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Chronological Bible Plan

June



JUNE

**“Every day I will bless you and praise
your name forever and ever” (Ps 145:2)**

June 1	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 2	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 3	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 4	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 5	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 6	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 7	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 8	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 9	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 10	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 11	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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June 13	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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June 15	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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June 28	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 29	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
June 30	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer

Solomon Asks Hiram for Help with Building the Temple (c. 968t BC)

1 Kings 5; 7:13–14

2 Chronicles 2

Solomon Sends Hiram a Message

5:1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrence.

5 And, behold, I purpose to build an house unto the name of the LORD my God,
as the LORD spake unto David my father, saying,
Thy son, whom I will set upon thy throne in thy room,
he shall build an house unto my name.

6 Now therefore command thou that they hew me cedar trees out of Lebanon;

and my servants shall be with thy servants:

and unto thee will I give hire for thy servants

according to all that thou shalt appoint:

for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to Hiram the king of Tyre, saying,

As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God,

to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual showbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon:

for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

Hiram Agrees to Help Solomon

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly,

and said, Blessed *be* the LORD this day,

which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

7:13 And king Solomon sent and fetched Hiram out of Tyre.

14 He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre,

a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass.

And he came to king Solomon, and wrought all his work.

5:9 My servants shall bring *them* down from Lebanon unto the sea:

and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*:

and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

Solomon Organizes the Labor

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's, 14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skillful to work in gold, and in silver, in brass,

in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon,

as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa;

and thou shalt carry it up to Jerusalem.

17 And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.
 15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;
 16 Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.
 17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.
 18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers: so they prepared timber and stones to build the house.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain,

and three thousand and six hundred overseers to set the people a work.

The Construction of the Temple (April 18/19, 967 bc)

1 Kings 6:1–10, 15–37

2 Chronicles 3:1–14

Timing and Location

1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

The Exterior of the Temple

2 And the house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made windows of narrow lights.

5 And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits,

and the height *was* an hundred and twenty:

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house *with* timber of cedar.

The Interior of the Temple

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

The Most Holy Place

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold;

and so covered the altar *which was of* cedar.

23 And within the oracle he made two cherubims *of* olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

Gold Plating

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

8 And he made the most holy house,

the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits:

and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold.

And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub* *was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

4b and he overlaid it within with pure gold.

5a And the greater house he covered with fir tree, which he overlaid with fine gold,

7a He overlaid also the house, the beams, the posts, and the

<p>30 And the floor of the house he overlaid with gold, within and without.</p> <p>Decorative Artistry 29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.</p> <p>The Temple Doors 31 And for the entering of the oracle he made doors <i>of</i> olive tree: the lintel <i>and</i> side posts <i>were</i> a fifth part <i>of the wall</i>. 32 The two doors also <i>were of</i> olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid <i>them</i> with gold, and spread gold upon the cherubims, and upon the palm trees. 33 So also made he for the door of the temple posts <i>of</i> olive tree, a fourth part <i>of the wall</i>. 34 And the two doors <i>were of</i> fir tree: the two leaves of the one door <i>were</i> folding, and the two leaves of the other door <i>were</i> folding. 35 And he carved <i>thereon</i> cherubims and palm trees and open flowers: and covered <i>them</i> with gold fitted upon the carved work.</p> <p>The Inner Courtyard 36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.</p>	<p>walls thereof, and the doors thereof, with gold;</p> <p>7b and graved cherubims on the walls. 5b and set thereon palm trees and chains. 6 And he garnished the house with precious stones for beauty: and the gold <i>was</i> gold of Parvaim.</p>
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Incidents During Temple Construction (c. 966t/965t BC)

1 Kings 2:39–46; 6:11–13

Shimei's Fatal Mistake

2:39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

God Reminds Solomon that Obeying Him is More Important than Building Him a Temple

6:11 And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

The Temple Furnishings (966t–961t BC)

1 Kings 7:15–51

2 Chronicles 3:15–5:1

The Temple Pillars

15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two capitals of molten brass, to set upon the tops of the pillars: the height of the one capital *was* five cubits, and the height of the other capital *was* five cubits:

17 *And* nets of checker work, and wreaths of chain work, for the capitals which *were* upon the top of the pillars; seven for the one capital, and seven for the other capital.

18 And he made the pillars, and two rows round about upon the one network, to cover the capitals that *were* upon the top, with pomegranates: and so did he for the other capital.

19 And the capitals that *were* upon the top of the pillars *were* of lily work in the porch, four cubits.

20 And the capitals upon the two pillars *had pomegranates* also above, over against the belly which *was* by the network: and the pomegranates *were* two hundred in rows round about upon the other capital.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily work: so *was* the work of the pillars finished.

The Bronze Altar

The Bronze Basin—“The Sea”

23 And he made a molten sea, ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

The Ten Movable Bronze Basins

27 And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner*: they had

3:15 Also he made before the house two pillars of thirty and five cubits high,

and the capital that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars;

and made

an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

4:1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had under-setters: under the laver *were* under-setters molten, at the side of every addition.

31 And the mouth of it within the capital and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* engravings with their borders, foursquare, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four under-setters to the four corners of one base: *and* the under-setters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 Then made he ten lavers of brass: one laver contained forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39a And he put five bases on the right side of the house, and five on the left side of the house:

The Golden Lampstands, Tables and Bowls

The Courtyard

39b and he set the sea on the right side of the house eastward over against the south.

Miscellaneous Instruments

40 And Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

A Summary of Hiram's Craftsmanship

41 The two pillars, and the *two* bowls

6 He made also ten lavers,

and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basins of gold.

9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels,

of the capitals that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the capitals which *were* upon the top of the pillars;
 42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the capitals that *were* upon the pillars;
 43 And the ten bases, and ten lavers on the bases;
 44 And one sea, and twelve oxen under the sea;
 45 And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright brass.
 46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.
 47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

The Final Furnishings

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the showbread *was*,
 49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,
 50 And the bowls, and the snuffers, and the basins, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.
 51 So was ended all the work that king Solomon made for the house of the LORD.
 And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

and the capitals *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the capitals which *were* on the top of the pillars;
 13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the capitals which *were* upon the pillars.
 14 He made also bases, and lavers made he upon the bases;
 15 One sea, and twelve oxen under it.
 16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass.
 17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.
 18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the showbread *was set*;
 20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;
 21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;

22 And the snuffers, and the basins, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.
 5:1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Solomon Finishes Building the Temple (Bul [November] 961 BC)

1 Kings 6:14, 38

14 So Solomon built the house, and finished it.

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

The Ark is Moved Into the Temple (Tishri [October] 960 BC)

1 Kings 8:1–11

2 Chronicles 5:2–14

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends of the staves were seen out in the holy *place* before the oracle, and they were not seen without: and there they are unto this day.

9 *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy *place*,

that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place, even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 And it came to pass, when the priests were come out of the holy *place*:
(for all the priests *that were* present were sanctified, *and* did not *then* wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever:
that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Solomon Praises God For Keeping His Promise (Tishri [October] 960 BC)

1 Kings 8:12–21	2 Chronicles 6:1–11
<p>12 Then spake Solomon, The LORD said that he would dwell in the thick darkness. [cf. Exod 19:9]</p> <p>13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.</p> <p>14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)</p> <p>15 And he said, Blessed <i>be</i> the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled <i>it</i>, saying,</p> <p>16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein;</p> <p>but I chose David to be over my people Israel.</p> <p>17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.</p> <p>18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.</p> <p>19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.</p> <p>20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.</p> <p>21 And I have set there a place for the ark, wherein <i>is</i> the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.</p>	<p>1 Then said Solomon, The LORD hath said that he would dwell in the thick darkness.</p> <p>2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.</p> <p>3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.</p> <p>4 And he said, Blessed <i>be</i> the LORD God of Israel, who hath with his hands fulfilled <i>that</i> which he spake with his mouth to my father David, saying,</p> <p>5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there;</p> <p>neither chose I any man to be a ruler over my people Israel:</p> <p>6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.</p> <p>7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.</p> <p>8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:</p> <p>9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.</p> <p>10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.</p> <p>11 And in it have I put the ark, wherein <i>is</i> the covenant of the LORD, that he made with the children of Israel.</p>

Solomon's Dedicatory Prayer (Tishri [October] 960 BC)

1 Kings 8:22–53	2 Chronicles 6:12–42
<p>22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel,</p> <p>and spread forth his hands toward heaven:</p> <p>23 And he said, LORD God of Israel, <i>there is</i> no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:</p> <p>24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled <i>it</i> with thine hand, as <i>it is</i> this day.</p> <p>25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.</p>	<p>12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:</p> <p>13 For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,</p> <p>14 And said, O LORD God of Israel, <i>there is</i> no God like thee in the heaven, nor in the earth; which keepest covenant, and <i>shewest</i> mercy unto thy servants, that walk before thee with all their hearts:</p> <p>15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled <i>it</i> with thine hand, as <i>it is</i> this day.</p> <p>16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.</p>

26 And now, O God of Israel,
let thy word, I pray thee, be verified,
which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth?
behold, the heaven and heaven of heavens cannot contain thee;
how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant,
and to his supplication, O LORD my God, to hearken unto the cry
and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house
night and day, *even* toward the place of which thou hast said,
My name shall be there: that thou mayest hearken unto the
prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant,
and of thy people Israel, when they shall pray toward this
place: and hear thou in heaven thy dwelling place:
and when thou hearest, forgive.

31 If any man trespass against his neighbor, and an oath be laid
upon him to cause him to swear, and the oath come before
thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants,
condemning the wicked, to bring his way upon his
head; and justifying the righteous, to give him according to
his righteousness.

33 When thy people Israel be smitten down before the
enemy, because they have sinned against thee, and shall turn
again to thee, and confess thy name, and pray,
and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy
people Israel, and bring them again unto the land which thou
gavest unto their fathers.

35 When heaven is shut up, and there is no rain,
because they have sinned against thee; if they pray toward
this place, and confess thy name, and turn from their sin,
when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy
servants, and of thy people Israel, that thou teach them
the good way wherein they should walk, and give rain upon thy
land, which thou hast given to thy people for an inheritance.

37 If there be in the land famine, if there be pestilence,
blasting, mildew, locust, *or* if there be caterpillar;
if their enemy besiege them in the land of their cities;
whatsoever plague, whatsoever sickness *there be*;

38 What prayer and supplication soever be *made*
by any man, *or* by all thy people Israel, which shall
know every man the plague of his own heart,
and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive,
and do, and give to every man according to his ways,
whose heart thou knowest; (for thou, *even* thou only, knowest
the hearts of all the children of men;)

40 That they may fear thee all the days that they
live in the land which thou gavest unto our fathers.

41 Moreover concerning a stranger, that *is* not of thy people
Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name,
and of thy strong hand, and of thy stretched out arm;)
when he shall come and pray toward this house;

17 Now then, O LORD God of Israel,
let thy word be verified,
which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth?
behold, heaven and the heaven of heavens cannot contain thee;
how much less this house which I have built!

19 Have respect therefore to the prayer of thy servant,
and to his supplication, O LORD my God, to hearken unto the cry
and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house
day and night, upon the place whereof thou hast said
that thou wouldest put thy name there; to hearken unto the
prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant,
and of thy people Israel, which they shall make toward this
place: hear thou from thy dwelling place, *even* from heaven;
and when thou hearest, forgive.

22 If a man sin against his neighbor, and an oath be laid
upon him to make him swear, and the oath come before
thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants,
by requiting the wicked, by recompensing his way upon his own
head; and by justifying the righteous, by giving him according to
his righteousness.

24 And if thy people Israel be put to the worse before the
enemy, because they have sinned against thee; and shall return
and confess thy name, and pray
and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy
people Israel, and bring them again unto the land which thou
gavest to them and to their fathers.

26 When the heaven is shut up, and there is no rain,
because they have sinned against thee; *yet* if they pray toward
this place, and confess thy name, and turn from their sin,
when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy
servants, and of thy people Israel, when thou hast taught them
the good way, wherein they should walk; and send rain upon thy
land, which thou hast given unto thy people for an inheritance.

28 If there be dearth in the land, if there be pestilence,
if there be blasting, or mildew, locusts, or caterpillars;
if their enemies besiege them in the cities of their land;
whatsoever sore or whatsoever sickness *there be*:

29 *Then* what prayer *or* what supplication soever shall be made
of any man, or of all thy people Israel, when every one shall
know his own sore and his own grief,
and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling place, and forgive,
and render unto every man according unto all his ways,
whose heart thou knowest; (for thou only knowest
the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, so long as they
live in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, which is not of thy people
Israel, but is come from a far country for thy great name's sake,

and thy mighty hand, and thy stretched out arm;
if they come and pray in this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land

of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open,

and *let* thine ears *be* attentive unto the prayer *that is made* in this place.

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Chronological Notes

- 1) Concerning the date of the dedication of the Temple, I follow House in understanding that “Solomon dedicated the temple eleven months after it was constructed.”¹ He simply waited until the symbolic Feast of Booths occurred and used the extra months to furnish the worship center and allow the priests to make necessary arrangements.²

¹ Paul R. House, “1, 2 Kings,” *NAC*, 137.

² John Gray, “I and II Kings: A Commentary,” *The Old Testament Library*, 193.

God's Approval of His Temple (Tishri [October] 960 BC)

1 Kings 8:54–66

2 Chronicles 7:1–10

Solomon's Blessing

54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

God's Visible Sign of Approval

Sacrifices and Celebration

62 And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brazen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

1 Now when Solomon had made an end of praying,

the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

<p>The Dedication Festival (from the 8th to the 14th) 65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, <i>even</i> fourteen days.</p> <p>The Feast of Tabernacles (from the 15th to the 22nd)</p> <p>Solomon Dismisses the People (23rd) 66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.</p>	<p>8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.</p> <p>9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.</p> <p>10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.</p>
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Solomon's Palace (960t–948t BC)

1 Kings 7:1–12

1 But Solomon was building his own house thirteen years, and he finished all his house.
2 He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.
3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.
4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.
5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.
6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.
7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.
8 And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.
9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.
10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.
11 And above *were* costly stones, after the measures of hewed stones, and cedars.
12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

God's Second Personal Appearance to Solomon (c. 948t BC)

1 Kings 9:1–9

1 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.
3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me:

2 Chronicles 7:11–22

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.
12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.
13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

<p>I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.</p> <p>4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, <i>and</i> wilt keep my statutes and my judgments:</p> <p>5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.</p> <p>6 <i>But</i> if ye shall at all turn from following me, ye or your children, and will not keep my commandments <i>and</i> my statutes which I have set before you, but go and serve other gods, and worship them:</p> <p>7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:</p> <p>8 And at this house, <i>which</i> is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?</p> <p>9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.</p>	<p>14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.</p> <p>15 Now mine eyes shall be open, and mine ears attentive unto the prayer <i>that is made</i> in this place.</p> <p>16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.</p> <p>17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;</p> <p>18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man <i>to be</i> ruler in Israel.</p> <p>19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;</p> <p>20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it <i>to be</i> a proverb and a byword among all nations.</p> <p>21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?</p> <p>22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.</p>
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Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Solomon Begins the Second Half of His Reign (c. 948t BC)

1 Kings 9:10–15, 17–28

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,
 11 (*Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,*) that then king Solomon gave Hiram twenty cities in the land of Galilee.
 12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.
 13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of Cabul unto this day.
 14 And Hiram sent to the king six-score talents of gold.

15 And this *is* the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.
 17a And Solomon built Gezer,
 18b and Tadmor in the wilderness, in the land,

17b and Beth-horon the nether,

18a And Baalath,
 19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,
 21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her:

then did he build Millo.

25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD,

2 Chronicles 8

1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.
 3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,
 8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war,

and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the LORD hath come.

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

<p>and he burnt incense upon the altar that <i>was</i> before the LORD.</p> <p>So he finished the house.</p> <p>26 And king Solomon made a navy of ships in Ezion-geber, which <i>is</i> beside Eloth, on the shore of the Red sea, in the land of Edom.</p> <p>27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.</p> <p>28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought <i>it</i> to king Solomon.</p>	<p>13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, <i>even</i> in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.</p> <p>14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.</p> <p>15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.</p> <p>16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.</p> <p>17 Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.</p> <p>18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought <i>them</i> to king Solomon.</p>
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The Queen of Sheba Challenges Solomon (c. 948t BC)

1 Kings 10:1–13	2 Chronicles 9:1–12
<p>1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.</p> <p>2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.</p> <p>3 And Solomon told her all her questions: there was not <i>any</i> thing hid from the king, which he told her not.</p> <p>4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,</p> <p>5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.</p> <p>6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.</p> <p>7 Howbeit I believed not the words, until I came, and mine eyes had seen <i>it</i>: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.</p> <p>8 Happy <i>are</i> thy men, happy <i>are</i> these thy servants, which stand continually before thee, <i>and</i> that hear thy wisdom.</p> <p>9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king,</p>	<p>1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.</p> <p>2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.</p> <p>3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,</p> <p>4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.</p> <p>5 And she said to the king, <i>It was</i> a true report which I heard in mine own land of thine acts, and of thy wisdom:</p> <p>6 Howbeit I believed not their words, until I came, and mine eyes had seen <i>it</i>: and, behold, the one half of the greatness of thy wisdom was not told me: <i>for</i> thou exceedest the fame that I heard.</p> <p>7 Happy <i>are</i> thy men, and happy <i>are</i> these thy servants, which stand continually before thee, and hear thy wisdom.</p> <p>8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, <i>to be</i> king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them,</p>

<p>to do judgment and justice. 10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. 11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. 12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. 13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside <i>that</i> which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.</p>	<p>to do judgment and justice. 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon. 10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought almug trees and precious stones. 11 And the king made <i>of</i> the almug trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside <i>that</i> which she had brought unto the king. So she turned, and went away to her own land, she and her servants.</p>
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Solomon—Israel's Greatest King (c. 969t – 932t BC)

1 Kings 4:20–34; 10:14–29	2 Chronicles 1:14–17; 9:13–28
<p>Solomon's Kingdom 4:20 Judah and Israel <i>were</i> many, as the sand which <i>is</i> by the sea in multitude, eating and drinking, and making merry. 21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. 22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, 23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. 24 For he had dominion over all <i>the region</i> on this side the river, from Tiphseh even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him. 25 And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. 26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing. 28 Barley also and straw for the horses and dromedaries brought they unto the place where <i>the officers</i> were, every man according to his charge.</p> <p>Solomon's Wealth 10:14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, 15 Beside <i>that he had</i> of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.</p> <p>16 And king Solomon made two hundred targets <i>of</i> beaten gold: six hundred <i>shekels</i> of gold went to one target.</p>	<p>9:26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.</p> <p>13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; 14 Beside <i>that which</i> chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. 15 And king Solomon made two hundred targets <i>of</i> beaten gold: six hundred <i>shekels</i> of beaten gold went to one target.</p>

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind:

and *there were* stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.

27 And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance.

22 For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

Solomon's Horses

26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

28 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

Solomon's Wisdom

4:29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne,

with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

1:15 And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

9:21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

1:14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

9:25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

1:16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.
34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.
10:23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.
24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.
25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year.

9:22 And king Solomon passed all the kings of the earth in riches and wisdom.
23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.
24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Proverbs Collection I: A Father's Instruction – Part 1 (c. 969t – 932t BC)

Proverbs 1–3

Title

1:1 The proverbs of Solomon the son of David, king of Israel;

Preamble

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtlety to the simple, to the young man knowledge and discretion.

5 A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.

A Call to Listen and Obey

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they *shall be* an ornament of grace unto thy head, and chains about thy neck.

Resist the Invitation of the Gang

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

Wisdom Will Mock Those Who Mocked Her

20 Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

A Call to Seek Wisdom

2:1 My son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as *for* hid treasures;

Wisdom Will Give You Knowledge of God

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

Wisdom Will Give You Discernment for Living

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.
10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee, understanding shall keep thee:

Wisdom Will Guard You from the Wicked

12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;
13 Who leave the paths of uprightness, to walk in the ways of darkness;
14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;
15 Whose ways *are* crooked, and *they* froward in their paths:

Wisdom Will Protect You from the Adulteress

16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18 For her house inclineth unto death, and her paths unto the dead.
19 None that go unto her return again, neither take they hold of the paths of life.

Wisdom Will Enable You to Live Righteously

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.
21 For the upright shall dwell in the land, and the perfect shall remain in it.
22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

God Addresses You as His Child

3:1 My son, forget not my law; but let thine heart keep my commandments:
2 For length of days, and long life, and peace, shall they add to thee.
3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:
4 So shalt thou find favor and good understanding in the sight of God and man.
5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.
6 In all thy ways acknowledge him, and he shall direct thy paths.
7 Be not wise in thine own eyes: fear the LORD, and depart from evil.
8 It shall be health to thy navel, and marrow to thy bones.
9 Honor the LORD with thy substance, and with the firstfruits of all thine increase:
10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
11 My son, despise not the chastening of the LORD; neither be weary of his correction:
12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth. [[Heb 12:5-11](#)]

The Many Benefits of Wisdom

13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.
14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.
15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.
16 Length of days *is* in her right hand; *and* in her left hand riches and honour.
17 Her ways *are* ways of pleasantness, and all her paths *are* peace.
18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.
19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.
20 By his knowledge the depths are broken up, and the clouds drop down the dew.
21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:
22 So shall they be life unto thy soul, and grace to thy neck.
23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.
24 When thou liest down, thou shalt not be afraid: *yea*, thou shalt lie down, and thy sleep shall be sweet.
25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.
26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

Heed the Commands of Wisdom

27 Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.
28 Say not unto thy neighbor, Go, and come again, and to morrow I will give; when thou hast it by thee.
29 Devise not evil against thy neighbor, seeing he dwelleth securely by thee.
30 Strive not with a man without cause, if he have done thee no harm.
31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

Humility and Submission—the Prerequisites of Wisdom

33 The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly. [[Jam 4:6](#); [1 Pet 5:5](#)]

35 The wise shall inherit glory: but shame shall be the promotion of fools.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Proverbs Collection I: A Father's Instruction – Part 2 (c. 969t – 932t BC)

Proverbs 4–6

A Heritage of Wisdom

- 4:1 Hear, ye children, the instruction of a father, and attend to know understanding.
 2 For I give you good doctrine, forsake ye not my law.
 3 For I was my father's son, tender and only *beloved* in the sight of my mother.
 4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.
 5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.
 6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
 7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.
 8 Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her.
 9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Avoid the Path of the Wicked

- 10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.
 11 I have taught thee in the way of wisdom; I have led thee in right paths.
 12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.
 13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy life.
 14 Enter not into the path of the wicked, and go not in the way of evil *men*.
 15 Avoid it, pass not by it, turn from it, and pass away.
 16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.
 17 For they eat the bread of wickedness, and drink the wine of violence.
 18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.
 19 The way of the wicked *is* as darkness: they know not at what they stumble.

Never Turn from the Right Path

- 20 My son, attend to my words; incline thine ear unto my sayings.
 21 Let them not depart from thine eyes; keep them in the midst of thine heart.
 22 For they *are* life unto those that find them, and health to all their flesh.
 23 Keep thy heart with all diligence; for out of it *are* the issues of life.
 24 Put away from thee a froward mouth, and perverse lips put far from thee.
 25 Let thine eyes look right on, and let thine eyelids look straight before thee.
 26 Ponder the path of thy feet, and let all thy ways be established.
 27 Turn not to the right hand nor to the left: remove thy foot from evil.

Do Not Lust after the Adulterous Woman

- 5:1 My son, attend unto my wisdom, *and* bow thine ear to my understanding:
 2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.
 3 For the lips of a strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:
 4 But her end is bitter as wormwood, sharp as a two-edged sword.
 5 Her feet go down to death; her steps take hold on hell.
 6 Lest thou shouldest ponder the path of life, her ways are moveable, *that* thou canst not know *them*.
 7 Hear me now therefore, O ye children, and depart not from the words of my mouth.
 8 Remove thy way far from her, and come not nigh the door of her house:
 9 Lest thou give thine honor unto others, and thy years unto the cruel:
 10 Lest strangers be filled with thy wealth; and thy labors *be* in the house of a stranger;
 11 And thou mourn at the last, when thy flesh and thy body are consumed,
 12 And say, How have I hated instruction, and my heart despised reproof;
 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!
 14 I was almost in all evil in the midst of the congregation and assembly.

Be Captivated with Your Own Wife

- 15 Drink waters out of thine own cistern, and running waters out of thine own well.
 16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.
 17 Let them be only thine own, and not strangers' with thee.
 18 Let thy fountain be blessed: and rejoice with the wife of thy youth.
 19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
 20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

- 21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.
22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.
23 He shall die without instruction; and in the greatness of his folly he shall go astray.

Do Not Guarantee Another's Debts

- 6:1 My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.
4 Give not sleep to thine eyes, nor slumber to thine eyelids.
5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

Do Not Give in to Laziness

- 6 Go to the ant, thou sluggard; consider her ways, and be wise:
7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer, *and* gathereth her food in the harvest.
9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
10 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:
11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

Warning Against Deviousness

- 12 A naughty person, a wicked man, walketh with a froward mouth.
13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.
15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

Conduct God Hates

- 16 These six *things* doth the LORD hate: yea, seven *are* an abomination unto him:
17 A proud look, a lying tongue, and hands that shed innocent blood,
18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

Guard Your Heart Against the Adulterous Woman

- 20 My son, keep thy father's commandment, and forsake not the law of thy mother:
21 Bind them continually upon thine heart, *and* tie them about thy neck.
22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.
23 For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life:
24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.
25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.
26 For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life.
27 Can a man take fire in his bosom, and his clothes not be burned?
28 Can one go upon hot coals, and his feet not be burned?
29 So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent.
30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;
31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.
32 *But* whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul.
33 A wound and dishonor shall he get; and his reproach shall not be wiped away.
34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.
35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Proverbs Collection I: A Father's Instruction – Part 3 (c. 969t – 932t BC)

Proverbs 7–9

Wisdom Will Guard You Against the Seduction of the Adulterous Woman

7:1 My son, keep my words, and lay up my commandments with thee.
 2 Keep my commandments, and live; and my law as the apple of thine eye.
 3 Bind them upon thy fingers, write them upon the table of thine heart.
 4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:
 5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.
 6 For at the window of my house I looked through my casement,
 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,
 8 Passing through the street near her corner; and he went the way to her house,
 9 In the twilight, in the evening, in the black and dark night:
 10 And, behold, there met him a woman *with* the attire of an harlot, and subtle of heart.
 11 (She *is* loud and stubborn; her feet abide not in her house:
 12 Now *is she* without, now in the streets, and lieth in wait at every corner.)
 13 So she caught him, and kissed him, *and* with an impudent face said unto him,
 14 *I have* peace offerings with me; this day have I payed my vows.
 15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.
 16 I have decked my bed with coverings of tapestry, with carved *works*, with fine linen of Egypt.
 17 I have perfumed my bed with myrrh, aloes, and cinnamon.
 18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.
 19 For the goodman *is* not at home, he is gone a long journey:
 20 He hath taken a bag of money with him, *and* will come home at the day appointed.
 21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.
 22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;
 23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.
 24 Harken unto me now therefore, O ye children, and attend to the words of my mouth.
 25 Let not thine heart decline to her ways, go not astray in her paths.
 26 For she hath cast down many wounded: yea, many strong *men* have been slain by her.
 27 Her house *is* the way to hell, going down to the chambers of death.

Lady Wisdom—Who She Is and What She Offers

8:1 Doth not wisdom cry? and understanding put forth her voice?
 2 She standeth in the top of high places, by the way in the places of the paths.
 3 She crieth at the gates, at the entry of the city, at the coming in at the doors.
 4 Unto you, O men, I call; and my voice *is* to the sons of man.
 5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.
 6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.
 7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.
 8 All the words of my mouth *are* in righteousness; *there is* nothing froward or perverse in them.
 9 They *are* all plain to him that understandeth, and right to them that find knowledge.
 10 Receive my instruction, and not silver; and knowledge rather than choice gold.
 11 For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it.
 12 I wisdom dwell with prudence, and find out knowledge of witty inventions.
 13 The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
 14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
 15 By me kings reign, and princes decree justice.
 16 By me princes rule, and nobles, *even* all the judges of the earth.
 17 I love them that love me; and those that seek me early shall find me.
 18 Riches and honor *are* with me; *yea*, durable riches and righteousness.
 19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.
 20 I lead in the way of righteousness, in the midst of the paths of judgment:
 21 That I may cause those that love me to inherit substance; and I will fill their treasures.
 22 The LORD possessed me in the beginning of his way, before his works of old.
 23 I was set up from everlasting, from the beginning, or ever the earth was.
 24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.
 25 Before the mountains were settled, before the hills was I brought forth:
 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:
28 When he established the clouds above: when he strengthened the fountains of the deep:
29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
30 Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;
31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.
32 Now therefore hearken unto me, O ye children: for blessed *are they that* keep my ways.
33 Hear instruction, and be wise, and refuse it not.
34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
35 For whoso findeth me findeth life, and shall obtain favor of the LORD.
36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Wisdom and Folly—Rivals for Your Heart

9:1 Wisdom hath builded her house, she hath hewn out her seven pillars:
2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.
3 She hath sent forth her maidens: she crieth upon the highest places of the city,
4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,
5 Come, eat of my bread, and drink of the wine *which* I have mingled.
6 Forsake the foolish, and live; and go in the way of understanding.
7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man* *getteth* himself a blot.
8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.
9 Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.
10 The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.
11 For by me thy days shall be multiplied, and the years of thy life shall be increased.
12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.
13 A foolish woman *is* clamorous: *she is* simple, and knoweth nothing.
14 For she sitteth at the door of her house, on a seat in the high places of the city,
15 To call passengers who go right on their ways:
16 Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,
17 Stolen waters are sweet, and bread *eaten* in secret is pleasant.
18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Proverbs Collection II: Solomon's Proverbs – Part 1 (c. 969t – 932t BC)

Proverbs 10–11

Wisdom and Wealth

- 10:1 The proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.
 2 Treasures of wickedness profit nothing: but righteousness delivereth from death.
 3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.
 4 He becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.
 5 He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

The Effects of Speech on Self and Others

- 6 Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.
 7 The memory of the just *is* blessed: but the name of the wicked shall rot.
 8 The wise in heart will receive commandments: but a prating fool shall fall.
 9 He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.
 10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.
 11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.
 12 Hatred stirreth up strifes: but love covereth all sins. [[1 Pet 4:8](#); [Jam 5:20b](#)]
 13 In the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.
 14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

Wealth and Security

- 15 The rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.
 16 The labor of the righteous *tendeth* to life: the fruit of the wicked to sin.

Speech and Expectations of the Righteous and the Wicked Contrasted

- 17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.
 18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.
 19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.
 20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.
 21 The lips of the righteous feed many: but fools die for want of wisdom.
 22 The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.
 23 *It is as* sport to a fool to do mischief: but a man of understanding hath wisdom.
 24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.
 25 As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.
 26 As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.
 27 The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.
 28 The hope of the righteous *shall be* gladness: but the expectation of the wicked shall perish.
 29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.
 30 The righteous shall never be removed: but the wicked shall not inhabit the earth.
 31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.
 32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

Security Through Honesty and Righteousness

- 11:1 A false balance *is* abomination to the LORD: but a just weight *is* his delight.
 2 *When* pride cometh, then cometh shame: but with the lowly *is* wisdom.
 3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
 4 Riches profit not in the day of wrath: but righteousness delivereth from death.
 5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
 6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.
 7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.
 8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

The Benefits of the Righteous to Society

- 9 An hypocrite with *his* mouth destroyeth his neighbor: but through knowledge shall the just be delivered.
 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.
 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
 12 He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.
 13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counselors *there is* safety.

15 He that is surety for a stranger shall smart *for it*: and he that hateth suretiship is sure.

Benevolence and Community

16 A gracious woman retaineth honor: and strong *men* retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their way are* his delight.

21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

Desires and Paradoxical Fulfillment

23 The desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

27 He that diligently seeketh good procureth favor: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth: [or "If the righteous scarcely be saved" – LXX] much more the wicked and the sinner. [[1 Pet 4:18](#)]

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Proverbs Collection II: Solomon's Proverbs – Part 2 (c. 969t – 932t BC)

Proverbs 12–14

Speech and Deeds—Part 1

- 12:1 Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.
 2 A good *man* obtaineth favor of the LORD: but a man of wicked devices will he condemn.
 3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
 4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.
 5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.
 6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.
 7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.
 8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
 9 *He that is* despised, and hath a servant, *is* better than he that honoreth himself, and lacketh bread.
 10 A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.
 11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.
 12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.
 13 The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.
 14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompense of a man's hands shall be rendered unto him.

Speech and Deeds—Part 2

- 15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.
 16 A fool's wrath is presently known: but a prudent *man* covereth shame.
 17 *He that* speaketh truth sheweth forth righteousness: but a false witness deceit.
 18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.
 19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.
 20 Deceit *is* in the heart of them that imagine evil: but to the counselors of peace *is* joy.
 21 There shall no evil happen to the just: but the wicked shall be filled with mischief.
 22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.
 23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.
 24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.
 25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.
 26 The righteous *is* more excellent than his neighbor: but the way of the wicked seduceth them.
 27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.
 28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

Speech and Ethics

- 13:1 A wise son *heareth* his father's instruction: but a scorner heareth not rebuke.
 2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.
 3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.
 4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.
 5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.
 6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

Wealth and Ethics

- 7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.
 8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.
 9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.
 10 Only by pride cometh contention: but with the well advised *is* wisdom.
 11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labor shall increase.

Fulfillment through Wisdom versus Frustration through Folly

- 12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.
 13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.
 14 The law of the wise *is* a fountain of life, to depart from the snares of death.
 15 Good understanding giveth favor: but the way of transgressors *is* hard.
 16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.
 17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.
 18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honored.
 19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

The Blessed Future of a Wise Son versus the Calamity that Awaits the Wicked

- 20 He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.
 21 Evil pursueth sinners: but to the righteous good shall be repayed.
 22 A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.
 23 Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.
 24 He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.
 25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Walking in Wisdom

- 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.
 2 He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.
 3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.
 4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.
 5 A faithful witness will not lie: but a false witness will utter lies.
 6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.
 7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

Not Walking by Sight

- 8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.
 9 Fools make a mock at sin: but among the righteous *there is* favor.
 10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.
 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
 12 There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.
 13 Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.
 14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

Contrasting Social Characterizations and Consequences

- 15 The simple believeth every word: but the prudent *man* looketh well to his going.
 16 A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.
 17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.
 18 The simple inherit folly: but the prudent are crowned with knowledge.
 19 The evil bow before the good; and the wicked at the gates of the righteous.
 20 The poor is hated even of his own neighbor: but the rich *hath* many friends.
 21 He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy *is* he.
 22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.
 23 In all labor there is profit: but the talk of the lips *tendeth* only to penury.
 24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.
 25 A true witness delivereth souls: but a deceitful *witness* speaketh lies.
 26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.
 27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.
 28 In the multitude of people *is* the king's honor: but in the want of people *is* the destruction of the prince.
 29 *He that is* slow to wrath *is* of great understanding: but *he that is* hasty of spirit exalteth folly.
 30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.
 31 He that oppresseth the poor reproacheth his Maker: but he that honoreth him hath mercy on the poor.
 32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.
 33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.
 34 Righteousness exalteth a nation: but sin *is* a reproach to any people.
 35 The king's favor *is* toward a wise servant: but his wrath *is against* him that causeth shame.

Scripture quotations are from *The King James Version (KJV)*. The KJV is in the public domain.

Proverbs Collection II: Solomon's Proverbs – Part 3 (c. 969t – 932t BC)

Proverbs 15–17

Upholding Righteousness with a Gentle Tongue

- 15:1 A soft answer turneth away wrath: but grievous words stir up anger.
 2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
 3 The eyes of the LORD *are* in every place, beholding the evil and the good.
 4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.

The Importance of Instruction

- 5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.
 6 In the house of the righteous *is* much treasure: but in the revenues of the wicked *is* trouble.
 7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.
 8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.
 9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.
 10 Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.
 11 Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?
 12 A scorner loveth not one that reproveth him: neither will he go unto the wise.
 13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
 14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.
 15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.
 16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.
 17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.
 18 A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.
 19 The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.

Consequences of Righteousness and Wickedness

- 20 A wise son maketh a glad father: but a foolish man despiseth his mother.
 21 Folly *is* joy to *him that is* destitute of wisdom: but a man of understanding walketh uprightly.
 22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
 23 A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!*
 24 The way of life *is* above to the wise, that he may depart from hell beneath.
 25 The LORD will destroy the house of the proud: but he will establish the border of the widow.
 26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words.
 27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
 28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
 29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.
 30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

The Importance of Being Teachable

- 31 The ear that heareth the reproof of life abideth among the wise.
 32 He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.
 33 The fear of the LORD *is* the instruction of wisdom; and before honor *is* humility.

The Sovereignty of the LORD

- 16:1 The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.
 2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.
 3 Commit thy works unto the LORD, and thy thoughts shall be established.
 4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.
 5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished.
 6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.
 7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.
 8 Better *is* a little with righteousness than great revenues without right.
 9 A man's heart deviseth his way: but the LORD directeth his steps.

The King

- 10 A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.
 11 A just weight and balance *are* the LORD's: all the weights of the bag *are* his work.
 12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

- 13 Righteous lips *are* the delight of kings; and they love him that speaketh right.
 14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.
 15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

Good and Bad Speech

- 16 How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!
 17 The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.
 18 Pride *goeth* before destruction, and an haughty spirit before a fall.
 19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.
 20 He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.
 21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
 22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.
 23 The heart of the wise teacheth his mouth, and addeth learning to his lips.
 24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.
 25 There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.
 26 He that laboreth laboreth for himself; for his mouth craveth it of him.
 27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.
 28 A froward man soweth strife: and a whisperer separateth chief friends.
 29 A violent man enticeth his neighbor, and leadeth him into the way *that is* not good.
 30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

The Splendid Crown of Old Age through Righteousness

- 31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.
 32 *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.
 33 The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.
 17:1 Better *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.
 2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.
 3 The fining pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.
 4 A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.
 5 Whoso mocketh the poor reproacheth his Maker: *and* he that is glad at calamities shall not be unpunished.
 6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

A Collection of Proverbs on Fools

- 7 Excellent speech becometh not a fool: much less do lying lips a prince.
 8 A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.
 9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.
 10 A reproof entereth more into a wise man than an hundred stripes into a fool.
 11 An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.
 12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
 13 Whoso rewardeth evil for good, evil shall not depart from his house.
 14 The beginning of strife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.
 15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.
 16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it*?
 17 A friend loveth at all times, and a brother is born for adversity.
 18 A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.
 19 He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.
 20 He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.
 21 He that begetteth a fool *doeth it* to his sorrow: and the father of a fool hath no joy.
 22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.
 23 A wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.
 24 Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.
 25 A foolish son *is* a grief to his father, and bitterness to her that bare him.
 26 Also to punish the just *is* not good, *nor* to strike princes for equity.
 27 He that hath knowledge spareth his words: *and* a man of understanding is of an excellent spirit.
 28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

Proverbs Collection II: Solomon's Proverbs – Part 4 (c. 969t – 932t BC)

Proverbs 18–20

The Speech of Fools versus the Speech of the Wise

- 18:1 Through desire a man, having separated himself, seeketh *and* intermeddeth with all wisdom.
 2 A fool hath no delight in understanding, but that his heart may discover itself.
 3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.
 4 The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.
 5 *It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.
 6 A fool's lips enter into contention, and his mouth calleth for strokes.
 7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.
 8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
 9 He also that is slothful in his work is brother to him that is a great waster.
 10 The name of the LORD *is* a strong tower: the righteous runneth into it, and is safe.
 11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.
 12 Before destruction the heart of man is haughty, and before honor *is* humility.
 13 He that answereth a matter before he heareth *it*, *it is* folly and shame unto him.
 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
 15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
 16 A man's gift maketh room for him, and bringeth him before great men.
 17 *He that is* first in his own cause *seemeth* just; but his neighbor cometh and searcheth him.
 18 The lot causeth contentions to cease, and parteth between the mighty.
 19 A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.
 20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.
 21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

Wealth and Wisdom in the Court and in the Home

- 22 *Whoso* findeth a wife findeth a good *thing*, and obtaineth favor of the LORD.
 23 The poor useth entreaties; but the rich answereth roughly.
 24 A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.
 19:1 Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.
 2 Also, *that* the soul *be* without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.
 3 The foolishness of man perverteth his way: and his heart fretteth against the LORD.
 4 Wealth maketh many friends; but the poor is separated from his neighbor.
 5 A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.
 6 Many will entreat the favour of the prince: and every man *is* a friend to him that giveth gifts.
 7 All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth *them with* words, *yet they are* wanting *to him*.
 8 He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.
 9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.
 10 Delight is not seemly for a fool; much less for a servant to have rule over princes.
 11 The discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.
 12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.
 13 A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.
 14 House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.
 15 Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.
 16 He that keepeth the commandment keepeth his own soul; *but* he that despiseth his ways shall die.
 17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.
 18 Chasten thy son while there is hope, and let not thy soul spare for his crying.
 19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.
 20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
 21 *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.
 22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

The Pedagogue and Punishment of Fools

- 23 The fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.
 24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.
 25 Smite a scorner, and the simple will beware: and reprove one that hath understanding, *and* he will understand knowledge.
 26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

- 27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.
28 An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.
29 Judgments are prepared for scorers, and stripes for the back of fools.
20:1 Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise.
2 The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.
3 *It is* an honor for a man to cease from strife: but every fool will be meddling.
4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.
5 Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.
6 Most men will proclaim every one his own goodness: but a faithful man who can find?
7 The just *man* walketh in his integrity: his children *are* blessed after him.
8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.
9 Who can say, I have made my heart clean, I am pure from my sin?
10 Divers weights, *and* divers measures, both of them *are* alike abomination to the LORD.
11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

Speech and Commerce

- 12 The hearing ear, and the seeing eye, the LORD hath made even both of them.
13 Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.
14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.
15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.
16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.
17 Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.
18 *Every* purpose is established by counsel: and with good advice make war.
19 He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

Honoring Parents

- 20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.
21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

Trust God to Avenge Wrong

- 22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.
23 Divers weights *are* an abomination unto the LORD; and a false balance *is* not good.
24 Man's goings *are* of the LORD; how can a man then understand his own way?
25 *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

A Wise King

- 26 A wise king scattereth the wicked, and bringeth the wheel over them.
27 The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.
28 Mercy and truth preserve the king: and his throne is upholden by mercy.
29 The glory of young men *is* their strength: and the beauty of old men *is* the gray head.
30 The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Proverbs Collection II: Solomon's Proverbs – Part 5 (c. 969t – 932t BC)

Proverbs 21:1–22:16

Doing Righteousness and Justice

- 21:1 The king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.
- 2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.
- 3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.
- 4 An high look, and a proud heart, *and* the plowing of the wicked, *is* sin.
- 5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.
- 6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.
- 7 The robbery of the wicked shall destroy them; because they refuse to do judgment.
- 8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.
- 9 *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house.
- 10 The soul of the wicked desireth evil: his neighbor findeth no favour in his eyes.
- 11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
- 12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.
- 13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
- 14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.
- 15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.
- 16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.
- 17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.
- 18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.
- 19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.
- 20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.
- 21 He that followeth after righteousness and mercy findeth life, righteousness, and honor.
- 22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
- 23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
- 24 Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.
- 25 The desire of the slothful killeth him; for his hands refuse to labour.
- 26 He coveteth greedily all the day long: but the righteous giveth and spareth not.
- 27 The sacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?
- 28 A false witness shall perish: but the man that heareth speaketh constantly.
- 29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.
- 30 *There is* no wisdom nor understanding nor counsel against the LORD.
- 31 The horse *is* prepared against the day of battle: but safety *is* of the LORD.

Wealth and Moral Instruction

- 22:1 A *good* name *is* rather to be chosen than great riches, *and* loving favor rather than silver and gold.
- 2 The rich and poor meet together: the LORD *is* the maker of them all.
- 3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
- 4 By humility *and* the fear of the LORD *are* riches, and honor, and life.
- 5 Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.
- 6 Train up a child in the way he should go: and when he is old, he will not depart from it.
- 7 The rich ruleth over the poor, and the borrower *is* servant to the lender.
- 8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.
- 9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. [[2 Cor 9:7](#)]
- 10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.
- 11 He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.
- 12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.
- 13 The slothful *man* saith, *There is* a lion without, I shall be slain in the streets.
- 14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.
- 15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.
- 16 He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall* surely *come* to want.

Scripture quotations are from *The King James Version (KJV)*. The KJV is in the public domain.

Proverbs Collection III: Thirty Sayings of the Wise (c. 969t – 932t BC)

Proverbs 22:17–24:22

Saying 1

22:17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Saying 2

22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

Saying 3

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

Saying 4

26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

Saying 5

28 Remove not the ancient landmark, which thy fathers have set.

Saying 6

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.

Saying 7

23:1 When thou sittest to eat with a ruler, consider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his dainties: for they *are* deceitful meat.

Saying 8

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

Saying 9

6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

Saying 10

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

Saying 11

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer *is* mighty; he shall plead their cause with thee.

Saying 12

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

Saying 13

13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Saying 14

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

Saying 15

17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

Saying 16

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

Saying 17

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

Saying 18

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

Saying 19

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

Saying 20

24:1 Be not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

Saying 21

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

Saying 22

5 A wise man *is* strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

Saying 23

7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

Saying 24

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

Saying 25

10 *If* thou faint in the day of adversity, thy strength *is* small.

11 *If* thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 *If* thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not*

he know *it*? and shall *not* he render to *every* man according to his works? [[Matt 16:27](#); [Rom 2:6](#)]

Saying 26

13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:

14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

Saying 27

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Saying 28

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

Saying 29

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

Saying 30

21 My son, fear thou the LORD and the king: *and* meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

Proverbs Collection IV: Further Sayings of the Wise (c. 969t – 932t BC)**Proverbs 24:23–34**

23 These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But to them that rebuke *him* shall be delight, and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Proverbs Collection V: More of Solomon's Proverbs (c. 969t – 932t BC)

Proverbs 25–29

25:1 These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

Court Hierarchy and the Conflict of the Righteous and the Wicked

2 *It is* the glory of God to conceal a thing; but the honor of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great *men*:

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbor hath put thee to shame.

9 Debate thy cause with thy neighbor *himself*; and discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 As an earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

15 By long forbearing *is* a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as *is* sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbor *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, *and as* vinegar upon nitre, *so is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. [[Rom 12:20](#)]

23 The north wind driveth away rain: *so doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

25 As cold waters to a thirsty soul, *so is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much honey: *so for men* to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

The Fool

26:1 As snow in summer, and as rain in harvest, *so* honor *is* not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, *so* the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: *so is* a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, *so is* he that giveth honor to a fool.

9 As a thorn goeth up into the hand of a drunkard, *so is* a parable in the mouth of fools.

10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, *so* a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

The Sluggard

13 The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 As the door turneth upon his hinges, *so doth* the slothful upon his bed.

15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

Four Kinds of Trouble-makers

17 He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

18 As a mad *man* who casteth firebrands, arrows, and death,

- 19 So *is* the man *that* deceiveth his neighbor, and saith, Am not I in sport?
 20 Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.
 21 As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.
 22 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
 23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.
 24 He that hateth dissembleth with his lips, and layeth up deceit within him;
 25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.
 26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.
 27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.
 28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

Of Friends and Friendships

- 27:1 Boast not thyself of to morrow; for thou knowest not what a day may bring forth.
 2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.
 3 A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.
 4 Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy?
 5 Open rebuke *is* better than secret love.
 6 Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.
 7 The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.
 8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.
 9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.
 10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for better is* a neighbor *that is* near than a brother far off.
 11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.
 12 A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.
 13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.
 14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
 15 A continual dropping in a very rainy day and a contentious woman are alike.
 16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.
 17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.
 18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honored.
 19 As in water face *answereth* to face, so the heart of man to man.
 20 Hell and destruction are never full; so the eyes of man are never satisfied.
 21 As the fining pot for silver, and the furnace for gold; so *is* a man to his praise.
 22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

A Wise Manager

- 23 Be thou diligent to know the state of thy flocks, *and* look well to thy herds.
 24 For riches *are* not for ever: and doth the crown *endure* to every generation?
 25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.
 26 The lambs *are* for thy clothing, and the goats *are* the price of the field.
 27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

Law and Righteous Government

- 28:1 The wicked flee when no man pursueth: but the righteous are bold as a lion.
 2 For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge the state *thereof* shall be prolonged.
 3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.
 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
 5 Evil men understand not judgment: but they that seek the LORD understand all *things*.
 6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his ways*, though he *be* rich.
 7 Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.
 8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.
 9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.
 10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.
 11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

Relationship with God for Ruling and Gaining Wealth

- 12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.
13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.
14 Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief.
15 As a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.
16 The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.
17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.
18 Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.
19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.
20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.
21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.
22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.
23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.
24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.
25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.
26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.
27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.
28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Joy and Stability through Righteousness

- 29:1 He, that being often reprov'd hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.
2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.
3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.
4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.
5 A man that flattereth his neighbour spreadeth a net for his feet.
6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.
7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

Peace through Righteousness

- 8 Scornful men bring a city into a snare: but wise *men* turn away wrath.
9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.
10 The bloodthirsty hate the upright: but the just seek his soul.
11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.
12 If a ruler hearken to lies, all his servants *are* wicked.
13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.
14 The king that faithfully judgeth the poor, his throne shall be established for ever.

The Importance of Discipline

- 15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.
16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.
17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.
18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.
19 A servant will not be corrected by words: for though he understand he will not answer.
20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.
21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

Wrong Attitudes

- 22 An angry man stirreth up strife, and a furious man aboundeth in transgression.
23 A man's pride shall bring him low: but honor shall uphold the humble in spirit.
24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.
25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.
26 Many seek the ruler's favor; but *every* man's judgment *cometh* from the LORD.
27 An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

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Proverbs Collection VI: The Sayings of Agur son of Jakeh (c. 969t – 932t BC)

Proverbs 30

Agur's Autobiographical Confession

- 1 The words of Agur the son of Jakeh, *even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,
- 2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.
- 3 I neither learned wisdom, nor have the knowledge of the holy.
- 4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?
- 5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.
- 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.
- 7 Two *things* have I required of thee; deny me *them* not before I die:
- 8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:
- 9 Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

Agur's Evil Generations

- 10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.
- 11 *There is* a generation *that* curseth their father, and doth not bless their mother.
- 12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.
- 13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.
- 14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

Agur's Numerical Proverbs

- 15 The horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things say* not, *It is* enough:
- 16 The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.
- 17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.
- 18 There be three *things which* are too wonderful for me, *yea*, four which I know not:
- 19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
- 20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.
- 21 For three *things* the earth is disquieted, and for four *which* it cannot bear:
- 22 For a servant when he reigneth; and a fool when he is filled with meat;
- 23 For an odious *woman* when she is married; and an handmaid that is heir to her mistress.
- 24 There be four *things which are* little upon the earth, but they *are* exceeding wise:
- 25 The ants *are* a people not strong, yet they prepare their meat in the summer;
- 26 The conies *are but* a feeble folk, yet make they their houses in the rocks;
- 27 The locusts have no king, yet go they forth all of them by bands;
- 28 The spider taketh hold with her hands, and is in kings' palaces.
- 29 There be three *things* which go well, *yea*, four are comely in going:
- 30 A lion *which is* strongest among beasts, and turneth not away for any;
- 31 A greyhound; an he goat also; and a king, against whom *there is* no rising up.
- 32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.
- 33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Proverbs Collection VII: The Sayings of Lemuel (c. 969t – 932t BC)

Proverbs 31

- 1 The words of king Lemuel, the prophecy that his mother taught him.

The Noble King

- 2 What, my son? and what, the son of my womb? and what, the son of my vows?
- 3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.
- 4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:
- 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.
- 6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

- 7 Let him drink, and forget his poverty, and remember his misery no more.
8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.
9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

The Noble Wife

- 10 Who can find a virtuous woman? for her price *is* far above rubies.
11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
12 She will do him good and not evil all the days of her life.
13 She seeketh wool, and flax, and worketh willingly with her hands.
14 She is like the merchants' ships; she bringeth her food from afar.
15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and strengtheneth her arms.
18 She perceiveth that her merchandise *is* good: her candle goeth not out by night.
19 She layeth her hands to the spindle, and her hands hold the distaff.
20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.
22 She maketh herself coverings of tapestry; her clothing *is* silk and purple.
23 Her husband is known in the gates, when he sitteth among the elders of the land.
24 She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.
25 Strength and honor *are* her clothing; and she shall rejoice in time to come.
26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.
27 She looketh well to the ways of her household, and eateth not the bread of idleness.
28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
29 Many daughters have done virtuously, but thou excellest them all.
30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.
31 Give her of the fruit of her hands; and let her own works praise her in the gates.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Song of Songs – Part 1 (c. 969t – 932t BC)

Song of Solomon 1–6

1:1 The song of songs, which *is* Solomon's.

Soprano

2 Let him kiss me with the kisses of his mouth: for thy love *is* better than wine.

3 Because of the savor of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4a Draw me, we will run after thee: the king hath brought me into his chambers:

Chorus

4b we will be glad and rejoice in thee, we will remember thy love more than wine:

Soprano

4c the upright love thee.

5 I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

Chorus

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

Tenor

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with studs of silver.

Soprano

12 While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of Engedi.

Tenor

15 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.

Soprano

16 Behold, thou *art* fair, my beloved, yea, pleasant: also our bed *is* green.

17 The beams of our house *are* cedar, *and* our rafters of fir.

2:1 I *am* the rose of Sharon, *and* the lily of the valleys.

Tenor

2 As the lily among thorns, so *is* my love among the daughters.

Soprano

3 As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and his banner over me *was* love.

5 Stay me with flagons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10a My beloved spake, and said unto me,

Tenor

10b Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;
 13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.
 14 O my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.
 15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

Soprano

16 My beloved *is* mine, and I *am* his: he feedeth among the lilies.
 17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.
 3:1 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.
 2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.
 3 The watchmen that go about the city found me: *to whom I said*, Saw ye him whom my soul loveth?
 4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.
 5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

Chorus

6 Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?
 7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.
 8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.
 9 King Solomon made himself a chariot of the wood of Lebanon.
 10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.
 11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Tenor

4:1 Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.
 2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.
 3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.
 4 Thy neck *is* like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.
 5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.
 6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.
 7 Thou *art* all fair, my love; *there is* no spot in thee.
 8 Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.
 9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.
 10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!
 11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.
 12 A garden enclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.
 13 Thy plants *are* an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,
 14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:
 15 A fountain of gardens, a well of living waters, and streams from Lebanon.

Soprano

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Tenor

5:1a I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk:

Chorus

1b eat, O friends; drink, yea, drink abundantly, O beloved.

Soprano

2a I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*,

Tenor

2b Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

Soprano

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

Chorus

9 What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

Soprano

10 My beloved *is* white and ruddy, the chiefest among ten thousand.

11 His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

Chorus

6:1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

Soprano

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

Tenor

4 Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled *is but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware, my soul made me *like* the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

Song of Songs – Part 2 (c. 969t – 932t BC)

Song of Solomon 7–8

Tenor

7:1 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies.

3 Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bathrabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the lips of those that are asleep to speak.

Soprano

10 I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

8:1 O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

Chorus

5a Who *is* this that cometh up from the wilderness, leaning upon her beloved?

Soprano

5b I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 Set me as a seal upon thine heart, as a seal upon thine arm: for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if *a* man would give all the substance of his house for love, it would utterly be contemned.

Chorus

8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will enclose her with boards of cedar.

Soprano

10 I *am* a wall, and my breasts like towers: then was I in his eyes as one that found favor.

11 Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

Tenor

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear *it*.

Soprano

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

The Perfect King (c. 969t – 932t BC)

Psalm 72

A Psalm for Solomon.

- 1 Give the king thy judgments, O God, and thy righteousness unto the king's son.
- 2 He shall judge thy people with righteousness, and thy poor with judgment.
- 3 The mountains shall bring peace to the people, and the little hills, by righteousness.
- 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
- 5 They shall fear thee as long as the sun and moon endure, throughout all generations.
- 6 He shall come down like rain upon the mown grass: as showers *that* water the earth.
- 7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.
- 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
- 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
- 11 Yea, all kings shall fall down before him: all nations shall serve him.
- 12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.
- 13 He shall spare the poor and needy, and shall save the souls of the needy.
- 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.
- 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.
- 16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.
- 17 His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.
- 18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.
- 19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

Unless the LORD Builds a House (c. 969t – 932t BC)

Psalm 127

A Song of degrees for Solomon.

- 1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.
- 2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.
- 3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is* his reward.
- 4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.
- 5 Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Textual Notes

- 1) Concerning Psalm 72: "The title ascribes the psalm to Solomon. The AV followed the LXX in making it a psalm for Solomon, which the Hebrew in itself would allow. But it is the construction regularly translated 'A psalm of' David, etc., and unless those headings are to be rendered 'A psalm for' so-and-so, this example must be a genitive like the rest. There is no strong reason against Solomon's authorship: the final verse is rounding off a book or books of the Psalter, in which David is the chief but not the only author."¹

¹ Derek Kidner, "Psalms 1–72: An Introduction and Commentary," *TOTC*, 273.

When Solomon Was Old (c. 937t–932t BC)

1 Kings 11:1–13

Solomon's Many Wives

- 1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;
- 2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love. [[Deut 7:3–4; 17:17](#)]
- 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
- 4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

Solomon Worships Other Gods

- 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.
- 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.
- 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.
- 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

Solomon Refuses to Repent and Incurs God's Judgment

- 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,
- 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.
- 11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.
- 12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.
- 13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Solomon's Enemies (c. 937t–932t BC)

1 Kings 11:14–40

Hadad the Edomite

- 14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom.
- 15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;
- 16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)
- 17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.
- 18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.
- 19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.
- 20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.
- 21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.
- 22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

Rezon the Syrian

- 23 And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:
- 24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.
- 25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

Jeroboam the Ephraimite

- 26 And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow

woman, even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and to *keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this afflict the seed of David, but not for ever.

40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

Ecclesiastes: The Teacher's Reflections – Part 1 (c. 937t–932t BC)

Ecclesiastes 1–3

Introduction

1:1 The words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

8 All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is* no new thing under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former things; neither shall there be *any* remembrance of things that are to come with those that shall come after.

On the Activities of Men

12 I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

On the Benefits of Wisdom

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

On Self-Indulgence

2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

On Possessions and Personal Accomplishment

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

On the Difference Between Wisdom and Folly

12 And I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

On the Transitory Nature of Life

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool.

17 Therefore I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have labored, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not labored therein shall he leave it *for* his portion. This also *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath labored under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

On Finding Contentment in Pleasing God

24 *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

On the Ebb and Flow of Human Activities

3:1 To every *thing there is* a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboreth?

On the Occupation of Men

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

On Injustice and God's Final Judgment

16 And moreover I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

On the Fate of Men and Animals

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Ecclesiastes: The Teacher's Reflections – Part 2 (c. 937t–932t BC)

Ecclesiastes 4–8

On the Oppressed and their Condition

4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

On Labor and Gain

4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbor. This *is* also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

On Companionship and the Benefits of Combined Effort

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

9 Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

On Power and Succession

13 Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

On Vowing to God

5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

On Politics and Corruption

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 Moreover the profit of the earth is for all: the king *himself* is served by the field.

On Wealth and Income

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes?

12 The sleep of a laboring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath labored for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

On Finding Contentment in Pleasing God

18 Behold *that* which I have seen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

On Being Unable to Enjoy Wealth

6:1 There is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

On Contentment

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

On Death and Sorrow

7:1 A good name *is* better than precious ointment; and the day of death than the day of one's birth.

2 *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

On Fools

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

On Wisdom

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not enquire wisely concerning this.

11 Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defense, *and* money *is* a defense: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

On Good Times and Bad Times

13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

On Living a Balanced Life

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?

17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

On Wisdom and Speech

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.
 20 For *there is* not a just man upon earth, that doeth good, and sinneth not. [cf. [Rom 3:10](#)]
 21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:
 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

On Understanding Life

23 All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.
 24 That which is far off, and exceeding deep, who can find it out?
 25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:
 26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.
 27 Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:
 28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.
 29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

On Kings and Authority

8:1 Who *is* as the wise *man*? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.
 2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.
 3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.
 4 Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou?
 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.
 6 Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

On the Uncertainty of Life

7 For he knoweth not that which shall be: for who can tell him when it shall be?
 8 *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

On Tyranny and Hypocrisy

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.
 10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

On Crime and Punishment

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.
 12 Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:
 13 But it shall not be well with the wicked, neither shall he prolong *his days*, *which are* as a shadow; because he feareth not before God.

On Bad Things Happening to Good People

14 There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

On the Futility of Trying to Understand Everything

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.
 16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)
 17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

Ecclesiastes: The Teacher's Reflections – Part 3 (c. 937t–932t BC)

Ecclesiastes 9–12

On Living and Dying

9:1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

On Enjoying Life

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

On the Paradoxes of Life

11 I returned, and saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

On the Wisdom of the Poor

13 This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

On Wisdom and Folly

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war: but one sinner destroyeth much good.

10:1 Dead flies cause the ointment of the apothecary to send forth a stinking savor: so *doth* a little folly him that is in reputation for wisdom *and* honor.

2 A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that* he *is* a fool.

On the Folly of Rulers

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

On the Need for Wisdom in Work

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

11 Surely the serpent will bite without enchantment; and a babbler is no better.

On Wise Speech and Thought

- 12 The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself.
 13 The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness.
 14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?
 15 The labor of the foolish wearieth every one of them, because he knoweth not how to go to the city.

On the Importance of Wise Leadership

- 16 Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!
 17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!
 18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.
 19 A feast is made for laughter, and wine maketh merry: but money answereth all *things*.
 20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

On the Need for Diversification in Labor and Investment

- 11:1 Cast thy bread upon the waters: for thou shalt find it after many days.
 2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.
 3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.
 5 As thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.
 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

On the Pleasures of Youth

- 7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:
 8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.
 9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.
 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

On Serving God Before Old Age Comes

- 12:1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;
 2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:
 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,
 4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;
 5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:
 6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
 7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Theme Repeated

- 8 Vanity of vanities, saith the preacher; all *is* vanity.

Epilogue

- 9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.
 10 The preacher sought to find out acceptable words: *and that which was* written *was* upright, *even* words of truth.
 11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.
 12 And further, by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.
 13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

The Death of Solomon (932t BC)

1 Kings 11:41–43	2 Chronicles 9:29–31
<p>41 And the rest of the acts of Solomon, and all that he did, and his wisdom, <i>are</i> they not written in the book of the acts of Solomon?</p> <p>42 And the time that Solomon reigned in Jerusalem over all Israel <i>was</i> forty years.</p> <p>43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.</p>	<p>29 Now the rest of the acts of Solomon, first and last, <i>are</i> they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?</p> <p>30 And Solomon reigned in Jerusalem over all Israel forty years.</p> <p>31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.</p>

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

The Division of the Kingdom (931n BC)

1 Kings 12:1–24

Rehoboam is Confronted by Jeroboam

1 And Rehoboam went to Shechem:
for all Israel were come to Shechem to make him king.
2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)
3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,
4 Thy father made our yoke grievous:
now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.
5 And he said unto them,
Depart yet *for* three days, then come again to me.
And the people departed.

Rehoboam Consults His Older Advisers

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?
7 And they spake unto him, saying,
If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

God Causes Rehoboam to Reject the Elders' Wise Advice

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:
9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?
10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.
11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.
12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.
13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;
14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke:
my father *also* chastised you with whips, but I will chastise you with scorpions.
15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite

2 Chronicles 10:1–11:4

10:1 And Rehoboam went to Shechem:
for to Shechem were all Israel come to make him king.
2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.
3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,
4 Thy father made our yoke grievous:
now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.
5 And he said unto them,
Come again unto me after three days.
And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?
7 And they spake unto him, saying,
If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.
9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?
10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.
11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.
12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.
13 And the king answered them roughly;
and king Rehoboam forsook the counsel of the old men,
14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto:
my father chastised you with whips, but I *will chastise you* with scorpions.
15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite

<p>unto Jeroboam the son of Nebat.</p> <p>The Northern Tribes Revolt and Proclaim Jeroboam King 16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither <i>have we</i> inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. 17 But <i>as for</i> the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Adoram, who <i>was</i> over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel rebelled against the house of David unto this day. 20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.</p> <p>God Prevents a Civil War 21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. 22 But the word of God came unto Shemaiah the man of God, saying, 23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, 24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.</p>	<p>to Jeroboam the son of Nebat.</p> <p>16 And when all Israel <i>saw</i> that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and <i>we have</i> none inheritance in the son of Jesse: every man to your tents, O Israel: <i>and now</i>, David, see to thine own house. So all Israel went to their tents. 17 But <i>as for</i> the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Hadoram that <i>was</i> over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to <i>his</i> chariot, to flee to Jerusalem. 19 And Israel rebelled against the house of David unto this day.</p> <p>11:1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen <i>men</i>, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. 2 But the word of the LORD came to Shemaiah the man of God, saying, 3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.</p>
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The North and the South (931–929 BC)

1 Kings 12:25; 2 Chronicles 11:5–12

Jeroboam Fortifies the Northern Kingdom

1 Kgs 12:25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

Rehoboam Fortifies the Southern Kingdom

2 Chr 11:5 And Rehoboam dwelt in Jerusalem, and built cities for defense in Judah.

6 He built even Bethlehem, and Etam, and Tekoa,

7 And Bethzur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

Jeroboam's Sin and Rehoboam's Obedience (931–929 BC)

1 Kings 12:26–31; 2 Chronicles 11:13–17

Jeroboam Institutes a Religious System of His Own Making

1 Kgs 12:26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Bethel, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

The Priests and Levites Move to Judah

2 Chr 11:13 And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

God Sends a Prophet to Bethel (c. 15 Marchesvan [November] 929 BC)

1 Kings 12:32–13:34

The Man of God Cries Out Against Jeroboam's Altar

12:32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

13:1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

Jeroboam's False Repentance and Attempted Bribe

6 And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Bethel.

The Old Prophet's Treachery

11 Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

God's Judgment Falls on the Man of God

19 So he went back with him, and did eat bread in his house, and drank water.

20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulcher of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

The Old Prophet Buries the Man of God

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulcher wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

Jeroboam Hardens His Heart in Spite of the Miraculous Events

33 After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

Jeroboam's Refusal to Repent Provokes God's Judgment (c. 928n BC)

1 Kings 14:1–18

1 At that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age.

5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam;

why feignest thou thyself *to be* another? for I *am* sent to thee *with heavy tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that only which was* right in mine eyes;

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

- 1) The Hebrew calendar was (and is) lunar-solar. Each month started with the new moon. Since twelve lunar months fall short of a full solar year, in some years a thirteenth month was added. In later years the formula was worked out with some exactitude as to when this should be done. The month that began near the spring equinox was called Nisan. The northern kingdom (Israel) considered the year to start in Nisan throughout its history, whereas for civil purposes Judah considered the year to start in the seventh month, Tishri, corresponding roughly to our October.
- 2) The Scriptures often give the number of the month instead of the month's name, and when this is done the numbering always starts from Nisan, independently of whether the official year started in Nisan or Tishri. In the readings, the expression "931n" is used to represent the year beginning on Nisan 1, 931 BC and ending the day before Nisan 1, 930 BC. This is the kind of year that would be used in the court records of the northern kingdom. "931t" represents the year beginning Tishri 1, 931 BC and ending the day before Tishri 1, 930 BC; this is the kind of year that would be used in Judah. The six-month overlap of these two dates is written as 931t/930n, meaning the time period that began on Tishri 1 of 931 BC and ended the day before Nisan 1 of 930 BC. The overlap of 932t and 931n is written 931n/931t. This method of expressing dates may be called the "Nisan/Tishri" notation.¹

¹ Rodger C. Young, "Tables of Reign Lengths from the Hebrew Court Recorders," *JETS* 48/2 (June 2005): 225.

Rehoboam's Dynasty (972–915 BC)

1 Kings 14:21	2 Chronicles 11:18–23; 12:13
<p>21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam <i>was</i> forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name <i>was</i> Naamah an Ammonitess.</p>	<p>12:13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam <i>was</i> one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name <i>was</i> Naamah an Ammonitess. 11:18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, <i>and</i> Abihail the daughter of Eliab the son of Jesse; 19 Which bare him children; Jeush, and Shamariah, and Zaham. 20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) 22 And Rehoboam made Abijah the son of Maachah the chief, <i>to be</i> ruler among his brethren: for <i>he thought</i> to make him king. 23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.</p>

Rehoboam Forsakes God in His Fourth Year (928t BC)

1 Kings 14:22–24	2 Chronicles 12:1, 14
<p>22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. 23 For they also built them high places, and images, and groves, on every high hill, and under every green tree. 24 And there were also sodomites in the land: <i>and</i> they did according to all the abominations of the nations which the LORD cast out before the children of Israel.</p>	<p>1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him. 14 And he did evil, because he prepared not his heart to seek the LORD.</p>

God Sends Shishak to Discipline Judah (927t BC)

1 Kings 14:25–28	2 Chronicles 12:2–12
<p>25 And it came to pass in the fifth year of king Rehoboam, <i>that</i> Shishak king of Egypt came up against Jerusalem:</p>	<p>2 And it came to pass, <i>that</i> in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, 3 With twelve hundred chariots, and threescore thousand horsemen: and the people <i>were</i> without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians. 4 And he took the fenced cities which <i>pertained</i> to Judah, and came to Jerusalem. 5 Then came Shemaiah the prophet to Rehoboam, and <i>to</i> the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.</p>

<p>26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.</p> <p>27 And king Rehoboam made in their stead brazen shields, and committed <i>them</i> unto the hands of the chief of the guard, which kept the door of the king's house.</p> <p>28 And it was <i>so</i>, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.</p>	<p>6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD <i>is</i> righteous.</p> <p>7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; <i>therefore</i> I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.</p> <p>8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.</p> <p>9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.</p> <p>10 Instead of which king Rehoboam made shields of brass, and committed <i>them</i> to the hands of the chief of the guard, that kept the entrance of the king's house.</p> <p>11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.</p> <p>12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy <i>him</i> altogether: and also in Judah things went well.</p>
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The Death of Rehoboam (915t BC)

1 Kings 14:29–31	2 Chronicles 12:15–16
<p>29 Now the rest of the acts of Rehoboam, and all that he did, <i>are</i> they not written in the book of the chronicles of the kings of Judah?</p> <p>30 And there was war between Rehoboam and Jeroboam all <i>their</i> days.</p> <p>31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name <i>was</i> Naamah an Ammonitess. And Abijam his son reigned in his stead.</p>	<p>15 Now the acts of Rehoboam, first and last, <i>are</i> they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies?</p> <p>And <i>there were</i> wars between Rehoboam and Jeroboam continually.</p> <p>16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.</p>

Abijah, Rehoboam's Son, Assumes the Throne of Judah (915t BC)

1 Kings 15:1–2	2 Chronicles 13:1–2a
<p>1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.</p> <p>2 Three years reigned he in Jerusalem. And his mother's name <i>was</i> Maachah, the [grand]daughter of Abishalom [Absalom].</p>	<p>1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.</p> <p>2 He reigned three years in Jerusalem. His mother's name also <i>was</i> Michaiah the daughter of Uriel of Gibeah.</p>

Abijah's War With Jeroboam (c. 914t BC)

2 Chronicles 13:2b–20a
<p>Abijah Is Outnumbered</p> <p>2b And there was war between Abijah and Jeroboam.</p> <p>3 And Abijah set the battle in array with an army of valiant men of war, <i>even</i> four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, <i>being</i> mighty men of valor.</p> <p>Abijah's Speech</p> <p>4 And Abijah stood up upon mount Zemaraim, which <i>is</i> in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;</p>

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the showbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

God Helps Abijah Win a Victory Over Jeroboam

13 But Jeroboam caused an ambush to come about behind them: so they were before Judah, and the ambush *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20a Neither did Jeroboam recover strength again in the days of Abijah:

The Death of Abijah (912t BC)

1 Kings 15:3–8

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his [Abijah's] life.

7 Now the rest of the acts of Abijah, and all that he did, *are* they not written in

the book of the chronicles of the kings of Judah?

And there was war between Abijah and Jeroboam.

8 And Abijah slept with his fathers; and they buried him in the city of David:

and Asa his son reigned in his stead.

2 Chronicles 13:21–14:1a

13:21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

14:1a So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead.

Asa, Abijah's Son, Assumes the Throne of Judah (912t BC)

1 Kings 15:9–10

9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the [grand]daughter of Abishalom [Absalom].

Asa's Early Reign Marked by Religious Reform (c. 912–907 BC)

1 Kings 15:11–12

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away

the sodomites out of the land,
and removed all the idols that his fathers had made.

2 Chronicles 14:2–5a

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away
the altars of the strange *gods*,
and the high places,

and brake down the images,
and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers,
and to do the law and the commandment.

5a Also he took away out of all the cities of Judah the high places
and the images:

The Death of Jeroboam (910n BC)

1 Kings 14:19–20

19 And the rest of the acts of Jeroboam, how he warred,
and how he reigned, behold, they *are* written in the book of the
chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* two and twenty
years: and he slept with his fathers,
and Nadab his son reigned in his stead.

2 Chronicles 13:20b

20b and the LORD struck him, and he died.

Nadab, Jeroboam's Son, Assumes the Throne of Israel (910n BC)

1 Kings 15:25–26

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

Nadab is Assassinated by Baasha (909n BC)

1 Kings 15:27–28, 31

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

Baasha of Issachar Assumes the Throne of Israel (909n BC)

1 Kings 15:29–30, 33–34

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

God Rewards Asa's Reforms With Peace (c. 907–897 BC)

2 Chronicles 14:1b, 5b–8

1b In his days the land was quiet ten years.

5b and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valor.

Zerah the Cushite Attacks the Southern Kingdom (897t BC)

2 Chronicles 14:9–15:7

Asa Asks God for Help

14:9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

God Answers Asa's Prayer

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

Azariah Encourages Asa to Continue/Renew His Religious Reforms

15:1 And the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

The Southern Kingdom Swears Allegiance to Yahweh (Sivan [June] 896t BC)

1 Kings 15:13–15

2 Chronicles 15:8–19

8 And when Asa heard these words, and the prophecy of [Azariah the son of] Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil

<p>13 And also Maachah his mother, even her he removed from <i>being</i> queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt <i>it</i> by the brook Kidron.</p> <p>14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.</p> <p>15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.</p>	<p><i>which</i> they had brought, seven hundred oxen and seven thousand sheep.</p> <p>12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;</p> <p>13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.</p> <p>14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.</p> <p>15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.</p> <p>16 And also <i>concerning</i> Maachah the mother of Asa the king, he removed her from <i>being</i> queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped <i>it</i>, and burnt <i>it</i> at the brook Kidron.</p> <p>17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.</p> <p>18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.</p> <p>19 And there was no <i>more</i> war unto the five and thirtieth year of the reign of Asa [<i>counted from the division</i>].</p>
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Baasha Attacks Judah (896t BC)

1 Kings 15:16–22, 32	2 Chronicles 16:1–10
<p>16 And there was war between Asa and Baasha king of Israel all their days.</p> <p>17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.</p> <p>18 Then Asa took all the silver and the gold <i>that were</i> left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,</p> <p>19 <i>There is</i> a league between me and thee, <i>and</i> between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.</p> <p>20 So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.</p> <p>21 And it came to pass, when Baasha heard <i>thereof</i>, that he left off building of Ramah, and dwelt in Tirzah.</p> <p>22 Then king Asa made a proclamation throughout all Judah; none <i>was</i> exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.</p>	<p>1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah. [cf. 2 Chr 15:9]</p> <p>2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying,</p> <p>3 <i>There is</i> a league between me and thee, <i>as there was</i> between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.</p> <p>4 And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.</p> <p>5 And it came to pass, when Baasha heard <i>it</i>, that he left off building of Ramah, and let his work cease.</p> <p>6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.</p>

<p>32 And there was war between Asa and Baasha king of Israel all their days.</p>	<p>7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. 8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. 9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of <i>them</i> whose heart <i>is</i> perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. 10 Then Asa was wroth with the seer, and put him in a prison house; for <i>he was</i> in a rage with him because of this <i>thing</i>. And Asa oppressed <i>some</i> of the people the same time.</p>
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The Death of Baasha (886n BC)

1 Kings 16:1–7

1 Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,
2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;
3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.
4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.
5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.
7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

Elah, Baasha's Son, Assumes the Throne of Israel (886n BC)

1 Kings 16:8

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

Elah is Assassinated by Zimri (885n BC)

1 Kings 16:9–10, 14

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.
10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.
14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

Zimri—King For a Week (885n BC)

1 Kings 16:11–13, 15–20

15a In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah.
11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.
12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,
13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.
15b And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

- 1) The account of Asa's reign over the Southern Kingdom as recorded in 2 Chronicles contains several chronological notes:
 - A) 2 Chr 14:1 – during the first part of Asa's reign, the land "had rest for 10 years."
 - B) 2 Chr 15:10 – the Southern Kingdom swore allegiance to Yahweh in the "third month of the fifteenth year of Asa's reign."
 - C) 2 Chr 15:19 – there was "no more war until the thirty-fifth year of Asa's reign."
 - D) 2 Chr 16:1 – "In the thirty-sixth year of Asa's reign, King Baasha of Israel attacked Judah."
 - E) 2 Chr 16:12 – "In the thirty-ninth year of his reign, Asa developed a foot disease."
 - F) 2 Chr 16:13 – "Asa passed away in the forty-first year of his reign."

- 2) These chronological markers create a significant problem for the OT chronologist: 1 Kings 15:33 records that Baasha ruled for 24 years, while 1 Kings 16:8 reports that Elah succeeded Baasha in the twenty-sixth year of Asa. Clearly, Baasha could not have been alive in Asa's thirty-sixth year where 2 Chronicles 16:1 places him.

- 3) The only current solution which harmonizes Kings and Chronicles and leaves the text of the MT as it stands is that taken by Thiele¹ and Steinmann²: the dates mentioned in 2 Chr 15:19 and 2 Chr 16:1 should be taken as dynastic years, dated from the division of the kingdom (hence my insertion of the words "[counted from the division]"). Noting that Rehoboam reigned for 17 years and Abijah for 3 years, we are able to subtract 20 years from the references which then become the 15th and 16th years of Asa's reign and synchronize with the years of Baasha. The passage can then be read as follows: the victory celebration after the battle with Zerah in the 15th year included large numbers of Israelites who had defected from the northern kingdom to join Asa (2 Chr 15:9). This defection prompted Baasha to fortify Ramah to prevent further desertion (2 Chr 16:1b).

- 4) This solution, while ingenious, is not without problems:³
 - A) Of the hundreds of bits of data for the chronology of the divided monarchy, this would be the only occasion of dating from the schism. It would be unique to this passage and it is therefore arbitrary to appeal to it—an example of special pleading.
 - B) It ignores the plain sense of the text that these were the thirty-fifth and thirty-sixth years "of Asa's reign." The formulae used for these regnal years are identical to the formulae used throughout Chronicles as well as in Kings and generally throughout the OT to cite the regnal years of individual kings. While it is certainly allowable that the Chronicler used a doublet account to achieve his purposes, it is hard to argue that the Chronicler intended anything other than the thirty-fifth and thirty-sixth years of Asa's reign. Re-dating by eliminating the twenty years of earlier reigns in Judah also does not ease the inerrancy question: The specter remains that the Chronicler may have misunderstood some sources which dated from the schism, for this was certainly not his intent or practice.
 - C) This reconstruction would also play havoc with the Chronicler's argument and theological method. While in effect emending 15:19 and 16:1, it leaves the date in 16:12 untouched. This results in the following sequence: victory celebration in the fifteenth year, attack by Baasha in the sixteenth year, the rebuke of the prophet and his imprisonment, all

¹ Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*, 57–61.

² Andrew Steinmann, *From Paul to Abraham*, 152–153.

³ Raymond Dillard, "The Reign of Asa (2 Chronicles 14–16): An Example of the Chronicler's Theological Method," *JETS* 23:3 (Sept 1980): 207–218.

presumably in the sixteenth through eighteenth years, and the foot disease in the thirty-ninth year. The foot disease as retribution would come over 20 years after the offense. The cycles of obedience-blessing and sin-punishment that everywhere characterize the Chronicler are thereby destroyed. If 16:12 is also reduced by twenty years so that the foot disease is contracted in the nineteenth year, then it took 22 years for it to kill him—and that will not work either.

- D) This method would also fail to take account of the Chronicler's careful introduction of chronological patterns into his accounts of various reigns to achieve his theological purposes. The example from the reign of Rehoboam has been discussed above (see Dillard's paper); the treatment of Josiah is also particularly interesting.
- 5) In conclusion, at this time and subject to further research, I have decided to present the reading as following the current harmonization solution. As Selman comments, "No solution, therefore commends itself with any confidence."⁴
- A) One potential solution is offered by Kohlberg: regnal overlaps for Abijah and Asa. Thus the thirty-fifth year of Asa's reign would be dated from his nomination as vice-regent to Abijah.⁵

Commentary Notes

- 1) At first glance, the mention that Asa "removed the pagan altars and the high places" (2 Chr 14:3) seems to be in tension with the statement that "the high places were not eliminated from Israel" (2 Chr 15:17); many regard these two statements as fiat contradictions or a measure of the author's incompetence as a historian. Rather than dismiss efforts to ease the apparent contradiction as unconscionably harmonistic, it would be more plausible to assume that in the author's mind the two statements were not in tension; it is unlikely that either the author or a later editor would contradict himself in such short compass. (1) Since 15:17 occurs toward the end of Asa's reign, presumably in some proximity to his thirty-fifth year from the narrator's viewpoint (15:19), and 14:3 refers to early reforms, an intervening period of up to thirty years is possible. The two statements could be understood as no more than evidence of the resilience of the indigenous cults which plagued Judah's history and required repeated reformation. (2) It is also possible that the Chronicler's insertion of the words "from Israel" in 15:17 is intended to indicate that Asa did not remove the high places from the cities earlier belonging to the Northern Kingdom and then under his sway; contrast the explicit statement that he removed the high places "from all the cities of Judah" (14:5). This difficulty is not unique to the Chronicler's account of Asa, but recurs in his statements that Jehoshaphat did (17:6) and did not (20:33) remove the high places.⁶

⁴ Martin J. Selman, "2 Chronicles," TOTC, 415.

⁵ Bruno Kohlberg, "Redating the Hebrew Kings," 57–61. Online: <http://www.redatedkings.com/download/Redating.pdf>.

⁶ Raymond B. Dillard, "2 Chronicles," WBC, 118.

Tibni and Omri—A Tale of Two Rival Kings (885n–880n BC)

1 Kings 16:21–22

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

Omri, Commander of the Army, Begins Sole Reign of Israel (880n/880t BC)

1 Kings 16:23–24

23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

The Death of Omri (874n BC)

1 Kings 16:25–28

25 But Omri wrought evil in the eyes of the LORD, and did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

Ahab, Omri's son, Assumes the Throne of Israel (874n BC)

1 Kings 16:29

29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

Asa Develops a Foot Disease (873t BC)

1 Kings 15:23b

23b Nevertheless in the time of his old age he was diseased in his feet.

2 Chronicles 16:12

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

The Death of Asa (871t BC)

1 Kings 15:23a–24

23a The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in

the book of the chronicles of the kings of Judah?

24 And Asa slept with his fathers,

and was buried with his fathers

in the city of David his father:

and Jehoshaphat his son reigned in his stead.

2 Chronicles 16:11, 13–14; 17:1

16:11 And, behold, the acts of Asa, first and last,

lo, they *are* written in

the book of the kings of Judah and Israel.

13 And Asa slept with his fathers,

and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchers,

which he had made for himself in the city of David,

and laid him in the bed which was filled with sweet odors

and divers kinds of *spices* prepared by the apothecaries' art:

and they made a very great burning for him.

17:1 And Jehoshaphat his son reigned in his stead,

and strengthened himself against Israel.

Jehoshaphat, Asa's Son, Begins Sole Reign of Judah (871t/870n BC)

1 Kings 22:41–42

2 Chronicles 20:31

41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.
42 Jehoshaphat *was* thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

31 And Jehoshaphat reigned over Judah:
he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

Jehoshaphat's Early Reign Marked by Religious Reform (870–868 BC)

1 Kings 22:43, 46

2 Chronicles 17:3–4, 6–9; 20:32–33

Jehoshaphat's Religious Reforms

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.
43a And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD:

Jehoshaphat Orders the Law to be Taught in Judah

Not Everyone Shares Jehoshaphat's Love of Yahweh

43b nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

17:3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;
4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.
6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

20:32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

17:7 Also in the third year of his reign he sent to his princes, *even* to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.
8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.
9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

20:33 Howbeit the high places were not taken away: *for* as yet the people had not prepared their hearts unto the God of their fathers.

God Rewards Jehoshaphat's Faithfulness (c. 868 – c. 854 BC)

2 Chronicles 17:2, 5, 10–18:1a

God Helps Jehoshaphat Secure His Kingdom

17:2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honor in abundance.

God Causes the Surrounding Kingdoms to Fear Judah

10 And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.
11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

Jehoshaphat's Wealth and Power Continues to Grow as God Blesses Him

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valor, *were* in Jerusalem.

14 And these *are* the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valor three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valor.

17 And of Benjamin; Eliada a mighty man of valor, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

18:1a Now Jehoshaphat had riches and honor in abundance,

Ahab's Reign Marked by Great Evil (874n – c. 860 BC)

1 Kings 16:30–34

30 And Ahab the son of Omri did evil in the sight of the LORD above all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun. [cf. [Josh 6:26](#)]

Elijah Proclaims God's Judgment on Ahab (c. 860n BC)

1 Kings 17

Elijah Foretells Drought

1 And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. [[Jam 5:17](#)]

Elijah Fed by Ravens

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

The Widow of Zarephath

8 And the word of the LORD came unto him, saying, [cf. [Luke 4:25–26](#)]

9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

Widow's Son Raised

17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so

sore, that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

- 1) At first glance the chronology for Omri's reign seems wrong. The text says he ruled twelve years, beginning with Asa's thirty-first year. Asa reigned forty-one years (1 Kgs 15:10), which seems to create a gap of two years. What has occurred, however, is that the twelve years reflects the "coreign" of Tibni and Omri (885n–880n) and the length of time Omri ruled on his own (880n–874n). Thiele states that in this case the author utilizes a dual dating procedure "that is used for all three of the overlapping reigns in Israel and for two in Judah." Thus, Omri comes to power in Asa's twenty-seventh year after Zimri's murder of Elah (1 Kgs 16:15), fights Tibni until the thirty-first year of Asa (1 Kgs 16:23), and dies in Asa's thirty-eighth year, a total of twelve years by the northern means of reckoning reigns.¹
- 2) The text says that Jehoshaphat's reign lasted twenty-five years (1 Kgs 22:42; 2 Chr 20:31). Thiele concludes that this total includes a three-year coregency with Asa (873t–871t) and a five-year coregency with Jehoram (854t–848t). These calculations coordinate the statements about these men's reigns made in 1 Kings 15:24; 22:51–52 and 2 Kings 1:17; 3:1; 8:16–24. They also link their reigns with the northern kings of the same era and perhaps explain who ruled Israel during the disease Asa suffered (2 Chr 16:11–12).²
- 3) The chronology of the stories of Elijah is difficult to reconstruct, but the reference to Jehu and Hazael (1 Kgs 19:15–17) suggests that they were persons already known to Elijah. Jehu, however, did not become king until 841n, twelve years after Ahab's death in 853n, and he reigned for twenty-eight years. It would seem, then, that Elijah's commission came late in Ahab's life. We know also that it came at least four years before the king's death. The basis for this assertion is that the commission was given before Ben-Hadad's siege of Samaria, which in turn was four years before Ahab was slain in the Ramoth Gilead campaign of 853n (1 Kgs 20:1, 26; 22:1). A date of 857 for Elijah's trek to Horeb would appear to be reasonable. Since that journey was after the three-year drought, Elijah must have first encountered Ahab in about 860, fourteen years after he had commenced his reign. This would be ample time for the apostate conditions described in the narrative to have taken firm root.³

¹ Paul R. House, "1, 2 Kings," *NAC*, 202.

² *Ibid*, 242.

³ Eugene H. Merrill, *Kingdom of Priests*, 346.

Showdown on Mount Carmel (c. 857n BC)

1 Kings 18

God Sends Elijah Back to Ahab

1 And it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria.

3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, *I am*: go, tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*: and he shall slay me.

15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

Elijah Orders Ahab to Assemble Israel and the Prophets of Baal

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

Elijah's Challenge

21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

Elijah Mocks the Prophets of Baal

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

Yahweh Demonstrates His Power

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that I* have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

Prophets of Baal Executed

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

The Prayer of a Righteous Man

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, [[James 5:16–18](#)]

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

The Aftermath—Elijah's Discouragement and Elisha's Call (c. 857n BC)

1 Kings 19

Jezebel Threatens to Kill Elijah

1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

Elijah On the Run

3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there.

4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

Yahweh Questions Elijah

9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

Elijah's Commission

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael *to be* king over Syria:

16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18 Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. [[Rom 11:1-5](#)]

The Call of Elisha

19 So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

Ben-Hadad of Syria Attacks Ahab (c. 857n BC)

1 Kings 20:1-22

Ben-Hadad Besieges Israel's Capital Samaria

1 And Benhadad the king of Syria gathered all his host together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

Negotiations Fail

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Benhadad* heard this message, as he *was* drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves in array*. And they set *themselves in array* against the city.

Yahweh Promises to Deliver Ahab

13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

God Helps Ahab Defeat the Syrians

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Benhadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

Ben-Hadad's Second Attack Foretold

22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Ben-Hadad's Second Attack on the Northern Kingdom (c. 856n BC)

1 Kings 20:23–43

Ben-Hadad Plans Another Attack

23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

Ahab is Vastly Outnumbered

26 And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

God Gives Ahab the Victory

28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30a But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left.

Ben-Hadad Pleads for His Life

30b And Benhadad fled, and came into the city, into an inner chamber.

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32a So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live.

Ahab Spares Ben-Hadad

32b And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it*: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.

34 And *Benhadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

God Sends a Prophet to Rebuke Ahab

35 And a certain man of the sons of the prophets said unto his neighbor in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

Naboth's Vineyard (c. 856n BC)

1 Kings 21:1–29

Ahab Asks to Buy Naboth's Vineyard

1 And it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. [cf. [Lev 25:23–28](#)]

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

Jezebel's Scheme

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and stone him, that he may die. [cf. [Deut 17:6–7](#); [19:15–21](#); [Exod 22:28](#); [Lev 24:13–16](#)]

Naboth and His Sons are Murdered

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Yahweh Sends Elijah to Foretell Ahab's and Jezebel's Punishment

17 And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, *even* thine. [cf. [2 Kgs 9:24–26](#)]

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found *thee*: because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

Ahab Humbles Himself and Yahweh Shows Mercy

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house. [cf. [2 Kgs 22:8–20](#); [Jer 18:7–8](#)]

Three Years of Peace (855n–853n BC)

1 Kings 22:1, 44; 2 Chronicles 18:1b

Peace With Syria

1 Kgs 22:1 And they continued three years without war between Syria and Israel.

Peace With Judah

1 Kgs 22:44 And Jehoshaphat made peace with the king of Israel.

2 Chr 18:1b and joined affinity with Ahab. [*Jehoshaphat's son Jehoram married Ahab's daughter Athaliah*]

Jehoram [Judah] Begins His Coregency With Jehoshaphat (854t BC)

2 Kings 1:17b

17b And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

Ahab, Jehoshaphat, Micaiah and the Lying Prophets (853n BC)

1 Kings 22:2–28

2 Chronicles 18:2–27

Ahab Asks Jehoshaphat to Help Him Reclaim Ramoth Gilead

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead *is* ours, and we *be* still, *and* take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

Jehoshaphat Makes Ahab Seek Direction from Yahweh

5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.

And Jehoshaphat said, Let not the king say so.

2 And after *certain* years he

went down to Ahab to Samaria.

And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramothgilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead?

And he answered him,

I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imlah.

And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.
 10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.
 11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.
 12 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver *it* into the king's hand.
 13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.
 14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.
 15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.
 16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?
 17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.
 18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

Micaiah Reveals God's Plan to Ahab

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.
 20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.
 21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.
 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.
 23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.
 24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?
 25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

Ahab Ignores God's Warning

26 And the king of Israel said,

8 And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imlah.
 9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.
 10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.
 11 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver *it* into the hand of the king.
 12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.
 13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.
 14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.
 15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?
 16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.
 17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.
 19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.
 20 Then there came out a spirit, and stood before the LORD, and said, I will entice him.
 And the LORD said unto him, Wherewith?
 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the* LORD said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.
 22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.
 23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?
 24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said,

<p>Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 27 And say, Thus saith the king, Put this <i>fellow</i> in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. 28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.</p>	<p>Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 And say, Thus saith the king, Put this <i>fellow</i> in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. 27 And Micaiah said, If thou certainly return in peace, <i>then</i> hath not the LORD spoken by me. And he said, Hearken, all ye people.</p>
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Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

- 1) A coregency between Jehoram and Jehoshaphat is implied in 2 Kings 1:17b, where it is said that Joram of Israel began in the second year of Jehoram of Judah. This same year is called the eighteenth year of Jehoshaphat in 2 Kings 3:1; the eighteenth year was 853t whether measured from the death of his father Asa in an accession sense or non-accession sense. 853t overlaps Joram's known beginning year, 852n, in 852n/852t. The "second of Jehoram" (2 Kgs 1:17) is thus 852n/852t. If this number is taken in a non-accession sense, Jehoram's coregency began in 854t.¹
 - A) 2 Kings 1:17 – Jehoram's (Israel) first year = Jehoram's (Judah) second year (of his coregency) = 852 BC.
 - B) 2 Kings 3:1 – Jehoram's (Israel) first year = Jehoshaphat's eighteenth year (of his sole reign, i.e., 871t) = 852 BC.
 - C) 2 Kings 8:16 – Jehoram's (Israel) fifth year = Jehoram's (Judah) first year (of sole reign) = 848t BC.
- 2) During Ahab's reign, Shalmaneser III (the fourth of the neo-Assyrian kings) made it clear "that Assyria's objective was to extend her hegemony over the entire western world."² He conquered Carchemish in 857, one year before Ben-Hadad and Ahab made their treaty at Aphek (this may be the military and political context that helps make sense of Ahab's mercy to Ben-Hadad). "By 853 Shalmaneser pushed as far south as Qarqar (Khirbet Qerqur) on the Orontes River, not much more than a hundred miles from Damascus. There, according to his own annals, he engaged a great coalition of kings led by Ben-Hadad and including Ahab. In true Assyrian fashion he claims to have achieved a smashing victory, but the truth is surely something less than that. The very fact that he pressed no farther and, in fact, retreated to Calah, his capital, indicates that at best the affair was a stalemate. Moreover, Ben-Hadad and Ahab, following Qarqar, felt so free of Assyrian pressure that they broke their treaty and renewed hostilities."³ Thus the battle at Qarqar is the recent military and political backdrop against which the story of Ahab, Jehoshaphat, Micaiah and the lying prophets takes place.

¹ Rodger C. Young, "When Did Solomon Die?" *JETS* 46.4 (Dec 2003): 597.

² Eugene H. Merrill, *Kingdom of Priests*, 348.

³ Merrill, 348–349. From more data related to the dating of the Battle of Qarqar, see Kenneth A. **Strand**, "Thiele's Biblical Chronology as a Corrective for Extrabiblical Dates," *Andrews University Seminary Studies* 34.2 (1996): 295–317; Rodger C. **Young**, "Evidence for Inerrancy from an Unexpected Source: OT Chronology," *Bible and Spade* 21.2 (2008): 54–64, and Bryant G. **Wood**, "Israelite Kings in Assyrian Inscriptions," *Bible and Spade* 24.2 (Spring 2011):

The Death of Ahab (853n BC)

1 Kings 22:29–40

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.
 30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.
 31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.
 32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.
 34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.
 35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.
 36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.
 37 So the king died, and was brought to Samaria; and they buried the king in Samaria.
 38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?
 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

2 Chronicles 18:28–19:3

18:28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.
 29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.
 30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.
 31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.
 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.
 33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.
 34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

19:1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.
 2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.
 3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

Ahaziah, Ahab's Son, Assumes the Throne of Israel (853n BC)

1 Kings 22:51–53

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Moab Rebels Against Israel (853n BC)

2 Kings 1:1

2 Kings 3:4–5

1 Then Moab rebelled against Israel after the death of Ahab.

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

Jehoshaphat's Judicial Reforms (853n BC)

2 Chronicles 19:4–11

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good.

God Gives Jehoshaphat Victory Over Moab (c. 853n BC)

2 Chronicles 20:1–30; 1 Kings 22:47

War Comes to Judah

2 Chr 20:1 It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazontamar, which *is* Engedi.

Jehoshaphat's Prayer

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came

out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

God Speaks Through Jahaziel

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

Jehoshaphat Follows God's Command

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

God Gives the Victory

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

Peace for Judah

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

Judah Rules Edom

1 Kgs 22:47 *There was* then no king in Edom: a deputy *was* king.

Jehoshaphat's Unwise Partnership with Ahaziah (852n BC)

1 Kings 22:48–49

2 Chronicles 20:35–37

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold:

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish:

<p>but they went not; for the ships were broken at Eziongeber.</p> <p>49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.</p>	<p>and they made the ships in Eziongeber. 37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works.</p> <p>And the ships were broken, that they were not able to go to Tarshish.</p>
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Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

1) There are enough differences in the accounts of the Moabite wars (2 Kgs 3:4–27; 2 Chr 20:1–30) that commentators typically do not see them as referring to the same event (although some interpret 2 Chr 20 as a midrash of 2 Kgs 3). In 2 Chronicles 20, Jehoshaphat is alone, aided by Jahaziel (not Elisha), and the conclusion of the story is a resounding victory for God and Judah. By contrast, 2 Kings 3 records an alliance of kings (Jehoshaphat, Jehoram, and the king of Edom), the aid of Elisha, and the story ends with a defeat of Mesha’s army while Mesha himself escapes and Israel is forced to withdraw. Given these differences, no attempt will be made to harmonize the two accounts. What remains, however, is to decide which war occurred first.

A) Argument for 2 Chronicles 20:1–30 occurring before 2 Kings 3:4–27:¹

(1) In 2 Kings 3:8, Jehoram proposed that they attack Moab by way of Edom. This would make sense if the 2 Chronicles 20 war had already occurred—Edom had been part of the Moabite army (2 Chr 20:10) and was subjugated to Judah after Jehoshaphat’s victory. The fact that the Moabites and Ammonites had turned on the Edomites (2 Chr 20:23) would explain Edom’s willingness to ally with Judah and Israel against Moab in the 2 Kings 3 war. On this view, 1 Kings 22:47 is understood as a short reference to the result of the 2 Chronicles 20 war: Jehoshaphat placed his deputy as king over Edom and it was that “king” who joined Jehoram and Jehoshaphat in the 2 Kings 3 offensive. Further, if 2 Chronicles 20 occurred soon after Ahab’s death, it would explain how Jehoshaphat later felt free to launch a shipping venture with Ahaziah far to the south in Ezion-geber which was Edomite territory (cf. 2 Chr 8:17; 20:35–36).

B) Argument for 2 Kings 3:4–27 occurring before 2 Chronicles 20:1–30:²

(1) The 2 Kings 3 war did not end in complete victory—Mesha’s army was destroyed, but Mesha himself escaped and such was his “fury” (2 Kgs 3:26–27) that Israel was forced to withdraw. By contrast, the 2 Chronicles 20 war ended in total victory for Judah, and God gave Jehoshaphat “rest all around” (2 Chr 20:29–30). This strong element of finality argues for the 2 Chronicles 20 war being the second and last war of Jehoshaphat. On this view, the 2 Kings 3 war becomes the motivation for a renewed attack in 2 Chronicles 20 by a strengthened Moabite king who attacked Judah first by way of Edom—this gave the element of surprise and meant that Edom, eager to throw off the yoke of Judah, could add their forces to the army.

C) After much dithering, I decided to go with 2 Chronicles 20 occurring before 2 Kings 3. This conclusion may change given new data or further research.

¹ See C. F. Keil and F. Delitzsch, “1 and 2 Kings,” *Commentary on the Old Testament*, 213; Richard D. Patterson and Hermann J. Austel, “1 Samuel–2 Kings,” *The Expositor’s Bible Commentary*, 180; Joe M. Sprinkle, “2 Kings 3: History or Historical Fiction?” *BBR* 9 (1999): 247–270. Also F. LaGard Smith, *The Narrated Bible*, 716–726.

² Martin J. Selman, “2 Chronicles,” *TOTC*, 421–22; Sara Japhet, “I & II Chronicles,” *OTL*, 786; Richard D. Patterson and Hermann J. Austel, “1 Samuel–2 Kings,” *The Expositor’s Bible Commentary, Revised Ed.*, 819 n. 9 (Patterson and Austel apparently changed their view and this is reflected in the revised edition of the *EBC*).

Ahaziah [Israel] and Elijah (852n BC)

2 Kings 1:2–16

2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baalzebub the god of Ekron?

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baalzebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. [[Luke 9:54](#)]

13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, *is it* not because *there is* no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

The Death of Ahaziah [Israel] (852n BC)

2 Kings 1:17–18

17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; [*Jehoram's coregency with Jehoshaphat*] because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

Elijah Ascends to Heaven (852n BC)

2 Kings 2

Elijah Tests Elisha

1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said *unto him*, As the LORD liveth, and *as thy soul liveth*, I will not leave thee. So they went down to Bethel.

3 And the sons of the prophets that *were* at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it*; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and *as thy soul liveth*, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it*; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and *as thy soul liveth*, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they

two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be so.

Elijah is Taken Up to Heaven

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

Elisha's Double Portion

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Elisha Tries to Prevent a Search for Elijah

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

Elisha Heals the Water of Jericho from Joshua's Curse

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

Elisha Calls for God's Judgment on the Youth of Bethel

23 And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

Joram, Ahaziah's Brother, Assumes the Throne of Israel (852n BC)

2 Kings 3:1–3

1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

Joram [Israel] Asks Jehoshaphat to Help Quell the Moabite Rebellion (c. 852n BC)

2 Kings 3:6–27

Joram Enlists the Aid of Judah

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

We Three Kings

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

Elisha Prophesies Victory

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

God Tricks the Moabites

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armor, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country.

The Kings Carry Out God's Command

25a And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees:

Mesha Survives

25b only in Kirharaseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Elisha and the Prophet's Widow (c. 850 BC)

2 Kings 4:1-7

1 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbors, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is not a vessel more.* And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

Elisha and the Shunammite Woman (c. 850 BC)

2 Kings 4:8–17

8 And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

The Death of Jehoshaphat (849t BC)

1 Kings 22:45, 50

2 Chr 20:34; 21:1–3

Before His Death, Jehoshaphat Gives Gifts to His Sons

2 And he [Jehoram] had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3a And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah:

Jehoshaphat Gives the Kingdom to Jehoram

3b but the kingdom gave he to Jehoram; because he *was* the firstborn.

Jehoshaphat Dies

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?
50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

20:34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.
21:1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David.
And Jehoram his son reigned in his stead.

Jehoram, Jehoshaphat's Son, Begins Sole Reign of Judah (848n/848t BC)

2 Kings 8:16–17

2 Chronicles 21:5

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

Chronological Notes

1) Establishing a Chronological Framework for Elisha's Ministry.

A) *Elijah's Translation* (2 Kgs 2). Elisha's sole ministry began with the translation of Elijah.¹ The story itself gives no chronological data—it simply notes that Elijah and Elisha were traveling from Gilgal when Yahweh was about to take Elijah up to heaven (Gilgal was approx. 10 miles south of Samaria). However, the canonical arrangement places the story immediately after the death of Ahaziah (2 Kings 1:15b–18; 852n BC) and before Joram's [Israel] campaign with Jehoshaphat [Judah] to quell the Moabite rebellion (2 Kings 3:6–27; c. 852 BC). Assuming this placement to be chronological, we can fix an upper bound on Elisha's sole ministry of 852 BC.

(1) There is one potential reason to reject the placement of 2 Kings 2 as chronological—the letter from Elijah to Jehoram [Judah] as recorded in 2 Chronicles 21:12–15.² The letter comes as a surprise to the reader of Chronicles. As Selman observes: “Elijah makes no other appearance in Chronicles, is only known to have prophesied in Israel (though cf. 1 Kgs 19:3, 8), wrote no other letters, and is thought by many to have been dead by this time!”³ Solutions to this issue include:

(a) Coregency Solution: Elijah wrote the letter during the early years of Jehoram's [Judah] coregency⁴ with his father Jehoshaphat (2 Kgs 1:17; 854t–849t BC).⁵

(i) The data in 2 Chronicles 21:1–11 does not support this solution. In the letter, Elijah makes specific mention of the fact that Jehoram murdered his brothers (2 Chr 21:13). This action was not taken until *after* Jehoshaphat's death (cf. 2 Chr 21:2–4).

(b) Prophetic Solution: Elijah wrote the letter prophetically before his translation and it was delivered to Jehoram [Judah] after he murdered his brothers (c. 848t BC).⁶

(i) Dillard is dismissive: “It is not probable that the Chronicler intends us to think the letter was written ‘prophetically’ before Elijah's death or that it was in some way transmitted from heaven.”⁷ However, we should not be too quick to dismiss this solution. As Mabie comments: “While nothing in the text indicates this was the case, nothing in the text precludes the possibility either.”⁸

(c) Scribal Error Solution: The name “Elijah” in 2 Chronicles 21:12 is a scribal error—the intended name was “Elisha.” This error requires only the two final consonants to be altered.⁹

(d) Anachrony Solution: 2 Kings 2 is out of place chronologically and Elijah was not translated until after the beginning of Jehoram's sole reign over Judah in 848n/848t BC.¹⁰

¹ I assume an actual translation to heaven (e.g., Enoch). This understanding is contested by Roy E. Knuteson in “Elijah's Little-Known Letter in 2 Chronicles 21:12–15,” *BSac* 162:645 (Jan 2005), but I do not find his argument convincing.

² Scholars who see the letter as the Chronicler's own invention and thus having no implications for the chronology of Elisha's ministry include: H. G. M. Williamson, *1 and 2 Chronicles*, 306–7; E. L. Curtis and A. A. Madsen, “A Critical and Exegetical Commentary on the Books of Chronicles,” *ICC* (Edinburgh: T. & T. Clark, 1910), 415; W. Rudolph, *Chronikbücher* (HAT 21; Tübingen 1955), 267; Jacob M. Myers, “II Chronicles,” *The Anchor Bible*, 122.

³ Martin J. Selman, “2 Chronicles: An Introduction and Commentary,” *TOTC*, 455.

⁴ Rodger C. Young, “Tables of Reign Lengths from the Hebrew Court Recorders,” *JETS* 48/2 (June 2005) 225–48.

⁵ Suggested by Selman (456), Thompson (John A. Thompson, “1, 2 Chronicles,” *NAC*, 299), and Merrill (cf. Eugene H. Merrill, *Kingdom of Priests*, 351 n. 78).

⁶ Frederick J. Mabie, “1 and 2 Chronicles,” *EBC*, Rev. Ed., 251; J. Barton Payne, “1 & 2 Chronicles,” *EBC*, 505.

⁷ Raymond B. Dillard, “2 Chronicles,” *WBC*, 168.

⁸ Mabie, 251.

⁹ This solution is preferred by Alberto R. Green, “Regnal Formulas in the Hebrew and Greek Texts of the Books of Kings,” *Journal of Near Eastern Studies* Vol. 42, No. 3, Jul., 1983, 176.

¹⁰ This view is suggested by Dillard (167–8), Payne (505) and the *Chronological Life Application Study Bible*.

- (i) This solution assigns an upper bound on Elisha's sole ministry of 848 BC. Note that Elijah's absence from the 2 Kings 3:11–19 narrative does not necessarily imply his absence from earth at the time (although the wording of 3:11 suggests that Elisha's interaction with Elijah was past).¹¹
- (2) After rejecting the coregency solution, we are left with two solutions which retain a date of 852 BC for the beginning of Elisha's sole ministry (prophetic and scribal error), and one solution which reduces this date to 848 BC (anachrony). At this point, we need more data before coming to a conclusion. We will come back to this issue after we have examined the rest of Elisha's ministry.¹²
- B) *Elisha Prophesies Victory for Joram [Israel] and Jehoshaphat* (2 Kgs 3:11–19). Given the synchronism with Jehoshaphat, this event is associated with the beginning of Joram's [Israel] reign (c. 852n BC).
- C) *Elisha and the Prophet's Widow* (2 Kgs 4:1–7). We are given no chronological data for this story. The canonical arrangement places it early in Elisha's ministry (c. 852 BC).
- D) *Elisha Asks God to Give the Shunammite Woman a Son* (2 Kgs 4:8–17). We are not told when Elisha first met the prominent woman who lived in Shunem (cf. "one day" in 2 Kgs 4:8). Their friendship began at her insistence and grew over some period of time ("whenever he was passing through, he would stop there for a meal"). Eventually, Elisha wanted to repay her kindness and when she refused his gratitude, Gehazi pointed out that she had no children. Elisha, at God's direction, foretold the birth of a son, and "at the specified time the next year she gave birth to a son" (2 Kgs 4:17). From this, we can reasonably conclude that the story involves a 15–21 month period (6 to 12 months of friendship plus a 9 month pregnancy).¹³
- E) *Elisha Raises the Shunammite Woman's Son from the Dead* (2 Kings 4:18–37). The story of the woman of Shunem continues with the words "the boy grew and one day he went out to see his father who was with the harvest workers." Obviously, a period of several years had gone by—the question is, how many? Clearly, he was old enough to speak (>2 years) and old enough to go out into the field alone (>5 years), so a conservative estimate is that the boy is around 6 years old when he died and was raised to life by Elisha. Thus the time period involved in the Shunammite woman narrative of 2 Kings 4:8–37 totals around 8 consecutive years.
- F) *Elisha Cures the Stew* (2 Kings 4:38–41). The canonical arrangement places this story after the raising from the dead of the Shunammite woman's son. Further, it tell us that it took place "when there was a famine in the land" (2 Kgs 4:38).
- (1) There are several famines recorded in the book of Kings: Elijah's famine (1 Kgs 18:2), the poisoned stew famine (2 Kgs 4:38), Samaria's famine (2 Kgs 6:25; 7:4), Elisha's seven-year famine (2 Kgs 8:1) and the Jerusalem famine (2 Kgs 25:3). It is likely that the poisoned stew famine and Elisha's seven-year famine are the same (and the Samaria famine, while primarily the result of Ben-Hadad's siege, was likely exacerbated by the seven-year famine).¹⁴ The other famines are far enough removed from Elisha's ministry that they can be excluded from consideration.
- (2) When did Elisha's seven-year famine begin? The only clues we have are found in 2 Kings 8:1–6.
- (a) The text reads, "Now Elisha advised the woman whose son he had brought back to life" (NET; 2 Kgs 8:1). This wording implies that Elisha predicted the famine *after* he raised the woman's son from the dead (cf. 8:1).¹⁵
- (b) Gehazi was recounting the story of Elisha raising the woman's son from the dead to the king when the Shunammite woman returned from Philistia. This implies that Elisha raised her son from the dead *prior* to her

¹¹ Mabie, 251.

¹² Japhet does not take a firm position on any solution: "It seems probable that the Chronicler had a different view of the chronological pattern, which in any case implies a difference of a very few years" (Sara Japhet, "1 & II Chronicles," *OTL*, 812).

¹³ The canonical arrangement implies that Elisha's friendship with the woman formed subsequent to Elijah's translation.

¹⁴ Donald J. Wiseman, "1 and 2 Kings," *TOTC*, 218; Iain Provan, "1 & 2 Kings," *UBCS*, 190 (Provan suggests that: "from here to ch. 8, the whole narrative takes place in the context of famine").

¹⁵ The text could read, "Now Elisha advised the woman to whom God had given a son."

leaving for Philistia.¹⁶

(3) We conclude, then, that the seven-year famine began not long after Elisha raised the woman's son from the dead. When we add this time period to the earlier 2 Kings 4:8–37 narrative, we have around 15 consecutive years from the beginning of Elisha's initial contact with the woman to her return to Israel from Philistia (15 to 21 months + 6 years + 7 years = 14.25 to 14.75 years). Since this block of time exceeds Joram's [Israel] reign of around 11 years (852n–841n BC), we are forced to conclude that either Elisha met the Shunammite woman prior to Elijah's translation (841 + 15 = 856 BC), or that she returned to Israel during the first years of Jehu's [Israel] reign (852 – 15 = 837 BC).¹⁷

- G) *Elisha Feeds 100 People* (2 Kings 4:42–44). The canonical arrangement places this story after the poisoned stew event and during the seven-year famine.
- H) *Elisha Heals Naaman* (2 Kings 5). The canonical arrangement places this story during the seven-year famine (it follows the famine-related events of 2 Kings 4:38–44). Unfortunately, we are not told the name of either the king of Syria or the king of Israel. Do we have reason to believe that Joram was king of Israel and Ben-Hadad was king of Syria?¹⁸
- (1) At the beginning of the story of Naaman's healing, the text records that Syria was sending raiding parties into Israel (2 Kgs 5:2). Later, at the end of the story in which Elisha traps the Syrian army in Samaria, the text says that Syria stopped sending raiding parties into Israel (2 Kgs 6:23). These two verses suggest that 2 Kings 5:1–6:23 forms a single chronological unit that describes events that occurred in series during the time of the Syrian raids.
- (2) Immediately after the end of the Syrian raids (2 Kgs 6:24), King Ben-Hadad besieged Samaria.¹⁹ Note that the verse says, "Afterward" (ESV; lit. "it came to pass after this"). This means that 2 Kings 6:24–7:20 took place sometime after the events of 2 Kings 5:1–6:23. Since Hazael killed Ben-Hadad prior to Jehu becoming king of Israel (cf. 2 Kgs 8:28), we conclude that 2 Kings 6:24–7:20 is associated with Joram's reign. This in turn suggests that 2 Kings 5–7 forms a single chronological unit—all three chapters took place during Joram's reign over Israel (852n–841n BC).
- I) *Elisha Makes an Axhead Float* (2 Kings 6:1–7). This event is part of the 2 Kings 5–7 chronological unit and thus occurred during Joram's [Israel] reign.
- J) *Elisha Traps Syria's Army* (2 Kings 6:8–23). This event is part of the 2 Kings 5–7 chronological unit and thus occurred during Joram's [Israel] reign.
- K) *Elisha Prophesies the End of Ben-Hadad's Siege of Samaria* (2 Kings 6:24–7:20). This event is part of the 2 Kings 5–7 chronological unit and thus occurred during Joram's [Israel] reign.
- L) *Gehazi Recounts the Tale of the Shunammite Woman's Son to the King* (2 Kings 8:1–6). The last we heard of Gehazi, he was afflicted with Naaman's skin disease and had gone out from Elisha's presence (2 Kgs 5:27). He is not mentioned by name again in connection with Elisha (cf. 2 Kgs 6:15–17), and we infer that his service to Elisha had ended. Now we find him chatting with the king of Israel (the king is again unnamed).
- (1) When did this event take place and who was king of Israel at the time?

¹⁶ It could not have happened immediately upon her return—her home and land had been confiscated, and so the father would not have been out in the fields with the harvesters. The entire story falls apart if we try to have the famine concurrent with her sojourning in Philistia.

¹⁷ This idea is not without precedent. Wiseman comments: "...the king might be Jehu, for J(eh)roam knew Elisha well" (Donald J. Wiseman, "1 and 2 Kings," *TOTC*, 205).

¹⁸ This is the standard interpretation. See Iain W. Provan, "1&2 Kings," *UBCS*, pp. 198–200, 204–205 and T. R. Hobbs, "2 Kings," *WBC*, pp. 63, 76.

¹⁹ While there is debate over how many rulers of Syria were called Ben-Hadad, Hazael was never called Ben-Hadad—he is consistently called King Hazael throughout Kings and Chronicles. Thus we infer that the Ben-Hadad of 2 Kings 6:24 was the Ben-Hadad whom Hazael murdered. Since Joram [Israel] fought Hazael, it follows that Joram was king during the siege of Samaria (cf. 2 Kgs 8:28).

- (a) Flashback Solution: 2 Kings 8:1–6 occurred prior to Naaman’s healing.²⁰ This solution places the event subsequent to the Shunammite woman’s son being raised from the dead but before Naaman’s healing. The king of Israel would have been Joram. However, as we have seen above, the block of time involved in the Shunammite narrative is 15 *consecutive* years—thus Naaman’s healing must have already taken place.
- (b) Healed Solution: Gehazi had repented and been healed prior to his talk with the king.²¹ This is, of course, an argument from silence, but it is still possible. By this time, Jehu would have been king of Israel.
- (c) Diseased Solution: Gehazi was still afflicted with Naaman’s skin disease,²² but it was not so serious that he could not interact with others in some limited or controlled fashion. It should be noted that Naaman’s disease did not require complete separation from other people—Naaman was able to command Syria’s army and interact with Ben-Hadad and his own family without fear of contaminating them (cf. his interaction with his wife and servant girl in 2 Kgs 5:2–4). If Gehazi was still afflicted with the disease, then it is probable that he lived a solitary life, but was still able to interact with others. The king would have been Jehu, who by this time has assumed the throne of Israel. If done properly, Jehu could have conversed with Gehazi and still have avoided any concerns about becoming unclean (cf. Lev 13–14).

(2) We conclude that 2 Kings 8:1–6 took place subsequent to the seven-year famine and at the end of the 15 consecutive years involved in the Shunammite narrative. By this time Jehu had killed Joram and assumed the throne of Israel. Note that this conclusion means that 2 Kings 8:1–6 is out of place chronologically—it should be placed after Jehu’s rise to power (after 2 Kgs 10:30). Its canonical placement was likely done for literary reasons; it completes the Shunammite narrative which is a fundamental part of the Elisha cycle of 2 Kings 2–8.

- M) *Elisha Prophesies the Rise of Hazael as King of Syria* (2 Kings 8:7–14). The synchronisms with Ben-Hadad, Hazael, Joram [Israel] and Ahaziah [Judah] date this event to the final year of Joram’s [Israel] reign (841n BC).
- N) *Elisha Anoints Jehu King of Israel by Proxy* (2 Kings 9:1–3). The synchronisms with Ben-Hadad, Hazael, Joram [Israel] and Ahaziah [Judah] date this event to the final year of Joram’s [Israel] reign (841n BC).
- O) *Elisha’s Death* (2 Kings 13:14–20). This event is clearly associated with the reign of Jehoash [Israel] (798n–782n).
- P) We return now to the question of when Elisha’s ministry began: 852 BC or 848 BC. If we go with the anachrony solution, Elisha’s sole ministry began in 848. This means that the seven-year famine began around 8 years later in 840.²³ This creates an issue for 2 Kings 5–7 which is clearly associated with both the seven-year famine and Joram’s [Israel] reign. Since Joram [Israel] was killed by Jehu in 841 BC, we conclude that the better choice is either the prophetic or scribal error solution—thus Elisha’s sole ministry began in 852 BC.

2) Chronological Table of Elisha’s Ministry.

- 852 BC — Ahaziah [Israel] dies; Joram [Israel] becomes king; Elijah is translated; Elisha’s sole ministry begins.
- c. 850 BC — The Shunammite woman gives birth to a son.
- c. 844 BC — The son dies and is raised to life; Elisha predicts a seven-year famine; the Shunammite woman leaves Israel.
- c. 844–841 BC — The events of 2 Kings 5–7
- 841n BC — Elisha predicts Ben-Hadad’s death; Hazael kills Ben-Hadad; Joram [Israel] and Ahaziah [Judah] attack Hazael; Jehu anointed king.
- 841–837 BC — The events of 2 Kings 9:1–10:30.
- c. 837 BC — The seven-year famine ends; the Shunammite woman returns to Israel; Gehazi talks with Jehu.

²⁰ Thomas L. Constable, “2 Kings,” *Bible Knowledge Commentary of the Old Testament*, 552; C. F. Keil & F. Delitzsch, *Commentary on the Old Testament*, Vol. 3, 235–36.

²¹ Jesse C. Long, *1&2 Kings*, 350; Hobbs, 101–105.

²² Naaman’s disease was almost certainly not modern leprosy (Hansen’s disease), since the lesions of Hansen’s disease are never white (2 Kgs 5:27).

²³ This assumes that Elisha met the Shunammite woman *after* Elijah’s translation.

Jehoram's [Judah] Early Reign Characterized by Murder, War and Idolatry (848n/848t BC)

2 Kings 8:18–22

2 Chronicles 21:4, 6–11

Jehoram Murders His Brothers

God Has Mercy on Judah in Spite of Jehoram's Wickedness

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.
19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, *and* to his children.

With Jehoshaphat Dead, Edom Rebels Against Judah

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.
21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.
22a Yet Edom revolted from under the hand of Judah unto this day.

Libnah Also Rebels

22b Then Libnah revolted at the same time.

Jehoram's Idolatry

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.
7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10a So the Edomites revolted from under the hand of Judah unto this day.

10b The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

Jehoram [Judah] Receives Elijah's Letter (c. 848 BC)

2 Chronicles 21:12–15

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,
13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:
14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:
15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Judah is Pillaged by the Philistines and the Arabs (c. 845 BC)

2 Chronicles 21:16–17

16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:
17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

Obadiah's Prophecy Against Edom (c. 845 BC)

Obadiah 1

Yahweh Promises to Destroy Edom

- 1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumor from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.
- 2 Behold, I have made thee small among the heathen: thou art greatly despised.
- 3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground?
- 4 Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.
- 5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave *some* grapes?
- 6 How are *the things* of Esau searched out! *how* are his hidden things sought up!
- 7 All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, *and* prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.
- 8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?
- 9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

Edom's Wrongs against Judah

- 10 For *thy* violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.
- 11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.
- 12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.
- 13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;
- 14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

The Coming "Day of the LORD"

- 15 For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
- 16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.
- 17 But upon mount Zion shall be deliverance, [cf. [Joel 2:32](#)] and there shall be holiness; and the house of Jacob shall possess their possessions.
- 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.
- 19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.
- 20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.
- 21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

Elisha Raises the Shunammite Woman's Son (c. 844 BC)

2 Kings 4:18–37

The Boy Dies

- 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.
- 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
- 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

The Mother Goes to See Elisha

- 21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.
- 22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.
- 23 And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be well*.
- 24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.
- 25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he

said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

Elisha Raises the Son from the Dead

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

Seven Year Famine in Israel Begins (c. 844 BC)

2 Kings 8:1–2

1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

Elisha Cures the Poison Stew (c. 844–841 BC)

2 Kings 4:38–41

38 And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

Elisha Feeds 100 People (c. 844–841 BC)

2 Kings 4:42–44

42 And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

Elisha Heals Naaman (c. 844–841 BC)

2 Kings 5

Naaman's Disease

- 1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valor, *but he was* a leper.
- 2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.
- 3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in Samaria! for he would recover him of his leprosy.
- 4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.
- 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.
- 6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.
- 7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.
- 8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

The Jordan River

- 9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.
- 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.
- 11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.
- 12 *Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.
- 13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?
- 14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

Elisha Will Not Accept Naaman's Gifts

- 15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.
- 16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.
- 17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.
- 18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.
- 19a And he said unto him, Go in peace.

Gehazi's Greed

- 19b So he departed from him a little way.
- 20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.
- 21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, *Is* all well?
- 22 And he said, All *is* well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.
- 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.
- 24 And when he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.
- 25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?
 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

Scripture quotations are from The King James Version (KJV). The KJV is in the public domain.

Chronological Notes

1) The date of Obadiah.¹

A) Since we do not know who the author of Obadiah was (there are many Obadiah's mentioned in Scripture²), it is difficult to date this prophecy. Archer remarked, "This shortest book in the Old Testament, consisting of only twenty-one verses, bears the distinction of being the most difficult of all the prophecies to date."³ There are three clues concerning when Obadiah was written:

B) Internal references to historical events.

(1) Obadiah referred to a time in the apparently recent past when the Edomites gloated over a successful invasion of Jerusalem (1:10–14, esp. v. 11). There are several occasions mentioned in Kings and Chronicles in which Judah was defeated and Jerusalem invaded:⁴

- (a) Shishak's invasion during Rehoboam's reign (927t BC; 1 Kgs 14:25–28; 2 Chr 12:2–12).
- (b) Philistine/Arab invasion during Jehoram's reign (c. 845 BC; 2 Chr 21:16–17; 22:1).
- (c) Jehoash's [Israel] invasion during Amaziah's reign (c. 790 BC; 2 Kgs 14:13–14; 2 Chr 25:23–24).
- (d) Nebuchadnezzar's invasion during Jehoiakim's reign (609t–598t BC; 2 Kgs 24:1–4; 2 Chr 36:6–7).
- (e) Nebuchadnezzar's invasion during Jehoiachin's reign (598t BC; 2 Kgs 24:10–16; 2 Chr 36:10).
- (f) Nebuchadnezzar's invasion during Zedekiah's reign (9 Tammuz, 587 BC; 2 Kgs 25:3–7; 2 Chr 36:15–20).

(2) Of these invasions, the two that best fit the descriptions in Obadiah are the Philistine/Arab invasion during Jehoram's reign (c. 845 BC) and the final destruction of Jerusalem by Nebuchadnezzar at the end of Zedekiah's reign (587 BC). Currently most scholars favor a date of 587 BC,⁵ but the 845 BC date also has many adherents.⁶

¹ Most of this material is sourced from Thomas L. Constable, "Notes on Obadiah, 2012 Edition" and Allan P. Brown, "Introduction to Obadiah."

² Tradition connects this Obadiah to the Obadiah who protected God's prophets during the reign of Ahab.

³ Gleason L. Archer Jr., *A Survey of Old Testament Introduction*, 299.

⁴ I am excluding the Edomite invasion of Judah during Ahaz's reign (732t–716t BC; 2 Chr 28:16–18) since no mention is made of Jerusalem.

⁵ E.g., Watts, pp. 8–9, 19, 27, 54; Allen, pp. 129–33; Douglas Stuart, *Hosea–Jonah*, pp. 403–4, 416; Thomas J. Finley, *Joel, Amos, Obadiah*, p. 340–42; Billy K. Smith, "Obadiah," in *Amos, Obadiah, Jonah*, p. 172; David W. Baker, *Obadiah, Jonah, Micah: An Introduction and Commentary*, p. 23; Carl E. Armerding, "Obadiah," in *Daniel–Minor Prophets*, vol. 7 of *The Expositor's Bible Commentary*, p. 337; Frank E. Gaebelain, *Four Minor Prophets [Obadiah, Jonah, Habakkuk, and Haggai]: Their Message for Today*, pp. 13, 28; G. Herbert Livingston, "Obadiah," in *The Wycliffe Bible Commentary*, p. 839; Roland K. Harrison, *Introduction to the Old Testament*, pp. 898, 902; John Bright, *A History of Israel*, pp. 356, 417; Robert B. Chisholm Jr., "A Theology of the Minor Prophets," in *A Biblical Theology of the Old Testament*, p. 418; idem, *Handbook on the Prophets*, p. 403; *The New Scofield Reference Bible*, p. 939; and Waltke, p. 845.

⁶ E.g., Keil, 1:341–49; Walter L. Baker, "Obadiah," in *The Bible Knowledge Commentary: Old Testament*, p. 1454; Hobart E. Freeman, *An Introduction to the Old Testament Prophets*, p. 136; Archer, pp. 299–303; Leon J. Wood, *The Prophets of Israel*, pp. 262–64; Eugene H. Merrill, *Kingdom of Israel: A History of Old Testament Israel*, p. 382; Walter C. Kaiser Jr., *Toward an Old Testament Theology*, p. 186; Edward J. Young, *An Introduction to the Old Testament*, p. 277; Charles H. Dyer, in *The Old Testament Explorer*, pp. 765–66; and Warren W. Wiersbe, "Obadiah," in *The Bible Exposition Commentary/Prophets*, p. 371. See especially Jeffrey Niehaus, "Obadiah," in *The Minor Prophets*, p. 496–502.

(a) Arguments for the Early Date (c. 845 BC).⁷

- (i) Edom had revolted during the reign of Jehoram and was a bitter antagonist of Judah at this time (2 Kgs 8:20–22; 2 Chr 21 :8–20).
- (ii) There is no mention in Obadiah of the deportation of the entire population which was part of the Babylonian invasion of 587 BC.
- (iii) The captives were not taken to Babylon as in 587, but to Phoenicia and the West (Obad 1:20).
- (iv) All the later prophets who speak of the fall of Jerusalem and the captivity mention the Chaldeans, often including the name of Nebuchadnezzar himself, whereas Obadiah leaves the enemy unidentified.
- (v) No reference is made to the total destruction of the city and temple which took place in 587. Verse 13, “Do not enter the gate of my people in the day of their calamity; do not gloat over his disaster in the day of his calamity; do not loot his wealth in the day of his calamity” (ESV) is hardly appropriate if Jerusalem were already a desolate heap of ruins, as the 587 date would imply.

(b) Arguments for the Late Date (587 BC).⁸

- (i) During Nebuchadnezzar’s invasions, the city suffered seizure of its “wealth” and wholesale deportation of its population (2 Kgs 24:13–16; 25:4–17; 2 Chr 36:18, 20).
- (ii) In 587 the city was virtually burned to the ground, including the temple (2 Kgs 25:9, 10; 2 Chr 36:19), and many of its inhabitants were massacred (2 Kgs 25:8–21; 2 Chr 36:17; cf. Jer 6:1–9:22; Ezek 4:1–7:27). There is specific reference to unsuccessful “fugitives” in the account of the king’s escape with his retinue (2 Kgs 25:4–5).
- (iii) Of particular significance are the accounts of Edom’s conduct at this time. There is evidence for its participation as an ally in a coalition of Palestinian states against Nebuchadnezzar (Jer 27:3; 40:11); yet it was later accused of taking vengeance on Judah (Ezek 25:12), and of delivering the Israelites “over to the sword at the time of their calamity, at the time their punishment reached its climax” (Ezek 35:5–6; cf. Lam 1:17).
- (iv) Edom was equally guilty at this time of rejoicing in Jerusalem’s destruction (Ps 137:7; Lam 2:15–17; 4:21; Ezek 35:11–15; 36:2–6); and it is therefore at this time that the prophetic announcements of Edom’s annihilation reached a climax (Jer 9:26; 25:21; Lam 4:21–22; Ezek 25:13; 32:29; 35:3–4; 7–9, 11, 14–15; 36:7). Specific correlations include numerous points of contact in Jeremiah 49:7–22 and in Ezekiel 35–36.

C) The book’s placement in the Hebrew canon.

- (1) The Jews put all 12 of the Minor Prophets on one scroll for convenience sake and to keep them from getting lost. The order in which they appear in the Hebrew Bible is basically chronological, and this order continued in later translations of the Old Testament, including English translations. This would lead us to conclude that the ancient Jews regarded Obadiah as one of the earlier prophetic books.
- (2) The order is not completely chronological. Freeman comments, “In the arrangement of The Twelve in the Hebrew Bible the chronological principle which seems to have determined the over-all order was as follows: (1) the prophets of the Assyrian period were placed first (Hosea to Nahum); (2) then followed those of the Babylonian period (Habakkuk and Zephaniah); (3) the series closed with the three prophets of the Persian period after the exile (Haggai, Zechariah and Malachi).”⁹

D) Possible quotations/allusions to the writings of other OT prophets.

⁷ Cf. Freeman and Archer.

⁸ Cf. Armerding and Allen.

⁹ Freeman, 135. See also Greg Goswell, “The Order of the Books in the Hebrew Bible,” *JETS* 51:4 (Dec 2008): 673–88.

- (1) There are similarities between Obadiah 1:1–6 and Jeremiah 49:9 and 14–17 and between Obadiah 1:10–18 and Joel 1:15; 2:1, 32; 3:3–4, 17, and 19.¹⁰ There are also similarities between Obadiah 1:9–10, 14, 18, and 19 and Amos 1:2, 6, 11–12, and 9:13. However, in all these instances it is really impossible to determine if Obadiah referred to the other prophets, if they referred to Obadiah, if they all depended on another common source, or if the Holy Spirit simply led each prophet independently to express himself in similar terms.
- E) At this time I personally favor an early date of c. 845 BC and so Obadiah will be placed in today's reading.

¹⁰ For a defense of the priority of Obadiah to Jeremiah, see Niehaus, 501.