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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
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June 9	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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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 Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him as king in place of his father, for Hiram had always been a friend for David.

2 Then Solomon sent to Hiram, saying,

3 “You knew David my father, that he was not able to build a house for the name of Yahweh his God, in view of the warfare which surrounded him, until Yahweh placed them under the soles of his feet.

4 But now Yahweh my God has given me rest all around me. There is no adversary, and there is no bad occurrence.

5 Here I am, intending to build a house for the name of Yahweh my God, as Yahweh promised to my father David, saying, ‘Your son, whom I will set in your place on your throne, shall build the house for my name.’

6 So then, command that they may cut cedars for me from Lebanon,

and let my servants be with your servants.

The wage of your servants I will give to you according to all that you say,

for you know that there is no one among us who knows *how* to cut timber like the Sidonians.”

Hiram Agrees to Help Solomon

7 When Hiram heard the words of Solomon, he rejoiced greatly,

1 And Solomon planned to build a house for the name of Yahweh and a royal palace for himself.

2 And Solomon assigned seventy thousand men to bear burdens and eighty thousand quarriers in the hill country, and three thousand six hundred *men* to supervise them.

3 And Solomon sent *word* to Hiram king of Tyre, saying,

“As you have dealt with David my father and sent cedar to him to build for himself a house in which to live, *please deal with me.*

4 Look, I am building a house for the name of Yahweh my God

to dedicate to him, to offer sweet spices of incense before him, and *for* the regular rows of *bread*, and burnt offerings for mornings, evenings, Sabbaths, and new moon festivals, and for appointed feasts of Yahweh our God which *are* everlasting for Israel.

5 And the house that I am building *will be* great, for our God *is* greater than all gods.

6 Now who indeed has adequate strength to build a house for him? For the heavens and the highest heavens are not able to contain him. Now who *am* I that I would build a house for him, except to burn incense before him?

7 So then, send to me skilled men to work with gold, silver, bronze, and iron, and with purple, crimson, and blue fabric, knowledgeable in engraving, with the skilled men who *are* with me in Judah and in Jerusalem, whom David my father has established.

8 Send me trees of cedar, cypress, and algum from Lebanon, for I myself know that your servants *are* knowledgeable in cutting the trees of Lebanon.

Now see, my servants *will be* with your servants

9 to prepare trees in abundance for me, for the house that I am building *will be* great and wonderful.

10 Now see, I will provide twenty thousand dry measures of crushed wheat, twenty thousand dry measures of barley, twenty thousand baths of wine, and twenty thousand baths of oil to the woodcarvers and those who cut timber.”

11 Then Hiram king of Tyre answered in a letter, and he sent *word* to Solomon: “Because Yahweh loves his people, he has made you king over them.”

and he said, “Blessed be Yahweh this day,
who has given to David a wise son over this great people.”

8 Hiram sent to Solomon, saying, “I have heard what you have sent to me; I will do all of your desire concerning the timber of cedars and concerning the timber of cypresses.

7:13 King Solomon invited and received Hiram from Tyre.

14 He *was* the son of a widow woman from the tribe of Naphtali, and his father *was* a man of Tyre, an artisan of bronze. He was filled with wisdom and with ability and with the knowledge to do all the work with the bronze.

And he came to King Solomon, and he did all of his work.

5:9 My servants will bring *them* down from Lebanon to the sea, and I will make them *into* rafts in the sea *to float to* the place which you indicated to me. Then I shall break them up there, and you may carry *them further*, and you shall meet my needs by giving food for my house.”

10 So Hiram was giving to Solomon the cedar timbers and the cypress timbers, everything he needed.

11 Then Solomon gave to Hiram twenty thousand dry measures of wheat *as* food for his household, and twenty dry measures of specially prepared olive oil; thus Solomon gave to Hiram year by year.

12 Yahweh gave wisdom to Solomon as he promised to him, and there was peace between Hiram and Solomon, and the two of them made a covenant.

Solomon Organizes the Labor

13 Then King Solomon conscripted a forced labor from all Israel, and the forced labor *numbered* thirty thousand men.

14 He sent them to Lebanon, ten thousand every month; the work groups were a month in Lebanon and two months at home; now Adoniram was over the forced labor.

15 Solomon had seventy thousand common laborers and eighty thousand stone craftsmen in the hill country.

16 Besides the chiefs of the officers Solomon had, there were three thousand three hundred having charge over the people who were doing the work.

17 When the king commanded, they quarried great stones *and* precious stones to lay *the* foundation of the house *with* hewn stones.

18 So Solomon’s builders and Hiram’s builders and the Gebalites hewed *stones*, and they prepared the timber and the stone to build the house.

12 Then Hiram said, “Blessed be Yahweh, the God of Israel, who has made the heavens and the earth, who has given to King David a wise son knowing discretion and understanding, who will build for Yahweh a house and a royal palace for himself.

13 So now I have sent a skilled man, knowledgeable *and with* understanding: my master Hiram,

14 a son of a woman from the daughters of Dan, and his father *was* a man of Tyre, knowledgeable for working with gold, silver, bronze, iron, stone, and wood, and with purple, blue, and crimson fabric, and with fine linen, for engraving any engraving and devising any plan that is given to him, with your skilled men and the skilled men of my lord David your father.

15 Now as for the wheat, barley, oil, and wine that my lord mentioned, let him send *that* to his servants.

16 And we ourselves will cut trees from Lebanon according to all your need, and we will bring them to you on rafts over the sea to Joppa,

so that you may bring them up to Jerusalem.”

17 Then Solomon counted all the resident alien men who *were* in the land of Israel after the census that David his father had taken of them. And there were found one hundred and fifty-three thousand.

18 And he appointed from them seventy thousand to bear burdens, eighty thousand to quarry in the hill country,

and three thousand six hundred overseers to make the people 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 It happened in the four hundred and eightieth year *after* the Israelites went out from the land of Egypt, in the fourth year of Solomon's rule over Israel, the month of Ziv (that *is* the second month), that he began to build the house for Yahweh.

37 In the fourth year, the house of Yahweh was founded in the month of Ziv.

The Exterior of the Temple

2 Now the house that King Solomon built for Yahweh *was*

sixty cubits *in* its length and twenty cubits *in* its width and thirty cubits *in* its height.

3 The vestibule on the face of the main hall of the temple *was* twenty cubits *in* its length, and the width of the temple *was* ten cubits wide on the face of the temple.

4 And he made for the temple specially designed framed windows,

5 and he built a structure against the wall of the temple *running* all along the walls of the house, for the outer sanctuary and for the inner sanctuary, and made side rooms all around.

6 The lower structure *was* five cubits in its width and the middle *was* six cubits in its width and the third *was* seven cubits in its width, for he made niches for the temple all around to the outside, *so that* beams *would* not attach to the walls of the temple.

7 Now while the temple was being built, it was built *with* stones finished *at the* quarry, *so that* no hammer or stone shaping tool or any instrument of iron was heard in the temple as it was being built.

8 The doorway of the side room in the middle of the side of the temple *was* on the south; they went up with a stairway to the middle and from the middle to the third *floor*.

9 So he built the house and finished it. He covered the temple *with* rafters and wood planks and with the cedars.

10 He also built the structure against all of the temple five cubits in height and fastened it to the temple with beams of cedar.

The Interior of the Temple

15 He lined the walls of the inside of the house with boards of cedar; from the floor of the temple up to the rafters of the ceiling he covered *them with* wood on the inside. He also covered the floor of the temple with cypress boards.

16 He built twenty cubits from the rear of the house with boards of cedar from the floor up to the ceiling, and he built for it an inner sanctuary on the inside, as the most holy place.

17 The main hall of the temple was forty cubits in front of the inner sanctuary,

18 with the cedar within the inner house *having* carvings of gourds and buds of flowers. It *was* entirely of cedar; there was

1 Then Solomon began to build the house of Yahweh in Jerusalem, on Mount Moriah, where Yahweh had appeared to David his father, at the place that David had established, on the threshing floor of Ornan the Jebusite.

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

3 Now these *were* the measurements of Solomon for building the house of God: the length in cubits by the former measurement *was* sixty cubits, and the width *was* twenty cubits.

4 The length of the portico that *was* in front was the same as the front of the width of the house: twenty cubits.

And its height *was* one hundred and twenty cubits.

not a stone visible.

The Most Holy Place

19 Now *in* the inner sanctuary in the middle of the temple he prepared the inside to place the ark of the covenant of Yahweh there.

20 In front, the inner sanctuary *was* twenty cubits long and twenty cubits wide and twenty cubits high, and he overlaid it *with* pure gold and covered the altar *with* cedar.

23 He made two cherubim of olive wood for the inner sanctuary, ten cubits high.

24 Five cubits *was* the first wing of the cherub, and five cubits the second wing of the cherub, from the tip of his *one* wing up to the tip of his *other* wing.

25 The second cherub *was* ten cubits *according to* the same measurement, and *there* was one shape for the two cherubim.

26 The height of the first cherub *was* ten cubits and so *was* the second cherub.

27 He placed the cherubim in the middle of the inner house, and they spread out the wings of the cherubim; the wing of the first cherub touched against the wall and the wing of the second cherub *was* touching against the second wall; their wings *spread* to the middle of the house *and were* touching wing to wing.

28 He also overlaid the cherubim with gold.

Gold Plating

21 Solomon overlaid the temple on the inside *with* pure gold, and he drew across it with golden chains in front of the inner sanctuary, which he overlaid with gold.

22 All of the temple he overlaid with gold until all of the temple *was* finished; all of the altar which belonged to the inner sanctuary he overlaid with gold.

30 He overlaid the floor of the house with gold both inside and out.

Decorative Artistry

29 On all of the walls around the house, he carved engravings of cherubim and palm tree images and budding flowers both inside and out.

The Temple Doors

31 He made doors of olive wood for the doorway of the inner sanctuary, *as well as for* the doorpost of the fifth doorframe.

32 *On* the two doors of olive wood he made carvings of cherubim and palm tree images and budding flowers, and he overlaid them with gold by beating out the gold on the cherubim and the palm tree images.

8 Then he made the most holy place.

Its length was equal to the width of the house: twenty cubits. And its breadth *was* twenty cubits.

And he overlaid it with six hundred talents of fine gold.

9 And the weight for the nails *was* fifty shekels of gold. And he overlaid its upper rooms with gold.

10 And he made two sculpted wood cherubim in the most holy place, and he overlaid them with gold.

11 The length of the *outstretched* wings of the cherubim *were* twenty cubits; one wing of five cubits touched the wall of the house, and the other wing of five cubits *was* touching the *outstretched* wing of the other cherub.

12 And the wing of five cubits of the other cherub *was* touching the wall of the house, and its other wing five cubits long touching the wing of the first cherub.

13 The wings of these cherubim extended twenty cubits, and they were standing on their feet, their faces toward the house.

14 And he made the curtain of blue and purple and crimson and fine linen, and put cherubim on it.

4b And he overlaid it on the inside with pure gold.

5a And the great house *itself* he covered with cypress wood, then he overlaid it with pure gold.

7a And he overlaid the house with gold—the beams, the thresholds, the walls, and the doors.

7b And he carved cherubim upon the walls.

5b And he put on it palm tree *images* and *ornate* chains.

6 Then he overlaid the house with precious stone as decoration. (Now the gold *was* the gold of Parvaim.)

33 Thus he made doorframes of olive wood on four sides for the doorway of the main hall

34 and two doors of cypress wood; one door *with* two folding panels and the second door *with* two folding panels.

35 He carved cherubim and palm tree images and budding flowers and overlaid them with gold evenly applied on the carved work.

The Inner Courtyard

36 Then he built the inner courtyard *with* three rows of dressed stone and a row of cedar beams.

Incidents During Temple Construction (c. 966t/965t BC)

1 Kings 2:39–46; 6:11–13

Shimei's Fatal Mistake

2:39 It happened that at the end of three years, two of Shimei's slaves fled to Achish, son of Maacah, the king of Gath. They told Shimei, saying, "Your slaves *are* here in Gath."

40 So Shimei got up and saddled his donkey, and he went to Gath, to Achish, to search for his slaves. So Shimei went and brought his slaves from Gath.

41 When Solomon was told that Shimei had gone from Jerusalem to Gath and had returned,

42 the king sent and summoned Shimei, and he said to him, "Did I not make you swear by Yahweh? I warned you, saying, 'On the day you go out and you go anywhere whatsoever, know for certain that you will surely die.' And you said to me, 'The word is good; I accept.'

43 Why have you not kept the oath of Yahweh and the command which I commanded you?"

44 Then the king said to Shimei, "You know all the evil which your heart knows, what you did to David my father. Now Yahweh will return the evil on your head,

45 but King Solomon will be blessed and the throne of David will be established before Yahweh forever."

46 Then the king commanded Benaiah son of Jehoiada, and he went out and fell upon him, and he died. So 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 Then the word of Yahweh came to Solomon, saying,

12 "Regarding this temple that you are building: if you walk in my ordinances and if you do my judgments and you keep all my commandments to walk in them, then I will establish my promise with you which I made to David your father.

13 And I will dwell among the Israelites, and I will not forsake my people Israel."

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The Temple Furnishings (966t–961t BC)

1 Kings 7:15–51

2 Chronicles 3:15–5:1

The Temple Pillars

15 He cast the two pillars *out of* bronze; eighteen cubits *was* the height of the first, and a cord of twelve cubits would encircle the second pillar.

16 He made two capitals to place on the tops of the pillars *out of* molten bronze; the first capital *was* five cubits *in* height, and the second capital *was* five cubits *in* height.

17 A network of latticework *and* wreaths of chainwork with small chains *were* for the capitals which *were* on top of the pillars; seven for the first capital and seven for the second capital.

18 He also made the pillars with two rows around on the lattice, each to cover the capitals which *were* on top, *out of* the pomegranate-shaped ornaments, and thus he did for the second capital *as well*.

19 And *on* the capitals which *were* on top of the pillars in the porch *were* works of lilies four cubits *high*.

20 And capitals *were* on the two pillars above near the bulging section which was beside the lattice, and two hundred pomegranate-shaped ornaments *were* in rows all around on the second capital.

21 He set up the pillars for the porch of the main hall;

he erected the pillar on the right and called its name Jakin, and he set up the pillar on the left and called its name Boaz.

22 On the top of the pillars *was* a work of lilies; and so the work of the pillars *was* finished.

The Bronze Altar

The Bronze Basin—“The Sea”

23 He also made the molten sea, ten cubits in diameter, and five cubits *was* its height. A measuring line of thirty cubits would encircle it all around.

24 Gourds *were* under its rim surrounding it all around; ten to the cubit, surrounding the sea all around with two rows of gourds, *which* were cast when he cast the metal.

25 *The sea* was standing on twelve oxen, with three facing to the north, three facing to the west, three facing to the south, and three facing to the east. The sea *was* on top of them, with all of their hindquarters *turned* to the inside.

26 Its thickness *was* a handbreadth, but its rim *was* as the work on the brim of a cup, *like the* bud of a lily; it held two thousand baths.

The Ten Movable Bronze Basins

27 He made the ten stands of bronze; each stand *was* four cubits long, four cubits wide, and three cubits in height.

28 Now this *was* the construction of the stands: there *were* frames for them and frames between the crossbars,

29 and on the frames which *were* between the crossbars *were* lions, oxen, and cherubim. On the crossbars both above and

3:15 And at the front of the house he made two columns, thirty-five cubits high,

and the capital on their top

was five cubits.

16 And he made *decorative* chains in the inner sanctuary and put *them* on top of the columns.

And he made

one hundred pomegranate *ornaments*, and put them on the chains.

17 And he erected the columns in front of the temple, one on the south and one on the north. He called the name of the southern one Jakin, and the name of the northern one Boaz.

4:1 And he made an altar of bronze, twenty cubits *was* its length, and twenty cubits *was* its width, and ten cubits *was* its height.

2 Then he made the sea of molten metal, from brim to brim *it was* ten cubits, completely round. And *it was* five cubits in height, and its circumference measured thirty cubits.

3 Under it *were* figures of oxen all around it, ten cubits *high*, encircling the sea all around. The oxen *were* in two rows cast as one piece with it.

4 *It was* standing upon twelve oxen, three facing north, and three facing west, and three facing south, and three facing east. The sea *was set* upon them from above, and all their hindquarters *faced* inward.

5 And its thickness *was* a handbreadth, and its brim *was* like the working of the lip of a cup, the blossom of a lily. And it held three thousand baths.

beneath the lions and oxen *were* works of cascading wreaths.
 30 *There were* four bronze wheels for each of the stands, with bronze axles; the four support pedestals for these *were* under the basin, and the supports *were* decorated on each side *with* wreaths.

31 Its opening from *the* inside of the capital and above *was* a cubit; its pedestal *was* a round work of a cubit and a half; moreover, on its opening *were* the carvings with four-sided frames, not circular.

32 Four of the wheels *were* underneath the frames, and the axles of the wheels *were* on the stands. The height of each wheel *was* a cubit and a half.

33 The construction of the wheel *was* like the construction of the wheel of the chariot; their axles, their rims, their spokes, and their naves *were* all cast.

34 The four supports *were* the four corners of each stand, with the stand supporting it.

35 On top of the stand *was* half a cubit deep, circular all around, and on the top of the stand *were* its supports and its frames.

36 He engraved on the plates, on its supports, and on its frame cherubim, lions and images of a palm tree, according to the space for each, with wreaths all around.

37 He made the ten stands like this in one cast, with the same measurement and shape for each of them.

38 He also made ten bronze basins, *each* holding forty baths; each basin *was* four cubits, one basin on each of the ten stands.

39a He placed five of the stands on the south side of the house and five on the north side of the house,

The Golden Lampstands, Tables and Bowls

The Courtyard

39b and the sea he set on the southeast side of the house.

Miscellaneous Instruments

40 Hiram also made the basins and the shovels and the bowls for drinking wine; and so Hiram finished doing all of the work that he was to do for King Solomon in the house of Yahweh:

A Summary of Hiram's Craftsmanship

41 the two pillars and the bowls of the capitals which *were* atop the two pillars, and the two lattice works to cover the two bowls of the capitals which *were* atop the pillars;

42 and the four hundred pomegranate-shaped ornaments for the two lattice works, the two rows of pomegranate-shaped

6 And he made ten basins.

And he set five on the south and five on the north in which to wash; they washed off the work of the burnt offering in them, but the sea *was* for the priests to wash therein.

7 And he made ten golden lampstands according to their custom, and he set *them* in the temple, five on the south and five on the north.

8 And he made ten tables and placed them in the temple, five on the south and five on the north. And he made a hundred drinking bowls of gold.

9 And he made the courtyard of the priests and the great outer courtyard and the doors for the outer court. And he overlaid their doors with bronze.

10 And he set the sea at the southeast *corner of the temple*.

11 And Hiram made the pots, the shovels, and the drinking bowls.
 So Hiram finished making the work that he made on the house of God for King Solomon:

12 the two columns, the bowls, and the two capitals on top of the columns, and the two latticeworks to cover the two bowls of the capitals that *were* on top of the columns,

13 and the four hundred pomegranates for the two latticeworks, two rows of pomegranates

ornaments for each latticework to cover the two bowls of the capitals which *were* on the surface of the pillars;
 43 and the ten stands and the ten basins on the stands;
 44 and the one sea and the twelve oxen under the sea;

45 and the pots, the shovels, and the bowls for drinking wine. All the vessels of the tent which Hiram had made for King Solomon *for* the house of Yahweh *were* polished bronze.

46 The king had cast them in the plain of the Jordan with the casting mold *set in* the ground between Succoth and Zarethan.

47 Solomon left all of the vessels *unweighed* because of their very great abundance, so the weight of the bronze could not be determined.

The Final Furnishings

48 Solomon also made all of the vessels which *were* in the house of Yahweh: the golden altar and the golden table on which *was* the bread of the presence;

49 as well as the five lampstands of beaten gold at the south and five lampstands at the north before the presence of the inner sanctuary, with the flower-shaped ornaments, the lamps, and the pair of tongs *all of gold*.

50 The cups, the snuffers, the bowls for drinking wine, the bowls for the incense, and the firepans *were made from* beaten gold;

the facades for the doors of the inner house, for the most holy place, for the doors of the main hall of the temple *were of* gold.

51 *When* all of the work which king Solomon did on the house of Yahweh was completed, Solomon brought out the holy objects of his father David, the silver and the gold and the vessels, *which* he put in the treasury rooms of the house of Yahweh.

for the latticework, to cover the two bowls of the capitals that *were* before the columns.

14 And he made the water carts, and he made the basins on the water carts,

15 and the one sea and the twelve oxen underneath it.

16 And Hiram-abi made for King Solomon the pots, the shovels, the three-pronged meat forks, and all the utensils

of polished bronze for the house of Yahweh.

17 The king cast them in the plain of the Jordan, in the clay soil

between Succoth and Zeredah.

18 Solomon made all these utensils

in great abundance, for the weight of the bronze could not be determined.

19 So Solomon made all the objects that *were in* the house of God: the altar of gold; the tables upon which *was* the bread of the presence;

20 the lampstands,

and the lamps for burning according to the custom before the inner sanctuary, of solid gold;

21 and the blossoms, the lamps,

and the tongs that *were* of solid gold;

22 and the snuffers, the drinking bowls,

the dishes, and the firepans,

of solid gold;

and the entrance to the house, the inner doors to the most holy place, and the doors to the house of the temple *were* of gold.

5:1 *When* all the work that Solomon did for the house of Yahweh was finished, Solomon brought the holy objects of David his father: the silver, the gold, and all the objects he had put into the storehouses of the house of God.

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

1 Kings 6:14, 38

14 So Solomon built the temple and finished it.

38 In the eleventh year in the month of Bul, that is, the eighth month, the house was finished *according* to all his specifications and *according* to all his plans. He had built it in seven years.

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

1 Kings 8:1–11

2 Chronicles 5:2–14

1 At that time, Solomon assembled the elders of Israel, all the heads of the tribes, and the leaders of the families of the Israelites before King Solomon, in order to bring up the ark of the covenant of Yahweh from the city of David, that is, Zion.

2 All the men of Israel assembled before King Solomon at the festival in the month of Ethnaim, that is, the seventh month.

3 All the elders of Israel came, and the priests carried the ark.

4 So they brought up the ark of Yahweh and the tent of assembly and all of the holy vessels that *were* in the tent; the priests and the Levites brought them up.

5 King Solomon and all the assembly of Israel who were assembling with him in the presence of the ark *were* sacrificing sheep and oxen that could not be counted nor numbered because of abundance.

6 The priests brought the ark of the covenant of Yahweh to its place in the inner sanctuary of the house, to the most holy place, under the wings of the cherubim,

7 for the cherubim *were* spreading their wings over the place of the ark. The cherubim overshadowed the ark and its poles from above.

8 The poles *were* long, and the ends of the poles could be seen from the holy place in front of the inner sanctuary, but they could not be seen *from* the outside, and they are there until this day.

9 There was not *anything* in the ark except the two tablets of stone which Moses had placed there at Horeb, where Yahweh made *a covenant* with the Israelites after they went out from the land of Egypt.

10 When the priests went out from the holy place,

the cloud filled the house of Yahweh.

11 The priests *were* not able to stand to minister because of the presence of the cloud, for the glory of Yahweh filled the house of Yahweh.

2 Then Solomon assembled all the elders of Israel and all the heads of the tribes, the leaders of the families for the Israelites, to Jerusalem in order to bring up the ark of the covenant of Yahweh from the city of David, which *is* Zion.

3 And all the men of Israel assembled before the king at the feast that *is 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, the tent of assembly, and all the holy objects that *were* in the tent; the Levitical priests brought them up.

6 And King Solomon and the whole community of Israel that was assembled before him *were* before the ark, sacrificing sheep and cattle that could not be counted nor numbered for abundance.

7 Then the priests brought up the ark of the covenant of Yahweh to its place in the inner sanctuary of the house, into the most holy place, underneath the wings of the cherubim.

8 The cherubim were spreading *their* wings over the place of the ark, so that the cherubim were covering the ark and over its poles *from* above.

9 But the poles were *so* long that the ends of the poles from the ark were seen from before the inner sanctuary, but they could not be seen from the outside. And they are there until this day.

10 There was nothing in the ark but the two stone tablets that Moses had put *inside* at Horeb *on* which Yahweh had made a covenant with the Israelites when they went out from Egypt.

11 And when the priests came out of the sanctuary (for all the priests who were present sanctified themselves without keeping their divisions)

12 and all the Levitical singers—Asaph, Heman, Jeduthun, their sons, their brothers, dressed *in* fine linen, with cymbals, harps, and stringed instruments—*they* were standing to the east of the altar. And with them outside *were* one hundred and twenty priests *who were* trumpet blowers.

13 And it was the primary *duty* of the trumpeters and singers to make themselves heard *with* one voice, to praise and give thanks to Yahweh. And when a sound from the trumpets, cymbals, and other instruments of song was raised to Yahweh—for he *is* good, because his loyal love *is* everlasting—then the house, the house of Yahweh, was filled with a cloud.

14 And the priests were not able to stand to minister because of the cloud, for the glory of Yahweh 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 Solomon said, “Yahweh has said that <i>he</i> would dwell in the very thick cloud. [cf. Exod 19:9]</p> <p>13 I have certainly built a lofty house for you, a place for you to live forever.”</p> <p>14 <i>Then</i> the king turned his face around, and he blessed all of the assembly of Israel. (Now all the assembly of Israel was standing).</p> <p>15 Then he said, “Blessed be Yahweh the God of Israel who has promised with his mouth <i>to</i> David my father and fulfilled by his oath, saying,</p> <p>16 ‘From the day that I brought out my people Israel from Egypt I have not chosen a city from all the tribes of Israel to build a house where my name might be,</p> <p>but I have chosen David to be over my people Israel.’</p> <p>17 David my father desired to build a house for the name of Yahweh the God of Israel,</p> <p>18 but Yahweh said to David my father, ‘Because you desired to build a house for my name, you did well in that it was within your heart.</p> <p>19 However, you will not build the house, but your son who has come from your loins, he shall build the house for my name.’</p> <p>20 Yahweh has carried out his promise which he had made; I have risen in place of David my father, and I sit on the throne of Israel as Yahweh promised, and I have built the house for the name of Yahweh the God of Israel.</p> <p>21 I have provided a place there for the ark, in which is the covenant which Yahweh made with our ancestors when He brought them out of the land of Egypt.”</p>	<p>1 Then Solomon said, “Yahweh has decided to dwell in the deep gloom.</p> <p>2 But I have built for you an exalted house, even a place for you to dwell in forever.”</p> <p>3 Then the king turned around and blessed all the assembly of Israel, and all the assembly of Israel were standing.</p> <p>4 And he said, “Blessed be Yahweh, the God of Israel, who spoke with his mouth with David my father, and with his hands he has fulfilled <i>it</i>, saying,</p> <p>5 ‘From the day that I brought my people out of the land of Egypt I did not choose a city among all the tribes of Israel to build a house in order for my name <i>to be</i> there. Nor did I choose a man to be leader over my people Israel.</p> <p>6 But I have chosen my name to be there in Jerusalem, and I have chosen David to be over my people Israel.’</p> <p>7 Now, it was in the heart of David my father to build a house for the name of Yahweh, the God of Israel.</p> <p>8 But Yahweh said to David my father, ‘Because it was in your heart to build a house for my name, you did well that it was in your heart,</p> <p>9 but you yourself will not build the house, but your son who will proceed from your loins; he himself will build the house for my name.’</p> <p>10 Now Yahweh has fulfilled his word that he spoke. I have risen in the place of David my father and am seated on the throne of Israel as Yahweh has spoken. I have built the house for the name of Yahweh, the God of Israel.</p> <p>11 And I have there the ark <i>in</i> which <i>is</i> the covenant of Yahweh that he made with the Israelites.”</p>

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

1 Kings 8:22–53	2 Chronicles 6:12–42
<p>22 Then Solomon stood before the altar of Yahweh in the presence of all of the assembly of Israel,</p> <p>and he spread out his hands <i>to</i> the heavens,</p> <p>23 and he said, “O Yahweh, God of Israel, there is no god like you in the heavens above or on the earth beneath, keeping the covenant and the loyal love for your servants who are walking before you with all their heart.</p> <p>24 You have kept for your servant David my father what you promised to him, and you have spoken with your mouth, and with your hand you have fulfilled <i>it</i> this very day.</p> <p>25 So then, O Yahweh, God of Israel, keep for your servant David my father what you promised to him, saying, ‘For you, no man will be cut off from before me who <i>will be</i> sitting on the throne of Israel, if only your sons keep their ways to walk before me just as you have walked before me.’</p> <p>26 So then, O God of Israel, please let your word be confirmed which you have promised to your servant David my father.</p>	<p>12 Then Solomon stood before the altar of Yahweh before all the assembly of Israel and spread out his hands.</p> <p>13 (For Solomon had made a platform of bronze five cubits long and five cubits wide and three cubits high, and placed it in the midst of the outer court.) And he stood upon it, then knelt down on his knees before the whole assembly of Israel and spread out his hands to heaven.</p> <p>14 And he said, “O Yahweh, God of Israel, there is none like you, a God in the heavens and on the earth, keeping the covenant and loyal love with your servants who walk before you with all their heart,</p> <p>15 that you have kept for your servant David my father what you spoke to him. You spoke with your mouth, and by your hand you have fulfilled <i>it</i> on this day.</p> <p>16 And now, O Yahweh, God of Israel, keep for your servant David, my father, what you have spoken to him, saying, ‘You shall not lack a man to sit on the throne of Israel before me, if only your sons keep their way, to walk in my law as you have walked before me.’</p> <p>17 And now, O Yahweh, God of Israel, let your word that you have spoken to your servant David be confirmed.</p>

27 For will God really dwell on the earth?
Behold, the heavens and the heaven of heavens could not contain you! How could this house that I have built?

28 You must regard the prayer of your servant and his plea!
O Yahweh my God, listen to the pleading and to the prayer that your servant *is* praying before you this day,
29 so that your eyes *will* be open to this house night and day, to the place which you said, 'My name will be there,' to hear the prayer that your servant prays toward this place.

30 You must listen to the plea of your servant and your people Israel which they pray *toward* this place; and you must hear from the place where you live, from heaven you must hear and you must forgive.

31 *If* a man sins against his neighbor and he pronounces an oath against him to curse him, and the curse comes before your altar in this house,
32 then you shall hear in heaven and you shall act and you shall judge your servant, to declare the wicked guilty by bringing his way upon his head and to declare the righteous innocent by rewarding him according to his righteousness.

33 When your people Israel are defeated before the enemy because they sinned against you, and *when* they turn to you and confess your name and pray and beg for mercy from you in this house,
34 then you shall hear in heaven and forgive the sin of your people Israel, and you shall bring them back to the ground which you gave to their ancestors.

35 When you shut up the heavens so there is no rain because they have sinned against you, then they pray to this place and they confess your name and they return from their sin because you punished them,
36 then you shall hear in heaven and forgive the sin of your servants and your people Israel, for you will teach them the good way in which they should go, and you will give rain upon your land which you have given to your people as an inheritance.

37 If there should be in the land famine or disease, if there should be blight or mildew or locust or caterpillars, if it happens that his enemy lays siege against him in the land of his gates, if any plague or any disease,
38 any prayer or any plea which is *offered* by any person for all of your people Israel, who each knows the infestation of his *own* heart and spreads out his palms to this house,
39 then you shall hear in heaven the place of your dwelling, and you shall forgive and act and give to the man whose heart you know, according to all his ways, for you alone know the heart of all the sons of man.

40 *Do these things* so that they may fear you all the days that they live on the face of the land that you gave to our ancestors.

41 Also for the foreigner who is not from your people Israel, and he comes from a distant land because of your name,
42 (for they shall hear of your great name and your powerful hand and your outstretched arm), and he shall come and pray toward this house,

18 "But will God indeed dwell with humankind upon the earth? Look, the heavens and the highest heavens cannot contain you! Surely then this house that I have built *will not contain you!*

19 But turn to the prayer of your servant and to his plea, O Yahweh my God, to hearken to the pleading and to the prayer that your servant is praying before you,
20 that your eyes may be open day and night to this house, to the place that you have promised to place your name there, that you may hear the prayer that your servant has prayed to this place.

21 And listen to the pleas of your servant and your people Israel when they pray toward this place, that you yourself might hear from the place of your dwelling, from the heavens, that you might hear and forgive.

22 "If a man sins against his neighbor and makes him swear an oath and comes *with* an oath before your altar in this house,
23 then may you yourself hear from the heavens and act and judge your servants, to repay the guilty by bringing his way upon his head and to vindicate the righteous by giving to him according to his righteousness.

24 "And if your people Israel are defeated before an enemy because they have sinned against you and they repent and confess your name and pray and plead before you in this house,
25 then may you yourself hear from the heavens and forgive the sin of your people Israel and again bring them back to the land that you gave to them and to their ancestors.

26 "When the heavens are stopped up and there is no rain because they have sinned against you and they pray to this place and confess your name and turn back from their sin when you humble them,
27 then may you yourself hear from the heavens and forgive the sin of your servants and your people Israel, when you teach them the good way in which they should walk, and give rain upon your land that you have given to your people as an inheritance.

28 "If there is a famine in the land; if there is disease, blight, mildew, locust, and caterpillar; if it happens that his enemy lays siege to him in the land *and* his gates; any kind of plague, any kind of disease,
29 *then* any prayer, any plea that is *made* by any person and by all your people Israel, each one who knows his own affliction and his own anguish and *who* spreads out his hands to this house,
30 then may you yourself hear from the heavens, your dwelling place, and forgive and give to each according to all his ways, since you know the heart of the children of humankind,
31 that they may fear you *and* walk in your ways all the days that they *are* alive upon the face of the land that you have given to our ancestors.

32 "And also, with respect to the foreigner, he who *is* not of your people Israel, but comes from a distant land, for the sake of your great name

and your powerful hand and outstretched arm, when he comes and prays to this house,

43 you shall hear in heaven, the place of your dwelling, and act according to all that the foreigner calls to you, so that all the peoples of the earth may know your name, to fear you as your people Israel, and to know that your name has been invoked over this house that I have built.

44 If your people go out to battle against his enemy in the way that you shall send them and they pray to Yahweh, toward the city which you have chosen and the house which I have built for your name,

45 then you shall hear in heaven their prayer and their plea, and you shall vindicate them.

46 “If they sin against you (for there is not a person who does not sin) and you are angry with them and you give them to an enemy and they take them captive to the land of the enemy far or near,

47 and then they return their heart in the land where they have been taken captive and they return and plead to you in the land of their captivity, saying, ‘We have sinned and we did wrong. We acted wickedly,’

48 if they return to you with all of their heart and with all of their soul in the land of their enemies who took them captive and they pray to you toward their land which you gave to their ancestors, the city that you have chosen and the house that you built for your name,

49 then you shall hear in heaven, the place of your dwelling, their prayer and their plea, and you shall vindicate them.

50 You shall forgive your people who sinned against you, *even* for all their transgressions which they committed against you. You shall give them compassion before their captors so that they may have compassion on them,

51 for they *are* your people and your inheritance whom you brought from Egypt from the middle of the smelter of iron.

52 *O*, that your eyes *may* be open to the plea of your servant and to the plea of your people Israel, to listen to them in all things *when* they call to you.

53 For you have separated them for yourself as an inheritance from all the peoples of the earth, as you promised through the hand of Moses your servant when you brought out our ancestors from Egypt, my Lord Yahweh!”

33 then may you yourself hear from the heavens, from your dwelling place, and do according to all that the foreigner asks of you, so that all peoples of earth will know of your name and fear you, as *do* your people Israel, and that they may know that your name possesses this house that I have built.

34 “When your people go out to battle against their enemy according to the way that you have sent them, and they pray to you toward this city that you have chosen and the house that I have built for your name,

35 then may you hear their prayer and their pleas from the heavens and uphold their case.

36 When they sin against you—for there is no person who does not sin—and you become angry with them and place them before their enemy that they carry them away as captives to a land far or near,

37 but if they repent in the land where they were taken captive and repent and beg you for mercy in the land of their captivity, saying, ‘We have sinned and acted perversely and done wickedly,

38 and we return to you,’ with their whole heart and with all their inmost being in the land of their captivity where they took them captive, and *if* they pray toward their land that you have given to their ancestors and the city that you have chosen and to the house that I have built for your name,

39 then may you hear their prayer and their pleas from the heavens, from your dwelling place, and uphold their case and forgive your people who sinned against you.

40 Now, O my God, please let your eyes be open and your ears attentive to the prayer of this place!

41 “And now arise, O Yahweh God, to your resting place, you and the ark of your strength! O Yahweh God, let the priests be clothed with salvation, and let your holy ones rejoice in your goodness!

42 O Yahweh God, do not turn away the face of your anointed one! Remember the loyal love of your servant, David!”

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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 It happened that when Solomon finished praying to Yahweh all of the prayer and this plea, he got up from before the altar of Yahweh, from kneeling down on his knees with his palms outstretched to heaven.

55 He stood and blessed all of the assembly of Israel with a loud voice, saying,

56 "Blessed be Yahweh who gave a resting place to his people Israel. According to all that he promised, not one word has fallen from all of his promises *concerning* the good which he spoke through the hand of Moses his servant.

57 May Yahweh our God be with us as he was with our ancestors, and may he not leave us or abandon us,

58 to incline our hearts toward him, to walk in all his ways and to keep his commandments, his statutes, and his judgments which he commanded our ancestors.

59 Let these my words which I pleaded before Yahweh *be* near to Yahweh our God, by day and by night, to maintain the justice of his servant and the justice of his people Israel as each day requires

60 so that all of the people of the earth may know that Yahweh, he *is* God; there is none other.

61 Let your heart be completely with Yahweh our God by walking in his statutes, by keeping his commands as this day."

God's Visible Sign of Approval

Sacrifices and Celebration

62 Then the king and all of Israel with him offered a sacrifice in the presence of Yahweh.

63 Solomon sacrificed the fellowship offerings which he offered to Yahweh: twenty-two thousand oxen and one hundred and twenty thousand sheep; and the king and all of the Israelites dedicated the house of Yahweh.

64 On that day the king consecrated the middle of the courtyard before the house of Yahweh because he offered there the burnt offerings, the grain offerings, and the fat of the fellowship offerings because the bronze altar that was in the presence of Yahweh was too small to hold the burnt offerings and the grain offerings and the fat of the fellowship offerings.

1 And when Solomon finished praying,

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

2 And the priests were not able to go into the house of Yahweh, for the glory of Yahweh had filled the house.

3 When all the Israelites saw the fire come down and the glory of Yahweh upon the house, they knelt down *with their* faces to the ground on the pavement and worshiped and gave thanks to Yahweh, for *he is* good, for his loyal love *is* everlasting.

4 Then the king and all the people were offering a sacrifice before Yahweh.

5 And King Solomon offered a sacrifice of twenty-two thousand cattle and one hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the priests stood at their posts with the Levites, with the instruments of the song of Yahweh that King David had made to give thanks to Yahweh—for his loyal love *is* everlasting—whenever David offered praise by their hand. Now the priests sounded trumpets *standing* opposite them, and all Israel stood.

7 And Solomon consecrated the middle of the courtyard that *was* before the house of Yahweh, for there he had made the burnt offerings and the fat of the fellowship offerings, for the bronze altar that Solomon had made was not able to hold the burnt offerings, cereal offerings, and the fat.

<p>The Dedication Festival (from the 8th to the 14th) 65 Solomon held the festival at that time and all of Israel with him, a great assembly from Lebo Hamath up to the wadi of Egypt before Yahweh our God, for seven days <i>and</i> seven days, <i>a total of</i> fourteen days.</p>	<p>8 And Solomon held a feast at that time <i>of</i> seven days. And all Israel <i>was</i> with him, a very great assembly, from Lebo-Hamath to the river of Egypt.</p>
<p>The Feast of Tabernacles (from the 15th to the 22nd)</p>	<p>9 And on the eighth day [22nd] they made a solemn assembly, for they held the dedication of the altar seven days and the feast seven days.</p>
<p>Solomon Dismisses the People (23rd) 66 On the eighth day [23rd], he sent the people away, and they blessed the king, and they went to their tents rejoicing and in good spirits because of all the goodness that Yahweh had shown to David his servant and to Israel his people.</p>	<p>10 And on the twenty-third day of the seventh month he sent the people away to their tents rejoicing and festive of heart on account of the goodness that Yahweh had done for David, Solomon, and Israel his people.</p>

Solomon's Palace (960t–948t BC)

1 Kings 7:1–12

- 1 Solomon built his house *over* thirteen years, and he finished all of his house.
- 2 He built the House of the Forest of Lebanon; one hundred cubits its length, fifty cubits its width, and thirty cubits its height, on four rows of cedar pillars and cedar beams atop the pillars.
- 3 It was covered with cedar above, and the supporting beams which *were* on the forty-five pillars, fifteen *to* the row.
- 4 *There were* three rows of specially designed windows; *with* window to window three times.
- 5 All of the doorways and the doorframes *had* four-sided casings, with opening to opposite opening three times.
- 6 The hall of pillars he made fifty cubits *in* its length and thirty cubits *in* its width, and a porch *was* in front of them, with pillars and an overhang in front of them.
- 7 He made the hall of the throne where he *would* pronounce judgment, the hall of justice, and *it was* covered with cedar from the floor to the rafters.
- 8 His house where he would live in the next courtyard on the inside of the porch was like this work, and he would make a house like this porch for the daughter of Pharaoh whom Solomon had taken *as* wife.
- 9 All of these *were* of precious stones, according to the measurement of dressed stone, sawn with a saw on all sides; from *the* foundation up to the eaves and from *the* outside up to the great courtyard.
- 10 *The* foundation *was of* precious stones, *and* large stones of ten cubits and stones of eight cubits
- 11 with precious stones above, just the right size, and cedar.
- 12 The great courtyard all around had three rows of dressed stones and a row of cedar beams; for *both* the courtyard of the inner house of Yahweh and for the porch of the house.

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

1 Kings 9:1–9

2 Chronicles 7:11–22

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| <ol style="list-style-type: none"> 1 It happened that as Solomon finished the building of the house of Yahweh, the king's house, and all the things Solomon desired to do, 2 Yahweh appeared to Solomon a second time, as he had appeared to him in Gibeon. 3 Yahweh said to him, "I have heard your prayer and your plea which you have made before me. | <ol style="list-style-type: none"> 11 And Solomon finished the house of Yahweh and the house of the king. And all that came into the heart of Solomon to do with respect to the house of Yahweh and his own house he accomplished. 12 Then Yahweh appeared to Solomon at night and said to him, "I have heard your prayer and have chosen this place for myself as a house of sacrifice. 13 When I hold back the heavens so that there is not rain, and when I command the locust to devour the earth, and if I send disease among my people, 14 <i>then if</i> my people who are called by my name will humble themselves and will pray and will seek my face and will turn from their evil ways, then I myself shall hear from the heavens and |
|---|--|

<p>I have consecrated this house which you have built, by putting my name there forever. My eyes and my heart will always be there.</p> <p>4 As for you, if you walk before me as David your father walked, with integrity of heart and with uprightness, to do according to all that I have commanded you, <i>and if</i> you keep my ordinances and my judgments,</p> <p>5 then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'A man will not be cut off for you from upon the throne of Israel.'</p> <p>6 "If ever you or any of your descendants turn from <i>following</i> me and do not keep my commandments <i>and</i> my ordinances that I have set before you and you go and serve other gods and bow down to them,</p> <p>7 then I will cut Israel off from the face of the land that I have given to them, <i>even</i> the house which I have consecrated for my name I will cast away from my face; and Israel shall become a proverb and an object of taunting among all the peoples.</p> <p>8 This house shall become a heap of ruins; all those passing by will be appalled by it and hiss, and they will say, 'On what account did Yahweh do this to this land and to this house?'</p> <p>9 And they will say, 'Because they have forsaken Yahweh their God who brought their ancestors out from the land of Egypt and they embraced other gods and bowed down to them and served them. Therefore, Yahweh brought on them all of this disaster.'"</p>	<p>will forgive their sins and heal their land.</p> <p>15 Now my eyes will be open and my ears attentive to the prayer of this place.</p> <p>16 And now I have chosen and consecrated this house for my name to be there forever. My eyes and my heart will be there for all time.</p> <p>17 Now <i>as for</i> you, if you will walk before me as David your father walked and do according to all that I have commanded you and will keep my ordinances and judgments,</p> <p>18 then I will establish the throne of your kingdom as I promised to David your father, saying, 'A man shall not be cut off for you <i>from</i> ruling over Israel.'</p> <p>19 "But if you turn yourselves away and forsake my ordinances and my commandments which I have given before you <i>all</i> and will go and serve other gods and bow down to them,</p> <p>20 then I will uproot them from upon my land that I have given to them, and this house that I have consecrated for my name I will send away from before my face, and I will make it a proverb and a taunt among all the nations.</p> <p>21 And <i>as for</i> this house, which was exalted, all who pass by it will be appalled and will say, 'Why has Yahweh done thus to this land and to this house?'</p> <p>22 Then they will say, 'Because they forsook Yahweh, the God of their ancestors, who brought them out from the land of Egypt, and <i>they</i> laid hold of other gods and worshiped them and served them. Therefore he has brought upon them all this evil.'"</p>
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Solomon Begins the Second Half of His Reign (c. 948t BC)

1 Kings 9:10–15, 17–28

10 It happened at the end of twenty years *in* which Solomon had built the two houses, the house of Yahweh and the house of the king,
 11 *since* Hiram king of Tyre had supplied Solomon with wood of cedar and with wood of cypresses and with the gold according to all his desire, then King Solomon gave twenty cities in the land of the Galilee to Hiram.
 12 So Hiram went out from Tyre to see the cities that Solomon had given him, but they were not right in his eyes.
 13 So he said, “What *are* these cities that you have given to me, my brother?” So they are called the land of Cabul until this day.
 14 Then Hiram sent to the king a hundred and twenty talents of gold.

15 This *is* the account of the forced labor that King Solomon conscripted to build the house of Yahweh and his house, the Millo, the walls of Jerusalem, Hazor, Megiddo, and Gezer.

17a Solomon rebuilt Gezer

18b and Tamar in the wilderness in the land;

17b and Lower Beth-Horon,

18a *as well as* Baalath

19 and *he also built* all of the storage cities which were Solomon’s, the cities *for* the chariots, the cities *for* the cavalry, and all of Solomon’s desire that he wanted to build in Jerusalem and in Lebanon and in all the land of his dominion.

20 All of the people who were remaining from the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites who *were* not of the Israelites,
 21 their children who remained after them in the land, whom the Israelites were not able to completely destroy, Solomon conscripted them for forced labor, until this very day.

22 But from the Israelites Solomon did not make a slave, but they *were* the men of war, his officers, his commanders, his captains, and the commanders of his chariots and his cavalry.

23 These *were* the commanders of the overseers who *were* over the work for Solomon, five hundred and fifty, ruling over the people doing the work.

24 As soon as the daughter of Pharaoh went up from the city of David to her house which he built for her,

then he built the Millo.

25 Solomon sacrificed three times a year: burnt offerings and fellowship offerings on the altar that he had built to Yahweh, and he offered incense with it before Yahweh;

2 Chronicles 8

8:1 And it happened *that* at the end of twenty years *in* which Solomon had built the house of Yahweh and his own house,

2 Solomon also built the cities that Hiram had given to him, and he settled the Israelites in them.

3 And Solomon went to Hamath-Zobah and laid siege upon it.

4 And he built Tadmor in the desert, and he built all the storage cities in Hamath.

5 He also built Upper Beth-Horon and Lower Beth-Horon, fortified cities *with* walls, gates, and bars;
 6 Baalath

and all the storage cities that belonged to Solomon; all the cities for chariots and cities for horses; and any desire of Solomon that he desired to build in Jerusalem, in Lebanon, and in all the land of his dominion.

7 All the people who remained from the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites who were not from Israel,

8 from the descendants who were left over after them in the land, whom the Israelites had not destroyed, Solomon conscripted them as forced labor until this day.

9 But from the Israelites Solomon did not give as servants for his work, but they *were* men of war, his commanders of his officers, and commanders of his chariots and his horses.

10 And these *were* the commanders of the garrisons that belonged to King Solomon, two hundred and fifty who exercised authority over the people.

11 And Solomon brought up the daughter of Pharaoh from the city of David to the house that he had built for her, for he said, “My wife shall not dwell in the house of David, king of Israel, for those *places* to which the ark of Yahweh has come *are* holy.

12 Then Solomon offered burnt offerings to Yahweh on the altar of Yahweh that he had built before the portico,

13 as was the daily requirement, to offer up according to the commandments of Moses for Sabbaths, new moon festivals, and the three annual feasts: the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths.

14 And in accord with the ordinance of David his father he

<p>and so he completed the house.</p> <p>26 King Solomon also built a fleet of ships at Ezion-Geber which <i>is</i> near Elath on the shore of the Red Sea in the land of Edom.</p> <p>27 Hiram sent his servants with the fleet of ships, sailors who knew the sea, with the servants of Solomon.</p> <p>28 They went to Ophir and imported from there four hundred and twenty talents of gold, and they brought it to King Solomon.</p>	<p>appointed working groups of priests for their service, Levites for their responsibilities for praise and cultic service before the priests according to the daily requirement, and the gatekeepers in their working groups, gate by gate. For thus David the man of God had commanded.</p> <p>15 And they did not turn aside from the commandment of the king concerning the priests and the Levites concerning anything, and concerning the treasury rooms.</p> <p>16 And Solomon accomplished all the work from the day the foundation stone <i>was laid for</i> the house of Yahweh until its completion, and the house of Yahweh was finished.</p> <p>17 Then Solomon went to Ezion-Geber, and to Elath, on the edge of the sea in the land of Edom.</p> <p>18 And Hiram sent to him, by the hand of his servants, ships and servants knowledgeable of the sea. And they went with the servants of Solomon to Ophir, and from there they collected four hundred and fifty talents of gold and brought it 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 Now the queen of Sheba had heard of the fame of Solomon regarding the name of Yahweh, and she came to test him with hard questions.</p> <p>2 So she came to Jerusalem with very great wealth; <i>with</i> camels carrying spices, very much gold, and precious stones. She came to Solomon, and she spoke to him all that was on her heart.</p> <p>3 Solomon answered all of her questions; there was not a thing hidden from the king which he could not explain to her.</p> <p>4 When the queen of Sheba observed all the wisdom of Solomon and the house which he had built,</p> <p>5 the food of his table, the seat of his servants, the manner of his servants and their clothing, his cupbearers, and his burnt offerings which he offered in the house of Yahweh, she was breathless.</p> <p>6 Then she said to the king, “The report which I heard in my land was true concerning your accomplishments and your wisdom.</p> <p>7 I had not believed the report to be true until I came and my eyes had seen, and behold! The half had not been told to me. Your wisdom and prosperity surpass the report that I had heard.</p> <p>8 Happy <i>are</i> your men and happy <i>are</i> these your servants who stand before you continually hearing your wisdom.</p> <p>9 May Yahweh your God be blessed, who has delighted in you to set you on the throne of Israel, because of the love of Yahweh for Israel forever, and he has made you king to execute justice and righteousness.”</p> <p>10 Then she gave the king a hundred and twenty talents of gold, abundant spices, and precious stones. Spices as these did not come again in such abundance <i>as that which</i> the queen of Sheba brought to King Solomon.</p> <p>11 Moreover, the fleet of ships of Hiram which carried the gold from Ophir <i>also</i> brought from Ophir abundant amounts of algum wood and precious stones.</p>	<p>1 Now the queen of Sheba heard of the fame of Solomon, and she came to Jerusalem to test Solomon with hard questions, with much wealth and camels, bearing spices and much gold and precious stones. And she came to Solomon and told him all that <i>was</i> on her mind.</p> <p>2 And Solomon answered all her questions. Not a word was hidden from Solomon that he did not answer for her.</p> <p>3 When the queen of Sheba saw the wisdom of Solomon and the house he had built,</p> <p>4 and the food of his table, and the position of his officers, the duty of his servants and their clothing, his cupbearers and their clothing, and his burnt offerings that he offered at the house of Yahweh, there was no longer any breath in her.</p> <p>5 And she said to the king, “The word which I heard in my land concerning your words and your wisdom <i>is</i> true,</p> <p>6 but I did not believe their words until I came and saw with my own eyes. And behold, half the greatness of your wisdom was not reported to me; you surpass the rumors that I had heard.</p> <p>7 Blessed <i>are</i> your men, and blessed <i>are</i> these your servants who stand before you regularly and hear your wisdom!</p> <p>8 Blessed be Yahweh your God who took delight in you, to put you on his throne as king for Yahweh your God! Because your God loved Israel, he established him forever and has put you over them as king to do justice and righteousness!”</p> <p>9 And she gave to the king one hundred and twenty talents of gold and a very great amount of spices and precious stones. And there were no spices such as those that the queen of Sheba gave to King Solomon.</p> <p>10 Moreover the servants of Hiram and the servants of Solomon who brought gold from Ophir brought algum wood and precious stones.</p>

12 The king made a raised structure for the house of Yahweh and for the house of the king out of the almug wood, as well as lyres and harps for the singers.
This much almug wood has not come nor been seen *again* up to this day.
 13 King Solomon gave to the queen of Sheba all of her desire that she asked, besides that which King Solomon freely offered her. Then she turned and went to her land with her servants.

11 And the king made steps for the house of Yahweh and the house of the king, and lyres and harps for the singers *from* the algum wood. And there was not seen *anything* like them before in the land of Judah.
 12 Now King Solomon gave to the queen of Sheba every desired thing she asked, besides what she had brought to the king. Then she turned and went to her land, she and her servants.

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

Solomon's Kingdom

4:20 Judah and Israel *were* as many as the sand which is on the seashore in abundance, eating and drinking and rejoicing!
 21 Now Solomon was ruling over all the kingdoms from the River to the land of *the* Philistines, and up to the border of Egypt, who *were* bringing tribute and *were* serving Solomon all the days of his life.
 22 The food of Solomon for one day was thirty dry measures of choice meal and sixty dry measures of flour;
 23 ten stall-fed oxen and twenty pasture-fed oxen and a hundred sheep, besides deer and buck gazelles and roebucks and well-fed fowls.
 24 For he *was* ruling over all the west of the River from Tiphseh up to Gaza, over all the kings west of the River; and he had peace from every side all around.
 25 Judah and Israel lived in security, each man under his vine and under his fig tree, from Dan as far as Beersheba, all the days of Solomon.
 26 Now Solomon had forty thousand stalls of horses for his war chariots and twelve thousand horsemen.
 27 These governors sustained King Solomon and all who came near to the table of King Solomon, each *in* his month; they did not omit anything.
 28 The barley and the straw for the horses and for packhorses they brought to the place where they were, each according to his share.

9:26 And he ruled over all the kings from the River to the land of the Philistines, to the boundary of Egypt.

Solomon's Wealth

10:14 The weight of the gold that came to Solomon in one year *was* six hundred and sixty-six talents of gold,
 15 apart from *that of* the men of the traders and the profits of the traders, and all the kings of the Arabs and the governors of the land.
 16 King Solomon made two hundred shields of hammered gold; six hundred *measures of* gold went up over each shield.
 17 Also *he made* three hundred small shields of hammered gold; three minas of gold went up over each of the small shields; and the king put them *into* the House of the Forest of Lebanon.
 18 The king also made a large ivory throne, and he overlaid it *with* fine gold.
 19 Six steps *led up* to the throne, and *there was* a circular top to the throne behind it,
 and armrests were on each side of the seat,
 with two lions standing beside the armrests.

13 And it happened *that* the weight of the gold that came to Solomon in one year *was* six hundred and sixty-six talents of gold,
 14 besides the gold and silver the traders and merchants brought, and all the kings of Arabia and the governors of the land brought.
 15 And King Solomon made two hundred shields of beaten gold; six hundred *shekels* of beaten gold went into each shield.
 16 And *he made* three hundred small shields of beaten gold; three hundred *shekels* went into each small shield. And the king put them in the House of the Forest of Lebanon.
 17 And the king made a large ivory throne and overlaid it with pure gold.
 18 And the throne had six steps,
 and a footstool of gold *was* attached to the throne.
 And *there were* armrests on each side.
 And by the seat *were* two lions standing beside the armrests.

20 Twelve lions *were* standing there, six on each of the six steps on either side; nothing like this was made for any of the kingdoms.

21 All of the drinking vessels of King Solomon *were* gold, and all the vessels for the House of the Forest of Lebanon were pure gold. There was no silver; *it was* not considered as something valuable in the days of Solomon.

27 The king made the silver in Jerusalem as the stones, and the cedars he made as the sycamore fig trees which are in the Shephelah in abundance.

22 For the fleet of Tarshish belonged to the king *and was* on the sea with the fleet of Hiram; once every three years the fleet of Tarshish used to come carrying gold and silver, ivory, apes, and baboons.

Solomon's Horses

26 Solomon gathered chariots and horses; he had fourteen hundred chariots and twelve thousand horses. He stationed them in the cities of the chariots and with the king in Jerusalem.

28 The import of the horses which were Solomon's *was* from Egypt and from Kue; the traders of the king received *horses* from Kue at a price.

29 A chariot went up and went out from Egypt at six hundred silver *shekels* and a horse at a hundred and fifty. So it was for all the kings of the Hittites and for the kings of Aram; by their hand they were exported.

Solomon's Wisdom

4:29 God gave wisdom to Solomon and very great discernment, as well as breadth of understanding, as the sand which is on the edge of the seashore.

30 The wisdom of Solomon was greater than the wisdom of all the people of *the* east and more than all the wisdom of Egypt.

31 He was wiser than all the men: Ethan the Ezrahite; Heman, Calcol, and Darda the children of Mahol; and he was very well known.

32 He spoke three thousand proverbs, and his songs were one thousand and five.

33 He spoke concerning the trees, from the cedar which *is* in Lebanon up to the hyssop which grows on the wall; he also spoke concerning the animals, concerning the birds, concerning the creeping things, and concerning the fish.

34 They came from all the nations to hear the wisdom of Solomon; from all the kings of the earth who had heard *of* his wisdom.

10:23 King Solomon was greater than all the kings of the earth with respect to wealth and wisdom.

19 And twelve lions were standing there on *each* of the six steps on each end. And there was nothing like *it* made in all the 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.

Silver was not valued as anything in the days of Solomon.

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

1:15 And the king made silver and gold in Jerusalem like the stones. And he made cedar as abundant as the sycamore fig trees that *were* in the Shephelah.

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

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

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

28 And the horses *were* imported from Egypt and from all lands for Solomon.

1:16 And Solomon's horses *were* imported from Egypt and from Kue. The traders of the king received *them* from Kue at a price.

17 They went up and exported a chariot from Egypt for six hundred shekels of silver and a horse for one hundred and fifty *shekels*. And *these were* likewise exported to all the kings of the Hittites and the kings of Aram.

9:22 Thus King Solomon was greater than all the kings of the earth in wealth and wisdom.

<p>24 All of the earth <i>was</i> seeking the presence of Solomon, to hear his wisdom which God had put in his heart.</p> <p>25 They <i>were</i> each bringing his gift; objects of silver and objects of gold, clothing, weapons, spices, horses, and mules. This used to happen year after year.</p>	<p>23 And all the kings of the earth sought the face of Solomon to hear his wisdom that God put in his heart.</p> <p>24 And each of them brought his gifts, objects of silver, objects of gold, cloaks, myrrh, spices, horses, and mules, <i>as</i> an amount year by year.</p>
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Proverbs Collection I: A Father's Instruction – Part 1 (c. 969t – 932t BC)

Proverbs 1–3

Title

1:1 Proverbs of Solomon, son of David, king of Israel:

Preamble

- 2 To know wisdom and instruction,
to understand sayings of understanding,
3 to gain insightful instruction,
righteousness and justice and equity,
4 to give shrewdness to the simple,
knowledge and purpose to the young,
5 may the wise hear and increase learning,
and the one who understands gain direction,
6 to understand a proverb and an expression,
words of wisdom and their riddles.
7 Fear of Yahweh *is the* beginning of knowledge;
wisdom and instruction, fools despise.

A Call to Listen and Obey

- 8 My child, may you keep your father's instruction,
and do not reject your mother's teachings,
9 for they *are* a garland of favor for your head,
and pendants for your neck.

Resist the Invitation of the Gang

- 10 My child, if sinners entice you, do not consent.
11 If they say,
"Come with us!
We shall lie in wait for blood;
we shall ambush the innocent without cause.
12 Like Sheol, we will swallow them alive
and whole, like those who descend to the pit.
13 We shall find all precious wealth,
we shall fill our houses *with* booty,
14 you shall throw your lot in our midst,
there will be one purse for all of us."
15 My child, do not walk in their way.
Keep your foot from their paths,
16 for their feet run to evil,
and they hurry to shed blood,
17 for "in vain is the net scattered,
in the sight of any winged bird."
18 They lie in wait for their *own* blood.
They ambush their *own* lives.
19 Thus are the ways of all who are greedy *for* gain—
it will take the life of its possessors.

Wisdom Will Mock Those Who Mocked Her

- 20 Wisdom calls out in the streets,
in the squares she raises her voice.
21 On a busy corner she cries out,
at the entrances of the gates in the city, she speaks her sayings:
22 "How long, O simple ones, will you love simplicity?
And *how long* will scoffers delight in their scoffing,
and fools hate knowledge?
23 May you turn to my argument!
Behold, I shall pour out my spirit upon you;

- I will make my words known to you.
24 Because I called out and you refused me,
I stretched out my hand, yet there is none who heeds.
25 You have ignored all my counsel,
and my reproof you are not willing *to accept*.
26 I will also laugh at your calamity;
I will mock when panic comes *upon* you.
27 When your panic comes like a storm,
and your calamity arrives like a whirlwind,
when distress and anguish come upon you,
28 then they will call me, but I will not answer;
they will seek me diligently but not find me.
29 Since they hated knowledge,
and did not choose the fear of Yahweh,
30 they were not willing *to accept* my counsel,
they despised all my reproof.
31 They shall eat from the fruit of their way,
and they shall be sated from their own schemes,
32 for the waywardness of the simple ones will kill them,
and the complacency of fools will destroy them.
33 Whoever listens to me will dwell in security
and rest securely from dread and disaster.”

A Call to Seek Wisdom

- 2:1 My child, if you will receive my sayings,
and hide my commands with you,
2 *in order* to incline your ear toward wisdom,
then you shall apply your heart to understanding.
3 For if you cry out for understanding,
if you lift your voice for insight,
4 if you seek her like silver
and search her out like treasure,

Wisdom Will Give You Knowledge of God

- 5 then you will understand the fear of Yahweh,
and the knowledge of God you will find.
6 For Yahweh will give wisdom;
from his mouth *come* knowledge and understanding.
7 For the upright, he stores sound judgment,
a shield for those who walk uprightly,
8 *in order* to guard paths of justice
and keep the way of his faithful *ones*.

Wisdom Will Give You Discernment for Living

- 9 Then you will understand righteousness and justice
and uprightness—every good course—
10 for wisdom will enter your heart,
and knowledge will be pleasing to your soul.
11 Discretion will watch over you;
understanding will protect you,

Wisdom Will Guard You from the Wicked

- 12 *in order* to deliver you from the way of evil,
from a man who speaks devious things—
13 those who forsake the paths of uprightness
to walk in ways of darkness,
14 those who are happy to do evil,
for they delight in *the* deviousness of evil,

- 15 who are crooked in their ways,
and devious in their paths;

Wisdom Will Protect You from the Adulteress

- 16 *in order* to deliver you from a strange woman,
from a foreign woman *who* flatters *with* her sayings,
17 she who forsakes the partner of her youth
and has forgotten the covenant of her God,
18 for her house sinks to death,
and to the dead are her paths.
19 *Of* all who go to her, none shall return,
nor do they reach paths of life.

Wisdom Will Enable You to Live Righteously

- 20 So that you will walk on the road of those who are good,
and the paths of those who are righteous you shall keep.
21 For those who are upright will dwell *in the* land,
and those who are blameless will remain in it.
22 And those who are wicked will be cut off from the land,
and those who are treacherous will be uprooted from it.

God Addresses You as His Child

- 3:1 My child, do not forget my instruction,
and may your heart guard my commands.
2 For length of days, years of life,
and peace they shall add to you.
3 May loyal love and truth not forsake you;
bind them around your neck,
write them upon your heart.
4 And you shall find favor and good sense
in the eyes of God and humankind.
5 Trust Yahweh with all your heart;
do not lean toward your own understanding.
6 In all your ways acknowledge him,
and he will straighten your paths.
7 Do not be wise in your own eyes;
fear Yahweh and retreat from evil.
8 There shall be healing for your flesh,
and refreshment for your body.
9 Honor Yahweh from your substance,
and from the firstfruits of all that will come to you,
10 and your barns shall be full of plenty,
and your vats shall burst *with* new wine.
11 Do not despise the discipline of Yahweh, my child.
Do not be weary of his reproof
12 because whomever Yahweh will love, he will rebuke,
as a father delights in his son. [[Heb 12:5-11](#)]

The Many Benefits of Wisdom

- 13 Happy *is* the one who finds wisdom,
and one who obtains understanding.
14 For her income is better than the income of silver,
and her revenue than *that of* gold.
15 She is more precious than rubies,
and all your desires shall not compare with her.
16 Length of days *is* in her right hand;
in her left hand *are* riches and honor.
17 Her ways *are* ways of pleasantness,

- and all her paths *are* peace.
- 18 She is a tree of life for those who seize her;
those who take hold of her are considered happy.
- 19 Yahweh in wisdom founded the earth;
he established the heavens in understanding.
- 20 With his knowledge, depths broke open,
and clouds dropped dew.
- 21 My child, may they not escape from your sight;
may you keep sound wisdom and prudence.
- 22 They shall be life for your soul
and adornment for your neck.
- 23 Then you will walk in the confidence of your ways,
and your foot will not stumble.
- 24 If you sit down, you will not panic,
and *if* you lie down, then your sleep shall be sweet.
- 25 Do not be afraid of sudden panic,
or the storm of wickedness that will come.
- 26 Yahweh will be your confidence
and guard your foot from capture.

Heed the Commands of Wisdom

- 27 Do not withhold good from its owner
when it is in the power of your hand to do.
- 28 Do not say to your neighbor,
“Go and return and tomorrow I will give *it*,”
when it is with you.
- 29 Do not plot harm against your neighbor
who dwells in confidence beside you.
- 30 Do not quarrel with anyone without cause,
when he did not do you harm.
- 31 Do not envy a man of violence,
and do not choose any of his ways,
- 32 for he who is perverse *is* an abomination of Yahweh,
but those who are upright *are* his confidence.

Humility and Submission—the Prerequisites of Wisdom

- 33 The curse of Yahweh *is* on the house of the wicked,
and the abode of the righteous ones he blesses.
- 34 With those who scorn, he is scornful,
but to those who are humble, he gives favor. [[Jam 4:6](#); [1 Pet 5:5](#)]
- 35 They will inherit the honor of the wise,
but stubborn fools, disgrace.

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

Proverbs 4–6

A Heritage of Wisdom

- 4:1 Children, listen *to the* instruction of a father,
and be attentive *in order* to know insight.
- 2 For I have given you good instruction;
do not forsake my teaching.
- 3 When I was a son to my father,
tender and alone before my mother,
- 4 he taught me and said to me,
“May your heart hold fast *to* my words;
guard my commandments and live.
- 5 Get wisdom and insight;
do not forget and do not turn from the sayings of my mouth.
- 6 Do not forsake her—then she will guard you;
love her and she will keep you.
- 7 The beginning of wisdom: Get wisdom!
With all *that is in* your possession, gain insight.
- 8 Cherish her and she will exalt you;
she will honor you if you embrace her.
- 9 She will give a garland for your head;
she shall bestow a crown of glory upon you.”

Avoid the Path of the Wicked

- 10 Listen, my child, take my sayings,
and *the* years of your life shall be great.
- 11 In the way of wisdom I have instructed you;
I have led you in the path of uprightness.
- 12 When you walk, your step will not be hampered,
and if you run, you will not stumble.
- 13 Seize the instruction! Do not let go!
Guard her, for she is your life.
- 14 In the path of the wicked do not go;
do not walk in the way of those who do evil.
- 15 Avoid it; do not transgress it;
turn away from it and pass by.
- 16 For they will not sleep if they have not done wrong,
and they are robbed of their sleep if they do not cause stumbling.
- 17 For they ate the bread of wickedness,
and they drank the wine of violence.
- 18 But the path of the righteous ones *is* like the light of dawn,
leading and shining until the day is full.
- 19 The way of the wicked ones *is* like deep darkness;
they do not know what they stumble over.

Never Turn from the Right Path

- 20 My child, be attentive to my words;
to my sayings incline your ear.
- 21 May they not escape from your sight;
keep them in *the* midst of your heart.
- 22 For they are life to those who find them
and healing to the entire body.
- 23 With all vigilance, keep your heart,
for from it *comes* the source of life.
- 24 Remove from yourself deceitful speech,
and abolish devious talk from yourself.
- 25 May your eyes look forward
and your gaze be straight before you.

26 May the path of your foot be balanced
and all your ways be sure.

27 Do not swerve right or left;
remove your foot from evil.

Do Not Lust after the Adulterous Woman

5:1 My child, be attentive to my wisdom,
and to my understanding incline your ear;
2 *in order* to keep prudence,
and knowledge will guard your lips.
3 For the lips of the strange woman will drip honey,
and smoother than oil is her mouth.
4 But her end is bitter as the wormwood,
sharp as a two-edged sword.
5 Her feet go down *to* death;
her steps take hold *of* Sheol.
6 She does not observe the path of life;
her ways wander, *and* she does not know *it*.
7 Now, O children, listen to me;
do not depart from the sayings of my mouth.
8 Keep your paths far from her,
and do not go near to the door of her house,
9 lest you give your honor to the others,
and your years to the merciless,
10 lest strangers take *their* fill of your strength,
and your labors *go* to the house of a foreigner,
11 and you groan at your end,
when your flesh and body are consumed,
12 and say “How I hated discipline,
and I despised reproof!”
13 and “I did not listen to the voice of my teachers,
and I did not incline my ear to my instructors!
14 I was almost at utter ruin
in the midst of the assembly and congregation.”

Be Captivated with Your Own Wife

15 Drink water from your *own* cistern
and flowing waters from inside your own well.
16 Shall your springs be scattered outward?
In the streets, *shall there be* streams of water?
17 May they be yours alone,
and not for strangers *who are* with you.
18 May your fountain be blessed,
and rejoice in the wife of your youth.
19 *She is* a deer of love and a doe of grace;
may her breasts satisfy you always;
by her love may you be intoxicated continually.
20 Why should you be intoxicated, my child, by a strange woman,
and embrace the bosom of a foreigner?
21 For before the eyes of Yahweh *are* human ways,
and all his paths he examines.
22 His iniquities shall ensnare him, the evildoer,
and in the vanity of his sin he shall be caught.
23 He shall die for lack of discipline,
and in the greatness of his folly he shall be lost.

Do Not Guarantee Another's Debts

- 6:1 My child, if you have pledged to your neighbor,
if you have bound yourself to the stranger,
2 *if you are snared by the sayings of your mouth,*
if you are caught by the sayings of your mouth,
3 do this, then, my child, and save yourself,
for you have come into the palm of your neighbor's hand:
Go, humble yourself, plead with your neighbor.
4 Do not give sleep to your eyes,
or slumber to your eyelids.
5 Save yourself like a gazelle from a hand,
or like a bird from the hand of a fowler.

Do Not Give in to Laziness

- 6 Go to the ant, lazy!
Consider its ways and be wise.
7 It has no chief,
officer, or ruler.
8 In the summer, it prepares its food;
in the harvest, it gathers its sustenance.
9 How long will you lie down, lazy?
When will you rise up from your sleep?
10 A little sleep, a little slumber,
a little folding of the hands for rest—
11 like a robber shall your poverty come,
and what you lack like an armed man.

Warning Against Deviousness

- 12 A worthless man, an evil man,
goes around with deceitful speech.
13 Winking in his eye, shuffling in his foot,
pointing in his fingers,
14 perversion in his heart, he devises evil;
at all times he will send out discord.
15 Upon such a man, suddenly shall his calamity come;
in a moment he will be damaged and there is no healing.

Conduct God Hates

- 16 There are six *things* Yahweh hates,
and seven *things are* abominations of his soul:
17 haughty eyes, a lying tongue,
and hands that shed innocent blood,
18 a devising heart, plans of deception,
feet that hurry to run to evil,
19 a false witness who breathes lies
and sends out discord between brothers.

Guard Your Heart Against the Adulterous Woman

- 20 My child, keep *the* commandment of your father,
and do not disregard *the* instruction of your mother.
21 Bind them on your heart continually;
tie them upon your neck.
22 When you walk, she will lead you,
When you lie down, she will watch over you,
and *when* you awake, she will converse *with* you.
23 For *like* a lamp *is* a commandment, and instruction *is* light,
and the way of life *is the* reproof of discipline,
24 *in order* to preserve you from an evil woman,

- from the smoothness of *the* tongue of an adulteress.
- 25 Do not desire her beauty in your heart;
may she not capture you with her eyelashes.
- 26 For *the* price of a woman, a prostitute, *is the* price of a loaf of bread,
but the woman belonging to a man hunts precious life.
- 27 Can a man carry fire in his lap,
and his clothes not burn?
- 28 If a man walks upon the hot coals,
will his feet not be burned?
- 29 Thus, he who goes to the wife of his neighbor,
any who touches her shall not go unpunished.
- 30 *People* do not despise a thief when he steals
to fill himself when he is hungry.
- 31 But *if* he is found, he will pay sevenfold,
every possession of his house he shall give.
- 32 He who commits adultery *with* a woman lacks sense,
he destroys himself who does it.
- 33 A wound and dishonor he will find,
and his disgrace will not be wiped out.
- 34 For jealousy *is the* fury of a husband,
and he will not show restraint on the day of revenge.
- 35 He will not accept any compensation,
and he will not be willing, though the bribe is large.

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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 child, guard my sayings;
store my commandments with you.
- 2 Keep my commands and live,
and my teaching like *the* apple of your eye.
- 3 Bind them on your fingers;
write them on the tablet of your heart.
- 4 Say to wisdom, “you are my sister,”
and you shall call insight, “intimate friend.”
- 5 *In order* to guard yourself from an adulteress,
from the foreigner who makes her words smooth.
- 6 For at the window of my house,
through my lattice, I looked down.
- 7 And I saw among the simple,
I observed among the youth,
a young man lacking sense,
- 8 passing on the street at her corner,
and he takes the road *to* her house,
- 9 at twilight, at *the* day's evening,
in *the* midst of night and the darkness.
- 10 Then behold! A woman *comes* to meet him
with the garment of a prostitute and a secret heart.
- 11 She is loud and stubborn;
her feet do not stay at her house.
- 12 Now in the street, now in the square,
at every corner she lies in wait.
- 13 She took hold of him and kissed him.
Her face was impudent, and she said to him,
- 14 “Sacrifices of peace offerings *are* upon me;
today I completed my vows.
- 15 So I have come out to meet you,
to seek your face, and I have found you.
- 16 *With* coverings I have adorned my couch,
spreads of the linen of Egypt;
- 17 I have perfumed my bed *with* myrrh,
aloes, and cinnamon.
- 18 Come, let us take *our* fill of love making,
until the morning let us delight in love.
- 19 For there is no man in his home;
he has gone on a long journey.
- 20 The bag of money he took in his hand,
for *on* the day of the full moon he will come home.”
- 21 She persuades him with the greatness of her teachings;
with her smooth lips she compels him.
- 22 He goes after her suddenly;
like an ox to the slaughter he goes,
and like a stag to the instruction of a fool,
- 23 until an arrow pierces his entrails,
like a bird rushing into a snare,
but he does not know that it will cost him his life.
- 24 And now, my children, listen to me,
and be attentive to the sayings of my mouth.
- 25 May your heart not turn aside to her ways;
do not stray into her path.
- 26 For many slain she has laid low,
and countless *are* all of her killings.

27 The ways of Sheol *are* her house,
descending to chambers of death.

Lady Wisdom—Who She Is and What She Offers

8:1 Does not wisdom call,
and understanding raise its voice?
2 Atop the heights beside the road,
at the crossroads she stands.
3 Beside gates, before towns,
at the entrance of doors, she cries out:
4 “To you, O people, I call,
and my cry is to the children of humankind.
5 Learn prudence, O simple ones;
fools, learn intelligence.
6 Listen! For noble things I will speak,
and upright things from the opening of my lips.
7 My mouth will utter truth,
and wickedness *is* an abomination to my lips.
8 All sayings of my mouth *are* in righteousness;
none of them are twisted and crooked.
9 All of them are straight to him who understands,
and upright to those who find knowledge.
10 Take my teaching and not silver;
may you choose knowledge rather than choice gold.
11 For wisdom is better than jewels,
and all desires shall not compare with her.
12 I, wisdom, live with prudence,
and I find knowledge and discretion.
13 The fear of Yahweh *is* hatred of evil,
pride, and arrogance and an evil way.
And I hate a mouth of perversity.
14 Advice and sound judgment are mine;
I am understanding, strength is mine.
15 By me kings reign,
and rulers decree righteousness.
16 By me rulers rule,
and nobles—all judges of righteousness.
17 I love those who love me,
and those who seek me diligently shall find me.
18 Fortune and glory *are* with me,
enduring wealth and righteousness.
19 My fruit is better than gold, even refined gold,
and my yield than choice silver.
20 In the way of righteousness I walk,
in the midst of paths of justice,
21 *in order* to endow those who love me *with* wealth,
and I will fill their treasuries.
22 “Yahweh created me, *the* first of his ways,
before his acts of old.
23 From eternity, I was set up from *the* first,
from the beginning of the earth.
24 When there were no depths, I was brought forth,
when there were no springs of abounding water.
25 Before mountains had been shaped,
before hills, I was brought forth.
26 When he had not yet made earth and fields,
or the first dust of the world,
27 when he established the heavens, there I *was*,

- when he drew a circle upon the face of the deep,
28 when he made skies from above,
when he founded fountains of the deep,
29 when he assigned his limits to the sea,
that waters shall not transgress his command,
when he marked the foundations of the earth,
30 I was beside him, a master workman,
and I was delighting day by day,
rejoicing before him always,
31 rejoicing in the world of his earth,
and my delight *was* with the children of humankind.
32 “And now, children, listen to me;
happy *are* those who will keep my ways.
33 Hear teaching and be wise;
do not neglect *it*.
34 Happy *is the* person who listens to me,
in order to keep watch at my doors day by day,
in order to guard the frames of my entrances.
35 For he who finds me *is* he who finds life,
and he obtains favor from Yahweh.
36 But he who misses me injures himself.
All those who hate me love death.”

Wisdom and Folly—Rivals for Your Heart

- 9:1 Wisdom has built her house;
she has hewn her seven pillars.
2 She has slaughtered her slaughtering, mixed her wine,
and also set her table.
3 She has sent her servant girls, she calls
upon the wings of the high places of town,
4 “Whoever *is* simple, let him turn here.”
As for the one who lacks sense, she says to him,
5 “Come, eat with my bread;
drink with the wine I have mixed.
6 Lay aside simplicity and live;
walk in the way of understanding.”
7 He who corrects a scoffer gains abuse for himself,
and he who rebukes the wicked gets hurt.
8 Do not rebuke a scoffer, lest he hate you;
rebuke the wise and he will love you.
9 Give to a wise one and he will become more wise;
teach a righteous one and he will increase learning.
10 The start of wisdom is fear of Yahweh,
and knowledge of the Holy One, insight.
11 For by me your days shall increase,
and years of life shall multiply for you.
12 If you are wise, you are wise for yourself,
and *if* you scoff, alone you shall bear *it*.
13 A woman of foolishness is loud,
simple, and does not know it.
14 She sits at the door of her house,
upon a throne *at the* high places of town,
15 *in order* to call to those who pass by the road,
those who go straight *on* their way:
16 “Whoever is simple, may he turn here!”
As for he who lacks sense, she says to him,
17 “Stolen waters are sweet,
and bread of secrecy is pleasant.”

18 But he does not know that the dead *are* there,
in the depths of Sheol *are* her guests.

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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 child makes a father glad,
 but a foolish child grieves his mother.
- 2 Treasures of wickedness do not profit,
 but righteousness delivers from death.
- 3 Yahweh will not cause a righteous person to go hungry,
 but the craving of the wicked he will thwart.
- 4 A slack hand causes poverty,
 but the hand of the diligent enriches.
- 5 He who gathers in the summer *is* a child who is prudent;
 he who sleeps at the harvest *is* a child who brings shame.

The Effects of Speech on Self and Others

- 6 Blessings *belong* to the head of the righteous,
 but the mouth of the wicked conceals violence.
- 7 The memory of righteousness *is* like a blessing,
 but the name of the wicked will rot.
- 8 A heart of wisdom will heed commandments,
 but a babbling fool will come to ruin.
- 9 Whoever walks in integrity will walk securely,
 but whoever follows perversity, his ways will be made known.
- 10 The winking of an eye causes trouble,
 and the foolishness of lips comes to ruin.
- 11 A fountain of life *is* a mouth of righteousness,
 and a mouth of wickedness conceals violence.
- 12 Hatred stirs up strife,
 but love covers over all offenses. [[1 Pet 4:8](#); [Jam 5:20b](#)]
- 13 On the lips of one who has understanding, wisdom is found,
 but a rod *is* for the back of one who lacks sense.
- 14 Those who are wise lay up knowledge,
 but *to* the mouth of the fool, ruin draws near.

Wealth and Security

- 15 The wealth of the rich *is* the city of his strength;
 the ruin of the poor *is* their poverty.
- 16 The wage of the righteous *leads* to life;
 the gain of the wicked to sin.

Speech and Expectations of the Righteous and the Wicked Contrasted

- 17 *On* the path to life is he who guards instruction,
 but he who rejects rebuke goes astray.
- 18 He who conceals hatred *has* lips of deceit,
 and he who utters slander—he is a fool.
- 19 In many words, transgression is not lacking,
 but he who restrains his lips is prudent.
- 20 Choice silver is a tongue of righteousness,
 a heart of wickedness is of little worth.
- 21 Lips of righteousness feed many,
 but fools die for lack of sense.
- 22 The blessing of Yahweh makes *one* rich,
 and he does not increase sorrow with it.
- 23 *It is* like a sport for a fool to do wrong,
 wisdom for a person of understanding.
- 24 The dread of the wicked will come upon him,
 but the desire of the righteous will be granted.

- 25 With the passing of the tempest, there is no wickedness,
but *the* righteous have a foundation forever.
- 26 Like vinegar to the tooth and like smoke to the eyes,
thus *is* the lazy to one who employs him.
- 27 The fear of Yahweh adds life,
but the years of the wicked are shortened.
- 28 The hope of the righteous *is* gladness,
but the expectation of the wicked comes to nothing.
- 29 A stronghold for the upright is the way of Yahweh,
but ruin *belongs* to evildoers.
- 30 The righteous one is forever; he will not be removed.
But the wicked will not remain in the land.
- 31 The mouth of the righteous brings forth wisdom,
but a tongue of perversity will be cut off.
- 32 The lips of the righteous know *the* acceptable,
but the mouth of the wicked, the perverse.

Security Through Honesty and Righteousness

- 11:1 Balances of deceit *are* an abomination of Yahweh,
but an accurate weight delights him.
- 2 Pride comes, then disgrace comes,
but wisdom *is* with the humble.
- 3 The integrity of the upright guides them,
but the crookedness of the treacherous destroys them.
- 4 Wealth does not profit on the day of wrath,
but righteousness will deliver from death.
- 5 The righteousness of the blameless will keep his ways straight,
but the wicked will fall by his wickedness.
- 6 The righteousness of the upright will save them,
but by a scheme the treacherous will be taken captive.
- 7 With the death of a wicked person, hope will die,
and the expectation of the godless perishes.
- 8 The righteous is delivered from trouble,
but the wicked enters into it.

The Benefits of the Righteous to Society

- 9 With a mouth, the godless shall destroy his neighbor,
but by knowledge the righteous are delivered.
- 10 When good *is with* the righteous, *the* city rejoices,
and with the perishing of the wicked, jubilation.
- 11 By the blessing of the upright, a city will be exalted,
but by the mouth of the wicked, it will be overthrown.
- 12 He who lacks sense belittles his neighbor,
but a person of intelligence will remain silent.
- 13 A gossip walks *about* telling a secret,
but the trustworthy in spirit keeps *the* matter.
- 14 Where there is no guidance, a nation shall fall,
but *there is* safety in an abundance of counsel.
- 15 He will suffer trouble when he loans to a stranger,
but he who refuses a pledge is safe.

Benevolence and Community

- 16 A woman of grace receives honor,
but the ruthless gets wealth.
- 17 A person of kindness rewards himself,
but a cruel *person* harms his own flesh.
- 18 The wicked earns deceptive gain,
but he who sows righteousness, a true reward.

- 19 He who is steadfast in righteousness *is* to life
as he who pursues evil *is* to death.
- 20 An abomination of Yahweh *are* the crooked of heart,
but his delight *are* those with blameless ways.
- 21 Rest assured, the wicked will not go unpunished,
but the offspring of the righteous will escape.
- 22 A ring of gold in *the* snout of a pig
is a woman *who is* beautiful but without discretion.

Desires and Paradoxical Fulfillment

- 23 The desire of the righteous *is* only good,
but the expectation of the wicked, wrath.
- 24 There is one who gives yet grows richer,
but he who withholds what is right only *finds* need.
- 25 A person of blessing will be enriched,
and he who gives water also will be refreshed.
- 26 He who withholds grain, the people curse him,
but a blessing *is* for the head of him who sells.
- 27 He who diligently seeks good seeks favor,
but he who inquires of evil, it will come to him.
- 28 He who trusts in his wealth *is* he who will fall,
but like a green leaf the righteous will flourish.
- 29 He who brings trouble *to* his household, he will inherit wind,
and a fool will serve the wise of heart.
- 30 The fruit of righteousness is a tree of life,
and he who captures souls *is* wise.
- 31 If the righteous on earth will be repaid, [or “If the righteous scarcely be saved” – LXX]
how much more the wicked and 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 He who loves discipline loves knowledge,
but he who hates rebuke *is* stupid.
- 2 The good obtains favor from Yahweh,
but anyone who schemes, he condemns.
- 3 A person will not be established by wickedness,
but the root of the righteous will not be moved.
- 4 A woman of strength *is* the crown of her master,
but like rot in his bones is she who brings shame.
- 5 The thoughts of the righteous are just;
the advice of the wicked is treacherous.
- 6 The words of the wicked *are* an ambush of blood,
but the mouth of the upright delivers them.
- 7 The wicked are overthrown and are no more,
but the house of the righteous shall stand.
- 8 For his mouth of good sense, a man will be recommended,
but he who is of perverse mind will be despised.
- 9 It is better to be lowly and a servant to someone
than self-glorifying and lacking food.
- 10 The righteous knows the life of his animal,
but the compassion of the wicked is cruel.
- 11 He who works his land will have plenty of food,
but he who follows worthless things lacks sense.
- 12 The wicked covets the proceeds of evil,
but the root of the righteous bears fruit.
- 13 By the transgression of lips, evil is ensnared,
but the righteous escapes from trouble.
- 14 From the fruit of the mouth of a man, he is filled with good,
and the reward of a man's labor will return to him.

Speech and Deeds—Part 2

- 15 The way of a fool is upright in his *own* eyes,
but he who listens to advice *is* wise.
- 16 As for a fool, on that very day he makes his anger known,
but he who ignores an insult *is* prudent.
- 17 He who will speak truth will reveal righteousness,
but the witness of falsehood, deceit.
- 18 There is one who speaks rashly, like the thrust of a sword,
but the tongue of the wise brings healing.
- 19 A lip of truth endures forever,
but a tongue of deception lasts only a moment.
- 20 Deceit *is* in the heart of those who plan evil,
but to those who plan peace, *there is* joy.
- 21 No evil will happen to the righteous,
but the wicked are filled *with* trouble.
- 22 An abomination of Yahweh are lips of deceit,
but they who act faithfully *are* his delight.
- 23 A clever person conceals knowledge,
but the heart of a fool announces folly.
- 24 The hand of the diligent ones will rule,
but the lazy will belong to forced labor.
- 25 Anxiety in the heart of a man will weigh him down,
but a good word will cheer him.
- 26 A righteous person will seek out his neighbor,
but the way of the wicked will lead them astray.
- 27 The lazy will not roast his game,

but diligence is the precious wealth of a man.

- 28 On the road of righteousness is life,
and *on* the way of the path, *may there be* no death.

Speech and Ethics

- 13:1 A wise child *hears* the discipline of a father,
but a scoffer does not listen to a rebuke.
2 From the fruit of the mouth of a man, he shall eat what is good,
but the desire of the treacherous, wrongdoing.
3 He who keeps his mouth guards his life;
he who opens his lips, ruin *belongs* to him.
4 The soul of the lazy craves, but there is nothing,
but the person of diligence is richly supplied.
5 The righteous hates a word of falsehood;
the wicked will bring shame and disgrace.
6 Righteousness will guard the upright of way,
but wickedness will overthrow sin.

Wealth and Ethics

- 7 There is one who acts rich but has nothing;
another who pretends to be poor but *has* wealth.
8 The ransom of the life of a man *is* his wealth,
but the poor does not receive a threat.
9 The light of the righteous will rejoice,
but the lamp of the wicked will die out.
10 Only by insolence is strife set up,
and wisdom *is* with those who take advice.
11 Wealth *gained* from haste will dwindle,
but he who gathers little by little will increase it.

Fulfillment through Wisdom versus Frustration through Folly

- 12 Hope that is deferred makes the heart sick,
but a desire fulfilled *is* a tree of life.
13 He who despises a word will bring destruction on himself,
but he who respects a commandment will be rewarded.
14 The teaching of the wise *is* a fountain of life,
in order to avoid the snares of death.
15 Good sense grants favor,
but the way of the faithless is coarse.
16 Anyone who is clever will act with intelligence,
but the fool will display folly.
17 A messenger of wickedness will fall into trouble,
but an envoy of the faithful *brings* healing.
18 Poverty and disgrace *belong to* him who ignores instruction,
but he who guards reproof will be honored.
19 A desire fulfilled will be sweet to the soul,
but an abomination of fools is turning from evil.

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

- 20 Walk with the wise and be wise,
but as for the companion of fools, he will suffer harm.
21 Misfortune will pursue sinners,
but the righteous will be rewarded with prosperity.
22 He who is good will leave an inheritance to his grandchildren,
and stored up for the righteous *is* the wealth of a sinner.
23 *There is* much food *in* the field of the poor,
but it is swept away by injustice.
24 He who withholds his rod hates his child,

- but he who loves him gives him discipline.
25 The righteous eats to satisfy his life,
but the belly of the wicked will lack.

Walking in Wisdom

- 14:1 The wisest of women builds her house,
but the foolish tears it down with her hands.
2 He who walks in uprightness fears Yahweh,
but he who is devious *in* his ways displeases him.
3 In the mouth of a fool is the rod of pride,
but the lips of the wise preserve them.
4 When there are no oxen the manger is empty,
but an abundance of crops *comes* by the strength of an ox.
5 A faithful witness does not lie,
but he who breathes out falsehood is a witness of deceit.
6 A scoffer seeks wisdom, but there is none,
but knowledge comes easily to him who understands.
7 Leave the presence of a foolish man,
for you will not *come to* know words of knowledge.

Not Walking by Sight

- 8 The wisdom of the clever is understanding his ways,
but the folly of fools is deceit.
9 Fools mock *the* guilt offering,
but among the upright, it is favorable.
10 The heart knows the bitterness of its soul,
but in its joy, it will not share itself with a stranger.
11 The house of the wicked will be destroyed,
but the tent of the upright will flourish.
12 There is a way *that seems* upright to a man,
but its end *is* the way of death.
13 Even in laughter, a heart may be sad,
and the end of joy *may be* grief.
14 From his ways, the perverse of heart will be satisfied,
and from his own, *so shall* a good man.

Contrasting Social Characterizations and Consequences

- 15 The simple will believe every word,
but the clever will consider his step.
16 The wise is cautious and turns from evil,
but the fool throws off restraint and is confident.
17 He who is short of temper will act foolishly,
and the man who schemes will be hated.
18 The simple are adorned *with* folly,
but the clever are crowned with knowledge.
19 The evil bow down before the good,
and the wicked at the gates of the righteous.
20 The poor is disliked even by his neighbor,
but the lovers of the rich are many.
21 He who despises his neighbor is a sinner,
but he who has mercy on the poor blesses him.
22 Have they not erred, those who plan evil?
But loyalty and faithfulness *belong to* those who plan good.
23 In all toil, there is profit,
but the talk of lips *leads* only to poverty.
24 The crown of the wise *is* their wealth;
the folly of fools is folly.
25 He who saves lives *is* a witness of truth,

- but he who utters lies *is* a betrayer.
- 26 In the fear of Yahweh, there is confidence of strength,
and for his children, there will be refuge.
- 27 The fear of Yahweh *is* a fountain of life,
in order to turn from the snares of death.
- 28 In the multitude of people is the glory of the king,
but without a population, a prince *is* ruined.
- 29 *He who is* slow to anger *has* great understanding,
but the hasty of spirit exalts folly.
- 30 A heart of tranquility *is* life *to the* flesh,
but causes bones of passion to rot.
- 31 He who oppresses the poor insults him who made him,
but he who has mercy on the poor honors him.
- 32 By his evildoing, the wicked will be overthrown,
and the righteous will find refuge in his death.
- 33 In the heart of him who has understanding, wisdom rests,
but *even* in the midst of fools it becomes known.
- 34 Righteousness will exalt a nation,
but sin *is* a reproach to a people.
- 35 The favor of a king *is* for the servant who deals wisely,
but his wrath will be *on* him who acts shamefully.

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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 will turn away wrath,
but a word of trouble will stir anger.
- 2 The tongue of the wise will dispense knowledge,
but the mouth of fools will pour out folly.
- 3 In every place, the eyes of Yahweh
keep watch over the evil and the good.
- 4 Gentleness of tongue is a tree of life,
but perverseness in it *causes* a break in spirit.

The Importance of Instruction

- 5 A fool will despise the instruction of his father,
but he who guards reproof is prudent.
- 6 *In* the house of the righteous *there is* much treasure,
but the income of the wicked brings trouble.
- 7 The lips of the wise will spread knowledge,
but the heart of fools, not so.
- 8 The sacrifice of the wicked is an abomination of Yahweh,
but the prayer of the upright *is* his delight.
- 9 An abomination of Yahweh is the way of the wicked,
but he who pursues righteousness he will love.
- 10 Severe discipline *belongs* to him who forsakes the way;
he who hates a rebuke will die.
- 11 Sheol and Abaddon *are* before Yahweh,
how much more the hearts of the children of men!
- 12 A scoffer does not like his rebuke;
to the wise he will not go.
- 13 A heart of gladness will make good countenance,
but in sorrow of heart a spirit is broken.
- 14 The heart of him who understands will seek knowledge,
but the faces of fools, they will feed on folly.
- 15 All the days of the poor *are* hard,
but goodness of heart *is* a continuous feast.
- 16 Better *is* little with the fear of Yahweh
than great treasure and trouble with it.
- 17 Better *is* a dinner of vegetables when love *is* there
than a fattened ox and hatred with it.
- 18 A man who is hot-tempered will stir up strife,
but he who is slow *to* anger, he will calm contention.
- 19 The way of the lazy is like a hedge of thorns,
but the path of the upright *is* a highway.

Consequences of Righteousness and Wickedness

- 20 A child of wisdom will make a father glad,
but a foolish person, he despises his mother.
- 21 Folly is a joy to him who lacks sense,
and a person of understanding will walk upright.
- 22 Plans go wrong when there is no counsel,
but with many advisors it will succeed.
- 23 Joy *belongs* to a man with answers in his mouth,
and a word in its time, how good *it is*!
- 24 The path of life *leads* upward for him who has insight,
in order to turn away from Sheol below.
- 25 The house of the proud, Yahweh will tear *it* down,
but he will maintain the property line of the widow.
- 26 Plans of evil *are* an abomination of Yahweh,

but gracious words are pure.

- 27 He who makes trouble for his house *is* he who is greedy for unjust gain,
but he who hates bribes will live.
- 28 A heart of righteousness will ponder the answer,
but a mouth of wickedness will pour out deceit.
- 29 Yahweh is far from the wicked,
but the prayers of the righteous he will hear.
- 30 From the light of the eyes, the heart will rejoice,
and good news will enliven the bones.

The Importance of Being Teachable

- 31 The ear of him who listens *to* admonitions of life,
in the midst of the wise it will lodge.
- 32 He who ignores instruction despises himself,
but he who hears admonition gains heart.
- 33 Fear of Yahweh *is* the instruction of the wise,
and before honor *comes* humility.

The Sovereignty of the LORD

- 16:1 To mortals *belong* the plans of the heart,
but from Yahweh *comes* the answer of the tongue.
- 2 All the ways of a man *are* pure in his own eyes,
but Yahweh weighs the spirit.
- 3 Commit your work to Yahweh,
and your plans will be established.
- 4 All Yahweh has made *is* for his purpose,
and even the wicked for the day of trouble.
- 5 An abomination of Yahweh *are* all who are arrogant of heart;
rest assured, he will not go unpunished.
- 6 By loyalty and faithfulness, iniquity will be covered over,
and by fear of Yahweh one turns from evil.
- 7 When the ways of a man are pleasing *to* Yahweh,
even his enemies he will cause to make peace with him.
- 8 Better is little with righteousness
than great income with no justice.
- 9 The mind of a person will plan his ways,
and Yahweh will direct his steps.

The King

- 10 A decision is upon the lips of a king;
in judgment his mouth will not sin.
- 11 A balance and scales of justice *belong* to Yahweh;
all the weights of the bag *are* his work.
- 12 An abomination to kings *is* doing evil,
for by righteousness the throne will be established.
- 13 The delight of kings *are* the lips of righteousness,
and he who speaks what is upright he will love.
- 14 The wrath of a king *is* a messenger of death,
but one who is wise will appease it.
- 15 In the light of the face of the king *there is* life,
and his favor *is* like a cloud of spring rain.

Good and Bad Speech

- 16 Getting wisdom: how much better than gold!
And getting understanding: it is chosen over silver.
- 17 The highway of the upright, it turns from evil,
he who guards himself keeps his way.
- 18 Before destruction *comes* pride,

- and before a fall, a haughty spirit.
- 19 Better a lowly spirit with the poor
than dividing the spoil with the proud.
- 20 He who is attentive to a matter will find goodness,
and he who trusts in Yahweh, his own happiness.
- 21 The wise of heart is called perceptive,
but he who is pleasant of lips will increase persuasiveness.
- 22 A fountain of life is wisdom for its owner,
but the instruction of fools is folly.
- 23 The heart of the wise will make his mouth judicious,
and upon his lips, it will add persuasiveness.
- 24 Pleasant sayings *are* a honeycomb,
sweetness to the soul and healing to the bones.
- 25 There is a way *that seems* upright to a man,
but its end *is* the way of death.
- 26 The life of a worker works for him,
for his hunger urges him.
- 27 A man of wickedness concocts evil,
and his lips *are* like a scorching fire.
- 28 A person of perversity will spread dissent,
and he who whispers separates a close friend.
- 29 A person of violence will entice his neighbor
and cause him to walk on a way *that is* not good.
- 30 He who winks his eyes *does so in order* to plan perverse things;
he who purses his lips will bring evil to pass.

The Splendid Crown of Old Age through Righteousness

- 31 A crown of glory is gray hair;
by a righteous life it is gained.
- 32 He who is slow to anger *is* better than him who is mighty,
and he who controls his spirit than him who captures a city.
- 33 The lot will be cast into the lap,
but all of its decisions are from Yahweh.
- 17:1 Better a dry morsel and quiet with it
than a house filled *with* feasts of strife.
- 2 A slave who deals wisely will rule over a child who acts shamefully,
and in the midst of brothers he will share his inheritance.
- 3 A crucible *is* for the silver, and a furnace *is* for the gold,
but Yahweh will test hearts.
- 4 He who does evil listens to lips of wickedness,
and the liar gives heed to the tongue of mischief.
- 5 He who mocks the poor insults him who made him;
he who rejoices at calamity will not go unpunished.
- 6 The crown of the elderly *are* grandchildren,
and the glory of children *is* their fathers.

A Collection of Proverbs on Fools

- 7 Fine speech *is* not becoming a fool,
still less *is* false speech for a ruler.
- 8 The bribe *is* a stone of magic in the eyes of its owner;
everywhere he will turn, he will prosper.
- 9 He who forgives an affront fosters love,
but he who waits on a matter will alienate a friend.
- 10 A rebuke strikes him who understands
deeper than one hundred blows to a fool.
- 11 An evil person will seek only rebellion,
and a cruel messenger will be sent against him.
- 12 *May* a man meet a she-bear robbed of offspring

- and not a fool in his folly.
- 13 *For* he who returns evil for good,
evil will not depart from his house.
- 14 *Like* the release of water *is* the beginning of strife;
before it breaks out, stop the quarrel.
- 15 He who justifies the wicked and he who condemns the righteous,
the two of them *are* both abominations of Yahweh.
- 16 Why *is* this? A price in the hand of a fool,
in order to buy wisdom where there is no sense.
- 17 The friend loves at all times,
but a brother is born for adversity.
- 18 A person who lacks sense pledges;
he becomes security before his neighbor.
- 19 He who loves transgression loves strife;
he who builds his high thresholds seeks destruction.
- 20 He who is crooked of heart will not find goodness,
and he who is perverse, by his tongue he will fall into calamity.
- 21 He who begets a fool, *there is* trouble for him;
the father of a fool will not rejoice.
- 22 A cheerful heart is good medicine,
but a downcast spirit will dry out bones.
- 23 The wicked will accept a bribe from the lap,
in order to pervert the ways of justice.
- 24 He who understands sets *his* face *toward* wisdom,
but the eyes of a fool, to the end of the earth.
- 25 A grief to his father *is* the child of a fool,
and bitterness to her who bore him.
- 26 Also, imposing a fine on the righteous is not good,
nor to flog nobles for uprightness.
- 27 He who spares his sayings knows knowledge,
and a cool spirit is a man of understanding.
- 28 Even a fool who keeps silent shall be considered wise;
he who closes his lips *is* intelligent.

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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 He who is selfish seeks a craving;
against all sound judgment he shows contempt.
- 2 A fool will not take pleasure in understanding,
but in expressing his heart.
- 3 With the coming of wickedness comes contempt also,
and with dishonor, disgrace.
- 4 Deep waters *are* words of the mouth of a man;
a gushing stream *is* a fountain of wisdom.
- 5 Being partial *to* faces of evil *is* not good,
nor to subvert the righteous at the judgment.
- 6 The lips of a fool will bring strife,
and his mouth calls out for a flogging.
- 7 The mouth of a fool *is* ruin to him,
and his lips *are* a snare to his soul.
- 8 The words of a whisper *are* like delicious morsels,
and they themselves go down *to* inner parts of the body.
- 9 Even he who is slack in his work,
he is brother to a master of destruction.
- 10 A tower of strength is the name of Yahweh;
into him the righteous will run and be safe.
- 11 The wealth of the rich *is* his strong city,
and like a wall, it is high in his imagination.
- 12 In the presence of destruction, the heart of a man will be haughty,
but in the presence of honor, humble.
- 13 He who returns a word before he will hear,
folly itself *belongs* to him as well as shame.
- 14 The spirit of a man will endure his sickness,
but a broken spirit, who may bear it?
- 15 An intelligent mind will acquire knowledge,
and the ear of the wise will seek knowledge.
- 16 The gift of a person will open doors for him,
and before the great, it gives him access.
- 17 The first in his dispute is *deemed* righteous,
but his neighbor will come and examine him.
- 18 The lot will put an end to disputes,
and between powerful contenders it will decide.
- 19 A brother who is offended *is worse* than a city of strength,
and quarrels *are* like the bars of a fortification.
- 20 From the fruit of a man's mouth, his stomach will be satisfied,
as for the yield of his lips, it will satisfy.
- 21 Death and life *are* in the power of the tongue,
and those who love her will eat of her fruit.

Wealth and Wisdom in the Court and in the Home

- 22 He who finds a wife finds good,
and he will obtain favor from Yahweh.
- 23 The poor may speak entreaties,
but the rich will answer roughly.
- 24 A man of *many* friends will come to ruin,
but there is a friend who sticks closer than a brother.
- 19:1 Better a poor person walking in integrity
than one who is perverse in his speech and is a fool.
- 2 Also, a life without knowledge is not good,
and he who moves quickly with *his* feet misses the mark.
- 3 As for the folly of humankind, its way leads to ruin,

- and against Yahweh his heart will rage.
- 4 Wealth adds many friends,
but the poor will be left by his friends.
- 5 A witness of falsehood will not go unpunished,
and he who breathes lies will not escape.
- 6 Many will seek favor before the generous,
and everyone *is* the friend of a man of gifts.
- 7 All the brothers of the poor, *if* they hate him,
how much more will his friends keep away from him.
He pursues *them with* words, *and* they are gone.
- 8 He who acquires wisdom loves himself;
he who guards understanding *loves* to find good.
- 9 A false witness will not go unpunished,
and he who breathes lies will perish.
- 10 For a fool living in luxury is not fitting,
any more *than it is* for a slave to rule over princes.
- 11 The understanding of a person makes him slow to his anger,
and his glory overlooks offense.
- 12 The rage of a king growls like a lion,
but his favor is like dew on the grass.
- 13 A foolish child is a ruin to his father,
and the quarreling of a woman is a continuous dripping.
- 14 A house and wealth *are* an inheritance *from* fathers,
but from Yahweh *comes* a woman who is prudent.
- 15 Laziness will bring on a deep sleep,
and a person of idleness will suffer hunger.
- 16 He who guards commandments guards his life;
he who is careless of his ways will be killed.
- 17 He who lends to Yahweh *is* he who is kind to the poor,
and his benefits he will repay to him.
- 18 Discipline your child, for there is hope,
but on his destruction do not set your desire.
- 19 A hot-tempered person pays a penalty;
if you rescue *him*, you will do *it* yet again.
- 20 Listen *to* advice and accept instruction
so that you will gain wisdom for your future.
- 21 Many plans *are* in the heart of a man,
but the purpose of Yahweh will be established.
- 22 The craving of a man *is* his steadfast loyalty,
and *it is* better *to be* poor than a liar.

The Pedagogue and Punishment of Fools

- 23 Fear of Yahweh *leads* to life;
he who is filled *with it* will rest—he will not suffer harm.
- 24 A lazy person buries his hand in the dish,
and even to his mouth he will not bring it back.
- 25 The scoffer you shall strike, and the simple, may they learn prudence,
and reprove the intelligent *and* he will gain knowledge.
- 26 He who does violence to a father, he who chases away a mother,
is a child who causes shame and brings reproach.
- 27 Cease to listen to instruction, my child,
and you will stray from sayings of knowledge.
- 28 A worthless witness will mock justice,
and the mouth of the wicked will devour iniquity.
- 29 Judgments are prepared for the scoffers,
and flogging for the back of fools.
- 20:1 Wine *is* a mocker, strong drink a brawler,
and any who go astray by it are not wise.

- 2 Roaring like the lion *is the* dreaded anger of a king;
he who provokes him forfeits his life.
- 3 *It is* honorable for the man to refrain from strife,
but every fool will be quick to quarrel.
- 4 The lazy person will not plow in season;
he will expect at the harvest, but there *will be* nothing.
- 5 Deep waters *are like* purpose in the heart of a man,
and a man of understanding will draw it out.
- 6 Many a person will proclaim his loyalty *for* himself,
but a man *who is* trustworthy, who can find?
- 7 He who walks in his integrity *is* righteous;
happy are his children who follow him.
- 8 A king who sits on *the* throne of judgment
winnows all evil with his eyes.
- 9 Who will say “I have made my heart clean;
I am pure from my sin”?
- 10 Stone and stone, measure and measure,
both of them *are* an abomination of Yahweh.
- 11 Even by his acts, a young man will make himself known,
whether his acts are pure and upright.

Speech and Commerce

- 12 The ear that hears and the eye that sees,
Yahweh has made them both.
- 13 Do not love sleep, lest you become poor;
open your eyes *and* have plenty bread.
- 14 “Bad, bad,” the buyer will say,
but *when* one goes to him, then he will boast.
- 15 There is gold and many costly stones,
but precious jewels are lips of knowledge.
- 16 Take his garment, for he has given security *to* a stranger,
and on behalf of a foreigner—take it as pledge.
- 17 Bread gained by deceit is sweet for the man,
but afterward, his mouth will be filled *with* gravel.
- 18 A plan will be established by advice,
and with guidance make war.
- 19 He reveals a secret, he who walks *about with* gossip,
and do not associate with a babblers’ lips.

Honoring Parents

- 20 He who curses his father and his mother,
his lamp will be extinguished in the midst of darkness.
- 21 An inheritance acquired *hastily* at the beginning
will not be blessed at its end.

Trust God to Avenge Wrong

- 22 Do not say “I will repay evil”;
wait for Yahweh and he will deliver you.
- 23 An abomination of Yahweh *is* a stone and a weight,
and scales of falsehood are not good.
- 24 *Away* from Yahweh are the steps of a strong man,
and how will humankind understand his ways?
- 25 *It is* a snare to humankind to say rashly “*It is* holy,”
and after vows, to scrutinize.

A Wise King

- 26 A wise king winnows the wicked,
and he will drive a wheel over them.

- 27 The lamp of Yahweh *is* the spirit of humankind,
he who searches every innermost part.
- 28 Loyalty and faithfulness will preserve a king,
and he is upheld with the righteousness of his throne.
- 29 The glory of young men *is* their strength,
but the beauty of the aged *is* gray hair.
- 30 The blows of a wound will cleanse evil,
as will beatings of the innermost part.

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

Proverbs 21:1–22:16

Doing Righteousness and Justice

- 21:1 Streams of water *are* the heart of a king in the hand of Yahweh;
wherever he will desire, he will turn.
- 2 Every way of a man is upright in his *own* eyes,
but Yahweh weighs hearts.
- 3 Doing righteousness and justice is *more* acceptable
to Yahweh than sacrifice.
- 4 Haughtiness of *the* eyes and pride of heart,
the lamp of the wicked *are* sin.
- 5 The plans of the diligent only *lead* to abundance,
but all who are hasty, only to want.
- 6 He who makes treasure by a lying tongue
is a fleeting vapor *and* seeker of death.
- 7 The violence of the wicked will sweep them away,
for they refuse to do justice.
- 8 Crooked is the way of a man and a foreigner,
but the pure *is* upright *in* his conduct.
- 9 Better to dwell on the corner of a roof
than *to* share a house with a woman of contention.
- 10 The soul of the wicked desires evil;
his neighbor will not find mercy in his eyes.
- 11 With the punishment of a scoffer, the simple will become wise,
and with the instruction of the wise, he will obtain knowledge.
- 12 The righteous observes the house of the wicked;
he throws the wicked to ruin.
- 13 He who closes his ear from the cry of the poor,
he also will cry out and not be heard.
- 14 A gift in secret will avert anger,
and a concealed bribe, strong wrath.
- 15 *It is* a joy to the righteous to do justice,
but dismay to those who do evil.
- 16 Whoever wanders from the way of understanding,
in the assembly of the dead he will rest.
- 17 A man of want *is* he who loves pleasure;
he who loves wine and oil will not become rich.
- 18 A ransom for the righteous is the wicked,
and *the* faithless instead of the upright.
- 19 Better to live in a land of wilderness
than *with* a wife of quarrels and provocation.
- 20 Precious treasure and oil *are* in the house of the wise,
but the foolish person will devour them.
- 21 He who pursues righteousness and kindness
will find life, righteousness, and honor.
- 22 To a city of warriors, the wise ascends,
and he will bring down the stronghold—its object of trust.
- 23 He who guards his mouth and his tongue,
he guards his life from danger.
- 24 The proud, haughty one: “scoffer” *is* his name;
he acts with arrogance of pride.
- 25 The craving of a lazy person will kill him,
for his hands refuse to work.
- 26 All day he craves a craving,
but the righteous will give and not hold back.
- 27 The sacrifice of the wicked *is* an abomination;
how much more when he brings it in divisiveness!
- 28 A false witness will perish,

- but a man who listens will testify with success.
- 29 A wicked man is strong in his countenance,
but the upright will appoint his paths.
- 30 There is no wisdom, nor understanding,
nor counsel to oppose Yahweh.
- 31 A horse is prepared for the day of battle,
but to Yahweh *belongs* the victory.

Wealth and Moral Instruction

- 22:1 A reputation *is* to be chosen rather than great riches;
favor is better than silver and gold.
- 2 Rich and poor have *much* in common;
Yahweh is the maker of all of them.
- 3 The clever sees danger and hides,
but the simple go on and suffer.
- 4 The reward of humility *is* the fear of Yahweh—
wealth and honor and life.
- 5 Thorns *and* snares *are* in the way of the perverse;
he who guards himself will keep away from them.
- 6 Train the child concerning his way;
even when he is old, he will not stray from it.
- 7 The rich will rule over the poor,
and the borrower is a slave of the lender.
- 8 He who sows injustice will reap calamity,
and the rod of his anger will fail.
- 9 He *who* is generous will be blessed,
for he gives to the poor from his *own* bread. [[2 Cor 9:7](#)]
- 10 Drive out a scoffer and strife will go out;
quarrel and abuse will cease.
- 11 He who loves purity of heart
and has gracious speech, his friend *is the* king.
- 12 The eyes of Yahweh keep watch over knowledge,
but he will overthrow the words of the faithless.
- 13 A lazy person says “A lion in the street!
In the middle of the highway, I shall be killed!”
- 14 A deep pit is the mouth of an adulteress,
he with whom Yahweh is angry will fall there.
- 15 Folly is bound up in the heart of a boy;
the rod of discipline will drive it from him.
- 16 He who oppresses the poor *in order* to enrich himself,
or gives to the rich, will come to poverty.

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

Proverbs 22:17–24:22

Saying 1

- 22:17 Incline your ear and hear the words of the wise;
you shall apply your heart to my teaching.
- 18 For *it is* pleasant if you guard them within you;
together they will be ready upon your lips.
- 19 *In order* for your trust to be in Yahweh,
I have made *them* known to you today—even you.
- 20 Have I not written for you thirty *sayings*
with admonitions and knowledge?
- 21 *In order* to show you what is right—sayings of truth—
in order to return a true saying to him who sent you.

Saying 2

- 22 Do not rob the poor because he is poor,
and do not crush the afflicted at the gate;
- 23 For Yahweh will plead their case
and despoil those who despoil them of life.

Saying 3

- 24 Do not befriend an owner of anger,
and with a man of wrath you shall not associate;
- 25 lest you learn his way
and become entangled in a snare to yourself.

Saying 4

- 26 Do not be with those who give a pledge
by becoming surety.
- 27 If there is nothing for you to pay,
why will he take your bed from under you?

Saying 5

- 28 Do not remove an ancient boundary marker
which your ancestors made.

Saying 6

- 29 A man who is skillful in his work, you shall see:
before kings, he will serve;
he will not serve before the commoners.

Saying 7

- 23:1 When you sit to eat with a ruler,
you shall surely observe what *is* before you,
2 and you shall put a knife to your throat
if you have a big appetite.
- 3 Do not desire his delicacies,
for it is food of deception.

Saying 8

- 4 Do not tire *in order* to become rich;
out of your understanding, *may you* desist.
- 5 Your eyes will alight on it, but there is nothing *to* it,
for suddenly it will make for itself wings
like an eagle and it will be exhausted *in* the heavens.

Saying 9

- 6 Do not eat the bread of the stingy,
and do not desire his delicacies.
- 7 For, like hair in his throat, so it is.
“Eat and drink!” he will say to you,
but his heart will not be with you.
- 8 Your morsel you have eaten, you will vomit it up,
and you will waste your pleasant words.

Saying 10

- 9 In the ears of a fool do not speak,
for he will despise the wisdom of your words.

Saying 11

- 10 Do not remove an ancient boundary marker,
and on the fields of orphans do not encroach;
- 11 For their redeemer is strong,
he himself will plead their cause against you.

Saying 12

- 12 Apply your heart to instruction,
and your ear to sayings of knowledge.

Saying 13

- 13 Do not withhold discipline from a child,
if you will beat him with the rod, he will not die.
- 14 As for you, with the rod you shall beat him,
and his life you will save from Sheol.

Saying 14

- 15 My child, if your heart is wise,
my heart will be glad—even me!
- 16 And my insides will rejoice
when your lips speak what is upright.

Saying 15

- 17 May your heart not envy the sinners,
but *live* in fear of Yahweh all day.
- 18 Surely there is a future,
and your hope will not be cut off.

Saying 16

- 19 You, my child, hear and be wise,
and direct your heart on the road.
- 20 Do not be among drinkers of wine,
among gluttonous eaters of their meat.
- 21 For the drunkard and gluttonous, they will become poor,
and *with* rags, drowsiness will clothe them.

Saying 17

- 22 Listen to your father—he who gave you life,
and do not despise your mother when she is old.
- 23 Buy truth and do not sell *it*,
wisdom and instruction and understanding.
- 24 The father of the righteous will surely rejoice;
he who bears a wise person will be happy with him.
- 25 May your father and your mother be glad,
and may she who bore you rejoice.

Saying 18

- 26 My child, may you give your heart to me,
and may your eyes delight in my ways.
- 27 For a deep pit is a prostitute,
and a narrow well is an adulteress.
- 28 She *is* also like a robber lying in wait,
and the faithless among mankind she increases.

Saying 19

- 29 To whom *is* woe? To whom *is* sorrow? To whom *are* quarrels? To whom *is* complaint?
To whom *are* wounds without cause? To whom *is* redness of *the* eyes?
- 30 To those who linger over wine,
to those who come to try mixed wine.
- 31 Do not look at wine when it is red,
when it sparkles on the cup,
going down smoothly.
- 32 In the end, it will bite like a serpent,
and it will sting like an adder.
- 33 Your eyes will see strange things,
and your heart will speak perverse things.
- 34 And you will be like him who lies down in the heart of the sea,
and like him who lies down on top of a mast.
- 35 “They struck me; I was not hurt. They beat me; I did not know *it*.
When I will awake, I will continue; I will seek it again.”

Saying 20

- 24:1 Do not envy men of evil,
and do not desire to be with them.
- 2 For their minds will devise violence,
and their lips will speak mischief.

Saying 21

- 3 By wisdom a house is built,
and by understanding it is established.
- 4 And by knowledge, rooms are filled
with all riches, precious and pleasant.

Saying 22

- 5 The warrior of wisdom *is* in strength,
and a man of knowledge is strong *in* power.
- 6 For with wise guidance you shall make war for yourself,
and victory *is* in an abundance of counsel.

Saying 23

- 7 Wisdom *is* *too* high for fools;
at the gate he will not open his mouth.

Saying 24

- 8 He who plans to do evil for himself,
they will call *him* “master of mischief.”
- 9 Devising folly *is* a sin,
and an abomination to humankind *is* a scoffer.

Saying 25

- 10 *If* you faint on the day of adversity,
little *is* your strength.
- 11 Rescue those who are led away to the death
and those who stagger to the slaughter. If you hold back,

12 if you say, “Look, we do not know this,”
 does not he who weighs hearts perceive *it*?
 And he who keeps your soul,
 he knows and will repay humankind according to his deeds. [[Matt 16:27](#); [Rom 2:6](#)]

Saying 26

13 My child, eat honey, for *it is* good,
 and the dripping of the honeycomb *is* sweet to your taste.
 14 Thus know wisdom for *the sake of* your soul,
 if you find *it*, then there is a future,
 and your hope will not be cut off.

Saying 27

15 Do not lie in wait *like* an outlaw against the home of the righteous;
 do not do violence *to* his dwelling place.
 16 For seven *times* the righteous will fall, but he will rise,
 but the wicked will be overthrown by calamity.

Saying 28

17 While your enemies are falling, do not rejoice;
 when he trips himself, may your heart not be glad
 18 lest Yahweh see and *it* be evil in his eyes,
 and turn his anger away from him.

Saying 29

19 Do not fret because of the evildoers;
 do not envy the wicked.
 20 For there will not be a future for the evil;
 the lamp of the wicked will die out.

Saying 30

21 Fear Yahweh, my son, and the king;
 with those who change, do not associate.
 22 For suddenly their disaster will come,
 and the ruin of both of them, who knows?

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

Proverbs 24:23–34

23 These *sayings* are also for the wise:

Partiality in judgment is not good.
 24 Whoever says to the guilty, “You are righteous,” the people will curse him;
 the nations will abhor him.
 25 But they who rebuke will have delight,
 and upon them blessings of goodness will come.
 26 He will kiss *the* lips,
 he who gives an honest answer.
 27 Prepare your work in the street and get it ready for yourself in the field;
 afterward, then you shall build your house.
 28 Do not be a witness without cause against your neighbor
 nor deceive with your lips.
 29 Do not say, “Just as he has done to me, so shall I do to him;
 I will pay back the man according to his deed.”
 30 I passed by the field of a lazy person,
 and over the vineyard of a person lacking sense;
 31 and behold, it was overgrown—all of it was covered *with* thorns, its surface with nettles,
 and its stone wall was broken down.

32 Then I myself saw and my heart considered;
I looked, and I took hold of instruction:
33 A little sleep, a little slumber,
a little folding of the hands for rest,
34 and your poverty will come running,
and your lack like an armed warrior.

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

Proverbs 25–29

25:1 These are also proverbs of Solomon which officials of Hezekiah king of Judah copied:

Court Hierarchy and the Conflict of the Righteous and the Wicked

- 2 The glory of God conceals things,
but the glory of kings searches out things.
- 3 As heaven is to height and the earth is to depth,
so *is* the heart of kings—there is no searching.
- 4 Remove the dross from silver,
and it will become a vessel for the smith.
- 5 Remove the wicked before a king,
and his throne will be established in righteousness.
- 6 Do not promote yourself before the king,
and in the place of the great ones do not stand.
- 7 For *it is* better *that* he say to you, “Ascend here,”
than he humble you before a noble.
What your eyes have seen,
- 8 do not hastily bring out to court,
for what will you do at its end,
when your neighbor puts you to shame?
- 9 Argue your argument with your neighbor *himself*,
the secret of another do not disclose,
- 10 lest he who hears shame you
and your ill repute will not end.
- 11 Apples of gold in a setting of silver
is a matter spoken at its proper time.
- 12 A ring of gold and an ornament of fine gold
is a rebuke of the wise to the ear of a listener.
- 13 Like the cold of snow on a day of harvest
is a faithful messenger to those who send him,
and the soul of his master is refreshed.
- 14 *Like* clouds and wind when there is no rain,
so too is a man who boasts in a gift of deception.
- 15 With patience a ruler may be persuaded,
and a soft tongue will break a bone.
- 16 *If* you find honey, eat what is sufficient for you,
lest you have your fill of it and vomit it out.
- 17 Make your foot scarce in the house of your neighbor,
lest he become weary of you and hate you.
- 18 *Like* a club and sword and a sharp arrow
is a man who bears false witness against his neighbor.
- 19 A bad tooth and a lame foot
is the trust of a faithless person in a time of trouble.
- 20 *Like* one who removes a garment on a cold day, *or like* vinegar on [soda],
is he who sings songs to a heavy heart.
- 21 If your enemy *is* hungry, feed him bread,
and if thirsty, let him drink water.
- 22 For coals of fire you will heap upon his head,
and Yahweh will reward you. [[Rom 12:20](#)]
- 23 The wind of the north produces rain,
and a backbiting tongue, angry faces.
- 24 Better to live upon the corner of a roof
than *with* a woman of contention and *in* a shared house.
- 25 *Like* cold water upon a weary soul,
so too is good news from a distant place.
- 26 *Like* a muddied spring or a polluted fountain
is the righteous who gives way before the wicked.

- 27 To eat much honey is not good,
nor *is* seeking one's honor honorable.
- 28 A breached city *where* there is no wall
is like a man who has no self-control for his spirit.

The Fool

- 26:1 Like snow in the summer and like rain at the harvest,
so honor is not fitting for a fool.
- 2 Like the sparrow *is* to fluttering and like the swallow *is* to flying,
so an undeserved curse does not go forth.
- 3 A whip for the horse, a bridle for the donkey,
and a rod for the back of fools.
- 4 Do not answer a fool according to his folly
lest you become like him—even you.
- 5 Answer a fool according to his folly,
or else he will be wise in his own eyes.
- 6 *Like* cutting off feet *or* drinking violence,
so *is* he who sends messages in the hand of a fool.
- 7 *Like* legs that hang limp from a lame person,
so *is* a proverb in the mouth of fools.
- 8 Like binding a stone in a sling,
so *is* giving honor to a fool.
- 9 *Like* a thorn that goes up in the hand of a drunkard,
so *is* a proverb in the mouth of fools.
- 10 *Like* an archer who wounds everyone,
so *is* he who hires a fool or he who hires passersby.
- 11 Like a dog returning to his vomit
is a fool reverting to his folly.
- 12 *Do you see* a man wise in his own eyes?
There is more hope for a fool than for him.

The Sluggard

- 13 A lazy person says "A lion *is* in the road!
A lion among the streets!"
- 14 The door turns on its hinge,
and a lazy person on his bed.
- 15 A lazy person buries his hands in the dish;
he is *too* tired to return it to his mouth.
- 16 A lazy person is wiser in his eyes
than seven who answer discreetly.

Four Kinds of Trouble-makers

- 17 Grabbing onto the ears of a dog passing by
is one who meddles in a quarrel *that is* not his own.
- 18 Like a maniac who shoots
firebrands, arrows, and death,
so *is* a man who deceives his neighbor,
but says "Am I not joking?"
- 20 For lack of wood, a fire goes out,
and where there is no whisperer, quarreling will cease.
- 21 As charcoal *is* to hot embers and wood *is* to fire,
so a man of quarrels *is* to kindling strife.
- 22 The words of a whisperer *are* like delicious morsels,
and they go down to the inner parts of the body.
- 23 *Like* impure silver which overlays an earthen vessel,
so *are* smooth lips and an evil heart.
- 24 On his lips, an enemy will pretend,
but inside he will harbor deceit.

- 25 When he makes his voice gracious, do not believe him,
for seven abominations *are* in his heart.
- 26 Though hatred is covered with guile,
its evil will be exposed in the assembly.
- 27 He who digs a pit, in it he will fall,
and he who rolls a stone, on him it will come back.
- 28 A tongue of deceit hates its victim,
and a flattering mouth makes ruin.

Of Friends and Friendships

- 27:1 Do not boast about tomorrow,
for you do not know what the day will bring.
- 2 May another praise you and not your own mouth,
a stranger and not your own lips.
- 3 Heavy *is* a stone and weighty *is* sand,
but *the* provocation of a fool *is* heavier than both of them.
- 4 Cruel *is* wrath and overwhelming *is* anger,
but who will stand before jealousy?
- 5 Better a rebuke that is open
than a love that is hidden.
- 6 The wounds of a friend mean well,
but the kisses of an enemy are profane.
- 7 An appetite that is sated spurns honey,
but *to* an appetite that is ravenous, all bitterness *is* sweet.
- 8 Like a bird that strays from its nest,
so is a man who strays from his place.
- 9 Perfume and incense will gladden a heart,
and the pleasantness of one's friend *is* personal advice.
- 10 As for your friend and a friend of your father, do not forsake *them*,
and the house of your brother, do not enter on the day of your calamity.
Better is a close neighbor than a distant brother.
- 11 Be wise, my child, and make my heart glad,
and I will answer him who reproaches me *with* a word.
- 12 *When* the clever sees danger, he hides;
the simple go on *and* suffer.
- 13 Take his garment, for he gives surety *to* a stranger,
and to an adulteress—*so* take his pledge.
- 14 He who blesses his neighbor with a loud voice early in the morning,
a curse will be reckoned to him.
- 15 Dripping constantly on a day of heavy rain
and a woman of contention are alike.
- 16 *In* restraining her, he restrains wind,
and his right hand will grasp oil.
- 17 As iron sharpens iron,
so one man sharpens another.
- 18 He who tends a fig tree will eat its fruit,
and he who guards his master will be honored.
- 19 As the waters *reflect* face to face,
so the heart of a person *reflects* the person.
- 20 Sheol and Abaddon will not be satisfied,
and the eyes of a person will not be satisfied *either*.
- 21 A crucible *is* for the silver, and a furnace for the gold,
but a man *is tested by* the mouth of him who praises him.
- 22 If you crush a fool in the mortar with the pestle along with the crushed grain,
it will not drive folly from upon him.

A Wise Manager

- 23 You will surely know the condition of your flock;
your heart attends to the herds.
- 24 For riches *are* not forever,
nor a crown for generation *after* generation.
- 25 When the grass is gone, then green growth will appear,
and the herbs of the mountains will be gathered.
- 26 Lambs *will be* your clothing,
and goats the price of the field.
- 27 And *there will be* enough goats' milk for your food,
for *the* food of your household and *the* nourishment of your maidservants.

Law and Righteous Government

- 28:1 The wicked flee, but no one pursues,
but the righteous is bold like a lion.
- 2 By the rebellion of a land, her rulers increase,
but by a person of intelligence who knows justice, it will last.
- 3 A man *who is* poor and oppresses the impoverished
is a beating rain that leaves no food.
- 4 Those who forsake instruction will praise the wicked,
but they who guard instruction will struggle against them.
- 5 Men of evil do not understand justice,
but seekers of Yahweh understand completely.
- 6 Better *to be* poor and walking in one's integrity
than to be crooked of ways when one *is* rich.
- 7 He who keeps instruction *is* a child of understanding,
but the companion of gluttons will shame his father.
- 8 He who augments his wealth with interest and with usury
gathers it for him who is kind to the poor.
- 9 He who turns his ear from listening to instruction,
even his prayer *is* an abomination.
- 10 He who misleads the upright onto the way of evil,
into his pits he will fall.
But as for the blameless, they will inherit good.
- 11 A man of wealth *is* wise in his own eyes,
but the intelligent poor sees through him.

Relationship with God for Ruling and Gaining Wealth

- 12 When the righteous triumphs, great *is* the glory,
but with *the* rising of the wicked, a person will be hidden.
- 13 He who conceals his transgression will not prosper,
but he who confesses and forsakes will obtain mercy.
- 14 Happy is the person who fears continuously,
but he who is stubborn of heart, will fall into calamity.
- 15 *Like* a roaring lion and a charging bear
is a wicked ruler over a poor people.
- 16 A ruler who lacks understanding is a cruel oppressor,
but those who hate unjust gain will have long days.
- 17 A person who is burdened with *the* blood of another,
until death he will flee;
do not take hold of him.
- 18 He who walks in integrity will be safe,
but he who takes crooked paths will fall in one.
- 19 He who tills his ground will have plenty *of* bread,
but he who follows fantasies will have plenty *of* poverty.
- 20 A man of faithfulness *has* abundant blessings,
but he who hurries to become rich will not go unpunished.
- 21 Showing partiality *is* not good,

- and over a morsel of bread, a strong man will do wrong.
- 22 He who hurries for wealth is a man with an evil eye,
but he does not know that poverty will come upon him.
- 23 He who rebukes a person will afterward find *more* favor
than he who flatters *with the* tongue.
- 24 He who robs his father and his mother and says, “There is no crime,”
is partner to a man who corrupts.
- 25 The greedy person will stir up strife,
but he who trusts in Yahweh will be enriched.
- 26 He who trusts in his own heart is a fool,
but he who walks in wisdom will be saved.
- 27 *For* he who gives to the poor, there is no lacking,
but *for* he who turns his eyes, *there are* many curses.
- 28 With *the* rising of the wicked, humankind will be hidden,
and with their perishing, *the* righteous will multiply.

Joy and Stability through Righteousness

- 29:1 A man who is reproved, being stubborn of neck—
suddenly he will be broken, and there will not be healing.
- 2 When the righteous are numerous, the people will rejoice,
but when the wicked are ruling, people will groan.
- 3 A man who loves wisdom will make his parents glad,
but the friend of prostitutes will squander his wealth.
- 4 By justice a king gives stability *to* a land,
but a man of bribes will ruin it.
- 5 A strong man who flatters his neighbor
is spreading a net for his feet.
- 6 In transgression, an evil man *is* a snare,
but *the* righteous will sing and rejoice.
- 7 *The* righteous knows *the* case of the poor,
but *the* wicked does not understand knowledge.

Peace through Righteousness

- 8 Men of scoffing set a city aflame,
but the wise turn away wrath.
- 9 *If* a wise man goes to court with a foolish man,
then there is rankling and ridicule, but there is no relief.
- 10 Men of blood hate *the* blameless,
and they seek the life of the upright.
- 11 A fool gives all his breath,
but *the* wise holds back in quiet.
- 12 A ruler listening to a word of falsehood,
all his officials are wicked.
- 13 The poor and a man of oppression have *this* in common:
Yahweh gives light to the eyes of them both.
- 14 A king who judges with truthfulness *to* the poor,
his throne will be established forever.

The Importance of Discipline

- 15 As for a rod and reproof, they will give wisdom,
but a neglected child is disgraced *by* his mother.
- 16 With the increase of the wicked, transgression will increase,
but the righteous will look on his downfall.
- 17 Discipline your children, and they will give you rest,
and they will give delight to your soul.
- 18 When there is no prophecy, the people cast off restraint,
but as for he who guards instruction, happiness *is* his.
- 19 By words, a servant is not disciplined,

for he will understand, but there is no giving heed.

20 You see a man who is hasty in his words:
there is more hope for a fool than him.

21 He who pampers his servant from childhood,
arrogance will be his end.

Wrong Attitudes

22 A man of anger will stir strife,
and the owner of anger, much transgression.

23 The pride of a person will bring him humiliation,
and the lowly of spirit will obtain honor.

24 Being a partner with a thief is hating one's life;
a curse he will hear, but not disclose.

25 The fear of a person will lay a snare,
but he who trusts in Yahweh will be secure.

26 Many are those who seek the favor of a ruler,
but from Yahweh one obtains justice.

27 A man of injustice is an abomination to the righteous,
but the upright is an 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, son of Yakeh, the oracle.

Thus says the man to Ithiel, to Ithiel, and Ucal:

- 2 Certainly I *am more* stupid than a man,
and the understanding of humankind *is* not for me.
- 3 And I have not learned wisdom,
nor will I know knowledge of the Holy One.
- 4 Who has ascended *to* heaven and come down?
Who has gathered *the* wind in the hollow of his hand?
Who has wrapped water in a garment?
Who has established all the ends of the earth?
What *is* his name and what is the name of his child?
For *surely* you know.
- 5 Every word of God *is* flawless;
he *is* a shield for him who takes refuge in him.
- 6 Do not add to his words
lest he rebuke you and you be found a liar.
- 7 Two things I ask from you;
do not deny me before I die:
- 8 Keep falsehood and a lying word far from me;
do not give me poverty or wealth;
provide me *with* food *only* for my need.
- 9 Or else I will be satisfied and will deny *him*
and say "Who *is* Yahweh?"
Or I will be poor and will steal
and profane the name of my God.

Agur's Evil Generations

- 10 Do not slander a servant to his master,
or else he will curse you and you will be guilty.
- 11 *There is* a generation *that* will curse its father,
and its mother it will not bless.
- 12 *There is* a generation *that is* pure in its own eyes,
but from its filthiness it will not be cleansed.
- 13 *There is* a generation—how lofty *are* their eyes!
And their eyelids they will lift.
- 14 *There is* a generation whose teeth *are* swords,
and its jawbones, knives,
in order to devour the poor from the earth
and the needy from humankind.

Agur's Numerical Proverbs

- 15 For the leech, *there are* two daughters;
"Give, give!" *they cry*.
As for three of these, they are not satisfied;
as for four, they do not say enough.
- 16 Sheol and barrenness of womb,
the land is not satisfied *with* water,
and fire does not say "enough!"
- 17 The eye *that* mocks a father
and scorns the obedience of a mother—
the ravens of the valley will peck it out,
and the offspring of vultures will eat it.
- 18 Three of these are *too* wonderful for me,
and four, I do not understand them:

- 19 the way of the eagle in the sky,
the way of a snake on a rock,
the way of a ship in the heart of the sea,
and the way of a man with a young woman.
- 20 This is the way of a woman committing adultery:
she eats and wipes her mouth,
and says “I have not done wrong.”
- 21 Under three *things* the earth trembles,
and under four, it is not able to bear up:
- 22 under a slave when he becomes king,
and a fool when he is satisfied *with* food;
- 23 under an unloved woman when she gets married,
and a maid when she succeeds her mistress.
- 24 There *are* four small things on the earth,
and they *are* exceedingly wise:
- 25 The ants *are* a people *who are* not strong,
yet they prepare their food in the summer;
- 26 the badgers *are* a people *who are* not mighty,
yet they set their house on the rock;
- 27 there is no king for the locust,
yet it marches in rank;
- 28 a lizard you *can* seize with hands,
yet it is in palaces of kings.
- 29 There *are* three *things* that are magnificent of stride,
and four that are magnificent *when* moving:
- 30 a mighty lion among the beasts,
but he will not turn back from any face;
- 31 a strutting rooster or he-goat,
and a king *whose* army *is* with him.
- 32 If you have been foolish by exalting yourself,
and if you have devised evil, *put your* hand to *your* mouth.
- 33 For pressing milk produces curd,
and pressing the nose produces blood,
so pressing anger produces strife.

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

Proverbs 31

1 The words of Lemuel, *the* king—an oracle that his mother taught him:

The Noble King

- 2 What, my son? And what, my son in my womb?
And what, son of my vows?
- 3 Do not give your strength to the women,
and your ways to destroy kings.
- 4 *It is* not for the kings, O Lemuel;
drinking wine *is* not for the kings,
nor *is* strong drink for rulers.
- 5 Or else he will drink and forget what has been decreed,
and he will pervert the rights of all the afflicted.
- 6 Give strong drink to him who is perishing,
and wine to those in bitter distress.
- 7 He will drink and forget his poverty,
and his misery he will not remember *any* more.
- 8 Open your mouth for the mute,
for the rights of all the needy.
- 9 Open your mouth, judge righteousness,
and defend *the* poor and needy.

The Noble Wife

- 10 A woman of excellence, who will find?
For her worth *is* far more than precious jewels.
- 11 The heart of her husband trusts in her,
and gain he will not lack.
- 12 She does him good, but not harm
all the days of her life.
- 13 She seeks wool and flax,
and she works with the diligence of her hands.
- 14 She is like the ships of a merchant;
from far off she brings her food;
- 15 And she arises while *it is* still night,
and gives food to her household,
and tasks to her servant girls.
- 16 She considers a field and buys it,
from the fruit of her hand she plants a vineyard.
- 17 She girds her waist in strength,
and makes her arms strong.
- 18 She perceives that her merchandise *is* good;
her lamp does not go out in the night.
- 19 Her hands she puts onto the distaff,
and her palms hold a spindle.
- 20 Her palm she opens to the poor,
and her hand she reaches *out* to the needy.
- 21 She does not fear for her house *when* it snows,
for her entire household is clothed *in* crimson.
- 22 She makes for herself coverings;
her clothing *is* fine linen and purple.
- 23 Her husband is known at the gates,
in his seat among the elders of the land.
- 24 Linen garments she makes and sells,
and she supplies sashes for the merchants.
- 25 Strength and dignity are her clothing,
and she laughs at the future.
- 26 She opens her mouth with wisdom,
and instruction of kindness *is* upon her tongue.
- 27 She looks after the ways of her household,
and the bread of idleness she will not eat.
- 28 Her children rise and consider her happy,
her husband *also*, and he praises her;
- 29 “Many daughters have done excellence,
but you surpass all of them.”
- 30 Charm *is* deceit and beauty *is* vain;
but a woman who fears Yahweh shall be praised.
- 31 Give to her from the fruit of her hand,
and may they praise her works in the city gates.

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

Song of Solomon 1–6

1:1 The Song of Songs, which *is* for Solomon.

Soprano

- 2 May you kiss me passionately with your lips,
for your love *is* better than wine.
- 3 As fragrance, your perfumes *are* delightful;
your name is poured out perfume;
therefore young women love you.
- 4 Draw me after you, let us run!
May the king bring me into his chambers!

Chorus

Let us be joyful and let us rejoice in you;
let us extol your love more than wine.

Soprano

- Rightly do they love you!
- 5 I *am* black but beautiful, O maidens of Jerusalem,
like the tents of Kedar, like the curtains of Solomon.
- 6 Do not gaze at me because I am black,
because the sun has stared *at* me.
The sons of my mother were angry with me;
they made me keeper of the vineyards,
but my own “vineyard” I did not keep.
- 7 Tell me, *you* whom my heart loves,
where do you pasture your flock,
where do your sheep lie down at the noon?
For why should I be like one who is veiled
beside the flocks of your companions?

Chorus

- 8 If you do not know, O fairest among women,
follow the tracks of the flock,
and pasture your little lambs beside the tents of the shepherds.

Tenor

- 9 To a mare among the chariots of Pharaoh,
I compare you, my beloved.
- 10 Your cheeks are beautiful with ornaments,
your neck with strings of jewels.
- 11 We will make ornaments of gold for you
with studs of silver.

Soprano

- 12 While the king *was* on his couch,
my nard gave its fragrance.
- 13 My beloved *is* to me a pouch of myrrh,
he spends the night between my breasts.
- 14 My beloved *is* to me a cluster of blossoms of henna
in the vineyards of En Gedi.

Tenor

- 15 Look! You *are* beautiful, my beloved.
Look! You *are* beautiful;
your eyes *are* doves.

Soprano

- 16 Look! You *are* beautiful, my beloved,
truly pleasant.
Truly our couch *is* verdant;
17 the beams of our house *are* cedar;
our rafter *is* cypress.
2:1 I *am* a rose of Sharon,
a lily of the valleys.

Tenor

- 2 Like a lily among the thorns,
so *is* my love among the maidens.

Soprano

- 3 As an apple tree among the trees of the forest,
so *is* my beloved among the young men.
In his shade I sat down with delight,
and his fruit *was* sweet to my palate.
4 He brought me to the house of the wine,
and his intention *was* love toward me.
5 Sustain me with the raisins,
refresh me with the apples,
for I *am* lovesick.
6 His left *hand is* under my head,
and his right *hand* embraces me.
7 I adjure you, O maidens of Jerusalem,
by the gazelles or by the does of the field,
do not arouse or awaken love until it pleases!
8 The voice of my beloved!
Look! Here he comes leaping upon the mountains,
bounding over the hills!
9 My beloved is like a gazelle or a young stag.
Look! He is standing behind our wall,
gazing through the window,
looking through the lattice.
10 My beloved answered and said to me,

Tenor

- “Arise, my beloved! Come, my beauty!
11 For look! The winter is over;
the rainy season has turned and gone away.
12 The blossoms appear in the land;
the time of singing has arrived;
the voice of the turtledove is heard in our land.
13 The fig tree puts forth her figs,
and the vines *are in* blossom; they give fragrance.
Arise, my beloved! Come, my beauty!”
14 My dove, in the clefts of the rock,
in the secluded place in the mountain,
Let me see your face,
let me hear your voice;
for your voice *is* sweet and your face *is* lovely.
15 Catch for us the foxes,
the little foxes destroying vineyards,
for our vineyards *are in* blossom!

Soprano

- 16 My beloved belongs to me and I belong to him;

he pastures his flock among the lilies.

- 17 Until the day breathes and the shadows flee,
turn, my beloved!
Be like a gazelle or young stag on the cleft mountains.
- 3:1 On my bed in the night,
I sought him whom my heart loves.
I sought him, but I did not find him.
- 2 Now I will arise, and I will go about in the city,
in the streets and in the squares;
I will seek him whom my heart loves.
I sought him, but I did not find him.
- 3 The sentinels who go about in the city found me.
“Have you seen the one whom my heart loves?”
- 4 Scarcely had I passed by them
when I found him whom my heart loves.
I held him and I would not let him go
until I brought him to the house of my mother,
into the bedroom chamber of she who conceived me.
- 5 I adjure you, O maidens of Jerusalem,
by the gazelles or by the does of the field,
do not arouse or awaken love until it pleases!

Chorus

- 6 What *is* this coming up from the desert
like a column of smoke,
perfumed with myrrh and frankincense
from all the fragrant powders of the merchant?
- 7 Look! *It is* Solomon’s portable couch!
Sixty mighty men surround it,
the mighty men of Israel.
- 8 All of them wield swords;
they are trained in warfare,
each with his sword at his thigh
to guard against terror in the night.
- 9 King Solomon made for himself a sedan chair
from the wood of Lebanon.
- 10 He made its column of silver, its back of gold, its seat of purple;
its interior is inlaid *with* leather by the maidens of Jerusalem.
- 11 Come out and look, O maidens of Zion, at King Solomon,
at the crown with which his mother crowned him
on the day of his wedding,
on the day of the joy of his heart!

Tenor

- 4:1 Look! You *are* beautiful, my beloved!
Look! You *are* beautiful!
Your eyes *are* doves
from behind your veil.
Your hair *is* like a flock of goats
that move down from the mountains of Gilead.
- 2 Your teeth *are* like a flock of shorn ewes
that came up from the washing,
all of them bearing twins,
and there is none bereaved among them.
- 3 Your lips *are* like a thread of crimson,
and your mouth *is* lovely.
Your temple *is* like pomegranate
from behind your veil.

- 4 Your neck *is* like the tower of David,
built in courses;
a thousand ornaments are hung on it,
all the shields of the warriors.
- 5 Your two breasts *are* like two fawns,
twins of a gazelle that feed among the lilies.
- 6 Until the day breathes and the shadows flee,
I will go to the mountain of the myrrh,
to the hill of the frankincense.
- 7 You *are* completely beautiful, my beloved!
You are flawless!
- 8 Come with me from Lebanon, my bride!
Come with me from Lebanon!
Look from the top of Amana,
from the top of Senir and Hermon,
from the dwelling places of the lions,
from the mountains of leopard.
- 9 You have stolen (my) heart, my sister bride!
You have stolen *my* heart with one *glance* from your eyes,
with one ornament from your necklaces.
- 10 How beautiful is your love, my sister bride!
How better is your love than wine,
and the fragrance of your oils than any spice!
- 11 Your lips drip nectar, *my* bride;
honey and milk *are* under your lips;
the scent of your garments *is* like the scent of Lebanon.
- 12 A garden locked *is* my sister bride,
a spring enclosed, a fountain sealed.
- 13 Your shoots *are* an orchard of pomegranates with choice fruit,
henna with nard;
- 14 nard and saffron, calamus and cinnamon spice with all trees of frankincense,
myrrh and aloes with all chief spices.
- 15 A garden fountain, a well of living water,
flowing (streams) from Lebanon.

Soprano

- 16 Awake, O north wind! Come, O south wind!
Blow upon my garden! Let its fragrances waft forth!
Let my beloved come to his garden,
let him eat his choice fruit!

Tenor

- 5:1 I have come to my garden, my sister bride,
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

Eat, O friends! Drink and become drunk *with* love!

Soprano

- 2 I *was* asleep but my heart was awake.
A sound! My beloved knocking!

Tenor

“Open to me, my sister, my beloved,
my dove, my perfect one!
For my head is full of dew,

my hair drenched from the moist night air.”

Soprano

- 3 I have taken off my tunic, must I put it on?
I have bathed my feet, must I soil them?
- 4 My beloved thrust his hand into the opening,
and my inmost yearned for him.
- 5 I myself arose to open to my beloved;
my hands dripped with myrrh,
my fingers with liquid myrrh
upon the handles of the bolt.
- 6 I opened myself to my beloved,
but my beloved had turned and gone;
my heart sank when he turned away.
I sought him, but I did not find him;
I called him, but he did not answer me.
- 7 The sentinels making rounds in the city found me;
they beat me, they wounded me;
they took my cloak away from me—
those sentinels on the walls!
- 8 I adjure you, O maidens of Jerusalem,
if you find my beloved, what will you tell him?
Tell him that I am lovesick!

Chorus

- 9 How is your beloved better than another lover,
O most beautiful among women?
How is your beloved better than another lover,
that you adjure us thus?

Soprano

- 10 My beloved *is* radiant and ruddy,
distinguished among ten thousand.
- 11 His head *is* gold, refined gold;
his locks *are* wavy, black as a raven.
- 12 His eyes *are* like doves beside springs of water,
bathed in milk, set like mounted jewels.
- 13 His cheeks *are* like beds of spice, a tower of fragrances;
his lips *are* lilies dripping liquid myrrh.
- 14 His arms *are* rods of gold engraved with jewels;
his belly *is* polished ivory covered with sapphires.
- 15 His legs *are* columns of alabaster, set on bases of gold;
his appearance *is* like Lebanon, choice as its cedars.
- 16 His mouth *is* sweet,
and he is altogether desirable.
This *is* my beloved;
this *is* my friend, O young women of Jerusalem.

Chorus

- 6:1 Where has your beloved gone,
O most beautiful among women?
Where has your beloved turned
that we may seek him with you?

Soprano

- 2 My beloved has gone down to his garden,
to the garden bed of the spice,
to pasture his flock and to gather lilies in the garden.

3 I belong to my beloved and he belongs to me;
he pastures his flock among the lilies.

Tenor

4 You *are* beautiful, my beloved, as Tirzah,
lovely as Jerusalem,
overwhelming as an army with banners.

5 Turn away your eyes from before me,
for they overwhelm me.
Your hair *is* like a flock of the goats
that moves down from Gilead.

6 Your teeth *are* like a flock of the ewes
that have come up from the washing,
all of them bearing twins,
and there is none bereaved among them.

7 Your cheeks behind your veil
are like halves of a pomegranate.

8 Sixty queens there *are*, eighty concubines,
and maidens beyond number.

9 My dove, she is the one;
my perfect, she is the only one;
she *is* the favorite of her mother who bore her.
Maidens see her and consider her fortunate;
queens and concubines praise her:

10 “Who *is* this that looks down like the dawn,
beautiful as the moon,
bright as the sun,
overwhelming as an army with banners?”

11 I went down to the orchard of the walnut trees
to look at the blossoms of the valley,
to see *whether* the vines have sprouted,
whether the pomegranates have blossomed.

12 I did not know my heart set me
in a chariot of my princely people.

13 Turn, turn, O Shulammitte!
Turn, turn so that we may look upon you!
Why do you look upon the Shulammitte
as *at* a dance of the two armies?

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

Song of Solomon 7–8

Tenor

- 7:1 How beautiful are your feet in sandals,
O royal princess!
The curves of your thighs *are* like jewels,
the work of the hands of a craftsman.
- 2 Your navel *is* a round wine-mixing bowl
that does not lack mixed wine!
Your belly *is* a heap of wheat
encircled with lilies.
- 3 Your two breasts *are* like two fawns,
twins of a gazelle.
- 4 Your neck *is* like a tower of ivory;
your eyes *are* pools in Heshbon at the gate of Beth Rabbim.
Your nose *is* like the tower of Lebanon
looking out over Damascus.
- 5 Your head crowns you like Carmel;
the flowing locks of your head *are* like purple tapestry;
a king is held captive in the tresses!
- 6 How beautiful you are and how pleasant,
O loved one in the delights!
- 7 Your stature *is* like the palm tree,
and your breasts *are* like clusters.
- 8 I say, “I will climb up the palm tree;
I will lay hold of its fruit clusters.”
Let your breasts *be pleasing* like clusters of the vine
and the scent of your breath like the apples.
- 9 Your palate *is* like the best wine that goes down for my beloved,
smoothly gliding over my lips and teeth.

Soprano

- 10 I belong to my beloved,
and he desires me!
- 11 Come, my beloved, let us go out to the countryside;
let us spend the night in the villages.
- 12 Let us rise early *to go* to the vineyards;
let us see whether the vine has budded,
whether the grape blossom has opened,
and *whether* the pomegranates are in bloom;
there I will give my love to you.
- 13 The mandrakes *give off their* fragrance,
and over our doorway is every kind of delicious fruit;
both fresh and dried fruit I have stored up for you, O my beloved.
- 8:1 How I wish that you were my little brother,
who nursed upon my mother’s breasts!
If I met you outside, I would kiss you,
and no one would despise me!
- 2 I would surely bring you to the house of my mother,
who would surely teach me;
I would give you spiced wine to drink,
the sweet wine of my pomegranates.
- 3 His left *hand is* under my head,
and his right *hand* embraces me.
- 4 I adjure you, O maidens of Jerusalem,
do not arouse or awaken love until it pleases!

Chorus

- 5 Who *is* this coming up from the wilderness,
leaning upon her beloved?

Soprano

- Under the apple tree I awakened you;
there your mother conceived you;
there she who was in labor gave birth to you.
- 6 Set me as a seal upon your heart,
as a seal upon your arm;
for love *is* strong as death;
passion *is* fierce as Sheol;
its flashes *are* flashes of fire;
it is a blazing flame.
- 7 Many waters cannot quench love;
rivers cannot sweep it away.
If a man were to give all the wealth of his house for love,
he would be utterly scorned.

Chorus

- 8 We have a little sister,
and she does not yet have any breasts.
What should we do for our sister
on the day when she is betrothed?
- 9 If she *is* a wall,
we will adorn her with a turret of silver;
but if she *is* a door,
we will barricade her with boards of cedar.

Soprano

- 10 I *was* a wall, and my breasts *were* like the towers,
so *my betrothed* viewed me with great delight.
- 11 Solomon had a vineyard at Baal-hamon;
he entrusted his vineyard to the keepers;
people paid a thousand silver *pieces* for its fruit.
- 12 My own “vineyard” belongs to me;
the “thousand” are for you, O Solomon,
and “two hundred” for those who tend its fruit.

Tenor

- 13 O you who dwell in the garden,
my companions are listening to your voice.
Let me hear *it*!

Soprano

- 14 Flee, my beloved!
Be like a gazelle or a young stag
upon the perfumed mountains!

The Perfect King (c. 969t – 932t BC)

Psalm 72

Of Solomon.

- 1 O God, give your judgments to *the* king,
and your righteousness to *the* king's son.
- 2 May he judge your people with righteousness,
and your poor with justice.
- 3 Let *the* mountains yield prosperity for the people,

- and *the* hills in righteousness.
- 4 May he provide justice *for the* poor of *the* people,
save *the* children of *the* needy,
and crush *the* oppressor.
- 5 May he live long while the sun endures
as long as the moon for all generations.
- 6 May he descend like rain on mown grass,
like showers watering *the* earth.
- 7 May *what is* right blossom in his days
and an abundance of peace, until *the* moon is no more.
- 8 And may he rule from sea up to sea,
and from *the* River to *the* edges of *the* land.
- 9 Let *the* desert dwellers bow down before him,
and his enemies lick the dust.
- 10 Let the kings of Tarshish and *the* islands bring tribute.
Let the kings of Sheba and Seba present gifts,
11 and let all kings bow down to him.
Let all nations serve him.
- 12 Indeed he will deliver *the* needy *who is* crying for help,
and *the* afflicted *who* has no helper.
- 13 He will take pity on *the* helpless and needy,
and *the* lives of *the* needy he will save.
- 14 From oppression and from violence
he will redeem their lives,
and their blood will be precious in his eyes.
- 15 So may he live, and may gold from Sheba be given to him,
and may prayers be offered for him continually.
May blessings be invoked for him all day long.
- 16 May there be an abundance of grain in the land
even on the top of *the* mountains.
May his crop sway like the *trees of* Lebanon,
and may *those* from *the* city blossom like the grass of the earth.
- 17 May his name endure forever.
May his name increase as long as the sun shines,
and let them be blessed in him.
Let all nations call him blessed.
- 18 Blessed be Yahweh God, the God of Israel,
who alone does wonderful things.
- 19 And blessed be his glorious name forever,
and may the whole earth be filled with his glory.
Amen and Amen.

20 The prayers of David, the son of Jesse, are completed.

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

Psalm 127

A song of ascents. Of Solomon.

- 1 Unless Yahweh builds a house,
its builders labor at it in vain.
Unless Yahweh guards a city,
a guard watches in vain.
- 2 *It is* in vain for you who rise early *and* sit late,
eating the bread of anxious toil,
when thus he provides for his beloved in *his* sleep.
- 3 Look, children *are* the heritage of Yahweh;
the fruit of the womb *is* a reward.
- 4 Like arrows in *the* hand of a warrior,

- so *are* the children of *one's* youth.
- 5 Blessed *is* the man who fills his quiver with them.
They shall not be put to shame
when they speak with enemies at the gate.

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Textual Notes

- 1) Concerning Psalm 72: “The title ascribes the psalm to Solomon. The AV followed 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 King Solomon loved many foreign women: the daughter of Pharaoh, Moabite, Ammonite, Edomite, Sidonian, Hittite;
 2 from the nations which Yahweh had said to the Israelites, "You shall not marry them, and they shall not marry you. They will certainly turn your heart after other gods." But Solomon clung to them to love. [[Deut 7:3–4](#); [17:17](#); [Exod 34:15–16](#)]
 3 He had seven hundred princesses and three hundred concubines, and his wives turned his heart.
 4 It happened at the time of Solomon's old age that his wives guided his heart after other gods, and his heart was not fully with Yahweh his God as the heart of David his father *had been*.

Solomon Worships Other Gods

5 Solomon went after Ashtoreth the god of *the* Sidonians and after Molech the abhorrence of the Ammonites.
 6 So Solomon did evil in the eyes of Yahweh and did not fully *follow* after Yahweh as David his father.
 7 At that time, Solomon built a high place for Chemosh, the abomination of Moab, on the mountain which faces Jerusalem and for Molech, the abomination of the Ammonites.
 8 Thus he did for all of his foreign wives, offering incense and sacrificing to their gods.

Solomon Refuses to Repent and Incurs God's Judgment

9 Yahweh was angry with Solomon, for he had turned his heart from Yahweh, the God of Israel who had appeared to him twice.
 10 And he had commanded him concerning this matter not to go after other gods, but he did not keep that which Yahweh commanded.
 11 So Yahweh said to Solomon, "Because this was with you, and you did not keep my covenant and my ordinances which I have commanded you, I will certainly tear the kingdom from you, and I will give it to your servant.
 12 However, I will not do it in your days, for the sake of David your father; from the hand of your son I will tear it *away*.
 13 Yet all of the kingdom I will not tear *away*. I will give one tribe to your son for the sake of my servant David and for the sake of Jerusalem which I have chosen."

Solomon's Enemies (c. 937t–932t BC)

1 Kings 11:14–40

Hadad the Edomite

14 Then Yahweh raised an adversary against Solomon, Hadad the Edomite, from the descendants of that king in Edom.
 15 It had happened that when David was at Edom, Joab the commander of the army went up to bury the slain, and he killed every male in Edom.
 16 For Joab and all Israel had stayed there six months until he exterminated every male in Edom.
 17 But Hadad himself had fled, and some Edomite men from the servants of his father with him, to go to Egypt, when Hadad *was* a young boy.
 18 They had set out from Midian until they came to Paran where they took men from Paran with them and came *to* Egypt, *to* Pharaoh king of Egypt. He gave to him a house and assigned food for him and gave him land.
 19 Hadad found great favor in the eyes of Pharaoh, and he gave him the sister of his wife, the sister of Tahpenes the queen, as wife.
 20 The sister of Tahpenes bore Genubath his son for him, and Tahpenes weaned him in the middle of the house of Pharaoh. Genubath *was in* the house of Pharaoh in the midst of the children of Pharaoh.
 21 Now Hadad heard in Egypt that David had slept with his ancestors and that Joab the commander of the army was dead. Then Hadad said to Pharaoh, "Send me away that I may go to my land."
 22 Pharaoh said to him, "What do you lack with me that you now *are* seeking to go to your land?" He said, "No, but you must surely send me away."

Rezon the Syrian

23 God had *also* raised Rezon the son of Eliada as an adversary against him, who had fled from Hadadezer the king of Zobah, his master.
 24 He gathered men around him and he became the commander of bandits. When David killed *some of* them, they went to Damascus and settled there, and they reigned in Damascus.
 25 He was an adversary for Israel all the days of Solomon, and *along with* the evil that Hadad *did*, he detested Israel *while* he reigned over Aram.

Jeroboam the Ephraimite

26 Now Jeroboam the son of Nebat, an Ephraimite from Zeredah (now the name of his mother *was* Zeruah, a widow woman), a servant of Solomon rebelled against the king.

27 This *is* the reason that he rebelled against the king: *when* Solomon built the Millo, he closed the gap of the city of David his father.

28 Now the man Jeroboam *was* a man of ability, and Solomon saw that the young man was a diligent worker, so he appointed him over all of the forced labor for the house of Joseph.

29 It happened at that time that Jeroboam went out from Jerusalem, and he accidentally met Ahijah the Shilonite the prophet on the way. Now he had clothed himself with new clothing. While the two of them *were* alone in the field,

30 Ahijah took hold of the new cloak which *was* on him and tore it into twelve pieces.

31 Then he said to Jeroboam, “Take for yourself ten pieces, for thus says Yahweh, the God of Israel: ‘Behold, I *am about* to tear the kingdom from the hand of Solomon, and I will give to you ten tribes,

32 but one tribe shall be for him, for the sake of my servant David and for the sake of Jerusalem, the city which I have chosen from all the tribes of Israel;

33 because he has forsaken me, and they bowed down to Ashtoreth, the god of *the* Sidonians, to Chemosh, the god of Moab, and to Molech, the god of the Ammonites. They did not walk in my ways to do right in my eyes, my ordinances, or my judgments, as *did* David his father.

34 But I will not take all of the kingdom from his hand, but I will make him a leader all the days of his life for the sake of David my servant whom I chose, who kept my commandments and my ordinances.

35 But I will take the kingship from the hand of his son, and I will give ten tribes to you.

36 To his son I will give one tribe in order to be a lamp for my servant David, always before my face, in Jerusalem the city in which I have chosen to place my name.

37 You I will take, and you shall reign over all your soul desires, and you shall be king over Israel.

38 It shall be that if you listen to all that I command you and you walk in my ways and you do right in my eyes by keeping my statutes and my commandments, as David my servant did, then I will be with you, and I will build an enduring house for you as I built for David, and I will give Israel to you.

39 I will punish the offspring of David on account of this; however, not always.”

40 Then Solomon sought to kill Jeroboam, but Jeroboam got up and fled to Egypt, to Shishak the king of Egypt, and he remained 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 Teacher, the son of David, king in Jerusalem.
- 2 “Vanity of vanities!” says the Teacher,
“Vanity of vanities! All *is* vanity!”
- 3 What does a person gain in all his toil
with which he toils under the sun?
- 4 A generation goes, and a generation comes,
but the earth stands forever.
- 5 The sun rises, and the sun goes down;
to its place it hurries, and there it rises again.
- 6 The wind goes to the south and goes around to the north;
around and around it goes, and on its circuit the wind returns.
- 7 All the streams flow to the sea,
but the sea is never full;
to the place where the streams flow,
there they continue to flow.
- 8 All things toil continuously;
no one can ever finish describing this.
The eye is never satisfied with seeing,
and the ear is never filled with hearing.
- 9 What has been—it is what will be;
what has been done—it is what will be done;
there is nothing new under the sun.
- 10 There is a thing *of* which it is said, “Look at this! This is new!”
But it already existed in ages past before us.
- 11 There is neither remembrance of former generations,
nor will there be remembrance of future generations.

On the Activities of Men

12 I, the Teacher, *was* king over Israel in Jerusalem.

13 I applied my mind to seek and to search by wisdom all that is done under the heavens. It *is* a grievous task God has given to humans.

14 I saw all the works that are done under the sun. Look! Everything *is* vanity and chasing wind.

15 What is twisted cannot be straightened,
and what is lacking cannot be counted.

On the Benefits of Wisdom

16 I said to myself, “Look! I have become great and have increased *in* wisdom more than anyone who has preceded me over Jerusalem. I have acquired a great deal of wisdom and knowledge.”

17 So I dedicated myself to learn about wisdom and *to* learn about delusion and folly. However, I discovered that this also *is* chasing wind.

18 For in much wisdom *is* much frustration,
and whoever increases knowledge increases sorrow.

On Self-Indulgence

2:1 I said to myself, “Come! I will test pleasure to see whether it is worthwhile.” But look, “This also *is* vanity!”

2 I said of laughter, “*It is* folly!” and of pleasure, “What does it accomplish?”

3 I also explored the effects of indulging my flesh with wine. My mind guiding me with wisdom, I investigated folly so that I might discover what *is* good under heaven for humans to do during the days of their lives.

On Possessions and Personal Accomplishment

4 I accomplished great things. I built for myself houses; I planted for myself vineyards.

5 I made for myself gardens and parks, and I planted all *sorts of* fruit trees in them.

6 I made for myself pools of water from which to irrigate a grove of flourishing trees.

7 I acquired male slaves and female slaves, as well as children *born in my* house. I also had livestock, cattle, and flocks more than anyone who *was* before me in Jerusalem.

8 I also gathered to myself silver and gold—the royal and provincial treasuries. I acquired for myself male and female singers, as well as the delight of men, voluptuous concubines.

9 Thus, I accomplished far more than anyone who *was* before me in Jerusalem—indeed, my wisdom stood by me.

10 I neither withheld anything from my eyes that they desired, nor did I deprive any pleasure from my heart. My heart rejoiced in all my toil, for this was my reward from all my toil.

11 Yet when I considered all the effort which I expended and the toil with which I toiled to do, then behold, “Everything *is* vanity and chasing wind! There is nothing profitable under the sun!”

On the Difference Between Wisdom and Folly

12 Next, I considered wisdom, as well as delusion and folly. What can anyone *do* who will come after the king that has not already been done?

13 I realized that wisdom has an advantage over folly, just as light has an advantage over darkness.

14 The wise man can see where he is walking, but the fool walks in darkness. Yet I also realized that both of them suffer the same fate.

On the Transitory Nature of Life

15 So I said to myself, “If I also suffer the same fate as the fool, what advantage is my great wisdom?” So I said to myself, “This also *is* vanity!”

16 Certainly no one will remember the wise man or the fool in future generations. When *future* days come, both will have been forgotten already. How *is it that* the wise man dies the same as the fool?

17 So I hated life because the work done under the sun *is* grievous to me. For everything *is* vanity and chasing wind!

18 So I hated all my toil with which I have toiled under the sun, for I must leave it behind to someone who will be after me.

19 And who knows *whether* he will be wise or foolish? Yet he will exercise control of all *the fruit of* my toil with which I toiled wisely under the sun. This also *is* vanity!

20 So I began to despair of all the toil with which I toiled under the sun.

21 For although a person may toil with great wisdom and skill, he must leave his reward to someone who has not toiled for it. This also *is* vanity and a great calamity.

22 For what does a person receive for all his toil and in the longing of his heart with which he toils under the sun?

23 All his days *are* painful, his labor *brings* grief, and his heart cannot rest at night. This also *is* vanity!

On Finding Contentment in Pleasing God

24 There is nothing better for a person than to eat and drink and find delight in his toil. For I also realized that this *is* from the hand of God!

25 For who can eat *and drink*, and who can enjoy *life* apart from him?

26 For to the person who *is* good in his eyes, he gives wisdom, knowledge, and joy; but to the sinner he gives the task of gathering and heaping up only to give *it* to *him who is* pleasing to him. This also *is* vanity and chasing wind!

On the Ebb and Flow of Human Activities

3:1 For everything there *is* an appointed time, a time for every matter under heaven:

- 2 a time to bear and a time to die;
a time to plant and a time to root up *what 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 throw away stones and a time to gather stones;
a time to embrace and a time to refrain from embracing;
- 6 a time to seek and a time to lose;
a time to keep and a time to throw away;
- 7 a time to tear and a time to sew;
a time to be silent and a time to speak;
- 8 a time to love and a time to hate;
a time *for* war and a time *for* peace.

9 What does the worker gain in his toil?

On the Occupation of Men

10 I have seen the busyness God gives to humans to preoccupy them.

11 He has made everything suitable in its time. He also has put the past in their hearts, yet no one can grasp what God does from the beginning to the end.

12 So I realized that there is nothing better for them than to rejoice and enjoy themselves during their lives.

13 And for anyone to eat and drink, that is, to enjoy the fruit of all his toil, this also is a gift of God.

14 I know everything God does endures forever;
nothing can be added to it, and nothing can be taken from it,
for God so acts that humans might stand in awe before him.

15 What is—it already was,
and what will be—it already is,
for God will do what he has done.

On Injustice and God's Final Judgment

16 I saw something else under the sun: instead of justice *there was* evil; instead of righteousness *there was* wickedness.

17 So I said to myself, "God will surely judge the righteous and the wicked, for he has appointed a time *of judgment* for every deed and every work."

On the Fate of Men and Animals

18 I said to myself concerning humans, "God sifts them in order to show them that they are like beasts."

19 For the fate of humans and the fate of the beast is the same. The death of the one is like the death of the other, for both are mortal. Man has no advantage over the beast, for both are fleeting.

20 Both go to one place—both came from dust and both return to dust.

21 For no one knows *whether* the spirit of a human ascends *to heaven* and *whether* the spirit of the beast descends to the ground!

22 So I concluded that there is nothing better for a person than to enjoy *the fruit of* his labor, for this is his lot in life. For no one knows what will happen in the future.

Ecclesiastes: The Teacher's Reflections – Part 2 (c. 937t–932t BC)

Ecclesiastes 4–8

On the Oppressed and their Condition

4:1 I looked again, and I saw all the oppression that occurs under the sun.

I saw the tears of the oppressed—
no one comforts them!

Those who oppress them are powerful—
no one can comfort them!

2 So I deemed the dead who have already died
more *fortunate* than the living who are still alive.

3 But better *off* than both of them is the one who has not yet been born
and has not seen the evil deeds that are done under the sun.

On Labor and Gain

4 I also realized that all *of the* toil and all *of the* skillful work that is done—it *is* envy between one man and another. This also *is* vanity and chasing wind!

5 The fool refuses to work with his hands,
so he has nothing to eat except his own skin!

6 Better *is* one handful with peace
than two fists full with toil and chasing wind.

On Companionship and the Benefits of Combined Effort

7 I turned again and saw another vanity under the sun.

8 Sometimes a man is all alone with no companion; he also has neither son nor brother. Yet there is no end to all his toil, and his eye is not satisfied with wealth. *He laments*, “For whom am I toiling and depriving myself of pleasure?” This also *is* vanity—it is an unhappy business!

9 Two *are* better than the one, for they enjoy a better reward for their toil.

10 For if one falls, his companion may help him up. But pity the one who falls and there is no one to help him up.

11 Also if two lie together, they can keep each other warm. But how can one person be warm?

12 Although an assailant may overpower one person, two may withstand him. A threefold cord is not easily broken!

On Power and Succession

13 A poor but wise youth *is* better than an old but foolish king who no longer knows how to receive advice.

14 For he came out of the prison house to reign, since he was born poor in his kingdom.

15 I saw all the living who move about under the sun with the youth; the second who will stand in his place.

16 There is no end to all the people, to all who were before him. Yet the later generation will not rejoice in him, for this also *is* vanity and chasing wind!

On Vowing to God

5:1 Guard your steps when you go to the house of God;
draw near to listen *rather* than to offer a sacrifice of fools,
for they do not know that they are doing evil.

2 Do not be rash with your mouth,
and do not let your heart be quick to utter a word before God.
For God is in heaven, and you *are* on earth;
therefore, let your words be few.

3 For a dream comes with many cares,
and the voice of a fool with many words.

4 When you make a vow to God,
do not delay in fulfilling it,
for he takes no pleasure in fools.
Fulfill what you vow!

5 It is better that you not vow
than that you vow and not fulfill it.

6 Do not let your mouth lead your flesh into sin,
and do not tell the messenger that it *was* a mistake.

Why anger God at your words,
so that he destroys the work of your hands?

- 7 For with many dreams *come* vanities and numerous words.
Therefore, fear God!

On Politics and Corruption

- 8 Do not be surprised if you see the poor being oppressed with violence
or *do not see* justice and righteousness in the province.
For one official is watched by a higher official,
and *there are* even higher officials over them!
- 9 The produce of the land is exploited by everyone;
even the king profits from the field *of the poor*!

On Wealth and Income

- 10 Whoever loves money is not satisfied *with* money,
and whoever loves wealth *is* not *satisfied with* profit.
This also *is* vanity!
- 11 When prosperity increases,
those who consume it increase.
So its owner gains nothing,
except to see his wealth *before* it is spent.
- 12 The sleep of the laborer *is* pleasant, whether he eats little or much,
but the wealth of the rich man does not allow him to rest.

13 There is a grievous evil which I have seen under the sun: wealth hoarded by its owner to his harm.

14 That wealth was lost in a bad venture. Although he has borne a child, he has nothing to leave to him.

15 Just as he came from his mother's womb naked, he will depart just as he came; he will take nothing with him for his toil.

16 This also *is* a grievous illness. Exactly as he came, so he will go. What profit *does* he gain for all his toil for the wind?

17 Also, he eats in darkness all his days; he is frustrated *in* much sickness and resentment.

On Finding Contentment in Pleasing God

18 Look! I have discovered what is good and fitting: to eat and to drink and to enjoy all *the fruit of* the toil with which one toils under the sun during the number of the days of his life that God gives to him—for this *is* his lot.

19 This indeed is a gift of God: everyone to whom God gives wealth and possessions, he also empowers him to enjoy them, to accept his lot, and to rejoice in *the fruit of* his toil.

20 For he does not remember the *brief* days of his life, for God keeps his heart preoccupied with enjoyment *of life*.

On Being Unable to Enjoy Wealth

6:1 Here is another misfortune that I have seen under the sun, and it *is* prevalent among humankind.

2 God gives a man wealth, possessions, and honor, so that he lacks nothing his heart desires; yet God does not enable him to enjoy it—instead someone else ends up enjoying it. This *is* vanity—indeed, it *is* a grievous ill!

3 Even if a man fathers a hundred *children* and lives many years so that the days of his years are many, if his heart is not satisfied with his prosperity and he does not receive a proper burial, I deem the stillborn better than him.

4 For he comes into vanity and departs into darkness, and his name is shrouded in darkness.

5 He has neither seen nor known the sun, yet he has more rest than him.

6 Even if a man lives a thousand years twice, if he does not enjoy prosperity, both suffer the same fate!

On Contentment

7 All of a man's toil *is* for his mouth—
yet his appetite is never satisfied.

8 So do the wise *really* have an advantage over fools?

Can the poor *really* gain anything by knowing how to act in front of others?

9 Better to be content with what your eyes see
than for your soul to constantly crave more.

This also *is* vanity and chasing wind!

10 Whatever *is*—it was already determined,
what will be—it has already been decided.

As for man, he cannot argue

against what is more powerful than him.

- 11 Increasing words only multiplies futility,
how does that profit anyone?

12 For who knows what *is* good for a man in his life during the few days of his fleeting life, which are fleeting as a shadow? For who can tell anyone what will happen in the future under the sun?

On Death and Sorrow

- 7:1 A good name *is* better than precious ointment,
and the day of death *is better* than the day of one's birth.
- 2 Better to go to the house of mourning
than to go to the house of feasting,
for *death is* the end of every person,
and the living should take *it* to his heart.
- 3 Sorrow *is* better than laughter,
for by sadness of countenance the heart is made good.
- 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 Better to listen to *the* rebuke of *the* wise
than for a man to listen to *the* song of fools.
- 6 Like the sound of thorns under a pot,
so also the laughter of fools.
This also *is* vanity!
- 7 Surely oppression makes a fool of the wise,
and a bribe corrupts the heart.
- 8 The end of a matter *is* better than its beginning;
better to be slow to anger than hot-headed.
- 9 Do not be quick in your spirit to anger,
for anger lodges in the bosom of fools.

On Wisdom

- 10 Do not say, "Why were the former days better than these?"
For *it is* not from wisdom *that* you ask this.
- 11 Wisdom *is* good with an inheritance;
it benefits the living.
- 12 For wisdom offers protection like money offers protection.
But knowledge *has* an advantage—wisdom restores life to its possessor.

On Good Times and Bad Times

- 13 Consider the work of God.
For who is able to make straight what he made crooked?
- 14 In the day of prosperity, rejoice!
But in the day of adversity, consider!
For God made one in place of another
so that mortals cannot find out what will happen in the future.

On Living a Balanced Life

- 15 I have seen all these things in my vain life:
Sometimes a righteous man perishes in *spite of* his righteousness,
and sometimes a wicked man lives a long life in *spite of* his evil.
- 16 Do not be excessively righteous,
and do not act excessively wise, lest you destroy yourself.
- 17 Do not act excessively wicked,
and do not be a fool, lest you die before your time.
- 18 *It is* good to take hold of the one and also must not let go of the other;
for whoever fears God will hold both of them secure.

On Wisdom and Speech

- 19 Wisdom gives more strength to the wise
than ten rulers who are in the city.
- 20 Surely there is no one righteous on the earth
who *continually* does good and never sins. [cf. [Rom 3:10](#)]
- 21 Do not pay attention to everything people say,
lest you hear your own servant curse you.
- 22 For your heart knows
that you also have cursed others many times.

On Understanding Life

- 23 All this I have tested with wisdom. I said, “I will be wise!” but it was beyond my grasp.
- 24 Whatever is—it is far beyond comprehension. Who can discover it?
- 25 I set my mind to try to seek wisdom and the plan, and to know that wickedness *is* foolishness and that folly *is* delusion.
- 26 I myself found *that* more bitter than death *is* the woman who *is* a trap, whose heart *is* a snare, and whose hands *are* bonds. The one who pleases God escapes from her, but the sinner is caught by her.
- 27 “Look! I found this,” said the Teacher, “while trying to find how the plan fits together.
- 28 What my heart sought, I did not find. Although I found one righteous man among one thousand, I did not find one *upright* woman among all these.
- 29 Look! This alone I found: God made mankind upright, but they have devised many schemes.”

On Kings and Authority

- 8:1 Who *is* like the sage?
Who knows *the* interpretation of a thing?
A man’s wisdom makes his face shine,
and the hardness of his face is changed.
- 2 Keep *the* command of *the* king
because of your oath to God.
- 3 Do not be terrified of his presence!
Go at once and do not delay when a matter *is* unpleasant,
for he can do anything that he desires.
- 4 Since the word of the king *is* supreme,
no one can say to him, “What are you doing?”
- 5 Whoever obeys *his* command will not suffer disaster.
The wise mind knows the *proper* time and the right *procedure*.
- 6 For there is a *proper* time and right *procedure* for every matter,
even though the trouble of man *weighs* heavy upon him.

On the Uncertainty of Life

- 7 Surely no one knows what will be,
so who can tell anyone what will happen?
- 8 Just as no one can control the wind to restrain the wind,
so also no one can control the day of his death.
Just as no one is discharged in time of war,
so wickedness will not deliver the wicked.

On Tyranny and Hypocrisy

- 9 I saw all this as I applied my heart to all the deeds done under the sun: sometimes those in authority harm others.
- 10 Meanwhile, I saw the wicked being *honorably* buried, but those who came and went from the holy place were forgotten in the city, even though they had done so. This also *is* vanity!

On Crime and Punishment

- 11 Because sentence against an evil deed is not carried out quickly, the heart of humans fills up within them to do evil.
- 12 Although the sinner does evil a hundred times and prolongs his life, yet I also know that it will be good for those who fear God—because they fear his presence.
- 13 But it will not go well with the wicked, and they will not prolong *their* days, like the shadow; because there is no fearing God’s presence.

On Bad Things Happening to Good People

14 There *is* a vanity that happens on earth: sometimes the righteous suffer what the wicked deserve, and sometimes the wicked receive what the righteous deserve. I said, “This also *is* vanity!”

On the Futility of Trying to Understand Everything

15 So I recommend enjoyment. For there *is* nothing better for man under the sun than to eat and to drink and to rejoice. This will accompany him in his toil the days of his life that God gives to him under the sun.

16 I applied my mind to know wisdom and to understand the business that is done on earth—how neither day nor night one’s eyes see sleep.

17 Then I saw all the work of God—man *is* not able to discover the work that is done under the sun. Although man may toil in seeking, he cannot find it. Even if a wise man claims *that he* knows it, he cannot find it.

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Ecclesiastes: The Teacher's Reflections – Part 3 (c. 937t–932t BC)

Ecclesiastes 9–12

On Living and Dying

9:1 So all this I laid to my heart, and I concluded that the righteous and the wise, as well as their deeds, *are* in the hand of God. So no one knows anything that will *come* to them, whether *it will be* love or hatred.

2 The same fate *comes* to everyone:

to the righteous and to the wicked,
to the good and to the wicked,
to the clean and to the unclean,
to those who sacrifice and to those who do not sacrifice.
As *with* the good *man*, so also to the sinner;
as *with* those who swear an oath, so *also* those who fear oaths.

3 This *is* the injustice that is done under the sun:

the same fate *comes* to everyone.
Also the hearts of humans are full *of* evil;
delusion *is* in their hearts during their lives, and then they die.

4 Whoever is joined to all the living has hope. After all, even a live dog is better than a dead lion!

5 For the living know that they will die, but the dead do not know anything. They no longer have a reward, and even the memory of them is forgotten.

6 What they loved and hated, as well as what they desired, has already perished. They no longer have any share in what is done under the sun.

On Enjoying Life

7 Go—eat your food with joy, and drink your wine with a merry heart! For God already has approved your deeds.

8 Always be clothed in white garments, and never let your head lack oil!

9 Enjoy life with the wife whom you love all the days of your vain life which he gives you under the sun, because this *is* your lot in life and in the toil with which you toil under the sun.

10 Whatever your hand finds to do—do *it* with *all* your might; for in Sheol—where you are going—no one works, plans, knows, or thinks about anything.

On the Paradoxes of Life

11 I looked again and saw under the sun that the race *does* not *belong* to the swift, the battle *does* not *belong* to the mighty, food *does* not *belong* to the wise, wealth *does* not *belong* to the intelligent, and success *does* not *belong* to the skillful, for time and chance befalls all of them.

12 For man does not know his time. Just as fish are caught in a cruel net and like birds who are seized in a snare, so also humans are ensnared at a cruel time when it falls suddenly upon them.

On the Wisdom of the Poor

13 I have also seen this *example* of wisdom under the sun, and it *seemed* great to me.

14 *There was* a small city with few people in it. A great king came and besieged it, building great siege works against it.

15 Now, a poor wise man was found in it, and he delivered the city by his wisdom.

16 So I concluded that wisdom *is* better than might, yet the wisdom of the poor is despised, and his words are not heard.

On Wisdom and Folly

17 The words of the wise are heard in peace
more than the shouting of a ruler *is heard* among the fools.

18 Wisdom *is* better than weapons of war,
but one sinner destroys much good.

10:1 Dead flies cause a bad smell *and* ruin the ointment of the perfumer.
So also a little folly outweighs wisdom and honor.

2 The heart of the wise *inclines* to his right,
but the heart of the fool *inclines* to his left.

3 Even when the fool walks along the road, he lacks sense;
he tells everyone *that* he is a fool.

On the Folly of Rulers

- 4 If the anger of the ruler rises against you,
do not leave your post,
for calmness can undo great offenses.
- 5 There is an evil I have seen under the sun—
it is an error that proceeds from a ruler!
- 6 The fool is set in many high places,
but the rich sit in lowly places.
- 7 I have even seen slaves *riding* on horses
and princes walking like slaves on the earth!

On the Need for Wisdom in Work

- 8 Whoever digs a pit will fall into it.
Whoever breaks through a wall, a snake will bite him.
- 9 Whoever quarries stones will be wounded by them.
Whoever splits logs will be endangered by them.
- 10 If the ax is blunt but one does not sharpen its edge,
he must exert more effort,
but the advantage of wisdom *is* it brings success.
- 11 If the snake bites before the charming,
the snake charmer will not succeed.

On Wise Speech and Thought

- 12 The wise man *wins* favor by the words of his mouth,
but the fool is devoured by his own lips.
- 13 He begins by saying what is foolish
and ends by uttering what is wicked delusion.
- 14 The fool talks too much,
for no one knows what will be.
Who can tell anyone what will happen in the future?
- 15 The fool is so worn out by a hard day's work
he cannot even find his way home at night.

On the Importance of Wise Leadership

- 16 Woe to you, O land, when your king is a youth
and your princes feast in the morning.
- 17 Blessed are you, O land, when your king is a son of nobility
and your princes feast at the proper time—
to gain strength and not to get drunk.
- 18 Through sloth the roof sinks in,
and through idleness of hands the house leaks.
- 19 Feasts are held for celebration,
wine cheers the living,
and money answers everything.
- 20 Do not curse the king even in your thoughts,
and do not curse the rich even in your own bedroom,
for a bird of the sky may carry your voice;
a winged messenger may repeat your words.

On the Need for Diversification in Labor and Investment

- 11:1 Send out your bread on the water,
for in many days you will find it.
- 2 Divide your share in seven or in eight,
for you do not know what disaster will happen on the earth.
- 3 When the clouds are full,
they empty rain on the earth.
Whether a tree falls to the south or whether it falls to the north,
the place where the tree falls—there it will be.

- 4 Whoever watches the wind will not sow;
whoever watches the clouds will not reap.
- 5 Just as you do not know how the path of the wind *goes*,
nor how the bones *of a fetus* form in a mother's womb,
so you do not know the work of God who makes everything.
- 6 Sow your seed in the morning,
and do not let your hands rest in the evening,
for you do not know what will prosper—
whether this or that, or whether both of them alike will succeed.

On the Pleasures of Youth

- 7 The light is sweet,
and it *is* pleasant for the eyes to see the sun.
- 8 For if a man lives many years,
let him rejoice in all of them!
Let him remember that the days of the darkness will be many—
all that is coming *is* vanity!
- 9 Rejoice, O young man, in your youth,
and let your heart cheer you in the days of your youth!
Follow the ways of your heart and the sight of your eyes—
but know that God will bring you into judgment for all these things.
- 10 Banish anxiety from your heart,
and put away pain from your body,
for youth and vigor *are* vanity.

On Serving God Before Old Age Comes

- 12:1 Remember your Creator in the days of your youth—
before the days of trouble come
and the years draw near when you will say,
“I find no pleasure in them!”
- 2 Before the sun, the light, the moon, and the stars darken
and the clouds return after the rain.
- 3 When the guards of the house tremble,
and the men of strength are bent;
the grinders cease because they are few,
and those looking through the windows see dimly.
- 4 When the doors on the street are shut,
when the sound of the grinding mill is low;
one rises up to the sound of the bird,
and all the daughters of song are brought low.
- 5 They are afraid of heights,
and terrors *are* on the road.
The almond tree blossoms,
and the grasshopper draws itself along, and desire fails
because man goes to his eternal home,
and the mourners go about in the streets.
- 6 Before the silver cord is snapped
and the golden bowl is broken;
and the jar at the foundation is broken,
and the wheel at the cistern is broken.
- 7 And the dust returns to the earth as it was,
and the breath returns to God who gave it.

Theme Repeated

- 8 “Vanity of vanity!” says the Teacher.
“Everything *is* vanity!”

Epilogue

9 The Teacher was full of wisdom, and he taught the people with knowledge. He carefully considered many proverbs and carefully arranged them.

10 The Teacher sought to find delightful words, and he wrote what is upright—truthful words.

11 The words of the wise *are* like cattle goads; the collections of the sages *are* like pricks inflicted by one shepherd.

12 My son, be careful about anything beyond these things. For the writing of books is endless, and too much study is wearisome.

13 Now that all has been heard, here is the final conclusion:

Fear God and obey his commandments,
for this *is* the whole *duty* of man.

14 For God will bring every deed into judgment,
including every secret thing, whether good or evil.

The Death of Solomon (932t BC)

1 Kings 11:41–43	2 Chronicles 9:29–31
<p>41 Now the rest of the acts of Solomon and all that he did and his wisdom; <i>are</i> they not written on the scroll of the acts of Solomon?</p> <p>42 All the days that Solomon reigned in Jerusalem over all of Israel <i>were</i> forty years.</p> <p>43 Then Solomon slept with his ancestors, and they buried him in the city of David his father, and Rehoboam his son became king in his place.</p>	<p>29 As for the remainder of the words of Solomon <i>from</i> the first to the last, are they not written in the chronicles of Nathan the prophet and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, concerning 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 ancestors, and they buried him in the city of David his father. And Rehoboam his son reigned in his place.</p>

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The Division of the Kingdom (931n BC)

1 Kings 12:1–24

Rehoboam is Confronted by Jeroboam

1 Then Rehoboam went to Shechem, for all of Israel had come to Shechem to make him king.

2 It happened that Jeroboam the son of Nebat heard *of it* while he was still in Egypt where he had fled from the face of King Solomon, and Jeroboam had lived in Egypt.

3 So they sent and summoned him, and Jeroboam and all the assembly of Israel came.

Then they spoke to Rehoboam, saying,

4 “Your father made our yoke heavy; now lighten the hard labor of your father and the heavy yoke which he placed on us, and we will serve you.”

5 He said, “Go up for three days and then return to me”; so the people went away.

Rehoboam Consults His Older Advisers

6 Then King Rehoboam consulted with the old men who had been serving before Solomon his father when he was alive, saying, “How *are* you advising *me* to answer this people?”

7 They said to him, “If you will be a servant today to this people, then you will serve them; and if you answer them and speak good words to them, they will always be your servants.”

God Causes Rehoboam to Reject the Elders’ Wise Advice

8 But he rejected the advice of the old men, which they gave him, and he consulted with the youngsters who had grown up with him, who were serving before him.

9 He said to them, “What *are* you advising that we should reply to this people who spoke to me by saying, ‘Lighten the yoke your father put on us.’”

10 Then the youngsters who had grown up with him spoke to him, saying, “Thus you shall say to this people who spoke to you: ‘Your father made our yoke heavy, but you lighten *it* for us,’ you shall say to them, ‘My little finger is thicker than my father’s loins.

11 So then, my father loaded a heavy yoke on all of you, but I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions!’”

12 Jeroboam and all of the people came to Rehoboam on the third day, as the king had spoken: “Return to me on the third day.”

13 Then the king answered all the people harshly, *as* he had rejected the advice of the old men that they had offered.

14 He spoke to them according to the advice of the youngsters, saying, “My father made your yoke heavy, but I will add onto your yoke; my father disciplined you with whips, but I will discipline you with scorpions.”

15 So the king did not listen to the people, for it was a turning of events from Yahweh in order to fulfill his word which Yahweh had spoken through the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

The Northern Tribes Revolt and Proclaim Jeroboam King

16 When all of Israel saw that the king would not listen to them,

2 Chronicles 10:1–11:4

10:1 Then Rehoboam went to Shechem, for all Israel had come to Shechem to make him king.

2 And it happened *that* when Jeroboam the son of Nebat heard *it*—now he *was* in Egypt, where he had fled from the presence of King Solomon—

Jeroboam returned from Egypt.

3 And they sent and called him. Then Jeroboam and all Israel went,

and they spoke to Rehoboam, saying,

4 “Your father made our yoke heavy. Now, therefore, lighten the hard service of your father and his heavy yoke which he put upon us, and we will serve you.”

5 And he said to them, “In three days return to me again.” And the people went away.

6 Then King Rehoboam took counsel with the elders who had been serving before Solomon his father when he was alive, saying, “What word do you advise to answer this people?”

7 And they said to him, “If you will be good to this people and please them,

then speak good words to them. Then they will be your servants forever.”

8 But he forsook the advice of the elders that advised him and took counsel of the young men who had grown up with him who were serving before him.

9 And he said to them, “What do you advise that we should say in return to this people, who said to me, ‘Lighten the yoke that your father has put upon us’?”

10 Then the young men who had grown up with him said to him, “Thus you should say to this people who have said to you, ‘Your father made our yoke heavy, so you yourself should lighten *it* for us.’ Thus you should say to them, ‘My little finger *is* thicker than the loins of my father.

11 So now, my father laid upon you a heavy yoke, but I myself will add to the yoke. My father disciplined you with whips, but I myself *will do so* with scorpions.’”

12 Then Jeroboam and all the people came to Rehoboam on the third day as the king had spoken, saying, “Return to me on the third day.”

13 And the king answered them harshly, and King Rehoboam forsook the advice of the elders.

14 And he spoke to them according to the advice of the young men, saying, “I will make your yoke heavy, and I myself will add to it. My father disciplined you with whips, but I *will do so* with scorpions.”

15 So the king did not listen to the people, for it was a turning of *events* from God, so that Yahweh might fulfill his word that he had spoken by the hand of Ahijah the Shilonite to Jeroboam son of Nebat.

16 So all Israel *saw* that the king would not listen to them,

the people answered the king, saying, “What share do we have in David? *There is* no inheritance in the son of Jesse. To your tents, Israel! Now look to your house, David!” Then Israel went to their tents.

17 The Israelites were living in the cities of Judah, and Rehoboam was reigning over them.

18 King Rehoboam sent Adoram who *was* over the forced labor, and all of Israel cast stones at him and he died, but King Rehoboam managed to get up on the chariot to flee to Jerusalem.

19 So Israel rebelled against the house of David until this day.

20 It happened that just when all of Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all of Israel. Not one *followed* after the house of David except the tribe of Judah alone.

God Prevents a Civil War

21 When Rehoboam came to Jerusalem, he assembled all of the house of Judah and the tribe of Benjamin, a hundred and eighty thousand choice troops to fight with the house of Israel, to restore the kingship to Rehoboam the son of Solomon.

22 Then the word of God came to Shemaiah the man of God, saying,

23 “Say to Rehoboam the son of Solomon the king of Judah and to all the house of Judah and Benjamin and the remainder of the people, saying,

24 ‘Thus says Yahweh: “You shall not go up and you shall not fight with your brothers the Israelites. Return each of you to his house, for this thing was from me.” ’”

So they heeded the word of Yahweh,

and they returned to go home according to the word of Yahweh.

and the people answered the king, saying, “What portion *is there* for us in David? *We have* no inheritance in the son of Jesse. Each to your tents, O Israel! Now look to your own house, David!” And all Israel went to their own tents.

17 But as for the Israelites who were living in the cities of Judah, Rehoboam ruled over them.

18 Then King Rehoboam sent Hadoram, who was in charge of the forced labor, but the Israelites stoned him with stones, and he died. Then King Rehoboam hastily went up into the chariot to flee to Jerusalem.

19 So Israel has rebelled against the house of David until this day.

11:1 When Rehoboam came to Jerusalem he assembled the house of Judah and Benjamin, one hundred and eighty thousand chosen warriors, to fight against Israel to restore the kingdom to Rehoboam.

2 But the word of Yahweh came to Shemaiah, the man of God, saying,

3 “Say to Rehoboam, son of Solomon, king of Judah, and to all Israel in Judah and Benjamin,

4 ‘Thus says Yahweh: “Do not go up, and do not fight against your brothers. Return, each man to his house, for this matter has come from me.” ’”

So they obeyed the words of Yahweh and turned back from going against Jeroboam.

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 the hill country of Ephraim, and he resided in it. Then he went out from there and built Penuel.

Rehoboam Fortifies the Southern Kingdom

2 Chr 11:5 And Rehoboam lived in Jerusalem, and he built cities as strongholds in Judah.

6 He built Bethlehem, Etah, Tekoa,

7 Beth-Zur, Socoh, Adullam,

8 Gath, Mareshah, Ziph,

9 Adoraim, Lachish, Azekah,

10 Zorah, Aijalon, and Hebron, fortified cities that *are* in Judah and in Benjamin.

11 And he strengthened the fortifications and put commanders in them, *along with* stores of food, olive oil, and wine.

12 And in all the cities *he put* shields and spears, and he greatly strengthened them. So he had Judah and Benjamin.

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 Then Jeroboam said to himself, “Now the kingdom will return to the house of David

27 if this people go up to offer sacrifices in the house of Yahweh in Jerusalem. The heart of this people will return to their master Rehoboam the king of Judah, and they shall kill me and return to him.”

28 And the king had decided, so he made two golden calves and he said to them, “You have been going up to Jerusalem long enough; here are your gods, O Israel, who brought you up from the land of Egypt.”

29 He put one in Bethel, and the other he put in Dan.

30 This thing became a sin, and the people walked before the one as far as Dan.

31 Then he built the houses on the high places, and he appointed priests from all walks of life who were not from the sons of Levi.

The Priests and Levites Move to Judah

2 Chr 11:13 Now the priests and the Levites who *were* throughout all Israel took their stand with him [Rehoboam] from all their territories.

14 For the Levites left their pasturelands and their property and came to Judah and to Jerusalem, for Jeroboam and his sons had rejected them from serving as priests to Yahweh.

15 And he appointed his own priests for the high places and for the goat idols and for the bull calves that he had made.

16 Then after them, from all the tribes of Israel, those who set their heart to seek Yahweh, the God of Israel, came to Jerusalem to offer to Yahweh, the God of their ancestors.

17 And they strengthened the kingdom of Judah and made Rehoboam, the son of Solomon, secure for three years, for they walked in the way of David and Solomon for three years.

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 Jeroboam also inaugurated a religious feast in the eighth month on the fifteenth day of the month, like the religious feast which was in Judah, and he offered *sacrifices* on the altar. Thus he did in Bethel, by sacrificing to the calves that he had made; and he placed in Bethel the priests of the high places which he had made.

33 He offered *sacrifices* on the altar which he had made in Bethel on the fifteenth day of the eighth month which his heart had devised. He inaugurated a religious feast for the Israelites, and he went up to the altar to offer incense.

13:1 Suddenly a man of God from Judah came to Bethel, by the word of Yahweh, while Jeroboam *was* standing at the altar to offer incense.

2 Then he proclaimed against the altar by the word of Yahweh and said, “O altar, altar, thus says Yahweh: ‘Look, a son will be born to the house of David, Josiah by name, and he shall sacrifice on you the priests of the high places who burn incense on you, and human bones shall burn on you.’”

3 He gave a sign on that day, saying, “This *is* the sign that Yahweh has predetermined: Look, *this* altar will be torn *apart*, and the ashes that *are* on it will be poured out.”

4 It happened at the moment the king heard the word of the man of God that he cried out against the altar in Bethel, Jeroboam stretched out his hand from the altar, saying, “Seize him!” But his hand which he stretched out to him was paralyzed, and he was not able to draw it back to himself.

5 Then the altar was torn *apart* and the ashes from the altar poured out according to the sign which the man of God had announced by the word of Yahweh.

Jeroboam’s False Repentance and Attempted Bribe

6 Then the king responded and said to the man of God, “Please entreat the favor of Yahweh your God, and pray for me that my hand may return to me.” So the man of God entreated the face of Yahweh, and the hand of the king returned to him, as it was in the beginning.

7 Then the king spoke to the man of God, “Come with me to the house and refresh yourself, that I may give you a gift.”

8 Then the man of God said to the king, “Even if you give to me half of your house I will not come with you, nor will I eat bread or drink water in this place,

9 for the word of Yahweh has commanded me, saying, ‘You shall not eat bread nor drink water, and you shall not return on the way that you came.’”

10 So he went another way, and he did not return by the way on which he had come to Bethel.

The Old Prophet’s Treachery

11 Now a certain older prophet was living in Bethel, and his son came and recounted to him all of the things that the man of God had done that day in Bethel *and* the words he had spoken to the king, and they told them to their father.

12 Then their father asked them, “Which way did he go?” His sons had seen the way which the man of God who had come from Judah had taken.

13 Then he said to his sons, “Saddle the donkey for me.” So they saddled the donkey for him, and he mounted it

14 and went after the man of God. He found him sitting under the oak and said to him, “Are you the man of God who came from Judah?” He said, “I *am*.”

15 Then he said to him, “Come with me to the house and eat *some* food.”

16 Then he said, “I am not able to return with you or to go with you. I will not eat food nor will I drink water with you in this place.

17 For a word *came* to me by the word of Yahweh, ‘You shall not eat food, nor shall you drink water there. You shall not return to go by the way that you came.’”

18 Then he said, “I *am* also a prophet like you. An angel spoke to me by the word of Yahweh, saying, ‘Let him return with you to your house that he may eat food and drink water.’” He lied to him.

God’s Judgment Falls on the Man of God

19 So he returned with him and ate food in his house and drank water.

20 Now it happened that they *were* sitting at the table, and the word of Yahweh came to the prophet who brought him back.

21 He proclaimed to the man of God who came from Judah, saying, “Thus says Yahweh: ‘Because you have disobeyed the word of Yahweh and have not kept the command which Yahweh your God commanded you,

22 but you have returned and have eaten food and drank water in the place which he ordered you not to eat food nor to drink water, then your dead body shall not return to the tomb of your ancestors.’”

23 It happened after he ate food and drank water that he saddled the donkey for the prophet whom he had brought back.

24 When he left, a lion found him on the road and killed him, and his dead body *was* thrown on the road with the donkey standing beside it, and the lion *was* standing by the dead body.

The Old Prophet Buries the Man of God

25 As men *were* passing by and they saw the dead body thrown in the road and the lion standing beside the dead body, they came and told it in the city where the old prophet *was* living.

26 When the prophet who had brought him back from the way heard, he said, “It *is* the man of God who disobeyed the mouth of Yahweh, and Yahweh has given him to the lion. He tore him in pieces and killed him according to the word of Yahweh which he had spoken to him.”

27 Then he spoke to his sons, saying, “Saddle the donkey for me.” So they saddled it.

28 He went and found his dead body thrown in the road and a donkey with the lion standing beside it, but the lion had not eaten the corpse nor attacked the donkey.

29 So the prophet lifted up the corpse of the man of God and put it on the donkey and brought it back. He came to the city of the old prophet to mourn him and to bury him.

30 He put his corpse in his tomb, and they mourned over him, “Alas, my brother!”

31 It happened after he buried him that he said to his sons, “When I die, you shall bury me in the tomb where the man of God *is* buried; you shall lay my bones beside his bones.

32 For surely, the thing which he proclaimed by the word of Yahweh against the altar which *is* in Bethel will happen, *as it will* against all the houses of the high places which *are* in the cities of Samaria.”

Jeroboam Hardens His Heart in Spite of the Miraculous Events

33 After this event, Jeroboam did not turn from his evil way, but he returned and *again* made priests for the high places of people from all walks of life. He filled his hand with all *his* desire and became *one of* the priests of the high places *himself*.

34 This matter became sin in the house of Jeroboam, to make it disappear and to destroy *it* from the surface 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 son of Jeroboam became ill.

2 Jeroboam said to his wife, “Please get up and disguise yourself so that they will not know that you *are* the wife of Jeroboam, and go to Shiloh. Look, Ahijah the prophet is there, and he spoke concerning me *before I became* king over this people.

3 You must take ten loaves of bread in your hand and cakes and a jar of honey, and you must go to him. He shall tell you what will happen to the boy.”

4 The wife of Jeroboam did so. She got up, went to Shiloh, and came to the house of Ahijah. Now Ahijah was not able to see, for his eyes were fixed because of his old age.

5 Then Yahweh said to Ahijah, “Look, the wife of Jeroboam *is* coming to seek a word from you about her son, for he *is* ill. Thus and so you shall say to her. When she comes, she *will be* disguising herself.”

6 It happened at the moment Ahijah heard the sound of her footsteps coming through the doorway, he said, “Come *in*, wife of Jeroboam. Why *are* you making yourself unrecognizable? I have been sent a hard *message* for you:

7 Go, tell Jeroboam, ‘Thus says Yahweh the God of Israel: “Because I raised you from the midst of the people and I made you leader over my people Israel,

8 I tore the kingdom from the house of David and I gave it to you. But you were not like my servant David who kept my commandments, and who went after me with all his heart, to do only *what is* right in my eyes.

9 But you did more evil than all who were before you. You have gone and made for yourself other gods and molten idols to provoke me, but me you have completely disregarded.

10 Therefore, look, I am about to bring disaster upon the house of Jeroboam, and I will cut off males from Jeroboam, bond or free, in Israel. I will burn after the house of Jeroboam as one burns after the manure, until it is finished.

11 He who dies for Jeroboam in the city, the dogs will eat. He who dies in the open field, the birds from the heavens will eat, for Yahweh has spoken it.”

12 As for you, get up. Go to your house. When your feet enter the city, the child will die.

13 All of Israel will mourn for him, and they will bury him. This one alone will come to a tomb for Jeroboam, because a good thing has been found in him by Yahweh the God of Israel in the house of Israel.

14 Yahweh will raise up a king for himself over Israel who will even now cut off the house of Jeroboam this day.

15 Yahweh will strike Israel as one shakes the reed plant in the water, and he will root Israel up from this good land that he gave to their ancestors. He will scatter them beyond the River because they have made their sacred poles *which are* provoking Yahweh.

16 He will give up Israel because of the sin of Jeroboam which he sinned and which he caused Israel to sin.”

17 Then the wife of Jeroboam got up, went, and came to Tirzah. As she was coming to the threshold of the house, the boy died.

18 They buried him and all of Israel mourned for him, according to the word of Yahweh which he had spoken by the hand of his servant Ahijah the prophet.

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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 Records,” *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 Now Rehoboam the son of Solomon reigned in Judah. He was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which, from all of the tribes of Israel, Yahweh chose to place his name. And the name of his mother was Naamah the Ammonitess.</p>	<p>12:13 So King Rehoboam was strengthened in Jerusalem, and he reigned <i>there</i>. Now, Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city where Yahweh had chosen to put his name out of all the tribes of Israel. And the name of his mother was Naamah the Ammonite.</p> <p>11:18 Then Rehoboam took to himself as a wife Mahalath, the daughter of Yerimot son of David, and of Abihail the daughter of Eliab the son of Jesse.</p> <p>19 And she bore to him sons: Jeush, Shemariah, and Zaham.</p> <p>20 And after her he took Maacah the [grand]daughter of Absalom, who bore to him Abijah, Attai, Ziza, and Shelomith.</p> <p>21 And Rehoboam loved Maacah the [grand]daughter of Absalom more than all his wives and concubines (for he took eighteen wives and sixty concubines, and he fathered twenty-eight sons and sixty daughters).</p> <p>22 And Rehoboam appointed Abijah the son of Maacah as chief and crown prince over his brothers, in order to make him king.</p> <p>23 And he dealt wisely and distributed some of his sons throughout all the land of Judah and Benjamin, through all the fortified cities, and gave abundant provisions to them and obtained many wives <i>for them</i>.</p>

Rehoboam Forsakes God in His Fourth Year (928t BC)

1 Kings 14:22–24	2 Chronicles 12:1, 14
<p>22 But Judah did evil in the eyes of Yahweh, and they annoyed him more than their fathers did with their sins that they had committed.</p> <p>23 They also built for themselves high places and stone pillars and sacred poles on every high hill and under every green tree.</p> <p>24 There were also male shrine prostitutes in the land, and they did according to all the abominations of the nations which Yahweh had driven out from before the Israelites.</p>	<p>1 And when the kingdom of Rehoboam was established and when he was strengthened, he forsook the law of Yahweh, and all Israel with him.</p> <p>14 And he did evil, for he did not set his heart to seek Yahweh.</p>

God Sends Shishak to Discipline Judah (927t BC)

1 Kings 14:25–28	2 Chronicles 12:2–12
<p>25 It happened in the fifth year of King Rehoboam that Shishak the king of Egypt came up against Jerusalem,</p>	<p>2 And it happened <i>that</i> in the fifth year of King Rehoboam (for they had acted unfaithfully against Yahweh), Shishak the king of Egypt came up against Jerusalem</p> <p>3 with one thousand two hundred chariots and sixty thousand horsemen. And there was no number to the people who came up with him from Egypt—Libyans, Sukkites, and Cushites.</p> <p>4 And he took the fortified cities that belonged to Judah, and he came up to Jerusalem.</p> <p>5 Then Shemaiah the prophet came to Rehoboam and the princes of Judah who had gathered at Jerusalem from before Shishak. And he said to them, “Thus says Yahweh: ‘You yourselves have abandoned me, and I myself have surely abandoned you into the hand of Shishak.’”</p> <p>6 Then the princes of Israel and the king humbled themselves</p>

<p>26 and he took the treasures of the house of Yahweh, and he took all the treasures of the king's house. He took the small gold shields that Solomon had made, 27 so King Rehoboam made small copper shields in place of them and entrusted them to the commanders of the royal guard who keep the doorway of the king's house.</p> <p>28 Whenever the king came to the house of Yahweh, the royal guard carried them and brought them back to the alcove room of the royal guard.</p>	<p>and said, "Yahweh is righteous." 7 And when Yahweh saw that they humbled themselves, the word of Yahweh came to Shemaiah, saying, "They have humbled themselves; I will not destroy. I will give to them some way of escape, that my anger not be poured out against Jerusalem by the hand of Shishak. 8 However, they shall be his servants, that they might know my service and the service of the kingdoms of <i>other</i> countries." 9 Then Shishak king of Egypt came up against Jerusalem, and he took the treasures out of the house of Yahweh and the treasures out of the king's house. He took everything. He also took the small shields of gold that Solomon had made. 10 And King Rehoboam made small shields of bronze in their place and committed them into the hand of the commanders of the guards who were keeping the entrance of the house of the king. 11 And whenever the king went into the house of Yahweh, the guards came and carried them, and then they returned them to the alcove of the guards. 12 And when he humbled himself, the anger of Yahweh was turned away from him, so that he did not destroy <i>the city</i> completely. Moreover, matters were well in Judah.</p>
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The Death of Rehoboam (915t BC)

1 Kings 14:29–31	2 Chronicles 12:15–16
<p>29 The remainder of the acts of Rehoboam and all that he did, are they not written on the scroll of the events of the days of the kings of Judah?</p> <p>30 There was always war between Rehoboam and Jeroboam.</p> <p>31 Then Rehoboam slept with his ancestors, and he was buried with his ancestors in the city of David. The name of his mother was Naamah the Ammonitess. Abijam his son became king in his place.</p>	<p>15 Now the words of Rehoboam <i>from</i> the first to the last, are they not written in the chronicles of Shemaiah the prophet and Iddo the seer as a record? And <i>there were</i> battles <i>between</i> Rehoboam and Jeroboam all their days. 16 And Rehoboam slept with his ancestors, and he was buried in the city of David, and Abijah his son reigned in his place.</p>

Abijah, Rehoboam's Son, Assumes the Throne of Judah (915t BC)

1 Kings 15:1–2	2 Chronicles 13:1–2a
<p>1 In the eighteenth year of King Jeroboam the son of Nebat, Abijam began to reign over Judah. 2 Three years he reigned in Jerusalem. The name of his mother was Maacah the [grand]daughter of Abishalom [Absalom].</p>	<p>1 In the eighteenth year of King Jeroboam, Abijah reigned over Judah. 2 He reigned for three years in Jerusalem. And the name of his mother was Micaiah the daughter of Uriel from Gibeah.</p>

Abijah's War With Jeroboam (c. 914t BC)

2 Chronicles 13:2b–20a
<p>Abijah Is Outnumbered 2b Now there was war between Abijah and between Jeroboam. 3 And Abijah joined in the battle with an army of four hundred thousand battle-hardened warriors, chosen men, and Jeroboam put the battle in order against him with eight hundred thousand chosen men, an army of mighty warriors.</p> <p>Abijah's Speech 4 Then Abijah stood up on top of Mount Zemaraim that <i>is</i> in the hill country of Ephraim and said, "Hear me, O Jeroboam and all Israel!</p>

5 Do you not all know that Yahweh the God of Israel gave the kingdom to David over Israel forever, to him and to his sons *by* a covenant of salt?

6 But Jeroboam the son of Nebat, a servant of Solomon the son of David, rose up and rebelled against his master,
7 and worthless men, sons of wickedness, were gathered about him and became hostile against Rehoboam the son of Solomon, when Rehoboam was a boy and gentle of heart and was not strong enough *to stand* before them.

8 So now you yourselves are considering *that you are* strong before the kingdom of Yahweh *which is* in the hand the sons of David, since you yourselves are a great multitude and you have bull calves of gold that Jeroboam has made for idols.

9 Did you not drive out the priests of Yahweh, the sons of Aaron, the Levites? Have you *not* made for yourselves priests like all the peoples of the lands? All who come to be consecrated for priestly service with a young bull or seven rams becomes a priest of *what is* not a god.

10 But as for us, Yahweh *is* our God, and we have not forsaken him. The priests serving Yahweh *are* the sons of Aaron, the Levites, according to their service.

11 They offer burnt offerings to Yahweh every morning and every evening, sweet spices of incense, and the rows of bread upon the pure table. And the golden lampstand with its lamps *they* keep kindled every evening, for we are keeping the requirement of Yahweh our God, but you yourselves have forsaken him.

12 And look, God *is* with us at the head, and his priests *have* the trumpets for sounding blasts against you, O sons of Israel. Do not fight against Yahweh, the God of your ancestors, for you will not succeed.”

God Helps Abijah Win a Victory Over Jeroboam

13 Then Jeroboam sent around an ambush to come behind them. So they were in front of Judah, but the ambush *was* behind them.

14 When Judah turned, then behold, the battle against them *was* in front and behind, and they cried to Yahweh, and the priests blew on the trumpets.

15 Then the men of Judah shouted, and it happened *that* when the men of Judah were shouting, then God defeated Jeroboam and all Israel before Abijah and Judah.

16 And the Israelites fled from before Judah, and God gave them into their hand.

17 And Abijah and his people struck a great blow against them, and the dead from Israel *that fell were* five hundred thousand chosen men.

18 And the Israelites were subdued at that time, and the people of Judah were victorious, for they relied upon Yahweh the God of their ancestors.

19 And Abijah pursued after Jeroboam and took cities from him: Bethel with its villages, Jeshanah with its villages, and Ephron with its villages.

20a And Jeroboam did not regain strength again in the days of Abijah.

The Death of Abijah (912t BC)

1 Kings 15:3–8

3 He walked in all the sins of his father that he had done before him, and his heart was not fully with Yahweh his God as the heart of David his father.

4 For the sake of David, Yahweh his God gave him a lamp in Jerusalem, by establishing his son after him and by causing Jerusalem to exist;

5 because David did right in the eyes of Yahweh and he didn't turn aside from all that he commanded him all the days of his life, except in the matter of Uriah the Hittite.

6 There was war between Rehoboam and Jeroboam all the days of his [Abijah's] life.

7 The remainder of the acts of Abijah and all that he did, are they not written in the scroll of the events of the days of the kings of Judah?

There was also war between Abijah and Jeroboam.

8 Abijah slept with his ancestors, and they buried him in the city of David, and Asa his son became king in his place.

2 Chronicles 13:21–14:1a

13:21 But Abijah became strong, and he took to himself fourteen wives and fathered twenty-two sons and sixteen daughters.

22 Now the rest of the words of Abijah and his ways and his words are written in the story of the prophet Iddo.

14:1 And Abijah slept with his ancestors, and they buried him in the city of David. And Asa his son became king in his place.

Asa, Abijah's Son, Assumes the Throne of Judah (912t BC)

1 Kings 15:9–10

9 In the twentieth year of Jeroboam the king of Israel, Asa became the king of Judah.

10 He reigned forty-one years in Jerusalem, and the name of his mother was Maacah the [grand]daughter of Abishalom [Absalom].

Asa's Early Reign Marked by Religious Reform (c. 912–907 BC)

1 Kings 15:11–12

11 Asa did right in the eyes of Yahweh, like David his ancestor.

12 He put away the male shrine prostitutes from the land, and he removed all of the idols that his ancestors made.

2 Chronicles 14:2–5a

2 Asa did that which *was* good and right in the eyes of Yahweh his God.

3 He removed the foreign altars and high places,

broke down the stone pillars, and cut down the Asherahs.

4 And he commanded Judah to seek Yahweh, the God of their ancestors, and to keep the law and the commandment.

5a And he removed the high places and the incense stands from all the cities of Judah,

The Death of Jeroboam (910n BC)

1 Kings 14:19–20

19 The remainder of the acts of Jeroboam, how he fought and how he reigned, behold, they *are* written in the scroll of the events of the days of the kings of Israel.

20 The days which Jeroboam reigned were twenty-two years, and he slept with his ancestors.

Then Nadab his son became king in place of him.

2 Chronicles 13:20b

20b And Yahweh plagued him and he died.

Nadab, Jeroboam's Son, Assumes the Throne of Israel (910n BC)

1 Kings 15:25–26

25 Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

26 He did evil in the eyes of Yahweh, and he walked in the way of his father and in his sin that he caused Israel to commit.

Nadab is Assassinated by Baasha (909n BC)

1 Kings 15:27–28, 31

27 Baasha son of Ahijah of the house of Issachar conspired against him, and Baasha struck him down at Gibbethon, which belonged to the Philistines. Now Nadab and all of Israel *were* laying siege to Gibbethon,

28 and Baasha killed him in the third year of Asa the king of Judah, and he reigned in his place.

31 Now the remainder of the acts of Nadab and all that he did, *are* they not written on the scroll of the events of the days 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, Baasha son of Ahijah had become king over all of Israel; *he lived* in Tirzah twenty-four years.

29 It happened that as soon as he became king, he killed all of the house of Jeroboam. There was no one left of Jeroboam who breathed, until he had destroyed him according to the word of Yahweh that he had spoken by the hand of his servant, Ahijah the Shilonite,

30 because of the sins of Jeroboam that he had committed and that he had caused Israel to commit *and* because of his anger *with* which he had provoked Yahweh the God of Israel.

34 He did evil in the eyes of Yahweh, and he walked in the way of Jeroboam and in his sin that he caused Israel to commit.

God Rewards Asa's Reforms With Peace (c. 907–897 BC)

2 Chronicles 14:1b, 5b–8

1b In his days the land was at rest ten years.

5b and the kingdom had rest under him.

6 And he built fortified cities in Judah, for the land was at rest. Under him there was no war in those years, for Yahweh had given rest to him.

7 And he said to Judah, "Let us build these cities and surround *them with* walls, towers, gates, and bars while the land *is* before us, because we have sought Yahweh our God. We have sought and he has given rest to us on every side." So they built and had success.

8 And Asa had an army *of* three hundred thousand from Judah, bearing shields and spears, and two hundred and eighty thousand from Benjamin *who* carried shields and drew bows. All of these *were* mighty warriors of strength.

Zerah the Cushite Attacks the Southern Kingdom (897t BC)

2 Chronicles 14:9–15:7

Asa Asks God for Help

14:9 Zerah the Cushite came out against them with an army of a thousand thousands and three hundred chariots. And he came to Mareshah.

10 And Asa went out before him, and a battle was put in order in the valley of Zepah at Mareshah.

11 Then Asa cried out to Yahweh his God. And he said, "O Yahweh, there is none with you to help between the great and the powerless. Help us, O Yahweh our God, for we rely upon you, and in your name we have come against this multitude. O Yahweh, you *are* our God! Let no man prevail against you!"

God Answers Asa's Prayer

12 So Yahweh defeated the Cushites before Asa and before Judah, and the Cushites fled.

13 Then Asa and the army with him pursued them to Gerar. And *many* from the Cushites fell, for they had no deliverance, for they were shattered before Yahweh and before his army. And they carried away much war booty.

14 And they struck all the cities around Gerar, for the fear of Yahweh was upon them. And they plundered all the cities, for there was much plunder in them.

15 And they also struck the tents of the herdsmen and carried away many sheep and camels. Then they returned to Jerusalem.

Azariah Encourages Asa to Continue/Renew His Religious Reforms

15:1 Now Azariah the son of Oded—the Spirit of God came upon him.

2 And he went out before Asa and said to him, "Hear me, O Asa and all of Judah and Benjamin! Yahweh *is* with you while you are with him. And if you will seek him he will be found by you. But if you forsake him he will forsake you.

3 Now Israel *has been* without the true God many days, and without a teaching priest, and without law,

4 but at its trouble he returned to Yahweh, the God of Israel. They sought him, and he was found by them.

5 And in those times there was no peace for the one going out and the one coming in, for great tumults *were* upon all the inhabitants of the lands.

6 Nation was crushed by nation, and city *was* against city, for God threw them into confusion by all *sorts of* trouble.

7 But as for you, be strong and let not your hands be weak, for there is reward for your labor."

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, the prophecy of [Azariah the son of] Oded the prophet, he took courage and removed the vile idols from all the lands of Judah and Benjamin, and from the cities that he had taken in the hill country of Ephraim, and he repaired the altar of Yahweh that was in front of the portico of Yahweh.

9 And he gathered all Judah and Benjamin and those sojourning with them, from Ephraim, Manasseh, and Simeon, for many had deserted to him from Israel when they saw that Yahweh his God *was* with him.

10 And they were gathered *at* Jerusalem in the third month of the fifteenth year of the reign of Asa.

11 And they sacrificed to Yahweh on that day from the war

<p>13 Also, he had Maacah his [grand]mother removed from the office of queen mother, <i>as</i> she had made a repulsive image for the Asherah. Asa also cut down her repulsive image and burned it in the Wadi Kidron.</p> <p>14 But the high places he did not remove. Nevertheless, the heart of Asa was completely with Yahweh all of his days.</p> <p>15 He brought the holy objects of his father and his <i>own</i> holy objects to the house of Yahweh, silver and gold and utensils.</p>	<p>booty they brought back: seven hundred oxen and seven thousand sheep.</p> <p>12 And they entered into a covenant to seek Yahweh, the God of their ancestors, with all their heart and with all their inmost being,</p> <p>13 but all who will not seek Yahweh the God of Israel should be killed, from young to old, from men to women.</p> <p>14 And they took an oath to Yahweh with a great voice, with shouting, with trumpets, and with horns.</p> <p>15 And all Judah rejoiced over the oath, for they swore with all their heart. And they sought him with their whole desire, and he was found by them, and Yahweh gave rest to them all around.</p> <p>16 And also Maacah, the [grand]mother of Asa, the king removed her from <i>being</i> queen, because she had made a repulsive image for Asherah. And Asa cut down her repulsive image, and he crushed and burned <i>it</i> at the Wadi Kidron.</p> <p>17 But the high places were not removed from Israel. Nevertheless, the heart of Asa was fully devoted all his days.</p> <p>18 And he brought the holy objects of his father and his own holy objects <i>into</i> the house of God—silver and gold and vessels.</p> <p>19 And there was no war until the thirty-fifth 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 There was war between Asa and Baasha king of Israel all of their days.</p> <p>17 Baasha king of Israel went up against Judah, and he built Ramah to hinder the coming and going of anyone to Asa king of Judah.</p> <p>18 Asa took all of the silver and gold remaining in the storerooms of the house of Yahweh and in the treasury rooms of the house of the king, and he gave them into the hand of his servants; so King Asa sent them to Ben-Hadad the son of Tabrimmon the son of Hezion, the king of Aram, who lived in Damascus, saying,</p> <p>19 “<i>Let there be</i> a covenant between me and you, between my father and your father. Look, I have sent you a gift of silver and gold. Go, break your covenant with Baasha king of Israel that he may go up <i>away</i> from me.”</p> <p>20 Ben-Hadad listened to King Asa, and he sent the commanders of his armies against the cities of Israel and he attacked Ijon, Dan, Abel-Beth-Maacah, and all of Kinnereth, in addition to all the land of Naphtali.</p> <p>21 When Baasha heard, he stopped building Ramah, and he lived in Tirzah.</p> <p>22 Then King Asa proclaimed among all of Israel that there was no one free from obligation, so they carried the stones of Ramah and its wood with which Baasha had built, and King Asa rebuilt Geba in Benjamin with them, and the Mizpah.</p>	<p>16:1 In the thirty-sixth year of the reign of Asa, Baasha the king of Israel went up against Judah. And he built Ramah in order not to allow <i>anyone</i> to 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 from the storehouses of the house of Yahweh and the house of the king, and he sent <i>them</i> to Ben-Hadad, king of Aram, who lived in Damascus, saying,</p> <p>3 “<i>There is</i> a covenant between me and you, <i>as there was</i> between my father and your father. Look, I am sending you silver and gold. Go, break your covenant with Baasha, king of Israel, that he might withdraw from me.”</p> <p>4 And Ben-Hadad listened to King Asa, and he sent commanders of his troops that <i>were</i> with him against the cities of Israel. And they struck Ijon, Dan, Abel-Maim, and all the storage cities of Naphtali.</p> <p>5 And it happened <i>that</i> when Baasha heard <i>this</i>, he stopped building Ramah and ceased his work.</p> <p>6 Then King Asa took all of Judah,</p> <p>and they carried away the stones of Ramah and its timber with which Baasha had been building, and he built Geba and Mizpah with them.</p> <p>7 And at that time Hanani the seer came to Asa king of Judah and said to him, “On account of your reliance upon the king of</p>

<p>32 There was war between Asa and Baasha king of Israel all their days.</p>	<p>Aram, and <i>since</i> you did not rely on Yahweh your God, therefore the troops of the king of Aram escaped from your hand. 8 Were not the Cushites and Libyans a mighty army with very abundant chariots and horsemen? And because of your reliance on Yahweh he gave them into your hand. 9 For the eyes of Yahweh roam throughout all the earth to strengthen those whose heart is fully devoted to him. You have been foolish in this, for from now on you will have wars.” 10 Then Asa was angry with the seer and put him in the prison, for he was enraged with him concerning this. And Asa oppressed some of the people at that time.</p>
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The Death of Baasha (886n BC)

1 Kings 16:1–7

1 The word of Yahweh came to Jehu the son of Hanani against Baasha, saying,
 2 “Because I exalted you from the dust and I made you a leader over my people Israel, but you have walked in the way of Jeroboam and you caused my people Israel to sin, to provoke me with their sins,
 3 I am now *about to* consume Baasha and his house. I will make your house like the house of Jeroboam the son of Nebat.
 4 Those who die for Baasha in the city, the dogs will eat; those who die for him in the field, the birds of the heavens will eat.”
 7 Moreover, the word of Yahweh came to Baasha and to his house by the hand of Jehu the son of Hanani the prophet, because of all the evil that he did in the eyes of Yahweh by provoking him with the work of his hands, by being like the house of Jeroboam; and he destroyed him.
 5 The remainder of the acts of Baasha, what he did, and his powerful deeds, are they not written on the scroll of the events of the days of the kings of Israel?
 6 Baasha slept with his ancestors and was buried in Tirzah, and Elah his son became king in his place.

Elah, Baasha’s Son, Assumes the Throne of Israel (886n BC)

1 Kings 16:8

8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel for two years.

Elah is Assassinated by Zimri (885n BC)

1 Kings 16:9–10, 14

9 His servant Zimri the commander of half of the chariots conspired against him. Now he had been in Tirzah drinking *himself* drunk in the house of Arza who was over the palace in Tirzah.
 10 Zimri came and struck him down and killed him in the twenty-seventh year of Asa king of Judah and became king in his place.
 14 The remainder of the acts of Elah and all that he did, are they not written in the scroll of the events of the days of the kings of Israel?

Zimri—King For a Week (885n BC)

1 Kings 16:11–13, 15–20

15a In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah.
 11 It happened that as soon as he became king, at the moment he sat on his throne, he killed all of the house of Baasha. He left no males *among* his kindred or *any of* his friends.
 12 So Zimri destroyed all of the house of Baasha according to the word of Yahweh which he spoke against Baasha by the hand of Jehu the prophet
 13 because of all the sins of Baasha and the sins of Elah his son which they committed and which they caused Israel to sin by provoking Yahweh the God of Israel with their idols.
 15b Now the army was encamping against Gibbethon which belonged to the Philistines.
 16 The encamping army heard that Zimri had conspired and moreover had killed the king, so they made Omri the commander of the army of Israel king over all Israel in the camp on that day.
 17 Then Omri went up and all Israel with him from Gibbethon, and they besieged Tirzah.

18 It happened that when Zimri saw that the city was taken, he went to the citadel fortress of the house of the king, and he burnt the house of the king over him with fire so that he died.

19 *This happened* because of his sin which he committed by doing evil in the eyes of Yahweh, by going the way of Jeroboam and in his sin which he did by causing Israel to sin.

20 The remainder of the acts of Zimri and his conspiracy which he made, *are* they not written on the scroll of the events of the days of the kings of Israel?

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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 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

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.

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 At that time, the people of Israel were divided into two parts: half of the people went after Tibni the son of Ginath to make him king, and the other half went after Omri.
 22 The people who went after Omri overcame the people who went after Tibni the son of Ginath, so that he died and Omri became king.

Omri, Commander of the Army, Begins Sole Reign of Israel (880n/880t BC)

1 Kings 16:23–24

23 In the thirty-first year of Asa king of Judah, Omri became king over Israel *for* twelve years. He reigned in Tirzah six years,
 24 then bought the hill of Samaria from Shemer for two talents of silver, fortified the hill, and called the name of the city Samaria that he built after Shemer, the owner of the hill.

The Death of Omri (874n BC)

1 Kings 16:25–28

25 But Omri did evil in the eyes of Yahweh more than all who were before him.
 26 He went in all the way of Jeroboam the son of Nebat and in his sins that he caused Israel to sin by provoking Yahweh the God of Israel with their idols.
 27 The remainder of the acts of Omri that he did and his powerful deeds, are they not written in the scroll of the events of the days of the kings of Israel?
 28 Omri slept with his ancestors, and he was buried in Samaria, and Ahab his son became king in his place.

Ahab, Omri's son, Assumes the Throne of Israel (874n BC)

1 Kings 16:29

29 Now Ahab son of Omri became king over Israel in the thirty-eighth year of Asa king of Judah. Ahab son of Omri reigned over Israel in Samaria twenty-two years.

Asa Develops a Foot Disease (873t BC)

1 Kings 15:23b

23b But at the time of his old age, he developed a foot disease.

2 Chronicles 16:12

12 And in the thirty-ninth year of his reign, he fell severely ill in his feet.
 But even in his illness he did not seek Yahweh, but *only* among the healers.

The Death of Asa (871t BC)

1 Kings 15:23a–24

23a The remainder of the acts of Asa, all of his achievements, all that he did, and the cities which he built, are they not written in the scroll of the events of the days of the kings of Judah?
 24 Asa slept with his ancestors
 and was buried with his ancestors in the city of David his ancestor;
 Jehoshaphat his son became king in his place.

2 Chronicles 16:11, 13–14; 17:1

16:11 Now behold, the words of Asa *from* the first to the last,
 behold, they are written in the scroll of the kings of Judah and Israel.
 13 And Asa slept with his ancestors. And he died in the forty-first year of his reign.
 14 And they buried him in his burial site, which had been cut out for him in the city of David. And they laid him on the bier which they had filled with all kinds of spices made *by* the perfumers as a fragment ointment. And they made a great fire in his honor.
 17:1 And Jehoshaphat his son reigned in his place, and he 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 Jehoshaphat the son of Asa became king over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem.

The name of his mother was Azubah daughter of Shilhi.

31 So Jehoshaphat reigned over Judah.

He was thirty-five years old when he began to reign.

And he reigned twenty-five years in Jerusalem.

The name of his mother *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 The remainder of the male shrine prostitutes who were left over in the days of Asa his father he exterminated from the land.

43a He walked in all of the way of Asa his father, and he did not turn aside from it, doing right in the eyes of Yahweh.

Jehoshaphat Orders the Law to be Taught in Judah

Not Everyone Shares Jehoshaphat's Love of Yahweh

43b Only he did not remove the high places; the people *were* still sacrificing and burning incense on the high places.

17:3 And Yahweh was with Jehoshaphat, because he walked in the former ways of David his father and did not seek after the Baals,

17:4 but he sought after the God of his ancestors and walked in his commandments and not according to the works of Israel.

17:6 And his heart was courageous in the ways of Yahweh.

Moreover, he removed the high places and the Asherahs from Judah.

20:32 And he walked in the way of his father Asa and did not turn aside from it, to do what was right in the eyes of Yahweh.

17:7 In the third year of his reign he sent his officials, Ben-Hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah;

17:8 and with them the Levites Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-Adonijah; and with them the priests Elisham and Joram.

17:9 And they taught in Judah, and the scroll of the law of Yahweh *was* with them when they went around in all the cities of Judah, and they taught the people.

20:33 Only the high places were not removed. The people still had not yet set their heart on the God of their ancestors.

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 put troops in all the fortified cities of Judah, and put garrisons in the land of Judah and in the cities of Ephraim that Asa his father had taken.

5 So Yahweh established the kingdom in his hand. And all Judah gave tribute to Jehoshaphat, and he had much wealth and honor.

God Causes the Surrounding Kingdoms to Fear Judah

10 And the fear of Yahweh was upon all the kingdoms of the lands surrounding Judah, and they did not make war against Jehoshaphat.

11 And some of the Philistines brought a gift and silver to Jehoshaphat *as* tribute. The Arabians also brought him seven thousand seven hundred sheep and seven thousand seven hundred goats.

Jehoshaphat's Wealth and Power Continues to Grow as God Blesses Him

12 And Jehoshaphat grew greater and greater, and he built fortresses and storage cities in Judah.

13 And he had many supplies in the cities of Judah and mighty warriors for battle in Jerusalem.

14 Now these *were* their enrollment by the house of their ancestors: of Judah, the commanders of thousands: Adnah, the commander, and with him *were* three hundred thousand mighty armed warriors;
 15 and at his side, Jehohanan the commander, and with him *were* two hundred and eighty thousand;
 16 and at his side, Amasiah the son of Zicri, who had made a freewill offering to Yahweh, and with him *were* two hundred thousand mighty armed warriors.
 17 And from Benjamin: Eliada, a powerful mighty warrior, and with him *were* two hundred thousand armed with bow and shield;
 18 and at his side, Jehozabad, and with him *were* one hundred and eighty thousand armed for war.
 19 These were serving the king, besides *those* whom the king had placed in the fortified cities throughout all Judah.
 18:1a Now Jehoshaphat had much wealth and honor,

Ahab's Reign Marked by Great Evil (874n – c. 860 BC)

1 Kings 16:30–34

30 But Ahab son of Omri did evil in the eyes of Yahweh more than all who were before him.
 31 If it wasn't enough that he went after the sins of Jeroboam the son of Nebat, he also took as wife Jezebel the daughter of Ethbaal the king of the Sidonians. He went and served Baal and bowed down to him.
 32 And he built an altar to Baal in the house of Baal which he had built in Samaria.
 33 Ahab also made the sacred pole, and he continued to provoke Yahweh the God of Israel more than all the kings of Israel who were before him.
 34 In his days, Hiel the Bethelite rebuilt Jericho; at the cost of Abiram his firstborn he laid its foundation, and at the cost of Segub his younger sibling, he set up its gates, according to the word of Yahweh which he spoke by the hand of 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 Elijah the Tishbite from Tishbe of Gilead said to Ahab, "As Yahweh lives, the God of Israel before whom I stand, there shall surely not be dew nor rain these years except by my command." [[Jam 5:17](#)]

Elijah Fed by Ravens

2 Then the word of Yahweh came to him, saying,
 3 "Go from this place and turn to the east; you must hide yourself in the Wadi Kerith which faces the Jordan.
 4 It shall be that you shall drink from the wadi, and I have commanded the crows to sustain you there."
 5 So he went and did according to the word of Yahweh. He went and stayed in the Wadi Kerith which faces the Jordan.
 6 The crows *were* bringing bread and meat in the morning for him and bread and meat in the evening, and he drank from the wadi.
 7 It happened after a while that the wadi dried up, because there was no rain in the land.

The Widow of Zarephath

8 Then the word of Yahweh came to him, saying, [cf. [Luke 4:25–26](#)]
 9 "Get up and go to Zarephath which belongs to Sidon and stay there. Look, I have commanded a woman there, a widow, to sustain you."
 10 So he arose and went to Zarephath and came to the gate of the city. There *was* a widow woman gathering wood, so he called to her, and he said, "Please bring a little water for me in a vessel so that I can drink."
 11 She went to fetch *it*, and he called to her and said, "Please bring me a morsel of bread in your hand."
 12 She said, "As Yahweh your God lives, surely I do not have a cake, but only a handful of flour in the jar and a little olive oil in the jug. Here I *am* gathering a few pieces of wood, and I will go and prepare it for me and my son, that we might eat it and die."
 13 Elijah said to her, "Don't be afraid. Go and do according to your word; only make for me a small bread cake from it first, and bring it out to me. Make it for yourself and for your son afterward.
 14 For thus says Yahweh, the God of Israel: 'The jar of flour will not be emptied and the jug of olive oil will not run out until the day Yahweh gives rain on the surface of the earth.'"
 15 So she went and did according to the word of Elijah; then *both* she and he ate with her household for many days.
 16 The jar of flour was not emptied and the jug of olive oil did not run out, according to the word of Yahweh which he spoke by the hand of Elijah.

Widow's Son Raised

17 It happened after these things that the son of the woman, the mistress of the house, became ill; and his illness was very severe until there was no breath left in him.

18 She said to Elijah, “What do you have against me, O man of God, *that* you have come to me to make known my guilt and to cause my son to die?”

19 Then he said to her, “Give me your son.” He took him from her lap and carried him up to the upper room where he was staying, and he laid him on his bed.

20 Then he called to Yahweh and said, “O Yahweh my God, are you also causing evil to come upon the widow with whom I *am* dwelling as an alien by causing her son to die?”

21 He stretched himself out on the child three times and called to Yahweh and said, “O Yahweh my God, please let the life of this child return within him.”

22 Yahweh listened to the voice of Elijah, and the life of the child returned within him, and he lived.

23 Elijah then took the child and brought him down from the upper room to the house and gave him to his mother. Elijah said, “Look, your son *is* alive.”

24 Then the woman said to Elijah, “Now this I know, that you *are* a man of God and the word of Yahweh in your mouth *is* truth.”

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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 It happened many days *later* that the word of Yahweh came to Elijah in the third year, saying, “Go, present yourself to Ahab so that I may give rain on the surface of the earth.”
- 2 So Elijah went to present himself to Ahab. Now the famine *was* severe in Samaria.
- 3 Ahab summoned Obadiah who *was* over the house. (Now Obadiah was fearing Yahweh greatly.)
- 4 It had happened that when Jezebel killed the prophets of Yahweh, Obadiah took a hundred prophets and hid them by fifties in the cave and sustained them *with* food and water.)
- 5 Ahab said to Obadiah, “Go through the land to all the springs of water and to all the wadis. Perhaps we may find green grass that we may keep horses and mules alive and that we might not lose any of the animals.”
- 6 So they divided the land for themselves in order to pass through it; Ahab went one way by himself, and Obadiah went another way by himself.
- 7 It happened that Obadiah *was* on the way, and suddenly Elijah was there to meet him. When he recognized him, he fell on his face and said, “*Is* this you, my lord Elijah?”
- 8 He said to him, “*I am*. Go, say to your lord, ‘Elijah *is* here.’”
- 9 He said, “How have I sinned that you *are* giving your servant into the hand of Ahab to kill me?”
- 10 As Yahweh your God lives, surely there is not a nation or a kingdom to which my lord has not sent me to seek you. *If* they would say, ‘He is not here,’ then he would make the kingdom or the nation swear that it could not find you.
- 11 Now you *are* saying, ‘Go, say to your lord: “Elijah *is* here.”’
- 12 And it will happen that I will go from you and the Spirit of Yahweh will carry you up to where I do not know. Then I will come to tell Ahab, but he will not find you, and then he will kill me, *even though* your servant has feared Yahweh from my youth.
- 13 Has it not been told to my lord what I did when Jezebel killed the prophets of Yahweh? I hid a hundred men of the prophets of Yahweh by fifties in the cave, and I sustained them *with* food and water.
- 14 Now you *are* saying, ‘Go, say to your lord: “Elijah *is* here,”’ and he will kill me.”
- 15 Elijah said, “As Yahweh of hosts lives, before whom I stand, I will certainly show myself to him today.”

Elijah Orders Ahab to Assemble Israel and the Prophets of Baal

- 16 So Obadiah went to meet Ahab, and he told him, so Ahab went to meet Elijah.
- 17 When Ahab saw Elijah, Ahab said to him, “*Is* this you *who* throws Israel into confusion?”
- 18 He said, “I did not throw Israel into confusion; rather you and the house of your father *have* by forsaking the commands of Yahweh when you went after the Baals!
- 19 So then, send *word* and assemble all of Israel to me on Mount Carmel, with the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at the table of Jezebel.”
- 20 So Ahab sent *word* among the Israelites, and he assembled the prophets to Mount Carmel.

Elijah’s Challenge

- 21 Elijah approached to all the people and said, “How long *will* you *go* limping over two opinions? If Yahweh *is* God, go after him; but if Baal, go after him.” But the people did not answer him a word.
- 22 Then Elijah said to the people, “I alone *am* left a prophet of Yahweh, but the prophets of Baal *are* four hundred and fifty men.
- 23 Let them give us two bulls, and let them choose for themselves one bull, cut him in pieces, and put it on the wood, but don’t let them start a fire on it. I will prepare the other bull and set it on the wood, but I will put no fire *on it*.
- 24 Then you call on the name of your god, and I will call on the name of Yahweh, and it shall be that the god who answers by fire, he *is* God.” Then all the people answered and said, “The word *is* good!”

Elijah Mocks the Prophets of Baal

- 25 Then Elijah said to the prophets of Baal, “Choose for yourselves one bull and prepare it first, for you *are* the majority, and call on the name of your god, but don’t set fire *under it*.”
- 26 So they took the bull that he allowed to them, prepared it, and called upon the name of Baal from morning until noon, saying, “O Baal, answer us!” But there was no voice and there was no answer, so they limped about the altar which they had made.
- 27 It happened at noon that Elijah mocked them and said, “Call out with a loud voice, for he *is* a god! Perhaps he is meditating, or is using the bathroom, or *is* on a journey. Perhaps he *is* asleep and must wake up!”
- 28 So they called out with a loud voice, and they cut themselves with swords and with spears as was their custom, until the blood poured out over them.
- 29 It happened as noon passed, they raged until the *time of* the evening offering, but there was no voice, there was no answer, and no *one* paid attention.

Yahweh Demonstrates His Power

30 Then Elijah said to all the people, “Come near to me,” so all the people came closer to him. He repaired the altar of Yahweh *that had been* destroyed.

31 Elijah took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of God came, saying, “Israel shall be your name.”

32 With them, he built an altar in the name of Yahweh, and he made a trench which would have held about two seahs of seed, all around the altar.

33 And he arranged the wood, cut the bull into pieces, and placed *it* on the wood. Then he said, “Fill four jars *with* water, and pour it on the burnt offering and on the wood.”

34 He said, “Do *it* again!” They did *it* again. He said, “Do *it* a third time!” So they did *it* a third time.

35 The water went all around the altar, and the trench also was filled *with* water.

36 It happened at the offering of the *evening* oblation, Elijah the prophet went near, and he said, “O Yahweh, God of Abraham, Isaac, and Israel; let it be known today that you *are* God in Israel and *that I am* your servant and *that I have* done all of these things by your words.

37 Answer me, O Yahweh, answer me; that this people may know that you, O Yahweh, *are* God and that you have turned their hearts back again.”

38 Then the fire of Yahweh fell, and it consumed the burnt offering, and the wood, and the stones, and the dust; and the water which *was* in the trench it licked up!

39 When all the people saw, they fell on their faces and said, “Yahweh, he *is* God! Yahweh, he *is* God!”

Prophets of Baal Executed

40 Then Elijah said to them, “Seize the prophets of Baal; don’t let any man of them escape!” So they seized them, and Elijah brought them down to the wadi of Kishon and killed them there.

The Prayer of a Righteous Man

41 Then Elijah said to Ahab, “Go up, eat and drink, for *there is* the sound of the noise of rain.”

42 So Ahab went up to eat and to drink while Elijah went to the top of Carmel, bent down to the earth, and put his face between his knees. [[James 5:16–18](#)]

43 Then he said to his servant, “Please go *and* look in the direction of *the* sea.” So he went up and looked; then he said, “There is nothing.” Then he said, “Go back,” seven times.

44 It happened that at the seventh time, he said, “Look, there is a small cloud, as *the* hand of a man, coming up from the sea.” Then *Elijah* said, “Go up, say to Ahab, ‘Harness *your* horses and go down, lest the rain stop you.’”

45 In no time the heavens grew black *with* clouds and wind, and there was heavy rain. Ahab rode and he went to Jezreel,

46 but the hand of Yahweh was on Elijah; he girded up his loins and ran before Ahab as one comes to Jezreel.

The Aftermath—Elijah’s Discouragement and Elisha’s Call (c. 857n BC)

1 Kings 19

Jezebel Threatens to Kill Elijah

1 Then Ahab told Jezebel all that Elijah had done and how he had killed all the prophets with the sword.

2 Then Jezebel sent a messenger to Elijah, saying, “Thus may the gods do *to me*, and may they add *to it*, surely at this time tomorrow I will make your life as the life of one of them!”

Elijah On the Run

3 Then he became afraid, got up, and fled for his life. He came *to* Beersheba which belongs to Judah, and he left his servant there.

4 Then he went into the wilderness one day’s journey, and he went and sat under a certain broom tree. Then he asked Yahweh that he might die, and he said, “It is enough now, Yahweh; take my life, for I am no better than my ancestors.”

5 He lay down and fell asleep under a certain broom tree, and suddenly this angel *was* touching him and said to him, “Get up, eat!”

6 He looked, and behold, a bread cake on hot coals *was* near his head and a jar of water, so he ate and drank. Then he did it again and lay down.

7 The angel of Yahweh appeared a second *time* and touched him and said, “Get up, eat, for the journey is greater than you.”

8 So he got up, ate, drank, and went in the strength of that food forty days and forty nights up to Horeb, the mountain of God.

Yahweh Questions Elijah

9 He came to the cave there and spent the night there. Suddenly the *word* of Yahweh came to him and asked him, “Elijah, what are you doing here?”

10 Then he said, “I have been very zealous for Yahweh the God of hosts, for the Israelites have forsaken your covenant. They have demolished your altars, and they have killed your prophets with the sword. I alone am left over, and they seek to take my life.

11 He said, “Go out and stand on the mountain before Yahweh.” Suddenly Yahweh was passing by, with a great and strong wind ripping the mountains and crushing rocks before Yahweh; *but* Yahweh was not in the wind. After the wind, *there was* an earthquake; *but* Yahweh was not in the earthquake.

12 After the earthquake *was* a fire, *but* Yahweh was not in the fire. After the fire *there was* the sound of a gentle whisper.

13 It happened at the moment Elijah heard, he covered his face with his cloak and went out and stood *at* the entrance of the cave. Suddenly a voice *came* to him and said, “Elijah, why are you here?”

14 He said, “I have been very zealous for Yahweh the God of Hosts, for the Israelites have forsaken your covenant, demolished your altars, and killed your prophets with the sword; I alone am left, and they seek to take my life!”

Elijah’s Commission

15 Then Yahweh said to him, “Go, return on your way to the wilderness of Damascus. Go and anoint Hazael as king over Aram; 16 and Jehu son of Nimshi you shall anoint as king over Israel. You shall also anoint Elisha son of Shaphat from Abel-Meholah as prophet in your place.

17 It shall be that the *one* who escapes from the sword of Hazael, Jehu will kill; the one who escapes from the sword of Jehu, Elisha shall kill.

18 I will leave in Israel seven thousand, all of the knees that have not bowed down to Baal and all of the mouths that have not kissed him.” [\[Rom 11:1–5\]](#)

The Call of Elisha

19 So he went from there and found Elisha son of Shaphat while he *was* plowing *with* twelve pairs of oxen before him. When he and the twelve passed Elijah, he threw his cloak on him.

20 Then he left the oxen and ran after Elijah and said, “Please let me kiss my father and my mother, and then I will go after you.”

Then he said, “Go, return, for what I have done to you?”

21 So he returned from after him, and he took a pair of oxen and slaughtered them, and with the yoke of the oxen he boiled the flesh and gave it to the people and they ate. Then he arose and went after Elijah and served him.

Ben-Hadad of Syria Attacks Ahab (c. 857n BC)

1 Kings 20:1–22

Ben-Hadad Besieges Israel’s Capital Samaria

1 Ben-Hadad king of Aram gathered all of his army, and thirty-two kings *were* with him, and horses and chariots. He went up and laid siege against Samaria and fought with it.

Negotiations Fail

2 He sent messengers to the city to Ahab king of Israel.

3 He said to him, “Thus says Ben-Hadad: ‘Your silver and your gold are mine, and your women and your best sons are mine.’”

4 Then the king of Israel answered and said, “As your word, my master the king; I *am* yours, and all that is mine *is yours*.”

5 The messengers returned and said, “Thus says Ben-Hadad, saying, ‘I sent to you saying, “Your silver and gold are mine, and your women and your best sons you must give to me.”

6 So *at this* time tomorrow, I will send my servants to you that they might search your house and the houses of your servants. All the desire of your eyes they will lay hands on and take it away.”

7 Then the king of Israel called all the elders of the land and said, “Please know and realize that this *man is* seeking trouble, for he sent to me for my women, my sons, my silver, and my gold, and I did not withhold *anything* from him.”

8 All of the elders and all of the people said to him, “Do not listen and do not consent.”

9 So he said to the messengers of Ben-Hadad, “Say to my lord the king, ‘All that you demanded from your servant at the first, I will do, but this thing I am not able to do.’” Then the messengers went and made a report to him.

10 Then Ben-Hadad sent to him and said, “Thus may the gods do to me and thus may they add if the dust of Samaria is sufficient for the hollow of a hand for all of the people who are at my feet.”

11 The king of Israel answered and said, “Tell *him*, ‘Let not him who girds on his armor boast as one who takes off his armor.’”

12 It happened at the moment he heard this word, he and the kings *were* drinking in the tents. He said to his servants, “Get ready to *attack*.” So they got ready to *attack* the city.

Yahweh Promises to Deliver Ahab

13 Suddenly a certain prophet approached Ahab king of Israel and said, “Thus says Yahweh: ‘Have you seen all this great crowd? Behold, I *am* giving it into your hand today, that you may know that I *am* Yahweh.’”

14 Ahab said, “By whom?” And he said, “Thus says Yahweh: ‘By the servants of the commanders of the provinces.’” He asked, “Who will begin the battle?” And he said, “You.”

God Helps Ahab Defeat the Syrians

15 So he mustered the servants of the commanders of the provinces, and there were two hundred and thirty-two. After them he mustered all of the army, all the sons of Israel, seven thousand.

16 They went out at noon while Ben-Hadad *was* drinking *himself* drunk in the tents, he and the thirty-two kings helping him.

17 Then the servants of the commanders of the provinces went out first, and Ben-Hadad sent, and they reported to him, saying, “Men have come out from Samaria.”

18 Then he said, “If they have come out for peace, seize them alive; and if they have come out for war, seize them alive.”

19 But these had come out from the city, the servants of the commanders of the provinces, and the army that *was* after them.

20 Each man killed his man, and the Arameans fled, so Israel pursued them, but Ben-Hadad king of Aram escaped on a horse with cavalry.

21 The king of Israel went out and attacked the horses and the chariots and defeated Aram with a great blow.

Ben-Hadad’s Second Attack Foretold

22 Then the prophet came near to the king of Israel, and he said to him, “Go, strengthen yourself; consider well what you should do, for the king of Aram is coming against you at the turn of the year.”

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Ben-Hadad's Second Attack on the Northern Kingdom (c. 856n BC)

1 Kings 20:23–43

Ben-Hadad Plans Another Attack

23 The servants of the king of Aram said to him, “Their gods *are* gods of the mountains, therefore they were stronger than we. Let us fight with them in the plain; surely we will be stronger than they.

24 Do this thing: remove the kings each from his post, and put a governor in their place.

25 You must muster an army for yourself as the army you have lost, and horses and chariots as the horses and chariots *you lost*, then we will fight them in the plain. Surely we will be stronger than they.” So he listened to their voice and did so.

Ahab is Vastly Outnumbered

26 It happened at the turning of the year that Ben-Hadad mustered Aram and went up to Aphek for the war with Israel.

27 The Israelites had been mustered and provisioned, and they went to engage them. The Israelites encamped opposite them as two flocks of goats, but the Arameans filled the land.

God Gives Ahab the Victory

28 Then the man of God approached, and he spoke to the king of Israel, and he said, “Thus says Yahweh: ‘Because Aram has said, “Yahweh *is* a god of the mountains and not a god of the valleys,” I will give all this great crowd into your hand that you may know that I *am* Yahweh.’”

29 These encamped opposite for seven days, and it happened on the seventh day that the battle began, and the Israelites killed the Arameans, one hundred thousand infantry in one day.

30a Then those who remained fled to Aphek, to the city, and the wall fell on twenty-seven thousand men who had remained,

Ben-Hadad Pleads for His Life

30b so Ben-Hadad fled and went to the innermost rooms of the city.

31 Then his servants said to him, “Please now, we have heard that the kings of the house of Israel are kings of mercy. Let us now put sackcloth on around our waists and ropes on our heads. Then let us go out to the king of Israel. Perhaps he will let you live.”

32a So they tied sackcloth around their waists and ropes on their heads. Then they went to the king of Israel and said, “Your servant Ben-Hadad says, ‘Please let me live.’”

Ahab Spares Ben-Hadad

32b And he said, “*Is* my brother still alive?”

33 The men took this as a good omen and they quickly accepted *it* as true from him, and they said, “Your brother Ben-Hadad *lives*.” So he said, “Go, get him.” Ben-Hadad came out to him, and *Ahab* pulled him up on the chariot.

34 *Ben-Hadad* said to him, “The cities which my father took from your father I shall return. You may set up streets with stalls for yourself in Damascus just as my father set up in Samaria.” *Then Ahab said*, “On these terms I will let you go,” So he made a covenant with him and let him go.

God Sends a Prophet to Rebuke Ahab

35 A certain man from the sons of the prophets said to his fellow countryman, “By the word of Yahweh, please strike me.” But the man refused to strike him.

36 He said to him, “Because you have not obeyed the voice of Yahweh, look, as you now are going from me, a lion will kill you.” When he went from beside him, the lion found him and killed him.

37 Then he found another man and said, “Strike me, please,” so the man struck him sharply and wounded him.

38 Then the prophet went and waited for the king along the road and disguised himself with a headband over his eyes.

39 As the king *was* passing by, he called to the king and said, “Your servant went out in the thick of the battle, and suddenly a man turned and brought a man to me and said, ‘Guard this man. If by any means he should be missed, it will be your life in his place, or you shall pay a talent of silver.’”

40 It happened that your servant was busy here and there, and he disappeared.” Then the king said to him, “Your own judgment has been determined.”

41 He quickly removed the headband from his eyes, and the king of Israel recognized him, that he *was* from the prophets.

42 He said to him, “Thus says Yahweh: ‘Because you have let the man I devoted for destruction go from *your* hand, your life shall be in place of his life and your people in place of his people.’”

43 Then the king of Israel went to his house, sullen and angry, and he came to Samaria.

Naboth's Vineyard (c. 856n BC)

1 Kings 21:1–29

Ahab Asks to Buy Naboth's Vineyard

1 It happened after these things that Naboth the Jezreelite had a vineyard which *was* in Jezreel beside the palace of Ahab king of Samaria.

2 Ahab spoke to Naboth, saying, "Give me your vineyard that it may be mine for a garden of vegetable plants, because it is near, beside my house, and I will give to you a better vineyard in place of it. If it is better in your eyes, I will give you the money of its price."

3 Naboth said to Ahab, "Far be it from me from Yahweh that I should give the inheritance of my ancestors to you." [cf. [Lev 25:23–28](#); [Num 36:7–9](#)]

4 Then Ahab went to his house, sullen and angry because of the word that Naboth the Jezreelite had spoken to him *when* he had said, "I will not give to you the inheritance of my ancestors." So he lay on his bed, turned away his face, and would not eat *any* food.

Jezebel's Scheme

5 Then Jezebel his wife came to him, and she said to him, "What is this, that your spirit is sullen and you are not eating food?"

6 Then he said to her, "When I spoke to Naboth the Jezreelite and asked him, 'Give me your vineyard for money, or it you prefer, I will give you a vineyard in place of it,' he said, 'I will not give you my vineyard.'"

7 Jezebel his wife said to him, "Now, you rule over Israel. Get up, eat food, and let your heart be cheerful. I myself will give you the vineyard of Naboth the Jezreelite."

8 So she wrote letters in the name of Ahab and sealed them with his seal. She sent the letters to the elders and the nobles who *were* dwelling with Naboth in his city.

9 She had written in the letters, saying, "Call a fast and seat Naboth at the head of the people.

10 Seat two men, scoundrels, opposite him. Let them witness against him saying, 'You cursed God and the king.' Then you shall bring him out and stone him so that he dies." [cf. [Deut 17:6–7](#); [19:15–21](#); [Exod 22:28](#); [Lev 24:13–16](#)]

Naboth and His Sons are Murdered

11 The men of his city and the elders and nobles who were living in his city did according to what Jezebel had sent to them, as *was* written in the letters which she had sent to them.

12 They called a fast, and they seated Naboth at the head of the people.

13 Then the two men, scoundrels, came, sat opposite him, and the scoundrels witnessed against Naboth before the people, saying, "Naboth cursed God and the king," so they brought him outside of the city and stoned him with stones, and he died.

14 They sent to Jezebel saying, "Naboth has been stoned, and he is dead."

15 It happened at the moment Jezebel heard that Naboth had been stoned and died, Jezebel said to Ahab, "Get up, take possession of the vineyard of Naboth the Jezreelite which he had refused to give to you for money, for Naboth is not alive, but dead."

16 When Ahab heard that Naboth was dead, he got 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 The word of Yahweh came to Elijah the Tishbite, saying,

18 "Arise, go down to meet Ahab the king of Israel who is in Samaria. Look in the vineyard of Naboth, where he has gone to take possession of it.

19 You shall say to him, 'Thus says Yahweh: "Have you committed murder and also taken possession?"' You shall also say to him, 'Thus says Yahweh: "In the place where the dogs licked the blood of Naboth, the dogs will also lick your blood." "' [cf. [2 Kgs 9:24–26](#)]

20 Then Ahab said to Elijah, "Have you found me, my enemy?" He said, "I have found you because you have sold yourself to do evil in the eyes of Yahweh.

21 'Look, I *am* bringing disaster on you, and I will sweep away after you. I will cut off for Ahab every male in Israel, bond or free.

22 I will make your house like the house of Jeroboam the son of Nebat and like the house of Baasha the son of Ahijah, because you made me angry and have caused Israel to sin.'

23 Moreover, concerning Jezebel, Yahweh has said, 'The dogs will eat Jezebel in the outer rampart of Jezreel.'

24 The one who dies for Ahab in the city, the dogs will eat; the one who dies in the open country, the birds of heaven will eat."

25 Truly, there was no one like Ahab who had sold himself by doing evil in the eyes of Yahweh, whose wife Jezebel urged him on.

26 Also, he acted very abominably by going after idols like all the Amorites had done whom Yahweh had driven out from before the Israelites."

Ahab Humbles Himself and Yahweh Shows Mercy

27 When Ahab heard these words, he tore his clothes and put sackcloth over his flesh, fasted, lay in the sackcloth, and went about dejectedly.

28 Then the word of Yahweh came to Elijah the Tishbite, saying,

29 "Have you seen how Ahab has humbled himself before me? Because he has humbled himself before me, I will not bring disaster in his days. I will bring the disaster on his house in the days of his son." [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 They lived three years, and there was no war between Aram and Israel.

Peace With Judah

1 Kgs 22:44 But, Jehoshaphat made peace with the king of Israel.

2 Chr 18:1b and he became son-in-law to 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 Joram became king in his place in the second year of J[eh]oram the son of Jehoshaphat, the 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 It happened in the third year, Jehoshaphat king of Judah went down to the king of Israel,

3 and the king of Israel said to his servants, "Do you know Ramoth-Gilead belongs to us, and we *are* doing nothing about taking it from the hand of the king of Aram?"

4 Then he said to Jehoshaphat, "Will you go with me to the battle for Ramoth-Gilead?" Jehoshaphat said to the king of Israel, "I am like you; my people are like your people; my horses are like your horses."

Jehoshaphat Makes Ahab Seek Direction from Yahweh

5 Jehoshaphat also said to the king of Israel, "Please inquire for the word of Yahweh today."

6 Then the king of Israel assembled the prophets, about four hundred men, and he said to them, "Shall I go against Ramoth-Gilead for the battle, or should I refrain?" Then they said, "Go up, for the Lord will give it into the hand of the king."

7 So Jehoshaphat said, "Is there no prophet of Yahweh here that we might still inquire from him?"

8 Then the king of Israel said to Jehoshaphat, "*There is* still one man to inquire from Yahweh, but I despise him, for he never prophesies *anything* good concerning me, but only bad: Micaiah the son of Imlah." Then Jehoshaphat said, "The king should not say so."

9 The king of Israel summoned a certain court official, and he said, "Quickly fetch Micaiah son of Imlah."

10 The king of Israel and Jehoshaphat king of Judah *were* each sitting on his throne, dressed *in their robes*, at the threshing floor at the entrance of the gate of Samaria, *with* all the prophets prophesying before them.

11 Zedekiah son of Kenaanah made horns of iron for himself and said, "Thus says Yahweh: 'With these you shall gore the Arameans until finishing them.'"

12 All of the prophets *were* likewise prophesying, saying, "Go up to Ramoth-Gilead and triumph, and Yahweh will give it into the

2 And after some years

he went down to Ahab in Samaria.

And Ahab slaughtered many sheep and cattle for him and for the people who *were* with him, and urged him to go up against Ramoth-Gilead.

3 And Ahab the king of Israel said to Jehoshaphat, king of Judah, "Will you go up with me to Ramoth-Gilead?"

And he answered him, "*I am* as you *are*, and my people *are* as your people with you in war."

4 Then Jehoshaphat said to the king of Israel, "Seek first of all the word of Yahweh."

5 Then the king of Israel gathered the prophets, four hundred men. And he said to them, "Shall we go to Ramoth-Gilead to battle, or shall we cease?"

And they said, "Go up, since God will give *it* into the hand of the king."

6 Then Jehoshaphat said, "Is there not here another prophet of Yahweh that we might inquire of him?"

7 Then the king of Israel said to Jehoshaphat, "*There is* yet one man by whom to seek Yahweh, but I hate him, because he never prophesies good concerning me, but always disaster.

He *is* Micaiah the son of Imlah." Then Jehoshaphat said, "Let not the king say thus."

8 Then the king of Israel called to a eunuch and said, "Quickly bring Micaiah the son of Imlah."

9 Now the king of Israel and Jehoshaphat the king of Judah *were* each sitting on his throne, clothed in robes. And they were sitting at the threshing floor at the entrance of the gate of Samaria, and all the prophets were prophesying before them.

10 And Zedekiah the son of Kenaanah made for himself horns of iron, and he said, "Thus says Yahweh: 'With these you will gore Aram to their destruction.'"

11 And all the prophets prophesied thus, saying, "Go up to Ramoth-Gilead and triumph! Yahweh will give it into the

hand of the king.”

13 Then the messenger who had gone to summon Micaiah said to him, “Please now, the words of the prophet are unanimously favorable to the king. Please let your words be as one word with them, and speak favorably.”

14 Then Micaiah said, “As Yahweh lives, surely only as Yahweh speaks to me, that will I speak.”

15 When he came to the king, the king asked him, “Micaiah, shall we go to Ramoth-Gilead to the battle, or shall we refrain?” He said to him, “Go up and triumph, and Yahweh will give *it* into the hand of the king.”

16 Then the king said to him, “How many times must I make you swear that you shall not tell me *anything* but truth in the name of Yahweh?”

17 So he said, “I saw all of Israel scattering to the mountains, like the sheep without a shepherd. Yahweh also said, ‘There are no masters for these, let them return in peace, each to his house.’”

18 Then the king of Israel said to Jehoshaphat, “Did I not say to you that he would not prophesy good concerning me, but disaster?”

Micaiah Reveals God’s Plan to Ahab

19 And he said, “Therefore, hear the word of Yahweh. I saw Yahweh sitting on his throne with all the hosts of heaven standing beside him from his right hand and from his left *hand*.”

20 And Yahweh said, ‘Who will entice Ahab so that he will go up and fall at Ramoth-Gilead?’

Then this one was saying one thing and the other one was saying another.

21 Then a spirit came out and stood before Yahweh and said, ‘I will entice him,’ and Yahweh said to him, ‘How?’

22 He said, ‘I will go out and I will be a false spirit in the mouth of all his prophets.’ And he said, ‘You shall entice and succeed, go out and do so.’

23 So then, see that Yahweh has placed a false spirit in the mouth of all of these your prophets, and Yahweh has spoken disaster concerning you.”

24 Then Zedekiah son of Kenaanah came near and slapped Micaiah on the cheek and said, “When did the Spirit of Yahweh pass from me to speak with you?”

25 Then Micaiah said, “Behold, you *are about to* see on that day when you go from room to room to hide.”

Ahab Ignores God’s Warning

26 The king of Israel said, “Take Micaiah and return him to Amon the commander of the city and to Jehoash the son of the king;

27 and say, ‘Thus says the king: “Put this *fellow in* the house of imprisonment and feed him reduced rations of food and water until I come in peace.” ’”

28 Then Micaiah said, “If you indeed return in peace, then Yahweh has not spoken with me.”

Then he said, “Let all the peoples hear!”

hand of the king.”

12 Then the messenger who went to call Micaiah said to him, “Behold, the words of the prophets *are* good with one voice to the king. Please let your word be as one with them and speak good.”

13 But Micaiah said, “As Yahweh lives, only what my God has said, that will I speak.”

14 And when he had come to the king, the king said to him, “Micaiah, shall we go to Ramoth-Gilead to war or shall I cease?” And he said, “Go up and triumph! They shall be given into your hand.”

15 But the king said to him, “How many times shall I make you swear that you speak nothing except the truth in the name of Yahweh?”

16 Then he said, “I saw all Israel scattered upon the mountains like sheep that had no shepherd. And Yahweh said, ‘These have no masters; let them return to his own house in peace.’”

17 Then the king of Israel said to Jehoshaphat, “Did I not say to you he would not prophesy good concerning me, but only disaster?”

18 Then Micaiah said, “Therefore hear the word of Yahweh: I saw Yahweh sitting upon his throne with all the host of heaven standing on his right and on his left.

19 And Yahweh said, ‘Who will entice Ahab the king of Israel that he would go up and fall at Ramoth-Gilead?’

And one said this, and another said that.

20 Then a spirit came forth and stood before Yahweh and said, ‘I will entice him.’ Then Yahweh said to him, ‘By what means?’

21 Then he said, ‘I will go forth and will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You will entice him and will also succeed. Go out and do so.’

22 So now, behold, Yahweh has put a spirit of deception into the mouths of these your prophets. Yahweh has spoken disaster against you.”

23 Then Zedekiah the son of Kenaanah came near and struck Micaiah on the cheek and said, “Which way did the Spirit of Yahweh come from me to speak to you?”

24 Then Micaiah said, “Behold, you will see on that day when you go into a private room to hide yourself.”

25 Then the king of Israel said, “Take Micaiah and return him to Amon the commander of the city and to Jehoash the son of the king,

26 and say, ‘Thus says the king: “Put this one into the prison house, and let him eat a meager ration of bread and water until I return in peace.” ’”

27 And Micaiah said, “If you surely return in peace Yahweh has not spoken with me.”

Then he said, “Hear, peoples, all of them!”

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 Then the king of Israel and Jehoshaphat king of Judah went up to Ramoth-Gilead.

30 Then the king of Israel said to Jehoshaphat, “I will disguise myself and go into the battle, but you wear your robes.” So the king of Israel disguised himself, and he went into the battle.

31 The king of Aram commanded his thirty-two chariot commanders, saying, “You shall not fight with small or great, but only against the king of Israel, him alone!”

32 When the chariot commanders saw Jehoshaphat, they said, “Surely he *is* the king of Israel,” and they turned to fight against him, so Jehoshaphat called out.

33 When the chariot commanders saw that it *was* not the king of Israel, they turned away from him.

34 But another man drew his bow fully and struck the king of Israel between the armor scales and the breastplate; so he said to his chariot driver, “Turn the chariot and bring me out from the camp, for I am wounded.”

35 The battle intensified on that day, and the king was being propped up in the chariot opposite Aram, but he died in the evening, and the blood of the wound ran out to the floor of the chariot.

36 Then the shout passed through the camp about sunset, saying, “Each man to his city and each to his land!”

37 So the king died, and they brought him to Samaria, and they buried the king in Samaria.

38 They washed the chariot by the pool of Samaria, and the dogs licked his blood (now, the prostitutes washed themselves *there*) according to the word of Yahweh which he had spoken.

39 The remainder of the acts of Ahab and all that he did, and the ivory palace and all the cities that he built, *are* they not written in the scroll of the events of the days of the kings of Israel?

40 So Ahab slept with his ancestors, and Ahaziah his son became king in his place.

2 Chronicles 18:28–19:3

18:28 Then the king of Israel and Jehoshaphat king of Judah went up to Ramoth-Gilead.

29 And the king of Israel said to Jehoshaphat, “I will disguise myself and go into battle, but you, wear your garments.” So the king of Israel disguised himself, and they went to war.

30 Now the king of Aram had commanded the commanders of his chariots, saying, “Do not fight with the small *or* the great, but only with the king of Israel.”

31 And it happened *that* when the commanders of the chariots saw Jehoshaphat, then they said, “It *is* the king of Israel!” And they turned against him to fight. Then Jehoshaphat cried out and Yahweh helped him. God drove them away from him.

32 And it happened *that* when the commanders of the chariots saw that it was not the king of Israel, they turned back from following him.

33 Now a certain man drew the bow at random and struck the king of Israel between the soldering of *his* breastplate armor. Then he said to the chariot driver, “Turn around; get me away from the *war* camp, for I am wounded.”

34 And the battle went on that day, and the king of Israel was propped up in the chariot facing Aram until the evening. And he died at the time of the going down of the sun.

19:1 Then Jehoshaphat king of Judah returned to his house in peace to Jerusalem.

2 And Jehu son of Hanani the seer went out to meet him. And he said to King Jehoshaphat, “Should you *be* a help to the wicked and love those who hate Yahweh? On account of this, wrath *has come* against you from Yahweh.

3 Nevertheless some good things have been found in regard to you, for you burned the Asherahs out of the land and set your heart to seek God.”

Ahaziah, Ahab's Son, Assumes the Throne of Israel (853n BC)

1 Kings 22:51–53

51 Ahaziah son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned over Israel two years.

52 He did evil in the eyes of Yahweh, and he went in the way of his father and his mother and in the way of Jeroboam son of Nebat who caused Israel to sin.

53 He served Baal and bowed down to him; and he provoked Yahweh the God of Israel according to all that his father did.

Moab Rebels Against Israel (853n BC)

2 Kings 1:1

2 Kings 3:4–5

1 Moab rebelled against Israel after the death of Ahab.

4 Now Mesha king of Moab was a sheep breeder, and he used to deliver to the king of Israel a hundred thousand male lambs and a hundred thousand wool rams.

5 It happened that when Ahab died, Mesha king of Moab rebelled against the king of Israel.

Jehoshaphat's Judicial Reforms (853n BC)

2 Chronicles 19:4–11

4 And Jehoshaphat lived in Jerusalem and returned and went out among the people from Beersheba to the hill country of Ephraim and brought them back to Yahweh, the God of their ancestors.

5 And he appointed judges in the land and in all the fortified cities of Judah, city by city.

6 And he said to the judges, "Consider what you are doing, for you are not judging for a man but for Yahweh. Now *he is* with you in speaking justice.

7 So now, let the fear of Yahweh be upon you all. Be careful what you do, for there is neither wickedness nor showing partiality and taking bribes with Yahweh our God."

8 Moreover, Jehoshaphat appointed in Jerusalem some of the Levites and the priests and heads of the families of Israel as judges and to decide legal disputes for Yahweh. And they sat *in* Jerusalem.

9 And he commanded them, saying, "Thus you must do in the fear of Yahweh in faithfulness and with a whole heart.

10 Any legal dispute that comes before you from your brothers who live in their cities concerning bloodguilt, law, commandment, statutes, and justice, you must warn them, so that they do not incur guilt before Yahweh, and that wrath may not come upon you and your brothers. Thus you must do that you do not incur guilt.

11 And behold, Amariah the chief priest *is* over you in all matters of the word of Yahweh, and Zebadiah the son of Ishmael, the governor of the house of Judah, in all matters of the king, and the Levites *shall be* before you *as* officials. Be strong and do *well!* May Yahweh be with the upright."

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 And it happened *that* afterward, the Moabites, the Ammonites, and some of the Meunites came against Jehoshaphat for war.

2 And they came and reported *it* to Jehoshaphat, saying, "A great multitude from beyond the sea, from Aram, is coming against you. Now behold, *they are* in Hazazon Tamar" (that *is*, En Gedi).

Jehoshaphat's Prayer

3 Then Jehoshaphat was afraid and set his face to seek Yahweh. And he called for a fast through all Judah.

4 And Judah assembled to seek after Yahweh; even from all the cities of Judah they came to seek Yahweh.

5 Then Jehoshaphat stood in the assembly of Judah and Jerusalem in the house of Yahweh before the new courtyard.

6 And he said, "O Yahweh, God of our ancestors, are you not God in heaven? Now you rule in all the kingdoms of the nations, and in your hand *are* power and might, and there is none *who can* resist against you.

7 O, our God, did you yourself not drive out the inhabitants of this land before your people Israel and give it to the descendants of Abraham your friend forever?

8 And they lived in it and built for you a sanctuary for your name in it, saying,

9 'If disaster, a sword, punishment, disease, or famine come upon us, we shall stand before this house and before you—for your name *is* in this house—and cry out to you out of our trouble, then you will hear and save *us*.'

10 And now, look, the people of Moab and Ammon and Mount Seir whom you did not allow Israel to come against when they came from Egypt, from whom they turned aside and did not destroy,

11 now behold, they are rewarding us by coming to dispossess us from your possession which you gave us as an inheritance.

12 O our God, will you not judge them, for there is no power in us before this great multitude that is coming against us. Now we do not know what we shall do, for our eyes *are* upon you."

God Speaks Through Jahaziel

13 And all Judah was standing before Yahweh, *and* also their little children, their wives, and their children.

14 Then the Spirit of Yahweh came upon Jahaziel, the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite from the descendants of Asaph, in the midst of the assembly.

15 And he said, "Listen, all Judah and inhabitants of Jerusalem and King Jehoshaphat, thus says Yahweh to you: 'Do not be afraid and

do not be dismayed before this great multitude, for the battle is not yours, but God's.

16 Tomorrow go down against them. Behold, they are coming up the ascent of Ziz. And you will find them at the end of the valley facing the desert of Jeruel.

17 *There will be no need* for you to fight in this *battle*. Take your stand! Stand and see the deliverance of Yahweh among you, O Judah and Jerusalem! Do not fear and do not be dismayed. Tomorrow go out before them and Yahweh *will be* with you.”

18 Then Jehoshaphat bowed his face down to the ground, and all Judah and the inhabitants of Jerusalem fell before Yahweh to worship Yahweh.

19 Then the Levites, from the Kohathites and from the Korahites stood up to praise Yahweh the God of Israel with an exceedingly loud voice.

Jehoshaphat Follows God's Command

20 And they rose up early in the morning and went out to the desert of Tekoa. And when they went out, Jehoshaphat stood and said, “Hear me, O Judah and inhabitants of Jerusalem! Believe in Yahweh your God, and you shall be established! Believe in his prophets, and you shall succeed!”

21 And when he had taken counsel with the people, he appointed singers to Yahweh *who were* giving praise to the splendor of *his* holiness when they went out before the army. And they said, “Give thanks to Yahweh, for his loyal love *is* everlasting!”

God Gives the Victory

22 And when they began with singing and praise, Yahweh set ambushes against the people of Ammon, Moab, and Mount Seir who were coming against Judah. And they were defeated

23 when the people of Ammon and Moab rose up against the inhabitants of Mount Seir to destroy and demolish *them*. And when the inhabitants of Seir had made an end of them, each helped to destroy his comrade.

24 And Judah came against the watchtower of the wilderness. And they looked at the crowd, and behold, corpses were lying on the ground. There was none *who had* escaped.

25 When Jehoshaphat came with his people to plunder their booty, they found among them in abundance possessions, corpses, and precious items. And they took plunder for themselves until they could carry no more. And they were three days in plundering the booty, for it *was* abundant.

26 And on the fourth day, they assembled in the Valley of Berakah, for there they blessed Yahweh. Therefore the name of that place is called the Valley of Berakah up to this day.

27 And all the men of Judah and Jerusalem returned, and Jehoshaphat *was* at their head in returning to Jerusalem with joy, for Yahweh caused them to rejoice over their enemies.

28 And they came to Jerusalem with harps, stringed instruments, and trumpets to the house of Yahweh.

Peace for Judah

29 And the fear of God came upon all the kingdoms of the earth when they heard that Yahweh had fought against the enemies of Israel.

30 So the kingdom of Jehoshaphat was at rest, since his God gave rest to him all around.

Judah Rules Edom

1 Kgs 22:47 There was not a king in Edom; a governor *served* as king.

Jehoshaphat's Unwise Partnership with Ahaziah (852n BC)

1 Kings 22:48–49

48 Jehoshaphat built ships of the Tarshish *type* to go to Ophir for the gold;

but he did not go because the ships were destroyed at Ezion-Geber.

49 Then Ahaziah son of Ahab said to Jehoshaphat, “Let my servants go with your servants in the ships,” but Jehoshaphat was not willing.

2 Chronicles 20:35–37

35 And afterward Jehoshaphat the king of Judah joined with Ahaziah the king of Israel, who acted wickedly.

36 He joined with him to build ships to go to Tarshish.

And they built the ships in Ezion Geber.

37 Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat, saying, “Because of your joining with Ahaziah, Yahweh will break down your works.”

And the ships were destroyed and were not able to go to Tarshish.

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, “1 & 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 Ahaziah had fallen through the lattice in his upper room, which *was* in Samaria, and he was injured. So he sent messengers, and he said to them, “Go, inquire of Baal-Zebub, the god of Ekron, if I will survive this injury.”

3 Then the angel of Yahweh spoke to Elijah the Tishbite, “Get up, go up to meet the messengers of the king of Samaria and speak to them, ‘Is it because there is no God in Israel that you *are* going to inquire of Baal-Zebub, the god of Ekron?’

4 Therefore, thus says Yahweh, ‘The bed upon which you have gone, you will not come down from it, but you shall surely die.’” So Elijah went.

5 When the messengers returned to him, he asked them, “Why have you returned?”

6 Then they said to him, “A man came up to meet us, and he said to us, ‘Go, return to the king who sent you and speak to him, “Thus says Yahweh, ‘Is it because there is no God in Israel that you *are* sending to inquire of Baal-Zebub the god of Ekron? Therefore the bed upon which you have gone, you will not come down from it, for you will surely die.’” ’”

7 Then he spoke to them, “What *was* the manner of the man who came up to meet you and spoke to you all these things?”

8 They answered him, “A hairy man with a leather belt girded around his waist.” And he said, “It *is* Elijah the Tishbite.”

9 So Ahaziah sent to him the commander of fifty with his fifty *men*, and he went up to him while he was sitting on the top of the hill. He said to him, “O man of God, the king says, ‘Come down.’”

10 Then Elijah answered and said to the commander of the fifty, “If I *am* a man of God, let fire come down from heaven and consume you and your fifty!” Then fire came down from heaven and consumed him and his fifty.

11 So he again sent another commander of fifty and his fifty *men*. He answered and said to him, “O man of God, thus says the king, ‘Come down quickly!’”

12 Then Elijah answered and said to them, “If I *am* a man of God, then let fire come down from heaven and consume you and your fifty!” Then the fire of God came down from heaven and consumed him and his fifty. [[Luke 9:54](#)]

13 So he again sent a third *time* a commander of fifty and his fifty, and the commander of the third fifty went up and came and knelt down on his knees before Elijah and entreated him. He said to him, “O man of God, please let my life and the lives of your servants, these fifty, be precious in your eyes.

14 Behold, fire from heaven came down and consumed the first two commanders of fifty and their fifties, so then let my life be precious in your eyes.”

15 Then the angel of Yahweh spoke to Elijah, “Go down with him. Do not be afraid because of him.” So he got up and went down with him to the king,

16 and he said to him, “Thus says Yahweh, ‘Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron—is it because there is no God in Israel *from whom* to inquire his word?—therefore the bed upon which you went, you shall not come down from it, for you shall surely die.’”

The Death of Ahaziah [Israel] (852n BC)

2 Kings 1:17–18

17 So he died, according to the word of Yahweh which Elijah had spoken, and Joram became king in his place in the second year of Jehoram the son of Jehoshaphat, the king of Judah [*Jehoram’s coregency with Jehoshaphat*], because he had no son.

18 The remainder of the acts of Ahaziah which he did, *are* they not written in the scroll of the events of the days of the kings of Israel?

Elijah Ascends to Heaven (852n BC)

2 Kings 2

Elijah Tests Elisha

1 When Yahweh was about to take Elijah up in the storm *to* heaven, Elijah and Elisha went from Gilgal.

2 Elijah said to Elisha, “Please stay here, for Yahweh has sent me up to Bethel.” Elisha said, “As Yahweh lives and as your soul lives, I will certainly not leave you!” So they went down *to* Bethel.

3 Then the sons of the prophets who *were in* Bethel came out to Elisha, and they said to him, “Do you know that Yahweh *is* going to take your master from you today?” He said, “I also know; be quiet!”

4 Elijah said to him, “Elisha, please stay here because Yahweh has sent me to Jericho.” And he said, “As Yahweh lives and as your soul lives, I will certainly not leave you!” So they came to Jericho.

5 Then the sons of the prophets who *were in* Jericho came near to Elisha, and they said to him, “Do you know that Yahweh *is* going to take your master from you today?” He said, “I also know; be quiet!”

6 Then Elijah said to him, “Please stay here, because Yahweh has sent me to the Jordan.” He said, “As Yahweh lives and as your soul lives, I will certainly not leave you!” So the two of them went on.

7 Then fifty men from the sons of the prophets went and stood opposite *them* at a distance while the two of them stood by the Jordan.

8 Elijah took his cloak, rolled it up, and struck the water. It divided in two, and the two of them crossed over on dry land.

9 After they crossed over, Elijah said to Elisha, "Ask what I may do for you before I am taken away from you." Then Elisha said, "Please let there come to me a double portion of your spirit."

10 He said, "What you ask is difficult. If you see me being taken from you, it will be so for you, but if not, it will not happen."

Elijah is Taken Up to Heaven

11 Then they *were* walking, talking as they went. Suddenly a fiery chariot with horses of fire *appeared* and separated between the two of them. Elijah went up in the storm *to* the heavens

12 while Elisha *was* watching and crying out, "My father, my father; the chariot of Israel and its horsemen!" But he could not see him any longer, and he grasped his clothes and tore them in two pieces.

Elisha's Double Portion

13 Then he picked up Elijah's cloak that had fallen off of him, and he returned and stood on the bank of the Jordan.

14 He took Elijah's cloak that had fallen from upon him and struck the water. Then he said, "Where is Yahweh, the God of Elijah?" So he also struck the water, and it divided in two, and Elisha crossed over.

15 When the sons of the prophets who *were* at Jericho saw him from *the* other side, they declared, "The spirit of Elijah rests upon Elisha," and they came to meet him and bowed down to him to the ground.

Elisha Tries to Prevent a Search for Elijah

16 Then they said to him, "Look, there are with your servants fifty able men. Please let them go and look for your master, lest the Spirit of Yahweh has lifted him up and thrown him on one of the mountains or into one of the valleys," but he said, "You must not send them."

17 But they urged him until embarrassing *him*, so he said, "Send them." So they sent fifty men, and they looked for three days, but they could not find him.

18 Then they returned to him while he *was* staying in Jericho. He said to them, "Did I not tell you not to go?"

Elisha Heals the Water of Jericho from Joshua's Curse

19 The men of the city said to Elisha, "Please now, the location of the city *is* good, as my master can see, but the water *is* bad and the land unproductive."

20 So he said, "Bring me a new bowl and put salt in it." So they brought it to him.

21 Then he went out to the spring of waters and threw the salt *into it* there and said, "Thus says Yahweh, 'I hereby purify these waters; let there be no longer any death or unproductiveness from it.'"

22 Then the waters were purified until this very day according to the word of Elisha that he spoke.

Elisha Calls for God's Judgment on the Youth of Bethel

23 Then he went up from there *to* Bethel; as he *was* going up along the way, young boys came out from the city and mocked at him and said to him, "Go up, baldhead; go up, baldhead!"

24 When he turned around and saw them, he cursed them in the name of Yahweh. Then two bears came out of the forest and mauled forty-two boys among them.

25 Then he went from there to Mount Carmel and from there he returned *to* Samaria.

Joram, Ahaziah's Brother, Assumes the Throne of Israel (852n BC)

2 Kings 3:1–3

1 Now Joram the son of Ahab had become king over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah. He reigned twelve years

2 and did evil in the eyes of Yahweh, yet not as his father or his mother, as he removed the stone pillars of Baal that his father had made.

3 But he did cling to the sins of Jeroboam the son of Nebat who caused Israel to sin, and he did not depart from it.

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 So King Joram went out on that day from Samaria, and he mustered all of Israel.

7 He went and sent *a message* to Jehoshaphat king of Judah, saying, "The king of Moab has rebelled against me. Will you go with me against Moab for the battle?" And he said, "I will go up. I am like you; my people are like your people; my horses are like your horses."

8 Then he said, "Which way shall we go up?" And he answered, "By way of the wilderness of Edom."

We Three Kings

9 So the king of Israel and the king of Judah and the king of Edom went around, a way of seven days, but there was no water for the army or for the animals which were with them.

10 Then the king of Israel said, “Aha, Yahweh has called for these three kings to give them into the hand of Moab.”

11 Then Jehoshaphat asked, “Is there no prophet of Yahweh here that we might inquire *guidance* from Yahweh?” One of the servants of the king of Israel answered and said, “Elisha the son of Shaphat is here, who poured water on the hands of Elijah.”

12 Jehoshaphat said, “The word of Yahweh is with him.” So the king of Israel, Jehoshaphat, and the king of Edom went down to him.

Elisha Prophecies Victory

13 Then Elisha said to the king of Israel, “What do we have in common? Go to the prophets of your father and to the prophets of your mother.” Then the king of Israel said to him, “No, for Yahweh has called for these three kings to give them into the hand of Moab.”

14 Then Elisha said, “As Yahweh of hosts lives, before whom I stand, surely if I was not regarding the face of Jehoshaphat king of Judah, I would have not looked at you nor even glanced at you.

15 But now, bring me a musician.” It happened that at the moment the musician played, the hand of Yahweh came upon him.

16 He said, “Thus says Yahweh, ‘Make this wadi full of cisterns,’

17 for thus says Yahweh, ‘You will see neither wind nor rain, yet this wadi will be full of water; and you and all of your livestock and your animals shall drink.’

18 And since this is too trivial in the eyes of Yahweh, he will also give Moab into your hand,

19 and you shall defeat every fortified city, every choice city, and you shall fell every good tree. All of the springs of water you shall stop up, and every tract of good land you shall ruin with the stones.”

God Tricks the Moabites

20 It happened in the morning about the time of the *morning* offering, that water was suddenly coming from the direction of Edom and the land was filled with water.

21 Now all of Moab had heard that the kings had come up to fight against them, and all who were fighting age and up were called up, and they stood at the border.

22 When they arose early in the morning, the sun shone on the waters, and Moab saw the waters from the opposite *side* as red as blood.

23 Then they said, “This *is* blood! Certainly the kings have fought one another, and each has killed his neighbor. Now, to the war booty, O Moab!”

24 But when they came to the camp of Israel, Israel stood up and killed Moab, so that they fled from before them. They came at her and defeated Moab.

The Kings Carry Out God’s Command

25a The cities they tore down, *on* every good tract of land they threw stones until it was filled up, every spring of water they stopped up, and every good tree they felled.

Mesha Survives

25b They let the stone walls at Kir Hareseth remain, but the slingers surrounded and attacked it.

26 When the king of Moab saw that the battle was too heavy for him, he took with him seven hundred men who drew the sword to break through to the king of Edom, but they were not able.

27 He took his firstborn son who was to become king in his place and offered him *as* a burnt offering on the wall. Great wrath came upon Israel, and they withdrew from him and returned to the land.

Elisha and the Prophet’s Widow (c. 850 BC)

2 Kings 4:1–7

1 A certain woman from the wives of the sons of the prophets cried out to Elisha, saying, “Your servant my husband is dead. Now you know that your servant was a fearer of Yahweh, but the creditor came to take two of my children for himself as slaves.

2 Elisha asked her, “What shall I do for you? Tell me, what do you have in the house?” Then she said, “Your servant has nothing in the house except a jar of olive oil.”

3 Then he said to her, “Go, ask for yourself *some* containers from the streets, from all your neighbors. You must collect as many empty containers as you can!

4 You must also go and shut the door behind you and your children, and you must pour out *oil* into all of these containers and set the filled *ones* aside.”

5 So she went from him, and she shut the door behind her and her children. They *were* bringing *containers* to her, and she *kept* pouring.

6 It happened that when the containers were full, she said to her son, “Bring near me another container,” but he said to her, “There

is not another container.” Then the olive oil stopped flowing.

7 So she came and told the man of God, and he said, “Go, sell the olive oil and repay your debt. You and your sons can live on what is left over.”

Elisha and the Shunammite Woman (c. 850 BC)

2 Kings 4:8–17

8 It happened one day that Elisha passed through to Shunem where there *was* a wealthy woman, and she urged him to eat bread; so it happened each time he passed through, he would stop there to eat.

9 She said to her husband, “Please now, I know that he *is* a holy man of God who is passing our way regularly;

10 let us make a small enclosed room *upstairs* and put a bed, table, chair, and lampstand there for him, so that when he comes to us, he can turn and stay there.

11 One day it happened that he came there and went to the upper room and lay down there.

12 He said to Gehazi his servant, “Call to this Shunammite,” so he called to her, and she stood before him.

13 He said to him, “Please say to her, ‘Look, you took all this trouble, showing care for us; what is there *for me* to do for you? To speak for you to the king or to the commander of the army?’” She said, “I *am* living among my people.”

14 Then he said, “What may be done for her?” Gehazi said, “Well, she has no son, and her husband is old.”

15 And he said, “Call for her,” so he called for her and she stood in the doorway.

16 And he said, “At this time next spring, you *will be* embracing a son.” She said, “No, my lord, *O* man of God! You must not tell a lie to your servant!”

17 But the woman conceived, and she bore a son in the spring, which Elisha had promised to her.

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

21:2 Now he [Jehoram] had brothers, the sons of Jehoshaphat: Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah.

All these *were* the sons of Jehoshaphat, king of Israel.

3 And their father gave to them many gifts of silver, gold, and valuables, with fortified cities in Judah,

Jehoshaphat Gives the Kingdom to Jehoram

3b but he gave the kingdom to Jehoram, for he *was* the firstborn.

Jehoshaphat Dies

45 The remainder of the acts of Jehoshaphat, his powerful *deeds* he did, and how he fought, are they not written in

the scroll of the events of the days of the kings of Judah?

50 And Jehoshaphat slept with his ancestors and was buried with his ancestors in the city of David his ancestor, and Joram his son became king in his place.

20:34 Now the rest of the words of Jehoshaphat, *from* the first to the last, behold,

they *are* written in the chronicles of Jehu the son of Hanani, which *are* recorded in the scroll of the kings of Israel.

21:1 And Jehoshaphat slept with his ancestors and was buried with his ancestors in the city of David, and Jehoram his son reigned in his place.

Jehoram, Jehoshaphat’s Son, Begins Sole Reign of Judah (848n/848t BC)

2 Kings 8:16–17

2 Chronicles 21:5

16 Now in the fifth year of Joram son of Ahab, king of Israel, and Jehoshaphat king of Judah, Joram son of Jehoshaphat became the king of Judah.

17 He was thirty-two years old when he became king, and he reigned eight years in Jerusalem.

5 Jehoram *was* thirty-two years old when he became king, 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 Records," *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

4 When Jehoram ascended to the kingdom of his father, he strengthened himself and murdered all his brothers with the sword, and even some of the princes of Israel.

God Has Mercy on Judah in Spite of Jehoram's Wickedness

18 He walked in the way of the kings of Israel as the house of Ahab had done, for the daughter of Ahab became his wife, and he did evil in the eyes of Yahweh.

19 Yet Yahweh was not willing to destroy Judah, for the sake of David his servant, as he had promised to give him a lamp for his sons always.

6 And he walked in the way of the kings of Israel as the house of Ahab had done, for the daughter of Ahab was his wife.

And he did evil in the sight of Yahweh.

7 But Yahweh was not willing to destroy the house of David on account of the covenant that he had made with David and since he had promised to give a lamp to him and to his descendants forever.

With Jehoshaphat Dead, Edom Rebels Against Judah

20 In his days, Edom rebelled against the rule of Judah, and they set up a king over them.

21 So Joram crossed over to Zair and all the chariots with him.

It happened that he arose *by* night and attacked Edom who had surrounded him and the commanders of the chariots; but the army fled to their tents.

22a So Edom has rebelled against the rule of Judah until this day;

8 In his days Edom revolted from under the hand of Judah, and they set up a king of their own.

9 Then Jehoram passed over with his commanders and all the chariots with him, and when night came he struck Edom who *was* all around him and the commanders of his chariots.

10 So Edom revolted from under the hand of Judah until this day.

Libnah Also Rebels

22b then Libnah *also* rebelled at that time.

Then Libnah *also* revolted at that time from under his hand, because he had forsaken Yahweh, the God of his ancestors.

Jehoram's Idolatry

11 Moreover, he made high places in the hill country of Judah, and he enticed the inhabitants of Jerusalem to be unfaithful, and he led Judah astray.

Jehoram [Judah] Receives Elijah's Letter (c. 848 BC)

2 Chronicles 21:12–15

12 And a letter from Elijah the prophet came to him, saying, "Thus says Yahweh, the God of David your father: 'Because you have not walked in the ways of Jehoshaphat your father or in the ways of Asa, the king of Judah,
13 but have walked in the way of the kings of Israel and have enticed Judah and the inhabitants of Jerusalem to be unfaithful like the unfaithfulness of the house of Ahab, and have also murdered your brothers of the house of your father who *were* better than you,
14 behold, Yahweh is inflicting a great plague on your people, your children, your wives, and all your possessions,
15 and you yourself *will be afflicted* with great illness, with sickness in your bowels, until your bowels come out on account of the illness, day by day.'"

Judah is Pillaged by the Philistines and the Arabs (c. 845 BC)

2 Chronicles 21:16–17

16 And Yahweh stirred up the spirit of the Philistines and the Arabs who *were* near the Cushites against Jehoram.
17 And they came up against Judah and invaded it and carried away all the possessions found in the house of the king, and also his sons and his wives, so that no son was left to him except Jehoahaz his youngest son.

Obadiah's Prophecy Against Edom (c. 845 BC)

Obadiah 1

Yahweh Promises to Destroy Edom

1 The vision of Obadiah. Thus says my Lord Yahweh concerning Edom:

2 “Look, I will make you insignificant among the nations. You *will be* utterly despised!
 3 The pride of your heart has deceived you, you who live in the clefts of a rock, the heights of its dwelling, *you who* say in your heart: ‘Who can bring me down *to the ground?*’
 4 *Even* if you soar like the eagle, *even* if your nest is set among *the* stars, from there I will bring you down!” declares Yahweh:
 5 “If thieves came to you, if plunderers of *the* night—How you have been destroyed!—would they not steal what they wanted? If grape gatherers came, would they not leave gleanings?
 6 How Esau has been pillaged; his treasures have been ransacked!
 7 All of your allies have driven you up to the boundary; your confederates have deceived you and have prevailed against you. *Those who eat* your bread have set an ambush for you, there is no understanding of it.
 8 On that day,” declares Yahweh, “will I not destroy the wise men from Edom, and understanding from the mountain of Esau?
 9 And your warriors will be shattered, *O Teman*, so that everyone from the mountain of Esau will be cut off because of the slaughter!

Edom’s Wrongs against Judah

10 “Because of the violence done to your brother Jacob, shame will cover you and you will be cut off forever.
 11 On the day you stood nearby, on the day strangers took his wealth, and foreigners entered his gates and cast lots over Jerusalem, you were also like one of them.
 12 But you should not have gloated over your brother’s day, on the day of his misfortune, and you should not have rejoiced over the people of Judah on the day of their perishing, and you should not have opened your mouth wide on the day of distress.
 13 You should not have entered the gate of my people on the day of their disaster. You also should not have gloated over his misery on the day of his disaster, and you should not have stretched out *your hands* on the day of his disaster.
 14 And you should not have stood at the crossroads to cut off his fugitives and you should not have handed over his survivors on the day of distress.

The Coming “Day of the LORD”

15 “For the day of Yahweh *is* near against all the nations! Just as you have done, it will be done to you. Your deeds will return on your *own* head.
 16 For just as you have drunk on my holy mountain, all the nations will drink continually. They will drink and they will slurp, and they will be as *if* they had never been.
 17 But on Mount Zion there will be an escape, [cf. [Joel 2:32](#)] and it will be holy, and the house of Jacob will take possession of their dispossessors.
 18 And the house of Jacob will be a fire and the house of Joseph a flame, and the house of Esau stubble; and they will set them on fire and will consume them. And there will not be a survivor for the house of Esau,” for Yahweh has spoken.
 19 Those of the Negev will take possession of the mountain of Esau, and those of the Shephelah *will possess the land of* the Philistines, and they shall take possession of the territory of Ephraim and the territory of Samaria, and Benjamin *will take possession of* Gilead.
 20 And the exiles of this army of the people of Israel *will possess* Canaan up to Zarephath, and the exiles of Jerusalem who *are* in Sepharad will take possession of the cities of the Negev.
 21 And those who have been saved will go up on Mount Zion to rule the mountain of Esau. And the kingdom will belong to Yahweh.

Elisha Raises the Shunammite Woman’s Son (c. 844 BC)

2 Kings 4:18–37

The Boy Dies

18 The child grew older, and it happened one day that he went out to his father *and* to the reapers.
 19 Then he said to his father, “My head, my head!” So he said to the servant, “Carry him to his mother.”
 20 So they carried him and brought him to his mother; he sat on her lap until noon and then died.

The Mother Goes to See Elisha

21 She went up, laid him on the bed of the man of God, closed *the door*, and went out behind it.
 22 She called to her husband and said, “Please send one of the servants and one of the female donkeys for me, so that I can go quickly up to the man of God and return.”
 23 And he said, “Why are you going to him today? *It is* neither the new moon nor the Sabbath!” And she said, “Peace.”
 24 She saddled the female donkey, and she said to her servant, “Drive along and go; you must not hold me back from riding, unless I tell you.”
 25 So she went and came to the man of God by Mount Carmel. It happened when the man of God saw her at a distance, he said to Gehazi his servant, “There is this Shunammite.
 26 Now, please run to meet her and ask her, ‘Is it peace for you? Is it peace for your husband? Is it peace for the boy?’” She said, “Peace.”

27 So she came to the man of God at the mountain, and she caught hold of his feet. Then Gehazi came near to push her away, but the man of God said, "Let her alone, for her soul is bitter, and Yahweh has hidden it from me and has not told me."

28 Then she said, "Did I ask for a son from my lord? Did I not say that you must not mislead me?"

29 Then he said to Gehazi, "Gird up your loins and take my staff in your hand and go. If you meet anyone, you must not greet them; if anyone greets you, you must not answer them. You must put my staff on the face of the boy."

30 Then the mother of the boy said, "As Yahweh lives and as your soul lives, I will surely not leave you." So he got up and went after her.

Elisha Raises the Son from the Dead

31 Gehazi crossed over before them, and he put the staff on the face of the boy; but there was no sound, and there was no sign of life, so he returned to meet him. He told him, saying, "The boy did not wake up."

32 When Elisha came to the house, here *was* the boy dead, lying on his bed.

33 He went and closed the door behind the two of them and prayed to Yahweh.

34 Then he went up and lay upon the child and put his mouth on his mouth, his eyes on his eyes, and his palms on his palms. As he bent down over him, the flesh of the boy became warm.

35 He returned and went to and fro in the house one time, then he went up and bent over him. Then the boy sneezed seven times and opened his eyes.

36 *Elisha* called to Gehazi and said, "Call this Shunammite." So he called her and she came to him; then he said, "Pick up your son."

37 She came and fell at his feet and bowed down to the ground; then she picked up her son and went out.

Seven Year Famine in Israel Begins (c. 844 BC)

2 Kings 8:1–2

1 Elisha spoke to the woman whose son he had restored to life, saying, "Get up and go, you and your household, and dwell as an alien wherever you can, for Yahweh has called for a famine, and it will come to the land *for* seven years."

2 So the woman got up and did according to the word of the man of God. She and her household went and dwelt as an alien in the land of *the* Philistines for seven years.

Elisha Cures the Poison Stew (c. 844–841 BC)

2 Kings 4:38–41

38 So Elisha returned to Gilgal. Now the famine *was* in the land, and the sons of the prophets were sitting before him. He said to his servant, put on the large pot and cook a stew for the sons of the prophets.

39 One went out to the field to gather herbs, and he found a wild vine and gathered wild gourds from it *and* filled his cloak. Then he came and cut them into the pot of stew, but they did not know *what they were*.

40 They served the men to eat, but when they ate from the stew, they cried out and said, "There *is* death in the pot, *O* man of God!" They were not able to eat *it*.

41 Then he said, "Bring *some* flour," and he threw it into the pot. He then said, "Serve the people and let them eat." There was nothing harmful in the pot.

Elisha Feeds 100 People (c. 844–841 BC)

2 Kings 4:42–44

42 A man came from Baal-Shalishah and brought food to the man of God: firstfruits and twenty loaves of barley bread, with ripe grain in his sack. He said, "Give *it* to the people and let them eat."

43 Then his servant said, "How can I set this before a hundred men?" He said, "Give it to the people and let them eat, for thus Yahweh says, 'They shall eat and have some left over.'"

44 So he set it before them, and they ate and had some left over, according to the word of Yahweh.

Elisha Heals Naaman (c. 844–841 BC)

2 Kings 5

Naaman's Disease

1 Now Naaman was the commander of the army of the king of Aram. He was a great man before his master and highly regarded, for by him Yahweh had given victory to Aram. Now the man was a mighty warrior, *but he was* afflicted with a skin disease.

2 When the Arameans went *on* a raid, they brought back a young girl from the land of Israel, and she came into the service of the wife of Naaman.

3 She said to her mistress, "If only my lord would *come* before the prophet who *is* in Samaria; then he would cure his skin disease."

4 He came and told his master, saying, "Thus and so the girl who *is* from the land of Israel said."

5 So the king of Aram said, "Go, I will send a letter to the king of Israel." He went and took with him ten talents of silver, six thousand *shekels* of gold, and ten sets of clothing.

6 So he brought the letter of the king to Israel, saying, "Now, when this letter comes to you, I have just sent Naaman my servant to you that you may cure him from his skin disease."

7 It happened that when the king of Israel read the letter, he tore his clothes and said, "Am I God to cause death or to give life? This man *is* sending a man to me to cure his disease. Indeed! But know and see that he seeks an opportunity against me."

8 It happened that as soon as Elisha the man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, "Why did you tear your clothes? Please may he come to me, that he might know that there is a prophet in Israel."

The Jordan River

9 Then Naaman came with his horses and his chariots, and he stopped *at* the doorway of the house of Elisha.

10 Elisha sent a messenger to him, saying, "Go, you must wash seven times in the Jordan, then your flesh shall return to you, and you shall be clean."

11 But Naaman became angry and he went and said, "Look, I said to myself, 'Surely he will come out, stand, call upon the name of Yahweh his God, and wave his hands over the spot; then he would take away the skin disease.'

12 Are not the Abana and the Pharpar, the rivers of Damascus, better than all of the waters of Israel? Could I not wash in them that I may be clean?" Then he turned and left in anger.

13 But his servants came near and spoke to him and said, "My father, *if* the prophet had spoken a difficult thing to you to do, would you not have done *it*? *Why not* even when he says to you, 'Wash and you shall be clean'?"

14 So he went down and plunged into the Jordan seven times, according to the word of the man of God, and his flesh returned as the flesh of a small boy, and he was clean.

Elisha Will Not Accept Naaman's Gifts

15 When he returned to the man of God, he and all of his army, he came and stood before him and said, "Please now, I know that there is no God in all of the world except in Israel. So then, please take a gift from your servant."

16 And he said, "As Yahweh lives, before whom I stand, I surely will not take *it*." *Still* he urged him to take *it*, but he refused.

17 Then Naaman said, "If not, then please let a load of soil on a pair of mules be given to your servants, for your servant will never again bring a burnt offering and sacrifice to other gods, *but* only to Yahweh.

18 As far as this matter, may Yahweh pardon your servant when my master goes *into* the house of Rimmon to worship there, and he *is* leaning himself on my arm, that I also bow down *in* the house of Rimmon: when I bow down *in* the house of Rimmon, may Yahweh please pardon your servant in this matter."

19 He said to him, "Go in peace,"

Gehazi's Greed

19b so he went from him a short distance.

20 But Gehazi the servant of Elisha, the man of God, thought, "Look, my master has refrained from taking what this Aramean Naaman brought from his hand. As Yahweh lives, I will certainly run after him, and I will accept something from him."

21 So Gehazi pursued after Naaman. When Naaman saw *someone* running after him, he jumped off his chariot to meet him and asked him, "*Is it* peace?"

22 He said, "Peace. My master has sent me saying, 'Look, just now two servants from the hill country of Ephraim came to me, from the sons of the prophets. Please give them a talent of silver and two sets of clothing.'"

23 Then Naaman said, "Be prepared to accept two talents." So he urged him and tied up two talents of silver in two bags, with two sets of clothing and gave it to two of his servants and they carried it before him.

24 When he came to the citadel, he took them from their hand and put them in the house, then sent away the men so that they went.

25 When he went and stood by his master, Elisha asked him, "From where have you come, Gehazi?" And he said, "Your servant has not gone anywhere."

26 Then he said to him, "Did not my heart go *with you* as the man turned from on his chariot to meet you? *Is it* time to take silver, clothes, olive orchards, vineyards, sheep, oxen, male slaves, and female slaves?"

27 The skin disease of Naaman shall cling to you and to your offspring forever." Then he went out from before him having a skin disease like the snow.

Chronological Notes1) 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

(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.

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. Gaebelien, *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*, pp. 496–502.

⁷ Cf. Freeman and Archer.

- (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.

- (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.

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.

¹⁰ For a defense of the priority of Obadiah to Jeremiah, see Niehaus, 501.