkey, for the prophet whom he had brought back.”

⁸⁰⁷ **tn Heb** “and he went and a lion met him in the road and killed him.”

⁸⁰⁸ **tn Heb** “and his corpse fell on the road, and the donkey was standing beside it, and the lion was standing beside the corpse.”

⁸⁰⁹ **tn Heb** “Look, men were passing by.”

⁸¹⁰ **tn Heb** “the corpse.” The noun has been replaced by the pronoun (“it”) in the translation for stylistic reasons.

⁸¹¹ **tn Heb** “and they had seen” are supplied in the translation for clarification.

⁸¹² **tn Heb** “and the prophet who had brought him back from the road heard.”

⁸¹³ **tn Heb** “the man of God.”

⁸¹⁴ **tn Heb** “the mouth of the LORD.”

⁸¹⁵ **tn Heb** “broke him,” or “crushed him.”

⁸¹⁶ **tn Heb** “according to the word of the LORD which he spoke to him.”

⁸¹⁷ **tn Heb** “and they saddled [it].”

⁸¹⁸ **tn Heb** “the corpse.” The noun has been replaced by the pronoun (“it”) in the translation for stylistic reasons.

⁸¹⁹ **tn Heb** “the prophet.” The word “old” has been supplied in the translation to distinguish this individual from the other prophet.

⁸²⁰ **tn Heb** “the man of God.”

⁸²¹ **tn Heb** “They” is the reading of the Hebrew text here; perhaps this is meant to include not only the old prophet but his sons (cf. v. 31).

⁸²² **tn Heb** “the man of God.”

the LORD's authority⁸²² against the altar in Bethel and against all the temples on the high places in the cities of the north⁸²³ will certainly be fulfilled.”

A Prophet Announces the End of Jeroboam's Dynasty

13:33 After this happened, Jeroboam still did not change his evil ways;⁸²⁴ he continued to appoint common people⁸²⁵ as priests at the high places. Anyone who wanted the job he consecrated as a priest.⁸²⁶ **13:34** This sin caused Jeroboam's dynasty⁸²⁷ to come to an end and to be destroyed from the face of the earth.

14:1⁸²⁸ At that time Jeroboam's son Abijah became sick. **14:2** Jeroboam told his wife, “Disguise⁸²⁹ yourself so that people cannot recognize you are Jeroboam's wife. Then go to Shiloh; Ahijah the prophet, who told me I would rule over this nation, lives there.⁸³⁰ **14:3** Take⁸³¹ ten loaves of bread, some small cakes, and a container of honey and visit him. He will tell you what will happen to the boy.”

14:4 Jeroboam's wife did as she was told. She went to Shiloh and visited Ahijah.⁸³² Now Ahijah could not see; he had lost his eyesight in his old age.⁸³³ **14:5** But the LORD had told Ahijah, “Look, Jeroboam's wife is coming to find out from you what will happen to her son, for he is sick. Tell her so-and-so.⁸³⁴ When she comes, she will be in a disguise.” **14:6** When Ahijah heard the sound of her footsteps as she came through the door, he said, “Come on in, wife of Jeroboam! Why are you pretending to be someone else? I have been commissioned to give you bad news.⁸³⁵ **14:7** Go, tell Jeroboam, “This is what the LORD God of Israel says: “I raised you up⁸³⁶ from among the people and made you ruler over my people Israel. **14:8** I tore the kingdom away from the Davidic dynasty and gave it to you. But you are not like my servant David, who kept my commandments and followed me wholeheartedly by doing only what I approve.⁸³⁷ **14:9** You have sinned more than all who came before you. You went and angered me by making other gods, formed out of metal; you have completely disregarded me.⁸³⁸ **14:10** So I am ready to bring disaster⁸³⁹ on the dynasty⁸⁴⁰ of Jeroboam. I will cut off every last male belonging to Jeroboam in Israel, including even the weak and incapacitated.⁸⁴¹ I will burn up the dynasty of Jeroboam, just as one burns manure until it is completely consumed.⁸⁴² **14:11** Dogs will eat the ones⁸⁴³ who die in the city, and the birds of the sky will eat the ones who die in the country.” Indeed the LORD has announced it.

14:12 “As for you, get up and go home. When you set foot in the city, the boy will die. **14:13** All Israel will mourn him and bury him. He is the only one in Jeroboam's family⁸⁴⁴ who will receive a decent burial, for he is the only one in whom the LORD God of Israel found anything good. **14:14** The LORD will raise up a king over Israel who will cut off Jeroboam's dynasty.⁸⁴⁵ It is ready to happen!⁸⁴⁶ **14:15** The LORD will attack Israel, making it like a reed that sways in the water.⁸⁴⁷ He will remove Israel from this good land he gave to their ancestors⁸⁴⁸ and scatter them beyond the Euphrates River,⁸⁴⁹ because they angered the LORD by making Asherah poles.⁸⁵⁰ **14:16** He will hand Israel over to their enemies⁸⁵¹ because of the sins which Jeroboam committed and which he made Israel commit.”

14:17 So Jeroboam's wife got up and went back to⁸⁵² Tirzah. As she crossed the threshold of the house, the boy died. **14:18** All Israel buried him and mourned for him, just as the LORD had predicted⁸⁵³ through his servant the prophet Ahijah.

⁸²² **tn Heb** “for the word which he cried out by the word of the LORD”

⁸²³ **tn Heb** “Samaria.” The name of Israel's capital city here stands for the northern kingdom as a whole. Actually Samaria was not built and named until several years after this (see 1 Kgs 16:24), so it is likely that the author of Kings, writing at a later time, is here adapting the old prophet's original statement.

⁸²⁴ **tn Heb** “did not turn from his evil way.”

⁸²⁵ **sn** The expression *common people* refers to people who were not Levites. See 1 Kgs 12:31.

⁸²⁶ **tn Heb** “and one who had the desire he was filling his hand so that he became [one of] the priests of the high places.”

⁸²⁷ **tn Heb** “house.”

⁸²⁸ **tc** Some MSS of the Old Greek lack vv. 1-20.

⁸²⁹ **tn Heb** “Get up, change yourself.”

⁸³⁰ **tn Heb** “look, Ahijah the prophet is there, he told me [I would be] king over this nation.”

⁸³¹ **tn Heb** “take in your hand.”

⁸³² **tn Heb** “and the wife of Jeroboam did so; she arose and went to Shiloh and entered the house of Ahijah.”

⁸³³ **tn Heb** “his eyes were set because of his old age.”

⁸³⁴ **sn** Tell her so-and-so. Certainly the LORD gave Ahijah a specific message to give to Jeroboam's wife (see vv. 6-16), but the author of Kings here condenses the LORD's message with the words “so-and-so.” For dramatic effect he prefers to have us hear the message from Ahijah's lips as he speaks to the king's wife.

⁸³⁵ **tn Heb** “I am sent to you [with] a hard [message].”

⁸³⁶ **tn** The Hebrew text has “because” at the beginning of the sentence. In the Hebrew text vv. 7-11 are one long sentence comprised of a causal clause giving the reason for divine punishment (vv. 7-9) and the main clause announcing the punishment (vv. 10-11). The translation divides this lengthy sentence for stylistic reasons.

⁸³⁷ **tn Heb** “what was right in my eyes.”

⁸³⁸ **tn Heb** “you went and you made for yourself other gods, metal [ones], angering me, and you threw me behind your back.”

⁸³⁹ **sn** Disaster. There is a wordplay in the Hebrew text. The word translated “disaster” (רעה) is from the same root as the expression “you have sinned” in v. 9 (חָרַע), from (רע)ע. Jeroboam's sins would receive an appropriate punishment.

⁸⁴⁰ **tn Heb** “house.”

⁸⁴¹ **tn Heb** “and I will cut off from Jeroboam those who urinate against a wall (including both those who are) restrained and let free (or “abandoned”) in Israel.” The precise meaning of the idiomatic phrase עָצַר וְעָזַר is uncertain. For various options see HALOT 2:871 and Cogan and Tadmor, *II Kings*, 107. The two terms are usually taken as polar opposites (“slaves and freemen” or “minors and adults”), but Cogan and Tadmor, on the basis of contextual considerations (note the usage with אָסַר, “nothing but”) in Deut 32:36 and 2 Kgs 14:26, argue convincingly that the terms are synonyms, meaning “restrained and abandoned,” and refer to incapable or incapacitated individuals.

⁸⁴² **tn** The traditional view understands the verb בָּעַר to mean “burn.” Manure was sometimes used as fuel (see Ezek 4:12, 15). However, an alternate view takes בָּעַר as a homonym meaning “sweep away” (HALOT 1:146). In this case one might translate, “I will sweep away the dynasty of Jeroboam, just as one sweeps away manure it is gone.” Either metaphor emphasizes the thorough and destructive nature of the coming judgment.

⁸⁴³ **tn** The Hebrew text has “belonging to Jeroboam” here.

⁸⁴⁴ **tn Heb** “house.”

⁸⁴⁵ **tn Heb** “house.”

⁸⁴⁶ **tn Heb** “This is the day. What also now?” The precise meaning of the second half of the statement is uncertain.

⁸⁴⁷ **tn** The elliptical Hebrew text reads literally “and the LORD will strike Israel as a reed sways in the water.”

⁸⁴⁸ **tn Heb** “fathers” (also in vv. 22, 31).

⁸⁴⁹ **tn Heb** “the River.” In biblical Hebrew this is a typical reference to the Euphrates River. The name “Euphrates” has been supplied in the translation for clarity.

⁸⁵⁰ **tn Heb** “because they made their Asherah poles that anger the LORD.”

⁸⁵¹ **tn Heb** “and he will give [up] Israel.”

⁸⁵² **tn Heb** “went and entered.”

⁸⁵³ **tn Heb** “according to the word of the LORD which he spoke.”

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Jeroboam's Reign Ends

14:19 The rest of the events of Jeroboam's reign, including the details of his battles and rule, are recorded in the scroll called the Annals of the Kings of Israel.⁸⁵⁴ **14:20** Jeroboam ruled for twenty-two years; then he passed away.⁸⁵⁵ His son Nadab replaced him as king.

Rehoboam's Reign over Judah

14:21 Now Rehoboam son of Solomon ruled in Judah. He⁸⁵⁶ was forty-one years old when he became king and he ruled for seventeen years in Jerusalem, the city the LORD chose from all the tribes of Israel to be his home.⁸⁵⁷ His mother was an Ammonite named Naamah.

14:22 Judah did evil before⁸⁵⁸ the LORD. They made him more jealous by their sins than their ancestors had done.⁸⁵⁹ **14:23** They even built for themselves high places, sacred pillars, and Asherah poles on every high hill and under every green tree. **14:24** There were also male cultic prostitutes⁸⁶⁰ in the land. They committed the same horrible sins as the nations⁸⁶¹ that the LORD had driven out from before the Israelites.

14:25 In King Rehoboam's fifth year, King Shishak of Egypt attacked Jerusalem. **14:26** He took away the treasures of the LORD's temple and of the royal palace; he took everything, including all the golden shields that Solomon had made. **14:27** King Rehoboam made bronze shields to replace them and assigned them to the officers of the royal guard⁸⁶² who protected the entrance to the royal palace. **14:28** Whenever the king visited the LORD's temple, the royal guard carried them and then brought them back to the guardroom.

14:29 The rest of the events of Rehoboam's reign, including his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.⁸⁶³ **14:30** Rehoboam and Jeroboam were continually at war with each other. **14:31** Rehoboam passed away⁸⁶⁴ and was buried with his ancestors in the city of David. His mother was an Ammonite named Naamah. His son Abijah⁸⁶⁵ replaced him as king.

Abijah's Reign over Judah

15:1 In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah⁸⁶⁶ became king over Judah. **15:2** He ruled for three years in Jerusalem. His mother was Maacah, the daughter of Abishalom.⁸⁶⁷ **15:3** He followed all the sinful practices of his father before him. He was not wholeheartedly devoted to the LORD his God, as his ancestor David had been.⁸⁶⁸ **15:4** Nevertheless for David's sake the LORD his God maintained his dynasty⁸⁶⁹ in Jerusalem by giving him a son⁸⁷⁰ to succeed him⁸⁷¹ and by protecting Jerusalem.⁸⁷² **15:5** He did this⁸⁷³ because David had done what he approved⁸⁷⁴ and had not disregarded any of his commandments⁸⁷⁵ his entire lifetime, except for the incident involving Uriah the Hittite. **15:6** Rehoboam⁸⁷⁶ and Jeroboam were continually at war with each other throughout Abijah's⁸⁷⁷ lifetime. **15:7** The rest of the events of Abijah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Judah.⁸⁷⁸ Abijah and Jeroboam had been at war with each other. **15:8** Abijah passed away⁸⁷⁹ and was buried⁸⁸⁰ in the city of David. His son Asa replaced him as king.

Asa's Reign over Judah

15:9 In the twentieth year of Jeroboam's reign over Israel, Asa became the king of Judah. **15:10** He ruled for forty-one years in Jerusalem. His grandmother⁸⁸¹ was Maacah daughter of Abishalom. **15:11** Asa did what the LORD approved⁸⁸² like his ancestor⁸⁸³ David had done. **15:12** He removed the male cultic prostitutes from the land and got rid of all the disgusting idols⁸⁸⁴ his ancestors⁸⁸⁵ had made. **15:13** He also removed Maacah his grandmother⁸⁸⁶ from her position as queen because she had made a loathsome

⁸⁵⁴ **tn** *Heb* "As for the rest of the events of Jeroboam, how he fought and how he ruled, are they not written on the scroll of the events of the days of the kings of Israel?"

⁸⁵⁵ **tn** *Heb* "lay down with his fathers."

⁸⁵⁶ **tn** *Heb* "Rehoboam." The proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.

⁸⁵⁷ **tn** *Heb* "the city where the LORD chose to place his name from all the tribes of Israel."

⁸⁵⁸ **tn** *Heb* "in the eyes of."

⁸⁵⁹ **tn** *Heb* "and they made him jealous more than all which their fathers had done by their sins which they sinned."

⁸⁶⁰ **tc** The Old Greek translation has "a conspiracy" rather than "male cultic prostitutes."

⁸⁶¹ **tn** *Heb* "they did according to all the abominable acts of the nations."

⁸⁶² **tn** *Heb* "runners."

⁸⁶³ **tn** *Heb* "As for the rest of the events of Rehoboam, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

⁸⁶⁴ **tn** *Heb* "lay down with his fathers."

⁸⁶⁵ **tn** In the Hebrew text the name is spelled "Abijam" here and in 1 Kgs 15:1-8.

⁸⁶⁶ **tc** The Old Greek also has the phrase "the son of Rehoboam."

⁸⁶⁷ **sn** *Abishalom* (also in v. 10) is a variant of the name Absalom (cf. 2 Chr 11:20).

⁸⁶⁸ **tn** *Heb* "his heart was not complete with the LORD his God, like the heart of David his father."

⁸⁶⁹ **tn** *Heb* "gave him a lamp."

⁸⁷⁰ **tc** The Old Greek has the plural "his sons."

⁸⁷¹ **tn** *Heb* "by raising up his son after him."

⁸⁷² **tn** *Heb* "and by causing Jerusalem to stand firm."

⁸⁷³ **tn** The words "he did this" are added for stylistic reasons.

⁸⁷⁴ **tn** *Heb* "what was right in the eyes of the LORD."

⁸⁷⁵ **tn** *Heb* "and had not turned aside from all which he commanded him."

⁸⁷⁶ **tc** Most Hebrew MSS read "Rehoboam"; a few Hebrew MSS and the Syriac read "Abijam" (a variant of Abijah).

⁸⁷⁷ **tn** *Heb* "his"; the referent (Abijah) has been specified in the translation for clarity.

⁸⁷⁸ **tn** *Heb* "As for the rest of the events of Abijah, and all which he did, are they not written on the scroll of the events of the days of the kings of Judah?"

⁸⁷⁹ **tn** *Heb* "lay down with his fathers." The Old Greek also has these words: "in the twenty-eighth year of Jeroboam."

⁸⁸⁰ **tn** *Heb* "and they buried him."

⁸⁸¹ **tn** *Heb* "mother," but Hebrew often uses the terms "father" and "mother" for grandparents and more remote ancestors.

⁸⁸² **tn** *Heb* "what was right in the eyes of the LORD."

⁸⁸³ **tn** *Heb* "father," but Hebrew often uses the terms "father" and "mother" for grandparents and more remote ancestors.

⁸⁸⁴ **tn** The word used here, *דְּבָרִים*, is always used as a disdainful reference to idols. It is generally thought to have originally referred to "dung pellets" (cf. KBL s.v. *דְּבָרִים*, 183). It is only one of several terms used in this way, such as "worthless things" (*דְּבָרִים רֵיקָא*), "vanities" or "empty winds" (*דְּבָרִים רֵיקָא*).

⁸⁸⁵ **tn** *Heb* "fathers" (also in v. 24).

⁸⁸⁶ **tn** *Heb* "mother," but Hebrew often uses the terms "father" and "mother" for grandparents and more remote ancestors.

Asherah pole. Asa cut down her Asherah pole and burned it in the Kidron Valley. **15:14** The high places were not eliminated, yet Asa was wholeheartedly devoted to the LORD throughout his lifetime.⁸⁸⁷ **15:15** He brought the holy items that he and his father had made into the LORD's temple, including the silver, gold, and other articles.⁸⁸⁸

15:16 Now Asa and King Baasha of Israel were continually at war with each other.⁸⁸⁹ **15:17** King Baasha of Israel attacked Judah and established Ramah as a military outpost to prevent anyone from leaving or entering the land of King Asa of Judah.⁸⁹⁰ **15:18** Asa took all the silver and gold that was left in the treasuries of the LORD's temple and of the royal palace and handed it to his servants. He then told them to deliver it⁸⁹¹ to Ben Hadad son of Tabrimmon, the son of Hezion, king of Syria, ruler in Damascus, along with this message: **15:19** "I want to make a treaty with you, like the one our fathers made.⁸⁹² See, I have sent you silver and gold as a present. Break your treaty with King Baasha of Israel, so he will retreat from my land."⁸⁹³ **15:20** Ben Hadad accepted King Asa's offer and ordered his army commanders to attack the cities of Israel.⁸⁹⁴ They conquered⁸⁹⁵ Ijon, Dan, Abel Beth Maacah, and all the territory of Naphtali, including the region of Kinnereth.⁸⁹⁶ **15:21** When Baasha heard the news, he stopped fortifying⁸⁹⁷ Ramah and settled down in Tirzah. **15:22** King Asa ordered all the men of Judah (no exemptions were granted) to carry away the stones and wood that Baasha had used to build Ramah.⁸⁹⁸ King Asa used the materials to build up⁸⁹⁹ Geba (in Benjamin) and Mizpah.

15:23 The rest of the events of Asa's reign, including all his successes and accomplishments, as well as a record of the cities he built, are recorded in the scroll called the Annals of the Kings of Judah.⁹⁰⁰ Yet when he was very old he developed a foot disease.⁹⁰¹ **15:24** Asa passed away⁹⁰² and was buried with his ancestors in the city of his ancestor David. His son Jehoshaphat replaced him as king.

Nadab's Reign over Israel

15:25 In the second year of Asa's reign over Judah, Jeroboam's son Nadab became the king of Israel; he ruled Israel for two years. **15:26** He did evil before⁹⁰³ the LORD. He followed in his father's footsteps and encouraged Israel to sin.⁹⁰⁴

15:27 Baasha son of Ahijah, from the tribe of Issachar, conspired against Nadab⁹⁰⁵ and assassinated him in Gibbethon, which was in Philistine territory. This happened while Nadab and all the Israelite army were besieging Gibbethon. **15:28** Baasha killed him in the third year of Asa's reign over Judah and replaced him as king. **15:29** When he became king, he executed Jeroboam's entire family. He wiped out everyone who breathed,⁹⁰⁶ just as the LORD had predicted⁹⁰⁷ through his servant Ahijah the Shilonite. **15:30** This happened because of the sins which Jeroboam committed and which he made Israel commit. These sins angered the LORD God of Israel.⁹⁰⁸

15:31 The rest of the events of Nadab's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.⁹⁰⁹ **15:32** Asa and King Nadab of Israel were continually at war with each other.

Baasha's Reign over Israel

15:33 In the third year of Asa's reign over Judah, Baasha son of Ahijah became king over all Israel in Tirzah; he ruled for twenty-four years. **15:34** He did evil before⁹¹⁰ the LORD; he followed in Jeroboam's footsteps and encouraged Israel to sin.⁹¹¹

16:1 Jehu son of Hanani received from the LORD this message predicting Baasha's downfall:⁹¹² **16:2** "I raised you up⁹¹³ from the dust and made you ruler over my people Israel. Yet you followed in Jeroboam's footsteps⁹¹⁴ and encouraged my people Israel to sin; their sins have made me angry.⁹¹⁵ **16:3** So I am ready to burn up⁹¹⁶ Baasha and his family, and make your family⁹¹⁷ like the family of Jeroboam son of Nebat. **16:4** Dogs will eat the ones⁹¹⁸ who die in the city, and the birds of the sky will eat the ones who die in the country."⁹¹⁹

⁸⁸⁷ **tn Heb** "yet the heart of Asa was complete with the LORD all his days."

⁸⁸⁸ **tn Heb** "and he brought the holy things of his father and his holy things (into) the house of the LORD, silver, gold, and items." Instead of "his holy things," a marginal reading (Qere) in the Hebrew text has "the holy things of [the house of the LORD]."

⁸⁸⁹ **tn Heb** "There was war between Asa and Baasha king of Israel all their days."

⁸⁹⁰ **tn Heb** "and he built up Ramah so as to not permit going out or coming in to Asa king of Judah."

⁸⁹¹ **tn Heb** "King Asa sent it."

⁸⁹² **tn Heb** "[May there be] a covenant between me and you [as there was] between my father and your father."

⁸⁹³ **tn Heb** "so he will go up from upon me."

⁸⁹⁴ **tn Heb** "and Ben Hadad listened to King Asa and sent the commanders of the armies which belonged to him against the cities of Israel."

⁸⁹⁵ **tn Heb** "he struck down."

⁸⁹⁶ **tn Heb** "and all Kinnereth together with all the land of Naphtali."

⁸⁹⁷ **tn Heb** "building."

⁸⁹⁸ **tn Heb** "and King Asa made a proclamation to all Judah, there was no one exempt, and they carried away the stones of Ramah and its wood which Baasha had built."

⁸⁹⁹ **tn Heb** "and King Asa built with them."

⁹⁰⁰ **tn Heb** "As for the rest of all the events of Asa, and all his strength and all which he did and the cities which he built, are they not written on the scroll of the events of the days of the kings of Judah?"

⁹⁰¹ **tn Heb** "Yet in the time of his old age he became sick in his feet."

⁹⁰² **tn Heb** "lay down with his fathers."

⁹⁰³ **tn Heb** "in the eyes of."

⁹⁰⁴ **tn Heb** "and he walked in the way of his father and in his sin which he made Israel sin."

⁹⁰⁵ **tn Heb** "against him"; the referent (Nadab) has been specified in the translation for clarity.

⁹⁰⁶ **tn Heb** "and when he became king, he struck down all the house of Jeroboam; he did not leave any breath to Jeroboam until he destroyed him."

⁹⁰⁷ **tn Heb** "according to the word of the LORD which he spoke."

⁹⁰⁸ **tn Heb** "because of Jeroboam which he committed and which he made Israel commit, by his provocation by which he made the LORD God of Israel angry."

⁹⁰⁹ **tn Heb** "As for the rest of the events of Nadab, and all which he did, are they not written on the scroll of the events of the days of the kings of Israel?"

⁹¹⁰ **tn Heb** "in the eyes of."

⁹¹¹ **tn Heb** "and he walked in the way of Jeroboam and in his sin which he made Israel sin."

⁹¹² **tn Heb** "and the word of the LORD came to Jehu son of Hanani concerning [or, "against"] Baasha, saying."

⁹¹³ **tn** The Hebrew text has "because" at the beginning of the sentence. In the Hebrew text vv. 2-3 are one sentence comprised of a causal clause giving the reason for divine punishment (v. 2) and the main clause announcing the punishment (v. 3). The translation divides this sentence for stylistic reasons.

⁹¹⁴ **tn Heb** "walked in the way of Jeroboam."

⁹¹⁵ **tn Heb** "angering me by their sins."

⁹¹⁶ **tn** The traditional view understands the verb בָּעַר to mean "burn." However, an alternate view takes בָּעַר as a homonym meaning "sweep away" (HALOT 1:146). In this case one might translate, "I am ready to sweep away Baasha and his family." Either metaphor emphasizes the thorough and destructive nature of the coming judgment.

⁹¹⁷ **tc** The Old Greek, Syriac Peshitta, and some MSS of the Targum have here "his house."

⁹¹⁸ **tn** The Hebrew text also has "belonging to Baasha" here.

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16:5 The rest of the events of Baasha's reign, including his accomplishments and successes, are recorded in the scroll called the Annals of the Kings of Israel.⁹¹⁹ **16:6** Baasha passed away⁹²⁰ and was buried in Tirzah. His son Elah replaced him as king. **16:7** The prophet Jehu son of Hanani received from the LORD the message predicting the downfall of Baasha and his family because of all the evil Baasha had done before the LORD.⁹²¹ His actions angered the LORD (including the way he had destroyed Jeroboam's dynasty), so that his family ended up like Jeroboam's.⁹²²

Elah's Reign over Israel

16:8 In the twenty-sixth year of King Asa's reign over Judah, Baasha's son Elah became king over Israel; he ruled in Tirzah for two years. **16:9** His servant Zimri, a commander of half of his chariot force, conspired against him. While Elah was drinking heavily⁹²³ at the house of Arza, who supervised the palace in Tirzah, **16:10** Zimri came in and struck him dead. (This happened in the twenty-seventh year of Asa's reign over Judah.) Zimri replaced Elah as king.⁹²⁴ **16:11** When he became king and occupied the throne, he killed Baasha's entire family. He did not spare any male belonging to him; he killed his relatives and his friends.⁹²⁵ **16:12** Zimri destroyed Baasha's entire family, just as the LORD had predicted to Baasha⁹²⁶ through Jehu the prophet. **16:13** This happened because of all the sins which Baasha and his son Elah committed and which they made Israel commit. They angered the LORD God of Israel with their worthless idols.⁹²⁷

16:14 The rest of the events of Elah's reign, including all his accomplishments, are recorded in the scroll called the Annals of the Kings of Israel.⁹²⁸

Zimri's Reign over Israel

16:15 In the twenty-seventh year of Asa's reign over Judah, Zimri became king over Israel; he ruled for seven days in Tirzah. Zimri's revolt took place while the army was deployed⁹²⁹ in Gibbethon, which was in Philistine territory. **16:16** While deployed there, the army received this report:⁹³⁰ "Zimri has conspired against the king and assassinated him."⁹³¹ So all Israel made Omri, the commander of the army, king over Israel that very day in the camp. **16:17** Omri and all Israel went up from Gibbethon and besieged Tirzah. **16:18** When Zimri saw that the city was captured, he went into the fortified area of the royal palace. He set the palace on fire and died in the flames.⁹³² **16:19** This happened because of the sins he committed. He did evil before⁹³³ the LORD and followed in Jeroboam's footsteps and encouraged Israel to continue sinning.⁹³⁴

16:20 The rest of the events of Zimri's reign, including the details of his revolt, are recorded in the scroll called the Annals of the Kings of Israel.⁹³⁵

Omri's Reign over Israel

16:21 At that time the people of Israel were divided in their loyalties. Half the people supported Tibni son of Ginath and wanted to make him king; the other half supported Omri. **16:22** Omri's supporters were stronger than those who supported Tibni son of Ginath. Tibni died; Omri became king.

16:23 In the thirty-first year of Asa's reign over Judah, Omri became king over Israel. He ruled for twelve years, six of them in Tirzah. **16:24** He purchased the hill of Samaria from Shemer for two units⁹³⁶ of silver. He launched a construction project there⁹³⁷ and named the city he built after Shemer, the former owner of the hill of Samaria. **16:25** Omri did more evil before⁹³⁸ the LORD than all who were before him. **16:26** He followed in the footsteps of Jeroboam son of Nebat and encouraged Israel to sin,⁹³⁹ they angered the LORD God of Israel with their worthless idols.⁹⁴⁰

16:27 The rest of the events of Omri's reign, including his accomplishments and successes, are recorded in the scroll called the Annals of the Kings of Israel.⁹⁴¹ **16:28** Omri passed away⁹⁴² and was buried in Samaria. His son Ahab replaced him as king.⁹⁴³

Ahab Promotes Idolatry

16:29 In the thirty-eighth year of Asa's reign over Judah, Omri's son Ahab became king over Israel. Ahab son of Omri ruled over Israel for twenty-two years in Samaria. **16:30** Ahab son of Omri did more evil before⁹⁴⁴ the LORD than all who were before him.

⁹¹⁹ **tn** *Heb* "As for the rest of the events of Baasha, and that which he did and his strength, are they not written on the scroll of the events of the days of the kings of Israel?"

⁹²⁰ **tn** *Heb* "lay down with his fathers."

⁹²¹ **tn** *Heb* "and also through Jehu son of Hanani the word of the LORD came concerning [or, "against"] Baasha and his house, and because of all the evil which he did in the eyes of the LORD."

⁹²² **tn** *Heb* "angering him by the work of his hands, so that he was like the house of Jeroboam, and because of how he struck it down."

⁹²³ **tn** *Heb* "while he was drinking and drunken."

⁹²⁴ **tn** *Heb* "and he became king in his place."

⁹²⁵ **tn** *Heb* "and he did not spare any belonging to him who urinate against a wall, [including] his kinsmen redeemers and his friends."

⁹²⁶ **tn** *Heb* "according to the word of the LORD which he spoke concerning [or, "spoke against"]."

⁹²⁷ **tn** *Heb* "angering the LORD God of Israel with their empty things."

⁹²⁸ **tn** *Heb* "As for the rest of the events of Elah, and all which he did, are they not written on the scroll of the events of the days of the kings of Israel?"

⁹²⁹ **tn** *Heb* "Now the people were encamped."

⁹³⁰ **tn** *Heb* "and the people who were encamped heard."

⁹³¹ **tn** *Heb* "has conspired against and also has struck down the king."

⁹³² **tn** *Heb* "and he burned the house of the king over him with fire and he died."

⁹³³ **tn** *Heb* "in the eyes of."

⁹³⁴ **tn** *Heb* "walking in the way of Jeroboam and in his sin which he did to make Israel sin."

⁹³⁵ **tn** *Heb* "As for the rest of the events of Zimri, and his conspiracy which he conspired, are they not written on the scroll of the events of the days of the kings of Israel?"

⁹³⁶ **sn** *Units*. The Hebrew term כֶּכֶּר ("circle") refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.

⁹³⁷ **tn** *Heb* "he built up the hill."

⁹³⁸ **tn** *Heb* "in the eyes of."

⁹³⁹ **tn** *Heb* "walked in all the way of Jeroboam son of Nebat and in his sin which he made Israel sin."

⁹⁴⁰ **tn** *Heb* "angering the LORD God of Israel with their empty things."

⁹⁴¹ **tn** *Heb* "As for the rest of the acts of Omri which he did, and his strength which he demonstrated, are they not written on the scroll of the events of the days of the kings of Israel?"

⁹⁴² **tn** *Heb* "lay down with his fathers."

⁹⁴³ **tc** The Old Greek has eight additional verses here. Cf. 1 Kgs 22:41-44.

16:31 As if following in the sinful footsteps of Jeroboam son of Nebat were not bad enough, he married Jezebel the daughter of King Ethbaal of the Sidonians. Then he worshiped and bowed to Baal.⁹⁴⁵ **16:32** He set up an altar for Baal in the temple of Baal he had built in Samaria. **16:33** Ahab also made an Asherah pole; he⁹⁴⁶ did more to anger the LORD God of Israel than all the kings of Israel who were before him.

16:34 During Ahab's reign,⁹⁴⁷ Hiel the Bethelite rebuilt Jericho. Abiram, his firstborn son, died when he laid the foundation,⁹⁴⁸ Segub, his youngest son, died when he erected its gates,⁹⁴⁹ just as the LORD had warned⁹⁵⁰ through Joshua son of Nun.⁹⁵¹

Elijah Visits a Widow in Sidonian Territory

17:1 Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As certainly as the LORD God of Israel lives (whom I serve),⁹⁵² there will be no dew or rain in the years ahead unless I give the command."⁹⁵³ **17:2** The LORD told him:⁹⁵⁴ **17:3** "Leave here and travel eastward. Hide out in the Kerith Valley near the Jordan. **17:4** Drink from the stream; I have already told⁹⁵⁵ the ravens to bring you food⁹⁵⁶ there." **17:5** So he did⁹⁵⁷ as the LORD told him; he went and lived in the Kerith Valley near the Jordan. **17:6** The ravens would bring him bread and meat each morning and evening, and he would drink from the stream.

17:7 After a while,⁹⁵⁸ the stream dried up because there had been no rain in the land. **17:8** The LORD told him,⁹⁵⁹ **17:9** "Get up, go to Zarephath in Sidonian territory, and live there. I have already told⁹⁶⁰ a widow who lives there to provide for you." **17:10** So he got up and went to Zarephath. When he went through the city gate, there was a widow gathering wood. He called out to her, "Please give me a cup⁹⁶¹ of water, so I can take a drink." **17:11** As she went to get it, he called out to her, "Please bring me a piece of bread."⁹⁶² **17:12** She said, "As certainly as the LORD your God lives, I have no food, except for a handful of flour in a jar and a little oil in a jug. Right now I am gathering a couple of sticks for a fire. Then I'm going home to make one final meal for my son and myself. After we have eaten that, we will die of starvation."⁹⁶³ **17:13** Elijah said to her, "Don't be afraid. Go and do as you planned.⁹⁶⁴ But first make a small cake for me and bring it to me; then make something for yourself and your son. **17:14** For this is what the LORD God of Israel says, 'The jar of flour will not be empty and the jug of oil will not run out until the day the LORD makes it rain on the surface of the ground.'" **17:15** She went and did as Elijah told her; there was always enough food for Elijah and for her and her family.⁹⁶⁵ **17:16** The jar of flour was never empty and the jug of oil never ran out, just as the LORD had promised⁹⁶⁶ through Elijah.

17:17 After this⁹⁶⁷ the son of the woman who owned the house got sick. His illness was so severe he could no longer breathe. **17:18** She asked Elijah, "Why, prophet, have you come⁹⁶⁸ to me to confront me with⁹⁶⁹ my sin and kill my son?" **17:19** He said to her, "Hand me your son." He took him from her arms, carried him to the upper room where he was staying, and laid him down on his bed. **17:20** Then he called out to the LORD, "O LORD, my God, are you also bringing disaster on this widow I am staying with by killing her son?" **17:21** He stretched out over the boy three times and called out to the LORD, "O LORD, my God, please let this boy's breath return to him." **17:22** The LORD answered Elijah's prayer; the boy's breath returned to him and he lived. **17:23** Elijah took the boy, brought him down from the upper room to the house, and handed him to his mother. Elijah then said, "See, your son is alive!" **17:24** The woman said to Elijah, "Now I know that you are a prophet and that the LORD really does speak through you."⁹⁷⁰

Elijah Meets the King's Servant

18:1 Some time later, in the third year of the famine, the LORD told Elijah,⁹⁷¹ "Go, make an appearance before Ahab, so I may send rain on the surface of the ground." **18:2** So Elijah went to make an appearance before Ahab.

Now the famine was severe in Samaria. **18:3** So Ahab summoned Obadiah, who supervised the palace. (Now Obadiah was a very loyal follower of the LORD.⁹⁷² **18:4** When Jezebel was killing⁹⁷³ the LORD's prophets, Obadiah took one hundred prophets and

⁹⁴⁴ **tn** *Heb* "in the eyes of."

⁹⁴⁵ **tn** *Heb* "and he went and served Baal and bowed down to him."

sn The Canaanites worshiped *Baal* as a storm and fertility god.

⁹⁴⁶ **tn** *Heb* "Ahab"; the proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.

⁹⁴⁷ **tn** *Heb* "in his days."

⁹⁴⁸ **tn** *Heb* "with Abiram, his firstborn, he founded it."

⁹⁴⁹ **tn** *Heb* "with Segub, his youngest, he set up its gates."

⁹⁵⁰ **tn** *Heb* "according to the word of the LORD which he spoke."

⁹⁵¹ **sn** *Warned through Joshua son of Nun*. For the background to this statement, see Josh 6:26, where Joshua pronounces a curse on the one who dares to rebuild Jericho. Here that curse is viewed as a prophecy spoken by God through Joshua.

⁹⁵² **tn** *Heb* "before whom I stand."

⁹⁵³ **tn** *Heb* "except at the command of my word."

⁹⁵⁴ **tn** *Heb* "and the word of the LORD came to him, saying."

⁹⁵⁵ **tn** *Heb* "commanded."

⁹⁵⁶ **tn** *Heb* "to provide for you."

⁹⁵⁷ **tn** *Heb* "So he went and did."

⁹⁵⁸ **tn** *Heb* "And it came about at the end of days."

⁹⁵⁹ **tn** *Heb* "And the word of the LORD came to him, saying."

⁹⁶⁰ **tn** *Heb* "Look, I have commanded."

⁹⁶¹ **tn** *Heb* "a little."

⁹⁶² **tn** The Hebrew text also includes the phrase "in your hand."

⁹⁶³ **tn** *Heb* "Look, I am gathering two sticks and then I will go and make it for me and my son and we will eat it and we will die."

⁹⁶⁴ **tn** *Heb* "according to your word."

⁹⁶⁵ **tn** *Heb* "and she ate, she and he and her house [for] days."

⁹⁶⁶ **tn** *Heb* "out, according to the word of the LORD which he spoke."

⁹⁶⁷ **tn** *Heb* "after these things."

⁹⁶⁸ **tn** *Heb* "What to me and to you, man of God, that you have come."

⁹⁶⁹ **tn** *Heb* "to make me remember."

⁹⁷⁰ **tn** *Heb* "you are a man of God and the word of the LORD is truly in your mouth."

sn This episode is especially significant in light of Ahab's decision to promote Baal worship in Israel. In Canaanite mythology the drought that swept over the region (v. 1) would signal that Baal, a fertility god responsible for providing food for his subjects, had been defeated by the god of death and was imprisoned in the underworld. While Baal was overcome by death and unable to function like a king, Israel's God demonstrated his sovereignty and superiority to death by providing food for a widow and restoring life to her son. And he did it all in Sidonian territory, Baal's back yard, as it were. The episode demonstrates that Israel's God, not Baal, is the true king who provides food and controls life and death. This polemic against Baalism reaches its climax in the next chapter, when the LORD proves that he, not Baal, controls the elements of the storm and determines when the rains will fall.

⁹⁷¹ **tn** *Heb* "the word of the LORD came to Elijah."

⁹⁷² **tn** *Heb* "now Obadiah greatly feared the LORD." "Fear" refers here to obedience and allegiance, the products of healthy respect for the LORD's authority.

⁹⁷³ **tn** *Heb* "cutting off."

hid them in two caves in two groups of fifty. He also brought them food and water.) **18:5** Ahab told Obadiah, “Go through the land to all the springs and valleys. Maybe we can find some grazing areas⁹⁷⁴ so we can keep the horses and mules alive and not have to kill⁹⁷⁵ some of the animals.” **18:6** They divided up the land between them; Ahab went⁹⁷⁶ one way and Obadiah went the other.

18:7 As Obadiah was traveling along, Elijah met him.⁹⁷⁷ When he recognized him, he fell facedown to the ground and said, “Is it really you, my master, Elijah?” **18:8** He replied, “Yes,⁹⁷⁸ go and say to your master, ‘Elijah is back.’”⁹⁷⁹ **18:9** Obadiah⁹⁸⁰ said, “What sin have I committed that you are ready to hand your servant over to Ahab for execution?⁹⁸¹ **18:10** As certainly as the LORD your God lives, my master has sent to every nation and kingdom in an effort to find you. When they say, ‘He’s not here,’ he makes them⁹⁸² swear an oath that they could not find you. **18:11** Now you say, ‘Go and say to your master, ‘Elijah is back.’”⁹⁸³ **18:12** But when I leave you, the LORD’s spirit will carry you away so I can’t find you.⁹⁸⁴ If I go tell Ahab I’ve seen you, he won’t be able to find you and he will kill me.⁹⁸⁵ That would not be fair,⁹⁸⁶ because your servant has been a loyal follower of⁹⁸⁷ the LORD from my youth. **18:13** Certainly my master is aware of what I did⁹⁸⁸ when Jezebel was killing the LORD’s prophets. I hid one hundred of the LORD’s prophets in two caves in two groups of fifty and I brought them food and water. **18:14** Now you say, ‘Go and say to your master, ‘Elijah is back,’”⁹⁸⁹ but he will kill me.” **18:15** But Elijah said, “As certainly as the sovereign LORD⁹⁹⁰ lives (whom I serve),⁹⁹¹ I will make an appearance before him today.”

Elijah Confronts Baal’s Prophets

18:16 When Obadiah went and informed Ahab, the king went to meet Elijah.⁹⁹² **18:17** When Ahab saw Elijah, he⁹⁹³ said to him, “Is it really you, the one who brings disaster⁹⁹⁴ on Israel?” **18:18** Elijah⁹⁹⁵ replied, “I have not brought disaster⁹⁹⁶ on Israel. But you and your father’s dynasty have, by abandoning the LORD’s commandments and following the Baals. **18:19** Now send out messengers⁹⁹⁷ and assemble all Israel before me at Mount Carmel, as well as the four hundred fifty prophets of Baal and four hundred prophets of Asherah whom Jezebel supports.⁹⁹⁸

18:20 Ahab sent messengers to all the Israelites and had the prophets assemble at Mount Carmel. **18:21** Elijah approached all the people and said, “How long are you going to be paralyzed by indecision?⁹⁹⁹ If the LORD is the true God,¹⁰⁰⁰ then follow him, but if Baal is, follow him!” But the people did not say a word. **18:22** Elijah said to them:¹⁰⁰¹ “I am the only prophet of the LORD who is left, but the prophets of Baal number four hundred fifty. **18:23** Let them bring us two bulls. Let them choose one of the bulls for themselves, cut it up into pieces, and place it on the wood. But they must not set it on fire. I will do the same to the other bull and place it on the wood. But I will not set it on fire. **18:24** Then you¹⁰⁰² will invoke the name of your god, and I will invoke the name of the LORD. The god who responds with fire will demonstrate that he is the true God.”¹⁰⁰³ All the people responded, “This will be a fair test.”¹⁰⁰⁴

18:25 Elijah told the prophets of Baal, “Choose one of the bulls for yourselves and go first, for you are the majority. Invoke the name of your god, but do not light a fire.”¹⁰⁰⁵ **18:26** So they took a bull, as he had suggested,¹⁰⁰⁶ and prepared it. They invoked the name of Baal from morning until noon, saying, “Baal, answer us.” But there was no sound and no answer. They jumped¹⁰⁰⁷ around on the altar they had made.¹⁰⁰⁸ **18:27** At noon Elijah mocked them, “Yell louder. After all, he is a god; he may be deep in thought, or perhaps he stepped out for a moment or has taken a trip. Perhaps he is sleeping and needs to be awakened.”¹⁰⁰⁹ **18:28** So they yelled louder and, in accordance with their prescribed ritual,¹⁰¹⁰ mutilated themselves with swords and spears until their bodies were covered with blood.¹⁰¹¹ **18:29** Throughout the afternoon they were in an ecstatic frenzy,¹⁰¹² but there was no sound, no answer, and no response.¹⁰¹³

⁹⁷⁴tn Heb “grass.”

⁹⁷⁵tn Heb “to cut off.”

⁹⁷⁶tn The Hebrew text has “alone” here and again in reference to Obadiah toward the end of the verse.

⁹⁷⁷tn Heb “look, Elijah [came] to meet him.”

⁹⁷⁸tn Heb “[It is] I.”

⁹⁷⁹tn Heb “Look, Elijah;” or, “Elijah is here.”

⁹⁸⁰tn Heb “he;” the referent (Obadiah) has been specified in the translation for clarity.

⁹⁸¹tn Heb “to kill me.”

⁹⁸²tn Heb “he makes the kingdom or the nation swear an oath.”

⁹⁸³tn Heb “Look, Elijah;” or, “Elijah is here.”

⁹⁸⁴tn Heb “to [a place] which I do not know.”

⁹⁸⁵tn Heb “and I will go to inform Ahab and he will not find you and he will kill me.”

⁹⁸⁶tn The words “that would not be fair” are added to clarify the logic of Obadiah’s argument.

⁹⁸⁷tn Heb “has feared the LORD” (also see the note at 1 Kgs 18:3).

⁹⁸⁸tn Heb “Has it not been told to my master what I did...?” The rhetorical question expects an answer, “Of course it has!”

⁹⁸⁹tn Heb “Look, Elijah;” or “Elijah is here.”

⁹⁹⁰tn Traditionally, “the LORD of Hosts.”

⁹⁹¹tn Heb “(before whom I stand).”

⁹⁹²tn Heb “Obadiah went to meet Ahab and told him, and Ahab went to meet Elijah.”

⁹⁹³tn Heb “Ahab.”

⁹⁹⁴tn Or “trouble.”

⁹⁹⁵tn Heb “he;” the referent (Elijah) has been specified in the translation for clarity.

⁹⁹⁶tn Or “trouble.”

⁹⁹⁷tn The word “messengers” is supplied in the translation both here and in v. 20 for clarification.

⁹⁹⁸tn Heb “who eat at the table of Jezebel.”

⁹⁹⁹tn Heb “How long are you going to limp around on two crutches?” (see HALOT 2:762). In context this idiomatic expression refers to indecision rather than physical disability.

¹⁰⁰⁰tn Heb “the God.”

¹⁰⁰¹tn Heb “to the people.”

¹⁰⁰²tn Elijah now directly addresses the prophets.

¹⁰⁰³tn Heb “the God.”

¹⁰⁰⁴tn Heb “The matter [i.e., proposal] is good [i.e., acceptable].”

¹⁰⁰⁵tc The last sentence of v. 25 is absent in the Syriac Peshitta.

¹⁰⁰⁶tn Heb “and they took the bull which he allowed them.”

¹⁰⁰⁷tn Heb “limped” (the same verb is used in v. 21).

¹⁰⁰⁸tc The MT has “which he made,” but some medieval Hebrew MSS and the ancient versions have the plural form of the verb.

¹⁰⁰⁹sn Elijah’s sarcastic proposals would have been especially offensive and irritating to Baal’s prophets, for they believed Baal was imprisoned in the underworld as death’s captive during this time of drought. Elijah’s apparent ignorance of their theology is probably designed for dramatic effect; indeed the suggestion that Baal is away on a trip or deep in sleep comes precariously close to the truth as viewed by the prophets.

¹⁰¹⁰tn Or “as was their custom.”

¹⁰¹¹tn Heb “until blood poured out on them.”

18:30 Elijah then told all the people, “Approach me.” So all the people approached him. He repaired the altar of the LORD that had been torn down.¹⁰¹⁴ **18:31** Then Elijah took twelve stones, corresponding to the number of tribes that descended from Jacob, to whom the LORD had said, “Israel will be your new¹⁰¹⁵ name.”¹⁰¹⁶ **18:32** With the stones he constructed an altar for the LORD.¹⁰¹⁷ Around the altar he made a trench large enough to contain two seahs¹⁰¹⁸ of seed. **18:33** He arranged the wood, cut up the bull, and placed it on the wood. **18:34** Then he said, “Fill four water jars and pour the water on the offering and the wood.” When they had done so,¹⁰¹⁹ he said, “Do it again.” So they did it again. Then he said, “Do it a third time.” So they did it a third time. **18:35** The water flowed down all sides of the altar and filled the trench. **18:36** When it was time for the evening offering,¹⁰²⁰ Elijah the prophet approached the altar¹⁰²¹ and prayed: “O LORD God of Abraham, Isaac, and Israel, prove¹⁰²² today that you are God in Israel and that I am your servant and have done all these things at your command. **18:37** Answer me, O LORD, answer me, so these people will know that you, O LORD, are the true God¹⁰²³ and that you are winning back their allegiance.¹⁰²⁴ **18:38** Then fire from the LORD fell from the sky.¹⁰²⁵ It consumed the offering, the wood, the stones, and the dirt, and licked up the water in the trench. **18:39** When all the people saw this, they fell face down to the ground and said, “The LORD is the true God!¹⁰²⁶ The LORD is the true God!” **18:40** Elijah told them, “Seize the prophets of Baal! Don’t let even one of them escape!” So they seized them, and Elijah led them down to the Kishon Valley and executed¹⁰²⁷ them there.

18:41 Then Elijah told Ahab, “Go on up and eat and drink, for the sound of a heavy rainstorm can be heard.”¹⁰²⁸ **18:42** So Ahab went on up to eat and drink, while Elijah climbed to the top of Carmel. He bent down toward the ground and put his face between his knees. **18:43** He told his servant, “Go on up and look in the direction of the sea.” So he went on up, looked, and reported, “There is nothing.”¹⁰²⁹ Seven times Elijah sent him to look.¹⁰³⁰ **18:44** The seventh time the servant¹⁰³¹ said, “Look, a small cloud, the size of the palm of a man’s hand, is rising up from the sea.” Elijah¹⁰³² then said, “Go and tell Ahab, ‘Hitch up the chariots and go down, so that the rain won’t overtake you.’”¹⁰³³ **18:45** Meanwhile the sky was covered with dark clouds, the wind blew, and there was a heavy rainstorm. Ahab rode toward¹⁰³⁴ Jezreel. **18:46** Now the LORD energized Elijah with power;¹⁰³⁵ he tucked his robe into his belt¹⁰³⁶ and ran ahead of Ahab all the way to Jezreel.

Elijah Runs for His Life

19:1 Ahab told Jezebel all that Elijah had done, including a detailed account of how he killed all the prophets with the sword. **19:2** Jezebel sent a messenger to Elijah with this warning,¹⁰³⁷ “May the gods judge me severely¹⁰³⁸ if by this time tomorrow I do not take your life as you did theirs.”¹⁰³⁹

19:3 Elijah was afraid,¹⁰⁴⁰ so he got up and fled for his life to Beersheba in Judah. He left his servant there, **19:4** while he went a day’s journey into the desert. He went and sat down under a shrub¹⁰⁴¹ and asked the LORD to take his life.¹⁰⁴² “I’ve had enough! Now, O LORD, take my life. After all, I’m no better than my ancestors.”¹⁰⁴³ **19:5** He stretched out¹⁰⁴⁴ and fell asleep under the shrub. All of a sudden an angelic messenger¹⁰⁴⁵ touched him and said, “Get up and eat.” **19:6** He looked and right there by his head was a cake baking on hot coals and a jug of water. He ate and drank and then slept some more.¹⁰⁴⁶ **19:7** The LORD’s angelic messenger came back again, touched him, and said, “Get up and eat, for otherwise you won’t be able to make the journey.”¹⁰⁴⁷ **19:8** So he got up and ate and drank. That meal gave him the strength to travel forty days and forty nights until he reached the mountain of God in Horeb.

¹⁰¹² **sn** *mutilated...covered with blood.* This self-mutilation was a mourning rite designed to facilitate Baal’s return from the underworld.

¹⁰¹³ **tn** *Heb* “when noon passed they prophesied until the offering up of the offering.”

¹⁰¹³ **tc** The Old Greek translation and Syriac Peshitta include the following words here: “When it was time to offer the sacrifice, Elijah the Tishbite spoke to the prophets of the abominations: ‘Stand aside for the time being, and I will offer my burnt offering.’ So they stood aside and departed.”

¹⁰¹³ **sn** In 2 Kgs 4:31 the words “there was no sound and there was no response” are used to describe a dead boy. Similar words are used here to describe the god Baal as dead and therefore unresponsive.

¹⁰¹⁴ **sn** *Torn down.* The condition of the altar symbolizes the spiritual state of the people.

¹⁰¹⁵ **tn** The word “new” is implied but not actually present in the Hebrew text.

¹⁰¹⁶ **sn** *Israel will be your new name.* See Gen 32:28; 35:10.

¹⁰¹⁷ **tn** *Heb* “and he built the stones into an altar in the name of the LORD.”

¹⁰¹⁸ **tn** A *seah* was a dry measure equivalent to about seven quarts.

¹⁰¹⁹ **tn** The words “when they had done so” are supplied in the translation for clarification.

¹⁰²⁰ **tn** *Heb* “at the offering up of the offering.”

¹⁰²¹ **tn** The words “the altar” are supplied in the translation for clarification.

¹⁰²² **tn** *Heb* “let it be known.”

¹⁰²³ **tn** *Heb* “the God.”

¹⁰²⁴ **tn** *Heb* “that you are turning their heart[s] back.”

¹⁰²⁵ **tn** The words “from the sky” are added for stylistic reasons.

¹⁰²⁶ **tn** *Heb* “the God” (the phrase occurs twice in this verse).

¹⁰²⁷ **tn** Or “slaughtered.”

¹⁰²⁸ **tn** *Heb* “for [there is] the sound of the roar of the rain.”

¹⁰²⁹ **sn** *So he went on up, looked, and reported, “There is nothing.”* Several times in this chapter those addressed by Elijah obey his orders. In vv. 20 and 42 Ahab does as instructed, in vv. 26 and 28 the prophets follow Elijah’s advice, and in vv. 30, 34, 40 and 43 the people and servants do as they are told. By juxtaposing Elijah’s commands with accounts of those commands being obeyed, the narrator emphasizes the authority of the LORD’s prophet.

¹⁰³⁰ **tn** *Heb* “He said, ‘Return, seven times.’”

¹⁰³¹ **tn** *Heb* “he;” the referent (the servant) has been specified in the translation for clarity.

¹⁰³² **tn** *Heb* “he;” the referent (Elijah) has been specified in the translation for clarity.

¹⁰³³ **tn** *Heb* “so that the rain won’t restrain you.”

¹⁰³⁴ **tn** *Heb* “rode and went to.”

¹⁰³⁵ **tn** *Heb* “and the hand of the LORD was on Elijah.”

¹⁰³⁶ **tn** *Heb* “and girded up his loins.” The idea is that of gathering up the robes and tucking them into the sash or belt so that they do not get in the way of the legs when running (or working or fighting).

¹⁰³⁷ **tn** *Heb* “saying.”

¹⁰³⁸ **tn** *Heb* “So may the gods do to me, and so may they add.”

¹⁰³⁹ **tn** *Heb* “I do not make your life like the life of one of them.”

¹⁰⁴⁰ **tc** The MT has “and he saw,” but some medieval Hebrew MSS as well as several ancient versions support the reading “he was afraid.” The consonantal text (אָרַח) is ambiguous and can be vocalized אָרַח (from אָרַח, “to see”) or אָרַח (from אָרַח, “to fear”).

¹⁰⁴¹ **tn** Or “broom tree” (also in v. 5).

¹⁰⁴² **tn** *Heb* “and asked with respect to his life to die.”

¹⁰⁴³ **tn** *Heb* “fathers.”

¹⁰⁴⁴ **tn** Or “lay down.”

¹⁰⁴⁵ **tn** *Heb* “Look, a messenger.”

¹⁰⁴⁶ **tn** *Heb* “and again lay down”

¹⁰⁴⁷ **tn** *Heb* “for the journey is too great for you.”

1 KINGS

19:9 He went into a cave there and spent the night. All of a sudden the LORD spoke to him, “Why are you here, Elijah?” **19:10** He answered, “I have been absolutely loyal¹⁰⁴⁸ to the LORD, the sovereign God,¹⁰⁴⁹ even though the Israelites have abandoned the agreement they made with you,¹⁰⁵⁰ torn down your altars, and killed your prophets with the sword. I alone am left and now they want to take my life.”¹⁰⁵¹ **19:11** The LORD¹⁰⁵² said, “Go out and stand on the mountain before the LORD. Look, the LORD is ready to pass by.”

A very powerful wind went before the LORD, digging into the mountain and causing landslides,¹⁰⁵³ but the LORD was not in the wind. After the windstorm there was an earthquake, but the LORD was not in the earthquake. **19:12** After the earthquake, there was a fire, but the LORD was not in the fire. After the fire, there was a soft whisper.¹⁰⁵⁴ **19:13** When Elijah heard it, he covered his face with his robe and went out and stood at the entrance to the cave. All of a sudden¹⁰⁵⁵ a voice asked him, “Why are you here, Elijah?” **19:14** He answered, “I have been absolutely loyal¹⁰⁵⁶ to the LORD, the sovereign God,¹⁰⁵⁷ even though the Israelites have abandoned the agreement they made with you,¹⁰⁵⁸ torn down your altars, and killed your prophets with the sword. I alone am left and now they want to take my life.”¹⁰⁵⁹ **19:15** The LORD said to him, “Go back the way you came and then head for the Desert of Damascus. Go and anoint Hazael king over Syria. **19:16** You must anoint Jehu son of Nimshi king over Israel, and Elisha son of Shaphat from Abel Meholah to take your place as prophet. **19:17** Jehu will kill anyone who escapes Hazael’s sword, and Elisha will kill anyone who escapes Jehu’s sword. **19:18** I still have left in Israel seven thousand followers who have not bowed their knees to Baal or kissed the images of him.”¹⁰⁶⁰

19:19 Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve pairs of oxen; he was near the twelfth pair. Elijah passed by him and threw his robe over him. **19:20** He left the oxen, ran after Elijah, and said, “Please let me kiss my father and mother goodbye, then I will follow you.” Elijah¹⁰⁶¹ said to him, “Go back! Indeed, what have I done to you?” **19:21** Elisha¹⁰⁶² went back and took his pair of oxen and slaughtered them. He cooked the meat over a fire that he made by burning the harness and yoke.¹⁰⁶³ He gave the people meat and they ate. Then he got up and followed Elijah and became his assistant.

Ben Hadad Invades Israel

20:1 Now King Ben Hadad of Syria assembled all his army, along with thirty-two other kings with their horses and chariots. He marched against Samaria and besieged and attacked it.¹⁰⁶⁴ **20:2** He sent messengers to King Ahab of Israel, who was in the city.¹⁰⁶⁵ **20:3** He said to him, “This is what Ben Hadad says, ‘Your silver and your gold are mine, as well as the best of your wives and sons.’” **20:4** The king of Israel replied, “It is just as you say, my master, O king. I and all I own belong to you.”

20:5 The messengers came again and said, “This is what Ben Hadad says, ‘I sent this message to you, ‘You must give me your silver, gold, wives, and sons.’” **20:6** But now at this time tomorrow I will send my servants to you and they will search through your palace and your servants’ houses. They will carry away all your valuables.”¹⁰⁶⁶ **20:7** The king of Israel summoned all the leaders¹⁰⁶⁷ of the land and said, “Notice how this man is looking for trouble.¹⁰⁶⁸ Indeed, he demanded my wives, sons, silver, and gold, and I did not resist him.” **20:8** All the leaders and people said to him, “Do not give in or agree to his demands.”¹⁰⁶⁹ **20:9** So he said to the messengers of Ben Hadad, “Say this to my master, the king, ‘I will give you everything you demanded at first from your servant, but I am unable to agree to this latest demand.’”¹⁰⁷⁰ So the messengers went back and gave their report.

20:10 Ben Hadad sent another message to him, “May the gods judge me severely¹⁰⁷¹ if there is enough dirt left in Samaria for my soldiers to scoop up in their hands.”¹⁰⁷² **20:11** The king of Israel replied, “Tell him the one who puts on his battle gear should not boast like one who is taking it off.”¹⁰⁷³ **20:12** When Ben Hadad received this reply,¹⁰⁷⁴ he and the other kings were drinking in their quarters.¹⁰⁷⁵ He ordered his servants, “Get ready to attack!” So they got ready to attack the city.

The LORD Delivers Israel

20:13 Now a prophet visited King Ahab of Israel and said, “This is what the LORD says, ‘Do you see this huge army?’¹⁰⁷⁶ Look, I am going to hand it over to you this very day. Then you will know that I am the LORD.” **20:14** Ahab asked, “By whom will this be accomplished?”¹⁰⁷⁷ He answered, “This is what the LORD says, ‘By the servants of the district governors.’” Ahab¹⁰⁷⁸ asked, “Who will launch the attack?” He answered, “You will.”

¹⁰⁴⁸ tn Or “very zealous.” The infinitive absolute preceding the finite verb emphasizes the degree of his zeal and allegiance.

¹⁰⁴⁹ tn Traditionally, “the God of hosts.”

¹⁰⁵⁰ tn Heb “abandoned your covenant.”

¹⁰⁵¹ tn Heb “and they are seeking my life to take it.”

¹⁰⁵² tn Heb “he;” the referent (the LORD) has been specified in the translation for clarity.

¹⁰⁵³ tn Heb “tearing away the mountains and breaking the cliffs” (or perhaps, “breaking the stones”).

¹⁰⁵⁴ tn Heb “a voice, calm, soft.”

¹⁰⁵⁵ tn Heb “look.”

¹⁰⁵⁶ tn Or “very zealous.” The infinitive absolute preceding the finite verb emphasizes the degree of his zeal and allegiance.

¹⁰⁵⁷ tn Traditionally, “the God of hosts.”

¹⁰⁵⁸ tn Heb “abandoned your covenant.”

¹⁰⁵⁹ tn Heb “and they are seeking my life to take it.”

¹⁰⁶⁰ tn Heb “I have kept in Israel seven thousand, all the knees that have not bowed to Baal, and all the mouths that have not kissed him.”

¹⁰⁶¹ tn Heb “he;” the referent (Elijah) has been specified in the translation for clarity.

¹⁰⁶² tn Heb “he;” the referent (Elijah) has been specified in the translation for clarity.

¹⁰⁶³ tn Heb “and with the equipment of the oxen he cooked them, the flesh.”

¹⁰⁶⁴ tn Heb “and he went up and besieged Samaria and fought against it.”

¹⁰⁶⁵ tn Heb “to the city.”

¹⁰⁶⁶ tn Heb “all that is desirable to your eyes they will put in their hand and take.”

¹⁰⁶⁷ tn Heb “elders.”

¹⁰⁶⁸ tn Heb “Know and see that this [man] is seeking trouble.”

¹⁰⁶⁹ tn Heb “Do not listen and do not be willing.”

¹⁰⁷⁰ tn Heb “all which you sent to your servant in the beginning I will do, but this thing I am unable to do.”

¹⁰⁷¹ tn Heb “So may the gods do to me, and so may they add.”

¹⁰⁷² tn Heb “if the dirt of Samaria suffices for the handfuls of all the people who are at my feet.”

¹⁰⁷³ sn The point of the saying is that someone who is still preparing for a battle should not boast as if he has already won the battle. A modern parallel would be, “Don’t count your chickens before they’re hatched.”

¹⁰⁷⁴ tn Heb “When he heard this word.”

¹⁰⁷⁵ tn Heb “in the temporary shelters.” This is probably referring to tents.

¹⁰⁷⁶ tn Heb “this great horde.”

¹⁰⁷⁷ tn The words “will this be accomplished” are supplied in the translation for clarification.

20:15 So Ahab¹⁰⁷⁹ assembled the 232 servants of the district governors. After that he assembled all the Israelite army, numbering seven thousand.¹⁰⁸⁰ **20:16** They marched out at noon, while Ben Hadad and the thirty-two kings allied with him were drinking heavily¹⁰⁸¹ in their quarters.¹⁰⁸² **20:17** The servants of the district governors led the march. When Ben Hadad sent messengers, they reported back to him, “Men are marching out of Samaria.” **20:18** He ordered, “Whether they come in peace or to do battle, take them alive.”¹⁰⁸³ **20:19** They marched out of the city with the servants of the district governors in the lead and the army behind them. **20:20** Each one struck down an enemy soldier;¹⁰⁸⁴ the Syrians fled and Israel chased them. King Ben Hadad of Syria escaped on horseback with some horsemen. **20:21** Then the king of Israel marched out and struck down the horses and chariots; he thoroughly defeated¹⁰⁸⁵ Syria.

The LORD Gives Israel Another Victory

20:22 The prophet¹⁰⁸⁶ visited the king of Israel and instructed him, “Go, fortify your defenses.¹⁰⁸⁷ Determine¹⁰⁸⁸ what you must do, for in the spring¹⁰⁸⁹ the king of Syria will attack¹⁰⁹⁰ you.” **20:23** Now the advisers¹⁰⁹¹ of the king of Syria said to him: “Their God is a god of the mountains. That’s why they overpowered us. But if we fight them in the plains, we will certainly overpower them.” **20:24** So do this: Dismiss the kings from their command, and replace them with military commanders. **20:25** Muster an army like the one you lost, with the same number of horses and chariots.¹⁰⁹² Then we will fight them in the plains; we will certainly overpower them.” He approved their plan and did as they advised.¹⁰⁹³

20:26 In the spring¹⁰⁹⁴ Ben Hadad mustered the Syrian army¹⁰⁹⁵ and marched to Aphek to fight Israel.¹⁰⁹⁶ **20:27** When the Israelites had mustered and had received their supplies, they marched out to face them in battle. When the Israelites deployed opposite them, they were like two small flocks¹⁰⁹⁷ of goats, but the Syrians filled the land. **20:28** The prophet¹⁰⁹⁸ visited the king of Israel and said, “This is what the LORD says: ‘Because the Syrians said, “The LORD is a god of the mountains and not a god of the valleys,” I will hand over to you this entire huge army.¹⁰⁹⁹ Then you will know that I am the LORD.’”

20:29 The armies were deployed opposite each other for seven days. On the seventh day the battle began, and the Israelites killed one hundred thousand Syrian foot soldiers in one day. **20:30** The remaining twenty-seven thousand ran to Aphek and went into the city, but the wall fell on them.¹¹⁰⁰ Now Ben Hadad ran into the city and hid in an inner room.¹¹⁰¹ **20:31** His advisers¹¹⁰² said to him, “Look, we have heard that the kings of the Israelite dynasty are kind.¹¹⁰³ Allow us to put sackcloth around our waists and ropes on our heads¹¹⁰⁴ and surrender¹¹⁰⁵ to the king of Israel. Maybe he will spare our lives.” **20:32** So they put sackcloth around their waists and ropes on their heads and went to the king of Israel. They said, “Your servant¹¹⁰⁶ Ben Hadad says, ‘Please let me live!’” Ahab¹¹⁰⁷ replied, “Is he still alive? He is my brother.”¹¹⁰⁸ **20:33** The men took this as a good omen and quickly accepted his offer, saying, “Ben Hadad is your brother.” Ahab¹¹⁰⁹ then said, “Go, get him.” So Ben Hadad came out to him, and Ahab pulled him up into his chariot. **20:34** Ben Hadad¹¹¹⁰ said, “I will return the cities my father took from your father. You may set up markets¹¹¹¹ in Damascus, just as my father did in Samaria.” Ahab then said, “I want to make a treaty with you before I dismiss you.”¹¹¹² So he made a treaty with him and then dismissed him.

¹⁰⁷⁸ **tn** Heb “he”; the referent (Ahab) has been specified in the translation for clarity.

¹⁰⁷⁹ **tn** Heb “he”; the referent (Ahab) has been specified in the translation for clarity.

¹⁰⁸⁰ **tn** Heb “after them he assembled all the people, all the sons of Israel, seven thousand.”

¹⁰⁸¹ **tn** Heb “drinking and drunken.”

¹⁰⁸² **tn** Heb “in the temporary shelters.” This is probably referring to tents.

¹⁰⁸³ **tn** Heb “if they come in peace, take them alive; if they come for battle, take them alive.”

¹⁰⁸⁴ **tn** Heb “each struck down his man.”

¹⁰⁸⁵ **tn** Heb “struck down Aram with a great striking down.”

¹⁰⁸⁶ **tn** The definite article indicates previous reference, that is, “the prophet mentioned earlier” (see v. 13).

¹⁰⁸⁷ **tn** Heb “strengthen yourself.”

¹⁰⁸⁸ **tn** Heb “know and see.”

¹⁰⁸⁹ **tn** Heb “at the turning of the year.”

¹⁰⁹⁰ **tn** Heb “go up against.”

¹⁰⁹¹ **tn** Or “servants.”

¹⁰⁹² **tn** Heb “And you, you muster an army like the one that fell from you, horse like horse and chariot like chariot.”

¹⁰⁹³ **tn** Heb “he listened to their voice and did so.”

¹⁰⁹⁴ **tn** Heb “at the turning of the year.”

¹⁰⁹⁵ **tn** Heb “mustered Aram.”

¹⁰⁹⁶ **tn** Heb “and went up to Aphek for battle with Israel.”

¹⁰⁹⁷ **tn** The noun translated “small flocks” occurs only here. The common interpretation derives the word from the verbal root הָשַׁךְ, “to strip off; to make bare.” In this case the noun refers to something “stripped off” or “made bare.” *HALOT* 1:359 derives the noun from a proposed homonymic verbal root (which occurs only in Ps 29:9) meaning “cause a premature birth.” In this case the derived noun could refer to goats that are undersized because they are born prematurely.

¹⁰⁹⁸ **tn** Heb “the man of God.”

¹⁰⁹⁹ **tn** Heb “I will place all this great horde in your hand.”

¹¹⁰⁰ **tn** Heb “and the remaining ones fled to Aphek to the city and the wall fell on twenty-seven thousand men, the ones who remained.”

¹¹⁰¹ **tn** Heb “and Ben Hadad fled and went into the city, [into] an inner room in an inner room.”

¹¹⁰² **tn** Or “servants.”

¹¹⁰³ **tn** Or “merciful.” The word used here often means “devoted” or “loyal.” Perhaps the idea is that the Israelite kings are willing to make treaties with other kings.

¹¹⁰⁴ **sn** Sackcloth was worn as a sign of sorrow and repentance. The precise significance of the ropes on the head is uncertain, but it probably was a sign of submission. These actions were comparable to raising a white flag on the battlefield or throwing in the towel in a boxing match.

¹¹⁰⁵ **tn** Heb “go out.”

¹¹⁰⁶ **sn** Your servant. By referring to Ben Hadad as Ahab’s servant, they are suggesting that Ahab make him a subject in a vassal treaty arrangement.

¹¹⁰⁷ **tn** Heb “he”; the referent (Ahab) has been specified in the translation for clarity.

¹¹⁰⁸ **sn** He is my brother. Ahab’s response indicates that he wants to make a parity treaty and treat Ben Hadad as an equal partner.

¹¹⁰⁹ **tn** Heb “he”; the referent (Ahab) has been specified in the translation for clarity.

¹¹¹⁰ **tn** Heb “he”; the referent (Ben Hadad) has been specified in the translation for clarity.

¹¹¹¹ **tn** Heb “streets,” but this must refer to streets set up with stalls for merchants to sell their goods. See *HALOT* 1:299.

¹¹¹² **tn** Heb “I will send you away with a treaty.” The words “Ahab then said” are supplied in the translation. There is nothing in the Hebrew text to indicate that the speaker has changed from Ben Hadad to Ahab. Some suggest adding “and he said” before “I will send you away.” Others prefer to maintain Ben Hadad as the speaker and change the statement to, “Please send me away with a treaty.”

A Prophet Denounces Ahab's Actions

20:35 One of the members of the prophetic guild, speaking with divine authority, ordered his companion, “Wound me!”¹¹¹³ But the man refused to wound him. **20:36** So the prophet¹¹¹⁴ said to him, “Because you have disobeyed the LORD, as soon as you leave me a lion will kill you.” When he left him, a lion attacked and killed him. **20:37** He found another man and said, “Wound me!” So the man wounded him severely.¹¹¹⁵ **20:38** The prophet then went and stood by the road, waiting for the king. He also disguised himself by putting a bandage down over his eyes. **20:39** When the king passed by, he called out to the king, “Your servant went out into the heat¹¹¹⁶ of the battle, and then a man turned aside and brought me a prisoner.¹¹¹⁷ He told me, ‘Guard this prisoner. If he ends up missing for any reason,¹¹¹⁸ you will pay with your life or with a unit¹¹¹⁹ of silver.’” **20:40** Well, it just so happened that while your servant was doing this and that, he disappeared.” The king of Israel said to him, “Your punishment is already determined by your own testimony.”¹¹²¹ **20:41** The prophet¹¹²² quickly removed the bandage from his eyes and the king of Israel recognized he was one of the prophets. **20:42** The prophet¹¹²³ then said to him, “This is what the LORD says, ‘Because you released a man I had determined should die, you will pay with your life and your people will suffer instead of his people.’”¹¹²⁴ **20:43** The king of Israel went home to Samaria bitter and angry.

Ahab Murders Naboth

21:1 After this the following episode took place.¹¹²⁵ Naboth the Jezreelite owned a vineyard in Jezreel adjacent to the palace of King Ahab of Samaria.¹¹²⁶ **21:2** Ahab said to Naboth, “Give me your vineyard so I can make a vegetable garden out of it, for it is adjacent to my palace. I will give you an even better vineyard in its place, or if you prefer,¹¹²⁷ I will pay you silver for it.”¹¹²⁸ **21:3** But Naboth replied to Ahab, “The LORD forbid that I should sell you my ancestral inheritance.”¹¹²⁹

21:4 So Ahab went into his palace, bitter and angry that Naboth the Jezreelite had said,¹¹³⁰ “I will not sell to you my ancestral inheritance.”¹¹³¹ He lay down on his bed, pouted,¹¹³² and would not eat. **21:5** Then his wife Jezebel came in and said to him, “Why do you have a bitter attitude and refuse to eat?” **21:6** He answered her, “While I was talking to Naboth the Jezreelite, I said to him, ‘Sell me your vineyard for silver, or if you prefer, I will give you another vineyard in its place.’ But he said, ‘I will not sell you my vineyard.’”¹¹³³ **21:7** His wife Jezebel said to him, “You are the king of Israel!¹¹³⁴ Get up, eat some food, and have a good time.¹¹³⁵ I will get the vineyard of Naboth the Jezreelite for you.”

21:8 She wrote out orders,¹¹³⁶ signed Ahab’s name to them,¹¹³⁷ and sealed them with his seal. She then sent the orders¹¹³⁸ to the leaders¹¹³⁹ and to the nobles who lived in Naboth’s city.¹¹⁴⁰ **21:9** This is what she wrote:¹¹⁴¹ “Observe a time of fasting and seat Naboth in front of the people. **21:10** Also seat two villains opposite him and have them testify, ‘You cursed God and the king.’ Then take him out and stone him to death.”

21:11 The men of the¹¹⁴² city, the leaders¹¹⁴³ and the nobles who lived there,¹¹⁴⁴ followed the written orders Jezebel had sent them.¹¹⁴⁵ **21:12** They observed a time of fasting and put Naboth in front of the people. **21:13** The two villains arrived and sat opposite him. Then the villains testified against Naboth right before the people, saying, “Naboth cursed God and the king.” So they dragged him¹¹⁴⁶ outside the city and stoned him to death.¹¹⁴⁷ **21:14** Then they reported to Jezebel, “Naboth has been stoned to death.”¹¹⁴⁸

21:15 When Jezebel heard that Naboth had been stoned to death, she¹¹⁴⁹ said to Ahab, “Get up, take possession of the vineyard Naboth the Jezreelite refused to sell you for silver, for Naboth is no longer alive; he’s dead.” **21:16** When Ahab heard that Naboth was dead,¹¹⁵⁰ he got up and went down to take possession of the vineyard of Naboth the Jezreelite.

¹¹¹³ **tn Heb** “Now a man from the sons of the prophets said to his companion by the word of the LORD, ‘Wound me.’”

¹¹¹⁴ **tn Heb** “he”; the referent (the prophet) has been specified in the translation for clarity.

¹¹¹⁵ **tn Heb** “and the man wounded him, wounding and bruising.”

¹¹¹⁶ **tn Heb** “middle.”

¹¹¹⁷ **tn Heb** “man” (also a second time later in this verse).

¹¹¹⁸ **tn Heb** “if being missed, he is missed.” The emphatic infinitive absolute before the finite verbal form lends solemnity to the warning.

¹¹¹⁹ **sn Unit.** The Hebrew term כֶּכֶר (“circle”) refers generally to something that is round. When used of metals it can refer to a disk-shaped weight made of the metal or to a standard unit of weight.

¹¹²⁰ **tn Heb** “your life will be in place of his life, or a unit of silver you will pay.”

¹¹²¹ **tn Heb** “so [i.e., in accordance with his testimony] is your judgment, you have determined [it].”

¹¹²² **tn Heb** “he”; the referent (the prophet) has been specified in the translation for clarity.

¹¹²³ **tn Heb** “he”; the referent (the prophet) has been specified in the translation for clarity.

¹¹²⁴ **tn Heb** “Because you sent away the man of my destruction [i.e., that I determined should be destroyed] from [my/your?] hand, your life will be in place of his life, and your people in place of his people.”

¹¹²⁵ **tn Heb** “after these things.” The words “the following episode took place” are added for stylistic reasons.

¹¹²⁶ **sn King Ahab of Samaria.** Samaria, as the capital of the northern kingdom, here stands for the nation of Israel.

¹¹²⁷ **tn Heb** “if it is good in your eyes.”

¹¹²⁸ **tc** The Old Greek translation includes the following words: “And it will be mine as a garden of herbs.”

¹¹²⁹ **tn Heb** “Far be it from me, by the LORD, that I should give the inheritance of my fathers to you.”

¹¹³⁰ **tn Heb** “on account of the word that Naboth the Jezreelite spoke to him.”

¹¹³¹ **tn Heb** “I will not give to you the inheritance of my fathers.”

¹¹³² **tn Heb** “turned away his face.”

¹¹³³ **tn Heb** “While I was talking..., I said..., he said...” Ahab’s explanation is one lengthy sentence in the Hebrew text, which is divided in the translation for stylistic reasons.

¹¹³⁴ **tn Heb** “You, now, you are exercising kingship over Israel.”

¹¹³⁵ **tn Heb** “so your heart [i.e., disposition] might be well.”

¹¹³⁶ **tn Heb** “scrolls.”

¹¹³⁷ **tn Heb** “in the name of Ahab.”

¹¹³⁸ **tn Heb** “scrolls.”

¹¹³⁹ **tn Heb** “elders.”

¹¹⁴⁰ **tn Heb** “to the nobles who were in his city, the ones who lived with Naboth.”

¹¹⁴¹ **tn Heb** “she wrote on the scrolls, saying.”

¹¹⁴² **tn Heb** “his.”

¹¹⁴³ **tn Heb** “elders.”

¹¹⁴⁴ **tn Heb** “and the nobles who were living in his city.”

¹¹⁴⁵ **tn Heb** “did as Jezebel sent to them, just as was written in the scrolls which she sent to them.”

¹¹⁴⁶ **tn Heb** “led him.”

¹¹⁴⁷ **tn Heb** “and they stoned him with stones and he died.”

¹¹⁴⁸ **tn Heb** “Naboth was stoned and he died.” So also in v. 15.

¹¹⁴⁹ **tn Heb** “Jezebel”; the proper name has been replaced by the pronoun (“she”) in the translation for stylistic reasons.

¹¹⁵⁰ **tc** The Old Greek translation includes the following words here: “he tore his garments and put on sackcloth. After these things.”

21:17 The LORD told Elijah the Tishbite:¹¹⁵¹ **21:18** “Get up, go down and meet King Ahab of Israel who lives in Samaria. He is at the vineyard of Naboth; he has gone down there to take possession of it. **21:19** Say to him, ‘This is what the LORD says: “Haven’t you committed murder and taken possession of the property of the deceased?”’ Then say to him, ‘This is what the LORD says: “In the spot where dogs licked up Naboth’s blood they will also lick up your blood—yes, yours!”’”

21:20 When Elijah arrived, Ahab said to him,¹¹⁵² “So, you have found me, my enemy!” Elijah¹¹⁵³ replied, “I have found you, because you are committed¹¹⁵⁴ to doing evil before¹¹⁵⁵ the LORD. **21:21** The LORD says,¹¹⁵⁶ ‘Look, I am ready to bring disaster¹¹⁵⁷ on you. I will destroy you¹¹⁵⁸ and cut off every last male belonging to Ahab in Israel, including even the weak and incapacitated.’ **21:22** I will make your dynasty¹¹⁶⁰ like those of Jeroboam son of Nebat and Baasha son of Ahijah because you angered me and made Israel sin.’¹¹⁶¹ **21:23** The LORD says this about Jezebel, ‘Dogs will devour Jezebel by the outer wall¹¹⁶² of Jezreel.’ **21:24** As for Ahab’s family, dogs will eat the ones¹¹⁶³ who die in the city, and the birds of the sky will eat the ones who die in the country.” **21:25** (There had never been anyone like Ahab, who was firmly committed¹¹⁶⁴ to doing evil before¹¹⁶⁵ the LORD, urged on by his wife Jezebel.¹¹⁶⁶ **21:26** He was so wicked he worshiped the disgusting idols,¹¹⁶⁷ just like the Amorites¹¹⁶⁸ whom the LORD had driven out from before the Israelites.)

21:27 When Ahab heard these words, he tore his clothes, put on sackcloth, and fasted. He slept in sackcloth and walked around dejected. **21:28** The LORD said to Elijah the Tishbite,¹¹⁶⁹ **21:29** “Have you noticed how Ahab shows remorse¹¹⁷⁰ before me? Because he shows remorse before me, I will not bring disaster on his dynasty during his lifetime, but during the reign of his son.”¹¹⁷¹

Ahab Dies in Battle

22:1 There was no war between Syria and Israel for three years.¹¹⁷² **22:2** In the third year King Jehoshaphat of Judah came down to visit¹¹⁷³ the king of Israel. **22:3** The king of Israel said to his servants, “Surely you recognize that Ramoth Gilead belongs to us, though we are hesitant to reclaim it from the king of Syria.”¹¹⁷⁴ **22:4** Then he said to Jehoshaphat, “Will you go with me to attack Ramoth Gilead?” Jehoshaphat replied to the king of Israel, “I will support you; my army and horses are at your disposal.”¹¹⁷⁵ **22:5** Then Jehoshaphat added,¹¹⁷⁶ “First seek an oracle from the LORD.”¹¹⁷⁷ **22:6** So the king of Israel assembled about four hundred prophets and asked them, “Should I attack Ramoth Gilead or not?”¹¹⁷⁸ They said, “Attack! The sovereign one¹¹⁷⁹ will hand it over to the king.” **22:7** But Jehoshaphat asked, “Is there not a prophet of the LORD still here, that we may ask him?” **22:8** The king of Israel answered Jehoshaphat, “There is still one man through whom we can seek the LORD’s will.¹¹⁸⁰ But I despise¹¹⁸¹ him because he does not prophesy prosperity for me, but disaster. His name is Micaiah son of Imlah.¹¹⁸² Jehoshaphat said, “The king should not say such things.” **22:9** The king of Israel summoned an official and said, “Quickly bring Micaiah son of Imlah.”

22:10 Now the king of Israel and King Jehoshaphat of Judah were sitting on their respective thrones,¹¹⁸³ dressed in their robes, at the threshing floor at the entrance of the gate of Samaria. All the prophets were prophesying before them. **22:11** Zedekiah son of Kenaanah made iron horns and said, “This is what the LORD says, ‘With these you will gore Syria until they are destroyed.’” **22:12** All the prophets were prophesying the same, saying, “Attack Ramoth Gilead! You will succeed; the LORD will hand it over to the king.” **22:13** Now the messenger who went to summon Micaiah said to him, “Look, the prophets are in complete agreement that the

¹¹⁵¹ **tn Heb** “the word of the LORD came to Elijah the Tishbite.”

¹¹⁵² **tn Heb** “and Ahab said to Elijah.” The narrative is elliptical and streamlined. The words “when Elijah arrived” are supplied in the translation for clarification.

¹¹⁵³ **tn Heb** “he”; the referent (Elijah) has been specified in the translation for clarity.

¹¹⁵⁴ **tn Heb** “you have sold yourself.”

¹¹⁵⁵ **tn Heb** “in the eyes of.”

¹¹⁵⁶ **tn** The introductory formula “the LORD says” is omitted in the Hebrew text, but supplied in the translation for clarification.

¹¹⁵⁷ **sn Disaster.** There is a wordplay in the Hebrew text. The word translated “disaster” (רָעָה) is similar to the word translated “evil” (v. 20, הָרַע). Ahab’s sins would receive an appropriate punishment.

¹¹⁵⁸ **tn Heb** “I will burn after you.” Some take the verb בָּעַר to mean here “sweep away.” See the discussion of this verb in the notes at 14:10 and 16:3.

¹¹⁵⁹ **tn Heb** “and I will cut off from Ahab those who urinate against a wall, [including both those who are] restrained and let free [or, “abandoned”] in Israel.” The precise meaning of the idiomatic phrase רָעוּב וְעָצוּר (translated here “weak and incapacitated”) is uncertain. For various options see *HALOT* 2:871 and Cogan and Tadmor, *II Kings*, 107. The two terms are usually taken as polar opposites (“slaves and freemen” or “minors and adults”), but Cogan and Tadmor, on the basis of contextual considerations (note the usage with אִפְסָה, “nothing but”) in Deut 32:36 and 2 Kgs 14:26, argue convincingly that the terms are synonyms, meaning “restrained and abandoned,” and refer to incapable or incapacitated individuals.

¹¹⁶⁰ **tn Heb** “house.”

¹¹⁶¹ **tn Heb** “because of the provocation by which you angered [me], and you caused Israel to sin.”

¹¹⁶² **tc** A few Hebrew, MSS and some ancient versions agree with 2 Kgs 9:10, 36, which reads, “the plot [of ground] at Jezreel.” The Hebrew words translated “outer wall” (חָל) [defectively written here] and “plot [of ground]” (חֶלֶק) are spelled similarly.

¹¹⁶³ **tn** “Dogs will eat the ones who belonging to Ahab who die in the city.”

¹¹⁶⁴ **tn Heb** “who sold himself.”

¹¹⁶⁵ **tn Heb** “in the eyes of.”

¹¹⁶⁶ **tn Heb** “like Ahab...whom his wife Jezebel incited.”

¹¹⁶⁷ **tn** The Hebrew word used here, גִּלְגָּלִים, is always used as a disdainful reference to idols. It is generally thought to have originally referred to “dung pellets” (cf. KBL s.v. גִּלְגָּלִים, 183). It is only one of several terms used in this way, such as אֵלִילִים (“worthless things”) and הַבְּלָלִים (“vanities” or “empty winds”).

¹¹⁶⁸ **tn Heb** “He acted very abominably by walking after the disgusting idols, according to all which the Amorites had done.”

¹¹⁶⁹ **tn Heb** “the word of the LORD came to Elijah the Tishbite.”

¹¹⁷⁰ **tn Or** “humbles himself.” The expression occurs a second time later in this verse.

¹¹⁷¹ **tn Heb** “I will not bring the disaster during his days, [but] in the days of his son I will bring the disaster on his house.”

¹¹⁷² **tn Heb** “and they lived three years without war between Aram and Israel.”

¹¹⁷³ **tn** The word “visit” is supplied in the translation for stylistic reasons.

¹¹⁷⁴ **tn Heb** “Do you know that Ramoth Gilead belongs to us, and we hesitate to take it from the hand of the king of Aram?” The rhetorical question expects the answer, “Of course, you must know!”

¹¹⁷⁵ **tn Heb** “Like me, like you; like my people, like your people; like my horses; like your horses.”

¹¹⁷⁶ **tn Heb** “and Jehoshaphat said to the king of Israel.”

¹¹⁷⁷ **tn Heb** “the word of the LORD.” Jehoshaphat is requesting a prophetic oracle revealing the Lord’s will in the matter and their prospects for success.

For examples of such oracles, see 2 Sam 5:19, 23–24.

¹¹⁷⁸ **tn Heb** “Should I go against Ramoth Gilead for war or should I refrain?”

¹¹⁷⁹ **tn** Though Jehoshaphat requested an oracle from “the LORD” (Yahweh, יְהוָה), they stop short of actually using this name and substitute the title אֲדֹנָי (“lord; master”). This ambiguity may explain in part Jehoshaphat’s hesitancy and caution (vv. 7–8). He seems to doubt that the four hundred are genuine prophets of the LORD.

¹¹⁸⁰ **tn Heb** “to seek the LORD from him.”

¹¹⁸¹ **tn Or** “hate.”

¹¹⁸² **tn** The words “his name is” are supplied for stylistic reasons.

¹¹⁸³ **tn Heb** “were sitting, a man on his throne.”

king will succeed.¹¹⁸⁴ Your words must agree with theirs; you must predict success.”¹¹⁸⁵ **22:14** But Micaiah said, “As certainly as the LORD lives, I will say what the LORD tells me to say.”

22:15 When he came before the king, the king asked him, “Micaiah, should we attack Ramoth Gilead or not?” He answered him, “Attack! You will succeed; the LORD will hand it over to the king.”¹¹⁸⁶ **22:16** The king said to him, “How many times must I make you solemnly promise in¹¹⁸⁷ the name of the LORD to tell me only the truth?” **22:17** Micaiah¹¹⁸⁸ said, “I saw all Israel scattered on the mountains like sheep that have no shepherd. Then the LORD said, ‘They have no master. They should go home in peace.’” **22:18** The king of Israel said to Jehoshaphat, “Didn’t I tell you he does not prophesy prosperity for me, but disaster?” **22:19** Micaiah¹¹⁸⁹ said, “That being the case, hear the word of the LORD. I saw the LORD sitting on his throne, with all the heavenly assembly standing on his right and on his left. **22:20** The LORD said, ‘Who will deceive Ahab, so he will attack Ramoth Gilead and die¹¹⁹⁰ there?’ One said this and another that. **22:21** Then a spirit¹¹⁹¹ stepped forward and stood before the LORD. He said, ‘I will deceive him.’ The LORD asked him, ‘How?’ **22:22** He replied, ‘I will go out and be a lying spirit in the mouths of all his prophets.’ The LORD¹¹⁹² said, ‘Deceive and overpower him.’¹¹⁹³ Go out and do as you have proposed.’ **22:23** So now, look, the LORD has placed a lying spirit in the mouths of all these prophets of yours; but the LORD has decreed disaster for you.” **22:24** Zedekiah son of Kenaanah approached, hit Micaiah on the jaw, and said, “Which way did the LORD’s spirit go when he went from me to speak to you?” **22:25** Micaiah replied, “Look, you will see in the day when you go into an inner room to hide.” **22:26** Then the king of Israel said, “Take Micaiah and return him to Amon the city official and Joash the king’s son. **22:27** Say, ‘This is what the king says, ‘Put this man in prison. Give him only a little bread and water¹¹⁹⁴ until I safely return.’”¹¹⁹⁵ **22:28** Micaiah said, “If you really do safely return, then the LORD has not spoken through me.” Then he added, “Take note,¹¹⁹⁶ all you people.”

22:29 The king of Israel and King Jehoshaphat of Judah attacked Ramoth Gilead. **22:30** The king of Israel said to Jehoshaphat, “I will disguise myself and then enter¹¹⁹⁷ into the battle; but you wear your robes.” So the king of Israel disguised himself and then entered into the battle. **22:31** Now the king of Syria had ordered his thirty-two chariot commanders, “Do not fight common soldiers or high-ranking officers,¹¹⁹⁸ fight only the king of Israel.” **22:32** When the chariot commanders saw Jehoshaphat, they said, “He must be the king of Israel.” So they turned and attacked him, but Jehoshaphat cried out. **22:33** When the chariot commanders realized he was not the king of Israel, they turned away from him. **22:34** Now an archer shot an arrow at random,¹¹⁹⁹ and it struck the king of Israel between the plates of his armor. The king¹²⁰⁰ ordered his charioteer, “Turn around and take me from the battle line,¹²⁰¹ because I’m wounded.” **22:35** While the battle raged throughout the day, the king stood propped up in his chariot opposite the Syrians. He died in the evening; the blood from the wound ran down into the bottom of the chariot. **22:36** As the sun was setting, a cry went through the camp, “Each one should return to his city and to his homeland.” **22:37** So the king died and was taken to Samaria, where they buried him.¹²⁰² **22:38** They washed off the chariot at the pool of Samaria; dogs licked his blood (this was where the prostitutes bathed),¹²⁰³ just as the LORD had said would happen.¹²⁰⁴

22:39 The rest of the events of Ahab’s reign, including a record of his accomplishments and how he built a luxurious palace and various cities, are recorded in the scroll called the Annals of the Kings of Israel.¹²⁰⁵ **22:40** Ahab passed away.¹²⁰⁶ His son Ahaziah replaced him as king.

Jehoshaphat’s Reign over Judah

22:41 In the fourth year of King Ahab’s reign over Israel, Asa’s son Jehoshaphat became king over Judah. **22:42** Jehoshaphat was thirty-five years old when he became king and he reigned for twenty-five years in Jerusalem. His mother was Azubah, the

¹¹⁸⁴ **tn** Heb “the words of the prophets are [with] one mouth good for the king.”

¹¹⁸⁵ **tn** Heb “let your words be like the word of each of them and speak good.”

¹¹⁸⁶ **sn** “Attack! You will succeed; the LORD will hand it over to the king.” One does not expect Micaiah, having just vowed to speak only what the Lord tells him, to agree with the other prophets and give the king an inaccurate prophecy. Micaiah’s actions became understandable later, when it is revealed that the LORD desires to deceive the king and lead him to his demise. The LORD even dispatches a lying spirit to deceive Ahab’s prophets. Micaiah can lie to the king because he realizes this lie is from the LORD. It is important to note that in v. 14 Micaiah only vows to speak the word of the LORD; he does not necessarily say he will tell the truth. In this case the LORD’s word itself is deceptive. Only when the king adjures him to tell the truth (v. 16), does Micaiah do so.

¹¹⁸⁷ **tn** Or “swear an oath by.”

¹¹⁸⁸ **tn** Heb “he;” the referent (Micaiah) has been specified in the translation for clarity.

¹¹⁸⁹ **tn** Heb “he;” the referent (Micaiah) has been specified in the translation for clarity.

¹¹⁹⁰ **tn** Heb “and fall.”

¹¹⁹¹ **tn** Heb “the spirit.” The significance of the article prefixed to רִיחַ is uncertain, but it could contain a clue as to this spirit’s identity, especially when interpreted in light of v. 24. It is certainly possible, and probably even likely, that the article is used in a generic or dramatic sense and should be translated, “a spirit.” In the latter case it would show that this spirit was vivid and definite in the mind of Micaiah the storyteller. However, if one insists that the article indicates a well-known or universally known spirit, the following context provides a likely referent. Verse 24 tells how Zedekiah slapped Micaiah in the face and then asked sarcastically, “Which way did the spirit from the LORD (רוּחַ הַיְהוָה), Heb “the spirit of the LORD”) go when he went from me to speak to you?” When the phrase “the spirit of the LORD” refers to the divine spirit (rather than the divine breath or mind, Isa. 40:7, 13) elsewhere, the spirit energizes an individual or group for special tasks or moves one to prophesy. This raises the possibility that the deceiving spirit of vv. 20-23 is the same as the divine spirit mentioned by Zedekiah in v. 24. This would explain why the article is used on רִיחַ; he can be called “the spirit” because he is the well-known spirit who energizes the prophets.

¹¹⁹² **tn** Heb “he;” the referent (the LORD) has been specified in the translation for clarity.

¹¹⁹³ **tn** The Hebrew text has two imperfects connected by וְ. These verbs could be translated as specific futures, “you will deceive and also you will prevail,” in which case the LORD is assuring the spirit of success on his mission. However, in a commissioning context (note the following imperatives) such as this, it is more likely that the imperfects are injunctive, in which case one could translate, “Deceive, and also overpower.”

¹¹⁹⁴ **tn** Heb “the bread of affliction and the water of affliction.”

¹¹⁹⁵ **tn** Heb “come in peace.” So also in v. 28.

¹¹⁹⁶ **tn** Heb “Listen.”

¹¹⁹⁷ **tn** The Hebrew verbal forms could be imperatives (“Disguise yourself and enter”), but this would make no sense in light of the immediately following context. The forms are better interpreted as infinitives absolute functioning as cohortatives. See *IBHS* 594. Some prefer to emend the forms to imperfects.

¹¹⁹⁸ **tn** Heb “small or great.”

¹¹⁹⁹ **tn** Heb “now a man drew a bow in his innocence” (i.e., with no specific target in mind, or at least without realizing his target was the king of Israel).

¹²⁰⁰ **tn** Heb “he;” the referent (the king) has been specified in the translation for clarity.

¹²⁰¹ **tn** Heb “camp.”

¹²⁰² **tn** Heb “and the king died and he came to Samaria, and they buried the king in Samaria.”

¹²⁰³ **tn** Heb “now the prostitutes bathed.”

¹²⁰⁴ **tn** Heb “according to the word of the LORD which he spoke.”

¹²⁰⁵ **tn** Heb “As for the rest of the acts of Ahab and all that he did, and the house of ivory which he built and all the cities which he built, are they not written on the scroll of the events of the days of the kings of Israel?”

¹²⁰⁶ **tn** Heb “lay down with his fathers.”

daughter of Shilhi. **22:43** He followed in his father Asa's footsteps and was careful to do what the LORD approved.¹²⁰⁷ (22:44)¹²⁰⁸ However, the high places were not eliminated; the people continued to offer sacrifices and burn incense on the high places. **22:44** (22:45) Jehoshaphat was also at peace with the king of Israel.

22:45 The rest of the events of Jehoshaphat's reign, including his successes and military exploits, are recorded in the scroll called the Annals of the Kings of Judah.¹²⁰⁹ **22:46** He removed from the land any male cultic prostitutes who had managed to survive the reign of his father Asa.¹²¹⁰ **22:47** There was no king in Edom at this time; a governor ruled. **22:48** Jehoshaphat built a fleet of large ships¹²¹¹ to travel to Ophir for gold, but they never made the voyage because they were shipwrecked in Ezion Geber. **22:49** Then Ahaziah son of Ahab said to Jehoshaphat, "Let my sailors join yours in the fleet,"¹²¹² but Jehoshaphat refused.

22:50 Jehoshaphat passed away¹²¹³ and was buried with his ancestors in the city of his ancestor¹²¹⁴ David. His son Jehoram replaced him as king.

Ahaziah's Reign over Israel

22:51 In the seventeenth year of King Jehoshaphat's reign over Judah, Ahab's son Ahaziah became king over Israel in Samaria. He ruled for two years over Israel. **22:52** He did evil before¹²¹⁵ the LORD and followed in the footsteps¹²¹⁶ of his father and mother; like Jeroboam son of Nebat, he encouraged Israel to sin.¹²¹⁷ **22:53** He worshiped and bowed down to Baal,¹²¹⁸ angering the LORD God of Israel just as his father had done.¹²¹⁹

¹²⁰⁷ **tn Heb** "he walked in all the way of Asa his father and did not turn from it, doing what is right in the eyes of the LORD."

¹²⁰⁸ **sn** Beginning with **22:43b**, the verse numbers through **22:53** in the English Bible differ from the verse numbers in the Hebrew text (*BHS*), because **22:43b** in the English Bible = **22:44** in the Hebrew text. The remaining verses in the chapter differ by one, with **22:44-53 ET** = **22:45-54 HT**.

¹²⁰⁹ **tn Heb** "As for the rest of the events of Jehoshaphat, and his strength that he demonstrated and how he fought, are they not written on the scroll of the events of the days of the kings of Judah?"

¹²¹⁰ **tn Heb** "and the rest of the male cultic prostitutes who were left in the days of Asa his father, he burned from the land." Some understand the verb **בָּעַר** to mean "sweep away" here rather than "burn." See the note at 1 Kgs 14:10.

sn Despite Asa's opposition to these *male cultic prostitutes* (see 1 Kgs 15:12) some of them had managed to remain in the land. Jehoshaphat finished what his father had started.

¹²¹¹ **tn Heb** "a fleet of Tarshish [ships]." This probably refers to large ships either made in or capable of traveling to the distant western port of Tarshish.

¹²¹² **tn Heb** "Let my servants go with your servants in the fleet."

¹²¹³ **tn Heb** "lay down with his fathers."

¹²¹⁴ **tn Heb** "with his fathers in the city of his father."

¹²¹⁵ **tn Heb** "in the eyes of."

¹²¹⁶ **tn Or** "way."

¹²¹⁷ **tn Heb** "and walked in the way of his father and in the way of his mother and in the way of Jeroboam son of Nebat who made Israel sin."

¹²¹⁸ **tn Heb** "he served Baal and bowed down to him."

¹²¹⁹ **tn Heb** "according to all which his father had done."